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Buddhist Missionary Society

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Sasana Abhiwurdhi Wardhana Society,
Buddhist Maha Vihara,
Kuala Lumpur, Malaysia
in appreciation of the services rendered
by the society in promoting
Buddhist activities in this country
over the past 100 years.

(1895 – 1995)
Treasure of the Dhamma

Dr. K. Sri Dhammananda
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About this book

The Treasure of the Dhamma is not just a book for the casual reader. This book aims to provide a thorough understanding of the dhamma as enunciated by the Buddha. Unlike an essay, it represents a selection of quotations from the Tripitaka recorded in writing in Pali around 80 B.C., and which was translated into English about a hundred years ago in England. The translations from the Pali language in the past had generally been done in archaic English, and consequently many modern readers encountered difficulties in grasping the real meaning of the sayings. This book attempts to present the quotations in modern-day English as far as possible with emphasis being placed on the spirit behind the sayings.

The quotations are derived from the various discourses delivered by the Buddha and these have been divided into 15 chapters according to subject matter. In addition to the quotations from the Sutras in the Tripitaka, there are also a few quotations from the commentaries on the Pali Canon and few quotations from other essay writings designed to explain certain technical terms and parables found in the texts.

Very often it has been noticed that Buddhists are not very adept at discussing their religion by making references to the original Buddhist texts, the Tripitaka. They tend to generalise vaguely on common knowledge, instead of referring directly to the authoritative texts. This book is an attempt to remedy this situation. It has been thought timely and necessary that a comprehensive book of sayings of the Buddha be published to enable people professing Buddhism to easily understand what the Buddha had taught with regard to various issues confronting our way of life and worldly conditions.
The Buddha spent forty five years providing the answers to many complex problems and other subtle issues regarding the realities of this world. There is no doubt that the teachings of the Buddha are indeed very profound, sometimes to the extent of even being incomprehensible to normal minds without contemplating on the subject matter in great depth. The Buddha himself had mentioned this at the beginning – that the Dhamma could be easily understood only by those who would pay attention with devotion and intelligence in order to comprehend the abstract nature of his teaching.

Dhamma is the direct result of a most intensive research voluntarily conducted over a long period of time by a most kind-hearted noble prince who was imbued with infinite love and deep compassion for suffering humanity. It is not a message received from heaven.

The difficulty of understanding the Dhamma taught by the Buddha is based on the language or the terms used. The Buddha used the religious language to explain the absolute truth about mind and matter while people resort to the use of their worldly language to interpret things in conventional terms which they accept as the truth. Consequently this would result in contradiction and confusion in their minds. When the Buddha said that life is in a state of flux and not static, many people are unable to comprehend this without contemplating deeply on the subject.

This publication has been designed as a comprehensive handbook for ready reference and inspiration, and to serve as a useful guide for teachers who conduct religious classes and discussions, for preachers who give Buddhist talks, for writers who produce articles on Buddhism and also for people to know the direct words of the Buddha to clarify certain doubts they may have regarding Buddhism.

~ Ven. Dr. K. Sri Dhammanananda, JSM., D. Litt.
Buddhist Mahā Vihara, Kuala Lumpur, Malaysia.
Acknowlegements

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May they rejoice and share the merits.
Part I

The Buddha
1.1 Who the Buddha is

His Place of Birth and Family
Bimbisāra, king of Magadha, offered the Buddha secular wealth and asked about His family.

The Buddha replied:
'Just beside the Himālayas, O king, there live a people endowed with power and wealth, the inhabitants of Kosala. Their family is Ādicca and Sākiya (Sākyans) by race. It is from that family that I have wandered out, not longing for sensual pleasures.'

'Seeing the disadvantage of sensual pleasures I realised that renunciation is peace. I will go and exert myself and my mind delights in it.'

-SN: 422
Even His Physical Body is Attractive

A learned brahmin, Sela, on the Buddha:
‘Your body is perfect. You are resplendent and well-born, beautiful to look at. Exalted One, your colour is golden and your teeth are white. You are energetic.’

‘All the signs that are for a well-born man are on your body, the signs of a great man.’

‘You have bright eyes, a handsome countenance, you are great, straight, majestic. You shine like the sun amongst samanas.’

~SN: 548-550

The Buddha is Fit to be a Universal Monarch

‘You are a bhikkhu of lovely appearance and your skin is like gold. What is the use of being a samana who possesses the highest beauty?’

‘You deserve to be a king, a cakkavatti, king of kings, having conquered the four corners (of the earth), a lord of India.’

‘Wealthy khattiyas and kings are devoted to you. So, Gotama, rule as a king of kings, a leader of men.’

~SN: 551-553

Thirty-two Auspicious Marks on the Buddha’s Body

• His feet have level tread.
  This is one of the marks of a Great Man,
• On the soles of his feet are wheels with a thousand spokes, complete with felloe and hub,
• He has projecting heels,
• He has long fingers and toes,
• He has soft and tender hands and feet,
• His hands and feet are net-like,
• He has high-raised ankles,
• His legs are like an antelope’s,
• Standing and without bending, he can touch and rub his knees with either hand,
• His male organs are enclosed in a sheath,
• His complexion is bright, the colour of gold,
• His skin is delicate and so smooth that no dust can adhere to his body,
• His body-hairs are separate, one to each pore,
• His body-hairs grow upwards, each one bluish-black like collyrium, curling in rings to the right,
• His body is divinely straight,
• He has the seven convex surfaces,
• The front part of his body is like a lion’s,
• There is no hollow between his shoulders,
• He is proportioned like a banyan-tree: the height of his body is the same as the span of his out-stretched arms, and conversely,
• His chest is evenly rounded,
• He has a perfect sense of taste,
• He has jaws like a lion’s,
• He has forty teeth,
• His teeth are even,
• There are no spaces between his teeth,
• His canine teeth are very bright,
• His tongue is very long,
• He has a Brāhma-like voice, like that of the karavika-bird,
• His eyes are deep blue,
• He has eyelashes like a cow’s,
• The hair between his eyes are white and soft like cotton-down and
• His head is like a royal turban.

~D. 30: 441
1.2 Rare is His Appearance

The Appearance of a Buddha is Extremely Rare

‘I am, O Brāhmaṇa, 
a Sāmāda Sambuddha – a perfectly Enlightened One, 
an Incomparable Physician. 
The manifestation of one like myself 
into the world is extremely rare.’  ~SN: 560

Rare Things that Occur in the World

‘Rare is birth as a human being. 
Hard is the life of mortals. 
Hard is the hearing of the sublime truth (Dhamma). 
Rare is the appearance of the Buddhas.’  ~Dh: 182

Things that Tend to Happiness

‘Happy is the birth of Buddhas. 
Happy is the teaching of the sublime Dhamma. 
Happy is the unity of the Sangha. 
Happy is the discipline of the united ones.’  ~Dh: 194

The Awakened One Shines by Day and Night

‘The sun shines by day; 
The moon is radiant by night; 
In his armour the warrior shines. 
In meditation shines the holy man. 
But all day and night shines 
The Buddha with radiant light.’  ~Dh: 387
1.3 He is Omniscient

He Knows All
When the Buddha was on the way to Gayā to deliver His first sermon soon after His Enlightenment, Upaka, a naked ascetic having seen Him asked:

‘Your reverence, your faculties are quite pure, your complexion is very bright, very clear. On account of whom have you gone forth, or who is your teacher, or whose Dhamma do you profess?’

The Buddha replied:
‘Victorious over all, omniscient am I, Among all things undefiled, Leaving all, through death of craving freed, By knowing for myself, whom should I point to as my teacher?’

‘For me there is no teacher, One like me does not exist, In the world with its gods (devās), No one equals me.’

‘For I am perfected in the world, A teacher supreme am I, I alone am all-awakened, Become cool am I, Nibbāna-attained.’

‘To turn the dhamma-wheel, I go to Kāsi’s city, Beating the drum of deathlessness, In a world that’s become blind.’

-MLS.I: 214-215
The Buddha’s lineage

And so it is, monks, that by this penetration of the fundamentals of Dhamma the Tathāgata remembers the past Buddhas who have attained final Nibbāna, cutting through impediments, blazing a trail, have exhausted the round, have passed by all suffering; he recalls their births, their names, their clan, their life-span, their twin-disciples, their assemblies of disciples:
‘These Blessed Lords were born thus, were called thus, thus was their clan, thus was their morality, their Dhamma, their wisdom, their dwelling, thus was their liberation.’

~D.II: 53

The Most Supreme Personality

‘Monks, there is one person whose birth into the world is for the welfare of many, for the happiness of many; who is born out of compassion for the world, for the profit, welfare and happiness of gods and mankind. Who is that one person? It is a Tathāgata who is Arahant, a Fully Enlightened One. This, monks, is that one person.’

‘There is one person born into the world who is unique, without a peer, without counterpart, incomparable, unequalled, matchless, unrivalled, the noblest among bipeds. Who is that one person? It is a Tathāgata who is Arahant, a Fully Enlightened One.’

‘Manifestation of the Buddha into the world is the manifestation of a mighty eye, a mighty light, a mighty radiance, ... and of Arahantship.’

~A.I: 20f

He Knows Beyond this World

‘This world and the world beyond,
Are well explained by the One Who Knows,
And what is accessible by Māra
And what is not accessible by Death.
The knowing Enlightened One,
discerning every world,
Opened the door of undying for
reaching security Nibbāna.’

\[M.I: 227; MLS.I: 279\]

**The Victorious One**

Upaka, the Naked Ascetic remarked:
‘Just as you claim,
you might be the victor of infinity.’

The Buddha said:
‘Like me, they are victors indeed,
Who have won destruction of the cankers;
Vanquished by me are evil things,
Therefore am I, Upaka, a victor.’

\[M.I: 171; MLS.I: 215\]

**None is Equal to Him**

‘Becoming god (Brāhma),
a destroyer of Māra’s army;
having subdued all enemies (cankers of the mind)
I rejoice secure on every side.’

\[SN: 561\]

**He Reveals His Wisdom**

‘What is to be known is known (by me),
what is to be cultivated is cultivated,
what is to be eliminated is eliminated.
Therefore, I am a Buddha.’

\[SN: 558\]

**King of Dhamma**

‘I am a king, O Sela,
incomparable king of Dhamma.
According to dhamma (righteousness)
I turn the irresistible wheel of dhamma.’

\[SN: 554\]
1.4 The Master of All

Skilled Teacher

‘Now I, monks, am skilled about this world,
skilled about the world beyond,
skilled about Mara’s realm,
skilled about what is not Death’s realm.
To those who think they should listen to me and
place faith in me,
there will be welfare and happiness for a long time.’

~M.I: 227; M.L.S.I: 279

The Only Master to Follow

‘Subdue your doubts about me,
have confidence in me, O Brāhmaṇa,
for it is difficult to meet a Buddha frequently.’ ~SN: 559

Doors are Opened to Deathlessness

‘The doors to the deathless are open!
Let those who will hear leave wrong beliefs,
Now shall I turn the wheel of the Great Law (Dhamma),
For this I go to the Kāśīan City (Benares),
There shall I beat the drum of deathlessness,
In this world where people are groping in the dark.’

~M.I: 169

The Buddha’s Attitude Towards Miracles

The Buddha warned Kevaddha, a disciple, to put aside persistent requests for monks to perform miracles to edify the Dhamma and its Teacher and the dangers of such an approach to a holy life.
By His own insight and super-knowledge, the Buddha spoke about three kinds of miracles. What are they?

*Miracle of Psychic Powers* –
A monk with psychic powers can transform his body into several images and back again as well as travel astrally to the Brāhma World.

Once a sceptic is told of such feats, the quick retort of ‘black magic’ will upset the devout and those in the know.

*Miracle of Telepathy* –
A monk with telepathy reads the mind and thoughts of others like an open book. When told of such feats, the sceptic’s reaction is much the same as the first – mockery and derision.

*Miracle of Instruction* –
A monk gives well-formulated suggestions to free the mind from fetters to achieve liberation. Practice includes realising the Four Noble Truths, the purification of the mind and walking the Noble Eightfold Path.

The Buddha praised this miracle because other miracles arouse curiosity but contribute nothing to the purification of the mind.

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*Do Not Rely on the Stars*

‘The fool may wish for lucky days
Yet, luck he shall always miss;
Luck itself is luck’s own star,
What can mere stars achieve?’

~Nakkhatta Jātaka
1.5 The Pragmatist

The Buddha Revealed only What is Useful to Gain Nibbāna

One day, the Buddha took a few leaves into His hand and asked His disciples:
‘What do you think, O bhikkhus? Which is more? These few leaves in my hand or the leaves in the Simsapa forest over there?’

‘Very few are the leaves in the hand of the Blessed One, but indeed the leaves in the Simsapa forest over there are very much more abundant.

‘Even so, bhikkhus, of what I have known I have told you only a little, what I have not told you is very much more. And why have I not told you (those things)? Because they are not useful, not leading to Nibbāna. That is why I have not told you those things.’ —SN.V: 437

A Buddha Utters Only What is Meaningful

‘Whatever speech the Tathāgata knows to be not fact, not true, not connected with the goal, and that is not liked by others, disagreeable to them, that speech the Tathāgata does not utter.’

‘Whatever speech the Tathāgata knows to be fact, true, but not connected with the goal, and not liked by others, disagreeable to them, neither does the Tathāgata utter that speech.’

‘Whatever speech the Tathāgata knows to be fact, true, connected with the goal, but not liked by others, disagreeable to them, the Tathāgata is aware of the right time for explaining that speech.’
'Whatever speech the Tathāgata knows to be not fact, not true, not connected with the goal, but that is liked by others, agreeable to them, that speech the Tathāgata does not utter.'

'Whatever speech the Tathāgata knows to be fact, true, but not connected with the goal, yet liked by others, agreeable to them neither does the Tathāgata utter that speech.'

'Whatever speech the Tathāgata knows to be fact, true, connected with the goal, and liked by others, agreeable to them, the Tathāgata is aware of the right time for explaining that speech.'

~M.I: 395; MLS.II: 62-63

1.6 Other Virtues of the Buddha

The Buddha and the Lotus

'As the lotus is born in the water and grows up beneath the water, Yet remains undefiled by the water, fragrant and beautiful, Just so the Buddha is born in the world, grows up and dwells in the world, But like the lotus unstained by water, He is not defiled by the world.'

~Thg: 700-701

The Buddha Tolerates Abuse

When He was abused: 'Just as an elephant in the battle-field, endures the arrows that are shot at him, So will I endure the abuse and unfriendly expressions of others.'

~Dh: 320
The Buddha’s Coming Dispels Darkness

‘As long as the sun and the moon have not come to be, there is no shining forth of great light, no great radiance; only darkness and non-seeing prevail.

There is no day or night, no months, half months nor are seasons distinguishable. But when the sun and the moon have come to be, there is a shining forth of great light, great radiance; darkness and non-seeing are no more. Days, nights, months, half months and seasons come to be distinguishable.’

‘In the same way, as long as the Tathāgata, the Noble One, the Fully Enlightened Buddha has not come to be, there is no shining forth of great light (Dhamma), no great radiance; only darkness and non-seeing prevail.

There is no proclaiming, no illuminating of the Four Noble Truths. But when the Tathāgata the Noble One, the Fully Enlightened Buddha has come to be, there is a shining forth of a great light, a great radiance; darkness and non-seeing are no more. There is a proclaiming, a teaching, an explaining, a setting forth, an opening up, an analysis, an illuminating of the Four Noble Truths.’

~S.V: 442

His Teaching Itself is the Buddha

Elder Vakkali, who was suffering from a terminal illness, greeted the Buddha:
‘For a long time, Lord, I have been longing to set eyes on the Exalted One, but I had not strength enough in this body to come to see the Exalted One.’

The Buddha replied:
‘Hush, Vakkali! What is there in seeing this vile body of mine? He who sees the Dhamma, Vakkali, he sees me; he who sees me, Vakkali, he sees the Dhamma. Verily, seeing the Dhamma, Vakkali, one sees me; seeing me, one sees the Dhamma.’

~SN. III: 120; KS. III: 103
The Buddha is a Protector

'The Buddha is like a steadfast man who gives protection from fear. The Dhamma is like the protection from fear, and the Sangha is like those who have found protection from fear.'

'The Buddha is like a good consoler, the Dhamma is like consolation, and the Sangha is like those who have been consoled.'

'The Buddha is like a true friend, the Dhamma is like helpful advice, and the Sangha is like those who have achieved their wishes by following that helpful advice.'

~Pmj: 22

The Buddha is Like a Physician

'The Buddha is like a skilled physician in that he is able to heal the sickness of the defilements. The Dhamma is like a rightly applied medicine, and the Sangha, with their defilements cured, are like people restored to health by that medicine.'

~Pmj: 21

The Buddha Taught Only One Thing

'One thing only do I teach, The cause of suffering and the way to cessation of suffering Just as sea water has one taste, So is my teaching which deals With suffering and its cessation.'

~MLS: 180

The One Near to the Buddha

'Even if one should seize the hem of my robe and walk behind me, if he is covetous in his desires, fierce in his longings, malevolent of heart, with corrupt mind, careless
and unrestrained, he is far from me. Because he does not see the Dhamma, and not seeing the Dhamma, he does not see me.

Even if one lives far away, if he is not covetous in his desires, of a kind heart and pure mind, calmed, then indeed, he is near to me and I am near to him. Because he sees the Dhamma, and seeing the Dhamma, he sees me.’

~It: 91

Existential Detachment

‘The āsavaś (dispositions) whereby would be,
A devā-birth or airy sprite,
Gandhārva, or whereby myself
Would reach the state of yakkhahood,
Or go to birth in human womb,
Those āsavas, now by myself
Are slain, destroyed and rooted out.
As a lotus, fair and lovely,
By the water is not soiled,
By the world am I not soiled;
Therefore, brahmin, I am Buddha.’

~A. II

His Last Word

Behold now, monks, I exhort you:
‘Decay is inherent in all component things!
Work out your salvation with diligence!’

~D.II: 156

Take Refuge in the Buddha

‘O Buddha! Hero! Glory be to thee!
Thou that are wholly set at liberty!
Lo! I am fallen into dire distress!
Be thou my refuge and my hiding-place!’

~SN.I: 49; KS.I: 71
Take Refuge and Avoid Hell

'Those who take refuge in Buddha,
Shall not go to the woeful doom;
After casting human life away,
They will fill the world of heaven.'

~D. II.

His Teaching is Our Master

Even after the demise (parinibbāna) of the Exalted One, His teaching would serve people as their master.

'It may be, Ānanda, that in some of you the thought may arise, 'The word of the master is ended, we have no teacher more!' But it is not thus, Ananda, that you should regard it.

The Truths – Dhamma, and The Rules of the Order – Vinaya, which I have set forth and laid down for you all, let them, after I am gone, be the Teacher to you.'

~D. II: 154; Dialogues of the Buddha, II 171

Essence of the Teaching of Buddhas

'Not to do any evil,
to cultivate good,
to purify one’s mind,
this is the teaching of the Buddhas.'

'Forbearing patience is the highest austerity.
Nibbāna is supreme.
He is not a recluse who harms another.
Nor is he an ascetic who oppresses others.'

'Not insulting, not harming,
restraint according to the Fundamental Moral Code,
moderation in food, secluded abode,
intent on higher thoughts,
this is the teaching of the Buddhas.'

~Dh: 183-185
Invitation to Preach the Dhamma

After gaining His Enlightenment, the Buddha surveyed the world and saw that people’s minds were deluded by wrong concepts and beliefs. He knew that their minds were not developed to understand His sublime and profound Dhamma. Then Brahma Sahampati appeared and appealed to Him to preach the Dhamma.

‘In Magadha there has appeared till now,  
Impure law thought out by men still stained;  
Open the Deathless Gateway:  
Let them hear,  
The Law (Dhamma) the Immaculate has found.  
Ascend, O Sage, the tower of the Law;  
And, just as one sees all the folk around,  
Who stand upon a solid pile of rock,  
Survey, O Sorrowless All-seeing Sage,  
This human breed engulfed in sorrowing,  
That Birth has at its mercy and Old Age.  
Arise, O Hero, Victor, Knowledge-bringer,  
Free from All Debt, and wander in the world.  
Proclaim the Law (Dhamma).  
For some, O Blessed One, will understand.’ —VIN. M.V. S.VI.

The Buddha’s Attitude Towards Conversion

On one occasion Upāli, a follower of the Niganthas, approached the Buddha and was so pleased with His teaching of the Dhamma that he immediately expressed his desire to become a follower of the Buddha. But the Buddha cautioned him, saying:

‘O householder, make a thorough investigation first. It is advisable for a distinguished man like you to make a thorough investigation.’

Upāli was overjoyed at this unexpected remark of the Buddha, and said:
'O Lord, if I had been a follower of another religion they would take me from street to street in a procession, proclaiming that such and such a millionaire had renounced his former religion and embraced theirs. But O Lord, you advise me to investigate further, so I am much more pleased with this remark of yours.'

He then repeated the formula: 'I Seek refuge in the Buddha, the Dhamma and the Sangha.'

~M.I: 379

**Mission of the Buddha**

*Out of compassion for mankind, the Buddha started His mission soon after His Enlightenment and advised His disciples too, to do the same.*

Then the Buddha addressed the monks, saying: '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 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.'

~VIN. IV: 28; SN.I: 105-106; KS.I: 132
1.7 **His Supernormal Wisdom**

*Knowledge and Conduct – Vijjā Carana Sampanno*

The Buddha is endowed – *sampanna* with *knowledge* – *vijjā* and *conduct* – *carana*. Hence, He is called *Vijjā-carana-sampanno*. *Vijjā* means *breaking of ignorance*.

This is one of the nine characteristics of the Buddha. *The eightfold knowledge – Vijjā* is described in the *Ambattha Sutta*.

- the knowledge of insight
- the psychic power of the mind
- the different kinds of psychic power
- the divine eye
- the divine ear
- the faculty of reading the minds of others
- the ability to remember previous existences
- destruction of the cankers – *āsava*

*Conduct – Carana*

The fifteen ethical principles are:

- Morality
- Restraint of the senses
- Moderation in eating
- Vigilance or awareness
- Confidence
- Moral shame – *hiri*
- Moral dread – *ottappa*
- Great learning
- Energy
- Mindfulness
- Wisdom
- 1st. Jhāna
- 2nd. Jhāna
- 3rd. Jhāna and
- 4th. Jhāna
Threefold Knowledge and Enlightenment

• Pubbe Nivāsanussati Ēkāna –
  When the Buddha-to-be was meditating under the Bodhi tree during the first watch of the night, He developed the mind of that supernormal knowledge which enabled Him to remember His past lives.

• Cutūpapāta Ēkāna –
  In the middle watch of the night, He gained clairvoyance, the knowledge to understand the death and rebirth of living beings.

• Āsavakkhaya Ēkāna –
  In the last watch of the night, He developed the supernormal knowledge with regard to destruction of all mental defilements and comprehending everything as they truly are, attained Perfect Enlightenment – Sammā Sambodhi.  

–M.I: 22-23

Six Kinds of Incomparable Knowledge of the Buddha – Asādhārana Ēkāna

• Indriya Paro Pariyatti Ēkāna –
  The Buddha’s senses are purified (freed from all defilements) and are always directed through the five virtues of confidence – saddha, mindfulness – sati, calmness – samādhi, energy – viriya and wisdom – pañña.
  His realisation of all these qualities enabled him to see the purity and impurity of others’ minds and to preach the Dhamma for their benefit.

• Āsayānusaya Ēkāna –
  Before He preached, the Buddha had the supernormal power to understand and to analyse the mental attitude of the people: their understanding capacity, their mental back-
ground, hindrances and development, their capability or otherwise of realising the Dhamma and their characters and habits carried over from previous births in samsāra.

- **Yamaka Pātihāriya Ṛīna** –
  The Buddha had the supernatural power to perform the twin miracle of radiating red and white rays from his body simultaneously (often interpreted as fire and water). On rare occasions He performed this miracle through his jhānic power to confound those who were devious, conceited and sceptical.

  The Buddha did not generally resort to miracles to convert others, and actively discouraged His disciples from performing them to prove the superiority of His Teachings.

- **Mahā Karunā Samāpatti Ṛīna** –
  The Buddha has great compassion to liberate others’ suffering. His compassion is boundless (permeating the entire universe) and beyond comparison with any other teacher.

- **Sabbaññuta Ṛīna** –
  The Buddha is all knowing and there is nothing in the universe He cannot understand, whether in the past, the present or the future.

- **Anāvarana Ṛīna** –
  The Buddha’s enlightened mind is luminous, unobstructed and profound to realise the real nature of everything in the universe.  

  "Pmj: 21"

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**The Ten Kinds of Supernormal Power of the Buddha’s Enlightenment – Dasa Bala**

- The insight or ability to know what is possible and what is impossible. The knowledge of how things come
into existence, their causes and how they disappear.

- The insight to see the inner workings of the web of kammic effects and their fruition; how a kammic effect inevitably ripens, is averted, is counteracted or minimised according to the interaction and intensity of the three evil roots of *greed* – *lobha*, *hatred* – *dosa* and *delusion* – *moha* along with their opposing virtues or anti-dotes of *liberality* – *alobha*, *loving kindness* – *adosa* and *right view* – *amoha* and to understand certain worldly conditions which hinder or favour the operation of kammic effect, good and bad.

- The insight to understand how one particular kammic action such as *killing* – *pāṇātipāta*, or *liberality* – *dāna* performed, conditions rebirth dependent on each person’s *intention* – *cetanā* when the idea of doing that particular aciton is implanted.

- The insight to know how animate and inanimate objects and the world systems exist according to the combination of the five aggregates and the four elements of solidity, fluidity, motion and heat.

- The insight to know how people maintain differing characters, likes and dislikes as a flow-over (continuum) of their habits and mental tendencies from their previous births in samsāra.

- The insight to preach efficaciously according to the understanding capacity of the listener, often resulting in instantaneous enlightenment.

- The insight to prescribe the right objects of meditation by knowing the different mental defilements or hindrances prevailing in the mind of the meditator at that moment of time to gain *ecstacy* – *jhāna*.

- The supernormal power to recall His previous lives and those of others.
• The insight to understand how the rebirth of individuals takes place according to their kamma.

• The insight to know how He gained His mental development, purity and enlightenment by a process of eradicating all His mental impurities and developing only virtues.

*By way of analogy, the supernormal powers of the Buddha when compared with other spiritual leaders is like that of sunlight placed against moonlight; the light of stars and the light of an oil lamp. The brilliance of sunlight which leaves no object unseen, is all pervasive and illuminating.*

~M.I: 69-71; MLS.I: 93-95

**Inexhaustive Knowledge Despite Age**

There are some recluses and brahmans who speak thus and are of this view:

‘So long as this good man is young, in his early prime, so long he possesses of the utmost lucidity of wisdom. But when this good man is worn, old, stricken in years, then he falls from that lucidity of wisdom.’

‘But this is not to be regarded in this way. I, Sāriputta am now worn, old, being about eighty. I might have four disciples here each of a hundred years life span, and possessed of the utmost mindfulness and attentiveness, and resolute energy, and with the utmost lucidity of wisdom. If they were to ask me again and again a question about the four applications of mindfulness, and if I were to explain to them, and if they were not to question me about any secondary and further matter, still unfinished, Sāriputta, would be the Tathāgata’s teaching of Dhamma, when these four disciples of mine, would pass away at the end of a hundred years. Yet, if you should have to carry me about on a litter, Sāriputta, verily, there is no change in the Tathāgata’s lucidity of wisdom.’

~M.I: 83; MLS.I: 109-110
Part II

The Noble Doctrine
2.1 Uniqueness of the Dhamma

The Dhamma is
Profound and Difficult to Understand

'This Dhamma, comprehended by me is deep, difficult to see, difficult to understand, tranquil, excellent, beyond dialectic, subtle, intelligible to the learned. But this is a creation delighting in sensual pleasure, delighted by sensual pleasure, rejoicing in sensual pleasure. So that for a creation delighting in sensual pleasure, ... this were a matter difficult to see, that is to say causal uprising by way of condition. This, too, were a matter difficult to see, that is to say the tranquillising of all the activities, the renunciation of all attachment, the destruction of craving, dispassion, stopping, Nibbāna.'
'By folk with lust and hate consumed,  
This Dhamma is not understood.  
Leading on against the stream,  
Deep, subtle, difficult to see, delicate,  
Unseen’ will be by passion’s slaves,  
Cloaked in the murk of ignorance.’

~M.I: 167-168; M.I.S.I: 212-213

**The Dhamma is for Enquiry and Self-realisation**

‘Well expounded is the Dhamma by the Exalted One,  
to be self-realised, with immediate fruit, inviting investigation, leading on to Nibbāna, to be comprehended by the wise, each for himself.’  

~D.II: 94

**Dhamma Quenches Your Thirst**

‘Having drunk this Dhamma medicine,  
You will be ageless and beyond death;  
Having developed and seen the truth,  
You will be quenched, free from craving.’  

~Miln: 335

**Making the Dhamma Your Doctrine**

The Buddha explained to Ānanda:  
‘How one could be one’s own island or refuge?  
How one could make the Dhamma  
one’s own island or refuge?  
Through the cultivation of mindfulness or awareness of the body, sensations, mind and mind-objects.’

~D.II: 100

**The Buddha’s Openness**

‘O disciples, there are three to whom secretiveness is preferred and not openness. Who are they? Secretiveness is preferred by women, not openness; secretiveness is
preferred by priestly knowledge, not openness; secretiveness is preferred by false doctrine, not openness.

Just as the sun and the moon clear all, the doctrine and rules proclaimed by the Perfect Buddha shine before all the world and not in secret.’

~A.I: 282; GS.I: 261

No Hidden Teaching

‘Ānanda, what does the Order of the Sangha expect from me? I have taught the Dhamma (Truth) without making any distinction as exoteric and esoteric. With regard to the Truth, the Tathāgata has nothing like the closed fist of a teacher.’

~D.II: 100

The Highest Gift and Pleasure

‘The gift of Dhamma excels all (other) gifts. The flavour of Dhamma excels all (other) flavours. The pleasure in Dhamma excels all (other) pleasures. He who has destroyed craving overcomes all sorrow.’

~Dh: 354

Do All Religions Teach the Same Dhamma (Truth)?

Sakka, King of the Gods, asked the Buddha:

‘Sir, do different religious teachers teach the same Dhamma, practise the same discipline, aspire to the same thing and pursue the same goal?’

‘No, Ruler of the Gods, they do not. And why? This world is made up of many and various elements, and people adhere to one or another of these elements, and become tenaciously addicted to them, saying:

‘This alone is true, all else is false.’ Therefore, all those religious teachers do not teach the same Dhamma, practise the same discipline, desire the same thing or pursue the same goal.’

~Dig.II: 282
The Four Noble Truths

The absolute truth of the Dhamma consists of:

Dukkha  – The First Noble Truth of the Unsatisfactoriness or Suffering of human existence;

Samudaya – The Second Noble Truth of the Cause of this Unsatisfactoriness;

Nirodha – The Third Noble Truth of the Cessation of this Unsatisfactoriness; and

Magga – The Fourth Noble Truth of the Path leading to the Cessation of this Unsatisfactoriness.

What is the Noble Truth of Suffering?

‘Birth is suffering, ageing is suffering, sickness is suffering, dissociation from the loved is suffering, not to get what one wants is suffering: in short the five aggregates affected by clinging are suffering.’

‘There is this Noble Truth of Suffering: such was the vision, insight, wisdom, knowing and light that arose in me about things not heard before.’

‘This Noble Truth must be penetrated by fully understanding suffering: such was the vision, insight, wisdom, knowing, and light that arose in me about things not heard before.’

‘This Noble Truth has been penetrated by fully understanding suffering: such was the vision, insight, wisdom, knowing and light that arose in me about things not heard before.’
What is the Noble Truth of the Origin of Suffering?

'It is craving which renews being and is accompanied by relish and lust, relishing this and that: in other words, craving for sensual desires, craving for being, craving for non-being. But whereon does this craving arise and flourish? Wherever there is what seems lovable and gratifying, thereon it arises and flourishes.'

'There is this Noble Truth of the Origin of Suffering: such was the vision, insight, wisdom, knowing and light that arose in me about things not heard before.'

'This Noble Truth must be penetrated to by abandoning the origin of suffering ...'

'This Noble Truth has been penetrated to by abandoning the origin of suffering: such was the vision, insight, wisdom, knowing and light that arose in me about things not heard before.'

～S.LVI: 11

What is the Noble Truth of the Cessation of Suffering?

'It is the remainderless fading and cessation of that same craving; the rejecting, relinquishing, leaving and renouncing of it. But whereon is this craving abandoned and made to cease? Wherever there is what seems lovable and gratifying, thereon it is abandoned and made to cease.'

There is this Noble Truth of the Cessation of Suffering: such was the vision, insight, wisdom, knowing and light that arose in me about things not heard before.'

'This Noble Truth must be penetrated to by realising the Cessation of Suffering ...'

This Noble Truth has been penetrated to by realising the Cessation of Suffering: such was the vision, insight, wisdom, knowing and light that arose in me about things not heard before.'

～S.LVI: 11
What is the Noble Truth of the Way Leading to the Cessation of Suffering?

'It is this Noble Eightfold Path, that is to say: Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.'

'There is this Noble Truth of the Path leading to the Cessation of Suffering: such was the vision, insight, wisdom, knowing and light that arose in me about things not heard before ...'

'This Noble Truth must be penetrared to by cultivating the Path ...'

'This Noble Truth has been penetrated to by cultivating the Path: such was the vision, insight, wisdom, knowing and light that arose in me about things not heard before.'

~S.LVI: 11

The Eightfold Path

This is the heart of the Buddha's Teaching to live a noble life and to gain liberation. The Path consists of eight factors:

Sila – Morality

Sammā Vācā Perfect Speech
Sammā Kammanta Perfect Action
Sammā Ājīva Perfect Livelihood

Samādhi – Mental Culture

Sammā Vāyāma Perfect Effort
Sammā Sati Perfect Mindfulness
Sammā Samādhi Perfect Concentration
Paññā – Wisdom

Sammā Ditthi  Perfect Understanding
Sammā Sankappa  Perfect Thoughts

\~M.I: 301; VISM: 514

• Perfect Speech:
is characterised by wisdom and kindness; and therefore,
untainted by lies, back biting, harsh talk and idle
gossip.

• Perfect Action:
is mindful observance of the Five Precepts to abstain
from different kinds of evil and the positive cultivation
of virtues in their place.

• Perfect Livelihood:
is to have peaceful and dignified occupations that
cause no harm nor injustice to any living being. The
traditional taboos for the layman include dealing
in arms, slaves, livestock for slaughter, intoxicating
drinks and poisons. Wrong living also relates to deceit,
treachery and trickery.

• Perfect Effort:
is the rejection of ignoble qualities and the cultivat-
on of noble qualities for the attainment of the Ten
Perfections – Dasa Pāramitā.

• Perfect Mindfulness:
is the constant awareness of the body, the feelings, the
mind and the ideas in order to have direct insight into
things as they truly are, a mental state where intuitive
knowledge supercedes mere intellect.

• Perfect Concentration:
is to develop one-pointedness through understanding
that everything is \textit{impermanent} – anicca, \textit{unsatisfactory}
\textit{dukkha} and \textit{substanceless} – \textit{anatta} by eliminating the
five hindrances – \textit{Nivarana}. 
Perfect Understanding:
is to see life as it is with its three characteristics of
anicca, dukkha and anatta, the moral law of causation –
kamma, the bundle of four elements, the Four Noble
Truths and the ‘Twelve Nidānas’ – Doctrine of Dependent
Origination.

Perfect Thought:
is to have a mind that is free from rāgā – lust, vyāpāda
– ill-will, vihimsā – cruelty and the like. –M.III: 251-2

Great Qualities of the Ocean Found in the Dhamma
Bhikkus, there are these eight wonderful and marvellous
qualities of the great ocean’, the Buddha explained:

‘The great ocean, bhikkhus, gradually shelves, slopes
and inclines, and there is no sudden precipice. Since
the great ocean gradually shelves … this is the first
wonderful and marvellous quality of the great ocean.’

‘Furthermore, the great ocean is stable and does not
exceed the limits of the tide-line. This is the second
wonderful and marvellous quality of the great ocean.’

‘Furthermore, the great ocean does not tolerate a dead
body; for when there is a dead body in the great
ocean, it soon conveys it to the shore and casts it up
on dry land. This is the third wonderful and marvellous
quality of the great ocean.’

‘Furthermore, whatever great rivers there are — the
Ganges, the Yamunā, the Aciravati, the Sarabhū and
the Mahi — on reaching the great ocean lose their
former names and identities and are just called ‘the
great ocean.’ This is the fourth wonderful and
marvellous quality of the great ocean.’
• 'Furthermore, although the rivers of the world flow into the great ocean and showers of rain fall from the sky, no lessening or filling up of the great ocean is evident. This is the fifth wonderful and marvellous quality of the great ocean.'

• 'Furthermore, the great ocean has one taste, the taste of salt. This is the sixth wonderful and marvellous quality of the great ocean.'

• 'Furthermore, the great ocean contains many precious substances, various precious substances, such as these: pearl, crystal, beryl, conch, quartz, coral, silver, gold, ruby, and cat's eye. This is the seventh wonderful and marvellous quality of the great ocean.'

• 'Furthermore, the great ocean is the abode of mighty creatures, of such creatures as these: the timi, timingala, timirapingala, asuras, nagas and gandhabbas. There exist in the great ocean beings a hundred yojanas in size, beings two hundred, three hundred, four hundred yojanas in size. This is the eighth wonderful and marvellous quality of the great ocean.'

'These, bhikkhus, are the eight wonderful and marvellous qualities of the great ocean.'

'Similarly, bhikkhus, there are eight wonderful and marvellous qualities in this Dhamma and discipline, seeing which bhikkhus delight in this Dhamma and discipline.'

• 'Just as the great ocean, bhikkhus, gradually shelves, slopes and inclines, and there is no sudden precipice, so also in this Dhamma and discipline there is a gradual training, a gradual course, a gradual progression, and there is no sudden penetration to final knowledge.'
‘Since, in this Dhamma and discipline there is a gradual training ... this is the first wonderful and marvellous quality in this Dhamma and discipline, seeing which bhikkhus delight in this Dhamma and discipline.’

• ‘Just as the great ocean is stable and does not exceed the limits of the tide-line, so also my disciples do not transgress a training-rule laid down by me for disciples even for the sake of their lives. This is the second wonderful and marvellous quality in this Dhamma and discipline ...’

• ‘Just as the great ocean does not tolerate a dead body ... and casts it up on dry land, so also whatsoever person is immoral, wicked, of impure and suspect behaviour, secretive in his acts, no recluse though pretending to be one, not practising the holy life though pretending to do so, rotten within, lustful and corrupt, the Order does not associate with him, but when it has met together soon throws him out.’

‘Even though he may be sitting in the midst of the Order of bhikkhus, yet he is far from the Order and the Order is far from him. This is the third wonderful and marvellous quality in this Dhamma and discipline ...’

• ‘Just as whatever great rivers there are ... on reaching the great ocean lose their former names and identities and are just called ‘the great ocean,’

‘So also (those of) the four castes – nobles, brahmins, merchants, and workers – having gone forth from home to the homeless states in the Dhamma and discipline made known by the Tathāgata, abandon their former names and identities and are just called recluses, the followers of the Sakyan son.’ This is the
fourth wonderful and marvellous quality in this Dhamma and discipline ...

• 'Just as, although the rivers of the world flow into the great ocean and showers of rain fall from the sky, no lessening or filling up of the great ocean is evident, so also, although many bhikkhus attain final Nibbāna in the Nibbāna-element with no residue left, no lessening or filling up of the Nibbāna-element is evident. This is the fifth wonderful and marvelous quality in this Dhamma and discipline...

• 'Just as the great ocean has one taste, the taste of salt, so also this Dhamma and discipline has one taste, the taste of liberation. This is the sixth wonderful and marvellous quality in this Dhamma and discipline ...

• 'Just as the great ocean contains many precious substances, various precious substances, ... so also this Dhamma and discipline contains many precious things, various precious things, such as these: the four foundations of mindfulness, the four right endeavours, the four bases for successful accomplishment, the five faculties, the five powers, the seven enlightenment factors, and the Noble Eightfold Path. This is the seventh wonderful and marvellous quality in this Dhamma and discipline...

• 'Just as the great ocean is the abode of mighty creatures,... so also this Dhamma and discipline is the abode of mighty creatures, such as these: the stream-enterer and the one who is on the way to realising the fruit of stream-entry, the once-returner and the one who is on the way to realising the fruit of once-returning, the non-returner and the one who is on the way to realising the fruit of not-returning, the arahant
and the one who is on the way to arahantahood. This is the eighth wonderful and marvellous quality in this Dhamma and discipline.’ ~N.153, PE.25, V.259, A.308

_Dhamma is the Medicine_

‘Of all the medicines in the world, Manifold and various, There is none like the medicine of Dhamma; Therefore, O monks, drink of this.’ ~Miln: 335

_This Dhamma is_

_{Realised by the Wise Not the Foolish}_

Eight Thoughts of a Great Being: 
‘This Dhamma is for one who wants little, Not for one who wants much; This Dhamma is for the contented, Not for the discontented; This Dhamma is for the secluded, Not for one who is fond of society; This Dhamma is for the energetic, Not for the lazy; This Dhamma is for the mindful, Not for the confused; This Dhamma is for the composed, Not for the flustered; This Dhamma is for the wise, Not for the deluded; This Dhamma is for the precise and the one who delights in exactness, Not for the diffused or the one who delights in diffusiveness.’ ~A. VIII, III: 30
2.2 Other Views and Doubts

Four False Religions
Four types of religion are criticised in Buddhism as false on the ground that if they were admitted, moral practice and development of spirituality become irrelevant. Thus, these four could be regarded as mere theories, not religions.

- Religions which maintain that death is the end of life and that both good and bad are annihilated at death; in a word materialism;

- Religions which deny moral and spiritual validity;

- Religions which deny moral causation (cause and effect) and human effort; and

- Religions which deny even the value of life and uphold a theory of deterministic evolutionism.  
  \[\text{\textit{M.I. 515–521}}\]

Four Unsatisfactory Religions
While moral responsibility and religious practice could be maintained, four religious teachings appear very unsatisfactory outright. Their leaders are:

- Teachers who claim omniscience and ever-present knowledge of everything. One can observe that they ask ‘cows’ the names of people, ask for directions and yet sometimes dogs and cows attack them. Such things could never happen if they were omniscient with ever present knowledge.

- Teachers who depend on revelation alone for their knowledge. They might or might not have received
well the word of God. Scriptures could or could not be well understood.

- Teachers who depend on logic and reasoning for their religious understanding. They are unsatisfactory because they might or might not have done their reasoning and made assumptions properly. It cannot be ascertained whether their knowledge is correct.

- Skeptical teachers lacking in intelligence when questioned, confuse the listeners by saying, 'I wouldn't say 'Yes', 'No' or 'otherwise.' They are also unsatisfactory as religious leaders.  

~M.I: 515-521

Ten Kinds of Wrong Views – Micchā ditthi

- Denial of the efficacy of giving.

- Denial of the efficacy of sacrificial offerings.

- Denial of the efficacy of offerings (to Worthy Ones) in other forms.

- Belief that kamma, good or bad, does not bear any retribution.

- Belief that this world in its present form of life does not exist.

- Belief that there is no existence hereafter for the beings who exist now.

- Denial of one's obligations towards one's mother.

- Denial of one's obligations towards one's father and mother.

- Belief that beings cannot appear in the world spontaneously.

- Denial of the existence of religious teachers who reveal to the world their wisdom after experiencing Truth by
their highest purified knowledge resulting from proper religious practice.

*Generally, these views deny the validity of practising virtues. Religious practice and good behaviour would be meaningless without appropriate retribution. Acceptance of these views means rebirth in woeful states.*

~D.I: 55

**Sixteen Kinds of Doubt**

Sixteen kinds of doubt, appear naturally in a person’s mind. By knowing the Dhamma and having analytical knowledge of the mind and the body as well as mental purity, these doubts gradually disappear.

- Five concern the past:
  - Was I in the past?
  - Was I not in the past?
  - What was I then?
  - How was I then?
  - From what did I pass to what?’

- Six concern the present:
  - Am I?
  - Am I not?
  - What am I?
  - How am I?
  - Whence have I come?
  - Whither shall I go?’

- Five concern the future:
  - Shall I be in the future?
  - Shall I not be in the future?
  - What shall I be in the future?
  - How shall I be in the future?
  - What having become what shall I be in the future.

~M.I: 8
Three Misconceptions that Lead to Belief in Nihilism

- That whatever a person experiences is completely a result of kamma of the person’s previous life (Fatalism).
- That whatever a person experiences is the creation of a supreme being or God (Theism).
- That there are no causes or conditions behind human experience.

The Buddha refutes these views in the following manner:
‘If the entire human experience is a result of kamma done in the past, then in the case of killing, stealing, sexual misconduct, lying, slandering, harsh speech etc. no personal will or effort could be found within the individual regarding what ought to be done or what ought not be done. Likewise, if human experience is an act of a supreme being or purely an accident, then, man would be unable to judge or to take moral responsibility for his behaviour. Therefore, if critically examined, these views are nihilistic in their essence.’  

~A.I: 173

Ten Speculative Questions the Buddha did not Answer

- Is the world eternal?
- Is the world not eternal?
- Is the world finite?
- Is the world infinite?
- Is the soul identical with the body?
- Is the soul different from the body?
- Does the Tathāgata (one who has realised the truth) exist after death?
- Does the Tathāgata not exist after death?
- Does the Tathāgata both exist and not exist after death?
- Does the Tathāgata neither exist nor not exist after death?
As the Buddha explained to Mālunkyaputta, it is meaningless to speculate on these questions. Suppose a man was pierced by an arrow and that it was heavily poisoned. When the relatives call for a physician, the man might say, ‘I will not let this arrow be drawn out unless I know whether the one who pierced me is a brahmin or a noble or a merchant or a worker. I must know his name and family, whether he is tall or short. I must know whether he is black or deep brown or golden skinned...’

He might say, ‘I will not let this arrow be drawn out unless I know of the bow from which I was pierced, whether it was a spring-bow or a cross-bow.’ The man would die before he knew the answers to such questions. The most important and urgent thing is to get the arrow removed and attend to the wound, because there exist the unsatisfactoriness of existence: birth, ageing, dying, grief, sorrow, suffering, lamentation and despair, the Buddha teaches the way which assures all living beings liberation from all forms of unsatisfactory existence.

Therefore, the Buddha did not answer these questions on the grounds that they are meaningless and not relevant to the practice of Buddhism.

Questions No. 1 to 4 pertain to the world’s duration in time and expansion in space. Without admitting the concept of a never changing world, one cannot formulate these questions. Since everything is conditionally arisen, nothing could exist independently as a separate entity.

Therefore, one who understands the conditionality of existence realises the fallacy of the question of a finite or infinite world. Apart from these questions being wrongly formulated, the thought of a ‘world’ is also fundamentally wrong.

Questions No. 5 & 6 inquire about the relationship between the body and the self (soul). To reply to these questions in the affirmative or negative, one has to accept beforehand that there exists a soul which is identical with or separate from the body. This view is contradictory
to the concept of *anatta*, the conclusion of the theory of conditionality.

Questions No. 7 to 10 are about the Tathāgata, the person who has realized the truth. In truth and reality we cannot think of a Tathāgata existing here right now because a Tathāgata is not the aggregate of form, feeling, perception, other mental factors and consciousness. Moreover, one cannot speculate on a Tathāgata independent of these five aggregates.

Therefore, all these unanswered questions on account of their being wrongly put, stem from misguided thinking. One cannot reply to those questions without accepting the wrong concepts of those thinkers.

(1) ~M.I: 426-432; M.II: 97-101
(2) ~S.III: 115-117; K.S.III: 99-101

Aloofness to Views

A view could be one-sided. If one is strongly attached to a view, one is bound to defend it and consider other views as wrong. Thus disputes and arguments become a natural element in society. Disputes over one’s view are always not good since they impede the proper understanding of things and the development of wisdom.

‘If some of these, abiding by their (own) views, dispute, (saying) ‘Only this is true’, do all of them indeed incur (only) blame, or do they gain praise also therein.’

‘Yes, but this (praise) is a little thing indeed, not enough for tranquility – *nibbāna*. I say there are two results of disputes (victory and defeat). Seeing this too one should not dispute, recognising that security – *nibbāna*, is a state where there is no dispute.’

~SN: 895–896

Clinging to Views Makes Spiritual Progress Difficult

‘A dogmatist is indeed not easy to discipline, since he holds a preconceived view.'
Saying that the good is there, in what he depends upon, he speaks of purity, (saying) he saw reality there.'

~SN: 910

**Do Not Cling to Your Beliefs**

'O bhikkhus, even this view
(teaching of the Buddha)
Which is so pure and so clear,
If you cling to it, if you fondle it,
If you treasure it, if you are attached to it,
Then you do not understand
That the teaching is similar to a raft,
Which is for crossing over and
not for getting hold of.'

~M.I: 260; M.L.S.I: 316

**Accept Truth Wherever It Is**

'If you find truth,
(in any religion, philosophy or science)
Then accept that truth
(without any prejudice)'

~A.I: 189

**How to**

**Safeguard Truth While Having a View**

'If one's understanding is a result of faith, preference, hearsay, reasoning or conviction, one should maintain,
'This is my faith; This is my preference etc.' But one should avoid coming to the conclusion, 'This alone is the truth, all else is falsehood.'

Such a person safeguards the truth. An intelligent person should further strive for awakening to truth and attachment of truth — saccānubodha, saccānupatti. After these two steps, there is knowledge verified and experienced. It is not view any longer.'

~M.II: 171-174
Proper Way to Accept a View

Five means for a view to arise:
- Faith – saddhā
- Inclination – ruci
- Hearsay – anusāsa
- Reasoning – ākārapari-vitakka
- Conviction – ditthi-nijjhānakkhanti

These five means bring about two results. What one has faith in could be true or false. Hearsay also could be true or false. One may reason correctly or incorrectly. One’s conviction also could be true or false. As long as there is no verification of the facts, knowledge remains a view.

~M.II: 170-171

Do Not Look Down Upon Others’ Beliefs

‘To be attached to one thing (to a certain view)
And to look down upon other things (views) as inferior,
This the wise man calls a mental hindrance.’

~SN: 889, 891

2.3 Evanescence

The Stages of Life

‘The days, the nights pass on until they cease.
So doth our life break up and come to naught.
Withers our mortal’s term of years and dries,
As water of the rains in little rills.
The hours pass by. Nights drive us ever on.
Stages of life in turn abandon us.
Who so doth contemplate this fear of death,
Let him reject the bait of all the worlds,
Let him aspire after the final peace.’

~S.I: 2; GS.I: 4
Nature of Conditioned Things
‘Impermanent are all conditioned things
Their nature it is to rise and pass away
When they have risen, then again they cease.
Happiness lies in the tranquilizing of them.’
~S.I: 158

Life is Short
‘Brief is the life of men
The wise man should not take delight therein.
Let him act as if his head were burning
For there is no way whereby death comes not.’
~S.I: 108

Things Seldom Accord with Our Wishes
‘What people expect to happen
Is often different from what actually happens;
Thus does disappointment arise
This is the way the world works.’
~SN: 588

Fleeting Nature of Life
‘Life, personality, pleasure and pain
These are but one thought moment
Thus, suddenly it passes away.’
~VIS: 48

Nothing Unique in Human Bodies
Vasettha, I will expound
To you in gradual the very truth
Division in the kinds of living things;
Four kinds divide, behold the grass and trees.
They reason not, yet they possess the mark
After their kind: four kinds indeed divide,
Consider then the beetles, moths and ants;
They after their kind too possess the mark.

And so four-footed creatures, great and small...
The reptiles, snakes, the long-backed animals...
Fish and pond-feeders, water-denizens
Birds and the winged creatures, fowls of the air.

They after their kind all possess the mark;
Four kinds divide. Each after his kind bears
His mark. In man there is not manifold.

Not in the hair or head or ears or eyes,
Not in the mouth or nose or lips or brows,
Not in the throat, hips, belly or the back,
Not in the rump, sex organs or the breast;

Not in the hands or feet, fingers or nails,
Not in the legs or thighs, colour or voice,
Is mark that forms his kind, as in all else.
Nothing unique is in men’s bodies found;
The difference in men is nominal.

—S.VV: 11

The Five Uncertainties in Life

• It is uncertain what fortunes and misfortunes, losses
  and gains as well as pleasant and unpleasant situations
  and their extent will come our way in the future within
  this lifetime.

• It is uncertain what the future state of our health will
  be or what sicknesses would afflict us within this
  lifetime.

• It is uncertain as to the exact manner, place, date and
  time we will pass away from this world.

• It is uncertain, as to where and in what manner our
bodily remains will be disposed of upon our death. Even if these had been Willed or Probated by giving instructions to relatives, unforeseen circumstances may prevent fulfilment of our last wishes.

- It is uncertain where and in what form of existence our rebirth will take place after our death, nor its destiny.

~VISIM

2.4 Anguish

We Suffer Because of Unawareness of the Four Noble Truths

That both you and I have had to travel and trudge through this long round of Samsara is because of our not discovering, not realising the Four Truths.

~S.V: 431; KS.V: 365

God’s Responsibility
‘If there exists some Lord all-powerful to fulfil In every creature bliss or woe, and action good or ill, That Lord is stained with sin. Man does but work his will.’

~Maha-Bodhi Jataka: 528

Avoid Evil Deeds to Avoid Suffering
‘Who does not want to suffer, Should do no evil deeds; Openly or in secret. Do evil now, then later, Try though you may to flee it, Yet surely you will suffer.’

~Ud.V: 4; Ud: 51
Lust Not Grieve Not
‘From lust arises grief, from lust arises fear,
For him who is free from lust there is no grief,
Much less fear.’

Craving Must Be Removed
‘As a tree cut down sprouts forth,
Again, if its roots remain uninjured and strong;
In the same way when the propensity,
To craving is not destroyed,
This suffering arises again and again.’

Craving and Its Consequences
‘In the world I see this generation racked
By craving for being,
Wretched men gibbering in the face of Death,
Still craving, hoping, for some kind of being.
See how they tremble over what they claim as ‘mine’,
Like fishes in the puddles of a failing stream.’

Riches Ruin the Ignorant
Riches ruin the foolish, but not those in quest of the Beyond (Nibbāna). Through craving for riches the ignorant man ruins himself as if he were ruining others.

When In Fear Take Refuge in the Triple Gem
‘When in the forest amongst the roots of the trees
or in the empty places,
Just call to mind the Buddha
and no fear or trembling will arise.
If you cannot think of the Buddha
This best, this highest, this finest of men, then call to mind the Dhamma, The well-taught guide, If you cannot think of the Dhamma, The well-taught guide, Then think of the Sangha, That incomparable source of good in the world.'

~S.I: 220

How to Overcome Human Problems
A deity anxious to remove his doubts regarding human problems approached the Buddha in the night and posed this question:

'The inner tangle and the outer tangle – This generation is entangled in a tangle And so I ask of Gotama this question: Who succeeds in disentangling this tangle?

The Buddha explained thus:
'When a wise man, established well in virtue Develops consciousness and understanding, Then as a Disciple ardent and wise He succeeds in disentangling this tangle.' ~S.I: 13

2.5 The Way

Follow the Middle Path
'Follow the Middle Path In every aspect of your life, Without extreme austerity or extreme indulgence Especially when you practise a religion.' ~S.V: 330; S.V: 421
The Way is Not for the Deluded
‘Blinded are beings by their sense-desires
Spread o’er them like a net; covered are they
By the cloak of craving; by their heedless ways
Caught as a fish in mouth of funnel-net.
Decrepitude and death they journey to,
Just as a sucking-calf goes to its mother.’    ~Ud: 76

Vigilance and Negligence
‘Vigilance is the path to deathlessness;
Negligence is the path to death.
The vigilant do not die;
The negligent are as if they are dead already.’    ~Dh: 21

Light Arose
The Buddha in the first sermon announced:
‘Light arose in me (Enlightenment) in things
not heard of before.’    ~S.V: 422

Happiness of Renunciation
‘Between happiness of the senses and
Happiness of renunciation,
The greater is the happiness of renunciation.’    ~A.I: 80

Wisdom is Silence
‘Learn this from the waters:
In mountain clefts and chasms
Loud gush the streamlets,
But great rivers flow silently.
Empty things make a noise
The full vessel is always quiet;  
The fool is like a half-filled pot  
The wise man like a deep still pool.’

---SN: 720-721

*Insufficient Knowledge*  
‘The man of little learning grows old like an ox.  
His body grows but his wisdom grows not.’

---Dh: 152

**Two Different Paths**  
‘One is the path that leads to worldly gain;  
And the path that leads to deathlessness —  
Eternal Bliss, is the other.’

---Dh: 75

**Nature of a Wise Man**  
‘He who has understanding and great wisdom does not think of harming himself or another, nor harming both alike. He rather thinks of his own welfare, that of others, that of both, and of the welfare of the whole world.’

---A.J.V

**Avoid the Two Extremes**  
The important truths of Buddhism are considered to fall between two extreme points of view.  
Extreme realism which says that *everything exists* — *sabbam atthiti*, is one extreme and extreme nihilism which asserts that *nothing exists* — *sabbam natthiti*, is the other extreme — the truth lies in the middle.  
---S.II: 76

The dogma of personal *immortality* — *sassataditthi*, is one extreme and the dogma of *annihilationism* — *ucchedaditthi* is the other.  
---S.III: 98
Similar extreme views are the Materialist conception that the body and the soul are not different and the Dualist conception that they are different \( \sim S.II: 60 \)

The Determinist thesis that everything is conditioned by past factors – sabbam pubbekatahetu, and the Indeterminist thesis that nothing is due to causes and conditions – sabbam ahetu appaccaya. \( \sim A.I: 173 \)

The view that we are entirely personally responsible for our unhappiness and the opposite view that we are not at all responsible for our unhappiness \( \sim S.II: 20 \)

*extreme hedonism* – kāmasukhallikānuyogo, and 
*extreme asceticism* – attakilamathānuyogo \( \sim S.IV: 330 \)

In all these instances it is said that the Buddha ‘without falling into these two extremes preaches the Dhamma in the middle’. Thus the mean between two extreme views is held to be true.
The *middle way* – majjhima patipada, which is a mean both in the matter of belief as well as of conduct is said to ‘make for knowledge and bring about intuition and realisation’. \( \sim M.I: 15 \)

*That these truths lie in the middle, seems to be a contingent fact to be discovered empirically.*

**Mental Development**

‘When tranquillity is developed, the mind is developed and lust is abandoned; when insight is developed, right understanding is developed and ignorance is abandoned. The mind defiled with lust is not liberated; where there is defilement through ignorance, right understanding is not developed....’ \( \sim A.I. 61 \)
Supernormal Powers

Buddhism recognises six supernormal powers which one can develop through meditation. Although these psychic powers are not essential for liberation, they help a great deal in understanding the nature of the being and the world.

Development of Psychic Powers – Six Abhiññā

- **Dibbacakkhu** –
  the Celestial or Divine Eye, commonly described as clairvoyance, which enables one to see heavenly or earthly phenomena, far or near, that are imperceptible to the physical eye.

- **Cutūpapatā ñāna** –
  knowledge relating to the dying and reappearing of beings, is identical with this Celestial Eye. Knowledge regarding the future and the faring of beings according to their own good and bad actions, are two other kinds of knowledge under the same category.

- **Dibba sota** –
  the Celestial Ear or clairaudience, which enables one to hear subtle or coarse sounds far and near.

- **Pubbe nivāsānussati ñāna** –
  the power to recall past lives of oneself and others. With regard to this knowledge the Buddha’s power is limitless; for others it is limited.

- **Para citta vijānana ñāna** –
  the power to discern the thoughts of others psychometry.

- **Iddhividha** –
  the power to fly through the air, walk on water, dive into the earth, create new forms, etc.

-SN: 776-777
2.6 Towards a Better Understanding of Life

Who can Claim this Body?
'This body is not yours or another's, but is past action (already) determined and chosen that must be experienced to be seen.' ~S.II: 63

Sainthood is Better than Gaining Worldly Power
'Attaining of the First Stage of Sainthood, Is better than gaining control of the whole world.' ~Dh: 178

Which is the Serious Illness?
'O bhikkhus, there are two kinds of illness: Physical illness and mental illness. There seem to be people who enjoy freedom From physical illness even for a year or two ... Even for a hundred years or more. But, O bhikkhus, rare in the world are those who enjoy freedom from mental illness, even for one moment, except those who are free from mental defilements.' ~Ap: 276

Avoid Fault Finding
'He who passes remarks on others' faults. And is always irritable – his own defilements increase, He is far from the destruction of defilements.' ~Dh: 253
How to Face Blame and Praise

"Monks, if anyone should speak in disparagement of me, of the Dhamma or of the Sangha, you should not be angry, resentful or upset on that account. If you were to be angry or displeased at such disparagement, that would only be a hindrance to you. For if others disparage me, the Dhamma or the Sangha, and you are angry or displeased, can you recognise whether what they say is right or not?"

"No, Lord."

"If others disparage me, the Dhamma or the Sangha, then you must explain what is incorrect as being incorrect, saying:

"That is incorrect, that is false, that is not our way, that is not found among us."

But, monks, if others should speak in praise of me, of the Dhamma or of the Sangha, you should not on that account be pleased, happy or elated. If you were to be pleased, happy or elated at such praise, that would only be a hindrance to you. If others praise me, the Dhamma or the Sangha, you should acknowledge the truth or what is true, saying:

"That is correct, that is right, that is our way, that is found among us."

—D.1: 3

Belief in a Permanent Soul

"Monks, if there is some entity, which is permanent, lasting, eternal, not liable to change, that would stand fast like unto the eternals take hold of it. But, monks, do you see such an entity?"

"No, Lord."

"Good, monks. Neither do I."
‘If there is, monks, a theory of soul, grasping to which does not bring about grief, suffering, anguish, lamentation and despair, grasp on to it. But, monks, do you see such a theory of soul?’

‘No, Lord.’

‘Good, monks. Neither do I.’

---

**Have Contentment**

‘They make no lamentation o’er the past,
They yearn not after that which is not come;
They satisfy themselves
by depending on what they receive,
Hence comes it that they look serene of hue.’

---

**The Right Mental Attitude**

‘Be like a lion that trembles not at sounds.
Be like the wind that does not cling to the meshes of a net.
Be like a lotus that is not contaminated by the mud from which it springs up.
Wander alone like a rhinoceros.’

---

**Useful and Active Life**

‘A single day’s life of useful
Intense effort is better than
A hundred years of idleness and inactivity.’
2.7 Nature of Existence

Uncertainty in Everything
‘All conditioned things are impermanent.
All conditioned things are suffering – dukkha.
All conditioned or unconditioned things (Dhamma) are soulless or selfless.’
If one discerns these truths by wisdom, one becomes detached from dukkha (unsatisfactory nature of phenomena). That is the path which leads to purity (liberation).

~Dh: 277-279

Universality in Everything
Central and unique to Buddhism are the three characteristics inherent in everything:

- Anicca –
  Impermanency and uncertainty in everything.
- Dukkha –
  Unsatisfactoriness, friction, conflict and suffering in everything.
- Anatta –
  Soullessness, insubstantiality, no permanent entity.

~Dh: 277-279

Conditionality
Conditionality of all phenomena is the quintessence of the Buddha’s teaching. Venerable Assaji (one of the first disciples of the Buddha) summarised the teaching as follows:
‘Those things which proceed from a cause,
Of these the Tathagata has told the cause,
And that which is their stopping
The Great Recluse has such a doctrine.’

~VIN.I: 40
Dhamma is Eternal

Whether the Buddhas appear or not, there remains this element, this structure of things, these pāññomena (Dhamma), this certainty in things, namely: specific conditionally – paticca samuppāda. A Buddha discovers it.

~S.II: 25

Concept of Self

From the cow we get milk, from the milk curds, from the curds butter, from the butter ghee, and from the ghee cream of ghee. And when there is milk we don’t speak of curds, of butter, of ghee or of cream of ghee, we speak of milk; when there are curds we don’t speak of butter when there is cream of ghee we don’t speak of milk.

In the same way, whenever the gross acquired self is present, we do not speak of the mind-made or formless acquired self; whenever the mind-made acquired self is present, we do not speak of the gross or formless acquired self; whenever the formless acquired self is present, we do not speak of the gross acquired self or the mind-made acquired self, we speak of the acquired self. But, these are merely names, expressions, turns of speech, designations in common use in the world.

The theory that phenomena have no substance or that entire existence (Dhamma) is no-self is the natural outcome of an understanding of conditionality. How man wrongly conceived a permanent substance is explained thus.

~D.IX: 169

Woe is the Lack of Understanding of Conditionality

Deep is this doctrine of events as arising from causes, and it looks deep too. It is through not understanding this doctrine, through not penetrating it, that this generation has become a tangled skein, ... unable to
overpass the doom of the suffering, the Woeful Way, the Downfall, the Constant Round of Rebirth.  

Cause of Becoming and Disappearing
The suffering is the formula by which the conditionality should be observed.
‘If this is, that comes to be; from the arising of this, that arises; if this is not, that does not come to be; from the stopping of this, that is stopped.’

Life is Dear to All
‘All tremble at the rod,  
All fear death;  
Feeling for others as for oneself,  
One should neither kill nor cause to kill.’

The Lawfulness of Dhamma – Dhammaniyāma
O Monks, whether there is the appearance of Perfected Ones (Tathāgatas) or there is not the appearance of Perfected Ones, there is this established condition of Dhamma, this fixed law of Dhamma. All conditioned phenomena are impermanent. A Perfected One who has fully awakened, is one who fully understands. He then declares, expounds and explains that ‘All conditioned phenomena are impermanent’.

O monks, whether there is the appearance of Perfected Ones or there is not the appearance of Perfected Ones, there is this established condition of Dhamma, this fixed law of Dhamma. All conditioned phenomena are dukkha. A Perfected One who has fully awakened, is one who fully understands. He then
declares, expounds and explains that ‘All conditioned phenomena are dukkha’.

O monks, whether there is the appearance of Perfected Ones or there is not the appearance of Perfected Ones, there is this established condition of Dhamma, this fixed law of Dhamma. All dhammas are not self. A Perfected One has fully awakened is one who fully understands. He then declares, expounds and explains that ‘All Dhammas are not self’. ~A. III: 134

What You can Take Away from Here

‘He who holds his own self dear,
With evil let him not be linked.
All evil-doer’s (short-lived) joy
Is not a bargain that is good.
Assaulted by the ‘Ender’ death,
And losing his humanity,
What use for him is property
And what can he then take away?
What is it that will follow him
Like his own shadow never parting?
Both the good and evil deeds
Which a mortal here performs,
These are his property indeed
That he will take away with him.
His deeds will follow after him
Like his own shadow never parting.
Hence noble deeds should be performed,
🌟 storing for the future life.
Good deeds will in the world beyond.
Bestow on beings goodly help.’

~A. III: 1:4
Part III

Morality
3.1 Doing Good

Doing Good and Avoiding Evil is Possible

Abandon wrong. It can be done. If it were impossible to do, I would not urge you to do so. But since it can be done, I say to you: 'Abandon wrong.'

If abandoning wrong brought loss and sorrow, I would not urge you to do so. But since it conduces to benefit and happiness, I urge you.

' Cultivate the good.' It can be done. If it can be done, I say to you: 'Cultivate the good.'

If cultivating the good brought loss and sorrow, I would not urge you to do so. But since it conduces to benefit and happiness, I urge you.  

~ A.J: 58
To Do Good is an Uphill Task

'Easy to do are things that are bad and not beneficial to self. But very, very hard to do indeed is that which is beneficial and good.'

~Dh: 163

Reflect Before Acting

'What think you, Rāhula? What is a mirror for?'

'To reflect, Sir.'

'In just the same way you must reflect again and again before doing every act, in speaking every word and in thinking every thought. When you want to do anything you must reflect whether it would conduce to your or other's harm or both, and if so it is a wrong act, productive of woe and ripening unto woe. If reflection tells you this is the nature of that contemplated fact, assuredly you should not do it. But if reflection assures you there is no harm but good in it, then you may do it.'

~M.I: 415

In Praise of Virtue

'By deeds, vision and righteousness,
By virtue, the sublimest life -
By these are mortals purified,
And not by lineage and wealth.'

~M.III: 152

Those who Sleep Little

'Monks, these five sleep little by night, they are much awake. What five? A woman longing for a man sleeps little by night, is much awake. So too a man longing for a woman; a thief longing for booty; a minister bent on official business; and a monk longing for release from the bondage of defilements sleeps little at night, is much awake.'

~A.III: 152
3.2 How to Instruct Others

Only a Purified One Can Instruct on Purity
It cannot be, Cunda, that one who is sunk in mud can pull out another who is sunk in mud. It is possible, Cunda, when one not sunk in mud will by himself pull out another who is sunk in mud. When one is not tamed, not trained, not quenched (of defilements), one cannot make another utterly quenched (of defilements).

~M.I: 45

Practising Morality by Comparing
One may compare one’s behaviour with that of others and practise good virtues. Others may be harmful; continue as to this, we will not be harmful. Others may kill living beings, we will avoid killing.

One compares following immoral practices of others and avoids doing them for oneself. Harming living beings, stealing, indulgence in sense pleasure, lying, harsh speech, rough speech, frivolous speech, covetousness, corruptness of mind, wrong view, wrong thought, wrong speech, wrong activity, wrong way of living, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge, wrong freedom, sloth and torpor, being puffed up, doubtful, wrathful, rancorous, harsh, spiteful, envious, grudging, treacherous, deceitful, stubborn, proud, difficult to speak to, becoming friends with those who are evil, indolent, lacking in faith, shameless, reckless, of little learning, lazy, with muddled mindfulness, weak in wisdom.

One purifies one’s mind from these immoral practices and develops positive virtues comparing other people’s way of life with that of oneself.

This way of morality is not at all strict individualism. For it is
said that one must be good before one tries to purify others. Consideration for the good of others is always intrinsic in this moral practice.

~Expositor

Other Ways to Practise Morality

‘Develop the will or mind to avoid the evil. Take effort to avoid evil as an uneven road. Walk along the even road of virtue. An unskilled state of mind leads downwards, while a skilled state of mind leads upwards; so take the path upwards.’

~M.I.: 40-46

Be Good Yourself First

‘Let one first establish oneself in what is proper, and then instruct others. Such a wise man will not be blamed by others.’

~Dh: 158

A Man who Loves himself should Harm No Other

‘The whole wide world we traverse with our thoughts, And nothing find a man more dear than self. Since e’er so dear the self to others is, Let the man who loves himself harm no other man.’

~S.I.: 75

Danger of Drunkenness

‘The householder who delights in self-control, knowing that INTOXICANTS result in loss, should not indulge in taking INTOXICANTS nor should he cause others to do so nor approve of them doing so.’

~SN.V.: 398

‘Fool commit evil deeds as a result of drunkenness and cause other people, who are negligent, to act accordingly; this delusion, this delight of fools.’

~IBID.V.: 399
3.3 Precepts – Sila

'Morality' or 'Virtue', is a state of mind and intention – cetanā manifested in speech or bodily actions. It is the foundation of the whole Buddhist practice, the first of the three kinds of Training (sikkhā) in morality, concentration and wisdom. Buddhist morality goes beyond mere avoidance of evil actions. Observance of moral principles restrains intrinsic evil tendencies in a person's mind.

Two Aspects of Precept – Sila

- Pakati Sila –
  Natural moral conduct in Humanism.

- Paññatti Sila –
  Religious disciplinary code for followers to uphold. Some of them are manners, traditions, and customs.

~VISM: 10

Abstinence and Practice – Cāritta and Vāritta Sila

Morality consists of Performance and Avoidance, that is, the performance of those moral rules which the Blessed One has ordained to be followed, Cāritta, and the avoidance of those things that the Blessed One has rejected as not to be followed, Vāritta.

~VISM: 11

Purpose of Observing Precepts – Sila

If the purpose of observing Sila is to gain more worldly material wealth and pleasure, it is inferior Sila – Hina.

If the purpose is to gain salvation and to serve others, it is excellent Sila – Panita.
• *Cula Sila* –
  simply observing the basic principles of
good behaviour.

• *Majjhima Sila* –
  Developing higher moral values
for his own happiness.

• *Mahā Sila* –
  Actively making an effort to
uphold a noble livelihood. \textit{~VISM: 12}

**Precepts of a Monk**

A Bhikkhu is expected to observe four kinds of *Sila* or Morality:

• *Pātimokkha Sila* –
  Fundamental Moral Code.

• *Indriya sāmvara Sila* –
  Morality concerning sense-restraint.

• *Ājīva pārisuddhi Sila* –
  Morality concerning purity of livelihood.

• *Paccaya sannissita Sila* –
  Morality concerning use of the necessities of life. \textit{~VIN}

### 3.4 Necessity of Precepts

**Wisdom and Virtue are Inseparable Twins**

‘Wisdom is purified by virtue, and virtue is purified by
wisdom. Where one is, so is the other.

The virtuous person has wisdom, and the wise person
has virtue. The combination of virtue and wisdom is
called the highest thing in the world.’ \textit{~D.I: 84}
What is a Great Loss?
Five kinds of loss –
Loss of relatives, wealth, health, morality, and right view.

No beings fall into an evil state, a hell-state... after death because of loss of relatives, wealth or health; but beings do fall into such states by loss of morality and right view.

~D.III: 235

What is the Highest Gain?
Five kinds of gain –
‘Gain of relatives, wealth, health, morality, and right view.

No beings arise in a happy, heavenly state after death because of the gain of relatives, wealth or health; but beings are reborn in such states because of gains in morality and right view.’

~D.III: 235

Advantages of Observance of Sila
There are these five advantages to one of good morality – (sila) and of success in morality. What are they?

• In the first place, through careful attention to his affairs he gains much wealth.

• In the second place, he gets a good reputation for morality and good conduct.

• In the third place, whatever assembly he approaches, whether of Khattiyas, Brahmins, householders or ascetics, he does so with confidence and assurance.

• In the fourth place, he dies unconfused.

• In the fifth place, after death, he arises in a happy state, a heavenly world.
These are the five advantages to one of good morality – sila and of success in morality.

Fragrance of Virtue Spreads Everywhere
‘There is Ānanda. In this connection, Ānanda, in whatsoever village or district there is a woman or a man who has taken refuge in the Buddha, Dhamma and Sangha, who abstains from killing, stealing, sexual misconduct, falsehood and from intoxicants; who is virtuous, of a lovely nature, who dwells at home with a heart free from the taint of stinginess, who is open-minded, pure-handed, delighting in giving up, one to ask a favour of, one who delights in sharing gifts with others – of such a one recluses and hermits sing the praise in all quarters. Moreover the gods (devas) and non-human beings sing his praises in like manner. This Ānanda is the sort of scent whose fragrance goes with and against the wind alike.’

‘The scent of flowers goes not against the wind, Nor scent of sandal-wood, musk or jasmine. The good man’s scent goes even against the wind: The fragrance of the saint goes everywhere!’

Wisdom May Be Found amongst the Outshine Worldlings
‘As upon a heap of rubbish thrown on the highway, a sweet-smelling, lovely lotus may grow, even so amongst worthless beings, a disciple of the Fully Enlightened One outshines the blind worldlings in wisdom.’
Part IV

The Mind
4.1 The Forerunner of Everything

No World Without Mind
'By mind the world is led,
By mind the world is moved.
And all good and bad things
exist in the world because of mind.'

Mind is Responsible for Everything
'Mind foreruns (all evil) conditions. Mind is chief, mind-
made are they. If one speaks or acts with wicked mind
because of that, pain pursues him, even as the wheel
follows the hoof of the draught ox.'
4.2 The Mind is Naturally Pure

The Nature of Mind
‘The mind is naturally pure and radiant. But external objects pollute the mind Through the influence of senses And mental faculties or defilements.’ ~A.I: 10

Mind Runs Faster Than Anything Else
‘I consider, monks, that there is no phenomenon that comes and goes so quickly as mind. It is not easy to find a simile to show how quickly mind comes and goes.’ ~A.I: 9

4.3 An Untrained Mind is Defiled

An Undeveloped Mind
‘As rain penetrates an ill-thatched house. So lust penetrates an undeveloped mind.’ ~Dh: 13

‘Whatever (harm) a foe may do to a foe, Or a hater to a hater, an ill-directed mind Can do far greater harm to oneself.’ ~Dh: 42

A Stained Mind Produces Evil Effects
‘Monks, as a cloth that is stained and dirty would be dyed a bad colour... a bad realm of existence is to be expected when the mind is stained.’ ~M.I: 36
4.4 Mental Impurities

Defilements of Mind
And what, monks, are the defilements of mind?
‘Greed and covetousness is defilement of mind, malevolence... anger... malice... hypocrisy... spite... envy... stinginess... deceit... treachery... obstinacy... impetuosity... arrogance... pride... conceit... indolence are defilements of mind.’

- M.I: 36-37

Elements that Hinder Spiritual Progress
Five doubts:
• Doubts about the Teacher – Buddha
• Doubts about the Teaching – Dhamma
• Doubts about the Order – Sangha
• Doubts about the training – Sikkhā
• Anger and displeasure with fellow practitioners

- M.I: 101-102

The five impurities are appropriately paired off with the hindrances:
• Sensual desire is like a bowl of water mixed with brightly coloured paints
• Ill-will is like a bowl of boiling water
• Sloth and torpor is like water covered by mossy plants
• Restlessness and worry is like water blown into ripples by the wind, and
• Doubt is like muddy water.

Just as the keen-eyed man would not be able to see his reflection in these five hindrances, he does not know and see it is his own good, and good of others, or the good of both.

- SN: 121-124
How to Eliminate Mental Hindrances

In the commentaries, the Buddha's suggestions on the elimination of the hindrances are organized into a systematic exposition of six measures conducive to the vanquishing of each hindrance.

Nīvarana (Ni + var, to hinder, to obstruct) is that which hinders one's progress or that which obstructs the path to Emancipation and heavenly states. It is also explained as that which 'muffles, enwraps, or trammels thought.'

There are five kinds of Nīvaranas or Hindrances.

- Sensual desires – Kāmacchanda,
- Illwill – Vyāpāda,
- Sloth and Torpor – Thīna-Middha,
- Restlessness and Worry – Uddhacca-Kukucca, and
- Doubts – Vicikicchā.

1. Kāmacchanda means sensual desires or attachment to pleasurable sense-objects such as form, sound, odour, taste, and contact. This is regarded as one of the Fetters, that binds one to Samsāra.

   An average person is bound to get tempted by these alluring objects of sense. Lack of self-control results in the inevitable arising of passions.

   This Hindrance is inhibited by One-pointedness – Ekaggatā, which is one of the five characteristics of Jhānas. It is attenuated on attaining Sakadāgāmi and is completely eradicated on attaining Anāgāmi. Subtle forms of attachment such as Rūpa Rāga and Arūpa Rāga (Attachment to Realms of Form and Formless Realms) are eradicated only on attaining Arahantship.

   The following six conditions tend to the eradication of sense-desires.

   - perceiving the loathsomeness of the object,
   - constant meditation on loathsomeness,
   - sense-restraint,
   - moderation in food,
• good friendship, and
• profitable talk.

2. Vyāpāda is illwill or aversion. A desirable object leads to attachment, while an undesirable one leads to aversion. These are the two great fires that burn the whole world. Aided by ignorance these two produce all sufferings in the world.

Illwill is inhibited by Piti or joy which is one of the Jhāna factors. It is attenuated on attaining Sakadāgāmi and is eradicated on attaining Anāgāmi.

The following six conditions tend to the eradication of illwill.

• perceiving the object with thoughts of goodwill,
• constant meditation on loving-kindness – Mettā,
• thinking that Kamma is one’s own,
• adherence to that view,
• good friendship, and
• profitable talk.

3. Thīna or Sloth is explained as a morbid state of the mind, and Middha as a morbid state of the mental states. A stolid mind is as ‘inert as a bat hanging to a tree, or as molasses cleaving to a stick, or as a lump of butter too stiff for spreading’.

Sloth and torpor should not be understood as bodily drowsiness, because Arahants, who have destroyed these two states, also experience bodily fatigue. These two promote mental inertness and are opposed to strenuous effort – Viriya. They are inhibited by the Jhāna factor – Vitakka or Initial Application, and are eradicated on attaining Arahantship.

The following six conditions tend to the eradication of Sloth and Torpor:

• reflection on the object of moderation in food,
• changing of bodily postures,
contemplation on the object of light;
• living in the open,
• good friendship and
• profitable talk.

4. Uddhacca is mental restlessness or excitement of the mind. It is a mental state associated with all types of immoral consciousness. As a rule an evil is done with some excitement or restlessness.

Kukkucca is worry. It is either repenting over the committed evil or over the unfulfilled good. Repentance over one’s evil does not exempt one from its inevitable consequences. The best repentance is the will not to repeat that evil.

Both these hindrances are inhibited by the Jhāna factor, Sukha or happiness. Restlessness is eradicated on attaining Arahantship, and worry is eradicated on attaining Anāgāmi.

The following six conditions tend to the eradication of these two states:
• erudition or learning,
• questioning or discussion,
• understanding the nature of the Vinaya discipline,
• association with senior monks,
• good friendship and
• profitable talk.

5. Vicikicchā is doubt or indecision. That which is devoid of the remedy of wisdom is vicikicchā (vi- = devoid; cikicchā = wisdom). It is also explained as vexation due to perplexed thinking (vici = seeking; kicchā = vexation).

Here it is not used in the sense of doubt with regard to the Buddha etc., for even non-Buddhists inhibit vicikicchā and gain Jhānas.

As a Getter vicikicchā is that doubt about Buddha etc., but as a Hindrance it denotes unsteadiness in one particular
thing that is being done. The commentarial explanation of vicikiccha is the inability to decide anything definitely that it is so. In other words it is indecision.

This state is inhibited by the Jhana factor – Vicara, Sustained Application. It is eradicated on attaining Sotapatti.

The following six conditions tend to its eradication:
• knowledge of the Dhamma and Vinaya,
• discussion or questioning,
• understanding of the nature of the Vinaya Discipline,
• perfect confidence,
• good friendship, and
• profitable talk.

~CY

4.5 Trained Mind
Brings Happiness and Peace

A Trained Mind Elevates
The trained mind gives one the best:
‘What neither mother, nor father, Nor any other relative can do, A well-trained mind does; it elevates one.’ ~Dh: 43

Control Your Mind
‘If your mind runs wild among Sensual pleasures and things that arise, Quickly restrain it with mindfulness: As one pulls the cow from the corn.’ ~Thag: 446
Real Peace Within
‘Real peace appears within
when mind is free
from defilements;
External objects do not provide peace.’
~Thag: 39

Where is Happiness?
‘Happiness is in the mind
Which is released from worldly bondage.
The happiness of sensual lust
and the happiness of heavenly bliss
Are not equal to a sixteenth part
of the happiness of craving’s end.’
~Ud: 11

No Suffering When Mind is Firm
‘My mind is firm like a rock,
Unattached to sensual things,
Not shaking in the midst
Of a world where all is shaking.
My mind has thus been well developed,
So how can suffering come my way?’
~Thag: 192

Mind is Swift and Should be Trained
‘The mind is hard to check, swift, flits wherever it listeth:
to control it is good. A controlled mind is conducive to
happiness.’
~Dh: 35

Train Mind to Win Deathlessness
‘Faring far, wandering alone, bodiless, lying in a cave
(body) is mind. Those who subdue it are delivered from
the bond of death.
~Dh: 37
4.6 Liberated Mind

Why Mindfulness?
‘Mindfulness, O monks, I declare,
is essential in all things everywhere.
It is as salt to curry,
Mindfulness, verily, brings great profit.’

Development of Calm and Insight
‘Two things, monks, should be developed for the
understanding of lust, hatred and delusion.... What
two? Calm and insight. These two things should be
developed for the abandonment, extinction and cessation
of lust, hatred and delusion....’

Concentration is near to Nibbāna
‘No concentration is there for the unwise,
No wisdom in one who lacks concentration;
In whom there is concentration and wisdom,
He truly is in Nibbāna’s neighbourhood.’

Cessation of Consciousness
‘Where consciousness is signless, boundless, all luminous,
that is where earth, water, fire and air find no footing.
There are both long and short, small and great, fair and foul. There ‘name and form’ are wholly destroyed. With
cessation of consciousness, this is all destroyed.’
4.7 Training the Mind

Rituals Cannot Cleanse the Mind
`Not flesh nor fish, nor fasting, nakedness,
The shaven head, the matted hair, nor sweat,
nor rough-skin garb, nor solemn celebration
Of sacrificial fire, nor signal penance
of those who here seek immortality;
Not hymns, oblations, rites, feasts of the season
will cleanse a man with doubt not overcome.' ~SN: 249

No Magic Power to Train Mind
`Three urgent duties are asked of a farmer. What three?
The farmer gets his fields well ploughed and harrowed
very quickly. Then he puts in the seed very quickly.'

Then, he irrigates it very quickly. But the farmer has no
magic power or authority to say,
`Let my crops spring up today, let them ear tomorrow
and on the following day let them ripen.' No! In due
time this will happen.'

In the same way, there are these three urgent duties of
a monk. What three?
`Undertaking the training in higher virtue, higher thought
and higher wisdom. But he has no such magic power or
authority to say,
`Today, tomorrow or the next day, let my mind be free
from defilements.'

No! In due time this will happen as he undergoes training
in these three things. Therefore, you should train
yourselves like this:
`We shall be keen to undertake the training in these
three things.' ~A.I: 239f
Part V

Kamma
5.1 The Meaning of Kamma

Action – Kamma

'By action (kamma) one becomes a farmer;
by action one becomes a craftsman;
by action one becomes a merchant;
by action one becomes a servant.'

'By action one becomes a thief too;
by action one becomes a fighting-man;
by action one becomes a sacrificer;
by action one becomes a king.'

In this context, 'action' or 'kamma' is supposed to be the only cause of differences among human beings in the world.
Therefore ‘kamma’ is used to indicate all types of human activities in general. This view denies that man’s position in this world is determined by birth or the will of a creator. Vāsettha Sutta (Sn: 115-120) uses the term ‘kamma’ in the same context as mentioned above, to connote the spiritual and ethical dimensions of the term. ‘Kamma’ in the following verses may contain both meanings, i.e. physical and ethical.

Function of Kamma is Beyond Comprehension

‘The fruit of action (kamma), monks, is unthinkable, not to be thought of, thinking of which would make one distraught and come to grief.’

~A.II: 80

Kammic Effect does not Bear Immediately

Bad kamma takes effect at the opportune moment. ‘Verily, an evil deed committed does not immediately bear fruit, just as milk curdles not at once; smouldering, it follows the fool like fire covered with ashes.’

~A. I: 21

Intention is Kamma

‘Monks, I say that intention is kamma. When one intends, one acts by deed, word or thought. Sense-contact is the source of kamma.’

~A.II: 82

Variety of Kamma

‘What is the variety of kamma? There is kamma that is experienced in hell,
in a beast’s womb,  
the spirit world, the world of humans, and  
in the deva world.  
This is the variety of kamma.’ —Expositor

Cessation of Kamma  
‘Cessation of sense contact is cessation of kamma.  
The way to the cessation of kamma  
is the Noble Eightfold Path.’ —A.III: 415; GS.III: 294

Knowing Kamma is Knowing Paticcasamuppāda  
Thus the wise, seeing dependent-upon origination —  
paticcasamuppāda, proficient in the fruit of action  
(kamma), see this action as it really is. —SN: 653

Understanding of Kamma Pertains to Higher Knowledge  
The Buddha develops clairvoyant vision to see how beings  
wander in samsāra.  
With His heart thus serene... He directs His mind to  
the knowledge of the fall and rise of beings.  
With pure divine eye surpassing that of men, He sees  
beings as they pass away from one form of existence and  
take shape in another according to their kamma.  
—D.I: 82;
5.2 Kamma and Other Views

*What is Kamma*

*Kamma*, in Pāli, and *karma*, in Sanskrit, in its most general sense means all good and bad actions, Kamma is neither fatalism nor a doctrine of predetermination. The past influences the present, for kamma is past as well as present. The past and present influence the future — in this life or in the life to come. It has a cause first and an effect afterwards. We, therefore, speak of kamma as the law of cause and effect. What is the cause of the inequality that exists in the world. Buddhists cannot attribute it to a God, a Creator of the manifold destinies of men and the infinite gradations of beings that dwell in the universe. Neither can Buddhists believe that this heterogeneity of the world is the result of blind chance. — *Facets of Buddhism*

*Denial of Kamma*

Makkhali holds the view that there is ‘no kamma, no act, no effort’. Since he refutes the kamma theory of the Buddhas of past, future and present, his view is like a trap cast against a stream for the destruction of all creatures living in the stream. Likewise, Makkhali is a human trap cast against the human beings in this world.

- *A.I: 287*

Monks, if anyone should say:
‘Just as this man does a deed, so does he experience it’ — this being so there is no living of the holy life — *brahmacariyā*, there is no opportunity manifested for the utter destruction of *dukkha* — unsatisfactoriness.’

But if one should say:
‘Just as this man does a deed that is to be experienced,
so does he experience its fulfilment,’ — this being so, monks, there is living of the holy life, there is opportunity manifested for the utter destruction of unsatisfactoriness — dukkha.’

5.3 Self Responsibility of Kamma

Well Done Kamma
Well done is that kamma which causes no repentance. ‘That deed is well done, when after having done it, one repents not, and when with joy and pleasure, one reaps the fruit thereof.’

One is Responsible for One’s Kamma
My good man, it was through ignorance that you did not act nobly in deed, word and thought. Verily, they shall do unto you in ignorance with your negligence. That evil action of yours was not done by mother, father, brother, sister, friends and comrades:

‘Not by kinsmen, devās, recluses and brahmins. By yourself alone it was done. It is just you that will experience the fruit thereof.’

Kamma Has a Say
‘All living beings have actions (kamma) as their own, their inheritance, their congenital cause, their kinsmen, their refuge. It is kamma that differentiates beings into low and high states.’
The Only Thing Man Owns
‘Man’s merits and the wrong actions he hath wrought;
That is the thing he owns, that takes he hence
That dogs his step like shadows in pursuit.
Hence let him make good store for life elsewhere
Sure platform in some other world
Rewards of virtue on good beings wait.’ ~SN: 124

A Person Cannot Purify Another
‘By oneself indeed evil is done
By oneself is one defiled.
By oneself is evil avoided
By oneself is indeed one purified.
Purity and impurity depend on oneself
No one can purify another.’ ~Dh: 165

5.4 Causes of Originating Kamma

The Cause of the Origin of Evil Deeds
Monks, there are these three originating causes of kamma. What three?

‘Lust, malice, delusion. An act performed in lust, born of
lust, originating in lust, arising from lust, has its fruit
wherever one’s personal self is reborn.’

‘Wherever that act comes to fruition, there one experiences
the fruit thereof, whether it comes into being in this very
life or in the next life, or in some phase (of existence).

An act performed in malice; an act performed under
delusion, has its fruit in like manner.’ ~A.I: 135
Three Causes of Evil – Kamma
Attachment, anger and delusion.
Attachment does not produce detachment but attachment. Likewise anger produces anger and delusion produces delusion. It is not possible to become a god – deva, a human being or experience other birth in a happy state by the kamma produced through selfish attachment, anger and delusion.
This type of kamma is the cause of hell – niraya, birth among animals, among spirits – peta or in any other woeful state.
~S. II: 263

Three Causes of Good – Kamma
Non-attachment, non-anger and non-delusion.
These three do not produce attachment, anger and delusion but they do produce non-attachment, non-anger and non-delusion.
This kamma is the cause for becoming a deva, a human being or for rebirth in other happy states.
~A. III: 338

Causes of Good Kamma
That Leads to the Extinguishment
Monks, there are these three causes of the origin of actions (kamma).
What three?
‘Absence of lust, absence of malice, absence of delusion are the causes of action. An action done without lust, not born of lust, not caused by lust, not originated by lust is profitable, it is praise-worthy, it has happiness for its result, it conduces to the arising of (further) action (kamma), not to the ceasing thereof. So also with regard to actions done without malice and delusion.’
~A.I: 263
Causes Eliminating the Fruit of Kamma

Monks, there are these three originating causes of kamma. What three?
‘Freedom from lust, freedom from malice, freedom from delusion. An act not performed of lust, not born in lust, not originating in lust, not arising in lust — since lust has vanished, that act (kamma) is abandoned, cut off at the root, made like a palm-tree stump, made unable to come again in future time. An act not performed in malice, not performed under delusion is cut off at the root and is of a nature not to arise again in a future time.’

- A.I: 135

Desire for Things of Past, Present and Future

Monks, here are these three causes of the origin of actions (kamma). What are they?
‘Desire is generated for things which in the past were based on desire, for similar things in the future, as well as at the present time.’

And how is this desire generated from things in the past?
‘One remembers and turns over in his mind thoughts about things based on desire in the past. As he does so desire is generated. Becoming desirous, he is fettered by those things. I call this a fetter, that mind is with lust.’

This phrase is similar for things of past and present. Likewise one foreseeing the result turns away from it, penetrates it by insight and sees it plainly to prevent arising of actions (kamma).

- A.I: 263

Evil Kamma Brings Suffering

‘An action done in lust, born of lust, caused by lust,
originated by lust is not profitable:
it is blameworthy,
it has sorrow for its result,
it conduces to the arising of action,
(further) not to the ceasing of action (kamma).
So also with regard to actions done under the influence
of malice and delusion.’

~A.I: 262

The Guarded and
Unguarded Mind Determines the Nature of Kamma
‘When the mind is unguarded, bodily action is unguarded,
speech and mental action are also unguarded. In him
whose bodily action, speech and mental action are
unguarded they are saturated with defilements. When
these are thus saturated with defilements they are rotten.
When they are rotten one’s death is not auspicious, one
has no happy ending.’

‘When mind is guarded, bodily action also is guarded,
speech and mental action are also guarded. In whom
they are not saturated with defilements so they are not
rotten. When they are not rotten one’s death is
auspicious, he has a happy ending.’

‘When the mind is crooked, actions of body, speech and
thought become crooked.’

~A.I: 262

Kamma has No Beginning or End
If we understand kamma as a force or a form of energy,
then we can discern no beginning. To ask where is the
beginning of kamma is like asking where is the beginning
of electricity. Kamma like electricity does not begin.
It comes into being under certain conditions.

~The Author
5.5 Variation in Function

Fruition of Kamma Varies
According to the State of the Mind

Now, for instance, there may be some trifling evil deed or other which may take him to hell. Or again there may be a like trifling evil deed of some person or other which is to be experienced in this very life; not a jot of it, nay, not a jot of it is seen hereafter.

If a person has not developed his body – kāya, morality – sila, mind – citta and wisdom – pañña; and if he is insignificant, his self is restricted and cares very little, of such a person, monks, even a trifling evil deed done brings him to hell.

If some person has carefully developed his body – kāya, morality – sila, mind – citta and wisdom – pañña; and if he is not insignificant, his self is great, his life is immeasurable; of such a person a similar small offence is to be experienced in this very life and not much of it, nay, a jot of it, is seen hereafter. ~A.I: 250-252; GS.I: 227-230

Variation of the fruit of kamma is explained respectively using two similes, i.e. a grain of salt thrown into a little cup of water makes the water salty and undrinkable while the same amount of salt thrown into the river Ganges does not make the water salty or undrinkable.

Potential Power of Kamma

The word ‘Sankhāra’ is used in the scriptures to denote mental factors that consist of potential powers. Since kamma is ‘cetanā’ (will, volition or intention) sankhāra is defined as ‘sancetanā’.
There are these six types of intentions: forms, sound, smell, taste, touch and mental images. These are called sankhāra.

～SN.III: 60

Mode of Operation of Kamma

‘When one has intentionally done a deed by body, speech or thought for experiencing pleasure ... pain ... neither-pain-nor-pleasure, he experiences pleasure, pain, neither-pain-nor-pleasure respectively.’

～M.III: 209

An Analysis of How Kamma Produces Effects

There are four types of individuals.

• One who performs evil acts and after death is reborn in Hell – Niraya.

• One who performs evil acts but after death is reborn in the heavenly world.

• One who refrains from evil acts and after death is reborn in the heavenly world.

• One who refrains from evil acts but after death is reborn in Hell – Niraya.

Some recluses after attaining concentration of mind and using their deva-vision (clairvoyant vision) see those beings. Those who see types one and three admit the efficacy of kamma while those who see types two and four deny the possibility of kamma. Each of these groups may hold strongly to its own views and maintain what it advocates is alone true and all other views are false. The Buddha acknowledges their experience to be true but not their views. The reasons are as follows:

In case 1 –
Either an evil deed to be experienced as anguish was done
by him earlier, or an evil deed to be experienced as anguish was done by him later, or at the time of dying a false view was adopted and firmly held by him.

In case 2 –
Either a lovely deed to be experienced as happiness was done by him earlier, or ... later, or at the time of dying a right view was adopted and firmly held by him.

In case 3 –
Same as case 2

In case 4 –
Same as case 1

‘So Ānanda, there is the deed that is inoperative, apparently inoperative; there is the deed that is inoperative, apparently operative; there is the deed that is both operative and apparently operative; there is the deed that is operative, apparently inoperative.’

-M.III: 201-215; M.IS.III: 254-262

Why There is Inequality Among Human Beings
The following questions regarding human inequalities were posed by a young man named Subha. The Buddha answered all his questions.

Q1. Some are short-lived or die prematurely whereas others live long. Why is this so?
A. Killing other beings in a previous birth is the cause of being short-lived. Compassionate abstinence from killing results in long life.

Q2. Some are sick, infirm and disease-ridden, others are strong, robust and healthy. Why?
A. Ill-treating, injuring and harming other living beings in a previous birth is the cause of proneness to disease in this life. Avoiding cruelty and developing kindness or empathy is the cause of strength and good health.
Q3. Some are ugly whereas some are handsome and pretty. Why?
A. *Harbouring hatred and jealousy towards others in a previous birth results in an ugly appearance in this life. The cultivation of patience and kindness results in beauty and good looks.*

Q4. Some have few followers whereas some attract a large following. Why?
A. *Envy towards others’ success and good fortune in a previous birth results in few followers or supporters in this life. Goodwill and harmony towards others result in a large faithful following.*

Q5. Some are poor and destitute whereas others are wealthy and prosperous. Why?
A. *Stinginess that prevents contributing anything to the welfare of others in a previous birth results in poverty and destitution in this life. Altruism and liberality results in wealth and prosperity.*

Q6. Some are regarded as low caste, whereas some others as high caste. Why?
A. *Rudeness, conceit and discourtesy to others in a previous birth results in birth in socially discriminated families and get belittled. Humility and respectfulness towards others results in birth in illustrious families, who are dignified and respected.*

Q7. Some are dull by nature whereas some are intelligent. Why?
A. *The maintenance of mental sloth in a previous birth results in ignorance and dull wit in this life. Likewise, the cultivation of the mind through enquiry and analysis results in high intelligence.*

~M.III: 202-206; MLS.III: 248-253
5.6 Reflections on Kamma

Think Before You Act
Whatever action you intend to perform by body, speech or mind, first think:
‘Will this action be harmful to myself, or to others, or to both?
Will this action produce suffering’
If it is harmful, avoid doing it.’

The Role of Kamma in Existence
‘By kamma the world moves,
by kamma men live
and by kamma are all beings bound,
As by its pin the rolling chariot wheel.
By kamma one attains glory and praise.
By kamma bondage, ruin, tyranny.
Knowing that kamma bears fruit manifold.
How say you, ‘In the world no Kamma is’?’

How One Becomes High Caste or Low Caste
‘By birth is not one an outcast,
By birth is not one a brahmin (noble being).
By deeds is one an outcast,
By deeds is one a brahmin.’

‘We are the result of what we were and
will be the result of what we are.
Past, present and future lives are linked through
wholesome and unwholesome mental processes.’

~MI: 415f; MLS.II: 88f

~Atthasāliṇī: 66; The Exposition I: 88

~SN: 136
The Transgressor Ruins Himself

'As rust, arisen out of iron
Eats itself away, even so his own deeds lead
The transgressor to states of woe.'

~Dh: 240

Evil-Doer Grieves

'The evil-doer grieves here,
He also grieves hereafter.
He grieves in both worlds,
He grieves and perishes
with his own impure deeds.'

~Dh: 17

Action and Reaction

'One who kills also faces threats to his life,
One who conquers also faces being conquered,
One who reviles gets reviled.
Thus as a result of his own actions,
The spoiler will in turn be spoiled.'

~Dh: 67

Harm Not the Innocent

'He who harms the innocent must bear
the severe effect of his act,
like dust flung against the wind.'

~Dh: 125

He Suffers When the Evil Affects Him

'So long as an evil deed does not
affect the ignorant one,
He enjoys his life like taking honey.
But when it affects him,
Then he comes to grief.'

~Dh: 67


Life’s Future Store

‘Man’s merits and the merits he here hath wrought
That is the thing he owns, that takes he hence
That follows his steps, like shadows in pursuit.
Hence let him make good store for life elsewhere,
Sure platform in some other future world
Rewards of virtue on good things wait.’

~S: 23

No Place to Escape from Bad Effects of Kamma

‘Not in the sky
Nor in the mid-ocean
Nor in a mountain cave
Is found that place on earth
Where abiding, one may escape from
The consequences of one’s evil deed.’

~Dh: 127

Meritorious Deeds

‘Planters of groves and fruitful trees,
And they who build causeways and dams
And construct wells and watering-sheds,
And shelter give to the homeless.
For such as these by day and night
Forever doth the merit grow.
In righteousness and virtue’s might
Such folk from earth to heaven go.’

~S.I: 32

Benefits of Virtue

These five advantages come to the virtuous man because of his practice of virtue. The virtuous man, possessed of virtue, by reason of his earnestness, comes by great wealth, gains a good reputation, in whatever community
or society he enters — he does so confidently and unconfused, dies without bewilderment and lastly, after death, is reborn in heaven.

~Ud: 87

Contemplate on the Body
‘They have not comprehended the Deathless who have not comprehended the mindful contemplation of the body. They have comprehended the Deathless who have comprehended the mindful contemplation of the body.’

~A.I: 21

Kamma Moulds the Next Life
‘This law of compensation often follows the law of similarity. An ascetic who has imitated a dog’s life may be reborn as a dog. If somebody concentrates on pure light and practises suffusion of it, he may be reborn among the gods of pure light.

A person who acts crookedly with body, speech and mind, can “be reborn in the womb of an animal, one that creeps crookedly along.”

~A.V: 289

Highest Blessing
‘To reside in a suitable locality,
Meritorious deeds done in the past;
To set oneself in the right course –
This is the highest blessing.’

‘Vast learning, perfect handicraft,
A highly trained discipline;
And pleasant speech –
This is the highest blessing.’

~SN.VV: 260-261
5.7 For a Better Understanding of Kamma

Fools Enjoy Until Bad Deeds Bear Fruit
‘A man may spoil another (vilumpateva) just so far
As it may serve his ends, but when he’s spoiled
By others he, despoiled, spoils yet again
So long as evil’s fruit is not matured
The fool does fancy. ‘Now’s the hour, the chance!’
But when the deed bears fruit, he fareth ill
The slayer gets a slayer in his turn
The conqueror gets one who conquers him
The abuser wins abuse, the annoyer frets
Thus by the evolution of the deed
A man who spoils is spoiled in his turn.’  

Where is Kamma Stored?
‘O Mahārāja,’ replied the Venerable Nāgasena, ‘Kamma
is not said to be stored somewhere in this fleeting
consciousness or in any other part of the body. But
dependent on mind and matter it rests manifesting itself
at the opportune moment, just as mangoes are not said
to be stored somewhere in the mango tree, but dependent
on the mango tree they lie, springing up in due season.’

Rebirth – Past, Present and Future
‘Five causes were there in the past,
Five fruits we find in present life;
Five causes we now produce,
Five fruits we reap in future life.’
The five causes in the past are ignorance – avijjā and potentiality – sankhāra combined with craving – tanhā, clinging – upādāna and becoming – bhava.

The five fruits in the present means rebirth of the being at present as a result of past five causes. The five fruits are consciousness – vinnāna, mentality-materiality – nāmarūpa, six sense bases – salāyatana, sense contact – phassa and feeling – vedanā.

As a being here in this life endures the five causes, i.e. ignorance, potentiality, craving, clinging and becoming he gets rebirth — the five fruits: consciousness, mentality-materiality, six sense bases, sense contact and feeling.

~VIS: 669-672

**Cause and Effect** *(Kamma Classified as It Produces Fruit)*

Kamma means action. It is the law of moral causation or cause and effect and it relates to the physical, cosmic or universal causality. Kamma is the cause and vipaka is the fruit, the effect. The cause produces the fruit; the fruit explains the cause. Intentional action either wholesome – kusala or unwholesome – akusala, creates kammic effects. Kamma is of twelve kinds. Four of them are classified according to time of fruition in this life-time or hereafter. They are:

- **Dittha Dhamma vedaniya** –
  Immediately effective kamma.

- **Upapajja vedaniya** –
  Subsequently effective kamma.

- **Aparāpariya vedaniya kamma** –
  Indefinitely effective kamma in any life-time within the repeated cycle of births and deaths (Samsāra).

- **Ahosi kamma** –
  Lapsed kamma. Where there is no occasion for kamma
to produce the fruit (effect) the kamma becomes inoperative. For instance, kamma which has the potential to produce its result in this life or in the next becomes inoperative if it does not produce its result within the due period (i.e. within this life or the next).

Four of them are classified according to their functions.

- *Janaka* –
  Generative kamma which conditions future birth.
- *Upatthambaka* –
  Supportive kamma.
- *Upapidaka* –
  Counteractive kamma.
- *Upaghātaka* –
  Destructive kamma.

Four of them are classified according to the priority of the effect.

- *Garuka* –
  Weighty or serious kamma which produces an immediate result.
- *Āsanna* –
  Death proximate kamma, which appears before the dying moment.
- *Ācinna* –
  Habitual kamma which is action familiar to the mind.
- *Katattā* –
  Cumulative kamma unlike other kammatas lies dormant and only becomes active in the presence of other supporting kammatas.

The mental impulses of the *intentional action* – cetanā, is an important factor in determining whether the kamma will ripen in this life, the next or indefinitely in Samsāra.
Can the Effect of Kamma be Changed?

Kamma is not predestination. Forces beneficent or baneful support or negate the self-operating law. Other contributing factors include birth, time, conditions, appearance and effort.

- **Time** — kāla, and conditions such as world wars or famines which affect everyone, suspend the operation of good kamma and promote the fruition of bad kamma. Favourable worldly conditions, on the other hand, may temporarily halt the fruition of bad kamma.

- **For a person with good birth** — gatisampatti, such as royal lineage, his good kamma has a better chance to operate, compared to a person of lowly birth.

- **A person of good appearance** — upadhi sampatti, may not suffer the disadvantages of lowly birth when compared to one with a good birth but marred by poor appearance — upadhi sampatti.

  For example an heir apparent to the throne may be passed over on account of some physical or mental handicap.

- Effort or intelligence is the vital ingredient for material and spiritual progress. It is only through effort that good kamma is cultivated and bad kamma suppressed. ~Vib.A.

Further details can be found in Vibhanga of Abhidhamma Pitaka, about the effects of the past, present, and future Kamma by cause as explained by the Buddha.

- **Gatisampatti** –
  One kind of evil deeds which, thwarted by the perfection of place, does not give effects.

- **Upadhisampatti** –
  One kind of evil deeds which, thwarted by the perfection of personality, does not give effects.
• **Kālasampatti** –
  One kind of evil deeds which, thwarted by the perfection of time, does not give effects.

• **Payogasampatti** –
  One kind of evil deeds which, thwarted by the perfection of completeness of activities, does not give effects.

• **Gativipatti** –
  One kind of evil deeds which, aided by the disaster of place, give effects.

• **Upadhisampatti** –
  One kind of evil deeds which, aided by the disaster of personality, give effects.

• **Kālavipatti** –
  One kind of evil deeds which, supported by the disaster of time, give effects.

• **Payogavipatti** –
  One kind of evil deeds which, supported by the disaster of the activities, give effects.

• **Gativipatti** –
  One kind of evil deeds which, thwarted by the disaster of place, does not give effects.

• **Upadhivipatti** –
  One kind of evil deeds which, thwarted by the disaster of personality, does not give effects.

• **Kālavipatti** –
  One kind of evil deeds which, thwarted by the disaster of time, does not give effects.

• **Payogavipatti** –
  One kind of evil deeds which, thwarted by the disaster of completeness of activities, does not give effects.
• *Gatisampatti* –
  One kind of evil deeds which, aided by the perfection of place, give effects.

• *Upadhisampatti* –
  One kind of evil deeds which, aided by the perfection of personality, give effects.

• *Kālasampatti* –
  One kind of evil deeds which, aided by time, gives effects.

• *Payogasampatti* –
  One kind of evil deeds which, aided by the perfection of completeness of activities, gives effects. 
  ~*VIB, A: 439*

**Wholesome Acts**
**as Defined in Commentaries for the word Kusala**

• *Kusala* –
  The word ‘kusala’ means ‘of good health’, ‘faultless’, ‘skilful’, ‘productive of happy sentient results’, etc. Now here in the phrase ‘moral states’ either ‘wholesome’, or ‘faultless’ or ‘productive of happy results’ is a suitable meaning.
  ~*Atthasālīni: 38; The Exposition: 48-49*

**Ten Kinds of Meritorious Deeds – Kusala Kamma**

• *Dāna* –
  Generosity which yields wealth and comfort.

• *Sīla* –
  Morality which gives birth in noble families and in states of happiness.

• *Bhāvanā* –
  Meditation which produces insight knowledge, tranquility and emancipation.
• Apacāyana –
Reverence the cause of noble parentage.
• Veyyāvacca –
Service which tends to produce large retinues or support from others.
• Pattidāna –
Transference of Merit which allows one to give in abundance in future births.
• Pattānumodanā –
Rejoicing in Others’ Merit which is productive of merit wherever one is born.
• Dhamma savana –
Hearing the Doctrine which promotes wisdom.
• Dhamma desanā –
Expounding the Doctrine which promotes wisdom.
• Ditthijju-kamma –
Straightening of One’s Views which strengthens one’s confidence.

~The Expositor: 209f

Ten Kinds of Evil Actions — Akusala Kamma

• Three are caused by body, namely –
  pānātipāta – killing
  adinnādāna – stealing and
  kāmesumicchācāra – sexual misconduct

• Four are caused by speech, namely –
  musāvādā – lying
  pisunāvācā – slandering
  pharusāvācā – harsh speech and
  samphappalāpā – frivolous talk

• Three are caused by mind, namely –
  abhijjhā – covetousness
  vyāpāda – ill-will and
  micchāditthi – wrong views

~M: 12
Five Kinds of Heinous, Unwholesome Kamma

One who commits any of the following evil kammas will face the grave consequences for a long period of time, immediately after his death, regardless of any previous good kammas he might have.

Moreover, any one who commits any of these actions is incapable of attaining Sainthood – Arahanthood within that life time even after leading a pure and religious life. The counteracting influence of good kamma is ineffectual until the force of the evil kamma is spent.

- Matricide – killing of one’s own mother.
- Patricide – killing of one’s own father.
- Killing of an Arahat. (a perfect Holy One)
- Wounding of a Buddha.
  (no one can cause the death of a Buddha)
- Creating dissension amongst members of the Sangha.

~A. III

Necessary Conditions to Create Kamma

When anything pleasant comes to us and makes us happy, we can be sure that our kamma has come to show us what we have done is right. When anything unpleasant comes to us, hurts us or makes us unhappy, our kamma has come to show us our mistakes. We must never forget that kamma is always just. It neither loves nor hates, neither rewards nor punishes. It is never angry, never pleased; it is simply the law of cause and effect.

Kamma like fire is indifferent to anybody. Does fire know us when it burns us? It is the nature of fire to burn, to give out heat. If we use it properly it gives us light, cooks our food and burns anything we wish to get rid of. If we use it wrongly, it burns us and our property. Its work is to burn and our business is to use it in the right
way. We would be foolish to get angry and blame it for burning us when we mishandle it.
Certain conditions must be fulfilled to create full effects of the kamma.

Five Conditions for the Act of Killing
An existing being, knowledge that it is a being, intention of killing, effort and consequent death.

Effects –
Short life, prone to disease, constant grief caused by separation from loved ones, and constant fear.

Five Conditions for Stealing
Stealing property from other people, knowledge that it belongs to others, intention of stealing, effort and consequent removal.

Effects –
Poverty, wretchedness, unfulfilled desires and dependent livelihood.

Three Conditions for Sexual Misconduct
Intention to experience the forbidden object, effort and possession of the object.

Effects –
Have many enemies, get an unsuitable marriage partner, deformation of the sex organ.

Four Conditions for Lying
Untruth, intention to deceive, effort and communication
of the untruth to others.

Effects –
Tormented by abusive speech, subjected to vilification, distrust and deformities of mouth.

*Four Conditions for Slandering*
Dividing of persons, intention to separate them, effort and communication of the slander.

Effect –
Dissolution of friendships without any sufficient cause.

*Three Conditions for Harsh Speech*
Someone to be abused, angry thought and the use of abusive language.

Effects –
Detested by others although blameless and have a harsh voice.

*Two Conditions for Frivolous Talk*
The inclination towards frivolous talk and its narration.

Effects –
Unpleasant physical appearance and unacceptable speech.

*Two Conditions for Covetousness*
Another’s property and a strong desire for it, thinking ‘if this property be mine’.

Effect –
Non-fulfilment of one’s wishes.
Two Conditions for Ill-Will
Another being and the intention of doing harm.
Effects –
Ugliness, various diseases and detestable nature.

Two Conditions for Wrong Views
Perverted manner in which an object is viewed and the misunderstanding of it according to that view.
Effects –
Base attachment, lack of wisdom, dull wit, chronic diseases and blameworthy ideas.
~Expositor I: 128

The Roots of Violence
The Attadandasutta of the Sutta Nipata is the voice of someone overcome by despair by the violence:
‘Fear results from resorting to violence – just look at how people quarrel and fight. But let me tell you now of the kind of dismay and terror that I have felt.’
‘Seeing people struggling like fish, writhing in shallow water, with enmity against one another, I become afraid.’
‘At one time, I had wanted to find some place where I could take shelter, but I never saw such a place. There is nothing in this world that is solid at base and not a part of it, that is not changeless.’
‘I had seen them all trapped in mutual conflict and that is why I had felt so repelled.'
But then I noticed something 
buried deep in their hearts. 
It was – I could just make it out – a dart.’   ~S.V.: 935-938

**We Gain the Fruit According to the Seed that is Sown**

‘According to the seed that is sown, 
So is the fruit ye reap therefrom. 
The doer of good (will gather) good, 
The doer of evil, evil (reaps). 
Sown is the seed and planted well; 
Thou shalt enjoy the fruit thereof.  ~S.I.: 227

**Lessons to be Learnt from Kamma**

The more we understand it, we see that the more careful 
we must be in our acts, words and thoughts, and how 
totally responsible we are for own happiness. Living in 
the light of this knowledge, we will learn patience, 
confidence, self-reliance, restraint and power.

- Patience – Knowing that the law of kamma is our 
great helper if we live by it, and that no harm can come 
to us if we work with it, knowing also that it blesses us at 
just the right time, we learn the grand lesson of patience, 
not to get excited, and that impatience is a check to 
progress. In suffering, we know that we are paying a debt 
and we learn. If we are wise, not to create more suffering 
for the future. In rejoicing, we are thankful for its sweetness.

- Confidence – The Law of Kamma being just and perfect, 
it is not possible for an understanding person to feel 
easy about it. If we are uneasy and if we have no 
confidence it shows that we have not grasped the 
significance of the law. We are really quite safe beneath 
its wings and there is nothing to fear in the whole universe
except for one's own misdeeds. The Law makes a man stand on his own feet and rouses his self-confidence.

• Self-reliance – As we in the past have caused ourselves to be what we now are, so by what we do now will our future be determined. A knowledge of this fact and that the glory of the future is limitless, gives us great self-reliance and takes away that tendency to appeal for external help which is really no help at all.

• Restraint – Naturally, if we realise that the evil we do will return to strike us, we shall be very careful lest we do or say or think something that is not good, pure and true. Knowledge of kamma will restrain us from wrong-doing for others' sake as well as for our own.

• Power – The more we make the doctrine of kamma a part of our lives, the more power we gain not only to direct our future, but also to help our fellow beings more effectively.

~Facets of Buddhism

The Root of Kamma

Hetu-paccaya or root-condition is the first of the twenty-four modes of condition. Root-condition is that which resembles the root of a tree. Just as a tree rests on its roots, and remains alive only as long as its roots are not destroyed, so karmically unwholesome as well as wholesome mental states are entirely dependent on the presence of their respective roots; i.e. greed (lobha), hate (dosa) and delusion (moha), or absence of greed (alobha), absence of hate (adosa) and absence of delusion (amoha).

These conditions which through their presence determine the actual moral quality of a volitional state (cetanā), together with their associated consciousness and mental factors give rise to the type and quality of a particular kamma. Therefore, we see that greed, hate, and delusion are karmically unwholesome and their opposite roots wholesome.

~Facets of Buddhism
Part VI
Birth, Death and Nibbāna
6.1 Samsāra, 
the Cycle of Births and Deaths

Beginning of Samsāra

'Inconceivable indeed is the beginning, O disciples, of this faring on. The earliest point is not revealed of the running on, the faring on of beings, cloaked in ignorance, tied by craving.'

~S.II: 118

How Long Have We Been in Samsāra?

If a man were to prune out the grasses, sticks, boughs and twigs in this India and collecting them together,
should make a pile laying them four inches long and saying for each:
‘This is my mother; this is my mother’s mother, etc, Monks, the grasses, sticks, boughs and twigs in India would be used up, ended before the mothers of that man’s mother were to come to an end.’

It is said that the tears we have shed for being united with the undesirable and being separated from the desirable are far greater in amount than the waters of the four great oceans. So long is our wandering in Samsāra, where no beginning can be perceived.

~S.11

Different Stages of Birth
Birth is explained in the following terms:

- Jāti – conception becoming.
- Sanjāti – formation of six senses.
- Okkanti – appearance of development of consciousness.
- Abhinibbatti – spontaneous birth with developed physical body
- Khandānam Pātubhāvo – birth in form and formless worlds.
- Āyatanānam Pātilābho – stage of grasping objects by the six senses.

Conditions for Rebirth
‘Three conditions are found in combination, where a germ of life is planted. If mother and father come together, but it is not the mother’s fertile period, and the ‘being-to-be-born’ (gandhabba) is not present, then no germ of life is planted.
If mother and father come together, and it is the mother’s fertile period, but the ‘being-to-be-born’ is not present then again no germ of life is planted.
If mother and father come together and it is the mother’s fertile period, and the ‘being-to-be-born’ is present, then by the conjunction of these three, a germ of life is planted.’  

~M.I: 265-6

What is Rebirth? – Naca So Naca Añño
‘A person who dies here and is born elsewhere is neither the same person nor another.’  

~MI: 40

Permanent Entity
‘An entity (permanent) does not travel from birth to birth. ‘What travels in Samsāra is our consciousness itself’ is false view and is firmly rejected from the standpoint of dependent origination.’

~M.I: 256f

6.2 Death and Rebirth

Birth is the Cause of Death
The Buddha said to Ananda, If you were asked: ‘Has ageing-and-death a condition for its existence?’
You should answer: ‘Ageing-and-death is conditioned by birth’ and so on. Thus, if there were no birth, there could be no ageing-and-death; birth is a necessary condition for their arising.’

~D.I: 55
Life is but Death

‘All creatures have to die. Life is but death.
And they shall fare according to their deeds,
Finding the fruit of merit and misdeeds;
Infernal realms because of evil works,
Blissful rebirth for meritorious acts.’

~S.I: 96; K.S.I: 122

What is Death?

According to the Buddha, death never occurs unless and until all the following energies separate from the body:

- Kammic energy generated (from a previous birth) to condition this life – once this energy is extinguished survival is impossible.
- Heat energy – the energy which sustains life amongst the bundle of elements.
- Consciousness – mental energy.

~M.I: 296

How Rebirth Occurs

The mental forces conditioning the life process consists of:

- Avijjā – Ignorance
- Tanhā – Craving
- Kamma – Mental Energy (wholesome and unwholesome)
- Upādāna – Clinging
- Bhava – Kamma Formations

which condition the future life.

When the five components break up upon death in a previous birth they combine with the cosmic energies to condition and produce the following five formations in rebirth:
• Viññāna – Consciousness
• Nāma-Rūpa – Mind and Body
• Salāyatana – Development of six senses
• Phassa – Contact
• Vedanā – Feeling

~VISM: 579f

The Four Modes of Birth

• Andaja –
  Egg born, e.g. birds and reptiles

• Jalābuja –
  Womb born, e.g. humans and mammals

• Sansedaja –
  Moisture born, e.g. bacteria and some insects

• Opapātika –
  Spontaneous birth, e.g. devas, Brahmās including formless and different manifestations of ghosts and spirits. Spontaneous birth is presently beyond the understanding of the normal human mind  ~M.I: 73

Three Premonitory Visions of a Dying Person

Kamma –
In the absence of a ‘Death – Proximate Kamma’, a habitual good or bad act – Ācinna Kamma is presented, such as the healing of the sick in the case of a good physician, or the teaching of the Dhamma in the case of a pious bhikkhu, or the theft in the case of a thief. Failing all these, some causal minor good or bad act – Katattā Kamma, becomes the object of the dying thought process.

Kamma Nimitta – symbol –
A mental reproduction of any sight, sound, smell, taste or idea which was predominant at the time of some
important activity, good or bad, such as the vision of knives or dying animals in the case of a butcher, of patients in the case of a physician, the object of worship in the case of a devotee, etc.

_Gati Nimitta – symbol of destiny_
'Some symbol of the place of future birth. This frequently presents itself to dying persons and stamps its gladness or gloom upon their features. When indications of the future birth are bad, they can at times be remedied. However, such remedies are only temporary.

The weightier kamma predominate after the good influences have worn off. This explains infant deaths and other short lives. Such premonitory visions of destiny may be fire, forest and darkness, if the kamma is bad; flower, water falls, celestial mansions and divine beings, if the kamma is good.'

---Expositor

_Why It is Difficult to Realise the Truth_
'The Unaffected is hard to see;
It is not easy to seek Truth.
To know is to uncover craving;
To see is to have done with owning.'

---_Ud: 80_

_What Passes from Death to the Next Birth_
The last moment of consciousness of the present life is called ‘cuti’, because it terminates the life process in the present life. The succeeding moment of consciousness is called ‘patisandhi’ – _rebirth-linking_ for it causes the functioning of the stream of consciousness as a new life. Since this is another ‘event’ of the stream of consciousness, nothing has come here from the past life and nothing goes from here to the future life.
'An echo, or its like, supplies
The figure here; connectedness
By continuity denies
Identity and otherness.'

Just as an echo, a reflection, or a seal impression is produced respectively by sound, light, a seal. Each of the latter is the cause of the former but without transferring anything substantial from the cause to the effect similarly the 'cuti' moment produces the 'patisandhi' moment.

And with the stream of continuity there is neither identity nor otherness. If there was absolute identity, there would be no forming of curd from milk. If there were absolute otherness the curd would not be derived from milk. (Continuation of an entity is denied).

- M.I: 256f; VISM

How the Buddha
Consoled Ānanda Before His Passing Away

When Ven. Ānanda wept before the Buddha’s passing away, the Buddha said:

Enough Ānanda, do not weep. For have I not taught that it is the nature of all things beloved that we must suffer separation from them and are severed from them? For that which is born, comes to be and is compounded also is subjected to dissolution. How could it be otherwise? For a long time have you, Ānanda, served the Tathāgata with thoughts, words and deeds of love, graciously, pleasantly and with whole heart. You have gathered great good. Now you should put forth energy and soon you will be free from defilements.'

-D II: 144

Do Not Grieve Upon Death

'The life of mortals here cannot be predicted by any sign,
and (its duration) is uncertain, difficult and brief and that too is fraught with suffering.'

_SN: 574_

**The Way of the World**

For there is no means whereby those born do not die. Even so (for one) arriving at old age there is death, for of such a nature are living creatures.

Just as for ripe fruit there constantly is fear of falling, so constantly for mortals who are born there is fear of death.

Thus the world is smitten by death and old age. Therefore wise men do not grieve, knowing the way of the world.

_SN: 575-576_

### 6.3 Nibbāna

**Ultimate Aim of Buddhist Practice**

_The religious practice_ – _brahmacariya_ under the Lord is conducted for utter nibbāna without attachment. So it is, monks, that this _religious practice_ – _brahmacariya_ is not for advantage or gains, honours, fame; it is not for advantage in knowledge and vision. That, monks which is unshakeable freedom of mind, this is the goal, monks, of this practice, this the pith, this the culmination._

~_M.I: 197, 204-5; MLS.I: 244_

**Hard to Discern**

'This, too, were a matter hard to discern, to wit, the tranquilisation of all the activities of (worldly) life,
the renunciation of all the substrates of rebirth, the destruction of natural cravings, passionlessness, cessation, Nibbāna.'

~S.I.: 136; KS.I: 172

The Unconditioned State

There is, O bhikkhus:–

• ajāta – an unborn
• abhūta – unoriginated
• akata – unmade
• asamkhata – non-conditioned state

If, O bhikkhus, there were not this unborn, unoriginated, unmade and non-conditioned, an escape for the born, originated, made and conditioned, would not be possible here. As there is an unborn, unoriginated, unmade and non-conditioned state, an escape for the born, originated, made and conditioned is possible.'

~Ud: 80, It: 37

According to the commentary these four terms are used as synonyms. Ajāta means that it has not sprung up on account of causes or conditions hetupaccaya. ‘Abhūta’ (lit., not become) means that it has not arisen. As it has not sprung up from a cause and has not come into being, it is not made akata by any means. Becoming and arising are the characteristics of conditioned beings such as mind and matter but Nibbāna, being not subject to those conditions, is non-conditioned asamkhata.

Highest Bliss

Nibbānam paramam sukham – Nibbāna is the highest bliss.

~Dh: 203

It is bliss supreme because it is not a kind of happiness experienced by the senses. It is a blissful state of positive relief from mundane experiences.
Definitions of Nibbāna

The word can have many interpretations, the following having been recorded in the great Sarvastivādin commentary, Abhidharma-mahavibhāsa-sāstra:

- **Vāna**, implying the path of rebirth, + nir, meaning ‘leaving off’ or ‘being away from the path of rebirth.’
- **Vāna**, meaning ‘stench’, + nir, meaning ‘freedom’; ‘freedom from the stench of distressing kamma.’
- **Vāna**, meaning ‘dense forests’, + nir, meaning ‘to get rid of’ = ‘to be permanently rid of the dense forest of the five aggregates (panca skandha), or the ‘three roots of greed, hate and delusion (lobha, dosa, moha)’ or ‘three characteristics of existence (impermanence, anitya; unsatisfactoriness, dukkha; soullessness, anātma).’
- **Vāna**, meaning ‘weaving’, + nir, meaning ‘knot’ = ‘freedom from the knot of the distressful thread of kamma.’

~Dha. A. A: 409

Venerable Nāgasena clarifies

King Milinda’s Doubts on Nibbāna

‘Venerable Nāgasena, this nibbāna that you are always talking of – can you make clear to me by a simile, explanation, reason or argument its form, figure, duration or size?’

‘That I cannot, O King, for nibbāna has nothing similar to it. By no simile, explanation, reason or argument can its form, figure, duration or size be made clear.’

‘That I cannot believe, Nāgasena, that of nibbāna which really, after all, is a condition that exists, that it should be so impossible in any way to make us understand either the form, figure, duration or size. How do you explain this?'
'Tell me, O King, is there such a thing as the great ocean?'

'Yes.'

'Well, suppose someone were to ask your majesty, 'How much water is there in the ocean and how many creatures dwell therein?' How would you answer him?'

'I should say this to him, 'My good fellow, such a question should not be asked and it is a point that should be left alone. The oceanographers have never examined the ocean in that way and no one can measure the water there or count the number of creatures that dwell therein.' Thus, sir, would be my reply.'

'But why should your majesty make such a reply about the ocean? The ocean is, after all, a thing which really exists. Ought you not rather to count and tell him, saying, 'So and so much is the water in the ocean and so and so many the creatures that dwell therein?'

'That would be impossible, sir, for the answer to such a question is beyond one's power.'

'As impossible as it is, O King, to tell the measure of water in the ocean or the number of creatures dwelling therein though, after all, the ocean exists, so impossible is it in any of the ways you suggest to tell the form, figure, duration or size of nibbāna, though, after all, it is a condition that does exist. And even, O King, if one endowed with psychic powers, master over mind, were to be able to ascertain the quantity of water and count the creatures in the ocean, even he would never be able to tell the form, figure, duration or size of nibbāna.'

'There is one quality of the lotus, O King, inherent in nibbāna, two qualities of water, three of medicine, four
of the ocean, five of food, ten of space, three of the wish-fulfilling gem, three of red sandalwood, three of the essence of ghee and five of a mountain peak.'

'As a lotus is unwetted by water, nibbāna is unsoiled by the defilements.'

'Like water, it cools the fever of defilements and quenches the thirst of craving.'

'Like medicine, it protects beings who are poisoned by the defilements, cures the disease of suffering, and nourishes like nectar.'

'As the ocean is empty of corpses, nibbāna is empty of all defilements; as the ocean is not increased by all the rivers that flow into it, so nibbāna is not increased by all the beings who attain it; it is the abode of great beings [the Arahants] in whom the great evils and all stains have been destroyed, endowed with power, masters of themselves, and it is all in blossom as it were, with the innumerable and various fine flowers of the ripple of its waves, so is nibbāna all in blossom, as it were, with innumerable and fine flowers of purity, knowledge and freedom.'

'Like food which sustains life, nibbāna drives away old age, and death; it increases the spiritual strength of beings; it gives the beauty of virtue, it removes the distress of the defilements, it drives out the exhaustion of all sufferings.'

'Like space, it is not born, does not decay or perish, it does not pass away here and arise elsewhere, it is invincible, thieves cannot steal it, it is not attached to anything, it is the sphere of ariyans who are like birds in space, it is unobstructed and it is infinite.'
'Like a wish-fulfilling gem, it fulfils all desires, causes delight and is lustrous.'

'Like red sandalwood, it is hard to get, its fragrance is incomparable and it is praised by good men.'

'As ghee is recognizable by its special attributes, so nibbāna has special attributes; as ghee has a sweet fragrance, nibbāna has the sweet fragrance of virtue; as ghee has a delicious taste, nibbāna has the delicious taste of freedom.'

'Like a mountain peak, it is very high, immovable, inaccessible to the defilements, it has no place where defilements can grow, and it is without favouritism or prejudice.'

-AMiln.: 315-318-

**A Parable on Nibbāna**

Once upon a time there lived a fish and a turtle who were friends. The fish, having lived all his life in the water knew nothing whatever about anything else. One day, as the fish was swimming in the water, he met his friend the turtle, who had just returned from an excursion on dry land. On being told this, the fish said, 'On dry land! What do you mean by 'dry land'? I have never seen such a thing — 'dry land' is nothing!'

'Well,' said the turtle, 'you are at liberty to think so, but that is where I've been all the same.'

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

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

'Is it nicely fresh and cool?' asked the fish.
‘No, it is not fresh and cool’ replied the turtle.

‘Is it clear, so that light can come through it?’

‘No, it’s not clear. Light can’t come through it.’

‘Is it soft and yielding, so that I can move my fins about in it and push my nose through it?’

‘No, it is not soft and yielding. You cannot swim in it.’

‘Does it move or flow in streams? Does it ever rise up into waves with white foam on them?’ asked the fish, becoming rather impatient at the string of ‘No’s.’

‘No,’ replied the turtle, ‘it never rises up into waves.’

‘The fish then asked, ‘If the land is not a single one of these things, what else is it but nothing?’

‘Well,’ said the turtle, ‘if you are determined to think that ‘dry land’ is nothing. I cannot help you. But anyone who knows what is water and what is land would say you were a silly fish for you think that anything you have never known is nothing because you have never known it.’

~Miln: 317-323

Supreme Bliss

‘Hunger is the greatest disease.
The aggregates of being are the greatest suffering.
If a man thoroughly understands this,
He has attained nibbana, supreme bliss.’

~Dh: 203
Part VII
The World Within
7.1 The Nature of the Inner World

The World's End Cannot be Reached

'Where there is no more being born or growing old, no more dying, no more falling from existence and rising up in another, — I declare that the end of the world is not reached by going.'

~S.I: 62; A.II: 48; GS.II: 56

You Are the World

'In this one-fathom long body along with its perceptions and thoughts, do I proclaim the world, the origin of the world, the cessation of the world and the path leading to the cessation of the world.'

~S.I: 62
Rising of the World

Monks, I will teach you how the world comes to be and passes away. What, monks is the arising of the world?

Because of the eye and visible objects arise visual consciousness. Union of the three is contact.
- Depending on contact, feeling arises.
- Depending on feeling arises craving.
  This, monks is the arising of the world.  

*The same process is repeated for the following combinations. Ear and sound; nose and smell; tongue and tastes; body and tangibles; mind and concepts.*

Cessation of the World

Because of the eye and visible objects arises visual consciousness. Union of the three is contact.
- Depending on contact arises feeling.
- Depending on feeling arises craving.
- By the utter detachment and ceasing of the craving ceases grasping.
- By ceasing of grasping ceases becoming.
- By ceasing of becoming ceases birth.
- By ceasing of birth ceases decay and death, grief, lamentation and despair.
  Such is the ceasing of the entire mass of *dukkha*.  
  This, monks, is the ceasing of the world.

*The same process is applied to other senses and sense objects.*

*~S.II: 71f*

The World is a Mass of Dukkha

Before Enlightenment the Bodhisatta observed the world as such:
‘Alas, this world has fallen upon trouble. There is getting
born and growing old, and dying, and falling and being reborn. And yet from this an escape is not known, even from decay and death.’

---

*Satisfaction of the World*

Then, monks, this occurred to Me:
‘That condition in the world owing to which pleasure arises, owing to which arises happiness, that is the satisfaction of the world.’

---

*Satisfaction in the World Develops Attachment*

‘Now herein monks, if there were not satisfaction to be found in the world, beings would not be attached to the world. But since there is satisfaction in the world, beings are attached thereto.’

---

*Misery in the World*

‘That impermanence, that suffering, that changeability in the world, — that is the misery in the world.’

---

*Misery and Disinterest in the World*

‘If there were not misery in the world, beings would not be repelled by the world. But since there is misery in the world, beings are repelled by the world.’

---

*Freedom from the World*

‘That restraint that riddance of desire and passion in the world, — that is the freedom from the world.’
Know the Freedom

‘If there were no freedom, beings could not be free therefrom. But since there is freedom from the world, beings do become free from the world.’ ~A.I: 259; GS.I: 238

Understanding the World is the Object of Religiousness

‘When beings have fully come to know as it really is, the satisfaction in the world as such, the misery in the world as such, the freedom from the world as such, then, they dwell free, detached, released from, with heart unconfined by the world and the devas, the Maras and Brahmans, together with all recluses and brahmins and mankind.

Those worthies shall come to know ... the real meaning of recluseship and brahminhood, they shall attain to it and abide therein.’ ~A.I: 259f; GS.I: 238-9

Discern the All

Monks, I will teach you the All. And what, Monks, is the All? It is eye and forms, ear and sound, nose and smell, tongue and tastes, body and tangible things, mind and concepts. That, monks, is called ‘the All’. Whoso, monks, should say:

‘Rejecting this All, I will proclaim another All’, – it would be a mere topic of talk on his part, and when questioned he would not be able to answer and would, moreover, be subjected to vexation. Why? Because it would not be within the range of experience.’ ~S.IV: 14

Knowing All

is the Perfect Independent Life

‘How, monks, is the independent life perfected in detail? It is when that which is past is put away; when that
which is future is given up; and when, with regard to present self-states that we have got, will and passions have been thoroughly mastered. It is thus that the independent life is perfected in detail.'

'Who overcometh all, who understandeth all
Whoso is very wise, in all things undefiled,
Who all abandoning, in death of craving free,
That is the man of whom I'd say, 'He lives independently.'

~S.II: 283; KS.II: 193

**Everything is Burning**

'The body is burning,
Tangible things are burning,
Tactile consciousness is burning,
Tactile impression is burning,
Also whatever sensation,
Pleasant or painful or neither-painful-nor-pleasant,
Arise on account of tactile sensation,
That too is burning.
Burning with what?
Burning with the fire of lust …'

'The mind is burning,
Mental objects (ideas, etc.), are burning,
Also whatsoever sensation,
Pleasant or painful or neither-painful-nor-pleasant,
Arises on account of the mental impression,
That too is burning.
Burning with what?
Burning with the fire of lust,
With the fire of hate,
With the fire of delusion;
I say it is burning with birth,
Ageing and death,
With sorrows,
With lamentations.'

~S.IV: 19
Does Everything Exist or Not?

Jānuṣsoni:
Does everything exist?

Buddha:
Everything exists – this, brahmin, is one extreme.

Jānuṣsoni:
Does everything not exist?

Buddha:
Everything does not exist – this, brahmin, is the other extreme. Not maintaining either of these extremes, the Tathāgata teaches you dhamma of the middle (central doctrine). Conditioned by ignorance is formations, conditioned by formations is consciousness, conditioned by consciousness is name and form, conditioned by name and form are the six-sense bases, conditioned by the six-sense bases is contact, conditioned by contact is feelings, conditioned by feelings is craving, conditioned by craving is grasping, conditioned by grasping is becoming, conditioned by becoming is birth, conditioned by birth is decay-and-death. Such is the arising of this entire mass of dukkha. But from utter detachment and ceasing of ignorance formations cease.


7.2 The Truth of the World Within

A Worldly View About the World

'Whosoever in past times, monks, whatever recluses or brahmans, saw whatever in the world seemed lovely and pleasant as permanent, saw it as happy, saw it as good, saw it as health, saw it as safety, they made craving to grow. They in making craving to grow made substance to grow; in making substance to grow they made
unsatisfactoriness (*dukkha*) to grow; in making unsatisfactoriness to grow they were not liberated from birth, from old age, from death, from grief, from lamenting, from suffering, from sorrow, from despair – yes, I declare, they were not liberated from ill.’

*The same stanza is repeated for recluses and brahmins in the future and in the present.*

~S.II: 109f; KS.II: 77f

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**Feeling and Dissatisfaction**

*Buddha:*

*How is it Sāriputta, that when you know, when you see, blissful feeling (feeling combined with attachment) is not present with you?*

*Sāriputta:*

If I should be thus asked, Lord, I should make answer: There are three modes of feeling, – which three? Pleasant, painful, neutral feeling. Now these three modes are impermanent. And when it is discerned that that which is impermanent is unsatisfactory, blissful feeling (feeling combined with attachment) is not present. Thus, Lord, should I make answer.

*Buddha:*

*Excellent! Moreover, the way to answer just this in brief is, ‘Whatever is felt is concerned with unsatisfactoriness’.*

~KS.II: 40

*Thus, as is evident, ‘the world within’ in Buddhism points out its ethical aspects. i.e. the problem of the unsatisfactoriness of existence.*
The Doctrine of Dependent Origination – Pattica Samuppāda

The mental process conditions the life process of becoming in the wheel of existence. When there is birth there is death. As long as the kammic forces survive the cycle of birth and death (samsāra) they result in suffering.

Avijjā –
Ignorance rooted in defilements is the main cause.

Sankhāra –
Dependent on Ignorance arise Volitional Activities good or bad.

Viññāna –
Dependent on Volitional Activities arises Re-linking consciousness linking the past with the present.
Dependent on Re-Linking Consciousness arises Mind and Matter – Nāma and Rūpa with the accompanying Six Senses – Salāyatana.

Because of the Six Senses – Salāyatana, Contact – Phassa sets in. Contact leads to Sensations – Vedanā.

Tanhā –
Dependent on Sensations arises Craving.
Craving creates Attachment – Upādāna.

Attachment conditions Kamma – Bhava which in turn determines future Birth – Jāti with the attendant Decay and Death – Jarā Marana and unsatisfactoriness.

Discerning Conditionality is Discerning Dhamma

This was said by the Lord:
‘Whoever sees conditioned genesis sees Dhamma, whosoever sees Dhamma sees conditioned genesis (paticca samuppāda).’

~S.II: 2f

~M.I: 191
The Origin of Life is Inconceivable
It is inconceivable to find the beginning of Samsāra (cycle of births and deaths).
A first beginning of beings who wander on in Samsāra, bounded by ignorance and fettered by craving, cannot be seen.

How to Reach the End of the World
'Tis utterly impossible
To reach by walking the world's end;
But none escapes from suffering
Unless the world's end has been reached.
It is a sage, a knower of the World,
Who gets to the world's end, and it is he
By whom the holy life has been lived out;
In knowing the world's end he is at peace
And hopes for neither this world nor the next'.

Life's Inner Joys
'Herein confidence is man's best possession
Dhamma well-practised yields happiness;
Truth indeed is the sweetest of tastes
Life lived with understanding is best, they say.'

Life is Swift
'Suppose there were four archers mighty with the bow,
well trained, expert past masters in their art standing
one at each quarter and a man were to come saying:
'I will catch and bring the shafts let fly by these four archers before they reach the ground.'
What do you think, monks, were this enough for him to be called a
swift man possessed of supreme speed?'

'Even, Lord, if he caught and brought the shafts let fly by only one of the four archers ... before they reach the ground, it were enough for him to be called a swift man possessed of supreme speed. What need to speak of four such bowmen!'

'Monks, as is the speed of that man, as is the speed of moon and sun swifter than he, as is the speed of those spirits who run ahead of moon and sun swifter than he, swifter than them both, so swifter than even these is the passing away of things of this life. Therefore, monks, you must train yourself thus: 'We will live earnestly.'

~S.II: 266; GS.II: 178

Four Kinds of Rain Cloud and Four Kinds of Men

Monks, there are these four rain-clouds. What four? 'The thunderer that doesn't rain. The rainer that doesn't thunder. The neither thunderer nor rainer. The cloud that rains and thunders. These are the four.'

'Likewise, monks, these four persons resembling rain-clouds are to be found existing in the world. And how is a person a thunderer that doesn't rain? Thus he is one who speaks but acts not. And how is a person a rainer but no thunderer? In this case, monks, a person is one who acts but speaks not. And how is a person neither a thunderer nor a rainer? In this case a person neither speaks nor acts. And how is a person both a thunderer and a rainer? In this case a person both speaks and acts accordingly. So these are the four persons found in the world.'

~A.II: 100
Part VIII

The World Around You
8.1 Wealth and Happiness

Happiness of Ownership
A householder has wealth acquired by energetic striving, won by strength of arm and sweat of brow, justly and lawfully. When he thinks of this he gains happiness and satisfaction.

~A.II: 68

Happiness of Having Wealth
A householder has wealth justly and lawfully won, and with it he does many good deeds and experiences worldly pleasure in a respectable way. When he thinks of this he gains happiness and satisfaction.

~A.II: 68
Happiness of Freedom from Debt
A householder owes no debt, large or small to anyone, and when he thinks of this he gains happiness and satisfaction.  ~A.II: 68

Happiness of Blamelessness
The noble disciple is blessed with blameless action of body, speech and mind, and when he thinks of this he gains happiness, confidence here and hereafter.  ~A.II: 68

Four Kinds of Treasure that People Accumulate

- **Angasama Nidhāna** – Utilitarian possessions for living like gold, money, valuable jewellery and other things,
- **Jangama Nidhāna** – Portable possessions for use away from home like cattle and other living things,
- **Thāvara Nidhāna** – Immovable property e.g. land, and dwelling.
- **Anugāmika Nidhāna** – Store of merits that follow us like our shadow from this life to the next as inheritance (Kamma) to support us.  ~Kh. 48

Four Kinds of People – How They Attend to Their Duties

- Those who look after themselves and ignore others’ welfare,
- Those who look after others and ignore their own welfare,
- Those who neglect their own as well as others’ welfare and
• Those who look after themselves as well as others.

- A.II: 94

Four Wishes Hard to Win
• May wealth come to me by lawful means!
• Being wealthy, may I, my relatives and teachers win good fame!
• May I, my relatives and teachers enjoy long life!
• After death, may I be reborn in a happy heavenly world!

Four Conditions Conducive to Fulfilling Wishes
• Perfection of faith (confidence in the Buddha)
• Perfection of virtue (observing Five Precepts)
• Perfection of generosity
• Perfection of wisdom (by clearing the mind of covetousness, malice, sloth and torpor, distraction and flurry, doubt and wavering)

- A.II: 66

Four Duties for One’s Own Happiness
• Uthāna Sampadā – Skilfulness, efficiency, earnestness and energy.
• Arakkha Sampadā – Protection of income from thieves and natural disasters.
• Kalyāna Mittatā – Having reliable friends.
• Sama Jīvikatā – Spending reasonably and living within one’s means.

- A.IV: 280f
Nothing for You to Claim as Yours
‘So also, bhikkhus, the body is not yours, renounce it. Renouncing will be to your good, to your happiness. Feeling is not yours ... Perception is not yours ... Mental activities are not yours ... Consciousness is not yours, renounce it. Renouncing it will be to your good, to your happiness.’

~S: 22

Four Kinds of People – How They Mould Their Lives
Those who go from darkness to darkness –
While leading a miserable life they commit more evil,

Those who go from light to darkness –
While enjoying their lives with previous good kamma they commit more evil,

Those who go from darkness to light –
By knowing that they are suffering in this life for their previous bad kamma, they try to cultivate nobility in their lives, and

Those who go from light to light –
While experiencing a pleasurable life, they do more meritorious deeds to gain more happiness in their future lives.

~S.I: 93

Proper use of Hard-earned Wealth
- A man contrives to make himself happy along with his parents, children and wife, servants, workmen, friends and comrades,

- He secures his wealth against all misfortunes,

- He performs his (fivefold) duties to relatives, guests, departed ones, petas, to the government, and to devas, and
• He offers necessities to recluses and brahmins to purify and to calm his mind.  

~A: 61

**Danger of Intoxicants**

Six dangers of being addicted to liquor:–

• loss of wealth,
• increase in quarrels,
• ill-health,
• loss of reputation,
• indecent exposure, and
• impaired intelligence.  

~D.III: 182

**Causes of Dissipating Wealth**

• Intoxicating drink,
• Frequenting the streets at unseemly hours,
• Haunting places of ill-repute in search of sensual amusement,
• Gambling,
• Associating with evil friends, and
• Idleness.  

~D.III: 182

**Division of Income**

The wise man divides his income into four parts:–

• One portion he uses for his needs,
• Two portions for his business, and
• The fourth portion he saves for times of emergency.  

~D.III: 188
8.2 Service to Others

You are Related to the World by Six Quarters
(The Cardinal Points of Your World)

East     – parents
South    – teachers
West     – wife and children
North    – friends and companions
Nadir    – servants and work people
Zenith   – religious teachers and brahmins  ~D.III: 191-192

A role model of a person’s relationship with society helps one to organize one’s life to maintain the best relationships with society. In fact, one has twelve relationships with society, because relating oneself to society is always reciprocal.

What are the Real Duties Toward Parents?
Two persons to whom you can never repay your debt. What two?
Your father and your mother. Even if you were to carry them on your back and live a hundred years, supporting them, anointing them with medicine, bathing and massaging them, cleaning them, even this would not repay them. Even if you were to give them absolute rule over the whole world, this would not repay them. And why?
Because parents do much for their children – they bring them up, nourish them, they introduce them to the world. But whoever encourages his ignorant parents to realise the truth, his immoral parents to be virtuous, his stingy parents to be generous, his foolish parents to be wise, such a one by so doing does repay, does more than repay his parents.

~A.I: 61
Children’s Duties to Parents
- Support them in every possible way,
- Perform those duties they have to perform,
- Maintain the lineage and tradition of the family, and
- Look after the inheritance and give alms (perform religious rites) on their behalf when they are dead.

-D.III: 189

Duties of Pupils to Teachers
- Rise from the seat (in respect),
- Wait upon them,
- Be eager to learn,
- Give personal service if necessary, and
- Pay attention when they are teaching.

-D.III: 189

Duties of Husband to His Wife
- Give her due respect; show courtesy, and
- Be faithful to her; provide her with adornment (jewellery) etc.

-D.III: 190

Duties of Wife to Her Husband
- Do her duties well,
- Show hospitality to attendants,
- Show her fidelity,
- Look after her husband’s earnings and household affairs, and
- Show skill and industry in all her husband’s dealings.

-D.III: 190

Parents’ Duties to Children
- Restrain them from evil,
- Direct them towards good,
Train them in a profession,  
Arrange suitable marriages for them,  
And in due time, hand over the inheritance. ~D.III: 189

**Duties Toward Friends and Peers**  
• Be generous,  
• Be courteous,  
• Be benevolent,  
• Treat them as you treat yourself, and  
• Be as good as your word. ~D.III: 190

**Duties of Employer to Employees**  
• Assign them work according to their abilities,  
• Supply them with food and wages,  
• Attend to them in sickness,  
• Share with them unusual delicacies, and  
• Grant leave at correct times. ~D.III: 191

**Duties Toward Religious Teachers**  
• Treat them with affection in gesture, speech and mind,  
• Let your house be opened to them, and  
• Supply their temporal needs. ~D.III: 191

**Duties of a Ruler**  
Rulers are expected to have a disposition of genuine love and care for the people at large. The king should occupy the position of a parent to his subjects. The four hospitalities explain the way the king should care for his subjects and express his goodwill.
• Dāna – generosity
• Piya vācana – kind words
• Atthacariyā – commitment to the welfare of the people
• Samānattatā – a sense of equality with the people

jātaka I: 260, 399

How a Teacher Returns His Pupil’s Love

• Trains him in his speciality,
• Provides him with more experience in what he has studied,
• Thoroughly instructs him in other fields of studies,
• Nurture him a good reputation among friends and companions, and
• Provides for his safety in every quarter.  ~D.III: 189

How Friends and Peers Express Their Love to Each Other

• Protect him when he is off his guard,
• On such occasions, guard his property,
• Provide him security when he is in danger,
• Do not forsake him when he is in trouble, and
• Show consideration for his family.  ~D.III: 190

How an Employee should Show His Love to His Employer

• Attend to work early,
• Leave late after the master,
• Be content with the wages given,
• Perform duties well, and
• Speak in praise of the master and spread his good name.

~D.III: 191
How Religious Teachers Look After the Householder

- They restrain him from evil,
- They exhort him to good,
- They love him with kindly thought,
- They teach him what he had not heard,
- They correct and purify him when he is wrong, and
- They must show the correct path for him to gain happiness and salvation.

~D.III: 191

Be Wise When You Serve Others

‘Do not neglect your own spiritual development and mental purity when you are going to serve others.’

~Dh: 166

Mind Your Own Business

‘One should not accuse, regarding the faults of others, Those things done and left undone.’

‘One should constantly be aware of one’s own deeds, (duties) both committed and omitted.’

~Dh: 50

Do Not Do Evil for the Sake of Anybody

‘Neither for the sake of oneself
Nor for the sake of another should one do wrong.
Not even for the sake of acquiring wealth,
Kingdom or children, should one do wrong.
One who follows this advice is indeed virtuous, wise and noble.’

~Dh: 84
8.3 Uncertainly in Worldly Conditions

Nature of Worldly Conditions

- Labho – gain
- Alabho – loss
- Ayaso – ill-fame
- Yaso – fame
- Ninda – blame
- Pasansā – praise
- Sukha – happiness
- Dukkha – sorrow

Gain, loss and so forth take possession of the mind and hold sway there. Men welcome gain and rebel against loss, welcome fame and rebel against ill-fame. Thus, overcome by compliance and hostility, man confronts sorrow, lamentation, pain, misery and tribulation.

‘Gain, loss, fame and ill-fame,
Blame, praise, happiness and sorrow,
Impermanent are these things among men.
Not lasting but subject to change.’ ~A.IV: 153

Beware of False Pretences

‘Not by his outward guise is a man well-known,
In fleeting glance let none place confidence.
In garb of decent well-conducted folk,
The unrestrained live in the world at large.
As a clay earring made to counterfeit
Or bronze halfpenny coated over with gold,
Some fare at large hidden beneath disguise,
Without, comely and fair, within impure.’ ~S.I: 79
Four Wheels of Prosperity
The chariot of mankind and of devas moves toward development and prosperity, if it is equipped with the four wheels –
- Living in a suitable place,
- Self-discipline, and
- Associating with good people,
- Good merits done in the past. ~A.II: 31

Count Your Blessings
‘Health is the best gain,
Contentment is the best wealth;
A trusty friend is the best kinsman,
Nibbāna is the supreme bliss.’ ~Dh: 204

Blessing Supreme
‘Touched by the vicissitudes of the world,
Whose mind is unshaken,
Free from grief and stain,
That’s a blessing supreme.’ ~SN: 268

Live Happily
‘Happily, indeed, do we live without hate among the hateful,
We live free from hatred amidst hateful men’. ~Dh: 197

Live with Pure Mind
‘Happily indeed, do we live, without impediments.
Feeders of joy shall we be even as the gods of the Radiant Realm.’ ~Dh. 200

No One is Wholly Blamed or Praised
‘Both now and in the past, It has always been thus, O Atula! They blame those who are silent, They blame those who speak much, And they blame those who speak in moderation.’
‘There is no one who is not blamed, There never was, There never will be; Nor is there now, A person who is wholly blamed or praised.’ ~Dh: 227-228

Be Calm in Praise or Blame
‘As a solid rock is not shaken by the wind, Even so the wise are not ruffled by praise or blame.’
~Dh: 81

Why Some Families Rise While Others Fall
‘Whatsoever families, monks, having attained greatness of possessions, fail to last long, because they seek not for what is lost, they repair not the decayed, they eat and drink to excess, they put in authority a woman or a man that is immoral.’
‘Whatsoever families ... fail to last long, all of them do so because of these four reasons or one or other of them.’
‘Whatsoever families, monks, do last long, all of them do so because they seek for what is lost, repair the decayed, eat and drink in moderation, and put in authority a
virtuous woman or man.'

'Whatsoever families .... do last long, all of them do so because of these four reasons or one or other of them.'

~A.: 11

Problems in the Household Life

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

~SN: 35

Idleness Ruins Life

'A young and strong person,
Who does not strive,
When he should strive,
Who is given to idleness,
Who is loose in his purpose and thoughts
And who is lazy –
that idler never finds the way to wisdom.'

~Dh: 155

The Real Fool

'The fool who is aware of his foolishness is wise at least to that extent. But a fool who thinks himself wise is a fool indeed.'

~Dh: 63

Be a Shepherd to Your Fellowmen

'Just as a cow with a young calf, while she is pulling the grass keeps an eye on the calf – even so, monks, it is truly fitting for a man endowed with right view that he should look out for those manifold things that are to be done for his fellow beings on the Path.'

~M.I: 324
8.4 Happiness of the Community

Ten Kinds of Human Duties
- Minister to the needs of parents.
- Attend to the welfare of children.
- Cherish and look after wives.
- Maintain mutual understanding and strength in married life.
- Attend to the needs of relatives.
- Respect the elders.
- Remember the Devas and invite them to share the happiness of merits.
- Remember the departed ones by performing meritorious deeds and transferring the merits to them.
- Live up to society’s civil and moral codes.
- Lead a righteous way of life.

Human Beings Belong to Four Groups
- Those who suffer throughout their lives are as if in hell.
- Those who lead a miserable and unfortunate existence are as if in the suffering spirit world.
- Those who suffer from fear and harbour anger are like animals.
- Those who lead respectable lives by upholding human dignity are real human beings.

Seven Conditions for a Community’s Growth
- Hold well-attended gatherings frequently.
• Assemble and disperse peacefully.
• Enact or repeal laws constitutionally.
• Respect and seek the counsel of elders.
• Uphold the honour of women and maidens.
• Respect and honour existing places of worship as their forefathers have done.
• Protect and honour the holy ones.

_Duties to Fulfil for Gaining Higher Achievements_
Ten factors nourish the ten things that are desirable, liked, charming and hard to win in the world.

• Energy and exertion nourish wealth.
• Finery and adornment nourish beauty.
• Doing things at the proper time nourishes health.
• Healthy friendship nourishes virtue.
• Restraint of the senses nourishes the holy life.
• Not quarrelling nourishes friendship.
• Repetition nourishes great knowledge.
• Lending an ear and asking questions nourishes wisdom.
• Study and examination nourish the teachings.
• Living rightly nourishes rebirth in the heavenly worlds.

_A.V: 136_

_The Cause of Fighting is Nothing but Selfish Craving_
‘Verily, due to selfish craving,
Conditioned through selfish craving,
Impelled by selfish craving,
Entirely moved by selfish craving,
Kings fight with kings,
Princes with princes,
Priests with priests,
Citizens with citizens,
Mother quarrels with son,
Son with father,  
Brother quarrels with sisters,  
Sister with brothers,  
And friends quarrel with friends.  
Thus given dissension, quarrelling and fighting,  
They fall upon one another with fists,  
sticks, or weapons.  
And thereby they suffer death or deadly pain.’

- M.I: 86

Rulers Must Be Righteous

‘When kine (cattle) are crossing, if the bull goes straight,  
They all go straight because his course is straight.  
So among men, if he who’s reckoned best  
Lives righteously, the others do so too.  
The whole realm dwells in happiness  
If the ruler lives aright.’

- A.II: 75; GS.II: 85

Attend to the Sick

The Buddha set a noble example by attending to the sick Himself and exhorting His disciples with the memorable words –  
‘He who ministers unto the sick ministers unto me.’

- VIN. IV: 301

Brahma (God) and Parents

‘Brahma, monks, is a term for mother and father. ‘First teacher’, monks, is a name for mother and father.  
‘Worthy of offerings’, monks, is a term for mother and father. Because mother and father do much for their children; they bring them up, nourish and introduce them to the world.’

- A.I.: 131
8.5 Antagonism

Hatred Never Ceases by Hatred

‘In this world,
hatred can never be appeased by hatred.
Hatred can only be appeased by love.
This is the Eternal Law.’

~Dh: 5

Kill Your Anger

‘Slay anger and you will be happy.
Slay anger and you will not sorrow.
For the slaying of anger in all its forms
With its poisoned root and sweet sting –
That is the slaying the nobles praise.
With anger slain one weeps no more.’

~S.I: 161

Anger is Ugly

‘How ugly is the angry man!
His sleep is without comfort;
Despite his wealth he is always poor.
Filled by anger as he is,
He wounds by acts of body and speech.’

~A.IV: 96

With Whom do You Get Angry?

• My good friend, in getting angry with this man,
  with what are you angry?
• Are you angry with the hairs of his body?
• Or nails, bones, flesh, skin, etc?
• Or are you angry with the four elements of his body,
namely, earth, water, fire and air?
• Or with the five aggregates of forms, feeling, perception, mental elements and consciousness?
• Or are you angry with his five sense faculties or their activities?’

How Does Anger Arise?
By thinking:
• So-and-so has done me harm,
• He is doing me harm,
• He is going to do me harm,
• So-and-so has done harm to those who are dear to me,
• He is doing harm to those who are dear to me,
• He is going to do harm to those who are dear to me,
• So-and-so has done good to those who are against me,
• He is doing good to those who are against me,
• He is going to do good to those who are against me, and
• Besides the above, anger arises without any particular reason.

In order to control anger arisen, one has to think in the manner:
‘So-and-so has done harm to me. It can’t be helped. Possibly, it is his act, not mine. Anger should not arise in me because of him.’ He should also stop the anger that arises without any particular reason.

The last one, groundless anger seems hard to control. It is not aimed at a particular individual. People get angry at trivial things; for thinking it is meaningless to be angry at things, one has to stop that habit right away through mindfulness.

~A.V: 150-151
Thoughts of an Ill-tempered Person

'Monks, seven things gratify and help an enemy wishing ill to befall a woman or a man who is angry.'

- An angry person wishes for his enemy –
  'Let him be ugly.'
  Since he is overwhelmed by anger and subjected to anger, he becomes ugly though he may live well-dressed and adorned.

- Then he wishes –
  'Let him live with suffering.'
  Despite an angry person being equipped with all sorts of luxuries, he lives with suffering because he is subjected to anger.

- Again he thinks –
  'Would that he might not prosper.'
  Assuming he thinks rightly, in fact he thinks negatively. That conduces to his suffering and misfortune for many a day.

- He wishes for his enemy –
  'Let him have no wealth.'
  Even though he earns some wealth by hard labour, it will be taken back by the state because of anger.

- Further he wishes –
  'Let my enemy have no fame.'
  Thus being over-whelmed by anger, even if he had won trivial fame before, he becomes deprived of it because of anger.

- He thinks of his rival –
  'Let him be without friends.'
  But, all his relatives and friends avoid him, because he is ill-tempered.

- Then he wishes –
  'Let my enemy be reborn in a state of deprivation, in
a bad destination, even in hell.’

But this person motivated by anger, misconducts himself in deed, in word and thought. Having such an attitude in the mind, he will be reborn in a state of deprivation, in a bad destination, even in hell.

‘These, monks, are seven things which are gratifying and helpful to an enemy.’

~A.IV: 93f

**How to Face an Angry Man**

‘For the mindful one there is always good;
For the mindful one happiness increases,
For the mindful one things go better,
Yet he is not freed from enemies.
But he who both day and night
Takes delight in harmlessness,
Sharing love with all that live,
Finds enmity with none.
Knowing that the other person is angry,
One who remains mindful and calm,
Acts for his own best interest
And for the other’s interest, too.’

~SN: 266

**Overcome Your Resentment**

- Loving kindness should be developed towards a person with whom resentment arises – This is how resentment for that person should be counteracted.

- Compassion should be developed towards a person with whom resentment arises – This is how resentment for that person should be counteracted.

- Equanimity should be developed towards a person
with whom resentment arises –
This is how resentment for that person should be counteracted.

• The forgetting and ignoring of a person with whom resentment arises should be practised –
This is how resentment for that person should be counteracted.

• Ownership of kamma should be reflected on in respect of a person with whom resentment arises, in this way –
He is the owner of his kamma,
heir to his kamma,
born of his kamma,
related to his kamma,
abides and supported by his kamma,
whatever kamma he will do,
whether good or evil,
of that he will be the heir.
This is how resentment for that person should be counteracted.  

~A.III: 185

How to Overcome Resentment

• Think of some good qualities in him,
• Talk to him gently and politely,
• Think that you are also going to create bad kamma by harbouring enmity towards him, and
• Think that by polluting your own mind through enmity, you harm yourself too.  

~The Author

Be Gentle and Tranquil

‘A certain monk is very gentle, very tranquil so long as disagreeable ways of speech do not assail him. But when disagreeable ways of speech assail the monk it is then that he is to be called gentle, is to be called tranquil.’

~M.I: 126
Be Like the Earth
'Monks, as a man might come along bringing a shovel and basket, and might speak thus: “I will make this great earth not earth”, so he digs here and there, tosses it here and there, spits here and there, stales here and there, thinking, “You are becoming not-earth, you are becoming not-earth.” Could that man make this great earth not-earth?’

‘No, Lord. This great earth is deep, it is immeasurable, it is not easy to make it not-earth.’

‘Herein, monks, you should train yourselves thus: “Neither will our minds become perverted nor will we utter an evil speech, but kindly and compassionately will we dwell, with a mind like the earth – that whole world with a mind like the earth – far-reaching, widespread, immeasurable, without enmity, without malevolence.”’

~M.I: 127

Let Your Mind be Like the Sky
A man might come along bringing various colours and might speak thus:
‘I will draw material shapes in the sky and make them appear.’

‘Could that man make material shapes appear in the sky?’

‘No, Lord, the sky is without shape, it is viewless.’

‘Train yourself, monks, “We will live having suffused the whole world with a mind like the sky, widespread, immeasurable, without enmity.”’

~M.I: 128

Be Free from Enmity
A man might come bringing a burning grass-torch and might speak thus:
'I, with this burning grass-torch will set fire to the river Ganges, I will make it scorch up.'

'Could that man set fire to the river Ganges?'

'No, Lord, river Ganges is deep, it is immeasurable. It is not possible to set fire with a burning grass-torch.'

'Train yourself, monks, "We will live having suffused the whole world with a mind like the river Ganges,... without enmity."'

~M.I: 128

Parable of the Saw

'Monks, as cruel thieves might carve one limb from limb with a double-handled saw, yet even then whoever sets his mind at enmity, he, for this reason, is not a follower of my teaching.'

'Monks, consider frequently this parable of the saw.'

~M.I: 129

8.6 Friends

Better to Live Alone in the Absence of a Trustworthy Companion

'If you can find a trustworthy companion
With whom to walk, both virtuous and steadfast,
Then walk with him, content and mindfully,
And overcoming any threat of danger.
If you can find no trustworthy companion
With whom to walk, both virtuous and steadfast,
Then, as a king who leaves a vanquished kingdom,
Walk like a tusker in the woods alone.
Better it is to walk alone.
There is no fellowship with fools.
Walk alone, harm none, and know no conflict;
Be like a tusker in the woods alone.'

_Selfish Love is the Cause of All Our Problems_
'Sorrow and mourning in the world,
Or suffering of every sort,
Happen because of one's selfish love,
But happen not when there is none.
Happy are they and sorrowless
That have no selfish love in the world
Whoso seeks the sorrowless dispassion,
Should have no selfish love in the world.'

_Seven Qualities of a Good Friend_
• He gives what is hard to give.
• He does what is hard to do.
• He bears what is hard to bear.
• He reveals his own secret.
• He keeps others' secrets.
• He does not leave the friend who is in distress.
• He does not despise when the friend is ruined.

_Real Good Friends_
'What is a good friend to the wayfarer?
What is the good friend living at home?
What is a good friend where need has risen?
What is a good friend in the life to come?'

'Companion is a good friend to the wayfarer,
Mother is the good friend living at home,
A comrade's help where there has risen need,
Is a good friend and yet again,
And meritorious deeds wrought by one’s self:—
That is a good friend in the life to come.'

Avoid Selfish Friends
‘A friend who always wants to take.
A friend who says but doesn’t do.
A friend who uses flattering words.
A friend who joins you in wrong —
These four friends are really foes
And one who is wise, having understood this
will avoid them from afar
As if they were a dangerous road.’

Associate with Reliable Friends
‘A friend who always lends a hand.
A friend in both sorrow and joy.
A friend who offers good counsel.
And a friend who sympathises too —
These are the four kinds of true friends
And one who is wise, having understood this
Will always cherish and serve such friends
Just as a mother tends her only child.’

How to Become a Righteous Friend
The King, Kosala Pasenadi, was advised by the Exalted One:
‘If you lead a diligent life, court ladies will say: “Our king
is diligent. Let us live likewise.”’
‘Your court nobles, country men, will follow the same.
Living in diligence, yourself will be guarded and
preserved, also your house of women, your treasury and
store houses.’

* Becoming diligent, benefits oneself and others. Diligence is the way to become a good friend to others. * ~S.I: 88

**The Noble Dhamma is Reserved for Righteous Friends**
‘The Noble Dhamma is well-proclaimed by me (the Exalted One). It is for him, who is an intimate, an associate of that which is righteous. But it is not for one who associates with the wicked.’ ~S.I: 87

**A Religious Life**
Venerable Ananda:
‘Half of this life in religion consists in righteous friendship, righteous intimacy, righteous association.’

The Exalted One:
‘Not so, Ananda! The whole of this life in religion consists in righteous friendship, righteous intimacy, righteous association.’ ~S.I: 88; S.V: 2

**The Friend Most Superior**
‘It is because, I (the Tathāgata) am a friend of what is righteous that beings liable to rebirth are delivered from rebirth. Beings liable to ageing, sickness, death, grief, sorrow and suffering are relieved from them.’ ~S.I: 88

**The Advantages of Genuine Friendship – Mittānisamsa**
He who maintains genuine friendship (truthfulness and loyalty towards friends) will, whenever he goes far out of his home:–
• Receive abundant hospitality. Many others will be benefited through him.

• Be honoured by whatever country, village or town he visits.

• Not be overpowered by robbers. Royalty will not look down upon him – he will triumph over all his enemies.

• Return home with feelings of amity, rejoice in the assemblies of people and become the chief among his kinsmen.

• Receive hospitality for being hospitable to others; being respectful of others he will receive respect. He will enjoy both praise and fame.

• Receive gifts for being a giver himself. Being respectful to others, he himself is respected and so gains prosperity.

• Gain a good reputation and be radiant as a deity. Never will prosperity forsake him.

• Attract much wealth. What is sown in the field will flourish. The fruit of that which is sown he will enjoy.

• Be protected and come off unharmed from accidents or dangers.

• Not be overthrown by enemies just as the deeply rooted banyan tree cannot be overturned by the wind.

~J.VI: 10

**Blind World**

‘Blind is the world
Few are those who clearly see
As birds escape from a net
Few go to a blissful state.’

~Dh: 174
Poverty Can Become the Cause of Crimes

- The economic condition of the people should be improved;
- Grain and other facilities for agriculture should be provided for farmers and cultivators;
- Capital should be provided for those traders engaged in business;
- Adequate wages should be paid to those who are employed
- When people are thus provided for with opportunities for earning a sufficient income, they will be contented, will have no fear or anxiety,
- And consequently the country will be peaceful and free from crime.

~D.: 26

The Real Friends

Your persons should be reckoned as foes in the likeness of friends: the rapacious person; the man who pays lip-service only to a friend; the flatterer; the wastrel.

- Of these the first is to be reckoned as a foe in the likeness of a friend on four grounds: he is rapacious; he gives little and expects much; he does what he has to do out of fear; he pursues his own interests.

- On four grounds the man who pays lip-service only to a friend is to be reckoned: as a foe in the likeness of a friend he makes friendly professions as regards the past; he makes friendly professions as regards the future; the only service he renders is by his empty sayings; when the opportunity for service arises he shows his unreliability.

- On four grounds the flatterer is to be reckoned as a foe in the likeness of a friend: he approves your bad deeds, as well as your good deeds; he praises you to your face, and in your absence he speaks ill of you.
• On four grounds the wastrel is to be reckoned as a foe in the likeness of a friend: he is your companion when you go drinking; when you frequent the streets at untimely hours; when you haunt shows and fairs; when you gamble.

• The friends who should be reckoned as good-hearted (friends) are four: the helper; the friend who is constant in happiness and adversity, the friend of good counsel, the sympathetic friend.

• The friend who is helper is to be reckoned as good hearted on four grounds: he protects you when you are taken unawares; he protects your property when you are no there to protect it; he is a refuge to you when you are afraid; when you have tasks to perform he provides twice as much help as you may need.

• The friend who is contant in happiness and adversity is to be reckoned as good-hearted on four grounds: he tells you his secrets, he does not betray your secrets, in your troubles he does not forsake you; for your sake he will even lay down his life.

• The friend of good counsel is ... good-hearted on four grounds: he retracts you from doing wrong; he enhoins you to (do what is) right, from him you learn what you had not learnt before; he shows you the way to heaven.

• The friend who is sympathetic is to be reckoned as good-hearted on four grounds: he does not rejoice over your misfortunes; he rejoices with you in your prosperity; he restrains those who speak ill of you; he commends those who speak well of you.

~D. Sigālovāda Sutta
Part IX

The World Beyond You
9.1 The World of Space and Time

World Systems
The Buddha’s view of the universe seems to be even wider than contemporary knowledge admits, and certainly was far superior to what was believed in Europe even up to the last century.

However, He was forced to employ the mythological terminology extant in India during His time to be able to impart His knowledge of the cosmos to His contemporaries.

~Author

Venerable Ānanda asked the Buddha the following question:
‘Lord, I hear the Exalted One saying directly’
Ānanda, *Abhibhū*, the disciple of the Buddha Sikhi, standing in the Brahma world, could make the thousand-fold world system hear his voice. How far can the Fully Enlightened One make His voice heard?'

The Buddha explained: 'He was just a disciple Ānanda, Immeasurable are the Tathāgatas.'

Venerable Ānanda repeated the question to the Buddha three times.

Then the Buddha explained the constitution of the world systems.

'As far as moon and sun move in their course and light up all quarters with their radiance, so far extends the Thousand-fold World System. ... This Ānanda, is called the system of the thousand minor worlds.

A system a thousand-fold the size of this is called the Thrice-a-thousand Major Thousand-fold World system. Now, Ānanda, if He wished it, the Tathāgata could make His voice heard throughout this last-named (Major) world-system, or even further, if He chose.'

Venerable Ānanda: 'How could that be done?'

The Buddha: 'In this connection, Ānanda, the Tathāgata suffuses with radiance the Thrice-a-thousand Major Thousand-fold World-system. When its inhabitants perceive this, then the Tathāgata would give utterance and make the sound heard. That is how He would do it.'

~A.I: 226f; GS.I: 206-208

We can simplify the above saying thus:

The Minor world-system comprises about a thousand solar systems.

The Medium size world-system comprises about a thousand minor world-systems.

The Major size world-system comprises about a thousand medium size world-systems, that is about one thousand
million solar systems. (It is beginning to be discovered by modern astronomy that the universe extends its limits far beyond this.)

**Aeon – Kappa**

A Kappa – aeon, is the unit of time that was used to measure the duration of the universe and the length of time that beings wander in samsara. Since the origin of beings is said to be ‘beginningless’ or ‘where the origin is to be seen’ the same concept applies to the world systems also because they appear and disappear from time to time. However, a unit to measure the temporal duration of the world systems and beings’ life in samsara becomes necessary.

‘Long, monks, is an aeon. It is not easy to reckon how long by saying so many years, so many centuries, so many thousand centuries.’

‘Suppose, monks, there were a great crag, a hill one yojana wide, one yojana across, one yojana high without chasms or clefts, a solid mass. And a man at the end of every hundred years were to stroke it once each time with an extremely soft Kasi cloth. Well, that mountain in this way would be sooner done away with and ended than would an aeon. So long, monks, is an aeon. And of aeons thus long more than one has passed, more than a hundred have passed, more than a thousand, more than a hundred thousand.’

‘How is this? Incalculable is the beginning, monks, of this faring on.’

- A.II: 181; Gs.II: 121

**Number of Aeons – Kappas**

‘Suppose that there were four disciples who went on living here for a century, and they were able to recollect
each day hundred thousand aeons. (a sum of 400,000 aeons a day). And at the lapse of the century they were to die.

Even so many aeons, monks, have passed and gone by. It is not easy to count them up:—so many aeons, so many hundreds, so many thousands, so many hundred thousand aeons.’

The World Cycle is
Divided into Four Periods

• Sanvatta –
  Enveloping period
  Gradual deterioration of the existing world systems

• Sanvattatthāyī –
  Enveloped period
  Complete disappearance of or disintegration of the world system. (Total silence i.e. enveloped)

• Vivatta –
  Developing period
  Gradual development or reappearance of the world system.

• Vivattatthāyī –
  Developed period
  Existing period of the world system.

~A.II: 183; GS.II: 123
~A.II: 142
9.2 The World of Beings

Appearance of Beings

Manifestation and evolution of beings take place along with the evolution of the world system.

'There comes a time, Vasettha when, sooner or later, after the lapse of a long, long period, this world dissolves. And when this happens, beings have mostly been reborn in the World of Radiance; and there they dwell, made of mind, feeding on rapture, self-luminous, traversing the air, continuing in glory; and thus they remain for a long, long period of time. There comes also a time, Vasettha, when sooner or later this world begins to re-evolve. When this happens, beings who had deceased from the World of Radiance, usually come to life as humans. And they become made of mind, feeding on rapture, self-luminous, traversing the air, continuing in glory, and remain thus for a long, long period of time.'

~D.III: 84-85

Five Orders – Pañca Niyāma Dhamma

There are Five Orders of Processes which operate in the physical and mental realms. They condition how a being takes form.

- *Utu Niyāma* – the seasonal phenomena of wind, heat and rains,
- *Bīja Niyāma* – the Order of germs and seeds,
- *Kamma Niyāma* – the Order of act and result, moral causality,
- *Dhamma Niyāma* – the natural phenomena such as gravity and cosmic
energy, and

- Citta Niyāma –
  the Order of mind or Psychic Law, process of consciousness.

---Dhs. A

In fact, these five Niyāmas explain the forces or principles that control beings and existence. Buddhists can easily explain the governing powers of nature and living beings without resorting to a Great Designer who supposedly created the world. Utu Niyāma refers to the physical or natural laws of the universe. Bija Niyāma resembles the way the genes are programmed in the bodies of living beings.

Kamma Niyāma is the way that potential energy we accumulate in the mind acts reciprocally with matter. Dhamma Niyāma are particular laws, which relate to the Buddha etc. and they defy logical explanations: they are to be understood by Insight rather than logic. This is essential to an understanding of the essence of Buddhism.

9.3 The Planes of Existence

The Thirty-One Planes of Existence

After death a being comes into existence in one of these thirty-one planes according to its own good or bad kamma. All of them are subject to the Universal Law of Impermanence.

- The Four States of Unhappy Realms – Duggati
  i. Niraya – woeful states where beings experience temporary suffering. (hell)
ii. *Tiracchāna Yōni* – the Animal kingdom
iii. *Peta Yōni* – the planes of Petas or ghostly beings
iv. *Asura Yōni* – the plane of Asura demons

- **The Seven Happy States – *Sugati***
  i. *Manussa* – the realm of human beings
  ii. Six kinds of *Devaloka* – heavenly realms

- **Sixteen kinds of *Rūpaloka***
  i. *Brahmaloka* – realms of fine material form

- **Four kinds of *Arūpaloka***
  i. Formless realms

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**The Buddha’s Attitude towards Devas**

We can see the attitude of the Buddha in His replies to the Brahmin youth Sangārava who questions Him on this subject:

**Sangārava**: Tell me, Gotama, are there gods (devā)?

**Buddha**: *I know on good grounds (thānso) that there are gods.*

**Sangārava**: Why do you say when asked ‘whether there are gods’ that you know on good grounds that there are gods? Does this not imply that your statement is utterly false?

**Buddha**: *When one is questioned as to whether there are gods, whether one replies that ‘there are gods’ or ‘one knows on good grounds that there are gods’, then surely the deduction to be made by an intelligent person is indubitable, namely, that there are gods.*

**Sangārava**: Then, why did not Venerable Gotama, plainly say so from the very start?

**Buddha**: *Because it is commonly taken for granted in*
the world that there are gods.

~S: 43-316

The Buddha clarified many of the doubts of the devās in several discourses. The significance of this reply is that the Buddha holds that there are devās not because of a popular or traditional belief, but because He knows of their existence.

**Heavenly Realms – Devāloka**

According to Buddhism, there are six heavenly realms where devās experience worldly pleasure for a long period of time. For a Buddhist, final salvation is not an existence in a heaven but the attainment of Nibbāna. Heaven exists for a Buddhist, but that too is as unsatisfactory as human existence.

- **Cātummahārājika** –
The inhabitants of the lowest heavenly realms of the four quarters reside with their retinue.

- **Tāvatimsa** –
The celestial realms of the thirty-three devās — where Sakka is the king. It was in this heaven that the Buddha taught the Abhidhamma for three months to His mother.

- **Yāma** –
The Realms of Yāma Devās — which destroys pains.

- **Tusita** –
The Realm of Delight — The final birth of the Bodhisatta was in this realm before He appeared in human form as Prince Siddharta.

- **Nimmānarati** –
The Realm of the Devās — who delight in created mansions.

- **Paranimmita Vasavatti** –
The Realm of the Devās — who make others’ creations serve their own ends.

~Dhs.
Life Span of Six Devā Worlds

In practising Eight Precepts, one can aspire to be reborn in and enjoy happiness in the devā worlds.

- Cātummahārājika devā –
  Fifty years of mankind is a single day and night there. There are thirty such days in a month and twelve such months make a year. The life span of these devās is five hundred celestial years. (i.e. about nine million earth years.)

- Tavaṇimsa devā –
  A celestial day is as long as a hundred years of mankind. The life span is a thousand celestial years which is thirty-six million earth years.

- Yāma devā –
  The life span is two thousand celestial years of which a day is as long as two hundred years of mankind. (one hundred forty-four million human years.)

- Tusita devā –
  A celestial day is four hundred earth years. The life span is four thousand celestial years or five hundred seventy-six million earth years.

- Nimmānarati –
  A celestial day is eight hundred terrestrial years. These devas enjoy a life span of eight thousand celestial years or two thousand three hundred and four million terrestrial years.

- Paranimmītta Vasavatti devā –
  A celestial day is one thousand six hundred terrestrial years. These devās enjoy a life span of sixteen thousand celestial years or nine thousand two hundred and sixteen million terrestrial years.

~Expositor

Life spans are so long that the gods in these realms think that they are eternal. This of course is not the case.
Not being ‘Perfected Ones’ – Arahantas, they eventually succumb to decay like all other beings. -A.IV: 250f

9.4 Brahma Realms

Nature of Brahma Realms

Superior to sensuous planes of Devaloka are the Brahma Realms or Rūpaloka (Realms of Form) where beings delight in Jhānic Bliss, achieved by renouncing sense-desires. Rūpaloka consists of sixteen realms according to the Jhānas or Ecstasies cultivated. They are as follows:

- The plane of the First Jhāna:
     According to Hinduism Mahā Brahma is the creator God of the universe.
     The highest of the first three realms is Mahā Brahma. It is so called because the dwellers in this Realm excel others in happiness, beauty, and age-limit owing to the intrinsic merit of their mental development.

- The Plane of the Second Jhāna
  v. Appamānābhā – The Realm of Infinite Lustre.
vi. Ābhassara –
The Realm of the Radiant Brahmās.

• The Plane of the Third Jhāna
vii. Parittasubhā –
The Realm of the Brahmās of Minor Aura.
viii. Appamānasubhā –
The Realm of the Brahmās of Infinite Aura.
ix. Subhakinhā –
The Realm of the Brahmās of Steady Aura.

• The plane of the Fourth Jhāna
x. Vehapphalā –
The Realm of the Brahmās of Great Reward.
xi. Asaṅgāsattā –
The Realm of Mindless Beings.
   (Without Consciousness)

xii. Suddhāvāsā –

   The Pure Abodes
   which are further subdivided into five:

The five Pure Abodes are:

Avīha – The Durable Realm
Atappā – The Serene Realm
Suddassā – The Beautiful Realm
Suddassi – The Clear-Sighted Realm
Akanittha – The Highest Realm

~M.I: 294

Those who have attained the third stage of sainthood – Anāgāmi before attaining Arahatthahood on passing away, will be born in one of these Suddhāvāsā – pure abodes and develop their saintly lives until they attain Arahatthahood and thereafter Nibbāna. In the eleventh plane, called the Asaṅgāsattā, beings are born without a consciousness.
9.5 Various Beings

Three Kinds of Devās
Devās are said to be of three kinds –

- *Conventional Devās*, that is, kings and princes, who are addressed as ‘Devā’. (hence the Indian idea of the ‘god-king’ a title adopted by the kings of Cambodia, etc.)

- *Purified Devas*, that is, Buddhas and Arahants,
- *Spontaneously born devas, uppattīdeva* – *devas* who exist in heavenly realms.

~D.I: 1174

Hungry Ghosts
There are four groups of unfortunate ghosts – *Petās*:

- Those who suffer from severe burning sensations.
- Those who suffer from unquenchable thirst and unsatisfiable hunger.
- Those who struggle for survival in dirty and filthy places.
- Those who wait and depend on others’ meritorious deeds to get rid of their sufferings.

~Pv.

Māra To Ascetic Gotama
‘O you are thin and you are pale,
And you are in death’s presence too;
A thousand parts are pledged to death,
But life still bolds one part of you.
Live, Sir! Life is the better way;
You can gain merit if you live, 
Come, live the Holy Life and pour
Libations on the holy fires, 
And thus a world of merit gain. 
What can you do by struggling now? 
The path of struggling too is rough 
And difficult and hard to bear!’

~Ven. Ñānanboli, The Life of the Buddha

Where is Hell?
When the average ignorant person makes an assertion 
to the effect that there is a hell under the ocean – Pātāla 
that is just a concept to explain painful bodily sensations.

~S.IV: 306

Māra’s Teasing and Torment
Māra had on one occasion approached the Bodhisattva 
the Buddha-to-be and suggested that He return to His 
palace to enjoy His life and at the same time accrue 
merits. The Bodhisattva then replied to Māra:

‘Even an iota of merit is of no use to me.’ (Merits are no longer an important goal for one aspiring to gain Enlightenment)

~S.V: 425

Five Types of Māra
Māras are personifications of various states. According 
to Buddhist literature there are five kinds of Māras, namely:

• Devaputta Māra – Deity
• Kilesa Māra – Passion
• Abhisamkhara Māra – Kammic Activities
• Khandha Marā – Five Aggregates
• Maccu Māra – Death

~VISM: 211
Army of Mara

‘Your first squadron is Sense-Desires,
Your second is called Boredom,
Then Hunger and Thirst compose the third,
And Craving is the fourth in rank,
The fifth is Sloth and Torpor
While Cowardice lines up as sixth,
Uncertainty is seventh, the eighth’

Is Malice paired with Obstinacy:
‘Gain, Honour and Renown besided,
And ill-won Notoriety,
Self-praise and Denigrating Others
These are your squadrons, Namuci’

—Ven. Nāṇamoli, The Life of the Buddha

Seven Principles of Conduct

Formerly, bhikkhus, when Sakka, lord of the devas, was
a human being, he undertook to practise unremittingly
seven rules of conduct, by reason of which he attained
his position of honour. What seven?

- As long as I live may I support my mother and father;
- As long as I live may I respect the elders of my family;
- As long as I live may I speak kindly and gently;
- As long as I live may I not speak maliciously;
- As long as I live may I dwell in my house with my
  mind free from the taint of selfishness, generous,
  open-handed, pleased to relinquish (possessions),
  accessible to entreaties, enjoying giving and sharing
  with others;
- As long as I live may I speak truthfully;
- As long as I live may I control my anger and if anger
  arises in me may I quickly dispel it.

—IV: 95
9.6 Origin and Originator

Belief in Originator is a Concept Only
The theory of causality – ‘Udāyi, put aside the extreme of past and the extreme of future (i.e. origin and final end of phenomena). I will teach you dhamma.

When there is not this, there is not that. Ceasing this ceases that.’

~M. II: 32

This is the abstract formula of dependent origination – paticcasaṃuppāda which explains the existence of living beings. Conditionality of the existence of beings is made clear in the doctrine of paticcasaṃuppāda. Phenomena that occur are an unending process of rising and ceasing, being the result of many causes and conditions. It seems, therefore, rather contrary to observable facts to speculate upon a point of origin of phenomena. Even the causes and conditions that give rise to a particular phenomenon are also born conditionally and thus have no ability to endure their existence for ever.

According to Buddhism, looking for a first cause is nothing more than misguided speculation. It is contrary to observable and verifiable facts and nature of phenomena. A concept of an Originator is declared invalid.

The Creator – Brahma
In the Bhūridatta Jātaka the Bodhisatta questioned the supposedly Divine justice of the Creator as follows:–

‘He who has eyes can see the sickening sight.
Why does not Brahma (creator) set his creatures right?
If his wide power no limits can restrain
Why is his hand so rarely spread to bless?
Why are his creatures all condemned to pain?
Why does he not to all give happiness?
Why do fraud, lies, and ignorance prevail?
Why triumphs falsehood – truth and justice fail?
I count you Brahma one the unjust among
Who made a world in which to shelter wrong.’

~The Jātaka translation, Editor E.B. Cowell, Vol. VI: 110

Living Beings Who are Incapable of Making Merits
The following eight places where beings cannot accumulate merits (spiritual development) are regarded as unfavourable states to cultivate holy lives:–

- **Hell, the animal kingdom and ghost realm** – the woeful states where there is continuous suffering.

- **The formless Brahma world** — where beings exist without physical bodies.

- **Asaṅṅasatta Brahma realm** — where Brahmans have no mental activities.

- Beings in some other planets or world systems in the universe.

- Beings whose five senses have atrophied and are denied their use.

- Beings who hold heinous or dangerous views – *micchādītthi*.

- When the appearance of the Buddha or His Dispensation does not exist – when society has become amoral or unconcerned with noble life.

- Where beings have no opportunity to listen and understand truth (*Dhamma*).
9.7 World of Five Aggregates

Three Types of Becoming – Bhava

- **Kāma bhava** – Becoming in the worlds of sense-desire.
- **Rūpa bhava** – Becoming in the worlds of form (Brahma worlds enjoying physical form).
- **Arūpa bhava** – Becoming in the worlds of no-form (Brahma worlds where the mind functions without physical bodies).

While ‘loka’ or ‘dhātu’ (e.g. kāma loka; kāma dhātu) emphasizes the places (worlds) where beings are reborn according to their kamma, ‘bhava’ emphasizes ‘kamma’. If craving for sense pleasure results from unskilful actions, beings are reborn in four types of woeful states — duggati. Beings who control their craving for sense pleasure through religious practice and meditation and experience various forms of Jhāna, are reborn among human beings or in any of the Brahma worlds.

Those who still have craving for physical form develop kamma for rūpa bhava and those who reduce craving for forms produce kamma for arūpa bhava. No matter where beings are reborn, samsāra, all types of existence are exhaustively categorized into these three groups.

‘If there were no worlds of sense-desire and no kamma to ripen therein, Ānanda, would any sensuous becoming be manifested?”

‘Surely not, Lord.’
'In this way, Ānanda, kamma is the field, consciousness is the seed, craving the moisture. For beings that are hindered by nescience, fettered by craving, consciousness is established in lower worlds. Thus in the future there is repeated rebirth. In this way there is becoming, Ānanda.'

~A.I: 223; GS.I: 203

**Constituents of Beings**

Entire beings in existence are speculated under the categories of five aggregates. Wherever a being is born, it comprises of five aggregates, four of which are *psychological* – nāma and one is *material* – rūpa.

Beings in the formless existence have only four – aggregates psychological. There is another dimension of existence (belonging to the realm of form) where only one aggregate of matter, exists.

~AI: 224

**The End of The World is an Illusion**

When the night was fading, Rohitassa, a son of the gods, came to see the Buddha and saluting Him asked,

'Lord, is it possible by going far to reach the end of the world, where there is no more being born, growing old, dying, no more rolling away from one existence and rising into another?'

'The end of the world cannot be reached by going,' said the Buddha.

'Marvellous! This is well said by the Lord. In my last birth I was a sage called Rohitassa. I had such psychic power that I could walk in the sky and my speed was such that I could go faster than an arrow. The extent of my stride was the distance between the east and west ocean. And I thought to myself, “I will reach the end of the world by going.” Except for time spent eating, drinking and
weariness, though I lived and travelled a hundred years,
I never reached the end of the world, but died trying.’

~S.I: 61

The Endless Samsāra

‘Again and again they sow the seed;
Again and again the sky-king rains.
Again and again the farmers plough the fields;
Again and again the land produces grain.
Again and again the beggars come and beg;
Again and again the generous donors give.
Again and again when many gifts are given,
Again and again the donors reach the heavens.
Again and again the dairymen milk the herds;
Again and again the lamb goes to its mother.
Again and again we weary and we toil;
Again and again the heedless come to birth.
Again and again comes birth, and dying follows;
Again and again are we carried to the grave.
Only by gaining the Path for not-returning,
Is a person of wisdom not again and again reborn.’

~S.VII

Three World Realms

- Kāma Loka –
  Sensual World, where living beings experience sensual pleasures. (animal, human and devā loka)

- Rūpa Loka –
  Fine Material World, where Brahmas gain pleasure through the refined forms of their bodies in the Brahma realm where form exists

- Arūpa Loka –
  Immaterial World (Formless Brahma realm) where Brahmas are free from physical burdens
Five Aggregates Pañcakkhandha

Life consists of Four Mental Faculties — Nama and the four elements — Rūpa

- **Rūpa** —
  Matter (consisting of four elements – solidity, fluidity, heat, motion)

- **Vedanā** —
  Sensations or feeling

- **Saññā** —
  Perceptions or identification

- **Sankhāra** —
  Mental Formation or mental tendencies

- **Viññāna** —
  Consciousness – mental energy, combined with the preceding three mental faculties and six sense objects.

  - *S.III: 26*

In order to understand the world beyond one has to discern the four elements which are its constituents.

Nature of Elements

The four elements are *Pathavi*, Āpo, Tējo and Vāyo. These elements are not exactly earth, water, fire and air as often translated but basic energies.

- **Pathavi** —
  is the element of extension, the sub-stratum of matter. Without it objects cannot occupy space. The qualities of hardness and softness, which are purely relative, are two conditions of this particular element.

- **Āpo** —
  is the element of cohesion. Unlike *Pathavi* it is intangible. It is this element that makes scattered-particles
of matter coalesce and gives rise to the idea of ‘body’. When some bodies are melted, this element becomes more prominent in the resulting fluid. The elements of extension and cohesion are so closely inter-related that when cohesion ceases extension disappears.

- **Tējo** –
  is the element of heat. Cold is also a form of Tējo. Both heat and cold are included in Tējo because they possess the power of maturing bodies. Tējo, in other words, is the vitalising energy. Preservation and decay are also due to this element. Unlike the other three essentials of matter, this element has the power to regenerate matter by itself.

- **Vāyo** –
  the element of motion inseparably connected with heat is Vāyo, the element of motion. Movements are caused by this element. Motion is regarded as the force or the generator of heat. Motion and heat in the material realm correspond respectively to consciousness and kamma in the mental sphere.

These four elements co-exist and are inseparable, but one may preponderate over another as, for instance *Pathavī* in earth, Āpo in water, Tējo in fire, and Vāyo in air.

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*M.I: 185-190*

**Win the Ultimate Freedom from the World**

‘Behold this manifold world, by ignorance afflicted, come into being and thus with what has become delighted.’

‘Yet from becoming not released. Yea, all becomings wherever and in whatsoever state they be.’

‘All are impermanent and dukkha and doomed to change.’

‘In one who sees as it really is by perfect wisdom the
craving to become is left; nor craves he for non-
becoming.’
‘But craving’s utter ending, utter stopping, is nibbāna.
Thus become cool, that monk, no more reborn, no more
becomes.’
‘Beaten is Māra. He’s won the fight, escaped all more-
becomings.’

~Ud: 33; Verses of Uplift: 40

The Eye of Truth

‘Now when this sermon (Dhammacakka) had been spoken,
there arose in the Venerable Kondanna the pure and
stainless eye to see the Dhamma (truth), to wit:

Whatsoever is of a nature to arise is likewise of a
nature to cease.’

~S.V: 423; KS.V: 259

The Wheel of Existence

‘Just as a stick thrown up into the air sometimes falls
on its butt, sometimes on its side and sometimes on
its tip, similarly, bhikkhus, do beings obstructed by
ignorance and fettered by craving migrate and go to
the round of births. At one time going from this
world to another world and at another time coming
from another world to this world. What is the reason?

Unimaginable, bhikkhus, is a beginning to the round
of births (and deaths). For beings obstructed by ignorance
and fettered by craving migrating and going the round
of births a starting point is not evident. Thus for long
time, bhikkhus, have you experienced suffering, pain
and destruction and the cemeteries have grown. Long
enough for you to have become dispassionate towards
all conditioned things, long enough for you to have
become detached and released from them.’

~S. XV: 9
Part X

Key Concepts of the Doctrine
10.1 The Buddhist Way

The Framework of the Buddhist Way
Many concepts are expounded systematically in suttas as well as in commentaries and they help one to comprehend Buddhism better. These concepts also help to summarize the Buddha’s teaching into a well-structured framework on the ‘Buddhist Way’.

Three Stages of the Dhamma
Dhamma (teaching) is nothing more than the means to win liberation. It is a system of practice for achieving the objective of the teaching. As the truth, Dhamma means
the realisation of Nibbāna. The study and comprehension of the Dhamma is useful to support Dhamma practice; hence the three stages of the Dhamma.

- *Pariyatti* – the Doctrine (for study)
- *Patipatti* – Practice
- *Pativedha* – Realisation

*Three Kinds of Sufferings* – Dukkha

- *Dukkha-Dukkha* – All kinds of suffering in life like birth, old age, sickness, death and the like.

- *Viparināma Dukkha* – The unpleasant feeling that people experience when the pleasant feeling disappears or when changes take place.

- *Sankhāra Dukkha* – When the impermanent nature of the five aggregates appears in life, the attachment that people have towards them creates unsatisfactoriness.

*Three Kinds of Craving* – Tanhā

These three kinds of craving – tanhā generate rebirth.

- *Kāma Tanhā* – craving for sensual pleasure

- *Bhava Tanhā* – craving for existence, especially for eternal life

- *Vibhava Tanhā* – craving for non-existence.
**Four Things That Nurture Beings**

The factors that support the cycle of birth, life and becoming after death are called sustenance or nutriments – āhāra of beings.

‘There are these four sustenances, monks, for the maintenance of beings that have come to birth, or for the impulsion of beings who seek to come to be. Which are the four?’

‘Solid food, coarse or fine, contact the second, intention (will) of mind the third, consciousness the fourth. These are the four sustenances.’

---S.II: 100; K.S.II: 70

**The Source of Four Sustenances**

‘The source of the four sustenances is craving. Feeling is the source of craving. Sense contact is the source of feeling.

Six sense faculties are the origin of sense contact, six sense faculties have their origin in psycho-physicality – nāma-rūpa which originates from consciousness. Kamma-formations give rise to consciousness, while having Ignorance for its origin.’

---M.I: 262

**Six Senses**

- **Cakkhu** –
  The eye-datunm, which is the sensorium within the eyeball where consciousness of sight is generated.

- **Sota** –
  The ear-datunm, which is the sensorium within the ear where consciousness of sound is generated.

- **Ghāna** –
  The nose-datunm, which is the sensorium within the nose where consciousness of smell is generated.
• Jīvhā –
The tongue-datum, which is the sensorium on the surface of the tongue where consciousness of taste is generated.

• Kāya –
The body-datum, which is the sensorium pervading the whole body from head to foot, where consciousness of touch is generated.

• Mana –
The heart-basis, the very fine and subtle matter within the heart where mind consciousness is mainly generated. (The belief that the mind is based in the heart was common amongst ancient philosophers.)

~M.III: 216

Thirty-Seven Requisites of Enlightenment
All the virtues that a practitioner has to develop to win freedom from samsāra, to realise Nibbāna, are categorised under the heading ‘bodhipakkhiya-dhamma’. They consist of the:–

‘Four Grounds of Developing Awareness,
Four Right Efforts,
Four Bases of Psychic Power,
Five Faculties, Five Powers,
Seven Factors of Enlightenment, and
the Noble Eightfold Path.’

~VISM: 678

Four Ground of
Developing Awareness – Cattāro Satipatthānā

• Kāyānupassanā –
Awareness of the functions of the body

• Vedanānupassanā –
Awareness of feelings as they arise
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- Cittānupassanā – Awareness of the mind
- Dhammānupassanā – Awareness of Dhamma (various phenomena that arise in the mind.)

Being ardent, clearly conscious (of them), becoming aware so as to control the covetousness and dejection in the world.  

~M.I: 56f

Four Right Efforts – Cattāro Sammāppadhānā
- Striving for non-arising of evil unskilled states of mind that have not arisen.
- Striving for getting rid of evil unskilled states of mind that have arisen.
- Striving for the arising of skilled states of mind that have not arisen.
- Striving for the preservation, development and completion of skilled states of mind that have arisen.  

~M.II: 11f

Four Bases of Psychic Power – Cattāro Iddhipāda
- Chanda – Concentration of intention;
- Viriya – Concentration of energy;
- Citta – Concentration of consciousness;
- Vimamsa – Concentration of investigation.  

~M.I.: 103

Five Faculties – Pañca Indriyani
- Saddhindriya – Faculty of faith leading to tranquility and awakening
• Viriyindriya –
  Faculty of energy leading to tranquility and awakening
• Satindriya –
  Faculty of awareness leading to tranquility and awakening
• Samādhindriya –
  Faculty of concentration leading to tranquility and awakening
• Paññindriya –
  Faculty of wisdom leading to tranquility and awakening
• Pañca balāni –
  Five Powers same as the Five Faculties.  

This Body is Swept Away
‘Your life is swept away,
brief is your span of years.
No safety can you find, whom old age sweeps along.
Keeping in mind the peril which is death,
Perform good deeds that lead to happiness.

Who is restrained in body, speech and thought,
When once he parts from here,
it brings him happiness,
If, while alive, he does good deeds of merit.’  

A Developed Mind is Far Better than the Parents
‘What neither mother,
nor father,
nor any other relative can do,
a well-directed mind does and
thereby elevates one.’

~M.II: 11-2
~A. III: 51
~Dh. 43
The Real Friends
The friends who should be reckoned as good-hearted (friends) are four: the helper; the friend who is constant in happiness and adversity, the friend of good counsel, the sympathetic friend.

- The friend who is helper is to be reckoned as good hearted on four grounds: he protects you when you are taken unawares; he protects your property when you are no there to protect it; he is a refuge to you when you are afraid;
- The friend who is contant in happiness and adversity is to be reckoned as good-hearted on four grounds: he tells you his secrets, he does not betray your secrets, in your troubles he does not forsake you; for your sake he will even lay down his life.
- The friend of good counsel is ... good-hearted on four grounds: he retrains you from doing wrong; he enhoins you to (do what is) right, from him you learn what you had not learnt before; he shows you the way to heaven.
- The friend who is sympathetic is to be reckoned as good-hearted on four grounds: he does not rejoice over your misfortunes; he rejoices with you in your prosperity; he restrains those who speak ill of you; he commends those who speak well of you.

—D. Sigālovāda Sutta

Twenty-Eight Features of Matter in A Physical Body
— Rūpa Kalāpa

- Bhūta –
  the four characteristics of matter: the qualities of extension, cohesion, heat and motion.

- Pasāda –
  relates to the sense organs: such as eye, ear, nose, tongue and the body.
• Visaya –
refers to food for the five sense-organs or sense-stimuli such as sight, sound, smell, taste and sense of touch.
• Bhava –
refers to the individual characteristics of male and female, both by external and internal features, masculine and feminine qualities. It does not merely refer to the sex organs.
• Hadaya –
refers to the seat of the heart, the physical base of mental life.
• Jīvita –
is the life-principle. This is noticed when a lizard’s tail is broken, the tail jumps about – that life energy is called jīvita.
• Āhāra –
is the energy extracted from food — the nutritive element. That brings us to 18 features of matter.

Ten Features – Pariccheda
• Ākasa –
space. The area or volume that different kinds of objects occupy.
• Viññatti –
is the expression of body and speech which convey ideas.
• Vikāra –
associated features of the body which strike us as being light, soft, or flexible; the hair on the body or the head which is light, the body or the mouth which is soft, and the tongue which is flexible.
• Lakkhana –
four features of the body; growth of corporeality; maintenance or accumulating, decay and passing away (impermanence).
- **Anipphanna** –
  these last ten features are not really born in one or the other, but they are all the minor differences found in the earlier 18 features of the body that have been discussed here.

In a normal healthy being, these 28 features are generally found. In the blind, the deaf and dumb, or otherwise handicapped, not all 28 features are found.

~VIS: 366

**Meaning of Form** – *Rūpa*

‘Why, monks, do you say *rupa*? Because it is affected (*ruppati*) by cold and heat, by hunger and thirst, by the touch of gnats, mosquitoes, and reptiles, by wind and sun.’

~S.II: 86

**Two Types of Disease**

Disease of the body and disease of the mind.

‘Monks, there are beings who suffer not from disease of body for one year, for two years ..... even for a hundred years. But it is hard to find in the world beings who can admit freedom from mental disease even for one moment, save only those who have destroyed cankers.’

~A.II: 143; S.III.: 2

**The Buddha’s Attitude**

**Towards Prayers For Salvation**

‘*Vasettha*, it is just as if this River Aciravati were brimful of water and a man should come along wishing to cross over, to get to the other side, to get across, and, standing on this bank, were to call out: ‘Come here, other bank, come here!’ What do you think, *Vasettha*? Would the
other bank of the River Aciravati come over to this side on account of that man’s calling, begging, requesting or wheedling?’

‘No, Reverend Gotama.’

Similarly, no amount of prayers will free one from Samsāra.

--D.: 13

Four Ways of
Taking Refuge in The Triple Gem

- *Attasanniyyātana* – Dedication of one’s life to the Triple Gem.
- *Tapparāyanata* – Taking the Triple Gem as the protection of oneself.
- *Sissa bhāvopagamana* – Approaching the Triple Gem as a pupil.
- *Panipāta* – Submission to the Triple Gem with devotion.  --KHU.A

Benefits of Paying Homage

Those who pay homage to holy men and attend to the elders gain the following merits in return:

- Āyu – long life
- Vannā – good complexion
- Sukha – comfortable life
- Bala – strength

--Dh.: 109

Four Units of Matter

These four are the fundamental units of matter and are invariably combined with the four derivatives – namely,

Four Things Incomprehensible to Worldlings

- *Buddha visaya* –
  The nature of the Buddha’s Enlightenment

- *Iddhi visaya* –
  The nature of supernormal or psychic powers gained through *jhanic* meditation

- *Kamma visaya* –
  The nature of kamma and its effects

- *Loka, visaya* –
  The nature of the world systems and living beings

~A.II: 79

Name Never Decays

‘Although man’s body decays and disappears, the name or influence he creates does not decay.’ ~S.I: 42

10.2 Reflections on Generosity – *Dāna*

The Buddha’s Attitude towards Charity

Vacchagotta said to the Buddha:
‘I have heard it said that you, good Gotama, say that *dāna* should only be given to you, not to others, to your followers, not to the followers of other teachers. Those who say this, are they representing your opinion? Do they speak according to your teaching?’

The Buddha said:
'Vaccha, those who say this are not of my opinion, they misrepresent me by saying what is not true. Truly, whoever discourages another from giving dāna hinders in three ways. What three? He hinders the giver from acquiring good, he hinders the receiver from getting the dāna, and he has already ruined himself through his meanness.'

~A.I: 161

**Six Qualities in Giving Dāna**

- **Three on the Giver's Part** –  
  Before the gift he is glad at heart; in giving, the heart is satisfied; and the heart is uplifted when he has given.

- **Three on the receiver’s Part** –  
  They should be lust free or striving to cast out lust. Should be hatred-free or striving to cast out hatred. Should be delusion-free or striving to cast out delusion. If these six conditions are fulfilled, the effect of giving is immeasurable, just as one cannot measure water in the great ocean.

~A.III: 335

**Some Purposes of Giving**

Venerable Sariputta asked the Buddha:  
'Could it be, Lord, that a gift of a man does not become great in fruit, great in effect and for another man, it becomes great in fruit, great in effect?'

'It could be so.'

'What is, Lord, the reason for that?' asked Venerable Sariputta.

The Buddha replied, 'A man being attached to reward, with expectation, as a means of accumulating (rewards), gives gifts (food, drink, vehicles, flowers, perfumes,
ointments, beds, dwellings, lighting) to recluses or brahmins, he will be reborn in the deva world of Four Royal Gods – cātummahārājika. After the glory of kamma has been exhausted, he will return to this world.

Another man without expectation, without attachment to rewards, gives a gift thinking, 'It is good to give'.

Another one gives a gift thinking, 'My father, fore fathers have done this. I am not able to break the family custom.'

Another one gives thinking, 'I cook, these people do not cook. I have to give to those who do not cook.'

Another one gives thinking, 'I ought not give to those who do not cook. But those ancient seers had given great offerings. I will join myself to those great offerings.'

Another one gives thinking, 'This gift calms the mind, joy and gladness arise in the mind.'

Another one gives a gift thinking, 'Giving beautifies (by eliminating defilements) the mind, it strengthens the mind.'

Now, one who gives to beautify the mind, to strengthen the mind, will be reborn among Brahma devas. He will become a non-returner to this world.' ~A.IV: 56f; G.S.IV: 33f

How Does A Person Give Correctly?

• He gives clean things
• He gives what is choice
• He gives at the proper time
• He gives what is suitable (for recluses)
• He gives with care
• He gives frequently
• He calms his mind by giving
• After giving he becomes happy

~A.IV.: 243
How the Merits of Dāna Increase?

- A gift given to an animal yields a hundredfold.
- A gift given to an ordinary person of poor moral habit, yields a thousandfold.
- A gift given to an ordinary person of good moral habit yields a hundred thousandfold.
- A gift given to one who is beyond and without attachment to sense-pleasures yields a thousand thousandfold.
- The benefit is incalculable and immeasurable when a gift is given to the following persons:
  i. One who is striving for the realisation of the fruit of stream-winner – sotapatti, the benefit is incalculable and immeasurable.
  ii. One who strives for realisation of the fruit of once-returner.
  iii. One who strives for realisation of the fruit of non-returner.
  iv. One who strives for realisation or the fruit of an arahant.
  v. The fruits from such giving to these individuals are greater for each succeeding stage of spiritual development.
- A gift given to one who is Perfected by himself alone – pacceka buddha yields greater benefit than that given to an arahant.
- A gift given to the Fully Awakened One – Sammā Sambuddha yields the greatest benefit.

~M.III: 255

Offerings Given to the Holy Order – Sangha

‘When I, Ananda, say that an offering to the holy Order
is incalculable and immeasurable, I by no means say that a gift graded as to individuals is of greater fruit than an offering to the holy Order.’ ~M.III: 256; MLS.III: 304

Whom to Give

‘Once King Pasenadi of Kosala asked the Buddha to whom alms should be given, and the Buddha replied that one should give to that person, to whom, when given one feels fulfilled and glad at heart. In the same context another question is asked, given to whom does it bear great fruit? The Buddha replied that alms given to the virtuous bears great fruit.’ ~S.I: 97

Importance of Meritorious Deeds

‘Should a person perform a meritorious actions, he should do it again and again, he should find pleasure, therein: blissful is the accumulation of merits.’ ~Dh: 188

Offerings to the Buddha After His Passing Away

It is explained in the Commentaries that devotees can have the same benefit of offerings to the Buddha even after He had attained Parinibbāna, if devotees maintain an equal attitude of respect towards the Buddha regardless of whether He is living or not.

‘Whether the Buddha lives or has entered Nibbāna, The fruit is same if (the attitude of) the mind is the same. For having delight in the Buddha, Beings go to the heavenly bliss.’ ~Expositor
Five Things Offered with Alms

'Monks, in giving alms, a giver gives five things to the receiver. What five? He gives longevity, beauty, comfort, strength and the power of understanding.'  
~A.III: 42

Nature of Buddhist Goodwill

'As a mother, even at the risk of her own life, protects her child, her only child, so let (the upright man) cultivate goodwill without measure among all beings. Let him cultivate goodwill without measure towards the whole world above, below, around, unstinted, unmixed with any feeling of differing or of opposing interests. Let a man remain steadfastly in this state of mind, while he is awake, whether he be standing, walking, sitting or lying down. This state of heart is the best in the world.'  
~SN.VV: 149-151

Three Characteristics of Faith

'He desires to see the virtuous.  
He desires to hear the true Dhamma, with heart free from the flaw of stinginess.  
He dwells at home, a generous giver, clean-handed, delighting in selflessness, one to ask a favour of, one who delights to share gifts with others.  
By these three characteristics, one who has faith is to be recognised as such.'  
~A.III.V: 42
Part XI

Women’s Place in Buddhism
11.1 Some Sayings on Women

Important Role of Women in Society
The hostile attitude towards women both in religion and in society was repeatedly criticised and challenged by the Buddha on numerous occasions. In the Kosala Samyutta, the Buddha contradicted the belief that the birth of a daughter was not as much a cause of joy than of a son. The Buddha pointed out clearly that woman has a dignified and an important part to play in society, and He defined it with great insight, fitting her harmoniously into the social fabric. She is a lovable member of the household, held in place by numerous
relationships, and respected by all as the mother of worthy sons.

The predominant role of males in the history of Buddhism was a coincidence of historical and social forces at work in societies where Buddhism was accepted. The coincidence has no impelling Buddhist doctrinal support. The entire Buddhist ‘doctrine’ is equally applicable to both sexes and no distinction whatsoever can be made regarding the fundamental concepts (Four Noble Truths, five aggregates, defilements, practice, Nibbāna.)

Is Woman’s Mentality Narrow?

‘No woman, with the two-finger-wisdom which is hers, can ever hope to reach those heights which are attained only by the sages.’

These words of Māra are undoubtedly resonant of the beliefs of the day and the Buddha was vehement in contradicting them. Bhikkhuni Somā, to whom these words were addressed replied to Māra illustrating the Buddhist attitude to the spiritual potentialities of woman. She said: ‘When one’s mind is well concentrated and wisdom never fails, does the fact of being a woman make any difference?’

~S.1: 129

The World of Pleasure is in Woman

Buddhism, with its characteristic attitude of realism, also recognises the inherent qualities of woman which make her attractive to the opposite sex. Nothing else in the world, it is said, can delight and cheer a man so much as a woman. In her, one would find all the five fold pleasures of the senses. The world of pleasure exists in her. When the mind is unguarded man falls a prey to these feminine charms.

~A.III: 69
Five Complaints Against Venerable Ananda

There was an instance in the life of Ananda which stands in stark contrast with the passage in the Mahā Parinibbāna Sutta. In the First Council of the Sangha, three months after the passing away of the Buddha, five complaints were made against Venerable Ānanda of which two were related to women. The complaints were:

- that he failed to ask which parts of the Vinaya were in the opinion of the Buddha, the lesser parts for which He gave authority to the Sangha to alter and amend the precepts;
- that he stepped on the robe of the Buddha during retreat when sewing it;
- that he caused the body of the Buddha after His passing away, to be saluted first by women who soiled it with their tears;
- that he did not ask the Buddha to live for a world cycle, and
- that he was principally instrumental in getting women admitted to the Sangha.

~VIM.II: 288

A Virtuous Woman

‘Such a virtuous lady who possesses religious devotion, cultivates virtue, is endowed with wisdom and learning and is given to charity makes a success of her life in this very existence.’

~S.IV: 250

Duties of a Wife

The duties of a wife are:

- to organise the work of the household with efficiency,
- to treat her servants with concern,
Entry of Women into the Holy Order

The status of women in Indian society 2500 years ago was generally regarded as inferior. They were not given the opportunity to acquire knowledge through education and to participate in religious activities for spiritual development.

Having considered this unhealthy situation, the Buddha permitted them to take an active role in religious activities. They were granted permission to enter into the Holy Order of Nuns – *Bhikkunis*, subject to the observance of the eight conditions The Buddha introduced. Conditions were not intended to degrade the status of women, but for their own security as females and for their guidance to carry on their religious way of life unhindered. This was the first time in human history that women were given opportunity to enter an holy order.

The eight conditions are:

- A nun who has been ordained (even) for a century should greet a monk, rise up from her seat, salute with joined palms, do proper homage to him even if he was ordained on that very day.

- A nun must not spend the rainy season – *Vassaṇa* in the area where there is no monk.

- Every half month a nun should desire two things from the Order of monks: the asking (as to the date) of the
Observance day, and when a monk would come for exhortation.

- After the rainy season a nun must ‘invite’ before both Orders in respect of three matters: whether through seeing, hearing, or suspicion a wrong has been done.

- A nun, offending against an important rule, must undergo discipline — Manatta for half a month before both Orders.

- When, as a probationer, she has trained in the six rules for two years, she should seek ordination from both Orders.

- A monk must not be abused or reviled in any way by a nun.

- Admonition of monks by nuns is not permitted.

~Book of the Discipline V: 354-355

Pre-eminent Women Disciples

The eldest and the founder of the order of nuns — Pajāpati Gotami.

Prominent among nuns for:

- Great wisdom — Khemā
- Supernormal powers — Uppalavannā
- Proficiency in the rules of discipline — Patācārā
- Dhamma teaching — Dhammadinnā
- Meditative powers — Nandā
- Most energetic — Sonā
- Pre-eminent clairvoyance — Sakulā
- The fastest in realisation — Bhaddā Kundalakesā
- The most able person to remember the past — Bhaddā Kapilāni
- Great supernormal powers — Bhaddā Kaccāna
- Pre-eminent in wearing coarse robes — Kīsā Gotami
- Pre-eminent in attaining release by faith — Sigālamāta

~A.I: 25
Five Woes of Women

- A woman at a tender age goes to her husband’s family and leaves her relatives behind.
- A woman is subject to menstruation.
- A woman is subject to pregnancy.
- A woman has to bring forth offspring.
- A woman has to wait upon a man.

(These are five woes not common with man.)

~S.III

Five Powers that Make a Woman Confident

- The power of beauty
- The power of wealth
- The power of kinship
- The power of procreation
- The power of virtue

But it is due to the power of virtue that a woman is reborn in fortunate states after death. ~S.IV: 239-250

Woman is Also Wise

‘Man is not always the only wise one,
Woman is also wise.’ ~Dhs. A. Vol. ii; Th.A: 119.

Kamma Fulfils Her Wishes

A woman with good kamma can easily achieve the following five wishes:

- To be reborn in a proper family
- To be married into a proper family
- To live in her home without a rival
- To have a son, to continue the lineage
- To have influence over her husband

~S.IV: 249
Some Women are Better than Men
(Spoken at the Birth of a Daughter to King Kosala)

'Some women are indeed better (than men)
Bring her up, O Lord of men,
There are women who are wise, virtuous,
Who regard mother-in-law as a goddess,
And who are chaste.
To such a noble wife may be born a valiant son,
A lord of realms, who would rule a kingdom.' ~S.I.: 89

She is Necessary

'What is the property supreme? ...
'Woman is the property supreme.' ~S.I.: 43

She is indispensable

'Because she is of indispensable utility, and because
through her, Bodhisattas and world-rulers take birth.'

~Comy.

The Seven Kinds of Wives
A Troublesome Wife –
One who is forever nagging, ill-tempered, neglects her husband and is a source of constant harassment.

A Thievish Wife –
One who squanders the husband's hard earned income, is untruthful and swindles him whenever his back is turned.

A Lordly Wife –
One who is haughty, harsh in speech, arrogant and domineering over her husband.
A Motherly Wife –
One who is kind, compassionate and forever caring for the welfare of the husband; guarding his wealth and property.

A Sisterly Wife –
One who is respectful, modest, obedient and treats her husband with tender care and attention.

A Friendly Wife –
One who is of noble birth, virtuous and who delights herself in the company of her husband.

A Subservient Wife –
One who is humble, attentive and tends to every need of the husband without question, whilst enduring all inconvenience in order to please him.

~A.IV: 91-93

Five Ways for a Wife to be Perfect
The Buddha advised some girls who were going to be married and gave them five points to consider. ‘Maidens, train yourselves in the following manner –

- We will rise up early, be the last to retire, be willing workers, order all things sweetly and be gentle.
- We will respect all whom our husbands revere.
- We will be good at our husbands’ home-crafts.
- We will look after the workers of our husbands.
- We will understand their duties, abilities, work done and to be done and treat them according to their dues.
- We will safe keep, and not waste the wealth our husbands bring home.’

~A.III: 36-7

It is a Blessing
‘Whose wife is friendly, and of equal years,
Devoted, good, and many children bears,
Faithful and virtuous and of gentle birth,
That is the blessing that in wives appears.’

~Mahā Mangala Jātaka: 453

The Best Dowry
The best dowry that parents could bestow on a daughter is mentioned in Dharmapada commentary in the following admonitions given to Visakha by her father on the day of her marriage –

- Do not carry outside the indoor fire.
- Do not take inside the outdoor fire.
- Give only to those that give.
- Do not give to those that do not give.
- Give both to those that give and do not give.
- Sit happily.
- Eat happily.
- Sleep happily.
- Tend the fire.
- Honour the household divinities.

The implied meaning is as follows:-

- Fire here signifies slandering. The wife should not speak evil of her husband and parents-in-law to others. Neither should their shortcomings nor household quarrels be reported elsewhere.
- A wife should not listen to the reports and stories of other households.
- Things should be lent only to those who return them.
- No article should be lent to those who do not return them.
- Poor kinsfolk and friends should be helped even if they do not repay.
• A wife should sit in a becoming way. On seeing her father-in-law and mother-in-law she should stand and not remain sitting.

This admonition deals with the modesty of a woman and the respect that should be shown to parents-in-law.

• Before partaking of meals a wife should first see to the needs of her parents-in-law and husband. She should see that the servants too are well cared for.

• This does not mean that a wife should sleep as long as she likes. Before going to sleep a wife should see that all doors are closed, furniture is safe, servants have performed their duties, and that parents-in-law and husband have gone to bed. A wife should rise early in the morning and unless unwell, she should not sleep during the day.

• Parents-in-law and husband should be regarded as fire. Deal carefully with them as one deals with fire.

• Parents-in-law and husband are regarded as divinities here. The Buddha Himself refers to parents-in-law as divinities Sassudeva.

Wife, according to the Eastern custom, regards her husband as a Lord Issara. In the word of the Buddha wife is certainly the husband’s best friend —

‘It is the duty of the husband to treat her as such and act as the greatest benefactor to her, regarding her as his second self – ätmani. The loyal and dutiful wife pays the highest regard to her ideal husband as her most benevolent protector.’

A wife should also attend to her religious duties. Monks and ascetics that visit the house at proper times should be treated with respect. She should be hospitable to them.

—Dh. A
**Spiritual Strength of Women**

Men's incredulity of women's spiritual attainments even after the recognized success of the nun's Order is beautifully illustrated by the statement the Buddha made when Gotami visited Him on the eve of her death.

'O Gotami, perform a miracle to dispel the wrong views of those foolish men who are in doubt with regard to the spiritual potentialities of women.'

*Apadāna 11,535*

**The Most Attractive Object in this World**

Monks, I know of no physical appearance with reduces a man's mind to slavery as does that of a woman; the minds of men are completely obsessed with women's physical appearance. Monks, I know of no sound which reduces a man's mind to slavery as the voice of a woman; the minds of men are completely obsessed with women's voices... (And on, for the other senses)

Nuns, I know of no physical appearance with reduces a woman's mind to slavery as does that of a man; the minds of women are completely obsessed with men's physical appearance. Nuns, I know of no sound which reduces a woman's mind to slavery as does that of a man; the minds of women are completely obsessed with men's voices...

~A.III

**Virtues that Women should Cultivate**

Virtues that would conduce towards the well-being of women both in this world and in the next have been promulgated by the Buddha as follows:

1. religious devotion
2. a sense of shame and fear
iii. not disposed towards malice and animosity and anger
iv. not jealous
v. not niggardly but large-hearted
vi. pure in conduct
vii. virtuous and moral
viii. learned and steeped in knowledge
ix. ardent and zealous
x. mentally alert and nimble
xi. wise and sagacious

~S.IV: 143

Woman’s Nature

Despite the fact that the Buddha had elevated the status of women, he was practical in his observations and advice given from time to time in that he realised the social and physiological differences that existed between men and women. These were depicted in the Anguttara Nikaya and Samyutta Nikaya. Although in certain sections of the Tripitaka, some caustic comments were made on the wiles and behaviour of a woman, the Buddha in the Samyutta Nikaya, did bring forth many redeeming features in that, under certain circumstances, women are considered more discerning and wise than men and that women are also considered capable of attaining perfection or sainthood after treading the noble Eightfold path.

To women who were unduly emotional and grief-stricken on the loss of their beloved ones, the Buddha spoke on the inevitability of death, as enunciated in the Four Noble Truths, and quoted various parables to drive in the point. To Visakha, a deeply emotional and affectionate grandmother who lost her grand-daughter, the Buddha consoled her as follows: ‘From affection springs grief, from affection springs fear, for one who is wholly free from affection, there is no grief, much less fear.’

~SN
Part XII

Practice
12.1 Guidance for Mental Purity

The Path to Freedom

Realisation of Nibbāna is not possible without practising 'bhāvanā'. 'Bhāvanā' means mental development or improvement but not meditation in the sense of thinking. By the particular system of practice one develops all skilful characteristics of the mind. At the same time, one does not allow unskilful thoughts to arise within.

Eventually, as skilful factors of the mind develop, confidence, awareness, concentration, energy and wisdom become the foremost activity in the mind. Then, the practitioner can observe quite clearly the process of perception and how attachment, anger (aversion), delusion and other unskilful factors arise out of one's
sensory activity. Wrong notions of eternity, a self, or nihilism haunt the subconscious, creating steadfast bonds to existence, resulting in the cycle of unending woe that stirs one within to the complete extinction of unskillful factors. Afterwards, skilful factors developed thus with ardent effort, also lose their functional value. Then, the practitioner progresses towards ultimate freedom, Nibbāna.

Every individual has his own way of thinking, his own category of likes and dislikes or his identity. So, all living beings differ in characteristics. Therefore, a proper study of character, disposition, and acquired inclinations of the mind becomes necessary before a teacher instructs one on correct practice. Over the centuries, scriptures and commentaries have made this complicated task relatively simple for posterity as a result of detailed study and categorisation of the functions of the mind. ~VISM

Purify Yourself in Earnest

‘Little by little, from moment to moment
A wise man removes his own impurities
As a smith removes the dross of silver.’ ~Dh: 239

How to be Free

- In one so thinking gladness arises,
- From gladness, rapture arise,
- With mind enraptured, the body is tranquil,
- One whose body is tranquil is blissful,
- Being blissful his mind is concentrated,
- Being concentrated he sees things as they really are,
- Thus seeing he becomes disenchanted and repulsed,
- Being repulsed he becomes dispassionate, and
- Being dispassionate he is freed. ~D.I: 73
12.2 Character Types of People

Concerning meditation, a general understanding of various types of character is necessary. It is helpful for both the instructor and the practitioner to select the most appropriate object and method of meditation to achieve the best results quickly.

Six Types of Character

- Rāga carita – greed predominant character
- Dōsa carita – aversion predominant character
- Mōha carita – perplexity predominant character
- Saddhā carita – faith predominant character
- Buddhi carita – discerning predominant character
- Vitakka carita – discursiveness predominant character

Of course, a character could not be colourless and flat. A human being is a complex combination of all these characteristics. Only the predominant feature is considered here.

~VISIM.

Where is the Sound of the Lute

Let us suppose, bhikkhus, that there is a king who has never heard the sound of a lute. On hearing the sound for the first time, the king said, ‘What is that sound, so exciting, so beautiful and so captivating?’

And they replied, ‘It is the sound of a lute.’

Then he said, ‘Go and bring me that lute’.

When presented with the lute the king comanded, ‘Away with the lute and just bring me that beautiful
sound’.

Then they said, ‘This lute, Sire, is made of many parts. The sound is created by the body, sounding board, arm, head, strings, plectrum and the effort of the musician’s fingers ...’

The king then broke the lute into many small pieces and declared, ‘This lute has been infatuating and leading people astray for too long’.

Therefore bhikkhus, a bhikkhu investigates the body, feelings, perceptions, mental activities, and consciousness. Investigating in this way, he realises that there is no ‘I’ or ‘mine’ in these aggregates. ~S. XXXV: 205

Character and Appropriate Object of Meditation

- Greed predominant –
  Asubha bhāvanā – reflection upon the loathsomeness of dead bodies. Putrid reflection upon the nature of the thirty-two parts of one’s own body kayagata sati.

- Aversion predominant –
  Brahma vihāra – develop the four sublime states, friendliness, compassion, sympathetic joy, equanimity towards all beings boundlessly. Vanna kasina – concentrate on the colour disc, any one of blue, yellow, red or pink.

- Perplex predominant –
  Ānāpānasati – mindfulness of breathing.

- Faith predominants –
  Anussati bhāvanā – reflection on the Buddha, Dhamma or Sangha.

- Discernment predominant –
  Marananussati – reflection on death
  Upasamānussati – concentration on calmness.
Catu dhātu vavatthāna – analysis of four elements. 
Āhāre patikkūla saññā – reflection on loathsomeness of food.

- Discursiveness predominant –
Ānāpānasati – mindfulness of breathing.  
~VISM.

12.3 Before Practising

Impediments to Meditation
The disciple who has achieved moral purification and who is firmly established in moral conduct, must then become released from obstacles (Palibodha) both external and internal. Ten obstacles may prove to be impediments in the practice of meditation. They are explained in the Visuddhi Magga as follows: abode, family, gain, groups of people, building, travelling, kinsfolk, illness, study, psychic power.  
~VISM.

Tolerance Through Meditation
Develop the meditation that is like water, for in so doing, pleasant and unpleasant sensory impressions that have arisen and taken hold of thought will not persist. Just as people wash away faeces and urine, spittle, pus and blood, and yet the water is not troubled, worried or disgusted – even so, develop the meditation that is like water.  
~M.I.

You Too Can Attain the Final Goal
‘It is through unshaken perseverance
That I have reached the final goal and enlightenment,
Through unceasing effort that
I have reached the peace supreme.
If you also will strive unceasingly,
You too will in time attain the highest goal of bliss.’

~ Maha V

Reflections to Train your Mind

• I am liable to old age and am not free
  from old age.

• I am liable to disease and am not free from disease.

• I am liable to death and am not free from death.

• Among all that are near and dear to me, there is
  changeability and separation.

• I am the result of my own deeds (kamma); whatever
  deeds I do, whatever good or bad I do I shall become
  their heir.

~A.III.

Three Kinds of Knowledge and Wisdom

• Sutamaya –
  Knowledge gained through listening and reading (not
  clear)

• Cintamaya –
  Knowledge gained through thinking (not accurate)

• Bhavanāmaya
  Knowledge gained through contemplation or medita-
  tion (accurate and clear)

~D.III

Three Degrees of Removing the Mental Defilements

• Tadangappahāna –
  Temporary removal
• Vikkhambanappahāna –
  Supression of the defilements

• Samucchedappahāna –
  Complete eradication

---VISM. V

Five Mental Hindrances – Nivaranas
The mental defilements which hinder spiritual development are:

• Kāmacchanda –
  A strong attachment to pleasures of the five senses.

• Vyāpāda –
  Illwill or hatred towards others for their destruction or downfall.

• Thīna Middha –
  Sloth and torpor – mental lethargy and the inaction to create wholesome actions.

• Uddhacca Kukkucca –
  Restlessness, anxiety and worry

• Vicikicchā –
  Sceptical doubt with inclination to reject ideas without reasoning.

---A.III

Power of Concentration
'Just as an iron ball, if heated all day long, becomes lighter and softer, more plastic and more radiant, just so, whenever the Tathāgata concentrates body in mind and concentrates mind in body, then, as He enters on and abides in the consciousness of bliss and lightness in the body…. His body with but little effort rises up from the ground into the air.'

---SV.
12.4 Practice of Calmness

**Two Conditions for Wisdom**
Monks, these two conditions pertain to wisdom. What are the two?
Calm – *samatha* and insight – *vippasana*.

What is the result of developing calmness?
The mind is developed.

What is the result of developing the mind?
All lust is abandoned.

What is, monks, the result of developing insight?
Wisdom is developed.

What is the result of developing wisdom?
All ignorance is abandoned.

A mind defiled by lust is not liberated. Defiled by ignorance, wisdom is not developed. Therefore, monks, ceasing of lust is liberation of the mind – *ceto vimutti*, ceasing of ignorance is liberation by insight.  

~A.I: 60f

**Four Factors of Arahatship**
Venerable Ānanda: ‘Reverend sirs, if anyone, be it monk or nun, proclaims in my presence that he has attained arahatship, all such do so by virtue of four factors or one of these four. What are they?

- One develops insight – *vippasana* preceded by calm – *samatha* then the Way – *magga* is arisen for him. By progressing along the Way, he abandons fetters and destroys tendencies.
- One develops calm preceded by insight. The Way is
arisen for him ...

- One develops calm and insight coupled. The Way is arisen for him ...

- One’s mind becomes very clear of perplexities about Dhamma. He fixes his mind within and becomes one-pointed. The Way is arisen for him ...

~A.II: 156

Thus the Buddhist practice comprises these two methods of developing of mind: samatha and vipassanā.

‘Samatha’ aims at calming the mind and producing concentration. The factors that produce perplexity, sloth and torpor, tendency towards sensual gratification, etc. are purposely made inactive. Then calmness; serenity is arisen coupled with concentration (the state known as first jhāna). Then the practitioner has to further develop stronger levels of concentration by applying the meditation method of calming the mind to experience higher jhānas.

Many methods are applied to deactivate hindrances for spiritual progress and to produce serenity in the mind along with concentration.

Kasina Meditation

This is the name for a purely external device to produce and develop concentration of mind to attain the Four Absorptions – jhānas.

It consists of concentrating one’s full and undivided attention on one visible object as Preparatory Image – parikamma-nimitta, e.g. a coloured spot or disc, or a piece of earth, or a pond at some distance etc, until at last one perceives, even with the eyes closed, a mental reflex, the Acquired Image – uggaha-nimitta. Now, while continuing to direct one’s attention to this image, there may arise the spotless and immovable Counter-Image – patibhāga-
nimitta, and together with it the Neighbourhood-Concentration – upacāra-samadhi, will have been reached. While still persevering in the concentration on the object, one finally reaches a state of mind where all sense-activity is suspended, where there is no more seeing and hearing, no more preception of bodily impression and feeling, i.e. the state of the First Mental Absorption.

The ten Kasinas mentioned in the Suttas are:–

- Earth-kasina,
- Water,
- Fire,
- Wind,
- Blue,
- Yellow,
- Red,
- White,
- Space and
- Consciousness.

Ten Reflections for Meditation – Anussati

- Buddhānussati – Recollection of the Buddha
- Dhammānussati – Recollection of the Dhamma
- Sanghānussati – Recollection of the Sangha
- Silānussati – Recollection of Morality
- Cāgānussati – Recollection of Liberality
- Devatānussati – Recollection of the Devas
- Ānāpānasati – Mindfulness of Breathing
- Maranānussati – Mindfulness of Death
- Kāyagatāsati – Mindfulness of the Body
- Upasamānussati – Mindfulness of Tranquility

~VISM
The Objects of Meditation – Kammaṭṭhāna
Bases are Grouped as follows:
Forty methods are enumerated for calming the mind

- The ten Kasinas or hypnotic circles
- The ten Asubhas or corpses
- The ten Anussatis or recollections
- The four Brahmacūsas or divine states
- The four Arupas or formless states
- One Ekasaṇīṇā or the perception of repulsiveness of food
- One Catudhātuvavatthāna or the defining of the four elements

The Ten Corpses – Asubhas
- Uddhumaṭakam – the bloated
- Vinilakam – the livid
- Vipubbakam – the festering
- Vikkhāvitakam – the cut up
- Vikkhāyitakam – the gnawed
- Vikkhittakam – the scattered
- Hatavikkhittakam – the hacked and scattered
- Lōhitakam – the bleeding
- Pulavakam – the worm-infested
- Atthikam – the skeleton

Culmination of Calmness Absorption – Jhāna
The mental development one gains through Samatha Meditation for gaining Jhānic power is called ‘absorption on ecstasy’. Jhāna attainment has eight stages. Five
Hindrances are completely (even though temporarily) suspended to gain the Jhāna stage.

- Rūpa-Jhāna –
  Material Form

- First Jhāna –
  with applied thought, sustained thought, rapture happiness, one-pointedness

- Second Jhāna –
  with only sustained thought, rapture, happiness one-pointedness

- Third Jhāna –
  with only rapture, happiness, one-pointedness

- Fourth Jhāna –
  with only happiness, one-pointedness. The culminating experience is neither pleasant feeling, nor unpleasant feeling and, one-pointedness —VISM

Meaning of Jhāna
The word ‘jhāna’, which corresponds to the Sanskrit ‘dhyāna’, has a wider meaning. Burning of mental impurities, contemplation or ‘meditation’ and in its Buddhistic use embraces not only the extensive system of mental development but also the process of transmuting the lower state of consciousness into the higher states, from the form-worlds, through the worlds of the formless to the summit of progress in religious training.

—The Path of Serenity & Insight

Explanation of Jhāna in Abhidhamma
Emphasis in the sutta is on the rapture, happiness and serenity that one achieves along the stages of jhāna, i.e. experience. Abhidhamma analysis is psychological. The wholesome mental faculties developed and the less
powerful unwholesome mental faculties that the practitioner gives up on higher calmness in the concentration is highlighted in *Abhidhamma*. Therefore, four *jhānas* of the realm of forms as enumerated in the sutta become five in *Abhidhamma*.

---VISM

### Jhāna Meditation

The five kinds of *Rūpa-Jhānas* or Ecstacies are purely mental developments through *jhāna* meditation –

- The first *jhāna* moral consciousness, which consists of initial application – *vitakka* sustained application – *vicāra*, pleasurable interest *piti*, happiness – *sukha*, and one-pointedness *ekagattā*.
- The second *jhāna* moral consciousness, which consists of sustained application, pleasurable interest, happiness, and one-pointedness.
- The third *jhāna* moral consciousness, which consists of pleasurable interest, happiness, and one-pointedness.
- The fourth *jhāna* moral consciousness, which consists of happiness and one-pointedness.
- The fifth *jhāna* moral consciousness, which consists of equanimity – *upekkhā* and one-pointedness.

---VISM

### Formless Realm

In the realm of forms – *Rūpa* the practitioner maintains his concentration depending upon an object which always has a form. Those who have this *jhānic* experience will be reborn among brahma devas. In the Brahma Worlds of Form every one has a body.

After the fourth *jhāna*, (as *enumerated in the Sutta*) the practitioner attempts to strengthen his concentration further by selecting a more subtle object, ‘infinity of space’, to reflect on. If he can attain the state of *jhāna*
by means of this object, he enters into the Realm of No-Form. The second stage is acquired by reflecting on ‘infinity of consciousness’, and the third stage by contemplating on ‘nothingness’. Finally he reflects on nothing but becomes aware of the serenity alone (etam santam, etam panitam) and tries to subside the intentional activity of the mind. Then he reaches to the highest level of concentration, ‘neither-conscious-nor-unconscious’ state. This is called ‘sannagga’, highest level of consciousness.

~A.IV

Four Formless Realms – Arūpaloka
The Arūpaloka is divided into four planes according to the four Arūpa Jhānas. They are:

- Ākāsānañcāyatana –
  The Sphere of the Conception of Infinite Space.
- Viññānañcāyatana –
  The Sphere of the Conception of Infinite Consciousness.
- Ākiñcaññāyatana –
  The Sphere of the Conception of Nothingness.
- N’eva Saññā Nāsaññāyatana –
  The Sphere of Neither-Perception-nor-Non-Perception.

~VISM

Nature of Five Aggregates
‘Form is like a mass of foam
And feeling – but an airy bubble.
Perception is like a mirage
And formations a plantain tree.

Consciousness is a magic-show,
A juggler’s trick entire.
All these similes were made known
By the ‘Kinsman-of-the Sun’.

~S.III: 142
12.5 Divine Abode or Contemplation on Living Beings

Development of friendship, compassion, sympathetic joy and equanimity towards all living beings receives special attention in the sutta. Almost every being experiences his life in an ego-centered confinement. He bifurcates himself and others and develops many problems against the world. This practice eliminates the ego-centric existence and develops an attitude of boundlessness and vastness that extends with no limits concerning the entire existence of living beings. This type of practice is called appamāna vihāri (living without limits).

According to the Tevijja Sutta of Dighanikāyā, the Buddha advised the brahmins who talk about the ‘union with Brahma’ to develop the four attitudes of limitlessness instead of ‘prayer’, if they actually wanted the union with brahma. This sutta indirectly suggests that every religionist should practice this contemplation. ~D: 13

Four Sublime States – Brahma Vihāra

A person must cultivate the sublime virtues or divine qualities to be noble.

- Mettā –
  Goodwill, compassionate love towards every living being without any discrimination.

- Karunā –
  Kindness, compassion radiated with sympathy to relieve others’ grievances.
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- **Muditā** –
  Sympathetic joy, sharing the happiness of others and their progress without jealousy.

- **Upekkhā** –
  Equanimity, impartiality, maintaining harmony without showing any discrimination. ~A.II

**Conducive Mental States**

Compassion embraces all sorrow-stricken beings, while loving kindness – *mettā* embraces all living beings, happy or sorrowful.

*Mettā* embraces all beings, *karunā* embraces sufferers, *muditā* embraces the prosperous, and *upekkhā* embraces the good and the bad, the loved and the unloved, the pleasant and the unpleasant. ~VISM: 318

**May all Beings be Happy**

‘Those who are born and
Those who are yet to be born –
May all beings, without exception,
Be happy-minded!’ ~Metta Sutta

**The Whole World is One Family**

‘Monks, it is not easy to find a being who has not been a mother, a father, a brother, a sister, a son, or a daughter, in this endless repetition of existence.’ ~S.II

**Develop Unbounded Compassionate Love**

A tree makes no distinction in the shade it gives. Even so, the meditator, the earnest student of meditation must
make no distinction between any beings, but must develop love quite equally towards enemies and towards himself, thinking, 'How may these beings be without enmity and without harm, how may they be at peace, secure and happy; how may they look after themselves.'

~Miln.

Benefits of Mettā

Eleven advantages are to be looked for in the freedom of mind through the practice of Mettā – compassionate love, and by establishing it well. What eleven?

- One sleeps happily and wakes happily,
- One has no bad dreams,
- One is dear to both human and non-human beings,
- One is guarded by the gods,
- One escapes the danger from fire, poison and swords,
- One’s mind concentrates quickly,
- One’s complexion is clear,
- One dies without bewilderment, and if one develops no further,
- One will reach at least to the Brahma world.

~A.V

Develop the Good Qualities

- Develop the meditation that is loving kindness, for by so doing, hatred will be got rid of.
- Develop the meditation that is compassion, for by so doing, harming will be got rid of.
- Develop the meditation that is sympathetic joy, for by so doing, dislike will be got rid of.
- Develop the meditation that is equanimity, for by so doing, sensory reaction will be got rid of.
- Develop the meditation on the impurity of the body, for by so doing, attachment will be got rid of.
• Develop the meditation that is the perception of impermanence, for by so doing, the conceit ‘I am’ will be got rid of.  

12.6 Practice of Insight

Practice of calmness pacifies the mind, causes concentration or one-pointedness. Besides, it removes the unwholesome mental factors that cause perplexity of mind. Though the mind is fortified by development of Calmness — Samatha, the practitioner is not liberated from the bonds of existence, because he has yet to experience the real nature of phenomena, i.e. impermanence, unsatisfactoriness and substancelessness. Direct experience of the characteristics of phenomena alone can help develop wisdom. Arising of wisdom means winning liberation.

This aspect of practice, discerning of impermanence of all phenomena, can only be found in Buddhism, for it rejects the idea of unchanging substance or eternity. Practice of Insight is ‘Vipassanā Bhāvanā’. ‘Vipassanā’ means discernment. This is the one and only way to win final liberation.

The Only Way

‘There is this one way, monks, for the purification of beings, for the overcoming of sorrows and grieves, for the going down of suffering and miseries, for winning the right path, for realising Nibbāna, that is to say, the four applications of mindfulness’.  

—M.I.: 424

—VISM: 22

—M.I.: 155-6; M.L.S.I.: 71
The Four Foundations of Mindfulness

The Buddha introduced mindfulness as the only path to see the nature of things as they really are for mental purification, purity and final salvation.

- Kayānupassanā –
  Contemplating on the nature of the physical body.
- Vedanānupassanā –
  Contemplating on feelings as pleasant, unpleasant or neutral.
- Cittānupassanā –
  Contemplating on the nature of the mind, its mental activities – moral or immoral.
- Dhammānupassanā –
  Contemplating on the mental attitudes in respect of the mental hindrances and developments.

~Satipatthāna Sutta

I. Contemplations for Liberation

Ten objects for contemplating on life and the world for the realisation of the true nature of component things.

- Contemplation of impermanence
- Contemplation of anatta (absence of a permanent self or soul)
- Contemplation of loathsomeness of the body
- Contemplation of disadvantage (danger)
- Contemplation of abandonment, renunciation
- Contemplation of detachment
- Contemplation of liberation
- Contemplation of distaste for the whole world
- Contemplation of impermanence of all component things
- Mindfulness of in-breathing and out-breathing

~A.V.: 108

II. Contemplations for Liberation

- Asubha –
  Notion of loathsomeness
278 Treasure of the Dhamma

- **Marana** –
  Notion of death
- **Ahāre patikkūla saññā** –
  Notion of repulsiveness of food
- **Sabbo loke anabhirata saññā** –
  Distaste of the whole world
- **Anicca** –
  Notion of impermanence
- **Anicca dukkha saññā** –
  Notion of unsatisfactoriness of what is impermanent
- **Dukkhe anatta saññā** –
  Notion of substancelessness of what is unsatisfactory
- **Pahana saññā** –
  Notion of abandoning
- **Viraga saññā** –
  Notion of detachment
- **Nirodha saññā** –
  Notion of cessation. Contemplation on these concepts culminates in the deathless state.  
  
  ~A.V: 105

III. Contemplations for Liberation

- Contemplation on impermanence
- Contemplation on substancelessness
- Contemplation on death
- Contemplation on repulsiveness of food
- Contemplation on distaste for the whole world
- Contemplation that body is nothing but bones
- Contemplation on a dead body infested by worms
- Contemplation on a discoloured dead body
- Contemplation on a fissured corpse
- Contemplation on a swollen corpse  
  ~A.V: 105
Seven Factors of Enlightenment – Satta Bojhanga

A practitioner of meditation should develop the seven factors in the process of his practice to facilitate the arising of wisdom. When these factors are developed in equal strength wisdom and liberation will arise.

- **Sati** –
  ‘Herein what is mindfulness as a constituent of enlightenment? Here a monk is mindful; endowed with supreme skill in mindfulness he remembers and calls to mind what has been done, what has been spoken in the long past. This is called mindfulness as a constituent of enlightenment.’

- **Dhammavicaya** –
  ‘Abiding thus mindful, he investigates the Dhamma with wisdom, examines it and undertakes investigation. This is called investigation of Doctrine as part of enlightenment.’

- **Viriya** –
  ‘As he investigates the Doctrine with wisdom, examines it and undertakes investigation, his energy is set going and active. This is called energy as a part of enlightenment.’

- **Piti** –
  ‘When his energy has been set going, joy arises free from anything sensual. This is called joy as a part of enlightenment.’

- **Passaddhi** –
  ‘When his heart is filled with joy, both his body and mind are tranquil. This is called tranquility as a part of enlightenment.’

- **Samādhi** –
  ‘When his body is tranquil and happy, his mind becomes concentrated. This is called concentration as a part of enlightenment.’
• *Upekkhā* –
  ‘When his mind is concentrated he looks (upon all things) with thorough equanimity. This is called equanimity as a part of enlightenment.’ (cf. Early Buddhist Scriptures pp.93-4)

These seven principles are conducive to ‘*Bodhi*’, ‘Spiritual Wisdom or Enlightenment’ and are therefore termed ‘*Bojjhanga*’, the constituent parts of enlightenment.

~S.V. 62f

**Seven Steps of Purity**

Just as the stages of *jhāna* (levels of concentration in the practice of calmness – *samatha*, purity is achieved by seven steps in the practice of insight – *vipassanā*. At each level, the practitioner deepens his insight into the nature of phenomena and the detachment and ignorance he had accumulated from the incomprehensible beginning of *samsāra* becomes gradually less effective. As his passion for evanescent phenomenal existence recedes, he can experience the bliss of liberation.

The Seven Stages of purity for the liberation of all *asavas* and all bases of repeated birth and death are:–

• *Sīla Visuddhi* –
  Well purified moral code (*Vinaya*).

• *Citta Visuddhi* –
  Purity of mind. This consists of the eight attainments of *Jhāna*.

• *Ditthi Visuddhi* –
  Purity of views. Realisation of the real characteristic of the mind.

• *Kānakāvitarana Visuddhi* –
  Purity of overcoming doubts. Comprehension of the causal relation of mind and body as a combination of elements and energies. The doubts about the existence of the past, the present and the future disappear.
Understanding of cause and effect appears.

- *Maggāmagga Nāna Dassana Visuddhi* –
  Purity of knowledge and insight to realise the correct Path. This purity consists of knowing the correct path for attaining Nibbāna and understanding of causes or rising and falling of everything in the universe.

- *Pатipadā Nāna Dassana Visuddhi* –
  Purity of knowledge and insight into progress. One who is free from inimical insight-defilements and has got into the correct path, develops deeper understanding of the four noble truths.

- *Nāna Dassana Visuddhi* –
  Purity of knowledge and insight into the noble path. This comprises the four noble path.

  –M.I: 149-150; Vism: 18-23

The final aim of developing the seven steps of purity is realising ‘utter nibbāna without attachment’ – *ānupādisesa parinibbāna*.

–M.I

*Cultivate the Mind*

‘It is necessary to cultivate a certain measure of mental discipline for the untamed mind always finds excuses to commit evil in word or deed. When thought is unguarded, bodily action is also unguarded, so are speech and mental action.’

–A.I: 261

*The Sage is like a Lake*

‘Yes, emptiness is loud, but fullness, calm;
The fool’s a half-filled crock; the sage, a lake.’

–Sn.V: 721
12.7 The Goal – Nibbāna

Shattering the Illusion
Nibbāna’, you might come to know health, you see Nibbāna. With the arising of that vision, the desire and attachment you had for the five clinging aggregates might go. You might even think:
‘For a long time I have been defrauded, deceived and cheated by the mind, by clinging to body, feeling, perception, mental formation and consciousness. Conditioned by this clinging there was becoming; conditioned by becoming there was birth; conditioned by birth, old age, dying, grief, sorrow, suffering, lamentation and despair came into being. This is the origin of this whole mass of suffering.’
~M.I: 511

Arahantas Can Exist at Any Time
‘As long as my disciples lead a pure religious life, so long will the world never become empty of Arahantas.’
~D.II: 151

What Nibbāna Is
What is Nibbāna, friend?
The destruction of lust, the destruction of hatred, the destruction of delusion – that friend, is called Nibbāna.
~S.IV: 252

The Way to Nibbāna
Four classes of noble individuals (Ariya Puggala) attain sainthood step by step and experience Nibbanic bliss. These attainments are divided into four parts and are
related to liberation from the ten fetters (*Dasa Sanyojana*):

*Magga* –
Four Paths –
The moment of entering into a state of holiness.

*Phala* –
Four Fruits –
The consciousness of having attained each state.

*Sotapanna* –
The Path of Stream Winning –
The Fruition of Stream Winning

*Sakadāgāmi* –
The Path of Once Returning –
The Fruition of Once Returning

*Anāgāmi* –
The Path of Non-Returning –
The Fruition of Non-Returning

*Arahanta* –
The Path of *Arahant* (Perfect One) –
The Fruition of Arahant

- The Path of Stream Winning is liberation from:
  i. Belief in personality or self illusion
  ii. Sceptical doubt on the Buddha, the Dhamma and the Sangha.
  iii. Belief in efficacy of rites and rituals
- The Path of Once Returning is partial liberation from:
  iv. Sensual craving, and
  v. Illwill
- The Path of Non-Returning is total liberation from:
  vi. Residual sensual craving and illwill
- The Path of an Arahant is total liberation from the remaining five fetters:
  vii. Craving for existence in fine material form
  viii. Craving for existence in non-material form
ix. Conceit
x. Restlessness, and
xi. Ignorance or lack of clear vision of the Four Noble Truths

When the ten fetters are completely eradicated, a person attains the perfection of sainthood.

~VISM: 675-678; A.II: 133

Tranquility and Insight – Samatha And Vipassanā
Two things, O monks, lead to supreme knowledge. What two? Tranquility and insight.

If Tranquility is developed, what benefit does it provide? The mind becomes developed. And what is the benefit of a developed mind? All lust is abandoned.

If Insight is developed, what profit does it bring? Wisdom becomes developed. And what is the profit of developed wisdom? All ignorance is abandoned.

A mind defiled by lust is not freed and a mind defiled by ignorance cannot develop wisdom. In this way, the reduction of lust purifies the mind and the reduction of ignorance cultivates wisdom.

~A.II.III:10
Part XIII

Teaching and Learning
13.1 To the Teacher

Understand Yourself First
Before instructing others, one has to know the subject thoroughly. It is very important for one to undergo religious practice. Without having experienced for oneself, it would be difficult, if not impossible, for one to instruct others properly.

‘It cannot be, Cunda, that one who is sunk in mud can pull out another who is sunk in mud.’  —M.I: 45

Not Easy to Teach the Dhamma to Others
One day the Buddha said, ‘Truly, Ānanda, it is not easy
to teach Dhamma to others. In teaching Dhamma to others, establish well five things, and then teach. What five? Teach Dhamma to others thinking:

'I will speak Dhamma in a gradual way;
I will speak with the goal in mind;
I will speak with kindliness;
I will not speak as a means of gain;
I will speak not to harm anybody.'

For truly, Ānanda, it is not easy to teach Dhamma to others. So, in teaching Dhamma to others, establish well these five things.'

~A.III: 183; G.S.III: 136

**Who will Profit from Learning?**

There are these four persons found in the world:

- One with little learning who does not profit from his learning.

- One of little learning who does profit from his learning.

- One of great learning who does not profit from his learning, and

- One of great learning who does profit from his learning.

~A.II: 5

**The Way People Understand**

- *Ugghatitañña* –
  One who learns by taking hints.

- *Vipacitañña* –
  One who understands after learning the full details.

- *Neyya* –
  One who has to be led on by systematic instructions.

- *Padaparama* –
  One who just learns by rote.

~A.II: 135
Learning and Presentation

- One who comprehends the meaning but is unable to explain it clearly.
- One who is slow to comprehend the meaning but is able to explain it clearly.
- One who has both of the above qualities.
- One who has neither of them.

~A.II: 135

How to Answer Questions

According to the Buddha, there are four ways of treating questions:

- Some should be answered directly in brief.
- Others should be answered by way of analysing them.
- Yet others should be answered by counter-questions.
- And lastly, there are questions which should be put aside because there are no answers to certain questions, or because the questioners are not in a position yet to understand the answers.

~A.II: 45

Qualities of A Preacher

The Venerable Sariputta said, 'When one who teaches wishes to teach another, let him establish five good qualities and then teach. Let him think:

- I will speak at the right time, not at the wrong time.
- I will speak about what reality is, not about what is not.
- I will speak with gentleness, not with harshness.
- I will speak about the goal, not about what is not the goal.
• I will speak with a mind filled with love, not with a mind filled with ill-will.  

Be Your Own Saviour
‘You yourself should make the effort for your salvation,
The Buddha teaches you how to gain it.
Those who enter this Path and who are meditative
Are delivered from suffering.’

Self-confidence
‘Do not depend on others for your salvation;
Develop your self-confidence to gain it.’

Accept Wisely
One should not accept anything out of emotional faith:
But one should use one’s common sense and understanding before accepting anything.

13.2 To the Student

Reality Arises with Clear Vision
The Buddha said to Māgandiya, ‘It is like a man born blind who cannot see either colour or shape, the even or the uneven, the stars, the sun or the moon. He might hear someone speaking of the pleasure of a lovely, unstained, pure white cloth, and start searching to get
one. But someone might deceive him by giving him a greasy, grimy coarse robe and by saying, 'My good man, this is a lovely, unstained, pure white cloth.'

He might take it and put it on. Then his friends and relations might get a physician and surgeon to make medicine for him, potions, purgatives, ointments and treatment for his eyes. Because of this he might regain his sight and clarify his vision. Then the desire and attachment he had for that greasy robe would go, he would no longer consider the man who gave it to him a friend. He might even consider him an enemy, thinking:

"For a long time I have been defrauded, deceived and cheated by this man."

'Even so, if I were to teach you Dhamma saying: 'This is that health, this is that nibbāna,' you might know health, might see nibbāna. With the arising of your vision, you might get rid of that desire and attachment to the five groups of grasping, and this might even occur to you: 'For a long time indeed I have been defrauded, deceived and cheated by this mind.'"

~M.I: 511; M.L.S. II: 190

Consider the Following
Advice Before Accepting a Religion

'Do not accept anything on mere reports, traditions or hearsay;
Nor upon the authority of religious texts;
Nor upon mere reasons and logic;
Nor upon one's own inference;
Nor upon anything which appears to be true;
Nor upon one's speculative opinions;
Nor upon another's seeming ability;
Nor upon the consideration, 'This is our Teacher'.
But, O Kālāmas, when you know for yourselves that certain things are unwholesome (akusala), wrong and bad, then give them up ..... And when you know for yourselves that certain things are wholesome (kusala) and good, then accept them and follow them.’

~A.I: 187

Is It Advisable to
Reveal Everything That One Has Seen?

‘Good Gotama, for my part I say this, I hold this view. If anyone speaks of what he has seen, heard or sensed, there is no harm in him saying: ‘This is what I saw, this is what I heard, this is what I sensed.’ There is no harm resulting from that.’

‘For my part, Brahmin, I do not say that everything one has seen, heard or sensed should be spoken of, and I do not say it should not be spoken of. If one speaks and unprofitable states grow, one should not speak. If one speaks and profitable states grow, one should speak of what one has seen, heard, sensed and understood.’

~A.II: 172

Praising or Criticising
Must Be Done at the Proper Time

‘There are these four persons found in the world,’ said the Buddha to Potāliya, the wanderer.

‘One criticises that which deserves criticism at the right time, but he does not praise that which deserves praise. Again, one speaks in praise of the praiseworthy at the right time. And finally, one criticises that which deserves criticism and praises the praiseworthy, at the right time. Now, of these four persons, which do you think is the most admirable and rare?’

‘In my view, Venerable Sir, he who neither criticises
which deserves criticism nor praises the praiseworthy is the most admirable and rare. Because his indifference is admirable.'

Replied the Buddha, 'Well, I maintain that he who criticises that which deserves criticism and praises the praiseworthy, at the right time, saying what is factual and true – he is the best. Because his timing is admirable.'

~A.II: 97

The Lion's Roar

'Monks, the lion, king of beasts, at eventide comes forth from his lair. Having come forth from his lair he stretches himself. Having done so he surveys the four quarters in all directions. Having done that he utters thrice his lion's roar. Thrice having uttered his lion's roar he sallies forth in search of prey.'

'Now, monks, whatever animals hear the sound of the roaring of the lion, king of beasts, for the most part they are afraid: they fall to quaking and trembling. Those that dwell in holes seek them: water-dwellers make for the water: forest-dwellers enter the forest: birds mount into the air.'

'Then whatsoever ruler's elephants in village, town or palace are tethered with stout leather bands, they burst and rend those bonds asunder, void their excrements and in panic run to and fro. Thus potent, monks, is the lion, king of beasts, over animals; of such mighty power and majesty is he.'

'Just so, monks, when a Tathāgata arises in the world, an Arahant, a Perfectly Enlightened One, perfect in wisdom and in conduct, wellfarer, knower of the worlds, the unsurpassed trainer of those who can be trained, teacher of Gods and of men, a Buddha, an Exalted One;
he teaches dhamma: 'Such is the Self: such is the origin of the Self: such is the ending of the Self: such is the way leading to the ending of the Self.'

'Then, monks, whatsoever Gods there be, long-lived, lovely, and become happy, for a long time established in heavenly mansions; they too, on hearing the Dhamma-teaching of the Tathāgata, for the most part are afraid: they fall to quaking and trembling, saying: 'It seems, sirs, that we who thought ourselves permanent are after all impermanent: that we who thought ourselves stable are after all unstable: not to last, sirs, it seems are we, though lasting we thought ourselves. So it seems, sirs, that we are impermanent, unstable, not to last, compassed about with a Self.'

Thus potent, monks, is a Tathāgata over the world of Gods and men.'

~A.IV

The Buddha's Way of Convincing People

On one occasion a millionaire named Upali, a fervent follower of Nigantha Nātaputta (i.e. Mahāvīra, the founder of Jainism), approached the Buddha, and thoughtfully listened to his teaching; saddha arose in him and forthwith he expressed his willingness to become a follower of the Buddha. But the Buddha said: 'Of a truth, Upāli, make a through investigation.' Then in his great delight Upāli said:

'Had I manifested my readiness to become a follower of another creed they would have taken me around the city in procession and proclaimed that such and such a millionaire had embraced their faith. But, sir, your reverence counsels me to make further investigation. I feel the more delighted at this saying of yours.'

Upāli then sought refuge in the Buddha, Dhamma and Sangha.
Part XIV

A Glimpse into the Future
14.1 The World to Come

The Formation of World System

Beings are not made or formed to fit the conditions of the world. They are not capable of changing or reforming the world system to fit their needs either. But, both provide enough influence and conditions for mutual evolution. From the legendary type narratives of Cakkavatti Sihanāda Sutta (No. 26) and Aggañña Sutta (No. 27) of Dighanikāyā one can derive a world view. Therefore all existing things are to worldly conditions. Vicissitude of their lives take place through the influence of worldly Phenomena.

When human beings start to disregard virtues, deterioration occurs not only to fellow beings. The world system itself gradually deteriorates. Moral deterioration
continues until every human being no longer considers the rest as fellow human beings. When all human values are lost, one thinks of the other person as an animal. They will destroy each other.

A very few who do not approve of this bestial behaviour hide themselves in mountains and live like primitives. When they see each other they will say, ‘How nice to see a human being!’ Once again they will start practising virtues. First, they will love peace and avoid killing. When the moral virtues are practised, nature will change. The world will be prosperous. Once, humans who had only seven years of life span, will again enjoy living thousands of years.

This is a view of the rising and ceasing of civilisations. Nature also behaves in a similar manner. At the formation of this world system, human beings were closer to self-luminous devas, travelling in the sky and living without taking material food. But craving and other immoral behaviour caused deterioration to the present level. Between these periods there were the destruction and the rise of civilisations. Eventually after a very long period of time they descended from the ‘Abhassara’ brahma world. As they descended to lower levels another world system was formed.

This is a scenario that we can construct from the suttas. We can reject its literal meaning if we wish. But it is important to note that the evolution of material world systems and the cyclical lives of beings in samsara are inter-related.

End of The World

‘Monks, there comes a time, when in some age, at the end of some vast period, a second sun appears. When the second sun appears all the streams and the mountain lakes become parched and dried and are no more. Thus
impermanent ... are all compounded things.... At the end of some vast period, a third sun appears. All the great rivers like the Ganges, the Yamuna become parched and dried.... Gradually, a seventh sun will appear. Then the earth, great mountains begin to smoke, burst into flames. Earth and Mount Sumeru become a single sheet of flame. The smoke and the blaze rise up to the Brahma world. Thus the earth crumbles away. Out of the blaze and the incineration of the great earth and Mount Sumeru, there is neither cinder nor ash to be found ....'  

~A IV: 99

The Buddha's Analysis of King Kosala's Dreams

King Kosala who had sixteen unusual and disturbing dreams anxiously sought an explanation from the Buddha for their meanings. The Buddha obliged after telling him that in one of His previous births He had met the King of Benares who also had similar dreams.

Q1. : I dreamt of four black bulls coming from four different directions into the royal courtyard preparing for a fight, drawing a crowd who were disappointed by the subsequent quiet departure of the would-be fighters.

Buddha : It will come to pass when kings and their subjects backslide and become perverse and unrighteous. There shall be drought and famine in the land. At the sign of an imminent storm, women folk would rush to carry sun-dried rice and crops indoors and the men will go forth to raise the embankments. But Lo, just like the bulls in your dream fought not, just so there shall be only thunder and lightning but no rain.

Q2. : I dreamt of tiny trees and shrubs flowering and fruiting just after having sprouted.
Buddha: It will come to pass when the world becomes decadent and the men short-lived when young girls become promiscuous and shall mother children; just as the flowers in your dream represent the progenies they shall conceive, the fruits shall be the babies that they give birth to.

Q3. I dreamed of cows suckling the milk of calves which had been born the same day.

Buddha: It will come to pass when men, showing no reverence for the elderly, especially parents and parents-in-law, shall themselves administer the family inheritance. They will provide food and clothing at their own whims for the sustenance of their old folks. Thus the old folks become destitute and dependent on their children, just like the cows in your dream, suck the milk of calves.

Q4. I dreamed of men unyoking sturdy and strong oxen and replacing them with young steers unequal to the task, which refused to pull the cartload and so stood quite still.

Buddha: It will come to pass when unrighteous kings disrespectful of the elderly, wise and learned advisors well experienced in state matters and worldly affairs, appoint young and incompetent fools instead to enforce the rule of law of government. The state’s business will get muddled and the fools incapable of shouldering the burden, will throw off the yoke of office. The elderly and worldly wise having been ignored, become indignant for being passed over; so they remain aloof and disinterested while the kings face ruin – just like the ox-cart in your dream not moving anywhere.
Q5. I dreamt of a horse with a mouth on either side and eating fodder when fed from both ends.

Buddha: It will come to pass when foolish and unrighteous kings shall appoint greedy judges to preside at judgement. Bribery and corruption shall be the order of the day; just like the horse in your dream eating fodder with two mouths at the same time.

Q6. I dreamt of people holding out a precious and well-polished golden bowl asking an old jackal to urinate into it and which the beast did.

Buddha: It will come to pass when unrighteous kings, though of noble breed but distrustful of offsprings of peers, shall honour the upstarts by giving their daughters to them in marriage to save their royal positions. And the awkward union is like the old jackal in your dream easing itself into the golden bowl.

Q7. I dreamt of a man seated on a bench weaving rope and a hungry she-jackal hiding under his seat eating stealthily the rope coming onto the floor as he wove.

Buddha: It will come to pass when wayward women shall lust after men, strong liquor, fine dresses, travel and sensual pleasures. In their waywardness, the women will doll themselves up, neglect their household duties and squander their husbands’ earnings on their lovers; just like the she-jackal in your dream plundering the rope-maker’s efforts.

Q8. I dreamt of a big pitcher at a palace gate full to the brim amidst empty ones. An endless
stream of people from all directions and walks of life carrying water containers, kept pouring into the full pitcher causing it to overflow but taking no notice of the empty pitchers.

Buddha : *It will come to pass when kingdoms become decadent, weak and almost bankrupt, the kings shall command their subjects to toil and sacrifice for the further enrichment of the royal purses much to the detriment of their subjects’ own well-being. Just so it is like filling up the already overflowing pitcher in your dream disregarding the empty ones.*

Q9. : I dreamt of a deep pool, overgrown with lotuses at its banks, muddy in the middle but clear and sparkling at the banks, to which two legged and four legged creatures flocked to drink.

Buddha : *It will come to pass when kings who become unrighteous, arbitrary, uncompassionate, greedy, arrogant and cruel, shall amass wealth by imposing back-breaking taxes on their subjects. The people shall flee from towns and villages to the border areas to escape the oppression; thus making the border areas populous and the heartland a wilderness. Just so, it is like the pool in your dream which is muddy in the middle but clear at the margins.*

Q10. : I dreamt of rice boiling in a pot without getting cooked. It was part sodden, part hard and raw and part just right.

Buddha : *It will come to pass when kings become unrighteous, all the people including the pious ones around them become likewise. The*
degredation will even infect the air and affect the tree spirits, to whom people make offerings. The ill winds that blow recklessly across the kingdom, will even shake the heavenly abodes and anger the spirits dwelling there. Rain shall not fall. Even if it should fall, it will fall unevenly and at wrong places ruining tilled and sown lands and crops. Just so, the life-giving rain is like the pot of unevenly cooked rice in your dream.

Q11. : I dreamt of precious sandalwood being exchanged for sour buttermilk.

Buddha : It will come to pass when my Dispensation is waning, there shall arise some who would enter the holy order bent on greed and shamelessness and who would preach not the path leading to Nibbana. Instead, they shall flatter or influence others to give them offerings, and position themselves at convenient places to preach for material gains. Just so, my Doctrine that is priceless like the precious sandalwood in your dream shall be bartered away for something worthless.

Q12. : I dreamt of empty pumpkins sinking in the water.

Buddha : It will come to pass when the world is perverted and the kings unrighteous, the rightful off-springs shall be ignored and drift into poverty; and in their places, the unworthy become the overlords and gain the attention of the kings. In the seats of government, the unworthy whom the pumpkins typify, shall have the final say as though they have hit bottom. So too in the holy order, the wicked and the vile – not the virtuous, shall prevail regarding requisites. As everywhere else, empty pumpkins sink.
Q13. I dreamt of solid rocks as big as houses that float like ships.

Buddha: It will come to pass when unrighteous kings shall honour the upstarts but not the nobles. In the seats of government, the words of the learned nobles whom the solid rocks typify, shall drift idly by and not reach the bottom of the hearts of men. When they speak, they shall be scorned and ridiculed. So too in the holy order, the words of the worthy do not appeal to people but drift idly by, just as the rocks in your dream that float.

Q14. I dreamt of tiny frogs pursuing huge black snakes, chopping them up and gobbling them.

Buddha: It will come to pass when the world is decaying, lustful men shall become enslaved to the young wives who soon become overbearing and domineering to their husbands and their households. Thus, it shall be like the tiny frogs gobbling up big black snakes in your dream.

Q15. I dreamt of a village crow, known for its great mischief, being escorted by many birds of golden plumage.

Buddha: It will come to pass in the reign of kings who are weak, ignorant, cowardly and afraid of being deposed, that they will appoint henchmen to positions of power and downgrade the nobles to ‘yes men’ of the upstarts, just like the crow in your dream having royal escorts.

Q16. I dreamt of goats behaving in an unusual manner, chasing panthers and devouring them; and wolves seeing the goats from afar trembled with fear and fled even with the
cover of bushes.

Buddha : It will come to pass in the reign of unrighteous kings, when upstarts shall be made royal favourites whilst the nobles shall be down-trodden and subdued. Overturning the rule of law by virtue of royal consent, the upstarts will confiscate the property and possessions which the nobles had acquired in the past; and should the nobles resist, they would be scorned and threatened with physical abuse. Likewise, the wicked ones who enter the holy order shall bully the helpless but worthy and virtuous ones, until they flee to the jungle. The oppression of the respected and the holy shall be like the goats scaring off even the wolves in your dream.

—J.I: 187; No. 77, Mahā Supina Jātaka

Degeneration of Human Kind

Monks, a time will come when the children of these people will have a life-span of ten years. And with them, girls will be marriageable at five years old. And with them, these flavours will disappear: ghee, butter, sesame-oil, molasses and salt. Among them, kudrusa-grain will be the chief food, just as rice and curry are today. And with them, the ten courses of moral conduct will completely disappear, and the ten courses of evil will prevail exceedingly: for those of a ten-year life-span there will be no word for “moral”, so how can there be anyone who acts in a moral way? Those people who have no respect for mother or father, for ascetics and Brahmins, for the head of the clan, will be the ones who enjoy honour and prestige. Just as it is now the people who show respect for mother and father, for ascetics and Brahmins, for the head of the clan, who are praised and honoured, so it will be with those who do the opposite.
Among those of a ten-year life-span no account will be taken of mother or aunt, of mother’s sister-in-law, of teacher’s wife or of one’s father’s wives and so on - all will be promiscuous in the world like goats and sheep, fowl and pigs, dogs and jackals. Among them, fierce anger and thoughts of killing, mother against child and child against mother, father against child and child against father, brother against brother, brother against sister, just as the hunter feels hatred for the beast he stalks....

And for those of a ten-year life-span, there will come to be a “sword-interval” of seven days, during which they will mistake one another for wild beasts. Sharp swords will appear in their hands and, thinking: ‘There is a wild beast!’ they will take each other’s lives with those swords. But there will be some beings who think: ‘Let us not kill or be killed by anyone! Let us make for some grassy thickets or jungle-recesses or clumps of trees, for rivers hard to ford or inaccessible mountains, and live on roots and fruits of the forest.’ And this they will do for seven days. Then, at the end of the seven days, they will emerge from their hiding-places and rejoice together of one accord, saying: ‘Good beings, I see that you are alive!’ And then the thought will occur to those beings: ‘It is only because we became addicted to evil ways that we suffered this loss of our kindred, so let us now do good! What good things can we do? Let us abstain from the taking of life - that will be a good practice.’ And so they will abstain from the taking of life, and, having undertaken this good thing, will practise it. And through having undertaken such wholesome things, they will increase in life-span and beauty. And the children of those whose life-span was ten years will live for twenty years.

-D: 26
Part XV

Addendum
15.1 Leading a Noble Life

*It is Marvelous, Good Gotama*

The Buddha was an embodiment of mettā, an exponent of loving-kindness by precept and example. In debate he was calm and met opposition without being ruffled, without showing anger. Saccaka, the controversialist, at the end of a debate with the Buddha, could not help saying ‘It is wonderful, it is marvellous, good Gotama, while thus being spoken to so insistently, while thus being violently attacked with accusing words, the good Gotama’s colour was clear, and his countenance happy like that of an Arahant, an Accomplished One, a Supremely Enlightened One’

~M:36
A Precious Moment

'Truly auspicious and a festive time,
A happy morning and a joyful rising,
A precious moment and a blissful hour —
These will be his who gladly offers alms
To those who live a holy, noble life.
On such a day, right acts in words and deeds,
In thoughts as well, and noble aspirations too.
Bring beneficial gain to those who practise them,
Happy are they, reap such benefits.
They will be growing in the Buddha's Law.
So live you too, with all your relatives,
Replete with happiness and in good health!'  —A. III: 150

Many Do Not Know what the Dhamma is

Monks, ignorant people who hold all sorts of views are by their nature, quarrelsome and petty. They do not know what is profitable or unprofitable. They do not know what is Dhamma or what is not Dhamma.

Once, a ruler of Sāvatthī commanded, 'Bring me a few blind men and an elephant.' When the blind men and the elephant were gathered together, the king said to the blind men, 'This is an elephant, tell me what an elephant is'.

The blind man who felt ...
The head said, 'An elephant is like a pot.'
The ear said, 'An elephant is like a winnowing basket.'
The tusk said, 'An elephant is like a ploughshare.'
The trunk said, 'An elephant is like a plough.'
The body said, 'An elephant is like a granary.'
The foot said, 'An elephant is like a pillar.'
The back said, 'An elephant is like a mortar.'
The tail said, 'An elephant is like a broom.'
Then they began to quarrel, shouting: ‘Yes, it is.’ ‘No, it’s not.’ ‘An elephant is not like that.’ ‘Yes, it’s like that,’ and so on, till they came to blows over the matter. Then the ruler declared, ‘These blind men are like those ignorant people who hold all sorts of views.’

_Lion’s Roar: 127_

**Five Kinds of Mental Development**

Bhikkhus, there are these five faculties, what five? The faculties of faith, energy, mindfulness, concentration and wisdom.

- Now what, bhikkhus is the faculty of faith?
  Herein, bhikkhus, the Noble Disciple has faith. He has faith in the enlightenment of the Tathagata thus: ‘The Lord is such since He is an Arahant, Fully enlightened, perfect in understanding and conduct, sublime, knower of the worlds, unsurpassed leader of men to be tamed, the teacher of gods and men, enlightened, the Lord.’ This, bhikkhus is called the faculty of faith.

- Now what, bhikkhus, is the faculty of energy?
  Herein, bhikkhus, the Noble Disciple lives with energy aroused for getting rid of unskilled states and perfecting skilled states, strenuous and energetic, not giving up the effort with regard to skilled states. This, bhikkhus is called the faculty of energy.

- Now what, bhikkhus, is the faculty of mindfulness?
  Herein, bhikkhus, the noble disciple is mindful, possessing excellent mindfulness and prudence, remembering and recollecting what was done and said long ago. This, bhikkhus, is called the faculty of mindfulness.

- Now what, bhikkhus, is the faculty of concentration?
  Herein, bhikkhus, the noble disciple, by making relinquishments (of attachment) to the object of
thought, obtains concentration, obtains unification of mind. This, bhikkhus, is called the faculty of concentration.

- Now what, bhikkhus, is the faculty of wisdom? Herein, bhikkhus, the noble disciple, is wise, possessing the wisdom (that sees) the rising and passing away (of phenomena), noble, penetrating, leading to the complete ending of suffering. This, bhikkhus, is called the faculty of wisdom.

The Nature of The Mind
No other thing do I know, O monks, that is so difficult to control as an undeveloped mind.

No other thing do I know, O monks, that is so easy to control as a developed mind.

No other thing do I know, O monks, that brings so much suffering as an undeveloped and uncultivated mind.

No other thing do I know, O monks, that brings so much happiness as a developed and cultivated mind.

No other thing do I know, O monks, that brings so much harm as a mind that is untamed, unguarded and uncontrolled.

No other thing do I know, O monks, that brings so much benefit as a mind that is tamed, guarded and controlled.

Self-Control is the Key to Happiness
Once, two very old Brahmins, 120 years of age, came to see the Buddha. Having saluted Him, they sat down at one side and spoke to the Buddha thus:
'We are Brahmins, master Gotama, frail and old, 120 years of age. We have not done anything that is noble and meritorious, nothing that can reduce our fear. Please show us the path to happiness.'

The Buddha replied, 'Truly, O Brahmins, you are frail and old, 120 years of age, you have not done anything noble and meritorious, anything that can reduce your fear. This world is swept away by old age, by sickness and death. Brahmins, self-control in deeds, self-control in words and self-control in thoughts, will provide you shelter and refuge.

Your life is nearly spent; brief is your lifespan. No one is immune from old age. Being mindful of death, perform good deeds that lead to happiness. For one who performs meritorious deeds and is restrained in body, speech and thought, death brings happiness.' ~A, III: 51

**Be Mindful of Your Body**

Suppose, monks, a large crowd of people flock together, crying: 'The beauty-queen! The beauty queen!' And if that beauty-queen is also a highly gifted performer of dancing and singing, a still larger crowd would flock together crying: 'The beauty-queen is dancing, she is singing!'

Then comes a man, who wishes to live and does not wish to die, who desires happiness and abhors suffering. The people say to him: 'Look here, man! Here's a bowl filled to the brim with oil. You must carry it round between the large crowd and the beauty-queen. A man with uplifted sword will follow, behind your back, and wherever you spill even a little drop of the oil, there itself he will chop off your head!'

'Now, what do you think, monks? Would that man, without paying attention to that bowl of oil, solicit
heedlessness from outside?'  
‘Surely not, Lord’  
‘Well, monks, this parable I have given to make the meaning clear. And its significance is this: ‘The bowl filled to the brim with oil,’ monks, is a term for mindfulness relating to body.  
‘Wherefore, monks, thus must you train yourselves: ‘Mindfulness relating to body shall be cultivated by us, shall be made much of, made a vehicle, a ground-plan. It shall be made effective, well-acquainted, and consummate in us.’ Thus, monks, must you train yourselves.’  
~XLVII: 20

When The Body Is Sick, Do Not Let The Mind Be Sick
The householder Nakulapita said to the Buddha, ‘I am a very old man. I have reached the last stage of my life. I am always sick. It is rare that I get the opportunity to see the Buddha and the noble ones. Please instruct me, so that it will contribute to my weal and happiness for a long time to come.’  
‘It is correct that your body is sick. To claim otherwise would be foolish. Therefore, householder, you should train yourself: ‘Though my body is sick, my mind shall not be sick.”  
~S.XXII: 1

Why are People Afraid of Death?
Brahmin Janussoni addressed the Buddha: ‘I maintain, Master Gotama, and hold the view that there is no-one who does not fear death.’  
‘It is true Brahmin, there are those who fear death. But, there are those who have no fear of death. And who are they who fear death and those who do not fear death?
‘There are, Brahmin, those who are not free from lust, not free from sense pleasures, not free from craving. Then when grave illness befalls them they are afflicted with suffering. These are the people who fear death.

‘Further, O Brahmin, there are those who have not done anything noble, have not done anything good, have not given protection to those in fear, but instead have committed acts which are evil, cruel and wicked. Then when grave illness befalls them they are afflicted with suffering. These are the people who fear death.

‘These, Brahmin, are those who fear death.

‘But who are those who do not fear death.

‘There are, Brahmin, those who are free from lust, free from sense pleasures, free from craving. Then when grave illness befalls them they are not afflicted with suffering. These are the people who do not fear death.

‘Further, O Brahmin, there are those who have done noble deeds, have done good things, have given protection to those in fear, but have not committed acts which are evil, cruel and wicked. Then when grave illness befalls them they are not afflicted with suffering. These are the people who do not fear death.

‘Further, O Brahmin, there are those who have no doubt and have confidence in the Dhamma. When grave illness befalls them, this thought comes to them, they are not afraid of death.

‘These, Brahmin, are those who do not fear death.

~A.I: 184

Wealth is Neither Good Nor Bad

Wealth is neither good nor bad, just as life within the world with its sensual joys is neither good nor bad. It depends on the way the wealth is obtained and what is done with it, and in what spirit it is given away. People
may acquire wealth unlawfully and spend it selfishly. Either case will not make one truly happy.

Instead, one can acquire wealth by lawful means without harming others. One can be cheerful and use the wealth without greed or lust. One can be heedful of the dangers of the attachment to wealth and share the wealth with others to perform good deeds. One can be aware that it is not wealth, nor the good deeds, but liberation from craving and desire, that is the goal. In this way, this wealth brings joy and happiness. One holds wealth not for oneself but for all beings.

—Anguttaranikāya

The Advantage of Observing Eight Precepts
Observing the eight precepts on the fast days is very fruitful and is of great merit. One should reflect in the following way.

- All their lives Arahats abstain from taking life, they lay aside weapons, they are compassionate to all beings, and work for the welfare of all beings. Therefore, I shall follow the example of Arahats and observe this precept. This is the first precept.
- All their lives Arahats abstain from taking what is not given, they take only what is given. Therefore, I shall follow the example of Arahats and observe this precept. This is the second precept.
- All their lives Arahats abstain from all sexual practices. Therefore, I shall follow the example of Arahats and observe this precept. This is the third precept.
- All their lives Arahats abstain from telling lies and only speak the truth. Therefore, I shall follow the example of Arahats and observe this precept. This is the fourth precept.
• All their lives Arahats abstain from intoxicants which cause heedlessness. Therefore, I shall follow the example of Arahats and observe this precept. This is the fifth precept.

• All their lives Arahats take but one meal a day and abstain from taking food after midday. Therefore, I shall follow the example of Arahats and observe this precept. This is the sixth precept.

• All their lives Arahats abstain from dancing, singing, music, and the wearing of perfumes and ornaments on the body. Therefore, I shall follow the example of Arahats and observe this precept. This is the seventh precept.

• All their lives Arahats abstain from using high and luxurious seats. Therefore, I shall follow the example of Arahats and observe this precept. This is the eighth precept.

Therefore observing these eight precepts on the fast days is very fruitful and is of great merit.

—A. Sankkhittuppāsadā Sutta

The Breaking of Precepts Brings Misery

• Monks, killing a living being, when practised repeatedly, causes one to arise in hell, in the world of animals and in the world of ghosts. The very least result of taking life is the shortening of one’s life when reborn as a human.

• Monks, stealing, when practised repeatedly, causes one to arise in hell, in the world of animals and in the world of ghosts. The very least result of stealing is loss of one’s wealth when reborn as a human.

• Monks, sexual misconduct, when practised repeatedly, causes one to arise in hell, in the world of animals and in the world of ghosts. The very least
result of practising sexual misconduct is that one will breed rivalry and hatred when reborn as a human.

- Monks, telling lies, when practised repeatedly, causes one to arise in hell, in the world of animals and in the world of ghosts. The very least result of telling lies is that one will be falsely accused when reborn as a human.

- Monks, backbiting, when practised repeatedly, causes one to arise in hell, in the world of animals and in the world of ghosts. The very least result of backbiting is the breaking up of one’s friendships when reborn as a human.

- Monks, harsh speech, when practised repeatedly, causes one to arise in hell, in the world of animals and in the world of ghosts. The very least result of harsh speech is that one will possess an unpleasant voice when reborn as a human.

- Monks, frivolous talk, when practised repeatedly, causes one to arise in hell, in the world of animals and in the world of ghosts. The very least result of frivolous talk is that one’s words will not be accepted when reborn as a human.

- Monks, partaking of intoxicants, when practised repeatedly, causes one to arise in hell, in the world of animals and in the world of ghosts. The very least result of partaking of intoxicants is that one will be afflicted with insanity when reborn as a human.

"A. Duccaritavipāka Sutta"

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**Meat Eating and Uncleanliness**

‘Taking life, beating, cutting, binding, stealing, lying, fraud, deceit, pretence at knowledge, adultery; this is uncleanness and not the eating of flesh.
Addendum: Leading a Noble Life 319

When men are rough and harsh, backbiting, treacherous, without compassion, haughty, ungenerous and do not give anything to anybody; this is uncleanness and not the eating of flesh. Anger, pride, obstinacy, antagonism, hypocrisy, envy, ostentation, pride of opinion, intercourse with the unrighteous; this is uncleanness and not the eating of flesh.

When men are of bad morals, refuse to pay their debts, slanderers, deceitful in their dealings, pretenders, when the vilest of men commit fould deeds; this is uncleanness and not the eating of flesh.

When men attack living beings either because of greed or hostility, and are always bent upon evil, they go to darkness after death and fall headlong into hell; this is uncleanness and not the eating of flesh.

Jivaka, I have declared that one should not make use of meat if it has been seen, heard or suspected to have been killed on purpose for a monk. I allow the monks meat that is quite pure in three respects: if it is not seen, heard or suspected to have been killed on purpose for a monk.'

~S. Âmagandha Sutta

One Meal a Day for a Healthy Life
I, bhikkhus, take but one meal a day, and by taking one meal a day I know for certain that I am free from disease, that I am healthy and have strength. Bhikkhus, you too should take one meal a day, and in this way, you too will know for certain that you will be free from disease, that you will be healthy and have strength.

~M. I: Kahācupama Sutta

Futility of Five Aggregates
‘Form compared to a fleck of foam,
Feeling to a bubble compared,  
And memory to a mirage,  
Thoughts compared to a plantain-tree,  
And consciousness to magical trick,  
In whatever way it is observed,  
And properly examined,  
Empty it is and insubstantial,  
To him who sees it wisely.  
This body at the outest,  
Was taught by Him of wisdom wide,  
When abandoned of three things,  
It cast aside, rejected:  
Life, warmth and consciousness,  
When body is bereft of these,  
Then thrown away it lies,  
Insentient, mere food for others.  
Such is the fate of it,  
A prattling illusion,  
A murderer, it is called,  
No essence here is found.  
Thus should the aggregates be looked upon,  
By a bhikkhu of strong energy,  
Continually both day and night,  
Clearly aware and mindful.  
Let him leave behind all fetters,  
Make a refuge for himself and,  
As though his head were all afire,  
Act aspiring for the deathless state.’

~S. XXII: 95

You Protect Yourself and I Protect Myself
Once upon a time, monks, a bamboo-acrobat set up his pole and called to his pupil. Medakatthalika, saying: ‘Come my Lad, Medakatthalika, climb the pole and stand on my shoulders!’

‘All right, master’, replied the pupil to the bamboo-
acrobat, climbing the pole and standing on his master’s shoulders. Then monks, the bamboo-acrobat said to his pupil: ‘Now Medakatthalika, my lad, you protect me well and I shall protect you. Thus watched and warded by each other, we will show our tricks, get a good fee and come down safe from the bamboo-pole.’

At these words Medakathalika the pupil said to the bamboo-acrobat: ‘No, no! That won’t do master! You look after yourself, master, and I’ll look after myself. Thus watched and warded each by himself, we’ll show our tricks, earn a good fee and come down safely from the bamboo-pole.’

Just as Medakathalika the pupil said to the master. ‘I’ll protect myself.’ So, monks, the Foundations of Mindfulness should be practised. Protecting oneself, monks, one protects others; protecting others, one protects oneself.

And how, monks, does one, in protecting oneself, protect others? By frequent practice, developing the Foundations of Mindfulness. Thus, monks, in protecting oneself one protects others.

And how, monks, does one, in protecting others, protect oneself? By forebearance, by non-violence, by loving-kindness, by compassion. Thus, monks, in protecting others, one protects oneself.

~S. V: 148

Ten Perfections – Dasa Pāramitā

A Bodhisatta must practise ten perfections – pāramitās to gain Sainthood – Arahanta or Buddhahood Enlightenment:

- Dāna:–
  Contribution in many ways for the welfare of others.
- Sila:–
  Development of moral conduct.
• **Nekkhamma:**
  Renunciation of sensual pleasure to maintain contentment.

• **Pañña:**
  Development of understanding to gain wisdom.

• **Viriya:**
  Cultivation of physical and mental energy to maintain purity and service.

• **Khanti:**
  Patience, non-violence and peaceful attitudes.

• **Sacca:**
  Truthfulness or gentle speech.

• **Adhitthāna:**
  Determination or development of will power.

• **Mettā:**
  Radiation of loving-kindness or goodwill.

• **Upekkhā**
  Equanimity or Impartiality.

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Attainment of Bodhisattas

*Arahantahood* is attained when egoism or personality belief, the pinnacle of the ten fetters is eradicated. Innumerable wise men and women have gained enlightenment in one life time through the beneficence of arahants.

*Pacceka Bodhi* is the enlightenment of a highly evolved being independent of a teacher. Such a being passes away without proclaiming the truth to the world. His example of supreme renunciation and virtuous living inspire others even though he has not the gift to enlighten others.
Sammā Sambodhi is the supreme enlightenment of a Buddha. A Fully Enlightened One who attains this bodhi is called Sammā Sambuddha. A being who aspires for Sammā Sambodhi is called a Bodhisatta. Bodhi means wisdom or enlightenment; satta means sentient being Bodhisatta therefore is someone committed to wisdom or enlightenment.

A bodhisatta’s career starts with the planting of a thought of enlightenment bodhicitta. The progression involves:

- thinking of becoming a Buddha for the welfare and liberation of all beings.
- making certain vows and
- a living Buddha’s prediction of the bodhisatta’s future greatness.

An ordinary person is therefore transformed into a bodhisatta in three progressive steps. Later, Buddhist philosophers like Santideva introduced the bodhisatta ideal nurtured on faith, worship, prayer, aspiration and devotion. Santideva speaks of the ideal in the first person.

‘May I be an inexhaustible treasure for poor creatures! May I be foremost in rendering service to them with mainfold and various articles and requisites!’

‘I renounce my body, my pleasures and all my merit in the past, present and future so that all beings may attain the good and accomplish their welfare. I have no desire for these things.’

‘I have devoted my body for the welfare of all creatures.’

‘They may revile me all the time or bespatter me with mud; They may play with my body and mock and make sport of me; They may even slay me. I have given my body to them; Why should I think of all that?’
‘May I be the protector of the helpless. 
May I be the guide of wayfarers!’

According to the Mahayana school of Buddhism, 
Bodhisattas practise six paramitas or perfections of virtue. 
A progressive scheme of practice involves

- generosity – Dāna
- morality – Sīla
- patience – Khanti
- energy – Viriya
- absorption – Jhāna
- wisdom – Paññā

Paramitas have three degrees of practice.

- It is ordinary when worldlings practise it for the sake of happiness in this life or the next.
- It is extraordinary when disciples practise it for the attainment of nibbāna.
- It is superlative when bodhisattas practise it for the welfare and liberation of all beings.

A bodhisatta giving away his (her) body, his (her) pleasures and his (her) merits becomes a benefactor to three categories of people.

- friends and relatives
- the poor and the sick
- monks and ascetics

A bodhisatta has to be discreet in bestowing gifts to others. Apart from being righteously acquired, the gifts should not include weaponry that could harm living beings or consumables such as liquor, drugs, and poisons which cause heedlessness and harm.

Besides material objects, a bodhisatta should be ready to sacrifice even his (her) limbs for the sake of others. But the act of mercy has to be matched with wisdom, for a bodhisatta only sacrifices himself or herself for a noble purpose.

~Facets of Buddhism
Three Kinds of Bodhisattās

Those who practise all the ten perfections – pāramitās by sacrificing material possessions as well as their pleasures for the welfare of others fulfil Sāvaka Bodhi.

Those who practise ten perfections to fulfil Pacceka Bodhi sacrifice not only material possessions and pleasures but also parts of their body for the welfare of others.

Those who practise ten perfections to fulfil Samma Sambodhi sacrifice even their lives in addition to the sacrifice of material possessions and pleasures for the welfare of others.

The three stages of practice and the resulting attainments apply to each of the ten perfections – pāramitās. For example, Generosity – Dāna. The fulfilment of Savaka Bodhi requires just a perfection of Dāna, Pacceka Bodhi requires a higher perfection of Dāna Upapāramitā and Sammā Sambodhi requires the highest perfection of Dāna Paramattha. Achievers of the first stage of practice become Arahants; achievers of the second stage of practice become Pacceka Buddhas; and achievers of the third stage of practice become Sammā Sambuddhas. —Facets of Buddhism

How to Judge a Person’s Character

Four facts (about a person) can be known from four circumstances, O monks. What are these four?

• By living together (with a person), his virtue can be known, and this too only after a long time, not casually; by close attention, not without attention; by one who is wise, not unintelligent.
• By having dealings (with a person), his integrity can be known, and this too only after a long time, not
casually; by close attention, not without attention; by one who is wise, not unintelligent.

- In misfortune, a person’s fortitude can be known, and this too only after a long time, not casually; by close attention, not without attention; by one who is wise, not unintelligent.

- In conversation, a person’s wisdom can be known, and this too only after a long time, not casually; by close attention, not without attention; by one who is wise, not unintelligent.  
  ~M. 54

Happy Days

- Whatsoever beings, O monks, behave righteously in deeds, words and thoughts during the morning, a happy morning will be theirs.

- Whatsoever beings, O monks, behave righteously in deeds, words and thoughts at noon, a happy noontide will be theirs.

- Whatsoever beings, O monks, behave righteously in deeds, words and thoughts during the evening, a happy evening will be theirs.

‘Truly auspicious and a festive time,
A happy morning and a joyful rising,
A precious moment and a blissful hour —
These will be his who gladly offers alms
To those who live a holy, noble life.
On such a day, right acts in words and deeds,
In thoughts as well, and noble aspirations too,
Bring beneficial gain to those who practise them,
Happy are they who reap such benefits:
they will be growing in the Buddha’s Law.
So live you too, with all your relatives,
Replete with happiness and in good health!  
  ~A.III:150
The Last Moments of The Buddha’s Life

Then the Buddha addressed the bhikkhus thus: ‘Bhikkhus, it may be that some bhikkhu has a doubt or a problem concerning the Enlightened One, or the Law, or the Community, or the Path, or the Way of Progress. Ask, bhikkhus, so that you may not regret it afterwards thus: ‘The Teacher was face to face with us, and we could not bring ourselves to ask any question of the Buddha.’

When this was said, the bhikkhus were silent. A second time and a third time the Buddha spoke the same words, and each time they were silent. Then he addressed them thus: ‘Bhikkhus, perhaps you do not ask because you are in awe of the Teacher. Let a friend tell it to a friend.’

When this was said, they were silent. Then the venerable Ananda said to the Buddha: ‘It is wonderful, Lord it is marvellous! I have such confidence in the Community of Bhikkhus that I believe there is not one bhikkhu with a doubt or a problem concerning the Enlightened One or the Law or the Community or the Path or the Way of Progress. The most backward of these five hundred bhikkhus is a Stream-enterer and all are destined to enlightenment.’

Then the Buddha addressed the bhikkhus thus: ‘Indeed, bhikkhus, I declare this to you: All conditioned states are impermanent. Strive on with diligence.’

-D, 16; A.IV: 76
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### List of Abbreviations

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VIS.  Visuddhi Magga
(figures: numbers of chapter & the paragraphing in “Path of Purification”. tr. by Nanamoli Thera,
publ. by A. Semage, Colombo)
VISM.  Visuddhi-magga
V. V.  Vimāna-vatthu
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