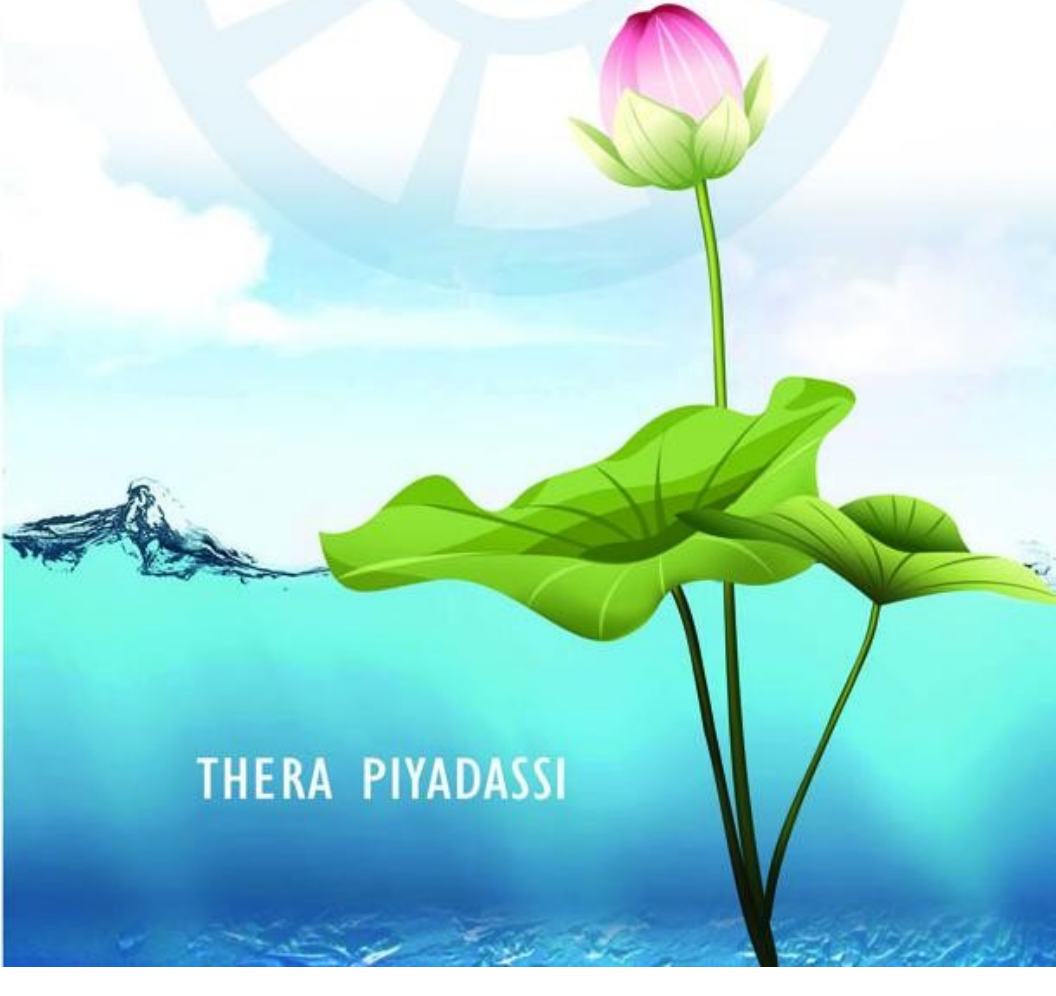
BUDDHISM

A LIVING MESSAGE



THERA PIYADASSI

Buddhism/Introductory **BP107**

BUDDHISM

A Living Message

The scientist has brought the external world under his sway, and seems to promise that he can turn this world into a paradise. But man cannot yet control his mind, despite all the achievements of science. The Buddha, however, was concerned with beings rather than with inanimate nature. His sole object was to unravel the mystery of existence and free beings from suffering through teaching them how to understand and control their minds.

This booklet is a concise introduction to the Buddha and his teaching written by the renowned preacher monk, Venerable Piyadassi Thera of Vajiraramaya Temple, Colombo, Sri Lanka (then Ceylon).

ISBN: 978-955-24-0338-5

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First printed: 1980, 1987
Reprinted: 2009, 2016

National Library of Sri Lanka—
Cataloguing in Publication Data

Piyadassi Himi
Buddhism: A Living Message/Piyadassi Himi.-Kandy: Buddhist Publication Society Inc., 2010.-80p; 18.5cm
ISBN 978-955-24-0338-5 Price:
i. 294.3 DDC 22 ii. Title
01. Buddhism

ISBN 978-955-24-0338-5

Printed by
Samayawardana Printers
Colombo 10.

All references to Pali texts are to the editions of the Pali Text Society

"We live in an age of conflict and war, of hatred and violence, all over the world. Never before has the need been greater for all of us to remember that immortal message which Lord Buddha, the greatest and noblest of the sons of India, gave to us, and to you, and to the entire world. That message of two thousand five hundred years ago is a living message today, enshrined in our hearts, and we draw inspiration from it to face the troubles and difficulties that threaten to overwhelm us."

Jawaharlal Nehru

"Be loving and be pitiful
And well controlled in virtue's ways,
Strenuous, bent upon the goal,
And onward ever bravely press.
That danger doth in dalliance lie;
That earnestness is sure and safe;
This when you see, then cultivate
The Eightfold Path, so shall you realize,
So make your own, the Deathless Way."[1]

1. *Psalms of the Brethren*, 979, 980.

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A WORD TO THE READER

Today we are living in an age of science—an age where man is inclined to accept the truth of anything by observation and experiment rather than by mere belief. With the recent advances of science man is becoming more and more rationalistic in his outlook and blind belief is fast disappearing.

Science in general has been somewhat of a threat to religion. This threat has been levelled against religious conceptions of man and the universe from the time of Copernicus, Galileo, and Bruno (17th century) who were instrumental in altering erroneous notions of the universe. The theory of evolution and modern psychology went against the accepted religious conception of man and his mind recorded in "Sacred Writings."

Has Buddhism suffered the same fate? Does modern science look unkindly at Buddhism? Whatever the critics of Buddhism may say, the dispassionate reader of early Buddhism will realize that the basic principles of Buddhism are in harmony with the findings of science and not opposed to them in any way.

"Early Buddhism emphasizes the importance of the scientific outlook in dealing with the problems of

morality and religions. Its specific 'dogmas' are said to be capable of verification. And its general account of the nature of man and the universe is one that accords with the findings of science rather than being at variance with them …

"There is, of course, no theory of biological evolution as such mentioned in the Buddhist texts, but man and society as well as worlds are pictured as changing and evolving in accordance with causal laws.

"Then in psychology we find early Buddhism regarding man as a psycho-physical unit whose 'psyche' is not a changeless soul but a dynamic continuum composed of a conscious mind as well as an unconscious in which is stored the residual of emotionally charged memories going back to childhood as well as into past lives. Such a mind is said to be impelled to act under the influence of three types of desires—the desire for sense-gratification (*kāma-taṇhā*), the desire for self-preservation (*bhava-taṇhā*), and the desire for destruction (*vibhava-taṇhā*). Except for the belief in rebirth, this conception of the mind sounds very modern, and one cannot also fail to observe the parallel between the three-fold desire in Buddhism and the Freudian conceptions of the eros, libido, and thanatos.[1]"

It must be mentioned that the Buddhist way of life, the Buddhist method of grasping the highest truth, awakening from ignorance to full knowledge, does not

1. Dr. K. N. Jayatilleke, *Religion and Science,* Wheel No. 3, Buddhist Publication Society, Kandy.

depend on mere academic intellectual development or on science but on the adoption of a practical teaching that leads the follower to enlightenment and final deliverance. The Buddha was more concerned with beings than with inanimate nature. His sole object was to unravel the mystery of existence so far as the being is concerned and thereby to solve the problem of becoming. This he did by comprehending in all their fullness the Four Noble Truths, the eternal verities of life. This knowledge of the truths he tried to impart to those who sought it, and never forced it upon others. He never compelled people to follow him, for compulsion and coercion were alien to his method of teaching. Buddhism is free from compulsion and coercion and does not demand of the follower blind faith. At the very outset the sceptic will be pleased to hear of its call for investigation. Buddhism, from beginning to end, is open to all those who have eyes to see and a mind to understand. Instead of encouraging his disciples to believe him blindly, he wished them to investigate his teaching which invited the seeker to come and see" (*ehipassika*). It is seeing and understanding, and not blind believing, that the Buddha approves.

Today there is ceaseless work going on in all directions to improve the world. Scientists are pursuing their methods and experiments with undiminished vigour and determination. Modern discoveries and methods of communication and contact have produced startling results. All these

improvements, though they have their benefits and advantages, are entirely material and external in nature. The scientist has brought the external world under his sway, and seems to promise that he can turn this world into a paradise. But man cannot yet control his mind, despite all the achievements of science. Within this conflux of mind and body of man, however, there are unexplored marvels to occupy men of science for many years.

To the scientist, knowledge is something that ties him more and more to this sentient existence. That knowledge, therefore, is not saving knowledge. To one who views the world and all it holds in its proper perspective, the primary concern of life is not mere speculation or vain voyaging into the imaginary regions of high fantasy, but the gaining of true happiness and freedom from ill or unsatisfactoriness (*dukkha*). To him true knowledge depends on the central question: Is this learning according to actuality? Can it be of use to us in the conquest of mental peace and tranquillity, of real happiness?

After all, a scientist or a plain man, if he has not understood the importance of conduct, the urgency for wholesome endeavour, the necessity to apply knowledge to life, is, as far as the doctrine of the Buddha is concerned, an immature person, who has yet to negotiate many more hurdles before he wins the race of life and the immortal prize of Nibbāna, supreme security from bondage.

The students of Buddhism, who are not inclined to

read large volumes on the Buddha and his teaching, may perhaps find this booklet agreeable and useful. Those, however, bent on a comprehensive and detailed study of Buddhism, may read *The Buddha's Ancient Path*[2] by the present writer.

2. Buddhist Publication Society, Kandy, 1987.

THE BUDDHA

The Buddha, the founder of the great religion called Buddhism, lived in North India in the 6th century before Christ. Siddhattha (Siddhārtha in Sanskrit) was his personal name. Gotama or Gautama was his family name. His father, Suddhodana, ruled over the land of the Sākyans at Kapilavatthu in the Nepal frontier. Mahā-māyā, princess of the Koliyas, was Suddhodana's queen. She gave birth to her only child, Siddhattha, in the Lumbini grove. Lumbini or Rummindei, the name by which it is now locally known, is a hundred miles north of Varaṇasi (Benares) and within sight of the snow-capped Himalayas. At this memorable spot where the prince, the future Buddha, was born, Emperor Asoka of India, 316 years after the event, erected a mighty stone pillar which is still to be seen.

The inscription engraved on the pillar in five lines consists of ninety-three Asokan (brāhmi) characters, amongst which occurs the following: "*Hida Budhe jāte sākyamuni*" "Here was born the Buddha, the sage of the Sakyans."

According to the custom of the time, at the early age of sixteen the prince was married to a beautiful princess name Yasodhara who was of the same age as

the prince. Lacking none of the good things of life, he lived knowing not of woe. But with the advance of age and maturity the prince began to glimpse the woes of the world. The more he came in contact with the world outside his palace walls, the more convinced he became that the world was lacking in true happiness.

Then, at the age of 29, in the flower of youthful manhood, on the day Princess Yasodhara gave birth to his only son, Rāhula, he left the palace, giving up a crown that held the promise of power and glory, and in the guise of an ascetic retreated into forest solitude to seek a solution for the problem of life, in quest of the supreme security from bondage, Nibbāna. This was the great renunciation.

Dedicating himself to the noble task of discovering a remedy for life's universal ills, he wandered about the valley of the Ganges seeking guidance from famous religious teachers hoping that they, masters of meditation, would show him the way to deliverance. But their range of knowledge, their ambit of spiritual experience, was insufficient to grant him what he earnestly sought. He was not satisfied with anything short of supreme enlightenment. He left them again in search of the still unknown. Five other ascetics who admired his determined effort joined him.

There was, and still is, a belief in India among many of her ascetics that purification and final deliverance from ills can be achieved by rigorous self-mortification, and the ascetic Gotama decided to test the truth of it. He began a determined struggle to

subdue his body, in the hope that his mind, set free from the shackles of the body, might be able to soar to the heights of liberation. Most zealous was he in these practices. He lived on leaves and roots, on a steadily reduced pittance of food. He wore rags from dust-heaps, he slept among corpses and on beds of thorns. The utter paucity of nourishment left him a physical wreck.

"Rigorous have I been in my ascetic discipline, rigorous have I been beyond all others. Like wasted, withered reeds became all my limbs …" (Majjhima Nikāya, Sutta No. 36). In such words as these, in later years, having attained full enlightenment did the Buddha give his disciples an awe-inspiring description of his early penances.

Struggling thus for six long years, he came to death's very door, but he found himself no nearer to his goal. The utter futility of self-mortification became abundantly clear to him by his own experience; his experiment for enlightenment had failed. But undeterred, his still active mind searched for new paths to the aspired-for goal. He knew, however, that with a body so utterly weakened as his, he could not follow the path with any chance of success. Thus he gave up self-mortification and extreme fasting and began taking normal food again. His emaciated body recovered its former health and his exhausted vigour soon returned. Now his five companions left him disappointed; for they thought that he had given up the effort and returned to a life of abundance.

Nevertheless with firm determination and complete faith in his own purity and strength, unaided by any teacher, accompanied by none, the Bodhisatta (as he is known before he attained enlightenment) resolved to make his final quest in complete solitude. Cross-legged he sat under a tree, which later became known as the Bodhi tree or the "Tree of Enlightenment," on the bank of the river Nerañjara, at Gayā (now known as Buddha-Gayā) a pleasant spot soothing to the senses and stimulating to the mind. Then he made the final effort with the inflexible resolution: "Though only my skin, sinews and bones remain, and my blood and flesh dry up and wither away, yet will I never stir from this seat until I attained full enlightenment." So indefatigable in effort, so unflagging in his devotion was he and so resolute to realize the Truth and attain full enlightenment.

Applying himself to "mindfulness on in-and out breathing" (*ānāpānasati*) the Bodhisatta Gotama entered upon and dwelt in the four meditative absorptions (*jhāna*, Skt. *dhyām*) by gradual stages.

While thus seated in meditation he understood as they really are the Four Noble Truths:

This is suffering or unsatisfactoriness (*dukkha*).

This is the arising of suffering.

This is the cessation of suffering

This is the path leading to the cessation of suffering.

He understood as it really is: these are taints, defiling impulses (*āsavas*), this is the arising of the

taints, this is the cessation of the taints, this is the path leading to the cessation of the taints.

Thereupon he spoke these words of victory: "Knowledge and vision arose in me; unshakable is my deliverance of mind, this is the last birth, now there is no more becoming, no more rebirth" (Majjhima Nikāya, No. 26).

Thus did the Bodhisatta Gotama, on a full moon day of May, at the age of 35, attain Supreme Enlightenment by comprehending in all their fullness the Four Noble Truths, the eternal verities, and become the Buddha, the Enlightened One.

Two months after his Enlightenment, the Buddha made up his mind to communicate the Dhamma, the Truth, he had realized, to his former friends, the five ascetics. Knowing that they were living at Varanasi (Benares), in the deer park at Isipatana (modern Sārnāth) still steeped in the unmeaning rigours of extreme asceticism, he left Gayā for distant Varanasi, India's holy city, walking by stages a distance of 150 miles. There at the deer park he rejoined them.

Now on a full moon day of July at eventide, when the moon was rising in a glowing eastern sky the Master addressed the five ascetics:

"Monks, these two extremes ought not to be cultivated by the recluse, by one gone forth from the house-life. What two? Sensual indulgence on the one hand and self-mortification on the other; both of these are unworthy and do not lead to deliverance. The middle path monks, understood by the Tathāgata, the

Perfect One, after he had avoided the extremes, gives knowledge, and leads to calm, realization, enlightenment, Nibbāna. And what, monks, is that middle path? It is this Noble Eightfold Path, namely:

Right Understanding
Right Thought
Right Speech
Right Action
Right Livelihood
Right Effort
Right Mindfulness
Right Concentration."

Thus did the Enlightened one proclaim the Dhamma and set in motion the matchless "Wheel of the Dhamma" (*anuttaraṃ dhammacakkaṃ*).

When the number of followers increased up to sixty, the Buddha addressed them and said:

"Go now and wander for the welfare and happiness of many, out of compassion for the world. Let not two of you proceed in the same direction. Proclaim the Dhamma that is excellent in the beginning, excellent in its progress, excellent in the end, possessed of meaning and the letter and utterly perfect" (Vinaya I 10; Saṃyutta Nikāya V 420).

Thus did the Buddha commence his sublime mission which lasted to the end of his life. With his disciples he walked the highways and byways of India enfolding all within the aura of his boundless compassion and wisdom.

The Buddha made no distinction of caste, clan or class when communicating the Dhamma. Men and women from different walks of life—the poor and the needy, the lowliest and the lost, the literate and the illiterate, aristocrats, brahmins, and outcasts, princes and paupers, saints and criminals—listened to him who showed the path to peace and enlightenment.

The Buddha freely admitted into the Order people from all castes and classes, when he knew that they were fit to live the holy life, and some of them later distinguished themselves in the Order. The Buddha was the only contemporary teacher who endeavoured to blend in mutual tolerance and concord those who hitherto had been rent asunder by differences of caste and class. The Buddha also raised the status of women in India, and treated them with consideration and civility, and pointed out to them, too, the path to peace, purity and sanctity.

Since he was one who always acted in conformity with what he preached, his acts were always dominated by the four Sublime States (*brahma vihāra*) namely: unbounded loving-kindness (*mettā*), compassion (*karunā*), sympathetic joy (*muditā*), equanimity (*upekkhā*).

The Buddha never encouraged wrangling, animosity and strife. Addressing the disciples he once said: "I quarrel not with the world, monks, it is the world that quarrels with me. An exponent of the Dhamma quarrels not with anyone in the world" (Saṃyutta III 138).

"There was never an occasion when the Buddha flamed forth in anger, never an incident when an unkind word escaped his lips," says Radhakrishnan (*The Dhammapada*, p. 12).

After a successful ministry of forty-five years the Buddha passed away at the age of 80 at Kusināra (in modern Uttara Pradesh about 120 miles north-east of Varanasi) with a final admonition to his followers:

"Subject to constant change are all conditioned things. Strive on with mindfulness." (Dīgha Nikāya, Parinibbāna Sutta, No. 16.)

Though the Order of the Sangha, the ordained disciples, began its career with only sixty disciples, it expanded into thousands, and as a result of the increasing number of monks, monasteries came into being and in later times monastic Indian Universities like Nālandā and Vikramasilā became cultural centres which gradually influenced the whole of Asia, and through it, the mental life of mankind.

Buddhism penetrated into many a land and is today the religion of over 800 million, more than one-fifth of the world's population. Today Buddhism is found in Sri Lanka, Burma, Thailand, Cambodia, Laos, Vietnam, Nepal, Tibet, China, Japan, Mongolia, Korea, Taiwan, in some parts of India, Chittagong in Bangladesh, Malaysia and in some parts of Indonesia. Several Western countries with Buddhist Sangha are now qualifying themselves to be included in this list.

SOME SALIENT CHARACTERISTICS OF THE BUDDHA

One of the noteworthy characteristics that distinguishes the Buddha from all other religious teachers is that he was a human being with no connection whatsoever with a God or any other supernatural being. He was neither a God nor an incarnation of God nor any mythological figure. He was a man, but an extraordinary man (*acchariya manussa*). He was beyond the human state inwardly though living the life of a human being outwardly. He is for this reason called a unique being, man par excellence (*purisuttama*), a Buddha, an Enlightened One.

Depending on his own unremitting energy, unaided by any teacher, human or divine, he achieved the highest mental and intellectual attainment reached the acme of purity, and was perfect in the best qualities of human nature. He was an embodiment of compassion and wisdom (*karuṇā* and *paññā*) which became the guiding principles in his Dispensation (*sāsana*).

Through personal experience he understood the supremacy of man. The Buddha never claimed to be a saviour who endeavoured to save "souls" by means of

a revealed religion. Through his own perseverance and understanding he proved that infinite possibilities are latent in man and that it must be man's endeavour to develop and unfold these possibilities. He proved by his own experience that enlightenment and deliverance lie absolutely and entirely in man's hand. Being an exponent of the strenuous life, by precept and example, the Buddha encouraged his disciples to cultivate self-reliance (Dhammapada, v. 160).

It was also the Buddha who for the first time in the world's history taught that deliverance could be attained independently of an external agency, that deliverance from suffering, conflicts of life, and unsatisfactoriness, must be wrought out and fashioned by each one for himself upon the anvil of his own actions. The Buddha warns his disciples against shifting the burden to an external agency (a saviour, a God or Brahma), directs them to the ways of discrimination and research, and urges them to get busy with the real task of developing their inner forces and qualities. He says: "I have directed you towards deliverance. The Dhamma, the Truth, is to be self-realized" (Majjhima Sutta no. 38).

The Enlightened Ones, the men who saw truth, are the true helpers, but Buddhists do not pray to them. They only reverence the revealers of Truth for having pointed out the path to true happiness and deliverance. Deliverance is what one must secure for oneself.

None can grant deliverance to another who merely begs for it. Others may lend us a helping hand indirectly; but nevertheless the highest freedom is attained only through self-realization and self-awakening to Truth. Self-realization can come only to one who is free to think out his own problems without let or hindrance. Each individual should make the appropriate effort and break the shackles that have kept him in bondage, winning freedom from the bonds of existence by perseverance, self-exertion and insight, and not through prayers and petitions to a Supreme Being.

"Man must himself by his resolute efforts rise and make his way to the portals that give upon liberty, and it is always, at every moment, in his power so to do. Neither are those portals locked and the key in possession of someone else from whom it must be obtained by prayer and entreaty. That door is free of all bolts and bars save those that man himself has made."

Buddhist monks are not priests who perform rites and sacrifices. They do not administer sacraments and pronounce absolution. A Buddhist monk cannot and does not stand as an intermediary between man and "supernatural" powers, for Buddhism teaches that each individual, whether layman or monk is solely responsible for his own liberation. Hence there is no need to win the favour of a mediating priest. "You yourselves should strive on; the Buddhas only show the path" (Dhammapada, 276). The path is the same Ancient Path trodden and pointed out by the

Enlightened Ones of all ages. It is the Noble Eightfold Path leading to Enlightenment and highest security, Nirvana.

Another distinguishing characteristic is that the Buddha never preserved his supreme knowledge for himself alone. To the Buddha such a wish is utterly inconceivable. Perfect Enlightenment, the discovery and realization of the Four Noble Truths (Buddhahood), is not the prerogative of a single being chosen by Divine Providence, nor is it a unique and unrepeatable event in human history. It is an achievement open to anyone who earnestly strives for perfect purity and true wisdom, and with inflexible will cultivate the Noble Eightfold Path.

When communicating the doctrine (Dhamma) to his disciples the Buddha made no distinction whatsoever amongst them; for there were no specially chosen favourite disciples. There is not even an indication that the Master entrusted the Dispensation (*sāsana*) to any particular disciple before he passed away. He did not appoint anyone as his successor. In this connection it is interesting to note that the Buddha made clear to his disciples, before he passed away, that he never thought of controlling the Order of monks, the Sangha. Addressing the monks who assembled round his death-bed the Master said:

"The Doctrine and the Discipline (*dhamma-vinaya*) which I have set forth and laid down for you, let them after I am gone be the teacher to you" (Dīgha, Sutta no. 16). Even during his lifetime it was the Doctrine and

Discipline that controlled and guided the monks. He was no potentate. The Buddha's Noble Eightfold Path, which is Buddhism in practice, is the teaching for free men.

The Buddha's teaching definitely encourages democratic ideas and institutions. Though the Buddha wisely refrained from interfering with the then existing governments, he made the Sangha, the community of monks, an absolutely democratic institution. "It may come as a surprise to many to learn," says the Marquess of Zetland, a former Viceroy of India, in the introduction to *The Legacy of India* (pp. x. xi), "that in the Assemblies of the Buddhists in India, two thousand years and more ago are to be found the rudiments of our own parliamentary practice of the present day."

Even today the Buddhist Sangha in Theravada countries follows the same principles on which the Buddha founded his Order. As Lord Zetland further mentions, "the Speaker," "the Leader of the House," "the quorum," "the ballot," "the order of the day," "the discussion or debate," "the passing of a bill after three readings," all these are still carried out with correct formalities at the meetings of the Sangha. Even the modern idea of voting by proxy is found in the Buddha's code of discipline or Vinaya.

Characteristic, again, is the Buddha's method of teaching the Dhamma. He disapproved of those who professed to have a "secret doctrine," saying, "secrecy is the hall-mark of false doctrine." In his own words,

the Dhamma proclaimed by the Tathāgata, the Perfect One, shines when revealed and not when hidden" (Aṅguttara Nikāya, I). Addressing the Venerable Ānanda, the personal attendant of the Master, the Buddha said: "I have taught the Dhamma, Ānanda, without making any distinction between exoteric and esoteric doctrine, for in respect of the Truth, Ānanda, the Tathāgata has no such thing as the 'closed fist' of a teacher who hides some essential knowledge from the pupil" (Dīgha, No. 16).

He declared the Dhamma freely and equally to all. He kept nothing back and never wished to extract from his disciples blind and submissive faith in him and his teaching. He insisted on discriminative examination and intelligent inquiry. In no uncertain terms did he urge critical investigation when he addressed the inquiring Kālāmas in a discourse that has been rightly called "the first charter of free thought" (Aṅguttara, I, 188, Sutta 65).

To take anything on trust is not in the spirit of Buddhism, so we find this dialogue between the Master and his disciples:

"If, now, knowing this and preserving this, would you say: 'We honour our Master and through respect for him we respect what he teaches?'"

"No, Lord."

"That which you affirm, O disciples, is it not only that which you yourselves have recognised, seen and grasped?"

"Yes, Lord." (Majjhima, Sutta no. 47)

And in conformity with this thoroughly correct attitude of true inquiry it is said, in a Buddhist treatise on logic: "As the wise test gold by burning, by cutting and rubbing it (on a touchstone), so are you to accept my words after examining them and not merely out of regard for me" (*Jñānasāra-samuccaya*, 31)

WHAT THE BUDDHA TAUGHT

What the Buddha taught is popularly known as Buddhism. Some prefer to call it a religion, others call it a philosophy, still others think of it as both religion and philosophy. It may, however, be correct to call it a "way of life." But that does not mean that Buddhism is nothing more than an ethical code. Far from it, it is a way of moral, spiritual and intellectual training leading to complete freedom of mind. The Buddha himself called his teaching Dhamma-vinaya, "the Doctrine and Discipline."

Those who wish to call Buddhism a religion may bear in mind that it is not "action or conduct indicating belief in, reverence for, and desire to please, a divine ruling power; the exercise or practice of rites or observances implying this … recognition on the part of man of some higher unseen power as having control of his destiny, and as being entitled to obedience, reverence, and worship.[3]"

The Buddha is only a teacher who points out the way and guides the followers to their individual deliverance. A Buddhist takes refuge in the Buddha

3. *The Shorter Oxford English Dictionary,* 1905, under the word "religion."

(*Buddhaṃ saraṇaṃ gacchāmi*) but not in the hope that he will be saved by the Master.

A signboard at partings of roads, for instance, indicates directions and it is left to the wayfarer to tread along the way watching his steps. The board certainly will not take him to his desired destination.

A doctor diagnoses the ailment and prescribes; it is left to the patient to test the prescription. The attitude of the Buddha towards his followers is like that of an understanding and compassionate teacher or a physician.

Those who prefer to call Buddhism a philosophy may note that it is not mere "love of, nor inducing the search after, wisdom."

Buddhism also advocates the search for truth. But it is no mere speculative reasoning, a theoretical structure, a mere acquiring and storing of knowledge.

The Buddha emphasises the practical aspect of his teaching, the application of knowledge to life, looking into life and not merely at it. Wisdom gained by understanding and development of the qualities of mind and heart is wisdom par excellence. It is saving knowledge, and not mere speculation, logic or specious reasoning. It is not mere theoretical understanding that matters. For the Buddha the entire teaching is just the realization of the unsatisfactory nature of all phenomenal existence or conflicts of life (*dukkha*) and the cultivation of the path leading away from this unsatisfactoriness. This is his philosophy. His sole intention and aim was to explain in all its detail

the problem of suffering or unsatisfactoriness, the universal fact of life, to make people feel its full force and to convince them of it.

Thus it is clear that Buddhism is neither mere love nor inducing the search after wisdom, nor devotion (though they have their significance and bearing on mankind), but an encouragement of a practical application of the teaching that leads the follower to dispassion, enlightenment and final deliverance.

Though we call the teaching of the Buddha, "Buddhism" thus including it among the "isms," it does not really matter what we label it. Call it religion, philosophy, Buddhism or by any other name you like. These labels are of little significance to one who goes in search of truth and deliverance. The Buddha has definitely told us what he explains and what he does not explain.

Once the Buddha was living at Kosambi (near Allahabad, India) in a *simsapa* grove. Then gathering a few *siṃsapa* leaves in his hand, the Buddha addressed the monks:

"What do you think, monks, which is greater in quantity, the handful of simsapa leaves gathered by me, or what is in the forest overhead?"

"Not many, trifling indeed, Venerable Sir, are the leaves in the handful gathered by the Blessed One, many are the leaves in the forest overhead."

"Even so, monks, many are the things, I have fully realized, but not declared unto you: few are the things I have declared unto you. And why, monks, have I not

declared them? They, monks, are indeed not useful, are not essential to the life of purity, they do not lead to disgust, to dispassion, to cessation, to tranquillity, to full understanding, to enlightenment, to Nibbāna. That is why, monks, they are not declared by me.

"And what is it, monks, that I have declared?

"This is suffering—this have I declared.

"This is the arising of suffering—this have I declared.

"This is the cessation of suffering—this have I declared.

"This is the path leading to the cessation of suffering—this have I declared.

"And why, monks, have I declared these truths? They are indeed useful, are essential to the life of purity, they lead to disgust, to dispassion, to cessation, to tranquillity, to full understanding, to enlightenment, to Nibbāna. That is why, monks, they are declared by me" (Saṃyutta, V 437). Thus spoke the Buddha.

To understand this unequivocal utterance is to understand the entire teaching of the Buddha. It would appear that what can be called the discovery of a Buddha is just these Four Noble Truths, and the rest are logical developments and more detailed explanations of the four noble truths. This is the typical teaching of the Buddhas of all ages (Vinaya Mahāvagga). The supremacy of the Four Noble Truths in the teaching of the Buddha becomes abundantly clear from the message of the *siṃsapa* grove as well as from his first discourse at the deer park at Benares.

All the four truths are associated with the so-called being. They are not to be found in the external world. Referring to these truths, the Buddha says in another context: "In this very body, a fathom long, with its consciousness and perception, I declare, is the world, its arising, its cessation and the path that leads to its cessation" (Aṅguttara, II 43)

Limited space prevents one from discussing the four truths in detail. In brief, the First Noble Truth, suffering, or unsatisfactoriness which is known as dukkha in the Pali language, is used in more than one sense in the early Buddhist scriptures. It is used in the psychological sense, physical sense and in the philosophical sense, according to the context.

To those who try to see things as they really are, the concept of dukkha is no insignificant thing. It is the key-stone in Buddhist thought. To ignore this essential concept is to ignore the remaining three truths. The importance of knowing dukkha is seen in these words of the Buddha: "He who sees dukkha sees also the arising, the ceasing, and the path leading to the ceasing of dukkha" (Saṃyutta V 437). To one who denies dukkha a path leading to deliverance from dukkha is meaningless.

We must also bear in mind that the recognition of dukkha as a universal fact, however, is not a denial of pleasure or happiness. The Buddha, the Lord over dukkha, never denied happiness in life when he spoke of the universality of dukkha. In the Aṅguttara Nikāya, one of the five original collections of Pali there

is a long enumeration of the types of happiness that beings are capable of enjoying (Aṅguttara I 80).

To those who view the sentient world from the correct angle, that is with dispassionate discernment, one thing becomes abundantly clear: there is only one problem in the world, that of dukkha, unsatisfactoriness. All other problems known and unknown are included in this one which is universal. If anything becomes a problem, there is bound to be unsatisfactoriness, or, if we like, conflict—conflict between our desires and the facts of life. And naturally man's every endeavour is to solve the problem, in other words, to remove unsatisfactoriness, to control conflict, which is pain, a wretched state of mind.

To this single problem we give different names: economic, social, political, psychological, sexual and even religious problems. Do they not all emanate from that one single problem, dukkha, unsatisfactoriness? If there is no unsatisfactoriness, why need we strive to solve them? Does not solving a problem imply reducing the unsatisfactoriness? All problems bring about unsatisfactoriness, and the endeavour is to put an end to them, but they beget each other. The cause is often not external, but in the problem itself: it is subjective. We often think that we have solved problems to the satisfaction of all concerned, but they often crop up in other forms, in diverse ways. It seems as if we are constantly confronted with fresh ones, and we put forth fresh efforts to solve them, thus they and the solving of them go on incessantly. Such is the

nature of suffering, the universal characteristic of sentient existence. Suffering appears and passes away only to reappear in other forms. It is both physical and psychological, and some people are capable of enduring one more than the other.

Through his sense faculties man is attracted to sense objects, delights in them and derives enjoyment (*assāda*) from them. It is a fact that cannot be denied, for you experience it. Neither the delightful objects nor the enjoyments, however, are lasting. They suffer change. Now when a man cannot retain or is deprived of the pleasures that delight him, he often becomes sad and cheerless. He dislikes monotony, for lack of variety makes him unhappy, and he looks for fresh delights, like cattle that seek fresh pasture, but these fresh delights, too, are fleeting and a passing show. Thus all pleasures whether we like it or not, are preludes to pain and disgust. All mundane pleasures are fleeting; like sugar-coated pills of poison they deceive and harm us.

A disagreeable dish, an unpleasant drink, an unlovely demeanour, and a hundred other trifles, bring pain and dissatisfaction to us—Buddhist or non-Buddhist, rich or poor, high or low, literate or illiterate. Shakespeare merely gives voice to the words of the Buddha when he writes in Hamlet: "When sorrows come they come not single file, but in battalions."

Now when man fails to see this aspect of life, this unsteadiness of pleasure, he becomes disappointed and frustrated, may even behave foolishly, without

sense or judgement and even lose balance of mind. This is the danger, the evil consequence (*ādīnava*). Mankind is frequently confronted with these two pictures of life (*assāda* and *ādīnava*). Yet the man who endeavours to get rid of his deep fondness for things, animate and inanimate, and views life, with a detached outlook, who sees things in their proper perspective, whose cultural training urges him to be calm under all life's vicissitudes, who can smile when things go wrong and maintain balance of mind, putting away all likes and dislikes—he is never worried but liberated (*nissaraṇa*). These three, *assāda*, *ādīnava* and *nissaraṇa*, or enjoyment, its evil consequences and liberation are facts of experience, a true picture of what we call life.

Can you call this pessimism or label the Buddha as a pessimist? As a matter of fact Buddhism is neither pessimism nor optimism. Buddhism tries to show the realistic view of life. The Buddha's teaching is a message radiating joy and hope and not a defeatist philosophy of pessimism.

In the second truth the Buddha explains the cause of this dukkha, unsatisfactoriness. In Buddhist thought there is no arbitrary creator who controls the destinies of man. Buddhism therefore does not attribute dukkha or it's arising to an external agency, to supernatural power, but seeks it in the innermost recesses of man himself. It is craving. Craving, backed by ignorance, the crowning corruption of all our madness, brings about unsatisfactoriness. This most powerful force, craving or thirst, keeps existence going.

Life depends on the desires of life. Craving is the propeller of not only the present existence, but past and future existence too. Craving, however, is not regarded as the First Cause with a capital F and capital C. Craving, like all other things, physical or mental, is also conditioned, interdependent and relative. Hence it can cease.

Before treating a sick man it is essential to discover the cause of his ailment. The efficacy of the treatment depends on the removal of the cause. The Buddha discourses on suffering, but he goes a step further and points out the arising of suffering, thus offering a correct diagnosis. The hasty critic, therefore, is not justified in labelling the Buddha a pessimist. The optimist will be pleased to hear that in the exposition of the Four Noble Truths there is a way out of the "pessimism."

The enemy of the whole world is lust, craving, or thirst, through which all evils come to living beings. It is not only greed for or attachment to pleasures caused by the senses, wealth and property and by the wish to defeat others and conquer countries, but also attachment to ideals and ideas, to views, opinions and beliefs (*dhammataṇhā*) which often leads to calamity and destruction and brings untold suffering to whole nations, in fact to the whole world.

The third truth is the cessation of this dukkha. In the words of the Buddha it is "the complete cessation of (*nirodha*), giving up (*cāga*), abandoning (*paṭinissagga*), release (*mutti*), and detachment (*anālaya*) from that very

craving" (Saṃyutta V 421). Complete cessation of craving implies Nibbāna, the summum bonum or the Highest Happiness spoken of in Buddhism. But it is not something merely to be theorised about, but realized. Though the sentient being experiences the unsatisfactory nature of life, and knows at first hand what suffering is, what defilements are, and what it is to crave, he surely knows not what the total extirpation of defilements is because he has not experienced it. If ever he does, he will know through self-realization what it is to be without defilements, what Nibbāna or reality is, what true happiness is.

The essential steps of the path to the removal of suffering, to Nibbāna, are pointed out by the Buddha. It is the way of careful cultivation of the mind so as to produce unalloyed happiness and supreme rest from the turmoil of life. The path is indeed difficult, but if we, with constant heedfulness and complete awareness, walk it watching our steps, we will one day reach our destination. A child learns to stand and walk gradually and with difficulty. So too have all great ones, in the march to perfection, moved from stage to stage through repeated failure to final success.

The fourth truth is the path leading to the cessation of craving. It is the Noble Eightfold Path.

1. Right Understanding
2. Right Thought
3. Right Speech
4. Right Action
5. Right Livelihood

6. Right Effort
7. Right Mindfulness
8. Right Concentration

The Eightfold Path is arranged in accordance with the three groups: virtue, concentration and wisdom. These three are not isolated divisions, but integral parts of the one path. This idea is crystallized in the clear admonition of the Buddhas of all ages:

> "The giving up of all evil,
> The cultivation of the good,
> The cleansing of one's mind,
> This is the Buddhas' teaching."
>
> (Dhammapada 183)

To abstain from evil and to do good is the function of *sīla*, the code of conduct taught in Buddhism.

As stated above, three factors of the Eightfold Path (Nos. 3, 4 and 5) form the Buddhist code of conduct (*sīla*). They are: Right Speech, Right Action and Right Livelihood.

The code of conduct set forth by the Buddha is no mere negative prohibition but an affirmation of doing good—a career paved with good intentions for the welfare and happiness of all mankind. These moral principles aim at making society secure by promoting unity, harmony and right relations among people.

This code of conduct (*sīla*) is the first stepping stone of the Buddhist way of life. It is the basis for mental development. One who is intent on meditation or concentration of mind must develop a love of virtue;

for it is virtue that nourishes mental life and makes it steady and calm.

The next stage in the path to deliverance is mental culture, concentration (*samādhi*) which includes three other factors of the Eightfold Path; they are, Right Effort, Right Mindfulness and Right Concentration (Nos. 6, 7 and 8).

The correct practice of *samādhi* (concentration or mental discipline) maintains the mind and the mental properties in a state of balance. Many are the mental impediments that confront a yogi a meditator, but with the support of Right Effort and Right Mindfulness the fully concentrated mind is capable of dispelling the impediments, the passions that disturb man. The perfectly concentrated mind is not distracted by sense objects, for it sees things as they really are, in their proper perspective.

Thus mastering the mind, and not allowing the mind to master him, the yogi cultivates true wisdom (*paññā*) which consists of the first two factors and the final stage of the path, namely, Right Understanding and Right Thought.

A man may be intelligent, erudite and learned, but if he lacks right thoughts, he is, according to the teachings of the Buddha, a fool (*bāla*,) not a man of understanding and insight. If we view things with dispassionate discernment, we will understand that selfish desire, hatred and violence cannot go together with true wisdom. Right Understanding or true wisdom is always permeated with right thoughts and

never bereft of them.

The careful reader will now be able to understand how the three groups: virtue, concentration and wisdom function together for one common end: deliverance of the mind (*cetovimutti*), and how through genuine cultivation of man's mind and through control of actions, both physical and verbal, purity is attained. It is through self-exertion and self-development that the aspirant secures freedom, and not through praying to and petitioning an external agency. This indeed is the Dhamma discovered by the Buddha, made use of by him for full enlightenment and revealed to others.

Dukkha (suffering) is the dire disease. It is to be known and not ignored. Craving, the cause, is to be removed. The Eightfold Path is to be practised, to be cultivated, for it is the remedy. With the knowledge of suffering, with the removal of craving, through the practice of the path, Nibbāna's realization is ensured. In this connection the Buddha's reply to Sela, the brahmin who doubted the Master's enlightenment, is interesting:

> "I know what should be known, what should be cultivated I have cultivated. What should be abandoned that have I let go, Hence, O brahmin, I am Buddha—the Awakened One" (Sutta Nipāta 558; Theragāthā 828).[4]

4. For an excellent exposition of the Truths read *The Four Noble Truths* by Francis Story, Wheel Publication Nos. 34 & 35 and *The Buddha's Ancient Path* by this writer, Buddhist Publication Society, Kandy, Sri Lanka.

THE DOCTRINE OF KARMA AND SURVIVAL

There are two other principal teachings of the Buddha that a student of Buddhism ought to be acquainted with. They are kamma (karma) and rebirth or repeated existence. These are two principal tenets of Hinduism too, but there they are permeated with the notion of self or soul (*ātman*) which Buddhism categorically denies.

Karma is the law of moral causation. Basically it is volition. "Volition, O monks, I declare is kamma. Having willed, man acts, by deed word or thought" (Aṅguttara III 415) is the Buddha's definition. Volition which is will, a force, is a factor of the mind; kamma is the action or seed. The effect or fruit is known as *kamma-vipāka*. Volitions may be good or ill, so actions may be wholesome or unwholesome according to their results. This endless play of action and reaction, cause and effect, seed and fruit, continues in perpetual motion, and this is becoming (*bhava*), a continually changing process of the psycho-physical phenomena of existence.

Having willed, man acts through body, speech and mind, and actions bring about reactions. Craving gives rise to deed, deed produces results, results in return

bring about new desires, new craving. This process of cause and effect, actions and reactions, is natural law. It is a law in itself, with no need for a law-giver. An external agency or power or God that punishes the ill deeds, and rewards the good deeds has no place in Buddhist thought. Man is always changing either for good or for ill. This changing is unavoidable and depends entirely on his own will, his own action, and on nothing else, "This is merely the universal natural law of the conservation of energy extended to the moral domain."

The world seems to be imperfect and ill-balanced. Amongst us human beings, let alone the animal, kingdom, we see some born in misery, sunk in deep distress and supremely unhappy; others are born into a state of abundance and happiness, enjoy a life of luxury and know comparatively little of the world's woe. Again a chosen few are gifted with keen intellect and great mental capacity, while many are steeped in ignorance. How is it that some of us are blessed with health, beauty and friends, while others are pitiful weaklings, destitute and lonely? How is it that some are born to enjoy long life while others pass away in the full bloom of youth? Why are some blessed with affluence, fame and recognition, while others are utterly neglected? These are intricate problems that demand a solution.

If we inquire, we will find that these wide differences are not the work of an external agency, or a superhuman being with understanding and

compassion, but are due to our own actions and reactions. It is we ourselves who, being responsible for our deeds, whether good or ill, must be responsible for their results. We make our karma. If one understands the operation of karma and the result of volitional acts (*karma-vipāka*) one may not be tempted to evil and unwholesome actions which will come home to roost so that "suffering follows as the wheel at the feet of the ox."

"Beings are heirs of their deeds, bearers of their deeds, and their deeds are the womb out of which they spring" (Majjhima Sutta no. 135) and through their deeds alone they must change for the better, remake themselves and win liberation from ill. A Buddhist who understands the operation of the law of karma would say:

> "According to the seed that's sown
> So is the fruit ye reap there from.
> The doer of good (will gather) good,
> The doer of evil, evil (reaps).
> Sown is the seed and planted well.
> Thou shall enjoy the fruit thereof."
>
> (Saṃyutta I 227)

Here, however, we must understand that the Buddhist doctrine of karma is not fatalism, is not a philosophical doctrine to the effect that human action is not free, but necessarily determined by motives which are regarded as external forces acting upon the will, or predetermined by God. The Buddha neither

subscribed to the theory that all things are unalterably fixed, that all things happen by inevitable necessity, that is Strict Determinism (*niyati–vāda*), nor did he uphold the theory of Complete Indeterminism (*adhicca-samuppanna*).

According to Buddhism there is no life after death or life before birth, independent of karma or volitional actions. Karma is the corollary of rebirth; rebirth, on the other hand, is the corollary of karma.

Birth precedes death, and death, on the other hand, precedes birth, and the pair thus accompany each other in unbroken succession. Still, there is no soul or self or fixed entity that passes from birth to birth. Though man comprises a psychophysical unit of mind and matter, the "psyche" or mind is not a soul or a self, in the sense of an enduring entity, something ready-made and permanent. It is a force, a dynamic continuum capable of storing up memories not only of this life but also of past lives. To the scientist, matter is energy in a state of stress, change without real substance. To the psychologist the "psyche" is no more a fixed entity. When the Buddha emphatically stressed that the so-called "being" or "individual" is but a combination of physical and mental forces or energies, a change with continuity, did he not antedate modern science and modern psychology by twenty-five centuries?

William James writes: "This me is an empirical aggregate of things objectively known. The I which knows them cannot itself be an aggregate neither for

psychological purposes need it be considered to be an unchanging metaphysical entity like the soul, or a principle like the pure ego viewed as out of time. It is a thought, at each moment different from that of the last moment but appropriative of the latter, together with all that the latter calls its own." (*Principles of Psychology*, p. 215)

An individual existence is thus a succession of changes, something that comes into being and passes away, not remaining the same for two consecutive moments. This psychophysical organism, though it undergoes incessant changes, creates new psychophysical processes every instant, thus preserving the potentiality for future organic processes, and leaving no gap between one moment and the other. We live and die every moment of our lives. It is merely a coming into being and passing away like the waves of the sea.

This change of continuity which is patent to us in this life does not cease at death. The mind-flux continues incessantly even as electric current continues to function though the bulb is broken and light is not manifested. By fixing another bulb with less or more watts we produce light. It is this dynamic mind-flux that is termed karmic-energy, will, thirst or desire. This mighty force, this will to live, keeps life going. Thus this perpetual stream of consciousness goes on without end, so long as craving (*taṇhā*) generates it.

If beings have been born before, why do they not remember their past lives? It is not an impossibility, but instances of past memory are rare. There are more answers than one to this challenging question. Our memory is not perfect. It is a very restricted one. We do not even remember our birth in this life, yet we have been born. We trace backward and our memory goes only up to a point. The painful incident of death, and the interval from conception till parturition may tend to suppress or remove all traces of memory of past experiences.

Yet there have been cases where children have retained their talents of a past life. How do we account for infant prodigies in music, mathematics and so forth? Is there a reasonable answer other than that it is due to remembering or past experiences?

This mighty force, this will to live, keeps life going. According to Buddhism it is not only human life, but the entire sentient world that is drawn by this tremendous force—this mind with its mental factors, good or ill.

For a comprehensive study of the subject read *Rebirth Explained*, by V F. Gunaratna, *Survival and Karma in Buddhist Perspective*, by Prof. K. N. Jayatilleke, and *Rebirth as Doctrine and Experience*, by Francis Story; (Buddhist Publication Society, Kandy).

THE SPREAD OF BUDDHISM

Compassion and wisdom are the guiding principles in the Dispensation of the Buddha. It was compassion that moved his heart towards the "great renunciation" and opened for him the doors of the golden cage of his home life. It was compassion that made his determination unshakable even by the last parting glance at his beloved wife asleep with their babe in her arms. The heart-throb of an agonized and ailing humanity found a responsive echo in his own heart. The more he came in contact with the world, the more convinced he became that the world was lacking in true happiness.

The Lord of Compassion, therefore, made up his mind to reveal unto a sorrow-stricken world what he had realized: to teach compassion unto men:

> "Open are the doors to the deathless,
> Let them that have ears repose trust."
>
> (Majjhima, No. 26.)

With this solemn utterance the Master manifested his intention to proclaim the Dhamma, the Truth.

Journeying from village to village, from town to town, the Buddha instructed, enlightened and gladdened the many and for forty-five years worked

for the weal and happiness of mankind.

Buddhism is the first universal and missionary religion in history. Though the word missionary is not without a stain, one is compelled to use it for the sake of convenience.

Any account of Buddhism and its spread must inevitably cover vast expanses both of time and of space. It is the story of a movement which had very small beginnings. With only a few followers at the beginning it grew gradually to encompass the wide world, influencing the destinies of over six hundred millions, almost one fourth of the whole human race. In time it covers more than 2,500 years. Buddhism made such rapid strides chiefly due to its intrinsic worth and its appeal to the reasoning mind, but there are other factors that aided its progress. Never did the Dharmadutas, the messengers of the Dhamma, use any iniquitous methods in spreading the Dhamma. Buddhism penetrated to other countries peaceably without disturbing the creeds that were already there. Buddhist missions were carried on neither by force of arms nor by the use of any coercive or reprehensible methods. Conversion by compulsion was unknown and repugnant to the Buddha and his disciples.

Buddhism is entirely free from "crusades" and "jihads." "There can never be a war of Buddhism. No ravished country has ever borne witness to the prowess of the followers of the Buddha; no murdered men have poured out their blood on their hearth-stones, killed in his name; no ruined women have

cursed his name to high Heaven. He and his faith are clean of the stain of blood. He was the preacher of the Great Peace, of love, of charity, compassion and so clear is his teaching that it can never be misunderstood" (H. Fielding Hall, *The Soul of a People*).

Professor Rhys Davids wrote: "There is no record known to me in the whole of the long history of Buddhism throughout the many centuries where his followers have been for such lengthened periods supreme, of any persecution by the Buddhists of the followers of any other faith." Buddhism was thus able to diffuse itself through a great variety of cultures throughout the world.

Buddhism was propagated first by the Buddha himself and his Arahat disciples. During the first 200 years of its history, Buddhism was confined more or less to the northern part of the Indian peninsula. Then came Asoka, unique among rulers of the world, who accepted the teachings of the Buddha, and endeavoured to educate the people by spreading that teaching, especially the ethical aspects of it. He caused such ethical teachings to be engraved on rock, and they became sermons on stones, not metaphorically but actually. Asoka was imbued with that great spirit of tolerance preached by the Buddha, and under his reign all other religions enjoyed absolute freedom without let or hindrance.

Realizing the immense benefit that humanity would derive from a teaching of compassion and wisdom like that of the Buddha, Asoka made all

endeavours to spread the teaching of the Buddha outside India. There were disciples of the Buddha who followed their Master's injunction: "Go now and wander for the welfare and happiness of gods and men, and proclaim the life of purity." They were ready to undertake any mission abroad, though contact and communication in those days was most difficult and travel was full of peril. Aided by Asoka's unceasing missionary zeal and the effort, determination and courage of the Dharmadutas, Buddhism spread to other countries. Asoka's records speak of missions sent to the Hellenistic kingdoms of Asia, Africa and Europe—to Syria and Egypt, Cyrene, Macedonia and Epirus, to Bactria and through Central Asia to China.

It was during Asoka's time, 236 years after the passing away of the Buddha, that his own son, Mahinda, the Arahat sage, introduced Buddhism to Sri Lanka where it flourishes even today almost in its pristine purity after the vicissitudes of over twenty centuries. From Sri Lanka Buddhism spread to Burma and Siam, modern Thailand, and thence to Indo-China and Vietnam. It was established in Tibet, spread to Nepal, Mongolia and gained a firm foothold in China. Thence it penetrated to Korea, and was transmitted to Japan through the sea route. It also spread to Java and flourished in Sumatra during the Sri Vijaya dynasty. Thus Buddhism expanded beyond the boundaries of India and became a world religion.

The history of Buddhism cannot be separated from the history of Eastern culture and Eastern society. Of

all the influences that moulded the culture of Asia, Buddhism was the most profound. For more than 2,500 years Buddhist principles and ideas have coloured the thoughts and the feelings of the people of the East.

The impact of Buddhism on the Western world goes back to a period before the Christian era. Limitation of space prevents a full treatment of the subject. The Europeans, however, had glimpses of Buddhism when travellers, and especially Christian missionaries, sailed to the East from the 16th century onward. From these missionaries we cannot expect unbiased and authentic versions of the clear-worded expositions of the Buddha. This is abundantly clear from the writings on Buddhism of these missionaries of the past. It must, however, be mentioned that some Christian missionaries made valuable contributions to the knowledge of Buddhism in the 19th and early 20th centuries.

The earliest knowledge of Buddhism came to England, Germany and other countries of Europe through Buddhist books and not through missions. Books were the missions. The earnest study of Buddhism, and its gradual spread in the West really began in the early 19th century. A few eminent scholars studied Buddhism and Indian thought, and wrote learned books on the history and doctrine of Buddhism in several European languages. These publications, notably those of the French orientalist, Eugene Burnouf, and of George Turner, were pioneer

European studies of Pali and resulted in a slow but steady increase in Western study of Buddhism and Buddhist culture.

It must be said that England's contribution to the spread of Buddhism and oriental studies is very great. Special mention should be made of the great savant, T. W. Rhys Davids (1843–1922).

His greatest contribution was the founding of the Pali Text Society in 1881. This was an attempt to critically edit and print in Roman characters the Buddhist texts and the commentaries and translate them into English. He also held the chair of Pali and Buddhist literature at London University, and was responsible for founding the London School of Oriental Studies. Had it not been for the Pali Text Society, Theravāda Buddhism would not have been so widely known, particularly in the Western world.

When we speak of Buddhism in Germany we must give the credit to Germans themselves for introducing Buddhism to Germany from Buddhist lands. As in the case of Britain it was in the early 19th century that Germany became aware of the more reliable versions of Buddhism through publications by German, French and English indologists. The first German translation of the Dhammapada by the noted indologist Albert Weber appeared in 1860, and this was the first rendering of it into a modern Western language.

Oldenberg, Karl E. Neuman, Max Muller, Wilhelm Geiger, Kurt Schmidt, George Grimm, Kurt Seidenstucker, Von Glasenapp, Waldschmidt,

Winternitz and the Ven. Nyanatiloka are some of the tireless workers who translated Buddhist works and wrote books on Buddhism stimulating many to study the Buddha's teaching. Thus the interest in Buddhism kindled by the English, German, French and other orientalists spread throughout Europe and America, and as a result, the study of Buddhism and Buddhist scholarship was continued by a learned body of indologists and orientalists.

In the United States of America in the late 19th century the Harvard Oriental Series was founded by Charles Rockwell Lanman and his pupil Henry Clarke Warren in order to interest the West more in the ancient wisdom of the East, and to bring about mutual understanding between the two spheres.

In this series several Buddhist books have been translated from the Pali into English, and nearly half of the work is included in the Harvard classics. Mention also should be made of the late Professor Edgerton of Yale University who made a valuable contribution to Sanskrit Buddhist studies through his Buddhist Hybrid Sanskrit Dictionary, Reader and Grammar, published in 1953, and Dwight Goddard, an American Buddhist, who compiled what he termed a "Buddhist Bible"

The first Buddhist mission to England came on April 23rd 1908 led by none other than the Ven. Ānanda Metteyya, an English bhikkhu formerly known as Charles Henry Allen Bennet who devoted his life to the cause of Buddhism. He was assisted by a

body of scholars and enthusiastic supporters.

It could be said with confidence that the introduction of Buddhism to the U.S.A occurred at the World's Parliament of Religions held in the city of Chicago in 1893 at which the late Anagarika Dharmapala of Sri Lanka, a close collaborator of Colonel Olcott, represented Buddhism. During this time, it is said that a Japanese mission for the first time arrived in San Francisco, and commenced Buddhist activities there.

A careful survey of the history of Buddhism in the West reveals that Buddhism has been in the hands of a few scholars who were dealing with this "living religion" from a purely academic standpoint. Conditions have now changed, and Buddhism seems to have taken a new turn. As more Buddhist literature has become available in the West, and as Buddhist missions from time to time have in a modest way acquainted the people of the West with the teachings of the Buddha, Europeans and Americans have come to understand that Buddhism is not only a mere doctrinal system, but a way of life—a way of moral, spiritual and intellectual training leading to complete freedom of mind—an inexhaustible storehouse of knowledge, the religious foundation for a civilization of international importance. We must not, however, forget that this new turn is largely due to the selfless labours of the scholars of the last hundred years.

Many changes have taken place in the West in the recent past. There is a growing interest in Buddhism,

both Theravada and Mahāyana. Scores of Buddhist societies, centres and groups and several monasteries (*vihāras*) have been founded. Books of all types and sizes on different aspects of Buddhism, authoritative or otherwise, and many Buddhist journals and periodicals have appeared in their thousands. Buddhist literature, now as in the past, has been a great asset to the spread of Buddhism in the Western world. The Buddhist Publication Society of Kandy, Sri Lanka, has done a signal service by distributing over two million booklets to 86 countries during the last thirty years. Now World Buddhism (the international Buddhist news magazine printed in Sri Lanka) with its news of the Buddhist world, articles on both the Theravada and Mahāyana, and reviews of Buddhist books, has become popular especially in the West.

It can be said that Buddhism has secured a home in England and Germany. The viharas, meditation centres and the Buddhist societies have played an important role in the slow but steady dissemination of Buddhism in these two countries. Many books on Buddhism, a large number in paperback, which have a great demand, have contributed largely towards the spread of Buddhism to Europe and Asia.

Buddhism has now penetrated to Scandinavian countries, too, though on a small scale. In almost all the countries in the West there are Buddhist societies or groups for the study of Buddhism and its culture.

When speaking of Buddhism in the Western world one would also like to mention Australia though

strictly speaking the Western world does not include Australia. The Buddha's teachings penetrated to this country in comparatively recent times. At present there are many Buddhists in Australia, and a number of Buddhist societies, vihāras and meditation centres including the Wat Buddha Dhamma meditation centre in a two hundred acre forest land in Ten Mile Hollow, Wiseman's Ferry in, N.S.W.

In all these countries it is with difficulty and hardship that Buddhist activities are kept alive, and the few tireless and energetic workers deserve a word of praise for their genuine effort and unabated enthusiasm.

Finally it must be said that in the United States, unlike in other countries, there are departments for the history of religion in most of the universities and colleges where Buddhism is one of the subjects of study, and in Wisconsin University there is even a chair for Buddhism. Most of the students study Buddhism and other world religions from an academical point of view, and to understand better the religious and cultural background of the people in the East. Many Europeans and Americans, however, are personally interested in Buddhism. They have realized that Buddhism is a 'warmer' teaching than they thought it to be. The freedom of thought and expression stressed in Buddhism, its call to the inquirer to investigate and not merely to believe, and the non-theocentric conception of Buddhism fascinate the deep thinkers in the West.

The message of the Buddha delivered to five ascetics 2,500 years back has now penetrated to the remotest corners of the world, and the demand for better and deeper understanding of its meaning is great.

MEDITATION—MIND CULTURE

We live in an age of rush and speed. Tension is everywhere. If you stand at the corner of a busy street and scan the faces of the people hurrying feverishly by, you will notice that most of them are restless. They carry with them an atmosphere of stress. They are mostly pictures of rush and worry. Rarely will you find a picture of calm, content and repose in any of these faces. Such is the modern world.

Today's world is characterised by inordinate haste leading to quick decisions and imprudent actions. Some shout when they could speak in normal tone, others talk excitedly at a forced pitch for long periods and finish a conversation almost exhausted. Any kind of excitement is a stress in the physiologist's sense of the world, and stress causes the speeding up of bodily processes. It is not seldom that a person driving a vehicle gets agitated on seeing the green colour of the traffic lights giving place to amber. The anxious man regards even a minor event as if it were a crisis or a threat. As a result man is worried and unhappy.

Another feature of the modern world is its noisiness. "Music hath charms," they say, but for many today, even music is not agreeable if there is no noise; the louder the noise, the greater is the music to them.

Those who live in big cities have no time to think of the noise, they are conditioned by it and accustomed to it. This noise stress, and strain have done much damage by way of ailments—heart diseases, cancer, ulcers, nervous tension and insomnia. Many of our illnesses are caused by anxiety, nervous tension, economic distress and emotional unrest—all products of modern life.

Silence is Golden

Our nervous exhaustion is increasing with the speeding up of our life. People often return home after work with their nerves on edge. As a consequence their concentration is weakened, and mental and physical efficiency are lowered. Man becomes easily irritated and is quick to find fault and pick a quarrel. He becomes morbidly introspective and experiences aches and pains and suffers from hypertension and sleeplessness. These symptoms of nervous exhaustion clearly show that modern man's mind and body require rest—rest of a high quality.

Let us bear in mind that a certain aloofness, a withdrawing of the mind from the busyness of life is a requisite to mental hygiene. Whenever you get an opportunity, try to be away from the town and engage yourself in quiet contemplation, call it yoga, concentration or meditation. Learn to observe the silence. Silence does so much good to us. It is quite wrong to imagine that they alone are powerful who are noisy, garrulous and fussily busy. Silence is golden,

and we must speak only if we can improve on silence. The greatest creative energy works in silence. Observing silence is important. We do that in our meditation.

People are so used to noise and talk, that they feel lonely and out of place if they do not speak. But if we train ourselves in the art of cultivating silence, we will learn to enjoy it.

Go placidly amid the noise and haste and remember that there is peace in silence. We must take time off to go into retreat in search of silence. We must, now and then, break away from motion to remain motionless. It is a peaceful form of existence. In lonely retreat we experience the value of silent contemplation. We make an inward journey. When we withdraw into silence, we are absolutely alone to see ourselves as we really are, and then we can learn to overcome the weaknesses and limitations in ordinary experience. Time spent in secluded contemplation is not wasted; it goes a long way to strengthen a man's character. It is an asset to our daily work and progress if we can find the time to cut ourselves off from routine and spend a day or two in quiet contemplation. This is surely not escapism or living in idleness, but the best way to strengthen our mind. This is a beneficial introspection; for it is by examining our thoughts and feelings that we can probe into the inner meaning of things and discover the powers within.

Mental Development

Modern man is starved for solitude. A little solitude every day, a little aloofness, a little cutting away from the maddening crowd, is very necessary to give balance to his mind which is greatly upset by the rush and speed, din and turmoil, clash and clang of modern life. It is in and through solitude that the human mind gains strength and power.

Meditation is not a practice of today or yesterday. From time immemorial people have been practising meditation in diverse ways. Yogis, saints and enlightened ones of all ages have gone on the path of meditation and have attributed all their achievements to meditation. There never was, and never will be, any mental development or mental purity without meditation. Meditation was the means by which Siddhartha Gautama, the Buddha, gained supreme enlightenment.

Meditation is not only for India or for the Buddha's time, but for all mankind—for all times and climes. The boundaries of race and religion, frontiers of time and space, are irrelevant to the practice of meditation.

The Buddha says: "Though one conquers in battle a thousand times a thousand, men, yet he is the greatest conqueror who conquers himself" (Dhammapada v. 103). This is nothing other than self-mastery. It means mastering our minds, our emotions, likes and dislikes and so forth. Milton echoes the words of the Buddha when he says: "The command of one's self is the greatest empire a man can aspire unto,

and consequently, to be subject to our own passions is the most grievous slavery."

From the Buddhist point of view the mind or consciousness is the core of our existence. All our psychological experiences, such as pain and pleasure, sorrow and happiness, good and evil, life and death, are not caused by any external agency. They are the result of our own thoughts and their resultant actions.

Application of Mindfulness

In recent times people have been busy examining and investigating psychic phenomena, the study of which seems to reveal the hidden resources of the human mind. The urge in man to seek spiritual guidance, his desire for inner development, is on the increase. This is a good sign.

Meditation is not a voluntary exile from life or something practised for the hereafter. Meditation should be applied to the daily affairs of life, and its results obtained here and now. It is not separated from the work-a-day life. It is part and parcel of our life. This fact becomes clear when we study the four-fold setting up, or application of mindfulness (*satipatthāna*). When free from the rush of city life, from nagging preoccupation with the world, we are not so liable to lose control. It is only in society that it takes some effort to check such lapses. Any meditation we do is of immense help in enabling us to face all this with calm. If we ignore meditation, life lacks meaning, purpose and inspiration.

Meditation can inspire us to discover our own intelligence, richness and natural dignity. Meditation can also stimulate the latent powers of the mind, aid clear thinking, deep understanding, mental balance and tranquillity. It is a creative process which aims at converting the chaotic feelings and unwholesome thoughts into mental harmony and purity. It is the most meaningful therapy for the problems of modern life. When the mind is trained through meditation, it can perceive things that are beyond the range of normal senses. All these benefits can be obtained through meditation, not all at once, but gradually, through systematic training and practice.

In addition, meditation has physical ramifications. Meditation can relax the nerves, control or reduce the blood pressure, make us zestful by stemming the dissipation of energy through tensions, improve our health and keep us fit. The medical profession has taken cognizance of the use of meditation as is shown by this article:

Meditation Cures Pressure

It has now been proved that high blood pressure and other diseases connected with the heart could easily be cured by Buddhist meditation.

Dr. Buddhadāsa Bodhinayake, Consultant Psychiatrist, Harley Hospital Essex, UK, and Postgraduate tutor of the British Medical Federation in charge of doctors' appointments in East London, said that the British Cardiac Society had recently accepted

the curative effects of Buddhist meditation.

Dr. Bodhinayake stated that over 68,000 British patients were now practising "Anapanasati meditation." They had found that this meditation treatment did more for them than drugs.

He said that all religions had meditation practises, but the Anapanasati (breathing meditation) was exclusive to Buddhism.

Unlike other meditation practises, this had an effect on both sides of the brain. Thus it was capable of bringing in the marvellous results on patients.

He said that 30 minutes of meditation—15 minutes in the morning and 15 minutes in the evening—gave the patients the body relaxation equal to 6 to 7 hours of sleep.

It had been scientifically proved through electro-encephalograph (EEG) readings that the Anapanasati meditation was capable of synchronising the working of the two sides of the brain.

This reduced the patient's oxygen needs, reduced the heartbeat, blood pressure, and the breathing rate. Fifteen minutes of Anapanasati meditation had the effect of three Aldomat tablets (250 mg) on a high blood pressure patient.

Dr. Bodhinayake said that it had also been proved that this meditation could be used to get people out of drug addiction. It also greatly helped brain development, thinking capacity and retentive power.

A large number of students of Harvard University in the USA were now practising *ānāpānasati bhāvanā* to get through their examination.[5]"

Breathing Meditation

Keep the body as motionless as possible, mind alert and keenly observant. Body and mind alike must be as well strung as a bow, and as well-tuned as a lyre. Meditation is a really practical occupation. Just as the tortoise shelters its limbs under its shell, so should the meditator guard his five sense organs and overcome the sex impulse with mindfulness. He should preserve all his energy to gain mental development. Try to do your meditation regularly. If possible, at the same time, every day; for these psychological factors make for the success of the meditation.

The in-breathing and out-breathing, we know, is spontaneous. Normally no one tries to breathe consciously, or mindfully, but when practising breathing meditation it is essential to breathe mindfully and to be aware of the breath. The normal flow of breath should be noticed, observed. Breathing calms down the body and prepares it for deep meditation. What is aimed at is the power of concentration. Psychologists have recognized the value and importance of mindful breathing as tending to ease the tension of body and mind. This meditation

5. "Meditation Cures Pressure," Edward Arambewela, *Sunday Observer*, (Sri Lanka) May 30, 1982.

is, therefore, a really practical occupation, therapeutic in the best sense of the word. It is not for mere intellectual understanding but to liberate oneself from mental defilement and to attain purity and peace of mind.

In this breathing meditation, the most important thing is to be mindful of the breathing. It is essential to be mindful, to be aware (*sati*), and attentive and observant (*anupassanā*) in all the four types of meditation on mindfulness. Relax utterly, leave the world with clash and clang and stress when you sit down for meditation. When you do the first three in-breathings, imagine that you are taking in all that is good and pure in the environment, in the cosmos. When you do the first three out-breathings imagine that you are putting out all the "toxic" thoughts in you, all that is bad and ugly. That is how you should get into the meditative frame of mind.

Now start your meditation on mindfulness of in- and out-breathing (*ānāpānasati*). Your breathing should be very natural and effortless.

Breathe calmly. There should not be any effort to control the breath. Merely allow the breath to ebb and flow freely in its own natural rhythm under the light of full awareness.

The meditator breathes in and breathes out mindfully with full awareness. He is mindful of the breath and not of himself. His one and only aim is to focus the mind on the breath to the exclusion of other thoughts and fix the mind there; for if what is in the

"marginal" zone breaks in upon the "focal" zone, he will find it difficult to concentrate, he becomes discursive. It may be helpful for a beginner to make note of "in," "out," when doing the breathing meditation. If you experience difficulty in keeping your attention on the breath, count "one" for inspiration, "two" for expiration, register "one" at the end of one inspiration, „two" at the end of an expiration and so forth. Do not count less than five or more than ten since your attention might divert from breaths to counts. Give up counting when concentration can be focussed on breath alone.

When you practise mindfulness on in-breathing and out-breathing, fix your attention at the point where the moving air strokes the nostrils or the upper lip. Note your breath as it goes in and out, but do not follow the breath into your lungs or out into the air. There should not be any holding or stopping of your breath. It should be quite natural without any effort or force on your part. Keep your focus at the nose-door and be aware of the full passage of each in- and out-breath. At times the breath may become so fine that you can hardly catch it. You may no longer notice the breath, but that must not be taken to mean that your mind is blank. This is just impossible; for you cannot think of a mind void of thoughts. When you do not notice the breath you are aware of it, and that certainly is not a blank mind. You will become aware of the breath again.

Whenever your mind wanders to other thoughts, be aware of them, but do not get involved in them

emotionally or intellectually; do not comment, condemn, evaluate or appraise them, but bring your attention back to the natural rhythm of your breathing. Your mind may be overwhelmed by evil and unwholesome thoughts. This is to be expected. It is in meditation that you understand how your mind works. Become aware of both the good and evil, the ugly and beautiful, the wholesome and unwholesome thoughts. Do not become elated with your good thoughts and depressed with the bad. These thoughts come, and they go like actors on a stage. When you hear sounds, become aware of them and bring your attention back to your breath. The same with regard to smell, taste (which you may get mentally), touch, pain, pleasure and so forth. Observe the thoughts in a calm detached way. Mindfulness means observing whatever happens inside oneself, whatever one does, not judging it as good or bad, but just watching with naked awareness. It is really using full concentration on whatever one is doing or experiencing.

Since worldly progress, gain and profit, depend largely on your own efforts, surely you should strive even harder to train your mind and so develop the best that is in you. As mental training requires great effort and personal integrity, strive on now. "Do not let your days pass away like the shadow of a cloud which leaves behind it no trace for remembrance.[6]"

6. For a comprehensive account read *Buddhist Meditation* by this writer. Revised Impression, 1983.

Discourse on Blessings

(Mahā Maṅgala Sutta)

Thus have I heard:

On one occasion the Blessed One was living near Sāvatthī at Jetavana at Anāthapiṇḍika's monastery. Now when the night was far advanced, a certain deity, whose surpassing radiance illuminated the whole of Jetavana, approached the Blessed One, respectfully saluted him, and stood beside him. Standing thus, he addressed the Blessed One in verse:

1. "Many deities and men longing for happiness have pondered on (the question of) blessings. Pray tell me what the highest blessings are."

2. "Not to associate with the foolish, but to associate with the wise, and to honour those worthy of honour—this is the highest blessing.

3. "To reside in a suitable locality, to have performed meritorious actions in the past, and to set oneself in the right direction—this is the highest blessing.

4. "Vast learning, skill in handicraft, well grounded in discipline, and pleasant speech—this is the highest blessing.

5. "To support one's father and mother, to cherish one's wife and children, and to be engaged in peaceful

occupations—this is the highest blessing.

6. "Liberality, righteous conduct, rendering assistance to relatives, and performance of blameless deeds—this is the highest blessing.

7. "To cease and abstain from evil, to abstain from intoxicating drinks, and diligence in performing righteous acts—this is the highest blessing.

8. "Reverence, humility, contentment, gratitude, and the timely hearing of the Dhamma, the teaching of the Buddha—this is the highest blessing.

9. "Patience, obedience, meeting the Samaṇas (holy men), and timely discussions on the Dhamma—this is the highest blessing.

10. "Self-control, chastity, comprehension of the Noble Truths, and the realization of Nibbāna—this is the highest blessing.

11. "The mind that is not touched by the vicissitudes of life,[7] the mind that is free from sorrow, stainless, and secure—this is the highest blessing.

12. "Those who have fulfilled the conditions (for such blessings) are victorious everywhere, and attain happiness everywhere—to them these are the highest blessings. [8]"

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7. The vicissitudes are eight in number: gain and loss, good-repute and ill-repute, praise and blame, joy and sorrow. The stanza is a reference to the state of mind of an Arahant, a Consummate One.

8. Khuddakapāṭha p. 2; Suttanipāta, II 4; cf. Mahāmaṅgala , Jātaka No. 452.

DISCOURSE ON LOVING-KINDNESS

(Karaṇīyametta sutta)

While the Buddha was staying at Sāvatthī a band of monks having received subjects of meditation from the Master, proceeded to a forest to spend the rainy season (*vassāna*). The tree deities inhabiting this forest were worried by their arrival, as they had to descend from tree abodes and dwell on the ground. They hoped, however, the monks would leave soon; but finding that the monks would stay the *vassāna* period of three months, they harassed them in diverse ways, during the night, with the intention of scaring them away.

Living under such conditions being impossible, the monks went to the Master and informed him of their difficulties. Thereon the Buddha instructed them in the mettā sutta, and advised their return equipped with this sutta for their protection.

The monks went back to the forest, and, practising the instruction, conveyed, permeated the whole atmosphere with their radiant thoughts of *mettā* or loving-kindness. The deities so affected by this power of love, henceforth allowed them to meditate in peace.

The discourse gets divided into two parts. The first detailing the standard of moral conduct required by

one who wishes to attain purity and peace, and the second the method of practice of mettā.[9]

1. He who is skilled in (working out his own) well being, and who wishes to attain that state of calm (Nibbāna) should act thus: He should be dexterous, upright, exceedingly upright, obedient, gentle and humble.

2. Contented, easily supportable, with but few responsibilities, of simple livelihood, controlled in the senses, prudent, courteous, and not hanker after associations with families.

3. Let him not perform the slightest wrong for which wise men may rebuke him. (Let him think:) "May all beings be happy and safe. May they have happy minds."

4. & 5. Whatever living beings there may be—feeble or strong (or the seekers and the attained) long, stout, or of medium size, short, small, large, those seen or those unseen, those dwelling far or near, those who are born as well as those yet to be born—may all beings have happy minds.

6. Let him not deceive another nor despise anyone anywhere. In anger or ill will let him not wish another ill.

7. Just as a mother would protect her only child with her life, even so let one cultivate a boundless love towards all beings.

9. Khp.; A. 232.

8. Let him radiate boundless love towards the entire world—above, below, and across—unhindered, without ill will, without enmity.

9. Standing, walking, sitting or reclining, as long as he is awake, let him develop this mindfulness. This, they say, is "noble living" here.

10. Not falling into wrong views—being virtuous, endowed with insight, lust in the senses discarded—verily never again will he return to conceive in a womb.[10]

10. Suttanipāta, II 4; Khuddakapāṭha p. 8.

Discourse on Advantages of Loving-kindness

(Mettānisaṃsa Sutta)

Thus have I heard:

On one occasion the Blessed One was living near Sāvatthī at Jetavana at Anāthapiṇḍika's monastery. Then he addressed the monks saying, "Monks." "Venerable Sir," said the monks, by way of reply. The Blessed One then spoke as follows:

"Monks, eleven advantages are to be expected from the release (deliverance) of heart by familiarizing oneself with thoughts of loving-kindness (*mettā*), by the cultivation of loving-kindness, by constantly increasing these thoughts, by regarding loving-kindness as a vehicle (of expression), and also as something to be treasured, by living in conformity with these thoughts, by putting these ideas into practice, and by establishing them. What are the eleven?

1. He sleeps in comfort.
2. He awakes in comfort.
3. He sees no evil dreams.
4. He is dear to human beings.
5. He is dear to non-human beings.

6. Devas (gods) protect him.
7. Fire, poison and sword cannot touch him.
8. His mind can concentrate quickly.
9. His countenance is serene.
10. He dies without being confused in mind.
11. If he fails to attain Arahantship (the highest sanctity) here and now, he will be reborn in the brahma-world.

"These eleven advantages, monks, are to be expected from the release of heart by familiarizing oneself with thoughts of loving-kindness, by cultivation of loving-kindness, by constantly increasing these thoughts, by regarding loving-kindness as a vehicle (of expression), and also as something to be treasured, by living in conformity with these thoughts, by putting these ideas into practice and by establishing them."

So said the Blessed One. Those monks rejoiced at the words of the Blessed One. (A V 342).

SAYINGS OF THE BUDDHA

Selections from the Dhammapada

1. All (mental) states have mind as their forerunner, mind is their chief, and they are mind-made. If one speaks or acts with a polluted mind, then suffering follows one even as the wheel follows the hoof of the draught-ox.

2. All (mental) states have mind as their forerunner, mind is their chief, and they are mind-made. If one speaks or acts with a pure mind, then happiness follows one as one's shadow that never departs.

5. Hatred is never appeased through hatred in this world; by love alone does it appease. This is an ancient Law.

25. Through effort, diligence, discipline, and self-control let the wise man make (of himself) an island that no flood can overwhelm.

26. Fools, men of inferior intelligence, indulge in negligence. The wise man guards diligence as a supreme treasure.

33. The fickle, unsteady mind so hard to guard, so hard to control, the wise man straightens, as the fletcher the arrow.

35. Good it is to control the mind which is

difficult to control, which is swift and apt to alight on whatever it pleases. The controlled mind yields happiness.

42. Whatever harm an enemy may do to an enemy, or a hater to a hater, an ill-directed mind can do one far greater harm.

43. What good neither mother nor father nor any other kinsmen can do to a man, a well-directed mind does to him and thereby ennobles him.

50. Not the faults of others, nor what others have done or left undone, but one's own deeds, done and left undone, should one consider.

51. As a flower beautiful and brilliant of hue, but without fragrance, even so fruitless is the well-spoken word of one who does not practise it.

61. If a man goes (in search of a friend) and cannot find one who is better or equal, let him resolutely pursue the solitary course of life; there can be no friendship with the fool.

62. "I have sons, I have wealth:" thinking thus the fool is worried. He himself is not his own. What of sons and wealth?

63. A fool aware of his folly, is for that very reason, a wise man. But the fool who deems himself wise is called a fool, indeed.

64. Even if all his life a fool associates with a wise man, he will not understand the Truth (Dhamma) even as the spoon (does not understand) the flavour of the soup.

65. Even for a moment, if a man of intelligence associates with a wise man, he quickly understands the Truth, as the tongue (perceives) the flavour of a soup.

67. That deed is not well done, which one repents when it is done, and the result of which one experiences lamenting with a tearful face.

81. As a solid rock is not shaken by the wind, even so the wise remain unshaken amidst blame and praise.

103. Though one conquers in battle thousand time a thousand men, yet he is the best of conquerors who conquers himself.

116. Make haste in doing good; restrain your mind from evil; for whosoever is slow in doing good delights in evil.

121. Think not lightly of evil, saying; "it will not come to me." Even a water pot is filled by the falling of drops. Likewise the fool, gathering it little by little, fills himself with evil.

122. Think not lightly of good, saying: "it will not come to me." Even a water pot is filled by the falling of drops. In the same way the wise man, gathering it little by little, fills himself with good.

125. Whosoever harms an innocent man, pure, and guiltless, upon that very fool that evil recoils like find dust thrown against the wind.

130. All fear punishment (violence), life is dear to all. Comparing oneself with others, one should neither kill nor cause to kill.

131. Whosoever, seeking his own happiness, torments with the cudgel those who desire happiness themselves, shall not get happiness after death.

160. Oneself is one's own protector (refuge); who else could the protector be? With oneself well-controlled one obtains a protection which is difficult to obtain.

By oneself is evil done and by oneself is one defiled. By oneself is evil left undone and by oneself is one purified. Purity and impurity depend on oneself. No one can purify another.

183. The giving up of all evil, the cultivation of all that is good, cleansing of one's mind, this is the teaching of the Buddhas.

197. Happily, indeed, we live without hate among the hateful, among men who hate let us live without hatred.

201. The victor creates enmity (in the defeated); the defeated live in distress. The peaceful live happily giving up both victory and defeat.

214. Health is the highest gain; contentment is the greatest wealth; a trusted friend is the best kinsman; Nibbāna is Bliss Supreme.

215. From lust arises grief; from lust arises fear; to him who is free from lust there is no grief. Whence fear?

223. Conquer anger by love, conquer evil by good; conquer the miser with liberality; conquer the liar with truth.

231. One should check bodily wrongs, and be controlled in body. Giving up bodily wrongs one

should be of good conduct in body.

232. One should check verbal wrongs, and be controlled in speech. Giving up evil speech one should be of good conduct in speech.

233. One should check mental wrongs and be controlled in mind. Giving up evil thought one should be of good conduct in mind.

234. The wise are controlled in deed; they are controlled in words and in thoughts; verily they are well controlled.

239. Gradually, little by little, from moment to moment, the wise man removes his own impurities as a smith removes the dross of silver.

251. There is no fire like lust. There is no grip like hatred. There is no net like delusion. There is no stream like craving.

262. Easily seen are the faults of others; but one's own faults are hard to see, like chaff, one winnows others' faults; but one's own, one conceals as a crafty hunter hides himself.

268–269. By observing silence the foolish, untaught man does not become a sage (*muni*). But the wise man, who as if holding a pair of scales, takes what is good, and leaves out what is evil, is indeed a sage. For this reason he is a sage. He who understands the world (both within and without) is called a sage.

273. Of paths the Eightfold Path is the best; of truths the Four Words (Noble Truths); Detachment (Nibbāna) is the best of mental states and of bipeds (men) the Man of Vision (The Buddha).

274. This alone is the Path; there is no other for the purification of insight. Follow this Path, and you will confound Māra (Evil).

276. You yourself should strive; the Buddhas are but the pointers to the Path. Those who enter the Path and cultivate meditation, free themselves from the bonds of Māra (Evil).

277. "All conditioned things are impermanent (*anicca*)," when one sees this in wisdom, then one becomes bored with this unsatisfactoriness. This is the Path to Purification.

278. "All conditioned things are subject to suffering (*dukkha*)," when one sees this in wisdom, then one becomes bored with this unsatisfactoriness. This is the Path to Purification.

279. "All conditioned things (*dhamma*) are without self (*anattā*)" when one sees this in wisdom, then one becomes bored with this unsatisfactoriness. This is the Path to Purification.

372. There is no concentration to him who is without wisdom; there is no wisdom to him who does not concentrate. In whom there is concentration and wisdom, he indeed, is near to Nibbāna.

423. The sage who knows (his) former lives, who perceives heaven and hell, who has reached the end of births, and attained to super-knowledge, who has completed his task by living the holy life—him I call a Brāhmaṇa.

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