CHAPTER V

5. 1. The Noble Truth of the Path leading to the Cessation of Suffering-
DukkhanirodhagÉminÉ-paÔipadÉ Ariya-SaccÈ
(Magga SaccÈ)

The Buddha went on to give the definition of the truth of the path leading to the cessation of suffering, well-known the Noble Eightfold Path (Majjhima paÔipadÈ). It is like as if showing the truth-way to the ignorance and putting the light in the dark.

_IdaÑ kho pana, Bhikkhave, dukkhanirodhagÉmini paÔipadÈ ariyasaccaÑ. Ayameva ariyo aÔÔhingiko maggo. SeyathidaÑ? sammÈ diÔÔhi, sammÈ sa~kappo, sammÈ vÈcÈ, sammÈ kammanto, sammÈ ÉjÊvo, sammÈ vÊyÈmo, sammÈ sati, sammÈ samÈdhi._254

“Bhikkhus, what I am going to teach now is the Noble Truth of the Path leading to the cessation of suffering. And, what is this Path? It is the Noble Eightfold Path, namely: (1) Right understanding, (2) Right Thought, (3) Right Speech, (4) Right Action, (5) Right Livelihood, (6)

254. S. N. MahÈvagga PÉli. P. 421
Right Effort, (7) Right Mindfulness, and (8) Right Concentration."

Practically the whole teaching of the Buddha, to which he devoted himself during 45 years, deals in some way or other with this path. He explained it in different ways and in different words to different people, according to the stage of their development and their capacity to understand and follow him. But the essence of those many thousand discourses scattered in the Buddhist scriptures is found in the noble eightfold path. We shall, therefore, discuss about the noble eightfold path in detail.

5. 2. The Exposition of Noble Eightfold Path.

(A) Right Understanding (*Sammâ Diñôhi*)

Right understanding is of the highest importance, for the remaining seven factors of the path are guided by it. It ensures that right thoughts are held and it co-ordinates ideas; when as a result thoughts and ideas become clear and wholesome, man’s speech and action are also brought into proper relation. Again it is through right understanding that one gives up harmful or profitless effort and cultivates right effort which aids the development of right mindfulness. Right effort and right mindfulness guided by right understanding bring about right concentration. Thus right understanding, which is the main
spring in Buddhism, causes the other limbs of the co-ordinate system to move in proper relation.\textsuperscript{255}

Now there are two conditions that are conducive to right understanding: hearing from others, that is hearing the \textit{Saddhama}, (the Good Law) from others (\textit{paratoghosa}),\textsuperscript{256} and systematic (wise) attention (\textit{yoniso manasikÊra}).\textsuperscript{257} The first condition is external, that is, what we get from outside, while the second is internal, what we cultivate.

What we hear\textsuperscript{258} gives us food for thought and guides us in forming our own views. It is, therefore, necessary to listen, but only to that which is conducive to right understanding and to avoid all the harmful and unwholesome utterances of others which prevent straight thinking.

The second condition, systematic attention, is more difficult to cultivate, because it entails constant awareness of the things that one meets with in everyday life. The word ‘\textit{yoniso manasikÊra}’ which is often used in the discourses is most important, for it enables one to see things deeply instead of only on the surface. Metaphorically, therefore, it is ‘radical’ or ‘reasoned attention’. \textit{Ayoniso manasikÊra}, unwise or unsystematic attention, is always deplored by the Buddha for it never helps one to consider conditionally, or to analyze the aggregates. Hence the importance of developing systematic

\textsuperscript{255} M. N. UparipaÔÊesa PÊli. P.7.S. 117
\textsuperscript{256} M. N. M|lapaÔÊesa PÊli. P. 237. S. 36
\textsuperscript{257} Ibid. P. 291.
\textsuperscript{258} In the past people learnt by hearing and became 'learned', (\textit{bahusuta}); nowadays people learn mainly by reading and become known as well read.
and avoiding unsystematic attention, these two conditions, learning and systematic attention, together help to develop right understanding.

One who seeks truth is not satisfied with surface knowledge, with the mere external appearance of things, but wants to research deep and see what is beyond the reach of the naked eye. That is the sort of search encouraged in Buddhism, for it leads to right understanding. The man of analysis states a thing after resolving it into its various qualities, which he puts in proper order, making everything plain. He does not state things unitarily, looking at them as a whole, but divides them up according to their outstanding features so that the conventional and highest truth can be understood unmixed.

The Buddha was discriminative and analytical to the highest degree (vibhajjavadê). As a scientist resolves a limb into tissues and the tissues into cells, he analyzed all component and conditioned things into their fundamental elements, right down to their ultimate, and condemned shallow thinking, unsystematic attention, which tends to make man muddle-headed and hinders the investigations of the true nature of things. It is through right understanding that one sees cause and effect, the arising and ceasing of all conditioned things. The truth of the Dhamma can be only grasped in that way, and not through blind belief, wrong view, speculation or even by abstract philosophy.
The Buddha says: ‘This Dhamma is for the wise and not for the unwise,’\textsuperscript{259} and explains the ways and means of attaining wisdom by stages, and avoiding false views. Right understanding permeates the entire teaching, pervades every part and aspect of the Dhamma and functions as the key-note of Buddhism.

What then ‘Right Understands’? It is the understanding of dukkha or the unsatisfactory nature of all phenomenal existence, its arising, its cessation and the path leading to its cessation.\textsuperscript{260}

Thus ignorance of the real nature of life is primarily ignorance of the four noble truths. It is because of their ignorance of these truths that beings are tethered to becoming and are born again and again. Here these words of the Buddha:

‘Monks, it is through not understanding, not penetrating the four noble truths that we have run so long, wandered so long in saÑsÈra, in this cycle of continuity, both you and I.. But when these four noble truths are understood and penetrated, rooted out is the craving for existence, destroyed is that which leads to renewed becoming, and there is no more coming to be.’\textsuperscript{261}

In his first proclamation of the Dhamma (Dhammacakka Pavattana Sutta), addressing the five ascetics, the Buddha says:

\textsuperscript{259} A. N. Vol. 4. P. 232
\textsuperscript{261} S. N. MahÈvagga PÈli. P. 431, D. N, S. 16, Vin.MahÈvagga PÈli P.231
‘Yevakteva~ca me Bhikkhave, imesu cat|su ariyasaccesu evaÑ tiparivaÔÔaÑ dvÈdasÈkÈraÑ yathÈbh|taÑ ÒÈÓadassanaÑ na suvisuddhaÑ ahosi, nevatÈvÈhaÑ Bhikkhave, sadevake loke samÈrake sabharamake sassamaÔabaramaÔiyÈ pajÈya sadevamanussÈya anuttaraÑ sammÈsambodhiÑ abhisambuddhoti passaÒÈÈsiÑ. Yatoca kho me Bhikkhave imesu cat|su ariyasaccesu evaÑ tiparivaÔÔaÑ dvÈdasÈkÈraÑ yathÈbh|taÑ ÒÈÓadassanaÑ suvisuddhaÑ ahosi, athÈhaÑ Bhikkhave, sadevake loke samÈrake sabharamake sassamaÔabaramaÔiyÈ pajÈya sadevamanussÈya anuttaraÑ sammÈsambodhiÑ abhisambuddhoti passaÒÈÈsiÑ.262,

‘So long as my knowledge and vision of reality regarding these four noble truths, in three phases and twelve aspects was not fully clear to me, I did not claim to have attained incomparable supreme enlightenment in the world. But when my knowledge and vision of reality regarding these four noble truths was clear to me, then I claimed to have won incomparable supreme enlightenment in this world.’

These words clearly indicate that right understanding in the highest sense is comprehension of the four noble truths. To grasp these truths is to understand the details of nature. ‘A

262. S. N. MahÈvagga PÈli. P. 421
person who fully understands these truths is truly called “Intuitively Wise”.263

Now right understanding is of two kinds, mundane and supra-mundane. An ordinary worldling’s264 knowledge of the efficacy of moral causation or of actions and their results (kamma and kamma vipāka) and the knowledge that accords with the four noble truths (saccēnulomikaõōõa) is called mundane (lokiya) right understanding. It is mundane because the understanding is not yet free from taints. This may be called ‘knowing accordingly’ (anubodha). But right understanding experienced at the moment of attaining one or the other of the four stages of realization265 is called supra-mundane (lokuttara) right understanding. This is what is known as ‘penetration’ (paõivedha).

Thus there is right understanding cultivated by the worldling (Puthujjana) and by the noble ones (Ariyas). It is at the higher level that right understanding, in conjunction with the remaining seven factors, reaches consummation.

Due to lack of right understanding, the ordinary man is blind to the true nature of life and fails to see the universal fact of life, dukkha, unsatisfactoriness. He does not even try to grasp these facts but quickly considers the doctrine as

---

263. M. N. Miḷapaõãsa Pãli. P.291
264. A worldling (puthujjana) is one who has not yet attained to any of the four stages of realization.
265. The first stage of realization is technically known as sotãpatti ‘Strem Entry’; the second stage is sakadãgãmi ‘One-Return’; the third is anãgãmi ‘Non-Return’; and the fourth and the last stage is Arahatta, Arahatship, the stage at which all fetters are severed and taints rooted out.
pessimism. It is natural perhaps, for beings engrossed in mundane pleasures, beings who crave more and more for gratification of the senses and loathe pain, to resent very idea of suffering and turn their backs on it. They do not, however, realize that even as they condemn the idea of dukkha and hold on their own convenient and optimistic view of things, they are still being oppressed by the ever recurring unsatisfactory nature of life.

When we turn to SammÈ diÔÔhi Sutta, the ninth discourse of the Majjhima NikÈya, one of the five original collections, we find that the method of gaining right understanding is explained in sixteen different ways, which can be reduced to the following four: (a) Explanation by way of Moral Causation, (b) by way of the Four Truths, (c) by way of Nourishment, and (d) by way of Dependent Arising, the second and the fourth ways of explanation are almost identical; for both explain the same characteristic feature, namely, the process of arising and that of ceasing (samudaya, nirodha), in other words, becoming (bhava) and the cessation of becoming (bhava-nirodha).

In its lower stage right understanding urges a man to understand moral causation (kammasakatÈ ÔÈÓa), which implies the understanding of the ten ‘karmically wholesome actions’ (kusala kamma) and the ten ‘karmically unwholesome actions’ (akusala kamma). Wholesome actions bring good

---

266 M. N. MilapaÔÔÈsa PÈli . P. 45
results; they are meritorious and lead to happiness here and hereafter. The ten wholesome actions, therefore, are called ‘Good Courses of Action’ (*kusala-kammaphala*). Unwholesome actions give rise to evil consequences; they are demeritorious and lead to suffering, to painful happenings here and hereafter. The ten unwholesome actions, therefore, are called ‘Evil Courses of Action’ (*akusala-kammaphala*).

The Buddha, in more than one place, has emphatically stressed the psychological importance of action (*kamma*); ‘O monks, it is volition that I call *kamma*. Having willed one acts through body, speech and mind.’

It is the understanding of moral causation that urges a thinking man to refrain from evil and to do well. He who acknowledges moral causation well knows that it is his own actions that make his life miserable or otherwise. He knows that the direct cause of the differences and inequalities of birth in this life, are the good and evil actions of each individual in past lives and this life. His character is predetermined by his own choice. The thought, the act which he chooses, that by habit he becomes. Thus he understands his position in this mysterious universe and behaves in such a way as to promote moral and spiritual progress. This type of right understanding on the mundane level paves the way towards the realization of conditionality and the four truths.

The understanding of the true nature of the aggregates implies the realization of the four truths. It is, therefore, very

---

267 A. N. Vol. 3. P. 415
necessary to have a clear idea of the five aggregates which have been explained in detail in chapter III. The Buddha’s analysis of the so-called being into five ever changing aggregates, make it clear that there is nothing abiding, nothing eternally conserved, in this conflux of aggregates (khandha-santati).

The Buddha gives five very striking similes to illustrate the changing nature of the five aggregates.\(^{268}\) He compares material form or body (rippakkhandhà) to a lump of foam, feeling (vedanakkhandhà) to a bubble, perception (saññakkhandhà) to a mirage, mental formations (saññakkhandhà) to a plantain-trunk and consciousness (viññakhandhà) to an illusion, and asks: ‘What essence, monks, could there be in a lump of foam, in a bubble, in a mirage, in a plantain-trunk, in an illusion?’ Continuing, the Buddha says:

‘Whatever material form there be whether past, future or present; internal or external; gross or subtle; low or lofty; far or near; that material form the monk sees, meditates upon, examines with systematic attention, he thus seeing, meditating upon, and examining with systematic attention, would find it empty, he would find it unsubstantial and without essence. What essence, monks, could there be in material form?’ The Buddha speaks in the same manner of the remaining aggregates and asks: ‘what essence, monks, could there be in

\(^{268}\) S. N. Khandhavagga PÊli. P. 142
feeling, in perception, in mental formation and in consciousness?\textsuperscript{269}

Thus we see that a more advanced range of thought comes with the analysis of the five aggregates. It is at this stage that right understanding known as insight (\textit{vipassanÈ}) begins to work. It is through this insight that the true nature of the aggregates is grasped and seen in the light of the three signs or characteristics (\textit{ti-lakkhaÓa}), namely; impermanence (\textit{anicca}), unsatisfactoriness (\textit{dukkha}) and no-self (\textit{anatta}).

The Buddha explains it thus:

‘The five aggregates, monks, are impermanent; whatever is impermanent, that is \textit{dukkha}, unsatisfactory; whatever is \textit{dukkha} that is without self. What is without self, that is not mine, that I am not, that is not myself. Thus should it be seen by perfect wisdom (\textit{sammappaÓOÈya}) as it really is. Who sees by perfect wisdom as it really is, his mind not grasping is detached from taints, and he is liberated.’\textsuperscript{270}

The Buddha speaks of three kinds of illusion (\textit{vippallÈsa}) that grip man’s mind, namely: the illusions of perception (\textit{saÒÒÈ vippallÈsa}), thought (\textit{citta vippallÈsa}) and view (\textit{diÔÔhi vippallÈsa}). When a man is caught up in these illusions, he perceives, thinks and views incorrectly: (a) he perceives permanence in the impermanent; (b) satisfactoriness in the

\textsuperscript{269} S. N. Khandhavagga PÈli. P. 140
\textsuperscript{270}. Ibid. P.44
unsatisfactory (ease and happiness in suffering); (c) self in what is not self (a soul in the soulless); (d) beauty in the repulsive.

He thinks and views in the same manner. Thus each illusion works in four ways,\textsuperscript{271} and leads man astray, clouds his vision, and confuses him. This is due to unwise reflections, to unsystematic attention (\textit{ayoniso manasik\texthat{\textgrave}ra}). Right understanding alone removes these illusions and helps man to cognize the real nature that underlies all appearance. It is only when man comes out of this cloud of illusions and perversions that he shines with true wisdom like the full moon that emerges brilliant from behind a black cloud.

The Buddha gave full freedom to skeptics and inquirers to doubt and question what is doubtful and questionable; for there was no silence in his teaching. ‘Monks, the doctrine and discipline set forth and lay down by the \textit{Tath\textgrave{\textekata}}, shines when brought to light, and not when hidden.'\textsuperscript{272} As a result the disciples were not reluctant to question the Buddha on doctrinal points—to question him point blank.

The realization of the four noble truths dawns through a complete comprehension, a full penetration, of the five aggregates, that is through seeing the aggregates as impermanent (\textit{anicca}), unsatisfactory (\textit{dukkha}) and without a self (\textit{anatta}). Hence the Buddha’s repeated request to his disciples to understand analytically the so-called being built up

\textsuperscript{271} A. N. Vol. 2. P. 52
\textsuperscript{272} A. N. Vol. 1. P. 283
by the aggregates. Many examples of how the disciples gained deliverance of mind by seeing the true nature of the aggregates are recorded in the Psalms of the Early Buddhists. MittÈ KÈlÊ, for instance, briefly states her experience in this verse:

‘Contemplating as they really are
The rise and fall of aggregates
I rose up with mind free (of taints)
Completed is the Buddha-word.’\(^{273}\)

These aggregates of mind and body being ever subject to cause and effect (PaÔicca samuppÈda), as we saw above, pass through the inconceivably rapid moments of arising, existing and ceasing (uppÈda, Ôhiti, and bha~ga) just as the unending waves of the sea or as a river in flood sweeps to a climax and subsides. Indeed human life is compared to a mountain stream that flows and rushes on, changing continually.\(^{274}\)

From the previous exposition of the Buddha it will now be clear that right understanding, at the highest level, is merely the avoidance of all wrong views, illusions and perversions which according to Buddhism are mainly due to the notion of a self or to belief in an individuality (sakkÈya diÔÔhi): it is the understanding of the arising and ceasing of the aggregates. Through understanding of the aggregates that is through an

\(^{273}\) Kh.N. TherÊgÈthÊ. Ver.96
\(^{274}\) A. N. Vol. 4. P. 137
intellectual grasp of the nature of the so-called being dawns the knowledge of the four noble truths.

Finally, Right understanding is the understanding of things as they are, and it is the four noble truths that explain things as they really are. Right understanding, therefore, is ultimately reduced to the understanding of the Four Noble Truths. This understanding is the highest wisdom which sees the ultimate reality. According to Buddhism there are two sorts of understanding: what we generally call understanding is knowledge, an accumulated memory, an intellectual grasping of a subject according to certain given data. This is called “knowing accordingly’ (anubodha). It is not very deep. Real deep understanding is called ‘penetration’ (paññivedha), seeing a thing in its true nature, without name and label. This penetration is possible only when the mind is free from all impurities and is fully developed through meditation.²⁷⁵

From this brief account of the path, one may see that it is a way of life to be followed, practiced and developed by each individual. It is self-discipline in body, word and mind, self-development and self-purification. It has nothing to do with belief, prayer, worship or ceremony. In that case, it has nothing which may popularly be called ‘religious’. It is a path leading to the realization of ultimate reality, to complete freedom, happiness and peace through moral, spiritual and intellectual perfection.

²⁷⁵ Visuddhimagga. P. 510
(B) Right Thought (SammÈ Sa~kappa)

Right thought, which is the second factor of the path, is the outcome of right understanding. These two comprise the wisdom spoken of in the context of the noble eightfold path. Right thought is the result of seeing things as they are. Thoughts are all important; for a man’s words and acts have thoughts as their source. It is thoughts that are translated into speech and deed. The good or ill results of our words and actions depend solely on our thoughts, on the way we think. Hence the importance of learning to think straight instead of twisted. The ever-fresh opening verses of the Dhammapada, speak to us of the great importance and significance of thought:

‘Mental states have mind as their fore-runner,
As their chief; and of mind are they made.
If one speaks or acts with a polluted mind
Suffering follows one as the wheel the oxen’s feet.’\(^{276}\)
All mental states have mind as their fore-runner,
As their chief; and of mind are they made.
If one speaks or acts with a pure mind
Happiness follows one as the shadow that ne’er departs.’\(^{277}\)

From these words of the Buddha it becomes clear that the beauty or the ugliness of our words and deeds depend on our own thoughts, which are real. Thoughts travel swifter than

\(^{276}\) Kh.N. Dhammapada. Ver. 1
\(^{277}\) Ibid. Ver. 2
anything we can conceive of and they walk whiter-so-ever they list. Their influence on us and the external world is wonderful. Each and every ugly, cruel and morally repulsive thought pollutes the human heart and may cause countless harm. Wrong words and deeds are expressions of a wrong condition of mind. But if a man concentrates on right thoughts with right understanding the good results that mind can produce are huge.

What then is ‘Right thought’?

It is thoughts of renunciation, of good-will and not harming or compassion.\textsuperscript{278} Their opposites are: thoughts of sense desire, of ill-will and of harm.\textsuperscript{279} In the discourse on the twofold thought, the Buddha has explained in detail how before enlightenment he experienced the twofold thought.

Thoughts of sense desire, ill-will, and harm he put in one category, those of renunciation, good-will and compassion into the other. When thoughts of sense desire, ill-will and harm arose in him, he knew that they led to harming one and others, obstructed intuitive wisdom, caused pain and did not lead to Nibbàna. Thus reflecting he kept on getting rid of such thoughts, driving them away and making an end of them.\textsuperscript{280}

When thoughts of renunciation, good-will and compassion arose in him, he knew that they led neither to harming one nor

\textsuperscript{278} M. N. MîlapaÔÓÈsa PÉli. P. 113. (Nekkhamma vitakko, avyÈpÈda vitakko, avihiÑsÈ vitakko)
\textsuperscript{279} M. N. Majjhima-pàÈsa PÉli. P. 25 (K Èma vitakko, vyÈpÈda vitakko, vihiÑsa vitakko)
\textsuperscript{280} M.N. MîlapaÔÓÈsa PÉli. P. 113. (DvedhÈvitakka Sutta.)
others: they developed intuitive wisdom, did not cause pain, and led to Nibbāna.

Continuing the Buddha explains, how, through reflection, he made his mind firm, how he calmed it and made it unified and concentrated within his subject of meditation. He then tells how, detached from unwholesome states of mind, he attained to and abided in the first jhāna (meditative absorption), the second jhāna, the third jhāna and the fourth jhāna, how he finally comprehended, as they really are, the four noble truths.

It is important here to observe how the removal of the three roots causes of all evil, namely lust (lobha), hate (dosa) and delusion (moha) depends upon right understanding and right thought. Delusion which is another term for ignorance, as we saw earlier, is rooted out by right understanding. Sense desire and ill-will are wiped out by right thought. Right understanding and right thought are both supported by the remaining factors of the path.

Let us now try to understand the importance of removing evil thoughts and the method of so doing, which is by the correct practice of renunciation, good-will and compassion. When a man’s mind is obsessed by lust or hate it is quite impossible for him to see things clearly. But the removal of these impediments does not mean struggling with the baneful thoughts that grip the mind. One must learn to see such thoughts face to face—how they appear, reappear and

281 D.N. Mahāvagga Pāli. P. 186
overpower the mind; one must study their nature. Now if a man allows his mind continually to entertain thoughts of lust and hate and does not try to control them those thoughts are strengthened and hold control over his mind. But if a man is really bent on removing evil thoughts, he will try gradually to cultivate good thoughts that will counteract the harmful ones and clear his mind. For instance, when a man is disturbed by sensuality through seeing, hearing and so on, thoughts of renunciation will bring him peace of mind. Similarly, good-will and compassion will quiet a mind that cherishes ill-will, anger, cruelty and revenge. However, we must admit that this is no easy task. It needs much determination and effort.

Some consider that since lust or sense desire is a natural impulse it should therefore not be balked. Others think that it should be put down by force. From the highest standpoint lust or hate is just a thought, a mentation (vitakka). Before one allows one’s lust to go its own way, or suppresses it, one must try to look at the thought of lust itself without any prejudice. Then only will one see the origin, the cause, of that thought. Whether one allows it to grow strong, weakens it or removes it altogether depends on oneself. Again, when a sense organ comes in contact with some sense object, or the mind with a mental object, which is disagreeable, then there arises conflict, which causes anger, revulsion, ill-will or hate.

Thus we see that thought a stimulant arising at the sense doors, lust, hate and other unwholesome thoughts, due to
delusion, come into being. When a person is deluded by an external object feeling arises in him; he either becomes attached to the sense object or resents it (*anurodhavirodhaÑ samÈpanno*).\(^{282}\) There is attraction or repulsion, as in the case of the atom. If we look round we notice that human society is often obsessed by these two strong impulses—attachment and resentment. So long as man is influenced by these taints, the vicissitudes of life will continue to oppress him; but when these taints are controlled, if not eliminated, he will not be too affected by the changes. One cannot altogether avoid the vicissitudes of life so long as one lives in the world; nevertheless one can develop one’s mind and self-mastery to such a pitch that one can remain undisturbed by the upsets which these changes have brought about.

The Buddha’s exposition of the *Dhamma* was methodical. He would not talk of the four noble truths, the essence of his teaching, to everyone he met. When he knew that a person was not mature enough to grasp the deeper doctrine, he would teach him only on the simpler side of the *Dhamma* in a progressive manner. He would speak to him on charitable giving (*dÈna*), on virtue or moral habits (*sÊla*), on the heavens (these are the simpler aspects),\(^{283}\) on the disadvantage, emptiness and impurity of the pleasures of the senses and on the advantage of renunciation.

---

\(^{282}\) M. N. M|lapaÓÓÈsa PÈli. P.256. (MahÈtaÓhÈsa–khaya Sutta)

\(^{283}\) The practice of *dÈna* and *sÊla* according to Buddhism is instrumental in causing a good rebirth, i. e. a rebirth in a good state of existence, but it does not bring about release from suffering, cessation from becoming—*NibbÈna*. 
When the Buddha knew that a person’s mind was ready, pliable, void of hindrances, uplifted, pleased, only then did he explain to him the Dhamma which the enlightened ones themselves have discovered, the Dhamma unusual to them: dukkha (suffering), its arising, its ceasing, and the path.  

From the foregoing it is obvious that a man’s mind can grasp the highest truth only if he is ready to give up thoughts of sense desire. When his mind is released from such thoughts, he realizes the truths and gains right understanding. Thus we see how right thoughts help right understanding. They are interdependent and bring about true wisdom (samma-pañña).  

In brief, right thought denotes the thoughts of selfless renunciation or detachment, thoughts of love and thoughts of non-violence, which are extended to all beings. It is very interesting and important to note here that thoughts of selfless detachment, love and non-violence are grouped on the side of wisdom. This clearly shows that true wisdom is endowed with these noble qualities, and that all thoughts of selfish desire, ill-will, hatred and violence are the result of a lack of wisdom---in all spheres of life whether individual, social, or political.  

(C) Right Speech (Samma Véca)  

In the noble eightfold path, under the factor of right speech, four abstentions are mentioned: Abstention from (1)

---

284. Vin. Mahēvagga Pīlī: The pliability and so on of the mind is brought about by the release from sense pleasures.  
285. What the Buddha Taught, by Walpola Rēhula. P. 49
falsehood (musEvEda), (2) slander (pisuOa vEcE), (3) harsh speech (pharusa vEcE) and (4) idle chatter (saNphappalEp).

Though these training precepts are worded negatively, it should not be thought that the Buddhist code of conduct is mere negative prohibition. It is necessary first to remove the weeds and prepare the field before sowing. Similarly it is very necessary for man first to strive to purify his speech and bodily actions and then to do well. We must admit that our mind is often tainted with unwholesome thoughts. It burns with the three fires of greed (lobha), hate (dosa) and delusion (moha) and is in an unhealthy state. Naturally the manifestations of such unhealthy thoughts in the form of verbal and physical acts, cannot be healthy, hence the need first to check the evil, to abstain from loose behavior. Abstention urges a man to do well, to be pure in speech and deed. Often people, who are fond of doing much good to others, find it difficult to abstain from doing certain unbecoming things. This needs great strength of mind, effort and determination. On the other hand, it is because of one’s pity and sympathy, which are not negative virtue that one abstains from harming others and from lying because of one’s love for truth, and so on. Sêla or virtuous behavior which guards verbal and physical actions is the starting point of the path, it is nonetheless so essential to man’s development and purification.

With this brief general introduction to the Buddhist moral code, let us now consider Right Speech. What a wonderful thing
is speech, for just a word can change a man’s whole outlook towards good and evil. Much trouble and misunderstanding could be avoided if only people would be more thoughtful and gentle in what they say and more accurate and sincere in what they write.

Speech is a gift of great value through it we can express thoughts and ideas which can be shared with others. But if the tongue, which is boneless and pliable, is allowed to become unruly, it can play confusion. Speech should not be dominated by unwholesome thoughts---by greed (lobha), anger (dosa), jealousy (issē), pride (mēna), and selfishness (diṭṭhī) and so on. Much talk certainly prevents calmness and right thinking, and a smooth tongue leads to all four types of wrong talk. Says the Buddha: ‘Monks, there are these five disadvantages and dangers in talkative speech: the glib talker utters falsehood, slanders, speaks harsh and idle words, and after death is reborn in an evil state of existence.’

1. Falsehood---In the context of right speech the first virtue is to abstain from falsehood and speak the truth. Such a person, as the Metta Sutta says, is straight, nay transparently straight (uju, suhju). He is sincere, upright and dependable. He does not stray from the truth to win fame, or to please another. He may seem strict, but ‘truth is one, for there is no second’. The Buddha did not say one thing one day and the

---

286 A. N. Vol.3. P. 254
287 Kh. N. Suttaniṇīta Metta Sutta.
288 Kh. N. Suttaniṇīta P. 884
contrary the next. 289 ‘Because he speaks as he acts and acts as he speaks (Yathēvēdē tathēkērē, yathēkērē tathēvēdē), he is called Tathēgata’. 290 The Master is also known as saccanēma, ‘he whose name is Truth’.

2. Slander--- Slander or tale-bearing (pisuōa vēcē) is the next evil that the tongue can commit. The Pēli word, literally, means ‘breaking up of fellowship’. To slander another is most wicked for it entails making a false statement intended to damage someone’s reputation. The slander often commits two crimes simultaneously; he says what is false because his report is untrue and then his back-bites.

In Sanskrit poetry the back-biter is compared to a mosquito which though small is harmful. It comes singing, settles on you (us), draws blood and may, if a female, give you malaria. Again tale-bearer’s words may be sweet as honey, but his mind is full of poison.

Then should avoid tale-bearing and slander which destroy friendships. Instead of causing trouble should speak words that make for peace and reconciliation. 291 Instead of sowing the seed of dissension, should bring peace and friendship to those living in discord and enmity. ‘Be united; quarrel not,’ said the Buddha. ‘Concord alone is commendable’ (‘samavēyo eva sēdhu’) 292 was inscribed by Asoka on stone.

---

289. Buddhavaṃsa. P. 12. Ver. 110 ‘Advejīhavacanē Buddhē’ A. N. Vol. 3. P. 403 ‘How, when I have definitely declared it, can there be an alternative (dvejjañ)?’
292. Inscription. No. 12
Since we depend on one another, we must learn to live together in peace, friendship and harmony (sahajāta).

3. Harsh words--- The next virtue is to abstain from harsh words and be pleasant and courteous. What we say can bring gain or loss, praise or blame, good repute or ill, misery or happiness. A gentle word can melt the hardest heart, while a harsh word can cause untold pain.

We should think twice before we speak ill of anyone, for it is an attempt to damage his character, his good name. But it does not matter if, when praising another, we slightly over paint the picture, for this does not lead to unpleasantness and heart-burning. As the Buddha says:

‘In man’s mouth a hatchet grows
With which fools will cut themselves
When they utter evil words.’

Man’s speech often indicates his character. A harsh word, an unpleasant sign, a crooked smile, may turn a good-natured man into a criminal, a friend into a foe.

Speak not harshly to anyone,
For those accosted will retort;
Painful is bitter talk,
You may receive blows in exchange.

4. Frivolous talk or gossip--- The fourth and last virtue concerned with right speech is to abstain from frivolous talk or

---

293 S. N. Sagēthēvagga Pēli. P. 149
294 Kh.N. Dhammapāda. Ver. 133
gossip which brings no profit to anyone, anywhere. People are too fond of idle talk, of unkindly others. The newspapers in their gossip columns are just as bad. Men and women with time on their hands indulge in endless chatter, amusing themselves at the expense of others. The Buddha’s golden advice is: ‘When, monks, you have gathered together there are two things to be done, either talk about the Dhamma (the Doctrine) or keep nobly silent.’

The Buddha was very critical of idle chatter, scandal and rumour for they disturb serenity and concentration. ‘Better than a thousand sentences--- a mere jumble of meaningless words--- is one sensible phrase on hearing which one is pacified.’

A sage is sometimes called by the PÈli word muni which means one who keeps silent. Yes, ‘silence is golden’ so do not speak unless you are sure you can improve on silence.

‘Much talking is a source of danger,  
Through silence misfortune is avoided.  
The talkative parrot in a cage is shut,  
While birds that cannot talk fly freely.’

‘One does not become a wise man just by talking a lot; neither is he versed in the doctrine (Dhammadhara) because he speaks much.’ And lest one should misunderstand the
silence of the *muni*, the Buddha also says: ‘To keep silent does not turn a foolish ignoramus into a sage (*muni)*.'\(^{298}\)

In conclusion let us listen to the discourse on ‘Good Speech’:\(^{299}\)

‘The good say:

1. Noble speech is apt;
2. Speak the *Dhamma*\(^{300}\) not *Adhamma*:
3. Say what is pleasant, not unpleasant;
4. Speak what is true, not lies.

Speak only words that do not bring remorse
Nor hurt another. That is good speech, indeed.
Truth is immortal speech, it is an ancient law.
In truth, well and *Dhamma* the sages are established.
The Buddha’s words of peace to *Nibbāna* lead,
To suffering’s end. Such words are good indeed.’

(D) Right Action (*Sammā Kammanta*)

Right action is abstinence from three wrong actions: killing (*pīiṭipēta*), stealing (*adinnēdēna*) and sexual misconduct (*kēmesu micchēcēra*). Verbal and physical acts not tinged with love and compassion cannot be regarded as good and

\(^{298}\) Ibid. Ver. 268
\(^{299}\) Kh. N. Suttanipēta. Subhēsita Sutta.
\(^{300}\) *Dhamma* here implies speech full of meaning and free from gossip; a-dhamma is its opposite.
wholesome. Surely one cannot kill, steal and so forth with thoughts of love and a good conscience, but one is driven by thoughts of cruelty, greed and ignorance.

It is necessary to cultivate a certain measure of mental discipline, because the untamed mind always finds excuses to commit evil in word or deed. ‘When the thought is unguarded, bodily action also is unguarded; so are speech and mental action.’

Says the Buddha:

‘A fool is known by his actions and so is a sage. By conduct is knowledge made bright.’

‘One endowed with three qualities should be known as a fool. With what are three? With wrong bodily behavior, wrong speech and wrong thought. A fool should be known as one endowed with these three qualities.’

‘One endowed with three qualities should be known as a sage. With what are three? With right bodily behavior, right speech and right thought. A sage should be known as endowed with these three qualities.’

‘So, monks, you should train yourselves thus: We shall have given up the three things endowed with which a man is known as a fool, and shall practice three things endowed with which a man is known as a sage. Thus, monks, should you train yourselves.’

301. A. N. Vol. 1. P. 261
1. **Killing**... The first precept to abstain from killing and to extend compassion to all beings does not entail any restriction. ‘All beings’, in Buddhism, implies all living creatures, all that breathe. It is an admitted fact that all that lives, human or animal, love life and hate death. As life is precious to all, their one aim is to preserve it from harm and to prolong it. This applies even to the smallest creatures that are conscious of being alive. It is said: ‘Whoever in his search for happiness harasses those who are fond of happiness, will not be happy in the hereafter.’

The happiness of all creatures depends on their being alive. So to deprive them of that, which contains all good for them, is cruel and heartless in the extreme. Is it therefore surprising that those who would kill others bring on themselves the hate and ill-will of those they seek to slay?

‘All fear punishment,
Life is dear to all;
Comparing one with others
Kill not nor cause to perish.’

‘As I am so are they

---

302. Kh.N. Dhammapada. Ver. 131
303. Ibid. Ver. 730
As they are so am I;
Comparing one with others
Neither slays nor causes to kill.'\(^{304}\)

Not to harm and kill others is the criterion of a Buddhist and of all who feel. Those who develop the habit of being cruel to animals are quite capable of ill treating people as well when the opportunity occurs. When a cruel thought gradually develops into an obsession it may well lead to sadism. As the Buddhist books point out: ‘Those who kill suffer often in this life and may come to a terrible end. After this life the kamma of their ruthless deeds will for long force them into states of woe. Should such destroyers of life be born in prosperous families with beauty and strength and other happy bodily attributes, still their kamma will trouble them to an early grave.’

On the other hand: ‘Those who show pity towards others and refrain from killing will be born in good states of existence and if reborn as humans, will be endowed with health, beauty, riches, influence, intelligence, etc.’\(^{305}\)

Right action (sammÈ-kammanta) is no other than sammÈ-kamma. The doctrine of kamma is one of the principal tenets of Buddhism. It is our own volitional actions that we call kamma. If one understands the operation of kamma and the result of volitional acts (kamma-vipÈka), one may not be tempted to evil

\(^{304}\) Kh. N. SuttanipÈta. Ver. 705
\(^{305}\) A. N. Vol. 3. P.40, M. N. C¶akammavibã-ãga Sutta.
and unwholesome actions which will come home to settle so that ‘suffering follows as the wheel the feet of the ox’.\textsuperscript{306}

Thus it is incumbent on all men of understanding to stop hurting and harming others and to cultivate a boundless heart full of pity and benevolence. Killing is killing whether done for sport, or food, or—as in the case of insects—for health. It is useless to try to defend oneself by saying ‘I did it for this good reason or that.’ It is better to call a spade a spade. If we kill we must be honest enough to admit it and regard it as something unwholesome.

Then, with regard to the question of vegetarianism, meat eating is not prohibited in Buddhism. If you have not seen (\textit{diṭṭhā}), heard (\textit{suta}), suspect (\textit{parisa-kita}) that an animal was killed especially for you, and then its meat is acceptable, but not otherwise. There is no rule or injunction in the teaching of the Buddha that a Buddhist should live wholly or even principally on vegetables. Whether or not meat is eaten is purely an individual concern, but those who consume fertilized eggs, however, break the first precept.

2. Stealing...The second training precept under Right Action is to abstain from stealing and to live honestly taking only what is one’s own by right. To take what belongs to another is not as serious as to deprive him of his life, but it is still a serious crime because it deprives him of some happiness. As no one wants to be robbed, it is not difficult to understand that it is

\textsuperscript{306}. Kh.N. Dhammapada. Ver. 1
wrong to take what is not one’s own. The thought that urges a person to steal can never be good or wholesome. Then robbery leads to violence and even to murder.

This precept is easily violated by those in trade and commerce, for all kinds of fraud and dishonesty come under the second precept. A man can use both his pen and his tongue with intent to steal. There can be no peace or happiness in a society where people are always on the look-out to cheat and rob their neighbours.

Sometimes it is thought that poverty leads to theft. There is some truth in it, but if people are lazy and work-shy, or if they abuse their talents, they become poor. They are then tempted to rob the rich, while others may consider theft an easy means to living a gay life, so crime increases. It is the duty of the governments to reduce poverty by removing unemployment.

Theft may take many forms. For instance, if an employee slacks or works badly and yet is paid in full, it is really a theft, for he takes money he has not earned. The same applies to the employer if he fails to pay adequate wages.

3. Wrong sexual behavior... The final training precept here of Right Action is to abstain from wrong sexual behavior. What are needed are more self-control rather than sermons and books on the subject. In this chapter on Right Thought we discussed at length sense indulgence with reference to renunciation. Here we shall try to understand in brief what, according to Buddhism, sexual wrong is. Let us first listen to the
opening discourse of the Anguttara Nikāya, another original collection in Pāli:

‘Monks, I know not of any other single form (rūpā), sound (sadda), smell (gandha), flavor (rasa), and touch (phoṭhabba) by which a man’s heart is attracted as it is by that of a woman. A woman’s form, sound, smell, flavor, and touch fill a man’s mind.’

‘Monks, I know not of any other single form, sound, smell, flavor, and touch by which a woman’s heart is attracted as it is by the form, sound, smell, flavor, and touch of a man. Monks, a woman’s mind is filled with these things.’

Here is a sermon on sex explained in unmistakable language, the truth of which no wise man dare deny. Sex is described by the Buddha as the strongest desire in man. If one becomes a slave to this impulse even the most powerful man turns into a weakling; even the sage may fall from the higher to a lower level. The sexual advice, especially in youth, is a fire that needs careful handling. If one is not thoughtful and restrained, it can cause numberless harm. ‘There is no fire like lust’. Passions do not die out: they burn out.’

Since the Buddha was a practical philosopher he did not expect his lay followers to lead ascetic lives. Indeed, he called them ‘enjoyers of sense pleasures’ (gīhā kāmabhogā). Being

308 Kh.N. Dhammapada. Ver. 262
well aware of man's instincts and impulses, his appetites and urges, the Buddha did not prohibit sexual relations for the laity as he had done for monks. But he warned man against wrong ways of gratifying the sexual appetite. He went a step further and recommended the observation of the eight precepts with special emphasis on the third one for the laity during days of retreat (uposatha) or as the occasion demanded.

If a person makes up his mind to live an unmarried life he should make a real effort to be innocent in body, speech and thought. If he is not strong enough to remain single, he may marry, but he should refrain from such sexual relations as are wrong and harmful. As the Buddha explains in the discourse on 'Downfall':

‘If a person is addicted to woman (given to a life of corruption), is a drunkard, a gambler, and squanders all his earnings---this is a cause of his downfall.’

‘Not satisfied with one’s own wives, if one has been with whores and the wives of others---this is a cause of one’s downfall.’

‘Being past one’s youth, to take as wife a girl in her teens, and to be unable to sleep for jealousy---this is a cause of one’s downfall.’

---

309. Kh.N. SuttanipṬta. P. 16, 18, 20. (ParṬbhava Sutta)
Two verses in the *Dhammapada* enumerate the training precepts and in a word make plain the evil consequence of their violation:

‘Whoever in this world takes life, (*pītīpīta*)
Speaks what is not truth, (*musvīda*)
Takes what is not given, (*adinnīdīna*)
Goes to other’s wives, (*kēmesu micchēcēra*)
Indulges in drinking
Intoxicating liquors, (*surē meraya majja pēna*)
He even in this world
Digs up his own root.’

This is the five precepts (*paṭca-sīla*), the minimum moral obligation expected of a layman who becomes a Buddhist by taking as his refuges the Buddha, the *Dhamma* and the *Saṅgha*.

**(E) Right Livelihood (*Sammē Ṛjēva*)**

The fifth of the Noble Eightfold Path is Right Livelihood which entails not dealing in arms and lethal weapons (*sattha vaṭijja*), animals for slaughter (*mañsa vaṭijja*), human beings (*satta vaṭijja*), intoxicating drinks (*majja vaṭijja*), and poison (*visa vaṭijja*). Though the Buddha mentioned only these five,
there are, as we know, many other wrong ways of earning a living. We must bear in mind that the Buddha was addressing Indian society in the sixth century B.C., which consisted for the most part, even as it does today, of farmers, herdsmen and traders. It is interesting to note that there are, in the Buddhist Cannon, sections which graphically show the life of the farmer and the herdsmen. The second and fourth discourses of the Sutta-Nipêta ³¹¹bear sufficient testimony to this fact. India was an agricultural land and its government was not ‘democratic’. Most of the states were feudal being under a rÊjÊ (king) as in the case of the Buddha’s own clan, the SÈkyas, but there were also republics such as that of the LicchavÊs which were governed by a senate of elders and leading men. In the kingdoms, the rÊjÊ was the ruler to who all were obedient and due their allegiance. Life seems to have been quiet compared with that in many lands today. Since the ways of earning a living were limited, the Buddha only warned against five of them.

We must not think that the Buddha spoke only to the common people on the evil consequences of wrong and the advantages of right living. In the NikÊyas, notably in the DÊgha and A~guttara, we find sermons on the life that the ruler or administrator ought to lead. It is stated categorically that the king should rule righteously (dhammena) and not unrighteous (a-dhammena). Rulers in addition to keeping the same precepts as their subjects were expected to possess all the wholesome qualities that go to make a good head of the state.

³¹¹. Kh. N. SuttanipÊta. P.2 (Dhaniya Sutta), P. 12. (kasibhÈradvÈja Sutta)
The Buddhist books mention Ten Duties or Principles of a king (\textit{dasa-r̄j̄a-dhamma}): Generosity in giving (\textit{dēna}), morality (\textit{sēla}), self-sacrifice or unselfishness (\textit{pariccēga}), honesty (\textit{ajjava}), gentleness (\textit{maddava}), not being giving to luxurious living (\textit{tapa}), self-restraint (\textit{akkodha}), no anger (\textit{avihiñsē}), no violence (\textit{khantē}), patience and agreeability (\textit{avirodha}).\textsuperscript{312}

As the Buddha points out, it is the ruler who should first establish himself in \textit{dhamma}, in piety and righteousness, avoiding the vices, and so give the lead to his subjects. He says: 'If he who is reckoned best among men does not live righteously, need we speak of the others? They will follow suit. If the \textit{r̄j̄i} is unrighteous the whole realm lives in woe...If he lives aright, the others follow him and the whole realm lives in happiness.'\textsuperscript{313}

Never resting on his success, the king or ruler is expected to be kind and dutiful to his subjects: ‘like a benevolent father to his children’.\textsuperscript{314} The king given to self-indulgence, and intoxicated with the thought of authority (\textit{issariyamadamatta}), is not praised, but looked down upon.\textsuperscript{315} In order to be just, honest and upright to all, without partiality or favoritism, the ruler is expected to avoid the four wrong ways of treating people: that is with desire (\textit{chanda}), anger (\textit{dosa}), fear (\textit{bhaya}) and delusion (\textit{moha}).\textsuperscript{316}

\textsuperscript{312} Kh. N. Jētaka aÔÔhakathÈ. Vol. 1. P. 260
\textsuperscript{313} A. N. Vol. 2. P. 74
\textsuperscript{314} D. N. Mahēvagga PĒli. P. 178
\textsuperscript{315} S. N. Sagēthēvagga PĒli. P. 100
\textsuperscript{316} These four are called ‘agati’ or wrong ways of treating people.
The precept about right livelihood was designed to bring true happiness to the individual and society and to promote unity and proper relations among people. Unjust and wrong ways of living apply to individuals, families and nations. A wrong and unrighteous way of life brings in its train much unhappiness, disharmony and trouble to the whole society. When a person or community succumbs to the evil of exploiting others, it interferes with the peace and harmony of society. It is pure selfishness and greed that prompt a man to adopt wrong and unlawful ways of life. Such folk are utterly indifferent to loss and pain caused to their neighbours and to society. Therefore says the Buddha: ‘Neither for one’s own nor for others’ sake should one do any evil. One should not want a son, wealth or a kingdom, nor wish to succeed by unjust means. Such a man is indeed virtuous, wise and righteous.’

The Buddha was not unaware of the burdens borne by a layman with a wife and children, hence he did not expect from him the same ethical conduct as he did from the monks. But he emphatically stressed that the layman should strive hard to observe at least the five training precepts, the minimum moral obligation of the ordinary person, and that he should try to earn a living by right means, by right conduct (dhamma-cariya) and thereby support his wife and children. What is earned by unjust and unrighteous means---by killing, stealing, cheating, through dishonesty and deceit, cannot be regarded as right living.

317. Kh.N. Dhammapada. Ver. 84
Ethically it is unrighteous living (*a-dhamma-cariya*), an uneven life, a life of disharmony (*visama-cariya*).

The Buddha does not criticize the layman, but sympathizes with his frailties and shortcomings. Society after all consists not only of ascetics and recluses who have left home to be homeless, but of lay men and women who form the mass of society, which ultimately is an assemblage of ‘sociological units’ so that the welfare or ill fare of society depends on the individuals. If the individuals are good and lead a polite life, society naturally cannot be bad.

Some of the discourses like *Si~gÈla Sutta*\(^{318}\) which is rightly called the layman’s code of discipline (*gihi vinaya*), *Vyagghapajja Sutta*,\(^ {319} \) etc. given by the Buddha especially for the laity, clearly show the Buddha’s concern for both the material welfare and spiritual development of his lay disciples. In the discourse to young Si~gÈla the Buddha explains in plain language the full duties of a layman to all with whom he has relations: The mutual duties of parents and children; teacher and pupil; husband and wife; friends and relatives; master and servant; and duty to the religious that is to recluses and Brahmins. In this way the Buddha encourages the layman to live a righteous life, doing his duty to the best of his ability and leaving nothing undone.

\(^{318}\) D. N. PÊthikavagga PÊli. P. 179. S. 8

\(^{319}\) A. N. Vol. 2. P. 195
As we well know, after attaining full enlightenment the Buddha did not all the time confine himself to a cell, but wandered from town to town and village to village through the highways and by ways of India. He moved more with the commoner than with the aristocrat. Kings and princes came to him for guidance and instruction, but the Buddha went to the poor, lowly and lost to help them. He knew the people, from the lowliest walks of life to the highest, and was well aware of the political, social and economic conditions of India during his time. So he did not restrict his sermons and discussions to matters of high philosophy and advanced psychology. As a practical teacher of infinite compassion and understanding he was mindful of the social and economic well being of the masses and always wished by his advice to improve the misery of people, and see that they lived without too much unhappiness.

It is true that real happiness is derived from a life of purity and peace; but it is obvious that without a certain degree of material and economic security no moral and spiritual progress can be achieved.

So far as a monk is concerned there are four requisites (\textit{catu paccaya}) for progress on the path to purity and freedom. They are robes (\textit{c\text{"e}vara}), food (\textit{pi\text{"o}\text{"e}ap\text{"e}ta}), a lodging (\textit{sen\text{"e}sana}) and medicine (\textit{bhesajja}). ‘These are the bare necessities without which no human being can live. Basically they are also the fundamental needs of a layman.’
It was the Buddha’s custom to ask the monks on meeting them: ‘How is it with you; how are you faring? I trust you are well, and that you are not short of food.’ The Buddha said:

‘Hunger is the greatest malady,
The aggregates are the greatest ill,
Knowing this as it is (the wise know)
Nibbêna, the bliss supreme.’

Although the Buddha did not attach much importance to material progress in the modern sense, nor to mundane welfare, he did not entirely ignore it, because it is the basis for man’s mental or spiritual progress as pointed out above. So the Buddha was very outspoken with regard to certain aspects of material conditions and social welfare.

It is an admitted fact that poverty is the main cause of crime. If people are deprived of the four requisites mentioned above, the bare necessities, or if these are limited, especially food, people’s minds are not at rest. They cannot and do not think of moral behavior, or give a thought to righteous living. Necessity has no law, and they stoop to unjust and unrighteous ways of gaining subsistence. Owning to lack of economic security, and of money, people are led to commit theft and other crimes. The K|Ôadanta Sutta\footnote{M. N. MilapaÔŒsa PÈli. P. 105, S. 31, A. N. Vol. 1. P.70} states how in order to raise the social and economic conditions of a country, the farmers and
traders should be given the necessary facilities to carry on their farming and business, and that people should be paid sufficient wages. Thus when they have enough for their subsistence and are economically secure, crime is lessened and peace and harmony prevail.

The Buddha's instructions and advice on right livelihood are addressed both to the layman and to the members of the Sā̄gha. He has clearly explained to his disciples that the monk’s life should be absolutely pure and free from deception. The Buddha is indeed very emphatic on this matter, for he says:

‘Monks, whatsoever monks are cheats, stubborn, babblers, wiliness, passionate, proud, uncalmed---such monks are no followers of mine. They have fallen away from this Dhamma-vinaya (Doctrine and Discipline), nor do they grow, increase and prosper in this Dhamma-vinaya.’\(^{323}\) Further says the Buddha: ‘Monks, this holy life (Brahma cariya) is lived neither to cheat people nor for scheming, nor for profit and favour, nor for the sake of honour. It is not for gossiping and prattling, nor with the intention: “let people know me as so-and-so.” But, monks, this holy life is lived for the sake of restraint, for abandoning, for dispassion, for cessation.’\(^{324}\)

---

\(^{323}\) A. N. Vol. 2. P.21
\(^{324}\) Ibid.
As the discourse on ‘Going Forth’\(^{325}\) points out, the Buddha himself gives the lead and example to his disciples when he says:

‘Leaving home I gave up
All evil words and acts,
Pure was my livelihood.’

The question of abstention from the five kinds of wrong trades (\textit{pa\textipa{\v{s}}}ca va\textipa{\v{j}ja}) does not arise in the case of the monk, for he should not be in business, and he has not the responsibility and care of a family life. He has left home and is simple in his ways, with few wants. As the Buddha says, it is the duty of the devout layman to provide him with the four requisites: Robes, food, lodging and medicine.\(^{326}\)

The monk, as one who has entered upon the holy life, should avoid all wrong means of living, for if he is not clean and pure in this he cannot follow the path of purification with any degree of confidence and satisfaction. Hence the Buddha says:

‘Verily one path is for gain, but that which leads to \textit{Nibb\=ena} is quite another. Let the monks, the disciples of the Buddha, having understood it thus, not delight in worldly favours and honours, but cultivate detachment.’\(^{327}\)

\(^{325}\) Kh. N. Suttanip\=eta. Ver. 407. (Pabbij\=a Sutta)
\(^{326}\) A. N. Vol. 2. P. 65
\(^{327}\) Kh.N. Dhammapada. Ver. 75
Finally, words and acts are thoughts manifested. In Buddhism both motive and effect should be taken into consideration. However good the motive may be, if the effect is not going to be healthy, we should refrain from such misguided words and deeds.

(F) Right Effort (*Sammã Vãyãma*)

A fire keeps burning so long as there is fuel. The more fuel we add, the more it burns. It is the same with the fire of life. We keep on feeding our senses to satisfy their appetite. It is true that our senses need food, that they should not starve, but it is vital to give them the proper food and to lessen the greed of each sense faculty. Unless this is done there will be no control of conflicts, any harmony and peace of mind. If we want mental progress we must make the necessary effort to guard our thoughts; for evil thoughts are ever ready to creep in and overwhelm the lazy man. The *Dhammapada* says: ‘The man who lives brooding over pleasures, unrestrained in the senses, immoderate in food, lazy and inert---him verily *Mãra*\(^{328}\) overthrows as wind a weak tree.’\(^{329}\)

The control of thoughts and senses is not easy. It is hard to deprive the mind of unwholesome thoughts, to check evil inclinations and curb impulses, but we must do this difficult thing if we wish to ease the tension and the mental itch that is ever ready to sap the mind until man and mind are destroyed.

\(^{328}\) The word ‘*Mãra*’ is used in the sense of passions (*kilesa*). *Mãra* often implies the Buddhist personification of all that is evil; *i.e.* all that bind man to the round of existence.

\(^{329}\) Kh.N. Dhammapada. Ver. 7.
The mental force that plays the greatest havoc today is taÓhÈ, the strong, excessive greed which is ever driven by ignorance. This lust, this thirst of blinded beings, has caused hatred and all other suffering. It is not nuclear weapons but lust, hatred and delusion that are most destructive to man. Bombs and weapons are created by his lust to conquer and possess, by his hatred that leads to killing, by his delusion both to conquer and destroy. The thirst for fame, power and domination has brought untold agony to mankind. If man makes no effort to check the longings that are ever ready to sway his mind, he will become a slave to that mind. He is then no longer superior to the beast, for they eat, sleep and satisfy their sexual appetite. The beast cannot, however, develop spiritually, but man is otherwise. He possesses latent qualities which can be developed, brought to the conscious level and used for his own and other’s welfare. If a man lacks this quality of examining his own mind, of developing wholesome thoughts and discarding repulsive ones, his life lacks drive and inspiration. Hence the Buddha’s constant advice to his followers to be vigilant and alert in controlling evil thoughts and cultivating healthy ones.

Effort (vÈyÈma) in Buddhism implies mental energy and not physical strength. The latter is dominant in animals whereas mental energy is so in man, who must stir up and develop this mental factor in order to check evil and cultivate healthy thoughts. A follower of the Buddha should never give up hope or cease to make an effort, for even as a Bodhisatta the Buddha never ceased to strive courageously. He was the very picture of
energy (v ēra). As an aspirant for Buddhahood he was inspired by the words of his predecessors: ‘Be ye full of zealous effort. Hesitate not, advance,’ and in his endeavour to gain final enlightenment, he spared no effort. With determined persistence he advanced towards his goal, his enlightenment, caring naught even for life.

The idea that one man can raise another from lower to higher levels and ultimately rescue him tends to make man weak, supine and foolish. It degrades him and smothers every spark of his dignity.

This emphasis on right effort by the Buddha explains in unmistakable language that Buddhism is not a doctrine of pessimism, a teaching for the free-minded who look at things from the most unfavourable point of view, but that it is true warrior’s religion. The right effort spoken of by the Buddha is instrumental in eliminating evil and harmful thoughts, and in promoting and maintaining good and healthy thoughts.

As a marker gardener pulls up weeds before he sows his seed, so the meditator tries to remove unwanted weeds from his mental field. If he fails in his weeding nothing worthwhile can be sown successfully. He then manures the field and protects it from animals and birds. So should the meditator watch over his mental field and nourish it appropriately. The function of right effort is fourfold, to prevent (sañvara), abandon (pahēna), develop (bhēvanē) and maintain (anurakkhaōa).

1. What is the effort to prevent?

‘Herein a monk puts forth his will to prevent the arising of evil, of unwholesome thoughts that have not yet arisen. He strives, develops energy and strengthens his mind (to this end).

‘Herein, a monk, seeing a form, hearing a sound, smelling an odour, tasting a flavor, feeling some tangible thing or cognizing a mental object, apprehends neither signs nor particulars (that is, he is not moved by their general features or by their details). In as much as coveting and dejection, evil and unwholesome thoughts break in upon one who dwells with senses unrestrained, he applies himself to such control, he guards over the senses, restrains the senses. This is called the effort to prevent.’

2. What is the effort to abandon?

‘Herein a monk puts forth his will to abandon the evil, unwholesome thoughts that have already arisen. He strives, develops energy and strengthens his mind (to this end).

‘Herein a monk does not admit sense desires that have arisen, but abandons, discards and repels them, makes an end of them and causes them to disappear, so also with regard to thoughts of ill-will and of harm that have arisen. This is called the effort to abandon.’

3. What is the effort to develop?
‘Herein a monk puts forth his will to produce and develop wholesome thoughts that have not yet arisen. He strives, develops energy and strengthens his mind (to this end).

‘Herein a monk develops the factors of enlightenment based on seclusion, on dispassion, on cessation that ends in deliverance, namely: Mindfulness (sati), Investigation of the Dhamma (dhamma-vicaya), Energy (vēriya), Rapturous Joy (pēti), Calm (passaddhi), Concentration (samādhi) and Equanimity (upekkhā). This is called the effort to develop.’

4. What is the effort to maintain?

‘Herein, a monk maintains a favourable object of concentration (meditation)...This is called the effort to maintain.’

These then are the four efforts:

‘To prevent, abandon, develop and maintain
These are the four efforts that he taught’

The Kinsman of the sun. Herein a monk
With strenuous effort reaches suffering's end.'

The unwholesome thoughts referred to here are the three root causes of all evil, namely: thoughts of lust (craving), hate and delusion. All other passions gather round these root causes, while wholesome thoughts are their opposites.

331. A. N. Vol. 2. P.15. S. 13,14
The sole purpose of this fourfold efforts is to gain success in meditation. The four right efforts are the requisites for concentration. Right effort removes the evil and unhealthy thoughts that act as a barrier to the calm of absorption, and promotes and maintains the healthy mental factors that aid the development of concentration.

Right effort is the persevering endeavour (a) to prevent the arising of evil and unwholesome thoughts that have not yet arisen in a man’s mind, (b) to discard such evil thoughts already arisen, (c) to produce and develop wholesome thoughts not yet arisen, and (d) to promote and maintain the good thoughts already present.

When developing right effort we must be sincere about our thoughts. If we analyze them we find that they are not always good and wholesome. At times they are unwholesome and foolish, though we may not always express them in words and actions or both. Now if we allow such thoughts to rise repeatedly, it is a bad sign; for when an unhealthy thought is allowed to recur again and again, it tends to become an obsession. It is, therefore, essential to make a real effort to keep unwholesome thoughts at bay. When they occur they should be ignored. Not to notice them is far from easy, but until we succeed, unhealthy thoughts will always be taking possession of our minds.

There is, however, one thing to remember. A person bent on curbing harmful impulses avoids, as far as possible, people
who are obsessed by those impulses, and all talk that leads to them. Try to avoid people and things that tend to colour your sane and sober thoughts. Modern society is in danger of being swamped by distractions and temptations which can only be controlled if we undertake the difficult task of steadily training our minds.

Since worldly progress, gain and profit depend largely on our own efforts, surely we should strive even harder to train our minds and so develop the best that is in us. Since mental training requires the greatest effort, strive on now. ‘Do not let your days pass away like the shadow of a cloud which leaves behind it no trace for remembrance.’

Man's mind influences his body profoundly. If allowed to function viciously and entertain unwholesome thoughts, mind can cause disaster, can even kill a being; but it can also cure a sick body. When mind is concentrated on right thoughts with right effort and understanding the effect it can produce is immense. A mind with pure and wholesome thoughts really does lead to healthy relaxed living.

(G) Right Mindfulness (Sammā Sati)

Right mindfulness guards a man from deviating from the path of righteousness, and encourages him to do that which is good. Thus through arousing mindfulness, by repeated practice, by frequent occupation with it, one protects oneself and others.
To protect one is not egoism, not selfish security, but self discipline, self training, both moral and mental training. To the extent that we are mentally strong and confident, so we can help others. If we are weak and diffident we can help neither ourselves nor others. Altruism, as a principle of action, is based on our character and mental development.

The saying: ‘By protecting oneself one protects others; by protecting others one protects oneself,’ removes the dual misconception that the followers of original Buddhism, of the *Theravāda*, are selfish and pessimistic. Many in their enthusiasm think that the genuine meditator who strives to train him, or the man who rises to guard himself from evil, is self-centered, but this is not justifiable. One must train, must guard oneself to be of service to others. Such silent folk are often invisible helpers. A person may be large-hearted, but if his private life is questionable, and leads to no good, from the standpoint of the Buddha he neglects himself very badly, and cannot really serve others; he is no real helper of society.

We should also be on our guard against taking the latter part of the saying and overemphasizing it in our enthusiasm to serve others. The two parts of the sentence should be taken together if we are to be balanced.

The *Bodhisatta*, as is evident from the scriptures, first trained himself, cultivated the *pāramī*, the perfections,\(^332\) to the

\[^{332}\text{A Bodhisatta fully cultivates ten perfections or } Pāramī\text{ which are essential qualities of extremely high standard initiated by compassion, and ever tinged with understanding or quick wit, free from craving, pride and false views (}taṇhā, mañña and diṭṭhi\text{ that}}\]
full, before he attained supreme enlightenment. Then exercising wisdom and compassion, the two cardinal virtues of his teachings, he guided others on the right path and became a true helper of mankind. As a Bodhisatta while given a helping hand to others, he did not fail to help himself. We ought always to serve others, while at the same time never forgetting ourselves and training ourselves in mindfulness. That is the right method leading to the welfare and well-being of oneself and others.

In another context the Buddha says: ‘One should first establish oneself in what is proper; then instruct others. Such a wise man will not become stained (will not be remorseful).’

In the Buddhist texts we often come across the word appamādā, heedfulness, which is very close to the word sati, mindfulness. It is difficult to translate appamādā adequately. Literally it means the non-neglect of mindfulness. Pamāda, its opposite, is negligence, which in this context means allowing one’s mind to wander among objects of sense pleasure. Appamādā implies, therefore, ever-present watchfulness or heedfulness in avoiding ill and doing good. The word is definitely used to denote mindfulness.

It is significant that the Buddha emphasizes the importance of appamādā in his final admonition to his disciples: ‘Strive on with heedfulness (appamādēna sampādēthā).’ It is

qualify an aspirant for Buddhahood. They are: generosity, morality, renunciation, wisdom, effort, forbearance, truthfulness, determination, loving-kindness and equanimity (dīna, sīla, nekkhamma, paññā, vīriya, khattā, saccā, adhiññā, mettā and upakkhā).

333. Kh.N. Dhammapada. Ver. 158
equally significant to note that the last words of the Venerable SÈriputta, the foremost disciple of the Buddha, who predeceased the Master, also advocate the value of appamÈda: ‘Strive on with heedfulness; this is my advice to you.’

Mindfulness, complete awareness and clear comprehension---these are the ways with which one brings meditation to fulfillment. He, who is mindful and aware of himself at all times, is already at the gates of the Deathless (NibbÈna). Meditation is the life-blood of Buddhism, as heedlessness is of death. Says the Buddha:

‘Heedfulness is the way to the deathless; heedlessness is the way to death. The heedful do not die; the heedless are like the dead. ‘Clearly understanding this (difference) the wise in heedfulness, delighting in the pasture of the noble ones (ariyas) rejoice in (their own) heedfulness.’

‘Ever meditative, ever strenuously striving, those wise ones realize NibbÈna, the supreme security from bondage.’

The importance of heedfulness is emphasized by the Buddha in these words:

‘As the footprint of every creature that walks the earth can be placed in the elephant’s footprint which is the largest of all---even so heedfulness is the one quality by which one acquires welfare both here and hereafter.’

---

334. Kh.N. Dhammapada. Ver. 21-23
335. S. N. SagÈthÈvagga PÈli. P. 86
‘Heedfulness causes wholesome thoughts that have not yet arisen to rise. It also causes unwholesome thoughts that have already risen to wane. In him who is heedful, good thoughts, not yet arisen, arise, and evil thoughts, if arisen, wane.’\textsuperscript{336}

The man with presence of mind, who surrounds himself with watchfulness of mind (satimā), the man of courage and earnestness---passes the lethargic and the heedless (pamatto) as a racehorse a decrepit cut.

‘Heedful among the slothful
Awake among the sleepy,
The sage outstrips them all
As the racehorse a hack.’\textsuperscript{337}

Constant mindfulness and vigilance is necessary to avoid ill and do well. Our thoughts and emotions need constant care and watchfulness to direct them to the path of purification. It is through such persevering watchfulness that mental progress is realized.

Much learning is of no advantage to its possessor if he lacks mindfulness without which he cannot make the best use of his learning. Even learned men fail to see a thing in its proper perspective when they lack this all-important quality of mindfulness. Men of good standing, owing to words spoken

\textsuperscript{336} A. N. Vol. 1. P. 11
\textsuperscript{337} Kh. N. Dhammapada. Ver.29. (‘as a swift horse a weak one.’)
thoughtlessly and without due consideration to their consequences, are often subject to severe and justifiable criticism. There is a saying: ‘The spoken word, the lost opportunity, and the sped arrow can never be recalled’. Mindfulness in a sense is the chief characteristic of all good and wholesome actions that tend to one’s own and another’s profit.

The Buddha’s words are; ‘O monks, I know of no other single thing that brings such great loss as heedlessness. I know of no other single thing that brings such great profit as heedfulness. Heedfulness, verily, brings great profit.’

The Master warns his followers against heedlessness because it is so detrimental to man’s progress, both worldly and spiritual. ‘Be on the alert; be mindful’, is a warning that he gave to his disciples whenever he detected them lacking in earnestness. Exhorted by a single saying of this nature many a man changed his whole life. The books record instances where this happened after some brief reminder such as:

‘Be vigilant, be mindful,
Be well-disciplined, O monks,
With thoughts well collected
Keep watch over your mind.’

Further says the Buddha:
‘I, monks, do not say to each and every monk that he

---

338. A. N. Vol. 1. P. 3
339. D. N. Mahāvagga Pēli. P. 120
should strive on with heedfulness; neither do I say that he
should not strive on with heedfulness. Those monks who
are Arahants, taint-extinguished, who have lived the holy
life, done what was to be done, laid down the burden,
who have attained their goal by stages and utterly
destroyed the fetters of becoming, who are freed by
perfect knowledge---to such monks, I do not say “strive on
with heedfulness”. For what is reason? Perfected are they
through heedfulness, it is not possible for them to be
heedless. But, those monks who are training, and have
not attained mental perfection, but live aspiring for the
supreme security from bondage---to such I say “strive on
with heedfulness”. For what is reason? It is good, if these
monks, living in suitable quarters, associating with good
friends, restraining their sense faculties, would realize and
live by attaining here and now, by their higher knowledge,
that supreme consummation of the noble life for the sake
of which sons of (good) family rightly leave home for
homelessness. Seeing this fruit of heedfulness for these
disciples, monks, I say “work out your deliverance with
heedfulness”.  

Now this right mindfulness should be applied to each and
every thing one does. In all our movements we are expected to
be mindful. Whether we walk, stand or sit, whether we speak,
keep silent, eat, drink or answer the calls of nature---in all these
and in all other activities we should be mindful and wide awake.

340. M. N. M\lapaÖÈsa PÈlì. P. 475, S. 70 (KÉÔÈgiri Sutta)
‘Mindfulness, O monks, I declare, is essential in all things everywhere.’

In this context it must be noted that in the Buddhist scriptures the word mindfulness (sati) is often used with another word of equal significance, ‘clear comprehension’ (sampajañña). The compound word sati-sampajañña occurs frequently in the discourses. Mindfulness and clear comprehension are co-operative.

The word sati also means ‘memory’ or ‘remembrance’; for instance terms such as ‘anussati’, calling to mind; pañissati, remembrance, indicate memory, but in the doctrine, mindfulness in the sense of ‘attention’ or ‘awareness’ is most significant. As with any other factor of the Eightfold Path, there are two mindfulness, one wrong and the other right. The former is mindfulness directed towards things evil and unwholesome while the latter is directed towards things good and wholesome. Now right mindfulness in the Noble Eightfold Path is explained as the fourfold ‘Arousing of Mindfulness’ (Satipañña). The word pañña, which is the shortened form of upañña, means literally ‘placing near (one’s mind),’ i.e. remaining aware, establishing or arousing, as in the expression satiñña upaññaṇhāpettvā, literally ‘having kept present’ (his mindfulness).

Right mindfulness is a mental factor that sharpens the power of observation, and assists right thinking and

---

341 S. N. Mahāvagga Pāli. P.115
understanding. Orderly thinking and reflection are conditioned by man’s right mindfulness or awareness. The five senses used by the conscious mind as instruments provide food for thought. The suitability or not of the food we take depends on our mindfulness. If, for instance, what we take in is conditioned by wrong mindfulness and unsystematic attention, then it tends to make our mind sick, and often deludes us.

The discourse states clearly how a man takes heed of his thoughts, mindfully watching and observing each and every one, good or ill, salutary or otherwise. The whole of the discourse warns us against negligence and day-dreaming and urges us to be mentally alert and watchful. As a matter of fact, the earnest student will note that the very reading of the discourse, at times, makes him watchful, earnest and serious-minded. It goes without saying that right mindfulness is a quality that no sensible man treats with contempt. Truly it is essential to cultivate mindfulness in these distracted times when so many people are unbalanced.

Right mindfulness is instrumental not only in bringing concentrative calm, but in promoting right understanding and right living. It is an essential factor in all our actions both worldly and spiritual. ‘Mindfulness is as salt to curry’.  

Unwholesome thoughts interfere with concentration, and the function of right effort, as we saw above, is to put aside such thoughts and promote and maintain healthy ones; but this

342. M. N. M|lapaÔÔÈsa aÔÔhakathÈ. P. 224
is not possible if we lack mindfulness or constant watchfulness. Right effort and right mindfulness go arm in arm to check the arising of evil thoughts and to develop and promote good thoughts. As the Buddha points out at the very beginning of the *sutta*, the fourfold Arousing of Mindfulness (*Sati paṭṭhāna*) is the one and only way along which the liberated ones have safely gone. Therefore it is said:

‘Ever virtuous and wise, with mind collected, Reflecting on oneself and ever mindful, One crosses the flood so difficult to cross.’

In the discourse on the Foundations of Mindfulness (*Mahā Sati Paṭṭhāna Sutta*), we can see the four foundations of mindfulness. The reader will note that in this discourse mindfulness is specially concerned with just four things: Body (*kēya*), feeling (*vedanā*), mind (*citta*) and mind-objects (*dhamma*), all pertaining to the human being.

1. The Contemplation of the Body (*Kēyānupassanā Satipaṭṭhāna*)

The contemplation of the body makes us realize its true nature, without any pretence, by analyzing it right down to its ultimate, into its fundamental elements. This mental scrutiny of our own bodies helps us to realize what kind of phenomenon the human body is, to realize that it is a process without any

343. Kh. N. Suttanipīta. Ver. 174
underlying substance or core that may be taken as permanent and lasting.

The in-breathing and out-breathing discussed here, we know, is spontaneous. Normally no one tries to breathe consciously, but when practicing mindfulness on breathing we try to do it consciously and to be aware of the breath. What is aimed at is to cultivate and increase the power of concentration, and to acquire tranquility of body and mind. It is interesting to note that modern psychologists have recognized the value and importance of conscious breathing as tending to ease the tension and restlessness of man’s mind.

Again the exercising of clear comprehension in connection with the postures of the body and its actions like walking, etc., aids us to remove discursive thoughts, improve our power of concentration and develop awareness and heedfulness.344

2. The Contemplation of Feeling

(VedanÈnupassanÈ SatipaÔÔhÈna)

Then the contemplation of feeling which is the second type of mindfulness mentioned in the discourse is purely subjective, a ‘doing in the mind’. We are expected to analyze or feelings or sensations and decide whether they are pleasant, unpleasant or neutral. Generally, people are depressed when they have to entertain unpleasant sensations; they dislike such

344 The Four Foundations of Mindfulness by U.SÈiÈnanda. P. 17
feelings, but are elated over pleasant sensations. This mental exercise of mindfulness, however, helps a man to experience all feelings with a detached outlook, and to avoid becoming a slave to sensations. He also learns gradually to realize that there is only a feeling and that too is a passing phenomenon; there is no ‘Self’ that feels.\textsuperscript{345}

3. The Contemplation of Mind  
\textit{(Citt\'Enupassan\'\'\' Satipa\'\'\'\'h\'\'\'\'na)}

The contemplation of mind which is the third type of mindfulness speaks to us of the importance of studying our own mind, of becoming aware of our diverse thoughts---in this case, thoughts of lust, hate and delusion, the root cause of all wrongdoing, and their opposites that counteract those unwholesome thoughts. This kind of dispassionate discernment of mind and its thoughts makes a man understand the real function of his mind, its real nature and behavior, how it can be used for both useless and profitable actions. The man who practices contemplation of the mind learns to control it and not be under its sway.

This contemplation of mind also makes us realize that what we call mind is only an ever-changing process consisting of equally changing mental factors, and that there is no abiding entity called Ego, Self or Soul.

4. The Contemplation of Mental-Object

\textsuperscript{345}. Ibid. P.81
The fourth contemplation is the Contemplation of the Dhammas, that is, on the aggregate of mental formations. The word dhammas is left untranslated, because it is difficult to find an English word that covers the full meaning of the word dhammas. The word dhammas is usually translated “mental objects.” When “mental objects” mean the objects of the mind, then the body is also an object of the mind, and feelings and consciousness are also objects of the mind. When “objects of the mind” means objects that are mental, then you have also material things among these objects of contemplation.

This fourth and last type of mindfulness covers all the essential Dhamma, the teachings of the Buddha, like ‘the five hindrances (paṭicca nāvaraṇa), the six internal and external sense-bases (cha ēyatana)’ etc.

The description of each type of mindfulness in the sutta ends with the words: ‘he lives independent clinging to nothing in the world’. This is the result aimed at by the meditator, an achievement for the earnest and ever zealous. Hard indeed it is to live clinging to nothing in the world, and our efforts to reach such high levels of mental life may not be crowned with success. Yet it is worth while striving again and again. Someday, if not in this life, in another birth, we may reach the summit that all who really strives has reached. ‘Sow a thought,’ someone has said, ‘and you reap a deed. Sow a deed, and you
reap a habit. Sow a habit, and you reap a character. Sow a character, and you reap a destiny---for character is destiny.’

**(H) Right Concentration (Sammê Samêdhi)**

The last one of the Noble Eightfold Path is Right Concentration, which is emphasized in Buddhism, due to the most, factor of it to go to Nibbêna. Control of the mind is the key to happiness. It is the king of virtues and the force behind all true achievement. It is owning to lack of control that various conflicts arise in man’s mind. If he is to control them he must learn not to give free rein to his longings and inclinations and should try to live self-governed, pure and calm.

All types of meditation discussed in Buddhism lead to mental health and never to sickness; for each and every type of meditation are an effort to control and ease the tension of mental states that tend to sicken the mind. Ills of the body are not difficult to cure, but ailments of the mind are truly hard to remedy, hence the need and the effort to cleanse the mind of its impurities. This may be the most difficult thing that a man can do, but it is just what he ought to do. ‘Rare in this world are those who can claim freedom from mental illness even for one moment save those in whom the taints have been wiped out (the Arahants).’

In Buddhism meditation occupies the highest place; for it is in and through meditation that enlightenment and supreme

---

346. A. N. Vol. 2. P. 143
security from bondage, spoken so highly of in the teachings of the Buddha, are attained.

Expositions of meditation as it is handed down in the early Buddhist writings are more or less based on the methods used by the Buddha for his own attainment of enlightenment and Nibbâna and on his personal experience of mental development.

Meditation as practiced and experienced by the Buddha, before and after his enlightenment, is divided into two forms or systems: Concentration of mind or samâdhi (Samatha), that is unification of the mind (cittekaggatâ) and ‘Insight’ (Vipassanâ). Out of these two forms, samatha or concentration has the function of calming the mind, and for this reason the word samatha, in some contexts, is rendered as calmness, tranquility or quiescence. Calming the mind implies unification or, ‘one-pointedness of the mind. Unification is brought about by focusing the mind on one salutary object to the exclusion of all others.

Many ‘subjects of meditation’ (kammaûhêna) are mentioned in the texts and commentaries, and some of them when carefully developed enable the meditator to reach very high mental concentration and attainments known as jhêna, meditative absorptions which lead to ‘the Sphere of Nothingness’ or ‘the Sphere of Neither Perception-nor Non-Perception’. However high and lofty these mental attainments may be, they cannot, and do not, bring about realization of truth
and supreme security from bondage. The Bodhisatta was not satisfied with mere jh\'ena and mystical experiences, his one and only aim was to attain Reality, Nibb\'ena. With this end in view he probed into the deepest recesses of his mind in search of a method of meditation that would bring him complete peace and deliverance (vimutti).

As we saw above, the Bodhisatta finally sat under a tree at Gay\' and practiced concentration applying himself to mindfulness of in-and-out breathing (\'En\'ep\'enassati). Having thus gained perfect calm, he was able to develop Insight (vipassan\') or true wisdom that enable a person to see things as they really are, to see the three characteristics or signs of conditioned things: impermanence (anicca), suffering (dukkha) and not-self (anatta). It was by this ‘Insight’, this penetrative wisdom, that the Bodhisatta was able to burst through the hard shell of ignorance to reality, to comprehend, in all their fullness, the Four Noble Truths, the Dhamma ‘not heard (by him) before.’\(^{347}\)

There are five particular hindrances that obstruct concentration and the path to deliverance. In the texts they are called pa\'ca n\'v\'ara\'O\'eni, the five hindrances. Referring to them the Buddha says: ‘There are, monks, these five hindrances which cause blindness, loss of vision, and non-

\(^{347}\) S. N. Mah\'Evagga P\'eli. P. 421
knowledge which take away one’s insight, are associated with pain and do not lead to *NibbÈna*.³⁴⁸

*NÊvaraÓa* means those which hinder and obstruct mental development. They are called hindrances because they completely close in, cut off and obstruct. They close the door to deliverance. What are the five?

1. Sense desire (*kÈmacchanda*).
2. Ill-will (*vyÈpÈda*).
3. Sloth and torpor (*thina-middha*).
4. Restlessness and worry (*uddhacca-kukkucca*).
5. Sceptical doubt (*vicikicchÈ*).³⁴⁹

1. *KÈmacchanda* is lust for sense objects. Sensual thoughts definitely delay mental development. They disturb the mind and hinder concentration. Sensuality is due to non-restraint of the senses, which when unguarded give rise to thoughts of lust so that the mind-flux is defiled. Hence the need for the yogi to be on his guard against this hindrance which closes the door to deliverance.

2. The next is ill-will. As in the case of sense desire, it is unwise or unsystematic attention that brings about ill-will, which when not checked propagates itself, saps the mind and clouds the vision. It distorts the entire mind and its properties and thus hinders awakening to truth, and blocks the path to freedom. Lust and ill-will based on ignorance, not only hamper mental

---

³⁴⁸ Ibid. P. 97
³⁴⁹ A. N. Vol. 5. P. 193
growth, but act as the root cause of strife and dissension between man and man, nation and nation.

3. The third hindrance, *thina* and *middha*, is sloth or a morbid state of the mind and mental properties. It is not, as some are inclined to think, sluggishness of the body; for even the *Arahants*, the Perfect Ones, who are free from this ill also experience bodily fatigue. This sloth and torpor, like butter too stiff to spread, makes the mind firm in still and thus lessens the yogi’s enthusiasm and earnestness for meditation so that he becomes mentally sick and lazy. Laxity leads to greater slackness until finally there raise a state of callous indifference.

4. The fourth hindrance is restlessness and worry, another disadvantage that makes progress difficult. When the mind becomes restless like flustered bees in a shaken hive, it cannot concentrate. This mental agitation prevents calmness and blocks the upward path. Mental worry is just as harmful. When a man worries over one thing and another, over things done or left undone and over misfortunes, he can never have peace of mind. All this bother and worry, this fidgeting and unsteadiness of mind prevents concentration. Hence these two drawbacks, restlessness and worry, are included in the five hindrances that retard mental progress.

5. The fifth and the last hindrance is skeptical doubt. One who suffers from perplexity is really suffering from a dire disease, unless he sheds his doubts, he will continue to worry over and suffer from this illness. As long as man is subject to
this mental itch, this sitting on the fence, he will continue to take a skeptical view of things which is most detrimental to mental development. The commentators explain this hindrance as the inability to decide anything definitely; it also includes doubt with regard to the possibility of attaining the *jhānas*. Thus these five hindrances both individually and collectively prevent the attainment of concentrative calm.

Out of three stages of the tendencies, transgression (*vētikkama*), rising (*pariyutthāna*) and latent (*anusaya*), only the two stages; transgression and rising can be removed by the *Samatha bhāvanā*, not the last one; latent.

It is *Vipassanā bhāvanā*, Insight-meditation that can remove the latent tendencies (*anusaya kilesas*). So the meditator, establishing him in concentrative calm, develops insight:

‘*Sabbe sa~khārerā aniccā*...  
*Sabbe sa~khārerā dukkha*...  
*Sabbe dhammā anattā*...  

‘All conditioned things are impermanent;  
All conditioned things are *dukkha*, unsatisfactory.  
All *dhamma* (things) are without a Self, a soul.’

---

The development of insight means the attempt to understand the five aggregates of clinging as impermanent, unsatisfactory and without self. So the meditator, zealous and wise, continues with his insight-meditation, until one day, for the first time, he gains insight into the true nature of himself that is of his aggregates, and partially experiences Nibbāṇa thus attaining the first stage of realization. This achievement breaks three fetters\(^{351}\) (1) self-illusion, i.e. the delusion of an ‘I’ presiding over the aggregates, (2) doubt and (3) indulgence in (wrong) rites, ritual and ceremonies so that he becomes a Sotāpanna, a Stream Enterer. As his dross is not fully burnt he is reborn seven times at most but never below the human plane.\(^{352}\) His words and acts are perfectly moral and he abstains from killing, stealing, adultery, lying and the use of intoxicants.

Continuing zestfully his ‘insight-meditation’, he weakens two more fetters, (4) sense desire and (5) ill-will. With a clearer vision of Nibbāṇa he attains the second stage of realization and becomes known as Sakadāgāmi, a Once-Returner; for if he fails to attain Arahatship he is reborn on earth only once more.

Finally breaking the weakened fetters of sense desire and ill-will,\(^{353}\) he then attains the third stage of realization, sees Nibbāṇa with a still clearer vision, and is called Anāgāmi, A

\(^{351}\) D.N. Pīțhikavagga Pēli. P. 207, S. 33.(Sa~gēti Sutta).There are ten fetters(dasa sa\~n\~yoja\~nāni) (1) sakkēya-di\~rho, (2) vicikicchē, (3) sēlabbata parēmi\~sa, (4) kēma-rēga, (5) vyēpēdā, (6) ripa\~ra\~na, (7) arīpa rēga, (8) mēna, (9) uddhcca, (10) avijjē.

\(^{352}\) Kh.N. Suttanipētā. Ver.10

\(^{353}\) M.N. Mēlapō\~nāsā Pēli. P.32 (Cēka-kheya Sutta)
Non-Returner, because when sensuality is rooted out, he cannot be reborn in the realm of sense pleasures (kēma loka) which includes the human world, the lower heavenly worlds and all states of woe. He is reborn in the Brahma worlds.\textsuperscript{354}

Through his clear insight he then attains the fourth and the final stage of realization and becomes known as Arahañ (an Arahat), the Consummate One, the Perfect One. With this attainment the remaining five fetters:\textsuperscript{355} (6) lust for form (r/pa loka), (7) and the formless (ar/pa loka), (8) conceit, (9) restlessness and (10) ignorance are broken. With this final catharsis he reaches the state where dawns for him, in all its fullness, the light of Nibbēna, that calm beyond words, and unshakable deliverance of the mind so that the world holds nothing for him anymore.

Being freed he knows: ‘Destroyed is birth; lived is the life of purity (the noble life); done is what was to be done; there is no more of this to come (meaning there is no more continuity of the aggregates, that is no more becoming or rebirth).’\textsuperscript{356}

An Arahat has gone beyond both good and evil.\textsuperscript{357} As he is free from karma-producing volitional formations (i.e. SaÑkhēra, the second proposition, in the theory of Dependent Arising, PaÔicca Samuppēda), he ceases to accumulate any fresh kamma, though he is not exempt from the fruit of his past kamma. Whatever he does, whether by thought, speech or

\textsuperscript{354} M. N. MilapÔēsa PÊli. P. 32
\textsuperscript{355} D. N. PÊthikavagga PÊli. P. 207 (Sa~gÊti Sutta)
\textsuperscript{356} S. N. Khandhavagga PÊli. P. 822
\textsuperscript{357} Kh.N. Dhammapāda. Ver. 39, 412
physical act, creates no fresh *kamma* for him, but is “issueless”. These acts are not conditioned by any passion or latent tendencies. They are mere deeds (*kiriya*) yet they affect others. It is to such perfect saints that the Buddha referred when he said:

‘He who has broken human bonds
And transcended those from heaven,
He who from all bonds is free,
Him I call a *BrÈhmaÓa*.’\(^{358}\)

He whose lust, hate and pride have fallen
As mustard seed from a needle’s point,
Him I call a *BrÈhmaÓa*.’\(^{359}\)

Here, *BrÈhmaÓa* means, according to the Buddha, an *Arahat*, who had already removed all defilements (*Akusalas*). The attaining to the *NibbÈna* or the becoming of *Arahat* is the final goal of Buddhists who believe in the Cycle of Rebirth (*SaÑsÈra*).

These eight factors, already mentioned above, (The Noble Eightfold Path), aim at promoting and perfecting the three essentials of Buddhist training and discipline: namely: (a)
Ethical Conduct (Sīla), (b) Mental Discipline (Samādhi) and (c) Wisdom (Paṭìṭhi).  

Ethical Conduct (Sīla) is built on the vast conception of universal love and compassion for all living beings, on which the Buddha’s teaching, is based. Now, in Ethical Conduct (Sīla), based on love and compassion, are included three factors of the Noble Eightfold Path: namely Right Speech, Right Action and Right Livelihood, (Nos. 3, 4 and 5 in the list).

Next come Mental Discipline (Samādhi), in which included three are other factors of the Eightfold Path: namely, Right Effort, Right Mindfulness and Right Concentration, (Nos. 6, 7, and 8 in the list).

The remaining two factors, namely Right Thought and Right Understanding (Nos. 1 & 2 in the list) go to constitute Wisdom (Paṭìṭhi).

5. 3. Saccē Ò̄īā, Kicca Ò̄īā and Kata Ò̄īā  
With Regard to Magga Saccē.

Saccē  Ò̄īā
Idañ dukkhanirodhaṃśaṭṭhipaṭipadaṃ āriyasaccam tiṣiṣanta Bhikkhave, pubbe anussutesu dhammassu cakkhuñ ādaṃdi, Ēōōā ūdaṃdi, paṭìṭhi ūdaṃdi, vijjñ ādaṃdi, Ēloko ūdaṃdi.  

360 M. N. Miḷapaōśa Pīli. P. 301  
361 S. N. Mahīvagga Pīli. P. 421
"This is the nobletruth of the practice that reaches the cessation of suffering or that leads to the cessation of suffering. Thus, Oh! Bhikkhus, concerning things unheard of before, there arose in me vision, knowledge, wisdom; there arose in me penetrative insight and light."

Knowing that the Noble Eightfold Path is the practice, the Noble Truth of the Path that leads to the Cessation of Suffering, peace of Nibbāna, is called saccā ānāpāna. This saccā ānāpāna arises before, after and at the moment of ariya magga.

The disciples of the Buddha, who had not yet attained the ariya magga, learnt of this magga saccā only from hearing about it. Common worldlings have not yet realized, as personal experience, the ariya magga saccā. The commentaries say:362 ‘Magga saccā is a dhamma to be desired, to be aspired after and to be appreciated’. Learning thus through hearing, the mind should be bent towards it. The preliminary task with respect to magga saccā is accomplished just by bending the mind towards it. Likewise, with regard to Nirodha saccā, otherwise called Nibbāna which common worldlings cannot perceive, the commentaries363 say that it requires only bending the mind towards it as dhamma to be desired, to aspire after, to be appreciated, by which act the preliminary function to be performed for Nirodha saccā is accomplished.

363. Ibid.
It must, therefore, be remembered that *ariya magga saccā* need not be thought of and contemplated on; likewise *Nibbāna* needs neither prior contemplation nor thinking about. As for the Buddha, just as he had previously arrived at the knowledge of the *Nirodha saccā* through intuitive insight, he also gained knowledge of this *magga saccā* through intuition. That is why he said in admission that ‘concerning things unheard of before, there arose in me vision etc.’

At the moment of *ariya magga*, only *Nirodha saccā*, otherwise peace of *Nibbāna*, is perceived by realization. *Magga dhammas* realized in this way actually appear in the person and as such the task of developing them in the person is accomplished. This is known as *Bhāvanā paññāvedha* (knowledge by development). Thus *magga saccā* should be developed in the person and this development is *bhāvanā paññāvedha*.

What is meant here is that when *ariya magga* appears in the person, it amounts to seeing the *ariya magga*; it also means the task of knowing it is accomplished at the same time. As the *ariya magga* has been developed in the person, retrospection will reveal it very clearly. However, it is not possible to develop the *ariya magga* straightaway. One must begin by developing the *pubbabhāga magga* as the first step. For this reason, *vipassanā* also is to be regarded as a correct practice that leads to *nirodha* (cessation).
Kicca ©ÈÓa

TaÑ kho panidaÑ dukkhanirodhagÈmini paÔipadÈ ariya saccaÑ bhÈvetabbanti me, Bhikkhave, pubbe ananussutesu dhhammesu cakkhuÑ udapÈdi, ÒÈÓaÑ udapÈdi, paÒÔÈ udapÈdi, vijjÈ udapÈdi, Èloko udapÈdi.364

"This is the noble truth of the path leads to the cessation of suffering and this has to be developed. Thus, Oh Bhikkhus, concerning things unheard of before, there arose in me vision, knowledge, wisdom; there arose in me penetrative insight and light."

Knowing that magga saccÈ is a dhamma that should be developed within one is called kicca ÒÈÓa; it is the knowledge that knows what should be done with respect to magga saccÈ. What should be done with respect to dukkha saccÈ? It should be fully and rightly comprehended (PariÒÒÈ). What should be done with respect to magga saccÈ? It should be developed (BhÈvanÈ) within one’s own self. This must be definitely remembered.

That magga saccÈ is the dhamma that should be developed was taught for the first time by the Buddha in this Dhammacakka Pavattana Sutta. Thus to develop magga is to practice for the attainment of NibbÈna in accordance with the wishes of the Buddha. However, the practice cannot be started with development of magga saccÈ straightaway. One must start

364. S. N. MahÈvagga PÈli. P.421
with pubbabhÊga magga, otherwise called vipassanÊ magga. In order to develop ariya magga saccÊ then, one must begin with developing vipassanÊ magga.

In order to develop this pubbabhÊga or vipassanÊ magga, dukkha saccÊ must be contemplated on. Dukkha saccÊ means upÊdÊnakkhandha which has been extensively explained. Contemplating on the aggregates that appear at every instant of their arising, there is developed first the knowledge of distinction between the object of awareness and the knowing mind. This is followed by understanding the law of cause and effect (PaÔicca SamuppÊda). As one proceeds, one comes to know the nature of flux, the constant arising and passing away of nÊma and r|pa. Since it arises just to perish the next moment, it is unstable, impermanent, pure suffering; not self, because it arises and vanishes on its own accord. Personal realization of these realities is sammÊdiÔÔhi. It has been explained before that when sammÊdiÔÔhi is developed, sammÊsamkappa and other maggas are also developed. How to develop these maggas has also been described before.

Briefly, it consists first in noting any of the sensations of touch one experiences. In order to simplify the practice, we have recommended starting with contemplation of the phenomenon of rising and falling of the stomach. While in the process of observing the rising and falling of the abdomen, the yogi may happen to start thinking about something else. He should make a note of such thoughts, too, as they arise. He
should also note the painful sensations such as stiffness, feeling hot, feeling painful, itching, etc., as they arise. Changing of bodily movements should also be noted as they occur. Attention should be also given to any extraordinary thing, seen or heard. Thus, while observing every phenomenon, at every instant of noting, knowledge of reality as it is, *sammaṭṭhi* and *vipassanā magga* will be developed. When *vipassanā* becomes fully established, the Eightfold *ariya magga* is evolved. Thus, contemplating on the actual phenomenon of the aggregates (the *dukkha saccā*), amounts to development of the Eightfold Noble Path. To summarize:

1. Only by developing the *pubbabhoga*, otherwise called *vipassanā*, *ariya magga* may be attained.
2. To develop *vipassanā magga*, the phenomena of seeing, hearing (*dukkha saccā*) should be carefully observed.
3. At every instance of noting the phenomenon of seeing, hearing (*dukkha saccā*), the Eightfold Noble Path is developed.

The Buddha’s teaching embodied in this *Dhammacakka Pavattana Sutta* ‘that Eightfold Path is the *dhamma* which has to be developed by contemplating on the phenomena of *nīma* and *riḍha* at the moment of their occurrence’, should be noted with all seriousness. It should be carefully and steadfastly remembered too that knowing the function concerning the *magga saccā* is *kicca ñāṇa;* that this *ñāṇa* should be
acquired from learning by hearing prior to the advent of *ariya magga*; that only then could *vipassanÈ magga* be developed by observing the actual phenomena of *upÈdÈnakkhandha* or *dukkha saccÈ* at the time of their occurrences; that only by developing the *vipassanÈ magga*, the *ariya magga* (otherwise called *bhÈvetabba magga saccÈ*) could be developed and *NibbÈna* realized.

**Kata ÒÈÓa**

*TaÑ kho panidaÑ dukkhanirodhagÈmini paÔipadÈ ariya saccaÑ bhÈvitanti me Bhikkhave, pubbe ananussutesu dhammesu cakkhuÑ udapÈdi, ÒÈÓaÑ udapÈdi, paÒÒÈ udapÈdi, vijjÈ udapÈdi, Êloko udapÈdi.*

"This is the noble truth of the path leads to the cessation of suffering and this has been developed. Thus, Oh Bhikkhus, concerning things unheard of before, there arose in me vision, knowledge, wisdom; there arose in me penetrative insight and light."

This is the admission by the Buddha of how *kata ÒÈÓa* had arisen through retrospection of having accomplished the development of *magga saccÈ* till attainment of *araha magga*. The three *ÒÈÓas*, namely, *SaccÈ, Kicca* and *Kata* with respect to the four truths have now been completely explained in twelve ways, that is fourfold of three *ÒÈÓas*. To summarize these twelve ways:

365. S. N. MahÈvagga PÈli. P.421
1. Knowing the Four Truths before, after and at the moment of magga is SaccÈ ÒÈÓa.

Knowing that this is the truth of suffering (Dukkha saccÈ), this is the truth of the origin of suffering (Samudaya saccÈ), this is the truth of cessation (Nirodha saccÈ), this is the truth of the path leading to the cessation of suffering (Magga saccÈ), is saccÈ ÒÈÓa. This ÒÈÓa appears also in advance of the magga. For the disciples, saccÈ ÒÈÓa in respect of nirodha saccÈ and magga saccÈ is acquired before magga, only sutamaya, hearsay. Nirodha saccÈ is perceived also through realization at the moment of magga. The remaining three maggas are perceived at the moment of magga by accomplishing the tasks of fully and rightly understanding, giving up and developing that is, by accomplishing the three functions (tÊsu kiccato), as the commentaries 366 say.

2. Prior knowledge of what should be known (Dukkha saccÈ), what should be abandoned (Samudaya saccÈ), what should be realized (Nirodha saccÈ) and what should be developed (Magga saccÈ) is Kicca ÒÈÓa.

That dukkha should be fully and rightly comprehended, samudaya should be abandoned, nirodha should be realized and magga should be developed within oneself. Knowing them constitutes kicca ÒÈÓa which knows what should be done in respect of the four truths. This ÒÈÓa arises before vipassanÈ

meditation starts as well as during the time of vipassanā practice prior to the advent of ariya magga.

3. Knowing that the necessary function has been accomplished is Kata ÒÈÓa.

In mundane affairs, there is knowledge of completion when the task to be done has been done. Likewise, when the four functions of rightly comprehending, giving up, realizing and developing have been performed, this fact is known through retrospection. This is known as Kata ÒÈÓa, knowledge of completion of what has to be done.

What we have described are the twelve kinds of ÒÈÓas made up of four kinds of saccē ÒÈÓas, four kinds of kicca ÒÈÓas and four kinds of kata ÒÈÓas. Out of these twelve, it is of utmost importance to know clearly how saccē ÒÈÓa arises and the four functions to be performed. We shall go over them briefly again:

1. **Dukkha saccē** should be rightly and fully comprehended; such comprehension is known as *PariÒÒÈ paÓivedha*.

2. **Samudaya saccē** should be abandoned; such abandonment is known as *PahÈna paÓivedha*.

3. **Nirodha saccē** should be realized; such realization is known as *Sacchikiriya paÓivedha*.

4. **Magga saccē** should be developed in oneself; such development is known as *BhÈvanÈ paÓivedha*.
At the moment of magga, only nirodha saccÈ is perceived through realization. The remaining three truths are perceived through completion of the required tasks by PariÒÖÈ paÔivedha, PahÈna paÔivedha and BhÈvanÈ paÔivedha respectively. Therefore, the commentary367 says: ‘The three truths are known by the completion of the tasks and Nirodha by realization.’

Just as with the ariya magga, at the moment of practicing vipassanÈ too, by observing dukkha saccÈ alone as the object, the task of knowing the remaining three saccÈs is also done. It happens in this manner: the sense object which is being perceived through meditation as embodiment of anicca, dukkha and anatta cannot arouse taÓhÈ which would take delight in it under the delusion of nicca, sukha and atta. This is tadanga pahÈna paÔivedha (the temporary abandonment of taÓhÈ). The avijjÈ (delusion) which would misapprehend the observed object as nicca, sukha and atta, as well as the sa~khÈra, viØÔØÁa, etc. gets no opportunity to arise and ceases consequently. This is realization through temporary cessation (tadamga nirodha).

VipassanÈ magga which perceives everything as anicca, dukkha and anatta is being developed at every instant of awareness. This is BhÈvanÈ paÔivedha. Thus, while practicing vipassanÈ meditation by knowing dukkha saccÈ through contemplation, the remaining three truths are perceived by

completion of the tasks of *Pahêna, Sacchikiriya* and *Bhêvanê paôivedhas*. Thus, it may be said that all four truths are perceived at the same time.