CHAPTER-VI
BLESSINGS ON HIGHER SPIRITUAL PROGRESS

Buddha expounded various ways in His teaching of the Dhamma on mental training for all. It should be practiced for the Buddhist people and all in the world. In this chapter state eight blessings deal with the mental training. They are as follow:

1. The Practice of Austerities – Tapa
2. Pure conduct – Brahmacariya
3. Seeing the Four Noble Truths – Ariyasaccāna dassanaṃ
4. The Attainment of Nirvana – Nibbānsacchikariya,
5. A Mind Invulnerable to Worldly Vicissitudes – Phutṭhassa lokadhammehi cittaṃ yassa nakampati,
6. Sorrowlessness – Asokaṃ
7. Freedom from Subtle Defilements – Virajaṃ

These are the ways which human being should be practiced systematically in their life and vital important blessings or ways to contemplate for the mental training as well. Before practice the mental training, firstly, should know about them basically. Concerning that, this chapter state the blessings or ways that how to use in life step by step.
6.1. The Practice of Austerities – Tapa

This Blessing is the first to deal earnestly with the nature of the defilements in the mind and continues by advocating the austerities particularly sensual restraint and striving in meditation as methods of removing them. If we look at our human being we can conclude that we are made up of two distinct parts: body and mind. If you want to be technical we can use the word ‘Rūpa’ for the part that is the body as opposed to ‘Nāma’ for the mind. Although the body might look bigger and stronger than the mind, in fact, of the two, it is the quality of the mind which has the greatest influence on our lives. The human mind is like a dynamic energy, which is like a sphere which is normally about the size of the tip of your little finger. The mind in its natural state takes the form of a clear sphere of diamond brightness, however, when polluted; the sparkling mind is reduced to dullness and weakness, lowering its potential. This pollution is caused by the impurities that reside in the mind known by the technical term ‘defilements’ (Kilesā).

Defilements in the mind are equivalent to the bacteria and viruses which infect the body, causing illness. We may think that the possible numbers of illnesses of the body are a lot, but in fact they are not nearly as numerous as the illnesses of the mind. In the mind the major infections that destroy the capabilities of the mind are things like craving, hatred, vengefulness, wishing for fame, sleepiness, wanting people to admire us for our beauty, all these are signs that the mind is out of condition. It wasn’t for Buddha arising in the world; we wouldn’t
know how to cope with defilements in the mind. Even though some religions
know that defilements exist in the mind, they know that the mind takes
defilements for granted, but they don’t have any idea how to overcome those
defilements. They know they are lazy but they don’t have any idea what to do
about it. They know they shouldn’t covet their neighbour’s wife, but they cannot
get her off their mind. All they think is, “Why does it have to happen to me?”
What they lack are the techniques of practicing austerity taught by the Lord
Buddha which are the subject of this Blessing.

The word used for ‘practicing austerity’ in the Pāli is ‘Tapa’ which literally
means to make something hot. It can mean to roast, to boil, to grill or to smoke
anything that burns or heats something. If you can burn out the defilements all that
will be left is the unblemished mind. Such a pure mind is wise, not liable to anger
etc. It is like heating up crude or to extract the pure metal that can be used for
something useful. Such austerities should not be confused with the self-
mortification practices of Brahminism tried and rejected by Buddha before his
enlightenment. Although these practices are also sometimes called ‘Tapa’, their
objective is different to weaken the body to the point of feeling no more sense-
desire in contrast to Buddhist ‘Tapa’ which aim to uproot the defilements in the
mind.
Buddha taught a total of forty-four defilements in the Sallekha Sutta\(^1\) together with the gradual virtuous behaviors needed to uproot each of them. The Sallekha are gradual solutions and this is the content of almost every heading of Dhamma in the Buddhist scriptures. Thus, for example: If you know you are a very greedy person, then you can change yourself gradually by practicing generosity. If you practice every day in the end the tendency to crave others’ possessions will gradually disappear. If you are a particularly hot-tempered person, you should make sure you spread loving-kindness on a daily basis, before you go to bed. If you know you covet a new woman every day or if the whole of the female world looks beautiful to us, you should try to keep the Eight Precepts. Going without a meal in the evening will start to weaken the power of your desires little by little. Giving up wearing make-up and jewelry will help to diminish your tendencies also. The power of your sensual desires will gradually be reduced. If you are forgetful then gradually train yourself in mindfulness. In other way, the key to overcoming the weakness of the senses is to cultivate sensual restraint. When we talk of restraining the senses, Buddha taught us to practice as follows:

1. Non-attachment to the perception in whole (Nimitta):\(^2\) “When we receive images via our eyes, sounds through our ears, smells via our noses, tastes

\(^2\) Nimitta: mark, sign; image; target, object; cause, condition. These meanings are used in, and adapted to, many contexts of which only the doctrinal ones are mentioned here. 1. 'Mental (reflex-) image', obtained in meditation. In full clarity, it will appear in the mind by successful practice of certain concentration-exercises and will then appear as vividly as if seen by the eye. The object perceived at the very beginning of concentration is called the preparatory image (*parikamma-nimitta*). The still unsteady and unclear
via our taste buds, sensations via our skin or inner experience via our mind, we must not become attached to the source of those sensations (in a positive or a negative way)

2. Non-attachment to the perception in part (Anubyañjana). You might see an attractive woman and think to yourself, “Overall, this woman is not very attractive but how beautiful her lips are like Cupid” or “Overall, this woman is not very attractive but look at her little twinkling eyes!” Even such an attachment can lead us to make serious mistakes. People recognize that such-and-such a man is completely irresponsible and all his habits are despicable but.

image, which arises when the mind has reached a weak degree of concentration, is called the acquired image (uggaha-nimitta). An entirely clear and immovable image arising at a higher degree of concentration is the counter-image (patibhāga-nimitta). As soon as this image arises, the stage of neighbourhood (or access) concentration (upacāra-samādhi) is reached. For further details, s. kasiṇa, samādhi. 2. 'Sign of (previous) kamma' (kamma-nimitta) and 'sign of (the future) destiny' (gati-nimitta); these arise as mental objects of the last karmic consciousness before death (maranāsanna-kamma; s. karma, III, 3). Usages (1) and (2) are commentarial (s. App.). In sutta usage, the term occurs, e.g. as: 3. 'Outward appearance': of one who has sense-control it is said- that "he does not seize upon the general appearance' of an object (na nimittaggāhī; M. 38, D. 2; expl. Vis I, 54f; see síla). 4. 'Object': the six objects, i.e. visual, etc. (rūpa-nimitta; S. XXII, 3). Also, when in explanation of animitta-cetovimutti, signless deliverance of mind (s. cetovimutti, vimokkha), it is said, 'sabba-nimittānam amanasikārā', it refers to the 6 sense-objects (Com. to M. 43), and has therefore to be rendered "by paying no attention to any object (or object-ideas)." - A pleasant or beautiful object (subha-nimitta, q.v.) is a condition to the arising of the hindrance of sense-desire; a 'repellent object' (patigha-nimitta) for the hindrance of ill-will; contemplation on the impurity of an object (asubha-nimitta; s. asubha) is an antidote to sense-desire. 5. In Pts.M. II, in a repetitive series of terms, nimitta appears together with uppādo (origin of existence), pavattam (continuity of existence), and may then be rendered by 'condition of existence' (s. Path, 194f.).

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1 Anubyanjana (e. g. Vin IV.15; J I.12) (nt.) [anu + vyanjana] accompanying (i.e. secondary) attribute, minor or inferior characteristic, supplementary or additional sign or mark (cf. mahāpurisa–lakkhaṇa) Vin I.65 (abl. anuvyanjanaso “in detail”); M III.126; S IV.168; A IV.279 (abl.); V.73 sq.; Pug 24, 58; Miln 339; VvA 315; DhsA 400.
Buddha taught Hiri Sutta\textsuperscript{1} that training ourselves in conscience will lead eventually to liberation in the same way that if the heartwood of a tree is not rotten, it will protect the bark and branches from rot too. More specifically, if we can manage to train ourselves in conscience (Hiri, Ottappa), restraint of the senses (Indriya sa\textsuperscript{2}vara),\textsuperscript{2} will be the natural consequence. If we are going to look at people, we look at them to find out what good virtues they possess that we might learn from. We don’t go looking for the physical beauty of others or any other external quality. If you keep on training yourself in this way it will make your self-discipline (Sīla) steadfast. You will be able to upgrade your level of Precepts. From not being able to keep the Five Precepts properly you will be able to upgrade to keeping the Five Precepts properly, but not yet the Eight. If you continue to keep trine yourself in restraint of the senses, you will be able to keep the Eight Precepts properly too. They will establish themselves almost automatically. Once our Precepts are properly kept, Right Concentration (Sammā samādhi) will arise of its own accord.

If you find in the present day that your meditation doesn’t seem to be making much progress, then examine the purity of your Precepts. If the purity of your Precepts leaves something to be desired, they pay more attention to the restraint of the sense doors. If you can develop your restraint of the senses

\textsuperscript{1} R.Morris, \textit{Anguttara Nikāya pāli}, Vil. IV., p.99
\textsuperscript{2} Indriya –samvara restraint or subjugation of the senses D II.281; M I.269, 346; S I.54; A III.360; IV.99 V.113 sq., 136, 206; NdI 483; Nett 27, 121 sq; Vism 20 sq.
sufficiently, your Precepts will be pure, meditation will arise and brightness will arise inside to the degree you can start to see the mind and the defilements in the mind, so that you can start to work directly on the purification of the mind by the qualities of seeing things as they really are (Yathabhūtañānadassana). In the same way, as the subtlety of our concentration increases, it will give way to dispassion with sensuality (Nibbitā), release (Virāga) and eventually the seeing and knowing of liberation (Vimuttinānadassana).

6.2. Pure Conduct – Brahmacariya

In the former Blessing in this chapter we studied about austerities as a way of burning up defilements in the mind. However, once you have burned up your defilements that are not the end of the story. It is like farmers in the rainy season who have pulled out and burned-up the weeds in the field. As soon as the weeds are gone and all that is left is the fertile soil, you have to be quick to plough. As soon as the rain falls, you have to be quick to sow your crops. If you are slow to sow your crops you will find that the weeds will grow up again worse than before. You will have wasted your time completely. With the removal of defilements from the mind, it is the same principle. Once you have practiced the austerities, as soon as you find that your mind starts to become detached from sensual indulgence and laziness, you must be quick to upgrade your mind towards the transcendental attainments. If you are slow or too lazy, your old bad habits will come back worse

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than before. Moreover, if our level of attainment were accidentally to reach transcendental attainment, if our way of life were not sufficiently pure, it would not be able to support it.

The Pāḷi word used to refer to this blessing is ‘Brahmacariya’. This word is sometimes translated as ‘Brahma- faring ‘or ‘holy-life’ or sometimes, more mundanely as, ‘celibacy’ or ‘chastity’. In fact this word has a broader a spectrum of meaning. In the sense of practice, it means ‘conducting yourself like a god (Brahma).’ And how does a god conduct himself? A god conducts himself strictly in accordance with the practices of Buddhism to elevate the state of mind until there are no further defilements remaining there. Thus the rationale of this Blessing is for us to elevate our state of mind and behaviour to the level of the Brahma faring for our ultimate liberation.

Quality of mind is dependent on the degree to which the mind is unified, purified or made free of thought. If the mediator can overcome the Five Hindrances, the mind can become unified at the level of the first for absorption (Rupa-jhāna) a mental state which is qualitatively different from anything it has previously known. Cultivation of the mind further will lead to the second, third and fourth form-absorptions. The next stage of progress of the mind is to make a qualitative leap to the formless-absorptions (Arupajhāna). According to Buddhism, all of the states of mind mentioned so far are considered no better than ‘mundane’. However, anyone who cultivates their mind beyond the formless absorptions can
elevate the mind to a condition so pure that it is ‘transcendental’. As for the meaning of ‘form’, ‘formless’, ‘mundane’ and ‘transcendental’ and their relationship to liberation, what follows is an examination of each in more detail.

The quality of our mind can be summarized down to four different levels:

1. The sensual plane of mind (Kamāvacarabūmi): this is the plane to which most people’s minds are still attached to the temptation of sensual pleasures. Such people are still affected by the Five Hindrances.

2. The ‘form’ plane of mind (Arupāvacarabūmi): this is the plane of those whose minds are still attached to absorptions at the form plane (Rupajhāna). With their eyes open or closed they will perceive a bright sphere at the centre of their body the whole of the time as clearly as seen with the eye. If you are really at this plane, the mind will be in this state of brightness the whole of the time and the mind will have no remaining interest in the sensual pleasures of a married life. You will see such things as no more entertaining than child’s play.

3. The formless plane of the mind (Arupāvacarabūmi): this is the plane of the mind where the mind is still attached to the absorptions at the formless level (Arupajhāna). You will be able to perceive the inner body of the formless Brahma level at the centre of your body the whole of the time. If you have such a level of attainment you will have intense brightness inside the whole of time and it is no problem if you want to sit
for meditation uninterrupted for seven days and seven nights without a break. There is hardly any need to sleep any more only 15 or 20 minutes per day is enough. The brightness inside keeps the mind refreshed the whole of the time.

4. The supra mundane plane of the mind (Lokuttarabūmi): this is a plane of mind is beyond the reach of worldly vicissitudes. At its most advanced it includes the level of mind of an Arahant who has come to an end of defilements.

From the time of the birth of Prince Siddhartha to the time when he left the palace to start his ascetic practices, even He was still trapped in the sensual level of mind with his royal family and consorts and a palace for each of the three seasons. Once he practiced to the point where he could attain the first absorptions (Rupajhāna) - e.g. at the age of seven under the black plum tree - he elevated his mind to the level of form. When he studied with Āḷāra and Udaka he could further raise the level of his mind to the level of the formless. At the age of 35 he could attain enlightenment his mind entered upon the level of the transcendental. He attained all of these levels without leaving the human realm, his mind was elevated not his body.

Brahmacariya may also be included the practice of the four sublime states (Brahma-Vihāra), viz: Mettā (loving kindness), Karuṇā (compassion), Muditā (altruistic joy) and Upekkhā (equanimity). The word “Brahmacariya,” while
including all aspects of Dhamma-practice in its scope emphasizes moral purity. Through the study and practice of Dhamma one attains self-control: and an important part of this sex control, which energy empowers the clear meditative mind as well as providing the drive for beneficial social activities.

Sensual desire generally is a cause of many lives and much suffering and so the cause of trouble, Buddha has shown how it can be checked first by precepts (Sīla) and then through meditation. For the lay followers, sex is limited to that allowed in the third of five precepts, while for Bhikkhus complete sexual abstinence is necessary. Bhikkhus¹ are bound to practice it strictly and even lay followers may undertake the precept of sexual abstinence if they wish. Worldly life, though not much help for this practice, does not make it impossible. Buddhist observe this vow on the Uposatha ² days, and some who are endowed with strong self-control and a firm determination to advance in meditation practice it all the time while engaged in the general found of worldly duties.

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¹ Bhikku: A fully ordained disciple of the Buddha is called a Bhikkhu. "Mendicant monk" may be suggested as the closest equivalent for "Bhikkhu", literally it means "he who begs" but Bhikkhus do not beg. They silently stand at the door for alms. They live on what is spontaneously given by the supporters. He is not a priest as he is no mediator between God and man. He has no vows for life, but he is bound by his rules which he takes of his own accord. He leads a life of voluntary poverty and celibacy. If he is unable to live the Holy Life, he can discard the robe at any time.

² Uposatha: lit. 'fasting', i.e. 'fasting day', is the full-moon day, the new-moon day, and the two days of the first and last moonquarters. On full-moon and new-moon days, the Disciplinary Code, the Pātimokkha, is read before the assembled community of monks (bhikkhu), while on the mentioned 4 moon-days many of the faithful lay devotees go to visit the monasteries, and there take upon themselves the observance of the 8 rules (attha-sīla; sikkhāpada).
6.3. Seeing the Four Noble Truths – Ariyasaccāna dassanaṃ

Of all the blessings we have studied, those which have emphasized earnest practice the most are blessings Thirty-One and Thirty-Two. Those who practice must use austere techniques to burn up the defilements in the mind, overcoming laziness and their habitual bad habits concerning use of clothing, food and shelter. In the blessing concerning the ‘Brahma-faring’ we sowed the seeds of goodness in the pure mind. The process of sowing virtue is like smelting a metal to purity. We have already said that overcoming impurities in the mind can only take place if we have transcendental happiness to replace our mundane happiness. As we change the staple diet of the mind from mundane happiness to transcendental happiness, eventually when this becomes habitual, it will dictate our rebirth in the corresponding transcendental realm or lead to no further rebirth. As you practice more and more according to the prescribed stages, the clarity and brightness of the mind will increase. As the brightness of your mind increases, the mind will have the ability to appreciate the reality of life and the world.

If you are able to appreciate such a reality, in that way you can come to an end of all suffering and attain real happiness. Buddhism refers to ‘seeing reality in the way that can bring you to an end of suffering’ as ‘seeing the Noble Truths’ which is the subject of this blessing. The word ‘noble’ is used to describe the truths examined in this Blessing. The reason for them being noble is threefold, they are: Noble in themselves: Seeing these truths, you discover the key to the
nature of reality. Simply knowing the truth about certain key issues, you will be able to appreciate the truth of everything in contrast to the knowledge of mundane matters which does nothing to transform us for the better; Discovered by someone who was noble: The Noble Truths can be discovered only by those who are really noble not by birth but by the utter purity of their minds; Will make the attainer noble: Whosoever attains the noble truths will gain penetrating knowledge of all things and that in itself will make that person noble.

The Four Noble Truths are Truths which have existed as long as the Earth or longer. However, even though they existed, no-one ever noticed them. Their discovery had to wait for many a eons, an a eon being defined as the time it takes to wear a 16 km x 16 km x 16 km solid stone mountain down to the ground by rubbing it once every hundred years with a light cloth.\(^1\) Not just a single epoch, but a period of the order of \(10^{140}\) an eons. This is how long it takes for someone to train themselves sufficiently well in the thirty-eight blessings to discover the Noble Truths anew. If such a person has not arisen in the world, the world will remain in ignorance concerning those truths.

However, once such a person has seen the Noble Truths, even though they might be able to teach those Noble Truths for the benefit of others, it doesn’t mean that others will necessarily be able to see the Noble Truths in the same way. The Noble Truths are difficult to see or appreciate because our relationship to them

(especially suffering) is like a fish’s relationship to water. A fish is so used to the water it lives in, that it fails to notice the presence of that water. In the same way, our human condition is so intimately in contact with the Noble Truths those without penetrative insight we fail to see the patterns or the reasons behind them. Buddha’s first teaching, the Dhammacakkapavattana Sutta\(^1\) which is the main source of our knowledge about the Noble Truths is one of the most important teachings for Buddhists to know.

Its importance lies in the fact that it acts like a blueprint for all the subsequent teachings on Buddhism given during Buddha’s lifetime. Even if Buddha were to teach the Dhammacakkapavattana Sutta and never to teach another word of Dhamma for the rest of his life, His duty in proclaiming the Dhamma to the world would have been fulfilled. Just as each country of the world has a Constitution as the blueprint for the rest of the laws of the country to expand upon, similarly, the other teachings of Buddha, the teachings of the Arahants and the teachings of distinguished Buddhist teachers down to the present time are simply enlargements upon the Noble Truths of the Dhammacakkapavattana Sutta. The Noble Truths are fourfold and consist of:

1. Suffering  
2. Cause of Suffering  
3. Cessation of Suffering and

4. The Path to the Cessation of Suffering.¹

If you were to compare these with our system of curing illness, you can compare:

1. Suffering to the condition of being ill,
2. The Origin of Suffering to the pathogen, bacteria or virus,
3. The Cessation of Suffering to the condition of being healed from the illness,
4. The Path to the medicine that can cure one of the said diseases.

To take the metaphor further, it can be said that everyone in the world is ill with the disease of suffering but it is as if no-one really knows what the nature or the cause of the illness, let alone the cure. The purpose of this blessing is to allow us to know the real nature of Suffering and how we can extricate ourselves from it.

Buddha taught that we suffer because we still have defilements in the mind. The defilements in the mind create craving (Taṃhā) which expresses itself in different ways. Buddha taught the existence of three sorts of craving: craving for sense-pleasure (Kamatanhā), craving for the form realms (Bhavatanhā) and craving for the formless realms (Vibhavatanhā).² The wise recognize these three forms of craving as the Noble Truth of the Origin of Suffering because they are the prime-mover for all subsequent forms of suffering. Craving for sense pleasure is the origin of all the suffering connected with rebirth in the Sphere of Sensual Pleasure.

Craving for the Brahma world or the Formless Brahma World are the origins of all the suffering connected with rebirth in the Spheres of the Form-Brahmas and the Formless- Brahmas respectively. It is for this reason that craving is explained as being the sole cause of all forms of suffering cannot be blamed on any other thing. If craving can be avoided, the suffering of birth, old age and death will be escaped. Craving has been responsible for keeping beings in the endless cycle of birth and rebirth in the cycle of existence without offering any possible refuge. It is for this reason that craving has been called ‘Samudaya’ the Noble Truth of the Origin of Suffering.

Seeing the Noble Truths in each one of the inner bodies has three stages or ‘cycles of examination’. As there are four Noble Truths, multiplied together, seeing the Noble Truths Buddha or the Arahants are able to eradicate all the defilements from their minds is achieved by the same sequential method described below. These twelve stages of the Cycle of Examination are the product of multiplying the Four Noble Truths by the Three Cycles of Examination. The cyclical pathway of attainment is rather like the way a nut gradually makes progress along the screw-thread of a bolt by rotating (not like an electric fan which rotates without getting anywhere). For progress with enlightenment, progressing in the cycle eradicates the defilements as it rotates. It was because Buddha and all the Arahants had completed all three cycles with their twelve components in their entirety, that they can attain full enlightenment with no further rebirth. Once you
have seen the Noble Truths clearly, over and over again, it will gradually reduce the number of defilements in the mind. When the defilements become permanently less, you will be able to attain Buddhist sainthood at the level of stream-entry (Sotāpanna), once returner (Sakadāgāmi), non-returner (Anāgāmi) or (Arahant.)

In conclusion, you need to practice sequentially if you are going to be successful in your practice and the sequence of progress of the mind towards ‘seeing’ the Noble Truths. Importantly, it should be noticed that the noble truths cannot be seen by those who have not yet attained the Dhammakāya. However, those who have attained the Dhammakāya from the level of Dhammakāya Gotrabhu upwards are able to do the final work of eradicating the Ten Fetters from the mind by seeing the Noble Truths and can eventually become fully-enlightened.

6. 4. The Attainment of Nibbāna – Nibbāna sacchikariya

Nibbāna is the ultimate state of existence and the highest state of mind a person can attain. It is something which makes Buddhism unique amongst the world religions. Not only to attain Nibbāna, but even to understand the concept of Nibbāna is a challenge. Before embarking on academic study of things like ‘Nibbāna’, a few words of caution are necessary concerning the best approach to the studies of higher teachings. The word ‘Nibbāna’ (in the Pāli language ‘Nibbāna’) has a variety of meanings. Nibbāna¹ can be translated as

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¹ Nibbāna, (Sanskrit nirvāṇa): lit. 'Extinction' (nir + va, to cease blowing, to become extinguished); according to the commentaries, 'freedom from desire' (nir+vana). Nibbāna constitutes the highest and ultimate goal of all Buddhist aspirations, i.e. absolute extinction of that life-affirming will manifested as
‘extinguishing’ or it can mean ‘escape’. Where Nibbāna means ‘extinguishing’ it means the extinguishing of defilements or of suffering. Nibbāna means ‘escape’ it means to escape from the three prisons of the Triple World. Looking at the translation of the word ‘Nibbāna’, it can have two shades of meaning:

1. Nibbāna as a state of mind of a person with no further defilements.

2. Nibbāna as a place where those who have freed their mind of all defilements can go to partake of eternal bliss. And we can see four kinds of definition concerning Nibbāna.

   1. Nibbāna as a state of mind (Sa-upadisesanibbāna): Sa-upadisesa Nibbāna is our experience of Nibbāna as a mental state that is our living experience of Nibbāna, that is, we don’t have to die first and be reborn to attain it. We touch upon Nibbāna in our experience when we have purified our mind from all defilements but our five aggregates (Khandha) have not yet broken up. Dhammakāya will be manifest inside ourselves imparting the same happiness to us as if we were really inside Nirvana as a realm of existence but we are still ‘alive’ in our human body.

   2. Nibbāna as a realm of ‘existence’ (Anupādisesanibbāna): Anupadisesa Nibbāna is the Nirvana that exists as a realm outside our body and mind. Sometimes it is called ‘posthumous’ Nibbāna because you can only go there after

Greed, hate and delusion, and convulsively clinging to existence; and there with also the ultimate and absolute deliverance from all future rebirth, old age, disease and death, from all suffering and misery.
the breaking up of your five aggregates for the last time. The Dhammakāya which one has attained by becoming unified with Sa-upādisesa Nibbāna will be drawn through the centre of the body and enter upon Anupadisesa Nibbāna, the quest of all Noble Ones.

3. Nibbāna as the location of Nibbāna (āyatananibbāna): Ayatana Nibbāna is the location of Nibbāna. Ayatana Nibbāna actually exists but it is not made up of normal elements like earth, water, wind and fire in the same way as things we can see with the naked eye. It is neither in this world or another world. It is not the sun, the moon or the stars because all of those things are still within the Three Spheres (Bhāva) and are hence mundane (Lokiya). Nibbāna is outside the Three Spheres and is transcendental (Lokuttarā). In Nibbāna there is no movement, no coming or going. Those who have attained Ayatana Nibbāna are able to see past Buddha’s sitting deep in meditation (Nirodha samāpatti) there, more numerous than all the grains of sand in the four (cosmic) oceans. In this respect, the scriptures explain:

O! Monks! There is the existence a sphere in which earth, water, fire, air, sphere of infinity of space, sphere of infinity of consciousness, sphere of nothingness, sphere of neither perception nor non-perception, this world, the next world, the moon, the sun have no part. O! Monks! I do not say that that sphere has coming, going, existence, arising, falling away, in a place that has no abode, without feeling. This is the end of suffering.¹

¹ John .D. Ireland, Udāna, p.80
4. Nibbāna as the final destination (Parinibbāna): A last term which it is necessary to know to make sense of Buddhist texts is the word ‘Parinibbāna’ which is usually used as a verb to indicate the action of entry into Anupadisesa Nibbāna for the final time by an Arahant or by Buddha. Sometimes it is used as a noun to indicate the occasion of the final entry of an Arahant of Buddha into Anupādisesa Nibbāna at death. Nibbāna is asserted to be outside the influence of the Three Characteristics (Tri-Lakkhaṇa) specifically it is permanent rather than impermanent: it cannot be taken away or changed and Buddha taught that anything that is permanent is no longer subject to suffering or ‘not self’ whatever thing is (of the nature of) impermanence is also (of the nature of) suffering; whatever thing is (of the nature of) suffering is also (of the nature of) not-self. Furthermore, Buddha specifically said that Nibbāna is of the nature of happiness (Sukha) Nibbāna is the highest happiness. Thus Nibbāna is specifically said to be of the nature of happiness and permanence. However, it is only by implication that Nibbāna is said to be of the nature of ‘self’ or not of the nature of ‘not-self’.

The major debate concerning the characteristics of Nibbāna concerns whether it is of the nature of ‘self’ (Atta) or ‘non-self’ (Anatta) is an issue which they have been unable to agree upon since ancient times shortly after the time of the Lord Buddha’s Parinibbāna. This issue has been with us throughout the history of the development of Buddhism. Even in the present day, there are academic

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1 Niddesapali, p.56.
3 F. Max Muller, Dhammapada, p.57.
scholars of the West and the East who are still debating this issue. In fact, there are several separate issues concerning this issue which they are debating: The existence of the teaching of the existence of true self (Atta) in Buddhist teachings: There are those who believe that there exists such a thing as ‘true self’ and those who believe that a ‘true self’ doesn’t exist. Proponents of ‘true self’ in Buddhism appear to be greater in numbers than opponents. Amongst their numbers are established western scholars such as Mrs. Rhys Davids\(^1\), and Miss I.B. Horner\(^2\).

Both of these were scholars of incomparable dedication and expertise in the study of Buddhist scriptures. Both had an important role to play in the compilation of the Pāḷi Text Society (PTS) edition of the Pāḷi Tipitaka, which is recorded in Romanized script, the edition of the Pāḷi Tipiṭaka accepted by scholars throughout the world as the most authoritative. Among other scholars subscribing to the same view are Christmas Humphreys\(^3\) and Edward Conze\(^4\). Such scholars agree upon two major arguments. The word ‘Atta’ can also mean ‘true self’ in an ultimate sense, of the sort that Buddha advocated us to adopt as our ‘island’ or ‘refuge’.

May you all take yourself as your island? May you take yourself as a refuge? Take no other thing as your refuge. May Dhamma be your island? May

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1 Steven Collins, *Imagenry and thought in Theravada Buddhism*, p.7.
2 Peter Harvey, *The Selfless Mind*, p.17.
Dhamma be your refuge? Take no other thing as your refuge.\(^1\) In this case ‘Atta’ obviously has a different meaning from the word ‘Atta’ as used in the case of ‘imagined self’ or the word ‘Atta’ as used by the Hindus. Thus in the study of the Tari-piṭaka, it is essential to distinguish the definition of the vocabulary we meet independently for each occurrence. For the word ‘Anatta’ we need to be no less careful. There are those who believe that the word ‘Anattā’ means ‘no-self’ (i.e. self - lessens) and others who believe that it means ‘not-self’ (i.e. that which is not a self). It is the same as Looking at the word ‘Manusso’ which means ‘person’. The word ‘Amanusso’ also exists. Should it mean ‘no-person’ (i.e. person - lessens) or ‘not-person’.

This gives a different angle when we look at the usage of the word ‘self’, for example, when Buddha taught that the Five Aggregates (Khaṇḍha) are not the ‘self’, the implication is that the real ‘self’ is elsewhere, outside of the Five Aggregates. Thus Buddha taught us that real ‘self’ is our refuge, and that you can attain true ‘self’ by the practice of the Four Foundations of Mindfulness (Satipaṭṭhāna): seeing the body in the body, feeling in the feeling, mind in the mind and Dhamma in the Dhamma. This issue attracts a great deal of controversy. In the words, ‘Sabbe dhammā anattā’ (all phenomena are ‘Anattā’), what is the scope of the word ‘Dhamma’ (phenomena)? Some commentaries include Nibbāna

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amongst the ‘phenomena’. In the latter the scope of ‘phenomena’ extends to nothing more than the Five Aggregates but does not include Nibbāna.

In order to attain the Dhammakāya at the initial level (Dhammakāya-gotrabhū), you need to practice the Precepts perfectly, even if your meditation and your wisdom are not so well developed. If you develop your meditation further you will soon be able to see the Noble Truths and if all Precepts, meditation and wisdom are perfect then you have the chance to attain Nibbāna. As your wisdom improves you will be able to attain the Dhammakāya of an Arahat. When an Arahant passes away, his physical body will be buried or cremated. His Dhammakāya will enter upon Anupādisesa Nibbāna. There will be no further rebirth for them.

In conclusion, if you want to attain Nibbāna, you have to attain Nibbāna that is inside yourself. Buddhism is not an exclusive religion. Anyone who has cultivated as many good deeds as Buddha or the Arahants can, like them, enter upon Nibbāna. Anyone who practices the Noble Eightfold Path properly will eventually attain it for themselves. Thus, once we know Nibbāna exists, and know the method, we should make the requisite effort to attain it, in accordance with the guidelines laid out in this blessing, by practicing good deeds incorporating the Noble Eightfold Path, keeping of the Precepts, practicing meditation and accruing wisdom.
6.5. A mind Invulnerable to Worldly Vicissitudes – Phuṭṭhassa lokadhammehi cittam yassa na kampati

The subject matter of this blessing concerns invulnerability to the temptations of the world. Some might ask whether there is any point in studying this blessing for people who have not yet become Arahants but in fact, by studying the invulnerability to the temptations of the world as one of the possible results of persevering with meditation practice, it is hoped to be inspiration to readers to practice further until they can attain such invulnerability for themselves. The objective is not to ‘be invulnerable’ without having attained Dhammakāya, the Four Noble Truths and Nibbāna, because without these things, your invulnerability is not yet watertight.

The title of this blessing in Pāli ‘Phutthassalokadhammehi cittam yassa na kampati’ is ‘Invulnerability (lit. untouched) to the vicissitudes of the world’. To define each of the constituent terms in turn: The Mind: When talking about the invulnerability of the mind, by ‘mind’ we mean our good quality of mind; Invulnerable: Invulnerable means not being dulled by aversive consequences such as loss of fame, loss of possessions or loss of loved ones. It also means not being elated by desirable consequences. If your mind is affected in either of the two ways mentioned, then it is still vulnerable.

Buddha warned of the dangers of acquiring the desirable vicissitudes when one doesn’t know how to prevent oneself from becoming attached to them. He
compared acquired wealth in such a case as being like fish bait\(^1\), a hunter’s dart\(^2\), a thorn bush entrapping long-haired sheep\(^3\) and turns those previously of good conscience into those who would rather tell a lie than lose what they have acquired\(^4\). It is for this reason that if we are not yet invulnerable to such vicissitudes, we have to train ourselves in contentment. There are a total of eight types of vicissitudes in the world. These eight are divided into two groups, the first group of desirable (Iṭṭhāramana) vicissitudes which can make the mind elated:

1. Wealth (Labha): this is anything which we gain or which comes to us as profit, such as possessions, a spouse, land, houses or jewelry;
2. Honour (Yasa): This is receiving promotion to a better position or status or being accorded more powers;
3. Praise (Pasaṁsa): This is receiving compliments or flattery or a tribute;
4. Happiness (Sukha): This is receiving comfort or convenience of body or mind.

The second group of vicissitudes is the opposite to all of the above because they are all undesirable (Anitthāramana):

1. Loss of Wealth (Alabha): You lose what you used to own, whether it is your wealth, your house, your land, your spouse, your children or your jewelry;

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\(^3\) Ibid, *Dighalomi Sutta*, p.228.
2. Loss of Honour (Ayasa): This means demotion or being fired or having your powers withdrawn;

3. Malicious Gossip (Ninda): This means being criticized for your faults, or someone talking about your faults to your face or behind your back;

4. Suffering (Dukkha): This is hurt or torture of the body or mind.¹

For all of these desirable things, before we have them, we spend years worrying about how to gain them. Once we have got them, we are possessive and scared that we will lose them. If we lose them, we spend years lamenting their loss. When ordinary people encounter the vicissitudes of the world, they cannot but help be elated or disappointed. For the enlightened ones however, encountering the same vicissitudes, they cause no disturbance to the mind. When the Arahants are praised or insulted, their suffering is different to that of a mundane person because the suffering of illness affects only their body. They have their ‘bunker’ inside the depths of mind which they can use to shelter from suffering the whole of the time. The happiness of the world is no temptation to the Arahant who already knows the superior happiness of Nibbāna.

Everything in the world has its own characteristics. Some characteristics are unique, some are shared with others. People have their own characteristics too. They are able to speak and move about and can be knowledgeable about things. However, for all their differences, there are three characteristics that are shared by

all things in the world. It was these that the Lord Buddha called the Three Universal Characteristics.¹ They are:

1. Impermanence (Aniccatā): The first Universal Characteristic is impermanence.

2. Suffering (Dukkhatā): The second Universal Characteristic is suffering. Normally we understand suffering as pain, but the word ‘Dukkhatā’ in the Pāli has the wider meaning that it is the quality of things that they ‘have decay as their nature’ with all the shades of meaning.


Whether Buddha arises or not these three Characteristics are the nature of things in the world. However, if it wasn’t for the teaching of Buddha, we might never realize. They forget that Buddha taught that if you do well you will receive good fruits from your actions. If you do evil deeds, you will receive evil results from your action and that Dhammakāya and Nibbāna are the ultimate result attainable through good deeds. The reason why such people are confused is that they do not realize that certain things exist that are not subject to the Three Characteristics that are permanent, happy and true self, the characteristics of Nibbāna. In general, the more uncontrollably people laugh when they are elated,

the louder they will cry when they are disappointed. If people only smile slightly when they are pleased about something, when they are disappointed the trauma will be only minor. We must continually remind ourselves not to allow ourselves to be too elated or disappointed when we encounter the vicissitudes of the world, and before long, the resulting stability of mind will soon lead us to attain the Dhammakāya \(^1\) for ourselves, attain the Four Noble Truths and attain Nibbāna.

### 6.6. Sorrowlessness – Asokaṁ

This blessing deals with making oneself invulnerable to the second category of suffering which is avoidable, those that resemble sorrow. As we shall see, sorrowlessness is a fruit of attaining arahantship but even though we may not have reached arahantship ourselves, it doesn’t stop us from drawing some conclusions, for how to reduce potential sorrow in our life even if we cannot completely eradicate it. The word ‘sorrow’ or ‘Soka’ is a term which refers to the suffering state of a mind that is torn by dryness. A mind of sorrow is a mind that feels dry and cracked like the earth in a land suffering from drought. It is like a leaf that has become so dry that it has lost its life and freshness. Sorrow arises when someone encounters an undesirable situation which makes us feel burned out and helpless.

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The antonym for sorrow, the word ‘sorrow less’ (or in the Pāli ‘Asoka’) refers to the mind that is not vulnerable to sorrow and is the title for this blessing. With relation to possessive love, Buddha taught: “If you love a hundred (of them) you will have a hundred measures of suffering; If you love ninety you will have ninety measures of suffering; If you love eighty you will have eighty measures of suffering; If you love seventy you will have seventy measures of suffering; If you love sixty you will have sixty measures of suffering; If you love fifty you will have fifty measures of suffering; If you love forty you will have forty measures of suffering; If you love thirty you will have thirty measures of suffering; If you love twenty you will have twenty measures of suffering; If you love ten you will have ten measures of suffering; If you love five you will have five measures of suffering; If you love 4 - 3 - 2 -1 of them, you will have 4 - 3 - 2 -1 measure(s) of suffering. If you love nothing and no one when you will not have suffering about anything.\

Such a person will be without suffering and without regrets as to their life. In fact the existence of suffering, despair and sorrow in the world is only brought about because of the love we have for physical things. When there is no further physical thing that we love there will be no further suffering, despair and sorrow. Whosoever can put aside their love for such physical things will attain happiness in this world? Those who wish to evade sorrow in this world would be better to avoid falling in love with the physical things of the world.” The minds of those

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who have already attained Nibbāna (i.e. those who have already attained the Dhammakāya Arahant) will be insulated from sorrow. For those who have attained the Dhammakāya Gotrabhu, for as long as they can maintain their mindfulness, they will not experience sorrow. However, even with such a high attainment, such people cannot keep their mind in Nibbāna twenty-four hours-a-day. There will be times when their mindfulness is disturbed and they will be left vulnerable to sorrow. It is only the Arahant who is sheltered from sorrow for the whole of the time. For the Anāgāmi, Sakadāgāmi and Sotāpanna, the protection is not continuous. Sorrowlessness lasts for only as long as they can maintain full mindfulness.

Strictly speaking, on the subject of ‘sorrowlessness’, in this Blessing, there is not much left to say. It is a result that arises as the result of coming to an end of defilements. However, for those who are not yet Arahants, there is still much to be learned from sorrowlessness because if we know enough we can reduce our vulnerability to sorrow for the things we already love and we can avoid exposing ourselves to sorrow for the things we do not yet love thereby If you don’t yet have transcendental attainment at your disposal, not to fear, there are still behavioural and attitudinal changes you which you can use to reduce your liability to sorrow. Concerning the reduction sorrow Buddha said to Visākhā that “When there is a
death every day in Sāvatthi, it is better that you save your tears because you will have someone to cry for every day.”\(^1\)

With the help of Buddha’s reminder, Visākhā realized that the more love you have for all your children, the more tears you will have to shed when they die. In the same way, Buddha said that with regard to reduction sorrow in the Anamatagga Sutta\(^2\) to Paṭācāra. On hearing the discourse Paṭācāra realized the uncertainty and futility of existence ad attained stream-entry. That is why, if you want to take the choice to reduce your sorrow, if you still love things, you should try to reduce such attachments before you experience the resulting sorrow.

6.7. Freedom from Subtle Defilements – Virājaṃ

Defilements, like litter, have gross and subtle forms. Gross litter can be picked up and put in a trash can fine litter is more difficult to detect. In the same way, the defilements of the mind have subtle forms which can be compared to fine dust so small that it cannot even be seen with normal eyesight. Such defilements are equivalent to the dust that clings to a mirror, making it dull you only notice such dust when you can clean away such dust so that you can see clearly in the mirror again. It is the absence of these subtle defilements which is the subject matter of this blessing. Of course, such a state is the result of the practice of those who have already come to an end of defilements but for the benefit of the general

reader, It take the opportunity in this Blessing to examine the nature of the subtle defilements and give some possible advice for uprooting them.

Defilements are like pollutants or impurities found in the mind which stop the mind from working in its normal efficient way. They are equivalent to bacteria or viruses in the body external carriers of disease which cause the body suffer from various illnesses. The Pāḷi word used to refer to this blessing is ‘virājam’ which literally means ‘stainless’, ‘faultless’ or ‘freedom from defilements and passion’. In the commentaries it is used specifically to mean freedom from the subtlest of defilements. Attaining freedom even from such subtle defilements is beneficial because for as long as such subtle defilements are still present, the mind will lose its luster the subtle defilements will penetrate, encapsulate and infiltrate the mind making the mind lose its radiance. The mind which is free of subtle defilements is indeed free of all defilements, whether they are gross, medium or subtle. All have been completely uprooted and no longer hold sway over the functioning of the mind. So definitively the defilements have been eradicated from the mind that they can never grow back. Thus the mind is pure and chaste and radiant as is the case for the mind of an arahant.¹

Most of the ways of overcoming the subtle defilements have been dealt with in the preceding Blessings: Greed can be overcome by practicing

¹ Arahant (adj.--n.) [Vedic arhart, ppr. of arhati (see arahati), meaning deserving, worthy]. Before Buddhism used as honorific title of high officials like the English ‘His Worship’; at the rise of Buddhism applied popularly to all ascetics (Dial. III.3--6). Adopted by the Buddhists as t. t. for one who has attained the Summum Bonum of religious aspiration (Nibbāna).
contentment and by getting life properly in perspective through meditation; Stinginess can be overcome by practicing generosity Sensuality needs to be transcended by: contentment with one’s own spouse, giving up frivolous behaviour, using funerals to your benefit, associating with good friends, loving yourself unselfishly, spreading loving kindness limitlessly, staying single, keeping the Eight Precepts and staying celibate and persistence.

Anger has different ways of overcoming it depending on which situation you meet it in: if you are so angry that you have lost control of your temper, it is better to withdraw amicably and come back later, while recomposing your mindfulness if you are still in control of your temper, you should say or do nothing harmful while thinking clearly through the full range of options and outcomes available to you for overcoming the problem causing your anger in the meantime, if you are of a personality liable to anger, you should try to cultivate loving kindness, train yourself in patience and try to avoid associating with angry people; False View needs to be overcome by cultivating wisdom, meditating more, overcoming doubts while giving Buddhist teachings the benefit of the doubt. Conceit needs to be overcome by being humble, being wary of comparing yourself with others, checking yourself for false views, associating with good friends and avoiding flatterers, being thorough in all that you do, not finding fault with others, cultivating respect and training yourself in gratitude since childhood.
6.8. The Blissful Mind – Khemaṃ

Bliss, the subject of this final blessing is the sense of relief and liberation in the mind which arises when one has, through the acquisition of wisdom, surrounded the influence of all dangers and fetters previously mentioned. The quality of mind described by the Pāḷi word ‘Khemaṃ’ from which this Blessing takes its name is translated as ‘blissful’. The meaning of this word goes deeper than simply happiness, however, with two characteristics which explain the arising of such bliss:

1. Invulnerability to danger: for those who have attained complete enlightenment, all four forms of shackles mentioned above have been cracked open. The mind is thus free with no further limitation, encroachment or awkwardness. No further danger can interfere with the mind through the virtue of having one’s mind permanently immersed in the eternal bliss of Nirvana;

2. Endowment with knowledge: a second way of understanding the bliss of the mind found in this blessing is that the mind has gained knowledge so far-reaching that no further form of delusion can obscure one’s wisdom. This special wisdom coming to one as a result of enlightenment can be summarized in several different ways. Buddha says that the threefold Supra knowledge is insightful wisdom acquired
during the final stages of enlightenment and includes the following three sorts of knowledge:

4. The ability to recollect one’s own previous existences
   (Pubbenivāsanussatīnāna)\(^1\)

5. The ability to recollect the previous existences of others
   (Cutupātañāna),

6. The knowledge of an utter end to all defilements
   (Āsavkkhayānāna).\(^2\)

And the six fold mental powers (Abhiñā)\(^3\) are another way of describing the byproducts of the wisdom of the enlightened. For the six fold mental powers, the first five are worldly (Lokiya) accomplishments, the sixth alone being transcendental (Lokuttarā) this last being something that can only be achieved by one’s own efforts and which is impossible to replicate or know from listening to others’ experiences. Reaching this level in one’s practice, one will know for oneself. These are mental abilities concerned with the teaching of Dhamma to others. They are attained by those who have reached an end of defilements:

1. Analytic insight into consequences (Atthapatisambhidā): the masterful wisdom allowing one to enlarge upon any subject of the Dhamma;

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\(^1\) Pubbe–nivāsanussati: remembrance of one's former state of existence.


2. Analytic insight into causes (Dhammapatisambhidā): the masterful wisdom allowing one to summarize any subject of the Dhamma without losing the core meaning;

3. Analytic insight into language (Niruttipatisambhidā): masterful insight into language allowing one to know the meaning of all forms of human and animal communication;

4. Analytic insight into wit (Patibhanapatisambhidā): the gift of quick-wittedness in expounding the Dhamma allowing one to ‘think on one’s feet’ and answer questions ‘on the spot’;¹

All these sets of supernormal knowledge are fruits which may accrue to a greater or lesser extent to those earnest in their Dhamma practice. It is for this reason that all of us should try to put all thirty-eight blessings into practice if we practice truly, before long we will avail ourselves of true knowledge of the core of Buddhism and have knowledge of the supernormal in the footsteps of Buddha And all the Arahants. If we practice more and more, we will start to understand for ourselves the answers to the eternal questions of life. We will begin to know for our self our purpose in life and as we see how Buddha practiced virtues we will realize too that to practice in his footsteps is our real task in life. As humans we were not born to indulge in materialism, or even to find a place for ourselves in heaven. Like Buddha, our aim in life should stop nowhere short of Nibbāna.

CHAPTER-VII

CONCLUSION

Taking out various sources from the five Nikāya which deal with the blessings, it had been expressed in the six chapters, how important it is. In the all chapters of the studies is given counsel which can make anyone an ideal citizen. Human beings are heavily burdened, by fettering with the fears and superstitions, dogmas and rituals. Egoistic tendencies worked by the forces of greed, hatred and delusion bring about this bondage. Bound by these, human beings suffer repeated difficulties, hardships and miseries. The result is belief in prayers and priests, rites and rituals, sacrifices and sacraments, speculations and the supernatural, all prompting slavish dependence on extraneous, imaginary or real.

Thus the mind of man is entombed by the prison walls of his own making. Buddha was moved by great compassion at the sight of the pitiable condition of humanity drowning in its own blind beliefs. He sounded the clarion call of freedom and showed the right way of breaking through the self-made crust of superstitions and courage. His Mahā Maṅgala Sutta is a masterly antidote to all blind beliefs and superstitions. There are instructions which excellently prepare people for a fruitful journey through life. Further counsel progressively matures the individual till he successfully passes from the worldly state to the sphere of higher virtues and certain spiritual experiences. These in due course leads to perfect liberation. Thus the phases of preparation, worldly life, religious life and
spiritual consummation follow one another in logical sequence. In this way all the due obligations are adequately discharged.

The ultimate fruits are flawless happiness and perfect security. It is undoubtedly true that this study is an excellent moral foundation for all people. But that is just a beginning on the cultural, moral and spiritual. This also is a cultural, moral and spiritual compass for guiding the ship of life through the stormy ocean of existence to the safe final haven of the “Further Shore”. At every step in life, at every stage, and under all circumstances, this has practical advice to offer, advice which if followed may be expected to lead to the effective solution of many complicated problems.

This provides unfailing guidance not only to a child at school or to youngsters in their teens but also to grown-ups, no matter what age and what status or work, race or nation, creed or education. Homes, schools, universities, law courts, hospitals, factories, monasteries, government and business offices, laboratories and all the other places of human activity can derive substantial benefit from the teachings of these studies. A poor and humble person may gain from the practice of these golden precepts even more than wealthy man: a prime minister may benefit as much as any humble citizen; a new Sāmanera (novice) as much as a senior Bhikkhu; a laborer in the field as much as a king on his throne, a school teacher; a compounder or a petition-writer as much as a professor or a doctor or a pleader.
This is a general prescription most excellent for the difficulties of everyone, for alleviating moral decay and for mending the spiritual fractures of all men and women, of all times, and places of all races and religions. Such is the glory of this short discourse which may rightly be designated a universal panacea. In the practical application of the chapters of the study is the effective solution to all problems whether personal or domestic, private or public, national or international. The benefit, however, is in accordance with the degree of practice, which if habitual leads to a mental state in which it is natural to distinguish between the Maṅgala and the Amaṅgala practices and to flow only with the former in accordance with one's practice.

Though the study is a part of the Buddhist canon, its contents breathe such a harmonious air that they are the property of the whole human race. In its magnificent teaching the distinctions of creed, race and nationality vanish and the rigid frontiers of religion melt away, making the peoples of the human race seem as members of one undivided family. Bound together by common problems and by the urge to find their solutions, mankind is certain to benefit from the wisdom enshrined in the study. The ways of this study are an excellent instrument for conditioning humanity in the direction of intellectual clarity and emotional purity towards efficiency in work and amity in human relationship. The world today sorely needs such advice. Shaken by the two worst wars in history and tormented
by the possibility of a third one, worse than any before, most of the world's peoples today are naturally longing for peace.

To quench this thirst, apart from suitable economic readjustments, intellectual honesty and emotional strength are essential. They are of paramount importance: in fact, more important than the deluded trust in the strength of armies and the hollow hope in the potency of atomic and hydrogen bombs and other devilish weapons. It is our experience that wars, far from solving the problems causing them, create more unsolvable problems in their wake. To go to war heedlessly is madness and a suicidal policy. Besides the fact of coming to blows is evidently an admission of the moral and intellectual bankruptcy among those nations which fight.

The trouble with the world today is more a matter of its individual human inhabitants than the objective world's state. The causes of these troubles are greed, hatred and delusion. These fires within manifest as conflicts without, unleashing various sufferings. There can be no peace without moral and intellectual concord among mankind. There can be no real love in human relationships so long as the fires of hatred, dishonesty, anger and greed fiercely burn in the human heart. Like war, peace has to be won. In this study shows the way to do it. It shows the way of genuine victory through non-violence and real love. Rather than conquering thousands and millions in battle, Buddha teaches the conquest of self through self-culture and self control.
This is a victory well worth winning! Its leads to peace, its, substance is unshakable happiness and its fruit is perfect security. Effective victory over self illumines every sphere of life: personal, domestic, social, national and international; also physical, mental, moral and spiritual. Thus this study deals with the harmonious development of the whole man in his total environment. There are thirty-eight acts of blessedness, each of which is designated the "best" or the "highest." In view of the fact that these acts include such different spheres as worldly pursuits, family life, religious practices and spiritual ideals, this study deals with personal life as a whole.

The third chapter of the present study emphasis the theoretical Buddha state in his teachings of the Dhamma, should refrain from the six roads ruin, Buddha created the monastic discipline, for ten reasons, the rules or regulation should restrain ourselves in body and word to avoid causing suffering to ourselves or others, the four ways of speaking in the Pali Nikaya, the definition of merit, characteristics, the three major ways to merit and the personality of development.

The fourth chapter of the present study describes the social relationship. It also include the characters on fools which Buddha portray in the Singalovada sutta, the aware various of fools in this life and future, definition of the wise one, defending of the spiritual profit, the sixteen characteristics of a wise friendship, the ways how to pay respected to honour those who worthy of honor and obtained bliss which mentioned in the Pali Nikaya.
The fifth chapter of the present study describes the six Blessings. These are the necessary plans or ways to made ready for the construction of successful and peaceful life. All these blessings were preached by Buddha in the Mahamangala sutta. These are the basic principles of Buddhism. It describes the layman’s duties which connected with means of livelihood and should conduct between children and parents, husband and wife, teacher and pupil, servants and workpeople in India from a very early date.

The sixth chapter of the present study concludes higher spiritual progress. It describes the definition of the ultimate goal (Nibban) of Buddhism, the desirable vicissitudes when one does not know how to prevent oneself from becoming attached to them and the threefold supra knowledge is insightful wisdom acquired during the final stages of enlightenment. All these blessings were preached by Buddha in the Mahamangala sutta. These are the basic principles of Buddhism. It describes the layman’s duties which connected with means of livelihood and should conduct between children and parents, husband and wife, teacher and pupil, servants and workpeople in India from a very early date.

But, as life has different stages, different precepts condition each stage towards a wholesome state. Step by step the evolution of the individual proceeds, each step having some acts or blessings as unique to it. As the individual progresses, his attention increases and his outlook is focused on different ends. On looking back he may well feel like a mature person looking at the toys of his
childhood. Certainly what was the highest or the best for him then is not so now. And it is true too that what he regards as the highest or the best will be rejected by a child. At the different stages of life different counsels are needed, the best for each phase of the journey.

Just as man going off to market with a bag of charcoal on his back, on finding wool discards the charcoal, on finding silver discards wool, on finding gold discards silver, on finding diamonds discards gold, and on finding the secret of enduring happiness discards everything else, so too we successively shift the level of our outlook, focusing our consciousness to ideals higher and higher till the highest is reached. This study gives the best counsel for each stage of life: it is thus that worldly felicity and spiritual bliss cease to be conflicting ideals. Every ideal that is good is "the best" in its own place. That is why each of the Blessings is the "highest" and the "best."

So great is the importance of the Mahā Maṅgala Sutta that if one had to face a situation where it was necessary to surrender all the teachings of Buddha except a single discourse, one would do well to hold on to the Mahā Maṅgala Sutta. Having this as a possession it would be possible, even quite easy to reconstruct the entire teachings of Buddha. This opinion is ventured to emphasize vividly the practical value of the sublime sutta, which provides an all-round and unfailing guidance for worldly promotion and spiritual salvation.
The understanding and proper practice of this would help the world more towards prosperity, moral excellence, harmony, peace, happiness and spiritual glory than a hundred international conferences. Because man has become clever than wiser, he has to face endless trouble today. Unless his cleverness is properly balanced by wisdom, there is every danger of his being wiped out of existence, not unlike the fate suffered by a monkey recklessly playing with a flaming cigarette lighter surrounded by open drums of gasoline. Certainly there is enough of the monkey still in man. The study holds out the promise of evolving man towards true humanity. It makes of him a complete personality, physically healthy and vocationally efficient, intellectually brilliant, socially benevolent, and culturally talented, and morally wholesome, materially resplendent and spiritually unexcelled.