

Three Worlds of Man Philosophy

of the

Hanthawaddy System of Bando



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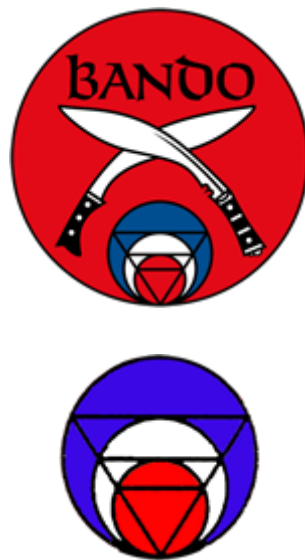
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Three Worlds of Man Philosophy
of the
Hanthawaddy System of Bando

Augmenting the physical expression of the Hanthawaddy System of Bando is a unique philosophy which includes seeing Man as adapting, surviving, and thriving, on Man's own terms, in the **Three Worlds of Man**. It forms a philosophical framework and grounding for the overall Hanthawaddy System of Bando. This philosophy proposes a life of *self-discipline*, *courage*, and *high moral character* to address the challenges of life. This philosophy of the **Three Worlds of Man** is reflected in the circle, triangle, and color elements within the Bando emblem.



Bando takes a very holistic approach to understand the world around it. In this respect, the three circles, three triangles, and three colors together, in the emblem, represent Man. The three circles represent the **Three Worlds of Man**, the three triangles represent the levels of influence of each of these worlds upon Man, and the three colors represent different qualities expected of Man, following the Bando Discipline, in each of the three worlds. These elements further reflect that Man is on the path of transmutation/transformation within the **Three Worlds of Man** into a life of *self-discipline*, *courage*, and *high moral character*. Along this path, the ultimate goal is for Man to develop *harmony*, *equilibrium*, and *balance* of the levels of influence in the **Three Worlds of Man**.

World Of Self

Man lives in the **World of Self** with inner needs, desires, emotions, ideals, concepts, views, karma, fears, and threats. The first step is for Man to control inner needs, desires (wants/do not wants), and ego, and shape moral character in smallest circle of the **World of Self**. Through this, Man can maintain order and harmony through **Body, Mind, and Spirit** discipline, and cultivate physical, mental, and higher powers necessary to adapt, survive, and thrive, on Man's own terms, in all **Three Worlds of Man**.

Within this **World of Self**, the triangle reflects the three levels of influence that most affect the **World of Self**: the upper left corner represents **Body**, the upper right corner represents **Mind**, and the bottom corner represents **Spirit**. It is these levels of influence that Man has the most direct control over within the **Three Worlds of Man**. At their base, it can be said that these levels of influence, in combination, constitute life. The **Red** color of this circle depicts that, through proper discipline and alignment of the **Body, Mind, and Spirit**, Man can achieve *self-discipline*, *courage*, and *high moral character*.

Discipline of the self is necessary to bring all three levels of influence into a holistic balance to adapt, survive, and thrive in the jungle of life on Man's own terms. Discipline, in the **World of Self**, begins on the lowest level of influence, the **Body Level**, and works to the **Mind Level**, and finally to the **Spirit Level**. The goal is to train, develop, and refine the **Body, Mind, and Spirit**.

At the **Body Level** (Animal Self), there are basic needs of Man for food, hydration, rest, shelter, reproduction, and warmth. These tend to be instinctive inborn impulse behavior patterns, especially for survival. The basic needs should be sufficiently met to maintain balance in the **Body**. Imbalances in the **Body** can result from deficiencies or excesses in meeting these basic needs. Imbalances in the **Body** can also result from:

- Improper *fitness*
- Improper *seed(s) from one's ancestor(s)*
- Improper *Wheel of Karma*

The goals, at the **Body Level**, are to be free from imbalances and cultivate a strong body, through regular fitness, rest, and good nutrition/hydration, for overall health, injury prevention, and accomplishing specific tasks, including perfecting effective means of self-defense. *It is necessary*

*for Man to have discipline to achieve these goals at the **Body Level** and have harmony in the **World of Self**.*

Man, at the **Mind Level** (Human Self), must cope with the confusion, stress, and tensions of life. These disturbances are a result of imbalances in the **Mind** from:

- Improper *sense of self (ego)*
- Improper *views, attitudes, and concepts*
- Improper *interpretations of sensory inputs*
- Improper *emotions*
- Improper *desires (wants/do not wants)*
- Improper *dreaming*
- Improper *memory*
- Improper *intentions*
- Improper *Wheel of Karma*

Since birth, Man has been conditioned in their personal preferences, thoughts, desires, fixed views, concepts, and ideals by their equally conditioned parents, siblings, friends, teachers, the media, and every person met. This conditioning of the **Mind** builds a personal sense of self and affects how Man interprets and responds to their environment. A conditioned **Mind** views the world as it appears, maybe not as it is in reality. Correspondingly, Man's conditioned sense of self sees the world through an egotistic lens of "I, me, and my". This conditioning of the **Mind** results, at times, in speech, gestures, and actions which may cause disturbances in the **Mind**. The less the conditioning of the **Mind**, the more "free will" Man has to adapt, survive, and thrive, on Man's own terms, in the **Three Worlds of Man**.

Buddhism sees that Man's states of the **Mind** change with the specific circumstances of the moment and occupy corresponding psychological realms:

- Mind of *ignorance/delusion*
- Mind of *greed*
- Mind of *anger*
- Mind of *hubris*
- Mind of *arrogance*
- Mind of *awareness, control, and wisdom*

In the first five realms, Man is driven by **Mind** states which can result in harm and suffering to self and others. Thus, Man should always be mindfully aware in the present moment and make choices which are appropriate and skillful, and do not result in harm or suffering to self and others.

It is in the *Mind of awareness, control, and wisdom* where Man can begin to view reality as it is and respond accordingly.

The goals, at the **Mind Level**, are to be free from imbalances and cultivate calmness, awareness/focus, and flexibility in the **Mind** through meditation, rest, and control of the ego. *It is necessary for Man to have discipline to achieve these goals at the Mind Level and have harmony in the World of Self.*

The highest level in the **World of Self** is the **Spirit Level** (Higher Self) where Man strives to increase their "noblest character", reflect higher concepts and principles of the Hanthawaddy System of Bando, and gain greater communion with the forces of the universe. At the **Spirit Level**, Man seeks to forge *self-discipline, courage, high moral character*, fortitude, enthusiasm, and determination that helps overcome imbalances and difficult times, and sustains their way of life and beliefs. Some of imbalances at the **Spirit Level** are:

Improper *interaction with diseased person(s)*

Improper *contact with the spirit world*

Improper *Wheel of Karma*

Moreover, Man, at the **Spirit Level**, strives for self-actualization/self-fulfillment, which in *Maslow's Hierarchy of Needs*, is the highest level of psychological development. This is the level where personal potential and one's "true self" can be fully realized after basic bodily needs and egotistic desires have been fulfilled. Self-actualization is also the understanding that Man is a part of something much larger than self.

For these outcomes to occur, the **Body** and **Mind Levels** must harmonize to the will of the **Spirit Level**. Furthermore, the **Spirit** exercises discipline over the **Body** and **Mind** to moderate needs and desires such that they do not become destructive or result in imbalances. *It is necessary for Man to have discipline to achieve these goals at the Spirit Level and have harmony in the World of Self.*

Bando also seeks the transformation of the **Body**, **Mind**, and **Spirit** into a holistic harmonious whole in the **World of Self**:

Transformation of the Body

1. Search for *reasons for diseases and the causes of aging and death.*

2. Search for *methods of protection or prevention from disease, illness, and sickness.*
3. Search for *various paths to maintain health, physical well-being, and preservation of youth or longevity of life.*

Transformation of the Mind

1. Search to *understand various types of emotional affliction, psychological disease, etc.*
2. Search to *understand Buddhist principles to achieve happiness, harmony, tranquility, and freedom from emotional and psychological suffering.*
3. Search for *methods to resolve emotional and psychological trauma.*

Transformation of the Spirit

1. Search to *understand the invisible positive forces from the other world, such as benevolent spirits, that can provide help.*
2. Search to *understand the invisible negative forces from the other world such as demons or nats who cause disruption, pollution and poisoning of emotional or psychic states.*
3. Search to *understand the nature and various forms of psychic attacks and methods to defend against such attacks, such as curses, hexing, haunting, and possessions.*

Furthermore, there are three major attributes of Man must be satisfied to bring about inner harmony in the **World of Self**:

The **Preservative Instinct** of Man must be fulfilled.

The **Destructive Instinct** of Man must be channeled in a systematic manner such that Man can constructively release aggression, hostility, and tension in the search for harmony with self.

The **Creative Instinct** of Man must be satisfied.

The Bando Discipline seeks to address the imbalances, tension, stress, confusion, and delusions in the
World of Self.

While the Bando Discipline advances technical proficiency, it also strengthens the **Body**, *sharpens the* **Mind**,
and perfects/refines the **Spirit** *in the*
World of Self.

Furthermore, without harmony in the **World of Self**, there cannot be equilibrium in the
World of Human Association
or balance in the
World of the Universe.

Man must be determined to harmonize the three levels of influence within the **World of Self**.
Through this, Man can achieve the necessary **self-discipline, courage, and high moral character** to
adapt, survive, and thrive, on Man's own terms, in the
Three Worlds of Man.

World of Human Association

The next circle, the middle circle, represents the **World of Human Association** in which Man lives with their family, friends, associates, and human society in general. The influences, represented in the triangle, that most affect the **World of Human Association** are **Birth**, at the upper left corner, **Life** at the upper right corner, and **Death** at the bottom corner. At their base, it can be said that **Birth**, **Life**, and **Death** are the only true common influences among all humans. All human beings begin life by being born – and all human beings die. Human lives are not endless: they begin, they progress, and they come to an end. The concept of **Birth** is nothing becoming something. **Life** is that of something expanding. **Death** is that of something contracting. Thus, all forms of **Life** have a beginning, duration, and end. The **White** color of this circle stands for respect, honor, and altruism. These are among the qualities most admired of Man in society and the Bando Discipline.

Man's first separation (“**Death**”) is from the world of their mother at **Birth**. In the mother's womb, Man is born and lives until the **Birth** into the world outside the womb. Man is expelled from the smaller world of the mother's womb in order to enter into a larger world of **Life** in the greater **World of Human Association**. Finally, Man has a second separation (“**Death**”) from the **World of Human Association** into a **Birth** into an unknown world of an “Afterlife”.

From the moment of **Birth**, Man journeys together with other human beings through **Life** to **Death** in the **World of Human Association**. There is **Birth**, **Life**, and **Death** of these relationships with others in that relationships begin, progress, and end. Man learns to relate to those around them and encounters others who Man likes, dislikes, and neither likes nor dislikes. These encounters with others in the **World of Human Association** can change over time through interpersonal interactions. Unfortunately, some of these interactions result in three types of **Attacks** which can occur between Man and others during interpersonal conflicts:

Physical Attacks: Use of *hands, feet, or weapons to main or kill a person.*

Verbal Attacks: Use of *strong, negative, emotionally-laden words, blaming, accusing, profanity, and obscene remarks to bring harm to a person.*

Psychic Attacks: Use of *hexes, curses, and spells to call upon the evil forces to bring harm to a person.*

Furthermore, tension can exist between the Man's self-interests (egotism) on one hand and the consideration of group interests (altruism) on the other hand as a fundamental driving force not

only of individuals, but also groups. Thus, the control of tension is necessary between self and others to minimize any adverse effects.

Man's individual selfhood arises within a background of relationships in the **World of Human Association**. Once born, Man begins **Life** helplessly dependent on the people, who care for them physically and emotionally, for survival and growth. Because of Man's initial dependency, early relationships, with caregivers, form Man's patterns of emotional reactions, dispositions, habits, traits, and personalities. These patterns can be reformed by subsequent relationships in ways shaped by the previous ones.

Man's life is, to an enormous extent, a group life with other humans in societies. A society is a collection of individuals united by certain relations or modes of behavior which separate them from others who do not enter into those relations or who from them in behavior. A society can also consist of like-minded people governed by their own norms and values within dominant, larger societies. In any instance, Man must conform to these norms and values to maintain status within that society. Society ensures harmony and cooperation among individuals in spite of their occasional conflicts and tensions.

In society, each member seeks something and gives something. Many of Man's needs, including security, will remain unfulfilled without the cooperation of others within the course of living in society. The satisfaction of these needs compels Man to live in society. Thus, society assists Man to adapt, survive, and thrive, on Man's own terms, in all **Three Worlds of Man**.

The Bando Discipline is a society, within a dominant larger society, where membership represents a **Birth, Life, and Death** with others who share the same norms, values, and modes of behavior. In the Bando Discipline, the Hanthawaddy System **ancestors** and **Chief Instructor** are honored for the creation and propagation of the Hanthawaddy System of Bando; **Bando Elders** are respected for their leadership, guidance, and contributions to the organization of Hanthawaddy System of Bando in the USA and overseas; and the various **Animal, Weapons, and Other Specialty Sayagyis** are recognized for their continuing efforts to preserve, enhance, and spread their respective specialties to both present and future generations.

*Without ancestors and parents, there would not be any **Birth of Man** in the **World of Human Association**.*

*These ancestors and parents must be remembered, respected, and honored throughout the **Life of Man** in the **World of the Universe**.*

*Through the **Life of Man** in the **World of Human Association**, relationships with others are born (**Birth**), progress (**Life**), and end (**Death**). These relationships should be ones of respect, honor, and altruism to have equilibrium in the **World of the Universe**.*

*What Man does after **Birth** and how Man associates with others, throughout their **Life**, will ultimately determine how Man will be remembered, respected, and honored after their **Death** by those who remain and knew of them.*

*At the time of **Death of Man**, there should be no regrets, broken relationships, or negative emotions toward others.*

World of the Universe

The large outer circle, represents the **World of the Universe** in which Man lives with nature, spirits, and karma. The influences, represented by the large outermost triangle, are **Earth** at the upper left corner, **Air** at the upper right corner, and **Water** at the bottom corner. At their base, it can be said that, from **Earth, Air, and Water**, come all things required to sustain life. Every creature and plant are made up of **Earth, Air, and Water**. The **Blue** color of this circle is symbolic of the calmness, reason, and insight required by Man to adjust to the seen and unseen forces of the universe to adapt, survive, and thrive, on Man's own terms, in the **World of the Universe**.

These three influences can be described as follows:

EARTH

Earth represents the quality of solidity, hardness, or rigidity. Its function is to act as a foundation. Without the solidity of **Earth**, nothing could occupy space. There would be only energy in space. The **Earth** can become agitated as earthquakes destroying Man and villages.

Earth, in Man's body, includes hair, nails, teeth, skin, flesh, sinews, bone, organs, intestinal material, etc.

Within **Earth**, there are the unseen forces of the spirits of ancestors, spirits of the physical locale/environment (e.g., nats, wild animals, trees, ghosts, etc.), and spirits of the greater universe (e.g., nats, deities, demons, etc.) who can become agitated and destroy Man.

Earth

Has a hard solid mantle to protect its core and support life.

*Man must harden their body, mind, and spirit like **Earth**.*

AIR

Air represents the quality of motion, vibration, and pressure. **Air's** function is to cause motion. **Air** can become agitated as tornadoes destroying Man and villages.

Internal **Air** elements includes **Air** associated with the respiratory system, which includes **Air** passages, pulmonary vessels, the lungs, and breathing muscles.

Within **Air**, there are the unseen forces of the spirits of ancestors, spirits of the physical locale/environment (e.g., nats, birds, ghosts, etc.), and spirits of the greater universe (e.g., nats, deities, demons, etc.) who can become agitated and destroy Man.

Air

*Is invisible and everywhere - it envelopes the world.
The spirit of Man must have no boundaries like **Air**.*

WATER

Water represents the qualities of cohesion, liquidity, fluidity, malleability, adaptability, or pliability. **Water** makes different particles of matter hold together. **Water** can become agitated as floods destroying Man and villages.

Internal **Water** elements include bile, phlegm, pus, blood, sweat, fat, tears, nasal mucus, urine, semen, etc.

Within **Water**, there are the unseen forces of the spirits of ancestors, spirits of the physical locale/environment (e.g., nats, water ghosts, sprites, water snakes, etc.), and spirits of the greater universe (e.g., nats, deities, demons, etc.) who can become agitated and destroy Man.

Water

*Can adjust to any size and shape of its container without losing its identity.
Man must learn to adjust, through calmness, reason, and insight, to the
seen and unseen environment without losing their identity like **Water**.*

Earth, Air, and Water are all present in various proportions in any elemental state. One will always predominate in relative relationship to the others with the relationships changing in response to temperature and other factors and conditions. They condition one another: **Earth** acts as the foundation of **Water** and **Air**; **Air** acts as expansion of **Earth** and **Water**; and, **Water** acts as cohesion for **Earth** and **Air**.

*Man should strive to attain the major attributes of **Earth, Air, and Water** for
self-protection and equilibrium, in the **World of the Universe**.*

*Man must respect the seen and unseen forces of **Earth, Air, and Water** to adapt, survive, and thrive,
on Man's own terms, in the **World of the Universe**.*

Three Worlds of Man

The point at which the circles and triangles intersect has great importance as the point of unity for *harmony*, *equilibrium*, and *balance* in the **World of Self**, **World of Human Association**, and **World of the Universe**, respectively. Although these worlds and the influences, that act on them, overlap to some degree, the three worlds are ultimately blended, linked, and unified through the influences of **Spirit**, **Death**, and **Water**. There is no separation of the **Three Worlds of Man** – all are a holistic, non-dual singularity.

Man requires *self-discipline* to bring the **World of Self**, **World of Human Association**, and **World of the Universe** into unity and to adapt, survive, and thrive, on Man's own terms, within these **Three Worlds of Man**. This *self-discipline* will result in:

Harmony within Man in the **World of Self**.

Equilibrium of Man with others in the **World of Human Association**.

Balance of Man with the seen and unseen forces in the **World of the Universe**.

Man in the **Three Worlds of Man** must have:

Inner Sight: Awareness of Man's own body, mind, and spirit towards harmony in the **World of Self**.

Outer Sight: Awareness of Man's words, gestures, and actions towards equilibrium in the **World of Human Association**.

Over Sight: Awareness of Man's physical and non-physical environment towards balance in the **World of the Universe**.

Foresight: Awareness of events and actions in the near future to anticipate and prepare, now in the present, to adapt, survive, and thrive tomorrow on Man's own terms.

Man has **Nine Lives** in the **Three Worlds of Man**:

World of Self

1. **The life Man lives with his inner self**: This life is one of *rigid discipline* to cultivate internal harmony.

World of Human Association

2. **The life Man lives with his family**: This life is one of *love and devotion* to develop a bond of family unity.
3. **The life Man lives with his friends, associates, and those in the Bando Discipline**: This life is one of *loyalty and honesty* to maintain a lasting bond of fraternity and comradeship.
4. **The life Man lives with his superiors and elders**: This life is one of *respect and honor* to achieve integrity and dignity.

5. **The life Man lives with his weapons:** This life is one of *disciplined patience and dedication* to improving skills, and the proficiency and mastery of the instruments of combat.
6. **The life Man lives when facing and fighting his opponents:** This life is one of *unyielding confidence and unflinching courage* to create doubt, fear and respect in opponents.
7. **The life Man lives and plans to live after his death:** This life is one of *of serenity and tranquility* for Man knows that they have tried and lived a full, active, and disciplined life of a warrior and gentleman/gentlewoman.

World of the Universe

8. **The life Man lives when in communion with nature:** This life is one of *humility and admiration* for Man knows the vastness of the infinity of the universe.
9. **The life Man lives when in communion with spirit of the dead:** This life is one of *homage, reverence and veneration* for Man knows that the invisible world of the dead influences the behavior of the living.

Man's greatest enemy is ***Fear***. Man must learn to manage ***Fear*** to find ***harmony, equilibrium,*** and ***balance*** in the **Three Worlds of Man**. ***Fear*** takes many forms:

Fear of Death: Destruction of the living state.

Fear of Pain: Injuries of the body, mind, and spirit.

Fear of Self: Disharmony within one's needs and desires.

Fear of the Unknown: Conflicting expectations of the future.

Fear of Loss: Inability to achieve one's goals and the loss of physical property or loved ones.

Fear of Fear: Inability to cope with inner fears and conflicts.

To achieve ***harmony, equilibrium,*** and ***balance*** in the **Three Worlds of Man**, Man seeks protection against:

Internal Threats include Man's negative emotions toward self and others, such as rage, jealousy, prejudice, guilt, shame, fear, ego, etc. These ***Threats*** disrupt Man's ***harmony*** in the **World of Self**.

External Threats include both physical and/or verbal attacks from others because of emotional arousal, dominance, power, profit, etc. These ***Threats*** can cause physical harm and disrupt Man's ***equilibrium*** in the **World of Human Association**.

Psychic Threats include the unseen forces of evil, demons, Satan, ghosts (nats), witches, curses, hexes, and malicious thoughts towards others which disrupt Man's ***balance*** in the **World of the Universe**.

These types of ***Threats*** can be further understood from the perspective of relevance:

Real Threats place a person in immediate danger of being harmed.

Potential Threats are based upon the principle of probability that, in the near future, danger can become imminent.

Imaginary Threats are manufactured or fabricated to exploit people's insecurities, anxieties and fears.

Furthermore, *Threats* can come in different shapes and forms:

Threats from Diseases - Pain and suffering from illness and sickness, etc.

Threats from Dreams - Nightmares, terror visions, etc.

Inner Threats - Depression, delusions, emotional traumas, etc.

Threats from Humans - Tyrants, hostile nations, criminals, etc.

Threats from Nature - Volcanoes, earthquakes, storms, floods, etc.

Threats from Wild Animals - Elephant, tigers, leopards, snakes, etc.

Threats from Spirits - Haunting ghosts, destructive demons, angry spirits, possessions, etc.

Psychic Threats - Cursing, hexing, voodoo, etc. to cause physical, and psychological harm.

Karmic Threats - Cycle of birth, life, death, rebirth, etc.

Courage is the heart of the Bando Discipline. Without *Courage*, Man finds it difficult to manage *Fear* and respond appropriately to *Threats*. Furthermore, Man loses his pride, dignity, and self-respect without *Courage*. The basic elements of *Courage* are:

Physical Size and Strength

The physical size and strength of a person often determine the nature of *Courage*. One is feared and respected for physical size and strength.

Inborn Courage

Some people are born with *Courage* to face any odds. With or without skills or with or without physical size or strength, they will face their opponents without fear.

Courage from Faith and Belief

One's faith can provide *Courage* to a person during a time of crisis. Religious wars, ideological wars, and wars of nationalism are fought with fanatical *Courage*.

Courage from Pride and Honor

When one is forced to defend one's pride and honor, *Courage* seems to spring up from nowhere.

Courage from Fear

Fear is often the creator of *Courage*. Fear of death or fear of future consequences often makes one act in a highly courageous manner.

Courage from Loyalty

In the defense of the lives of friends and loved ones in times of danger and crisis, one's loyalty brings about *Courage*.

Courage from the Knowledge of the Weaknesses of One's Opponent

A person may gain *Courage* when one knows the weaknesses of one's opponents, such as when an opponent shows signs of fear or demonstrates a lack of skills.

Courage from Drugs

There are many different kinds of drugs and herbs which offer artificial and temporary *Courage*.

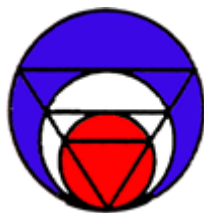
Courage from Developed Skills

Those, who are highly skilled in the martial arts, develop strong confidence in their weapons; thus, their ***Courage*** is determined by highly-developed skills.

Man should focus upon the development of ***Courage*** through strong confidence from highly-developed skills to manage ***Fear*** and respond appropriately to ***Threats*** in the **Three Worlds of Man**.

Man can cultivate not only ***Courage***, but also ***Self-Discipline*** and ***High Moral Character*** through the knowledge, experiences, and skill sets available within various systems in the Bando Discipline. Through this, Man can be forged into a total human being with the martial skills, valor, and confidence of the warrior tempered with the refinement, presence, and morality of the gentleman/gentlewoman. Thus, Man can adapt, survive, and thrive, on Man's own terms, in the **Three Worlds of Man**, while also benefiting others and the universe.

*It is necessary for Man to have **self-discipline, courage, and high moral character** to achieve **harmony, equilibrium, and balance** in the **Three Worlds of Man** to adapt, survive, and thrive on Man's own terms while navigating the flow of positive and negative intentions and influences of life.*



NOTE: The ***Three Worlds of Man Philosophy of the Hanthawaddy System of Bando***, as compiled, augmented, and presented herein, is derived from the Bando archives of the written and oral teachings of the now Chief Instructor Emeritus, Dr. Maung Gyi, of The American Bando Association/National Bando Association of America. Any errors and/or omissions are solely the responsibility of the Presenter.