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The **LIGHT**
of the
DHAMMA

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SECOND CONFERENCE ISSUE

The **LIGHT**
of the
DHAMMA



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CONTENTS

	PAGE
At Your Service	5
The Mettā Sutta	8
Message from the Mohnyin Sayadaw	10
Modern Problems and Ancient Wisdom (by Francis Story)	12
The Buddha's Basic Principles (by David Maurice)	18
The Word of the Buddha (by Bhikkhu Sangharakkhita)	20
Shrines of Burma (by David Maurice)	21
Udaya	23
Buddhism and Modern Creeds (by U Tin)	25
The Message of Visakha (by Francis Story)	28
The First Sermon	31
What is Theravāda Buddhism? (by David Maurice)	33
Burma and Buddhism Today	37
Union Buddha Sāsana Council Act	45
Cases Which Led to the Enactment of the Bill	48
The World Fellowship of Buddhists	52
A Sermon by U Lokanatha	57
Thoughts on the Dhamma (by Anagarika P. Sugatananda)	71
News of Buddhism	77
Pāli Terms and Phrases	79



AT YOUR SERVICE

In the course of lectures delivered formerly by the Editor in a country far from Burma, questions were sometimes asked which could be answered precisely only by quotations from the actual Buddhist Scriptures, which were not there and then available. This experience makes us see that it is quite possible that much in this magazine may inspire such questions, and some of the matter itself may require clarification, partly due to the exigencies of space and method and perhaps partly due to the inability of the Editor to present his matter as accurately and lucidly as he would wish.

Here in Burma, we have a large body of Bhikkhus and laymen who have by study and by practise become adept in particular branches and fully qualified to answer all questions arising from your desire to know more of Buddhism generally or to have more detailed information on specific points.

In the Dhammapada, we are exhorted: "The gift of the Dhamma is greater than all other gifts; the taste of the Dhamma is sweeter than all other tastes; love of the Dhamma exceeds all other love; the destruction of craving overcomes all sufferings." and we regard it as the most meritorious of deeds if we can satisfy an earnest enquirer. Therefore we solicit your questions and feel that we are uniquely constituted, backed as we are by such a learned body of monks and laymen, to help you.

Questions will be answered either through the Magazine in the following issue or directly by post, and if we can be of any help at all, we are fully at your service.

Please address yourself to The Editor, "The Light of the Dhamma" Union Buddha Sasana Council, Rangoon, Burma.

It may be here mentioned that as this is a Buddhist Magazine, any matter herein may be reprinted without payment; but the courtesy of acknowledgment will be appreciated.



Thado Thiri Thudhamma Sir U THWIN,
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Trustee of the Shwedagon Pagoda,
President of the Buddha Sasana Nuggaha Organization,
President of the All Burma Buddhist Council, Burma,
President of the Botataung Pagoda Reconstruction Board,
Trustee of the World Peace Pagoda, Etc.



The Hon'ble U WIN,
Minister of National Planning and Sasana Affairs
Government of The Union of Burma

The Mettā Sutta

Introduction To The Mettā Sutta.

The Commentary records that on a certain occasion a group of Bhikkhus came to where the Buddha was residing at Sāvattthī begging instructions in Meditation and receiving these, set out in search of a place where they could practise in solitude yet be convenient to a village. They found what seemed at first the ideal spot and were welcomed by the nearby villagers who begged them to spend the months of the rainy season there.

However some Devas were not favourably disposed to the presence of the Bhikkhus in their silent haunts and tried to frighten them away using all the means they could. At last the monks, harassed and unable to meditate, returned to Sāvattthī and made report to the Buddha, Who then preached this Mettā Sutta which the Bhikkhus after learning returned to their forest place and practised.

The Devas became favourable and brought gifts instead of worrying the Bhikkhus, who were thus enabled to practise in Peace. The Sutta is thus both a means of securing protection and a subject of Meditation.

In the beginning are set out the virtues which should be cultivated in order to enable the efficient practice of Meditation, and then the actual Method of Diffusion of Love. Finally are shown the Blessings gained for oneself by the practice of this infinite benevolence.

A Translation from the Burmese.

He who wishes to realise the Perfect Bliss and Peace of Nibbāna through the

knowledge of the path should practise to establish these fifteen qualities:—

1. Without consideration for his body, without consideration even for his life, he is able to put forth effort to obtain the Path and the Fruit thereof.

2. He is honest and sincere in bodily action and speech.

3. His mind is perfectly straight-forward.

4. He is conformable to discipline and teaching of parents and teachers.

5. He is of kind and gracious mood.

6. He is entirely devoid of arrogance.

7. He is contented with the little he possesses.

8. He is a grateful guest, easily entertained.

9. He has few duties and is busy only in Meditation.

10. He is not avaricious, and earns his livelihood without unrighteous greed.

11. His senses are controlled, calm and serene.

12. He bears a ripened knowledge.

13. He is gentle and free from physical, mental and verbal bluster.

14. He is not too greatly attached to families who are his devotees.

15. He does not conduct himself in practices which are blameworthy by the wise.

One should have these fifteen qualities and then practise Mettā or Diffusion of Love.

The Manner Of Practice.

May all beings be free from suffering, from danger, from worry. May they be free from cares, anxiety and grief. May all beings be Happy! As the result of Kamma there exist many types of living

beings; human and non-human, weak or strong, high or low, stout or thin, brave or timid, long or short, great or small, seen or unseen, from the hugest to the tiny creatures too small to be seen with the naked eye, from those dwelling with us to those in other world-systems. May all be blessed with Peace!

He should never deceive another nor oppress, abuse or despise the least of these living beings wherever they may be. He should not feel illwill and should, in short, not wish any being whatsoever to suffer harm. Then he should practise the Increase of Love as follows:—

Just as with her own life a loving mother protects her only child for its weal, such Love should pour forth to everything that lives. Let thoughts of boundless Love pervade the whole world, above to the highest heavens, below to the deepest hells, across in all directions where vast solar systems, billions of light-years distant, yet fall within the influence of your thoughts of Love. And let there be no limitation and no obstruction to these thoughts of Love. Let them be entirely unmarred by hate, anger or the least enmity, and without thoughts of illwill towards outward foe let one cultivate good will towards him for his good. Send out thoughts of Boundless Love.

How Cultivation Of Goodwill Should Be Practised Successfully.

This practice of diffusion of Love should not be practised at intervals only but even while standing, while you are walking, in sitting, in lying on your bed

before you sleep, before even you become very drowsy in fact you should bear this in mind always, to be always mindful of the practice of love, since all Buddhas have said that they practised this *Mettā Bhāvanā* (Diffusion of Love) incessantly. This, say the Buddhas, is the Noblest living here. This is the very foundation of Insight, one of the advantages of such practice that all beings may be happy. One becomes free from the error and the illusion that there is a separate self. If this practice be carried on, Real Insight arises, freeing one from illusion that those things which we name by conventional terms have any substance in reality. Therefore send out Boundless Love to all beings without exception, that all may be happy! Any person who practises fully that all may be Happy will gain pure and noble Morality, will be endowed with Insight, will be free from the canker of attachment to sense-desires, will come no more to rebirth.

Eleven Advantages Derived.

These eleven advantages also accrue:—

1. He sleeps happily.
2. He wakes happily.
3. He has no bad dreams.
4. He is beloved by all men.
5. And by all celestial beings.
6. He is guarded by the celestial beings.
7. He has no danger from fire, poison or weapons.
8. He gains tranquillity of mind.
9. His countenance becomes bright and pleasing.
10. He can die fearlessly.
11. He can reach the highest heaven.

Message from Mohnyin Sayadaw

Ven. Mahā Thera's Short Lecture On Love and Peace.

The leader of the Church of England in Burma, the well-known and popular Rt. Rev. Dr. West, Bishop of Rangoon, approached the Ven. Mohnyin Sayadaw with his respects and asked for his blessing and a message on his departure for Europe.

The Ven. Mohnyin Sayadaw accordingly gave Dr. West a short Buddhist Sermon on the Blessings of Mettā.

The text of the Ven. Sayadaw's Sermon in the English translation is as follows:

To you all, good people who want peace for your country and for the whole world, this sermon in brief is given.

Love begets love and hatred begets hatred. There is no fire more intense and consuming than the fire of hatred born of unrestrained passion, and there is no thirst more difficult to satisfy than the greed born of attachment. You, Oh wise people, have often seen that it is love alone that brings enduring peace and not brute force.

True Peace

Conquest by force never brings true peace to the conqueror because the

conqueror, with smitten pride smarting from the wounds of defeat, will try to take revenge sooner or later.

Peace can be achieved only when selfishness is restrained. Selfishness is a terrible hindrance to the attainment of peace and happiness for it breeds conceit, vanity, pride, lust, greed, thirst for power and supremacy, anger, hatred and passion, bringing in its train an endless chain of evils culminating in grief and disaster.

You have all seen that wars were fought with the utmost cruelty and barbarity in complete disregard of humanity, love and compassion for living beings. Destruction and desolation spread and untold miseries followed in the wake of recent wars. Such terrible weapons as the atomic bombs were used and every possible advantage was taken to commit

slaughter and bloodshed. Peace however was not to be obtained at the end of these wars in which both the victors and the vanquished were losers in many respects.

Eternal Peace

Lord Buddha who points the way to eternal peace has said,



*“Jayam veram pasavati,
Dukkham seti parājito,
Upasanto sukham seti,
Hitvā Jayaparājayam.”*

These words mean,

Victory increases enmity,
The defeated lies in pain!
Having abandoned both victory and defeat
The Peaceful one rests in happiness.

You should, therefore, strive to win peace by pouring out upon the trouble-ridden world an all-pervading love; love which is intense, far reaching and beyond measure. All persons, male and female, residing either in hamlets or parishes, towns or cities or in small countries or big countries should not entertain any feelings of hostility towards one another but should have kind thoughts both day and night for all beings wherever they may be. You should have boundless love for all beings for this can bring about the well-being of all.

Love Transmission

Whoever is disposed to undertake this mission of transmitting love-vibrations should have such attributes as uprightness, conscientiousness, amenability to reason and discipline, gentleness and humility.

Having secured these attributes you should practise the virtue of LOVE by deed, word and thought, in the following ways:

(1) By deeds: promote another’s happiness by giving personal assistance and by relieving distress and miseries, or by giving alms, etc.

(2) By words: Speak gently and sweetly. Your words should be for the good and well-being of all creatures. By your words try to relieve the distress and misery of others.

(3) By thoughts: Focus your thoughts on individuals or groups of persons or on all those living in hamlets or parishes or small countries or big countries; focus thoughts on anyone to whom you wish to extend your love and kindness, visualize them and then transmit kind thought-waves to them.

A certain period of the day should be set apart for this purpose and you should decide as to the number of times this love transmission should be done in a day. This can be done by telling beads also.

Virtue of Love

If you are doing this for an individual, do thus: Visualize the person and then say, “May he (or she) be happy and peaceful. May he (or she) be free from trouble.”

If you are doing it for a large body of persons, do thus: Visualize the persons of both sexes and then repeat: “May they all be happy and peaceful. May they all be free from trouble.” Repeat this many times.

If you are doing it for persons living in villages, towns, cities and countries do thus: Think of the place or the places to which you desire to send your kind thoughts and then visualize the persons of both sexes living in that place. Focus your thoughts on these persons and repeat: “May they all be happy and peaceful. May they be free from all troubles. May they all love one another and always entertain kind thoughts towards one another.” Repeat this many times.

Practise this virtue of love with a strong will and concentrated attention.

The main requirement in this process of effectively transmitting love-vibrations is to try to secure a mental picture of the objective as if it were actually seen by your eyes and then to transmit the thoughts of benevolence when this necessary mental attitude is obtained.

Our scriptures have a parable to illustrate how love disarms the enemy or neutralises the weapons used against the love transmitter. A hunter after game, it is said, hurled a spear at a cow which was feeding her calf whom she dearly loved. Such was the intensity of her love while feeding her offspring at that particular moment that the edge of the weapon curled up causing no injury to her who had this tremendous force called LOVE.

Modern Problems And Ancient Wisdom

FRANCIS STORY

The history of man's conquest of his environment has been from the earliest times a story of adaptation to changes wrought by his own increasing mastery of the technique of living. It has been, at best, but a partial conquest; differences in mode of living have not necessarily been accompanied by the changes in mode of thought or outlook that might be expected. Man remains, below the surface, a primitive animal; his instincts work themselves out in the pattern of a more complex civilisation and their responses are to situations apparently far removed from those that confronted his forbears, yet the instincts themselves are not different. They remain basically unchanged since the time of the earliest records left to us.

Events and situations arise from character, and while the instincts that bring them about remain unchanged, the situations and problems themselves must be fundamentally the same, though they appear in different garb. The facile post-Darwinian optimism which, through a misinterpretation of the theory of evolution, believed that mankind was steadily improving, has been discarded. Knowledge, however far it may advance, cannot liberate the spirit of man, though it may free him from some intellectual bonds, only to replace them by others. Egoism, craving, the will-to-live are dominant factors, to which mere knowledge, without the saving grace of wisdom, must remain subservient.

A cursory glance at the earliest Theravāda Buddhist texts is sufficient to show that the problems of to-day had their counterparts in the India of 2500 years ago. The Life-impulse and will-to-live in all beings springs from craving, and the Buddha, at the time of his Enlightenment, declared, "Vainly have I wandered for

many births, seeking the builder of this house; painful was repeated birth. Now O Builder of the house, you are found; you shall build no house again". The house is the corporeal form; the builder is craving, the tenacious instinct to cling to life, to experience conscious existence as a being among other beings. That is why the problems that confront humanity now are fundamentally the same as those that have vexed it from the dawn of history; they are merely transposed into a different key, given a global instead of a limited personal or tribal implication.

In the life of to-day, religion, once a major factor in world history, plays a relatively unimportant part. The attitude of the modern man, his mind attuned to other and apparently more immediate and practical affairs, is conditioned by religion only to the extent to which early training, impressed on a pliant consciousness, remains with him to colour his mental landscape. Among large sections of the world's peoples, formal religion has ceased to have any active influence; actions are weighed and judged, not by religious or moral standards, but by their success or failure from the purely mundane point of view. They have ceased to be "right" or "wrong" and have become simply practical or impractical. An opportunist ethos has been established in place of the former Mystique as a governing principle in human behaviour, as the result of a decline in the belief in an after-life with its concomitant of retributive justice. In one sense this may be accepted as a step in the direction of rationalism; but since the motivating factor behind opportunist action remains still the old instinct of savage man, the part played by reason is only a subsidiary one. Reason is employed in the service of motives that are essentially unreasonable.

In a famous Discourse, the Brahmajāla Sutta of the Dīgha Nikāya, the Buddha enumerates sixty-two types of religio-philosophical systems current in His day, ranging from transcendental idealism to gross materialism, rejecting all of them. The Indian speculative mind was capable of metaphysical subtleties that have not been known in Europe since the days of the Mediaeval Schoolmen, and many of these ancient Brahmanic theories have disappeared from the world, leaving only their names; but the more pronounced and antagonistic of the doctrines are to be found with us still, some of them masquerading as the latest developments of human thought. In another Discourse, the Aṇṇaka Sutta of the Majjhima Nikāya, the Buddha deals with one such ism in the following words: “There are some ascetics and Brahmins who hold and maintain that there is nothing given, sacrificed or offered, there is no Wisdom ripening of the fruit of good or bad actions, there is neither this world nor another world, there is neither mother nor father, nor apparitional beings, there are in the world no ascetics nor Brahmins who have gone and followed the right way, and who of themselves have realized the world with higher knowledge and proclaim it...

In this case, householders, it is to be expected that those ascetics and Brahmins who hold and maintain that there is no ripening of the fruit of good or bad actions, and that there is no other world...will abandon the three good things, good behaviour in deed, word and thought, and will embrace and practice the three bad things, evil behaviour in deed, word and thought. And why is that? because they do not see the danger and folly and depravity of bad things nor the blessing of renunciation and the purity of good things. Though there is indeed another world, their view is that there is not, and that is a false view. Though there is indeed another world, they decide that there is not, and that is their

false resolve. Though there is indeed another world, they assert that there is not, and that is false speech. Though there is indeed another world, they say that there is not, and act directly contrary to those arahats who have a knowledge of the other worlds. Though there is indeed another world, they instruct others that there is not, and this is instruction of false doctrine. With this instruction of false doctrine they exalt themselves and disparage others. Thus their former virtue is destroyed and immorality is produced, and there results this false view, false resolve, false speech, this instruction of false doctrine opposed to the noble ones, this exaltation of themselves and disparaging of others. Even so these many bad things arise on account of their false view.

“In this case, householders, an intelligent man reflects thus: ‘If there is no other world, then this individual with the dissolution of the body will attain safety (by annihilation) but if there is another world, this individual with the dissolution of the body after death will be reborn in an unhappy state of punishment, in hell. If you like, suppose there is no other world or suppose the words of these ascetics and brahmins to be true. Yet this individual gets blamed by the intelligent even in this life for holding false views and for being a nihilist. But if there really is another world, this individual has the unlucky cast in both cases, as he gets blamed even in this life by the intelligent for holding false views, and with the dissolution of the body after death he will be reborn in an unhappy state, in a place of punishment, in hell. Thus this particular doctrine is badly taken and embraced; he persists in being one-sided, and he gives up a sound position.

“In this case it is to be expected that those ascetics and brahmins who hold and maintain that there is ripening of good and bad actions, that there is another world, will abandon the three bad things, evil behaviour in deed, word and thought, and

will embrace and practise the three good things, good behaviour in deed, word and thought. And why is this? Because they see the danger and folly and depravity of bad things, and the blessing of renunciation and purity of good things. Thus their former vice is destroyed and virtue is produced, and there results this right view, right resolve, right speech, this instruction in the true doctrine not opposed to the noble ones, their avoidance of exalting themselves and disparaging others. Even so these many good things arise on account of their right view”.

Preaching on the doctrine of Kamma, the Scientific law of action and reaction, to a Brahmin student, Subha, the Buddha touches on a problem greatly high lighted in present day thought, that of human inequality:

“The Brahmin student Suhha, son of Todeyya, came to the Lord, and having exchanged courteous and pleasant greetings with him, sat down at one side. As he sat there he said to the Lord, ‘Now what, Venerable Gotama, is the cause, what is the occasion why lowness and greatness are seen among human beings, among those who have been born as human beings; for they are found to be short-lived and long-lived, of bad and good health, bad and good looking, weak and strong, poor and wealthy, of low and high family, stupid and intelligent. Now what is the cause?’

(The Buddha said) “Beings, Student, have their own Kamma, they are heirs of Kamma, their origin is Kamma, they have Kamma as their kinsman, as their resource. Kamma distributes beings, that is, according to lowness and greatness.

(Subha said) “I do not understand the meaning of this utterance so concisely expressed and not analysed at length. It would be well if the Venerable Gotama would teach me the Doctrine so that I might understand the meaning of this utterance so concisely expressed.

“Then listen, Student; reflect well on it; I will speak.

“Even so, Venerable Sir,” Subha replied.

“The Lord said, ‘There is the case of a person, a woman or a man, who takes life, cruel, with bloodstained hands, given to striking and killing and without mercy towards living things. When that Kamma is worked out and completed, with the dissolution of the body after death, he is reborn in a state of misery, in an unhappy destiny, in a state of punishment, or in hell. Or, if he is not thus reborn, but attains the state of man again, wherever he is reborn he is short-lived. This path, Student, tends to shortness of life; namely that of one who takes life, who is cruel, with bloodstained hands, given to striking and killing, and without mercy to living creatures.

“There is the case of a person, a woman or a man, who has put aside and refrains from taking life, who dwells full of kindness, and compassionate for the welfare of all living things. When the Kamma is worked out and completed, with the dissolution of the body after death, he is reborn in a state of happiness or the world of heaven, or if he is not reborn in heaven but attains the state of man again, wherever he is reborn he is long-lived. This path, Student tends to length of life; namely that of one who has put aside and refrains from taking life, who dwells full of kindness, and compassionate for the welfare of all living things.

“There is the case of a person who is given to hurting with hand or clod or stick or knife.... He is reborn in hell or, if he attains the state of man again, wherever he is reborn he has much ill health.

“There is the case of a person who is not given to so hurting with hand or clod or stick or knife.... He is reborn in heaven or, if he attains the state of man again, he enjoys good health.

“There is the case of a person who is wrathful and very turbulent, who even if

little is said becomes angry and furious, malevolent and hostile, and shows anger, hatred and resentment He is reborn in hell or, if he attains the state of man again, he is ugly and ill-favoured.

“There is the case of a person who is not wrathful or turbulent.... He is reborn in heaven or, if he attains the state of man again, he is beautiful.

“There is the case of a person who is jealous-minded, full of jealousy, ill tempered, and harbours envy at the gain, honour, reverence, esteem, respect and worship shown to others.... He is reborn in hell or, if he attains the state of man again, he is lowly and of little power.

“There is the case of a person who is not jealous-minded.... He is reborn in heaven or, if he attains the state of man again, he is exalted and of great power.

“There is the case of a person who does not give alms to an ascetic or brahmin, who gives no food, drink, clothes, carriage, garlands, scents, unguents, bed, lodging or material for lamps.... He is reborn in hell or, if he attains the state of man again, he is poor.

“There is the case of a person who gives alms to an ascetic or brahmin.... He is reborn in heaven or, if he attains the state of man again, he is of great wealth.

“There is the case of a person who is proud and haughty, does not salute one who should be saluted, does not rise for one who should be so treated, does not offer a seat to one worthy of it, does not make way for one who is worthy of it, does not honour, reverence, esteem, or worship those who should be so treated.... He is reborn in hell or, if he attains the state of man again, he is born in a low family.

“There is the ease of a person who is not proud or haughty.... He is reborn in heaven or, if he attains the state of man again, he is born in a high family.

“There is the case of a person who when visiting a holy man does not question him about what is good, what is bad, what is blameless or not, what should be followed or not; what, if he does it, will lead to misfortune, and sorrow for a long time He is reborn in hell or, if he attains the state of man again, he is dull and stupid.

“There is the case of a person who, when visiting a holy man questions him about what is good and what, if he does it, will lead to good fortune and happiness for a long time.... He is reborn in heaven or, if he attains the state of man again, he is very intelligent.

“Thus, Student, beings have their own Kamma, they are heirs of Kamma, their origin is Kamma, they have Kamma as their kinsman, as their resource. Kamma distributes beings, that is, according to lowness and greatness”.

(Abridged from the Cūḷa-kamma-vibhaṅga Sutta of the Majjhima Nikāya)

From this it is manifest that inequalities among beings must always be a feature of human life, and it is thus that Buddhism explains the seeming injustices to which people are subject from birth. The doctrine of Kamma presents life and the universe in the light of logical and impartial law; a law, moreover, which is strictly in accordance with scientific principles of cause and effect.

When the Buddha was asked concerning the welfare of nations and communities, with special reference to the Vajjians, a clan threatened by its neighbours, He said, “So long, Ananda, as the Vajjians shall assemble repeatedly and in large numbers (for unity), just so long may the prosperity of the Vajjians be expected, and not their downfall. So long, Ananda, as the Vajjians assemble in harmony and disperse in harmony so long as they do their business in harmony; so long as they do not introduce any revolutionary ordinance, or break up any established ordinance, but abide by the old-

time Vajjian Law, as ordained; so long as they honour, reverence, esteem and worship the elders among the Vajjians and deem them worthy of listening to; so long as the women and maidens of the families, dwell without being forced or abducted; so long as they honour, revere, esteem and worship the Vajjian shrines, both the inner and the outer; so long as they allow not the customary offerings, given and performed, to be neglected; so long as the customary watch and ward over the Arahats that are among them is well kept, so that they may have free access to the realm and having entered may dwell pleasantly therein; just so long as they observe these principles, Ananda, may the prosperity of the Vajjians be expected, and not their decay.”

Revolutionary as were the Teachings of the Buddha in the sense of substituting ethical rules and setting up principles of conduct in place of the formalised ritualism of His Brahmic contemporaries—a feature which emerges clearly and consistently throughout His discourses—it is evident that in temporal matters He advocated the preservation of all customs which time had proved to be beneficial, and condemned only those which were socially retrogressive, as for instance caste; or spiritually obscurantist, as in the priestly emphasis on ceremonial sacrifice and extreme asceticism, which in Buddhism is stigmatised as “*Sīlabbataparāmāsa*” or superstition. In the matter of caste, the Buddha, as we have already seen, acknowledged distinctions as being inseparable from the working-out of *Kamma*; what He expressly denied was the Brahmanic teaching that caste was of divine origin, and the animistic concept that the four major castes of Indian society took their origin from different parts of the body of Brahma. This is succinctly set forth in those verses of the *Dhammapada* which proclaim that a Brahmin (in the Buddhist sense, a holy man) is a Brahmin not by birth but by purity of thought, word and deed.

“Neither by matted hair nor by birth does one become a Brahmin. But in whom there exists both truth and Dhamma, he is the pure one, and he is the Brahmin”. (*Dhammapada* 393). It is worthy of note that in dealing with the question from the purely social angle, the Buddha placed the *Khattiya* Caste (nobility) highest in rank. Distinctions obtain on the worldly level, but for those who have renounced the world there are no distinctions, the worth of the holy man is measured by his virtue alone.

This principle has its broader application in the sphere of present day racial and nationalistic problems. In Buddhism there is no basis for racial superiority, cults or antagonisms. Each man has his own individual worth, irrespective of his racial or cultural back-ground.

The question of human rights is inextricably bound up with that of individual responsibilities. In the present preoccupation with the rights of communities and individuals there is a tendency to overlook the fact that the concept of rights implies also the ideas of obligations and duties. At about the same time that the Buddha was preaching in India, Confucius in China was proclaiming this truth in his own doctrine of rationalistic humanism. While Confucius outlined his concept of the ideal ruler, benign, just and ever-solicitous for the welfare of his people, the Buddha was turning the thoughts of His disciples away from the old idea that the duties enjoined by religion were ritualistic performances, to the higher ideal of a layman’s duty, his responsibility to others. In the *Sīngālovāda Sutta* He preaches to a young Brahmin who was following his father’s behest to worship the six directions, north, south, east, west, the zenith and the nadir, with clothes and hair wet and clasped hands uplifted. “But in the religion of an Ariya, young householder, it is not thus that the six directions should be worshipped.” Thus the Buddha began His instruction, and went on to explain that the worshipping of

the six quarters is to be understood in an ethical sense. First comes a general description under numerical heads, of things to be avoided by a householder, as leading to ruin and disrepute and virtues to be cultivated as being conducive to happiness and prosperity. The sermon then continues "And how, young householder, does the Ariyan disciple honour and protect the six directions? The following should be looked upon as the six directions: parents as the East, teachers as the South, wife and children as the West, friends and companions as the North, servants and work-people as the nadir, religious teachers and holy men as the zenith". This is followed by a detailed explanation of a man's duty towards each of these classes of people as they stand in relation to himself, the whole forming a discourse on social ethics that is unrivalled for its breadth and nobility of conception, as well as for its universal applicability. Two examples will suffice to show how the idea of reciprocity in duties is emphasised.

"In five ways should a clansman minister to his friends and associates as the Northern direction; by generosity, courtesy and benevolence, by treating them as he treats himself, and by being true to his word. In these five ways thus ministered to as the Northern direction, his friends and associates love him; they shield him when he is off his guard, and on such occasions protect his property; they become a refuge in danger, they do not forsake him in his troubles, and they show consideration for his family. Thus is the Northern direction by him protected and made safe and secure.

"In five ways does an Ariyan master minister to his servants and employees as the Nadir by assigning them work according to their strength; by supplying them food and wages; by tending them in sickness; by sharing with them unusual delicacies and by granting them proper recreation. In these ways ministered to by their master, servants and employees love their master in five ways: they rise before him; they lie down to rest after him; they

are content with what is given to them; they do their work well, and they spread abroad his praise and good fame. Thus is the Nadir by him protected and made safe and secure."

The Buddha's treatment of the theme in this Sutta is typical of the way in which He was accustomed to take some already existing religious belief and give it a higher spiritual or ethical meaning; He conveyed His own higher truth through the medium of a current tradition. It must be remembered that the Buddha did not teach a new law; He preached the "Sanantana Dhamma", the Ancient Truth of the Buddhas before Him. Although their Teaching had passed out of men's memories, or had survived only in the form of outward observances whose inner significance had been lost, it still remained, and remains, the universal unchanging Dhamma, the underlying principle of cause and effect that governs phenomenal existence. Of the Buddha it can truly be said that He came, not to destroy the law but to fulfil it; to re-state it in its highest spiritual meaning.

We stand now at a turning-point in history; the choice is ours whether we shall take the road that leads to further progress or that which will carry us to destruction. Mankind has had enough experience at least to show that scientific knowledge and mastery of the material universe is not the same thing as progress in civilisation. Our eyes must be turned in a new direction if we are to find a way out of the impasse. But, just as we are bounded by the curved space-time of physics, so we are encircled by the sphere of related concepts. That which is newest is most immeasurably old; the Eternal Dhamma, the ageless Truth beyond our small world of material concerns. It is to that we must return, in all humility and hope, for the old diseases we must seek the old remedies. But in the sphere of truth there is nothing old and nothing new. The sun that sinks this evening in the west will rise again tomorrow in the East.

The Buddha's Basic Principles of Buddhism

DAVID MAURICE

In the modern world where even the newspapers are beginning to tell most of their stories in pictures, so that quite actually "he who runs may read", there have been several attempts to put Buddhism into a few brief principles in order to shorten the way.

First of all it should be understood that there is no "short and easy cut" to Nibbāna, nor is there really such to the Teaching of the Buddha. Those two old Latin tags: "Facilis descensus Avernus" and "Per ardua ad astra", still hold good to-day. But for those who wish to know what is really the beginning and the essence of Buddhism, we have the words of the Buddha Himself. He first taught the Four Noble Truths in which are comprised the Noble Eightfold Path, so that if we need a few short principles, we can accept these Four Noble Truths.

Just before attaining to Mahāparinibbāna the Buddha, out of His great Compassion, taught and instructed Subhadda, and as we are told in the Mahāparinibbāna Sutta, he was the last disciple whom the Exalted One Himself converted; and in this Sutta the Buddha preached to Subhadda "In whatsoever doctrine and discipline, Subhadda, the Ariyan Eightfold Path is not found, neither in it is there found a man of true saintliness. And in whatsoever doctrine and discipline, Subhadda, the Ariyan Eightfold Path is found, in it is found the man of true saintliness. Now in this doctrine and discipline, Subhadda, is found the Ariyan Eightfold Path and in it too are found the men of true saintliness."

What are these basic essential principles; the Four Noble Truths of which the last is the Noble Eightfold Path, so simple yet, for complete grasp, so subtle? They are: The Noble Truth of Suffering. Due to Impermanence and Insubstantiality of all things we may contact with our senses, life is seen by the thinking man to be an illusion and a cause of suffering.

Life may seem very sweet and happy, for a time, but suffering outweighs pleasure in the aggregate, and even for the individual who may be quite happy and contented, Impermanence sooner or later robs him of pleasure leaving pain in its stead.

In the "Mahāvagga" the Four Noble Truths are set out plainly:

"This is the Noble Truth of Suffering. Birth is suffering. Growth and decay is suffering. Death is suffering. To be bound to what we do not love is suffering. To be parted from what we love is suffering. Not to obtain that for which we long is suffering. In brief all the five elements of Being are suffering.

This is the noble truth of the arising of suffering. It is that Craving which leads from birth to birth, conjoined with lusts and longings which, now here, now there, continually seek satisfaction. It is desire for the gratification of passion; it is craving for eternal life; it is longing for enjoyment here in this present life.

This is the Noble Truth of the ceasing of suffering. It is the utter and complete annihilation of this Craving; separation, freedom, deliverance from it.

This is the Noble Truth of the Way that leads to the ceasing of suffering. It is the Noble Eightfold Path which consists of Right Understanding, Right Mindedness, Right Speech, Right Action, Right Livelihood, Right Endeavour, Right Recollectedness, Right Concentration.

Now what is this Noble Eightfold Path, leading to the extinction of suffering?

It is mentioned as an "Eightfold" Path and not an "Eightstep" Path because the folds are intertwined as in an eight-strand rope and are not eight "stages" to be followed one after another. In the Dīgha Nikāya, ii. 312 we have an analysis of this Noble Eightfold Path which shows it forth very clearly:

“And the Exalted One said:

Now what, brethren, is Right Understanding (Right View or Right Thinking)? The knowledge about Ill, knowledge of The Cause of Ill, the ceasing of Ill, and the Way leading to the Ceasing of Ill, that, brethren, is called Right View.

And what, brethren, is Right Aim (Right Mindedness, Right Direction of Thought)? The being set on Renunciation, on Non-resentment, on Harmlessness, that, brethren, is called Right Aim.

And what, brethren, is Right Speech? Abstinence from lying speech, from backbiting and abusive speech, and from idle babble, that, brethren, is called Right Speech.

And what, brethren, is Right Action? Abstinence from taking life, from taking what is not given, from wrong-doing in sexual passions, that, brethren, is called Right Action.

And what, brethren, is called Right Living (Right Livelihood)? Herein, brethren, the Ariyan Disciple, by giving up wrong living (such as manufacture or dealing in weapons or intoxicants which brings harm to other beings) earns his living in a way that does not harm others, that, brethren, is called Right Living.

And what, brethren, is called Right Effort (Right Endeavour) (Right Exertion)? Herein, brethren, a brother generates the will to inhibit the arising of evil immoral conditions that have not yet arisen: he makes an effort, he sets energy afoot, he applies his mind and struggles. Likewise he does the same to reject evil immoral conditions that have already arisen. Likewise he does the same to cause the arising of good conditions that have not yet arisen. Likewise he does the same to establish, to prevent the corruption, to cause the increase, the practice, the fulfilment of good conditions that have already arisen. This, brethren, is called Right Effort.

And what, brethren, is called Right Mindfulness (Right Recollectedness) (Right

Attentiveness)? Herein, brethren, a brother dwells regarding body as a compound, he dwells ardent, self-possessed, recollected, by controlling the covetousness and dejection that are in the world. So also with regard to feelings, with regard to perception, with regard to the activities or volitional energies with regard to thought. This, brethren, is called Right Mindfulness.

And what, brethren, is called Right Contemplation (Right Concentration) (Right Rapture)? Herein, brethren, a brother, remote from sensual appetites, remote from evil conditions, enters upon and abides in the First Jhana, which is accompanied by directed thought and sustained thought on an object. It is born of solitude, full of zest and happiness.

Then, by the sinking down of thought directed and sustained, he enters on and abides in the Second Jhana, which is an inner Calming, a raising up of the will. In it there is no directed thought, no sustained thought. It is born of contemplation, full of zest and happiness.

Then, again, brethren, by the fading away of the zest, he becomes balanced (indifferent) and remains mindful and self-possessed, and while still in the body he experiences the happiness of which the Ariyans aver “the balanced, thoughtful man dwells happily indeed”. Thus he enters on the Third Jhana and abides therein.

Then, again, brethren, rejecting pleasure and pain, by the coming to an end of the joy and the sorrow which he had before, he enters on and remains in the Fourth Jhana which is free from pain and free from pleasure, but is a state of perfect purity of balance and of equanimity. This is called Right Contemplation. This, brethren, is called the Ariyan Truth of the Way leading to the ceasing of woe.

Then, and only then, does true Insight arise. Then and only then, can there be any “change of heart”.

The Word of the Buddha

By Bhikkhu Sangharakshita

Like threads of silver run the rills
 From faintly blue horizon-hills;
 Journeying downward, day by day
 (From hidden springs how far away!),
 They run by forest, field and farm,
 Then roll, a river, broad and calm,
 Through flowery pastures white with
 kine,
 Through desert sands, to meet the brine
 And mingle there, in joyous motion,
 With the waveless heart of ocean.
 So flows the River of Thy Word
 (In century after century heard)
 Down from that shining mountain height
 Thou didst ascend on Wesak Night
 To win the heart's, the mind's release,
 Willing Thy way from strife to peace.
 Down from the steep green Arahant-hills
 Into Time's lap that River spills.
 Through Bamboo Grove and Mango
 Grove,
 Where did the poet-Theras rove,
 Its current wound and rippled long
 And made to bloom their flowers of song;
 Then in its flowing doth it see
 Verdant and desert century.
 For hundred and for thousand years

It nourishes its saints and seers;
 Through other lands, 'neath altered skies,
 It flows, refreshing to the wise.
 Through plague and famine, peace and
 war,
 Smoothly and purely as before,
 Age after age that River winds
 Through million million hearts and
 minds.
 Now in these after-days doth pour
 That sweet Flood forth from days of yore.
 Water of peace and purity,
 Oh how I long to drink of thee!
 River of Wisdom, bear me on
 Whither the Arahants have gone:
 Stripped of the rags of ' thou' and 'I'
 Into the Deathless did they die.
 I made me not, as though of reeds,
 A small frail raft of my good deeds
 Nor sail of meditation spread,
 Nor oar of wisdom furnished.
 Yet do I long to quit this shore
 Of darkness, doubly than before;
 To be commingled, then, with thy
 Deep current till the death of 'I'.
 Flow till thou reach Nibbāna's Sea,
 O River, with, yet without 'me' !

Shrines of Burma

DAVID MAURICE

No. 1. The Famous Shwedagon Pagoda.

The first Englishman ever to visit Burma was Ralph Fitch, who in the late fifteen hundreds sailed from the Thames in “the talle shippe Tyger”, the same vessel mentioned by Shakespeare’s witches in *Macbeth*. For the “*Tyger*” was indeed wrecked on its voyage to Aleppo and his good Kamma saved Ralph Fitch and eventually brought him home, safe and sound after many adventures including his short but happy sojourn in Burma.

Ralph Fitch found in Rangoon a cultured civilisation in which commerce and the arts flourished, and the cleanness and sweetness of all he saw inspired him to write most enthusiastically—so much so that his story, published in Hakluyt’s *Voyages* captured the imagination of all Europe.

He wrote of the mighty Shwedagon Pagoda; “It is the fairest place, as I suppose, that doe bee in all the worlde”. Certainly the great Shwedagon is the oldest and mightiest of Buddhist fanes, and draws pilgrims from near and far to worship at its sacred base and to remember the Great Teachings of the Buddha as they repeat “Anicca, Dukkha, Anattā” “All is Impermanence, a source of discontent, without any unchanging soul or ego”.

The ancient stories tell of the trading mission to India of two brothers, Burmese merchants, Tapussa and Bhalika by name, more than 2500 years ago, and of how they met the Buddha just after He had attained his long-sought Enlightenment, and obtained from Him eight hairs of His head to be enshrined in their native town of Okkala, the present day Rangoon.

On their return, after many difficulties and dangers, the brothers met with a royal welcome and, the Hairs of the Buddha were enshrined in a Golden Pagoda.

Through the ages this pagoda, the Shwedagon, has been added to until in 1774 it was raised to its present height of 326 ft. by Shin Byu Shin, king of Ava. Since the Shwedagon is on a hill overlooking Rangoon, it has a commanding position and dominates the landscape. Rising from the summit of the hill which has been levelled to form a platform about 900 ft. long and 700 ft. wide the Pagoda is surrounded by *tazaungs* (shelters) which have some of the finest woodcraft and mosaic work existing in the world today. These *tazaungs* may have as many as five, seven or nine storied roofs some culminating in a spire and *hti* (umbrella). There are also almost innumerable figures of the Buddha of brass or of alabaster.

The Wonder Of The World

If the world has but seven wonders, then Shwedagon is not the least of them and there are many even among the non-Buddhists who come from the ends of the earth to see the beauty and romance of almost-faery architecture, though there are those who, objecting to the Eastern injunction (given also to Moses) “Take off thy shoes, for thou art upon Holy Ground”, do not enter when they find that it is necessary to remove one’s footwear. This prejudice is now happily dying out.

Many distinguished Visitors in recent times have expressed their awe and reverence and have used that very phrase “one of the wonders of the world”. With all the reverence and all the wonder inspired

by this mighty symbol, one gets also the atmosphere of quiet happiness and tranquil joy that is so peculiarly Buddhist. A few of the many entries in the Visitors' Book show this.

“My visit to the Shwedagon Pagoda this morning is the fulfilment of a long-cherished ambition. Ever since I first heard of the Pagoda many years ago, as one of the world's supreme art treasures, I have looked forward to the day when its beauty and interest would change from a dream to a reality. Thanks to the kindness and courtesy of the Trustees of the Pagoda my dream has now come true. The Pagoda, in all its grace and dignity, has witnessed many dramatic events in Burma's long and illustrious history. I am happy to think that it will so soon witness the achievement by Burma of complete national independence, and the beginning of a new and glorious chapter in the career of a great people. May Britain and Burma always walk together as friends and equals.”

7th September 1947. (L o r d)
LISTOWEL

The members of the United Kingdom Defence Mission to Burma were shown round the Pagoda on 24th August 1947. We have looked forward since our arrival in Burma to paying this visit not only because the Pagoda is, as a work of art, one of the wonders of the world, but also because of its particular significance as a symbol of Burmese unity.

The peoples of Great Britain and Burma will find mutual understanding easier to achieve if they can share together the appreciation of the world's treasures. We have felt this morning particularly,

understanding of the aspirations and ideals of a united and independent Burma.

24th August 1947.” JOHN FREEMAN, Parliamentary Under Secretary of State, War Office.

“ I have been told of the Shwedagon Pagoda. I have read of the Shwedagon Pagoda. Now I have seen the Shwedagon Pagoda, and that is the best of all.

I am deeply grateful to the Trustees of the Pagoda for their kind welcome to me and my wife and members of my staff.

I regard it as a good omen that one of my first acts after my arrival in Rangoon as the High Commissioner of the United Kingdom has been to visit this wonderful shrine.

1st December 1947. JAMES BOWKER.

“The dignity and splendour of what I have seen this evening I find difficult to express in words. What is even more striking is the atmosphere of peace and tranquillity. A visit to such surroundings is an inspiration and a source of spiritual strength and sustenance. My visit will remain one of the most cherished memories of my life.”

6th January 1948. ARTHUR HENDERSON Secretary of State.

Fire, earthquakes, the ravages of time and the inclemencies of the weather and, during the last war, British and Japanese bombs, have menaced the Shwedagon but still it gleams majestically towards the sky and Ralph Fitch's words are still as true “ It is, as I suppose, the fairest place that do be in all the Worlde.”

U D A Y A

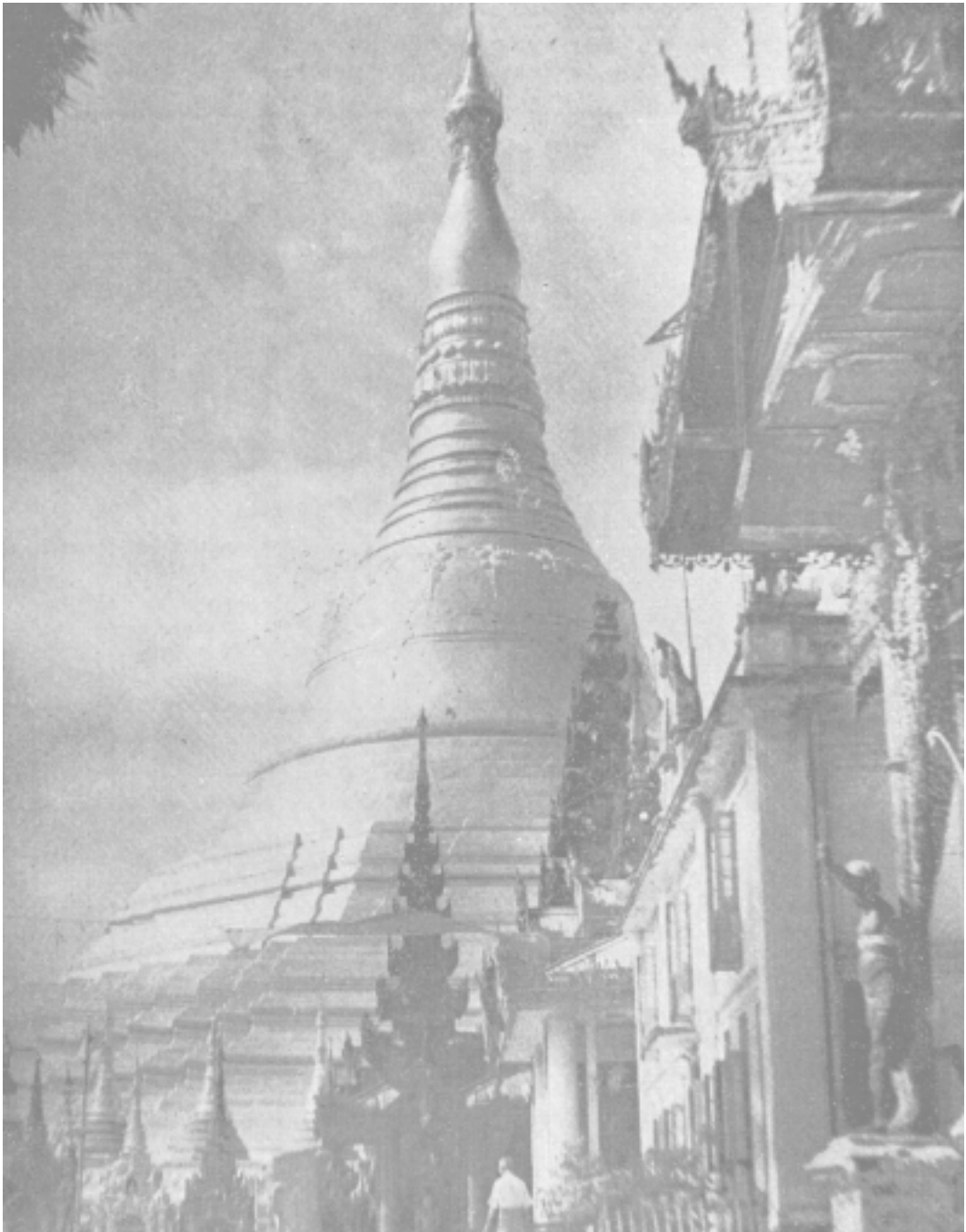
Again, again is seed in furrow sown,
 Again, again the cloud-king sends down rain,
 Again, again the ploughmen plough the fields,
 Again, again comes corn into the realm,
 Again, again do beggars go their round,
 Again, again do generous donors give,
 Again, again when many gifts are given,
 Again, again the donors find their heaven.
 Again, again the dairy-folk draw milk,
 Again, again the calf its mother seeks,
 Again, again we tire and toil anew,
 Again, again the slow wits seek rebirth,
 Again, again comes birth and dying comes,
 Again, again men bear us to the grave.

When once the man of broad insight, that Path,
 Which bring no new becoming doth attain,
 Then is he no more born again, again.

From the book of the KINDRED SAYINGS
 (SAMYUTTA-NIKĀYA) or GROUPED SUTTAS.
 Mrs. RHYS DAVIDS' TRANSLATION.

“A monk whose mind is thus released cannot be followed and tracked out even by the gods so that they could say, ‘There rests the consciousness of a released person.’ And why? Even in this actual life, Bhikkhus, I say that a released person is not to be thoroughly known. Though I thus say and thus preach, some ascetics and brahmins accuse me wrongly, baselessly, falsely, and groundlessly, saying that the ascetic Gotama is a nihilist, and preaches the annihilation, destruction, and non-existence of an existent being. That is what I am not and do not affirm. Both previously and now I preach pain and the cessation of pain.”

Alagaddūpama-sutta., Majjhima, i, 135.



The mighty Shwedagon Pagoda: ‘the fairest place that doe bee in all the Worlde.’

Buddhism and Modern Creeds

A talk by Myanaung U Tin, former Minister of Health and Local Government, broadcast from the Burma Broadcasting Service on Thursday, the 29th May 1952 at 9.15 p.m.

From times immemorial there have always been two main divergent views of life among men: those who believe in an afterlife and those who believe that life ends with death. During the life-time of the Buddha there were, besides his disciples, two sets of people, one holding the Eternity-Belief or the belief in a soul existing independently of body and continuing after death eternally and another the Annihilation-Belief or the belief in a personality which is annihilated by death. Among those who held the Eternity-Belief were found persons who sincerely believed that they could attain salvation through self-mortification or self-castigation. And among those who held the Annihilation-Belief were found persons who yielded completely to the urge of self-indulgence or who indulged excessively in sensual pleasures. The former were known as the practisers of self-mortification and the latter as the practisers of worldly enjoyments. The Buddha teaches us that these two extremes must be avoided, and shows us the Middle Path. We came across, in ancient Greece, Stoics and Epicureans, whose beliefs represented the same extreme views of life. Going through the history of mankind, we find in every age the same "ignorant oscillation between extremes."

Nothing is new in this world. History only repeats itself. Differences there might be on the surface but intrinsically the concepts are the same. History can be interpreted in several ways. Life can be seen from several angles. If anybody thinks that his view alone is correct and others wrong, it would be well for him to remember the parable of the Elephant and the Blind Men.

The parable was recorded in the Udāna Sutta, in which the Buddha related the story to his disciples when some of them described the behaviour of a number of wandering philosophers, quarrelling noisily about their several views. The Buddha said "Thus are those wanderers who, blind, unseeing, knowing not the truth, yet each maintains that it is thus and thus. "In the present times we hear much about isms, ideologies and philosophies. Capitalism, Fascism Naziism, Marxism, Socialism, Communism, Imperialism, Nationalism, Materialism, Rationalism and all sorts of isms. Turn wherever we will, we see clashes between these divergent views. No ism or ideology can be wholly false or, in other words, each ism or ideology can be partly right. And yet the proponents of each ism or ideology appear to believe that they alone are perfectly right and others totally wrong. Whether sincerity or expediency is their keynote, the world is torn between these isms or ideologies, and their clashes, in the forms of cold war and hot war, aggressions from without and insurrections within, are causing untold misery to mankind. The present world situation reminds us of the saying "[The way to... ed.] Hell is paved with good intentions."

The biggest conflict is said to be between those who believe in materialism and those who do not. In truth, whatever materialism may mean in its ideological or Philosophical sense, the struggle between them is for material gains and nothing else, as it appears to an ordinary man or rather a man free from any bias or prejudice. In this large sphere of conflict there is a criss-cross of ideas or ideologies on both sides, circles within a circle intersecting one another. They relate to politics and economics, philosophy and religion. Such a ferment of ideas or concepts about life had prevailed in the earlier ages but it seems that the present one, because of the tremendous

progress of science, will either destroy the world or usher in a Golden Age. In the life of a world or in a *kappa*, one century is but a small measurement of time. Nobody knows how long this Age of Confusion will last. The development of the revolutionary ideas of our age has been definitely accelerated by modern science. Modern ideas clash with traditional beliefs not only in politics and economics but also in philosophy and religion. The process is still going on at a terrific pace, and whether it will lead to destruction of the human civilization that has come down to us or to a reconstruction on a truer foundation depends on the modern man's capacity to show his tolerance and goodwill to his opponent or in other words, to his ability to live and let live.

Judging by the dreadful conditions in the whole world as also by the crescendo of fiery violence since the beginning of this century, it will not be wrong to say that some modern creeds, far from being tolerant, are fanatical. The difference is in degree and not in kind. In some cases, fanaticism is naked and in others velvet coated. A good end can never be achieved by bad means. The end can never justify the means. Salvation through persecution as well as social progress through bloody conflicts are plain contradictions. Fanatical creeds are now much more in fashion than in the last century and are likely to exhibit more savagery in the days to come. History has shown unmistakably that fanaticism defeats its own purpose, and that its temporary successes, if any, are followed by disastrous results and serious set-backs. Of all the isms in human history, fanaticism is the most dangerous and is, therefore, most to be dreaded. A fanatic is excited and subjective, just the opposite of a scientist, who is cool and objective. A fanatic cannot allow himself to be guided by reason or, better still, by the scientific principles of observation, analysis and induction. In the well known Kalama Sutta, the Buddha

advises us "Do not believe in what you have heard; do not believe in traditions, because they have been handed down for many generations; do not believe in anything, because it is rumoured and spoken by many; do not believe merely because a written statement by some old sage is produced; do not believe in conjectures; do not believe in that as truth to which you have become attached by habit; do not believe merely the authority of your teachers or elders. After observation, analysis, when it agrees with reason and is conducive to the good and gain of one and all, then accept it and live up to it.

Traditional beliefs, as also, modern creeds must be able to stand such a test. Orthodoxies have been replaced or drastically modified by new discoveries. Nevertheless the scientific principles do not change, and one's attitude to life should be that of a scientist. One who can adopt such an attitude can never be a fanatic or a bigot but, on the other hand, will be able to show his tolerance and goodwill.

Professor Whitehead has ventured the prophecy that "We are entering upon an age of reconstruction, in religion, in science, and in political thought. And he adds that such ages, if they are to avoid mere ignorant oscillation between extremes, must seek truth in its ultimate depths." The Buddha teaches us that there are two kinds of truth; the apparent or conventional truth, the real or ultimate truth. The ultimate truth can be realized only through meditation or mental concentration, and not by theorizing or speculation. The Buddha's teaching is divided into three parts learning, practice, and realization. Those who do not seek truth in its ultimate depths are not free from the danger of the extremes; they are not capable of avoiding ignorant oscillation between extremes. For this very reason, we have come across in all the ages of mankind fanatical creeds of persons who suffer terribly from morbid religiosity, and of

persons who madly believe that satisfaction of material wants or sensual desires is the be-all and end-all of life. The Buddha has shown by example as well as by teaching that the Middle Path leads not only to peace in this existence but to Nibbāna, the Eternal Peace. By treading this Middle Path, one can develop his morality, Mental Concentration and Intuitive knowledge or Insight. The Buddha teaches us that this Middle Path leads us to the Right View or Belief, as against the two extreme views or beliefs.

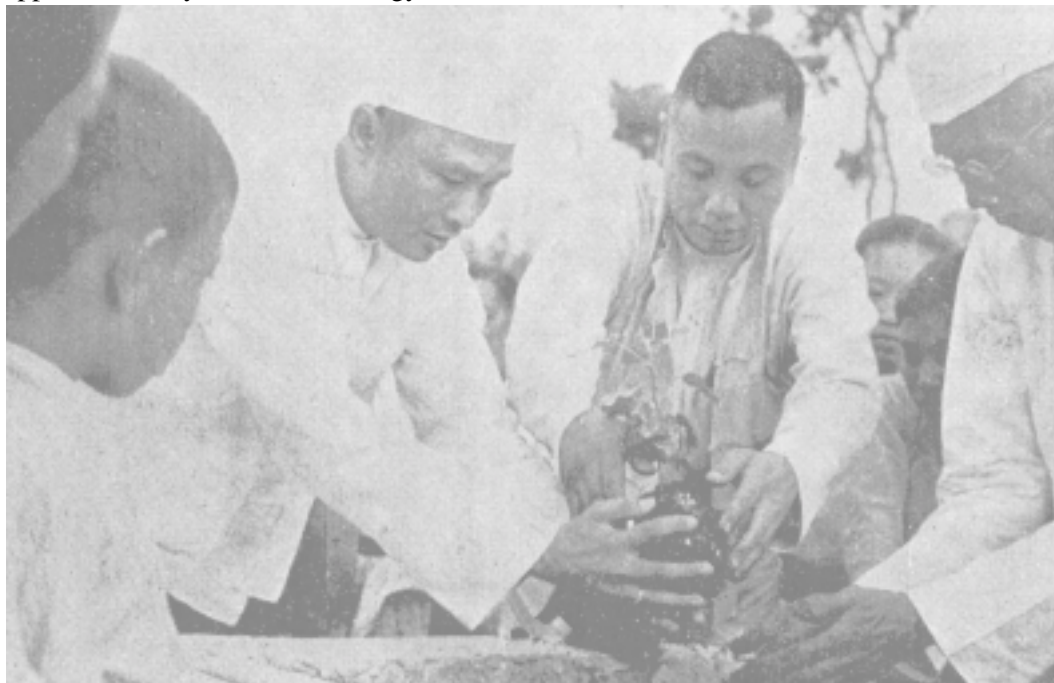
As the followers of the Buddha we must show our tolerance and goodwill to all those who hold views or beliefs different from our own—to all those whose isms, ideologies or philosophies are different from ours. However, it behoves us to test the validity of any creed by the scientific method. Buddhism is empirical and free from dogmas. As the followers of the Buddha we must not be dogmatic. Our approach to any creed or ideology should

be without any bias or prejudice. We must not impose our will or views on anybody; on the other hand, we cannot allow anybody to impose his will or views on us. The Buddha says: “Ehi Passiko” , which literally means “come and see”. In modern parlance, “See, if it works: if so, accept it.” If it does not work we would say in the words of Shakespeare,

“There are more things in heaven and earth

Than are dreamt of in your Philosophy”.

We would further say “Why not try our way of life for the attainment of peace for yourself, for your family, for your country, for the world - nay, for the attainment of Nibbāna, the Eternal Peace?” Buddhism is a way of Life not only for those who seek truth in its ultimate depths but for all those who wish to live and let live peacefully in the short span of life on this earth which is but a speck of dust in the illimitable space of the cosmos.



The Hon'ble Prime Minister, a devout Buddhist, U Nu, plants a sapling of the Sacred Bo-Tree at Loikaw in the Kayah State of the Union of Burma.

The Message of Visakha

A talk broadcast from the Burma Broadcasting Service by Francis Story, Director-In-Chief of the Burma Buddhist World-Mission.

On a full Moon Day of the month called Visakha, twenty-five centuries ago, a son was born to the King of the Sakyas in the ancient city of Kapilavatthu. Thirty-five years later, also on the Full Moon Day of May, the young Khatthiya, no longer a Prince but a Yellow-Robed ascetic, sat beneath a fig tree at Gaya and attained Supreme Enlightenment. He who had been the Prince Siddattha, and afterwards the Samaṇa Gotama, ceased to be, and in His place arose a Buddha, a perfect Being, the Most Exalted Teacher of Gods and Men, the Fully-Awakened One, the Master of Infinite Compassion. For forty-five years the Exalted Buddha taught the Sublime Dhamma, and at last passed away into Parinibbāna, on a third Full Moon Day of Visakha, in the eightieth year of His age, honoured by all beings throughout the three worlds.

That, briefly, is the story of the sacred Three-fold Anniversary that we celebrate in all Buddhist countries on the Full Moon Day of May. Here in Burma we feel that many besides Buddhists are sharing the great Festival with us: Christians, Hindus and Muslims because Buddhism is universal and the Buddha Himself, the Universal Teacher. Everybody sooner or later must become a follower of the Buddha, if not in this life, in some subsequent one. There is nothing exclusive about our creed; it embraces all, without reservation or discrimination. It rejects none, condemns none; it teaches us to extend unlimited goodwill and benevolence towards all beings, and, when we wish to honour and magnify the teaching of our Master this is the best way of all for us to do it. All that is fine and noble in the way of life

followed by others we are taught to commend and respect and uphold, so that all may live together in peace and brotherhood.

The teaching of the Buddha is the universal remedy for a universal disease, and that disease is Craving. What were the words of the Buddha immediately after His Attainment? "Through many a round of birth and death have I sought you, O Builder of the house. Now you are found; your ridge-pole is cast down; never again shall you build the house. For me there is no rebirth; the Holy Life is fulfilled. My task is accomplished. For conditioned life there can be no hereafter." Such were the words of the Conqueror: "For me there is no more rebirth and no more death".

But although the Buddha passed away into the ultimate Nibbāna, wherein there is no residue of attachment to phenomenal being, we who stand in the light of His Teaching feel that the Buddha is with us yet. For did He not say, "He who sees the Buddha sees the Dhamma, and who beholds the Dhamma beholds the Buddha?" We pay homage to His glorious Image, the symbol of His presence, every day; but after all, this is only the material form. If we really wish to behold the Buddha in all the majestic beauty of His ideal presence we must seek Him in Dhamma. It is in the practice of the Dhamma that we can draw close to Him and feel the wonderful radiance of His undying Wisdom and Compassion. His presence is then very real and immediate to us: much more close and actual than any material form of Anicca, Dukkha and Anattā. The words of the Buddha are eternally new; we are not conscious of the two thousand five hundred years that separate us in time, for His Teaching stands outside of time and all its relationships. Here and now

the voice of victory rings clearly in our ears, spurring us on to self-liberation.

For us to-day that Voice carries a special message, for we live in a world made dark and menacing by the grim forces of Lust, Hatred and Ignorance. We do not know what the future may hold. All we can be certain of is the need to preserve our own integrity, the need to keep our actions pure and unsullied, for they are our sole real possessions and our only heritage. “Be unto yourselves a refuge; seek no external refuge.” These were the Buddha’s parting words as He lay between the twin Sal trees at Kusinara just before His final passing away. For what shall it profit a man, though he be rich and fortunate, enjoying all the rewards of past good deeds, if he be not virtuous, charitable and benevolent in his present life? He is like a man living on his capital, drawing from his bank account of good Kamma all the time, without replacing anything. When it is all exhausted and he passes on to his future existence he will be bankrupt: a pauper. Then whom will he be able to blame for his miserable state? His fellow men? Most certainly he will not be justified in blaming his fellow men. Then can he blame God or Fate? The answer is again “No”, given most emphatically by the Buddha in many a precious discourse on the Causal Law. Such a man can blame only himself; there is no such thing as luck, good or bad. But a man who is poor in this present life may pass on to his next existence a rich man: rich in the merit of good deeds, the only sort of wealth that we can take with us beyond the grave. For though he may possess only eight annas, if he should give four annas in Dāna, and that with a kind and loving heart—his reward will be incalculable.

It was thus that the Supreme Buddha taught the Law of Cause and Effect. But no man can measure the depth and extent

of the Dhamma; it is a vast ocean, immeasurable and infinite, and like the ocean it has but one flavour throughout, the flavour of liberation. We who today yearn to express our gratitude to the Great Teacher and offer Him some supreme act of homage and veneration, should also remember those other words of his, uttered shortly before His Parinibbāna: “He who fulfils all the greater and lesser duties, who is pure in thought, word and deed, who strives diligently to cross the ocean of Samsāra: he it is who renders the greatest and most fitting honour to the Tathāgata”.

It is easy and pleasant to go to the great Shwe Dagon Pagoda and offer flowers and candles to the Shrine; we all enjoy doing it. We love the beauty and tranquillity of the Pagoda precincts and our hearts are soothed and made calm by the loveliness of our surroundings. Similarly we like to listen to the Yellow Robed Monks reciting the Suttas, and in doing so we are uplifted and freed from everyday cares. But it is not so easy to be mindful, everyday and in all circumstances, of the Precepts, or to walk hourly in the Path of Virtue set forth by our Teacher. That indeed calls for fortitude and high resolution; it is a sacrifice, a renunciation of so many of the seeming pleasures of life that appear so attractive to the unawakened mind. But precisely because of that, because it represents a sacrifice, it is the supreme act of veneration we can offer to the Exalted Buddha. Let us then, from today, determine to make our lives better, to sweeten and sanctify every passing moment of consciousness, to destroy the Āsavas and to shed the pure light of our love over all the world, desiring nothing but the happiness and welfare of every living being.

The Birth, Enlightenment and Parinibbāna of the Buddha stand out as

the three most tremendous facts of our historical epoch. Birth and death we all experience, but Supreme Enlightenment is the prerogative of a Buddha, a fact before which we stand in silent awe. We cannot imagine what was the nature of the great spiritual Illumination which came about on that Full Moon night of twenty-five centuries ago, when a wandering ascetic became freed from the shackles of birth and death and entered the unconditioned realm of absolute knowledge. All we know is that thereafter He propounded a Doctrine the like of which had never been known in history, nor equalled since, a Doctrine unique and perfect in all its parts, bearing upon it the unmistakable stamp of Truth.

“There is no Soul, no principle of individual selfhood”— so the Exalted

Buddha proclaimed. “All phenomena are impermanent, fraught with suffering and illusory Anicca, Dukkha, Anattā. Destroy the delusion of Self, put an end to Craving, bring to an end the process of conditioned becoming which is rooted in the impure states of consciousness. Free yourselves from Ignorance and you will reach the end of suffering. So may you know Nibbāna in this very life, and hereafter the perfect and unchanging Peace.

So, on this Visakha Full Moon Night, the Message of the Buddha goes out from Burma to the world. By the Blessing of the Triple Gem of the Buddha, the Dhamma and the Sangha, may all beings throughout the cosmos be secure, peaceful and happy. May they hear the Voice of Infinite Compassion, and hearing it, be at peace.

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The First Sermon

DHAMMACAKKAPPAVATTA-SUTTA

The Discourse of setting in motion the Wheel of the Doctrine.

Thus have I heard: at one time the Lord dwelt at Benares at Isipatana in the Deer Park. There the Lord addressed the five monks: —

“These two extremes, Bhikkhus are not to be practised by one who has gone forth from the world. What are the two? That conjoined with the passions and luxury, low, vulgar, common, ignoble, and useless, and that conjoined with self-torture, painful, ignoble, and unprofitable.”

“There is a Middle Way, O Bhikkhus avoiding these two extremes, discovered by the Tathāgata—a path which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nibbāna.”

And what, Bhikkhus, is that Middle Path which giveth Vision, which giveth Knowledge, which causeth Calm, Enlightenment and Nibbāna?

Verily it is this Ariyan Eightfold Path, that is to say:

RIGHT VIEW, RIGHT AIM, RIGHT SPEECH, RIGHT ACTION, RIGHT LIVING, RIGHT EFFORT, RIGHT MINDFULNESS, RIGHT CONTEMPLATION.

This, Bhikkhus is that Middle Path which giveth Vision, which giveth Knowledge which causeth Calm, Insight, Enlightenment and Nibbāna.

Now this, Bhikkhus is the Ariyan Truth about Suffering:

Birth is Suffering, Decay is Suffering, Sickness is Suffering, Death is Suffering, likewise Sorrow and Grief, Woe, Lamentation and Despair. To be conjoined with things which we dislike, to be separated from things which we like—that also is Suffering. Not to get what one wants—that also is Suffering. In a word, this Body, this fivefold Mass which is based on Grasping, that is Suffering.

Now this, Bhikkhus, is the Ariyan Truth about The Origin of Suffering:

It is that Craving that leads downward to birth, along with the Lure and the Lust that lingers longingly now here, now there: namely, the Craving for Sensual pleasure, the Craving connected with *Sassata diṭṭhi* i.e. the belief that life is eternal, the Craving connected with *Uccheda diṭṭhi* i.e. the belief that there is no future existence. Such, Bhikkhus, is the Ariyan Truth about The Origin of Suffering.

And this, Bhikkhus, is the Ariyan Truth about The Ceasing of Suffering:

Verily it is the utter passionless cessation of, the giving up, the forsaking, the release from, the absence of longing for, this Craving.

Now this, Bhikkhus, is the Ariyan Truth about The Way leading to the Ceasing of Suffering. Verily it is this Ariyan Eightfold Path, that is:

RIGHT VIEW, RIGHT AIM, RIGHT SPEECH, RIGHT ACTION,

RIGHT LIVING, RIGHT EFFORT,
RIGHT MINDFULNESS, RIGHT
CONTEMPLATION.

At the thought, Bhikkhus, of this Ariyan Truth of Suffering, concerning things unlearnt before, there arose in me Vision, Insight, Understanding there arose in me Wisdom, there arose in me Light.

At the thought, Bhikkhus “this Ariyan Truth of Suffering is to be understood,” concerning things unlearnt before, there arose in me Vision, Insight, Understanding there arose in me Wisdom, there arose in me Light.

At the thought, Bhikkhus “this Ariyan Truth of Suffering has been understood,” concerning things unlearnt before, there arose in me Vision, Insight, Understanding there arose in me Wisdom, there arose in me Light.

Again, at the thought, Bhikkhus of this Ariyan Truth of the Origin of Suffering, concerning things unlearnt before, there arose in me Vision, Insight, Understanding there arose in me Wisdom, there arose in me Light.

At the thought, Bhikkhus, “the Origin of Suffering must be put away,” concerning things unlearnt before, there arose in me Vision, Insight, Understanding there arose in me Wisdom, there arose in me Light.

So also at the thought “The Origin of Suffering has been put away” there arose in me Light.

Again, at the thought, Bhikkhus of this Ariyan Truth of the Ceasing of Suffering there arose in me Light.

At the thought, Bhikkhus “the Ceasing of Suffering must be realized” there arose in me Light.

At the thought, Bhikkhus. “the Ceasing of Suffering has been realized” there arose in me Light.

Finally, Bhikkhus at the thought of This Ariyan Way leading to the Ceasing of Suffering there arose in me Light.

At the thought, Bhikkhus, “the Way leading to the Ceasing of Suffering is to be developed” there arose in me Light.

At the thought, Bhikkhus “the Way leading to the Ceasing of Suffering has been developed” concerning things unlearnt before, there arose in me Vision, Insight, Understanding there arose in me Wisdom, there arose in me Light.

Now so long, Bhikkhus, as my knowledge and my insight of these thrice-revolved twelvefold Ariyan Truths, in their essential nature, were not quite purified,—so long was I not sure that in this world, together with the Devas, the Maras, the Brahmas, among the hosts of recluses and Brahmins of devas and mankind, there was one enlightened with supreme enlightenment.

But so soon, Bhikkhus, as my knowledge and my insight of these thrice-revolved twelvefold Ariyan Truths, in their essential nature, were quite purified,—then, Bhikkhus was I assured what it is to be enlightened with supreme enlightenment with regard to the world and Devas, Maras, and Brahmas, and with regard to the hosts of recluses and brahmins, of devas and mankind.

But now Knowledge and Insight have arisen in me, so that I know, “Sure is my heart’s release. This is my last birth. There is no more becoming for me.”

Samyutta Nikaya

What is Theravāda Buddhism?

DAVID MAURICE

BACKGROUND TO BUDDHISM

Two thousand five hundred and seventy-six years ago there were in India only four castes and these were but loosely separated, though all were separated from the outcaste aborigines. The leading caste at the time was the Khattiya or "Warrior" caste and at such a period of development it was natural for the warriors to form the ruling houses of each clan. Next was the Brahmin caste or caste of "Priests", the educated or preacher class which was struggling for the caste or social superiority it was even then claiming and was later to win. The third caste was the Vaisyas or traders and the fourth the Sudras or menials and workers.

At this time was born to the Khattiya-caste ruler of the Sakya clan, whose family name was Gotama, a son to whom was given the name Siddattha, and who was reared in quite a degree of luxury and comfort; perhaps a greater degree of comfort than is possible in the modern world. On attaining young manhood, Siddattha Gotama realised "the fleeting nature of all earthly joys" and renounced his sheltered life and all the luxury of his world to become a homeless wanderer and ascetic, spurred on by a burning desire to penetrate finally to Real Truth.

Studying successively under the two great masters of philosophy in India of that time, he yet did not find any satisfactory answer to his questions and with a band of five followers retired to the comparative solitude of the country where they gave themselves up to practices tending to "mortify the flesh". The young Gotama, in the prime of life, of powerful physique and of great

tenacity of purpose, excelled in these, to the great admiration of his companions, until finally he fell fainting by the roadside, at the point of death. He then realised how life could be lost by a continuation of such practices and yet Truth might not be won, and he considered afresh the whole matter and remembered that he had had "a moment of cosmic Consciousness" when as a lad he had sat in meditation under a Rose-apple tree, while his royal father was, according to custom, ploughing the first field in his performing of the fertility rite to ensure rich crops. He wondered then if this Peaceful Meditation were not the real way to Wisdom, decided that it was and determined to live accordingly. This was later formulated in the Dhammacakkappavattana Sutta "There are two paths of error which he who is striving for salvation should equally avoid. The one, of sensual enjoyment and the gratification of passion, is base, vulgar, degrading and ruinous; it is the way of the children of the world. The other, of self-torture and mortification, is sad, painful and useless. The Middle Way alone, which the Perfect One has found, avoids these two paths of errors, opens the eyes, endows with discernment, and leads to deliverance, to wisdom, to perfection, to Nibbāna."

His somewhat hidebound fellows whose clinging to customs and conventions held them still to their over-ascetic course, were very horrified and determined not to have anything to do with one who had abandoned the strict ascetic life of self-torture.

Leaving then his five companions, Gotama decided to make a determined

effort to pierce the veil of illusion, using all his strength of body and mind, and spent forty-nine days sitting in various places under a huge spreading Banyan tree, during which time he took his great mind to the very peak of intellect, until at last the Way became clear and he became Perfected Man, the Buddha, Teacher of Gods and men.

He realised then how difficult it was to make plain to mankind the simple yet subtle Teaching of Truth but saw that there were beings whose eyes are but lightly covered with dust” and who would respond to and understand the Teaching, and for the sake of these He began His mission which was to last for forty-five years of his lifetime and has lasted for the 25 centuries since His attainment to Mahāparinibbāna.

In the “Cullavagga” the Buddha pointed out “As the great ocean, disciples, is penetrated throughout by the savour of salt, so is my Doctrine in all its parts permeated by the spirit of deliverance”, and while there are those who derive emotional inspiration and intuition from the moral Teaching of the Verses of the Law and those who by the sermons of the Suttas come to perceive Truth, there have always been those who by the more detailed and logical exposition of the great laws of Being, given in the Abhidhamma, more easily find a practical way out of the morass of existence.

In the Abhidhamma it is shown very conclusively that neither Ego nor “Soul” exists, but that neither can it be said “The end then is annihilation”. The Doctrine or Dhamma is very deep and subtle, necessarily so, and requires for elucidation and understanding both the mental training and practice of Meditation for Insight.

A study of the Abhidhamma, that practical analysis of mind, mental concomitants and matter which make up the whole “whirlpool of existence”, conditions one in a conditioning brought about by oneself, to perceive and understand the Doctrine in a way acceptable to the logical mind.

The Buddha taught (more than 2500 years ago) that the universe was composed of millions of world-systems such as we know as our solar System, each with its various planes of existence, and to this modern science now subscribes. The Buddhist concept of “Universe” has been summed up as follows by U Ba Khin, Accountant-General, Burma, in his booklet *What Buddhism Is*: “There is the Okasa Loka (The Universe of Space) which accommodates Nāma and Rūpa (Mind and Matter). In this mundane world it is Nāma Rūpa (Mind Matter) which predominates under the influence of the Law of cause and effect. The next is the Sankhāra Loka (The Universe of Mental Forces), creative or created. This is the mental plane arising out of the creative energies of mind through the medium of bodily actions, words and thoughts. The third is the Satta Loka (The Universe of Sentient Beings) visible or invisible which are the products of these mental forces. We may term this a “Three-in-one” Universe, since one is inseparable from the other. They are, so to say, interwoven and interpenetrating.”

THE RELIGION OF REASON

As compared with religions of revelation and dogma, the Teaching of the Buddha is the Supreme Teaching of Reason and of sheer, matter-of-fact common sense, and it is one of the most

reasonable points of the Religion of Reason that the Buddha exhorted us to test each step for ourselves, to take nothing on trust through mere blind faith. Since He had to teach relativity, a concept of almost countless world-systems and an Atomic Theory, all of which the modern Western world prides itself on having “discovered” quite recently, He had to use the words of the masses in common sense combinations to elucidate and teach the most abstruse scientific and philosophic concepts, and in an age when there were no machines, microscopes or telescopes. This was done without any “airy-fairy” nonsense so that the Teaching is fresh and true to-day, since Truth does not alter. Meanings of common words had to be extended, so that Paṭhavī, Āpo, Tejo and Vāyo; Earth, Water, Heat & Cold and Air had to become, Extension, Cohesion, Radiation and Motion, for instance, and, to describe an atom; the smallest physical particle; the word “Kalapa” was defined as “one forty-six thousandth part of a particle of dust raised by a chariot-wheel in Summer”. To the average modern this is an extremely picturesque definition, and to the mind of the men in those days, who saw in the fine dry Indian summer-weather the impalpable dust raised by a chariot-wheel, of which one grain could not be divided out, and to be told how the smallest imaginable division of this tiniest of all particles could exist separately, etched the concept “atom” on the brain more distinctly than most of our modern definitions.

The Buddha’s Teaching went further than this and showed that the atom was not “Being” but “Becoming”. But even in the Buddha’s day there were those who thought that they knew better than the Teacher, and the Buddha was constrained to say “It may well be, monks, that some

vain man, out of ignorance, plunged in ignorance, overpowered in mind with thirst, thinks himself bound to go beyond the message of the Master” and since then there have been many who have tried to introduce fantastic accretions to His Teaching, and as will be seen by consideration of the necessity to use existent words and phrases, as pointed out above, this was sometimes the more possible by reason of mis-translations of the Pāli by those who had not caught the spirit of the Teaching. Nevertheless the only sure guide to the Teaching is the word of the Buddha, as handed down by the Saṅgha, the unbroken succession of Buddhist Bhikkhus (monks). Immediately after the demise of the Buddha a Council was called at Rajagaha in order to fix the various Discourses and sayings that had been handed down. Thus was laid the ground-plan of the Pāli Canon and successive Councils have met to compare and classify and arrange the Teachings of the Buddha. The “Bhanakas” or “Reciters” of the Text were specially chosen until the Texts were committed to writing in Ceylon in about the year 20 B.C. There have been several Councils since then and the Pāli Canon is thus regarded as the pure form of the Teaching. The Tipiṭaka or “Three Baskets of Wisdom” is, as the name implies, divided into three sections. There is the Vinaya, the rules for Bhikkhus, together with stories showing how the main rules came to be introduced; then there is the Suttanta being sermons and Teachings to laymen and Bhikkhus, and finally the Abhidhamma or “Further Teaching” which is the philosophical Teaching. The Teaching has thus been handed down in the Pāli Canon and is known as the Theravāda, or “The Way of the Elders”.

THERAVĀDA, OTHER SECTS AND “MIRACLES”

The Teaching of the Buddha is a Teaching of stern reality, and there are in the world those who just cannot face stern reality and can thus truly be termed “escapists” since all their endeavour is to escape from Reality, usually behind some barrage of words; but the Theravāda Buddhist, though he is intent on escaping permanently from this world where everything is so plainly subject to Anicca, Dukkha, Anattā (to impermanence, sorrow and insubstantiality) and where Lobha, Dosa and Moha (Craving, Anger and Illusion) are of the process, is not in the position of one who pulls the sheet of fantasy over the head of fear but, undertaking a stern and strict discipline, in the pure dawn of Reason, sees clearly and more clearly the shining light of Truth.

Tot homines tot sententiae” said the old Romans “So many men, so many opinions”, and it is natural that in the course of 2500 years much of the Teaching of the Buddha should be distorted and misrepresented in parts of the East as well as the West. We believe, with the best of all possible reasons, that from the time of the election of the Members of the First Council, just after the Mahā Parinibbāna of the Buddha, that the Teaching has been preserved as close as possible to its pristine purity by the comparisons and discussions and majority agreement of so many learned Elders, drawn, be it noted, from all parts of the Buddhist countries, and from men of all previous “walks of life” who were not economically or politically dependent on any central dominating figure or group and therefore free to give unbiassed evidence and opinions.

It is not the part of Theravāda Buddhists either to praise or condemn the

so-called Buddhist “sects” but some mention must be made of these. Largely they have classified themselves as “Mahāyāna” Buddhists, intimating as a dogma that they have received a special “intuitional” teaching and an “esoteric” teaching handed down by word of mouth. They have split up into what must now number many hundreds of divisions holding all sorts of diverse “views” including the “Zen” Buddhists, mainly in Japan who claim to be a “reformed Mahāyānist group”. Some of these groups are closer to the Teaching of the Buddha than others.

The Hebrew Psalmist sang of “the heathen” who “rage and imagine a vain thing” and it is unfortunately too easy for the mind of man, even educated man, to do this when there is no guide. For “types of religious experience”, “cosmic consciousness”, “manifestation of spiritual attainment”, even “miracles” are not so difficult as the correct interpretation of the experiences and phenomena so referred to. The Sublime states of Meditative Consciousness are still without “Ego” or “soul” but those trained in the “Soul Theory” quite readily accept the phenomena of supramundane intellectual states as evidence of what they have consciously or unconsciously been seeking of a “Soul” or “God” of some sort.

The Word of the Buddha and the system of training given in the Suttanta as well as in the Vinaya and Abhidharma is a guide and indeed that is the metier of the Buddhas, to point out the Way.”

Elsewhere in this magazine we try to give you as full as possible a picture of “The Word of the Buddha” and it shall be our endeavour to continue this in future issues.

Burma And Buddhism Today

Population of Burma: - The total population of the Union of Burma is about seventeen million, of which ninety per cent are Buddhists. Among the Burmese and Shans who occupy the fertile Irrawaddy valley and the salubrious high plateau of the Shan State, the percentage of Buddhists is about ninety-nine; whilst the percentage of Buddhists among the hill-tribes occupying the hill tracts on the borders of Burma, and the Karens who, formerly hill folk, have in later years had a tendency to come down to the more fertile plains of lower Burma, is about seventy-five per cent.

Advent of Buddhism. It is generally believed that Buddhism came to Burma during the very life-time of the Buddha, but it is an accepted fact among scholars that Buddhism was brought by two Arahats, viz. Sona and Ottara, as sent by Moggali Putta Tissa, the Saṅghatthera of the Third Great Buddhist Council during the days of the great King Asoka. Recent archaeological discoveries have brought to light many terracotta plaques and gold leaves, on which Pāli scriptures were written, proving definitely that Buddhist scriptures in a written form were extant in Burma about the 4th century C. E. It is also generally accepted that the written texts of the Pāli Tipiṭakas were reintroduced from Ceylon in the 4th or 5th century C. E. Since then the higher studies of the Buddhist literature have taken a very deep root, flourishing throughout the centuries without any interruption up to the present day.

Pariyatti Sāsana. Burma has been associated with a very high tradition and standard of learning in the doctrines of the Buddha. Pariyatti sāsana has been well encouraged and supported by the Kings

and the people alike; even during the British regime higher studies in the Pāli piṭakas were given support by the Government. The Bhikkhu Saṅgha of Burma have from the beginning been much respected for their profound learning in Tipiṭakas and a great many of them were looked upon as authorities in the Abhidhamma studies. During the days of the Burmese Kings, the Bhikkhus numbered over ninety thousand. These learned Bhikkhus have been the custodians of the Buddha Sāsana.

An idea of subsequent history is best given by reproducing a speech by the Hon'ble U Win, Minister for Home and Religious Affairs, at the inaugural meeting of the Buddha Sāsana Organization on 26th August 1951 at Rangoon University.

Promoting the Sāsana. "I am very glad to have this opportunity of paying my humble respects to the Reverend Sayadaws (Heads of Buddhist Monasteries) on this auspicious occasion. I need hardly say how this congregation is blessed by the presence of the learned Sayadaws. Since the capitulation of King Thibaw sixty years ago, our country has never witnessed such a glorious assembly of monks and laymen in the cause of Buddhism. While being fully conscious of the magnitude of responsibilities as Minister for Religious Affairs I feel extremely happy at the thought that the task of promoting Buddhism has fallen on my shoulders. The primary purpose of this assembly is to implement the provisions of the Buddha Sāsana Council Act of 1950. Let me recall why the Union Government took necessary measures to pass this Act. This Act is one of the three pieces of Religious Legislation sponsored by Government with a view to



In another outlying part of the Union of Burma, The Chin Hills in the cold north, the Hon'ble U Nu, Prime Minister of the Union of Burma, recites Buddhist Scriptures after planting a sacred Bo sapling.



The Right Hon'ble Mr. Richard Casey, Australian Minister for Foreign Affairs, visits the Shwedagon Pagoda accompanied by Thado Thiri Thudhama U Thein Maung, Chief Justice of Burma, Trustee of the Shwedagon.

promoting Buddhism in a concrete manner. Three Acts of Parliament: Vinicchaya Thana Act, 1949, Pāli University and Dhammacariya Act, 1950 and Buddha Sāsana Council Act, 1950 have been duly enacted and they are but heralding a series of Religious Legislation yet to come. Our religion has been in a neglected state for the past sixty-six years since the overthrow of King Thibaw, Promoter of the Faith. The prosperity of Religion, as you are all aware, depends on the presence of a ruler who is genuinely inclined to promote it. The absence of such a ruler makes for the decline in Religion in all its three aspects. When we were denied Freedom, what was the state of our Religion? Saṅghas split up into different sects; contacts between the Saṅghas and laymen were few and far between there was a dearth of learned men; religious practice was neglected and darkness gradually fell on our Sāsana. It came to such a pass that the Buddhist got bewildered and became unable to sift the true from the false.

While in the past every Buddhist child got his rudiments of Buddhist religious education thanks to our wonderful monastic schools, our children were gradually kept away from them during the alien regime. Thus an ever-widening gulf crept in between the Saṅghas and the laymen; the old Saṅgha Organisation lost its former cohesion, and the Saṅgha eventually came under the aegis of lay courts of law. With this decline in the structure of Saṅgha Society came the deterioration in the Saṅgha's code of conduct. Lay morality also declined in consequence. With this general deterioration in human morality, breaches of law became rampant. In fact the present insurrection in our country is attributable to this decline in human morality.

You will no doubt remember that the Hon'ble Prime Minister on several occasions gave a picture of the Union just on the brink of the precipice. Please ponder over the forces which succeeded in saving the country from this catastrophe. I consider that the religious force which we have been able to build up in the last two years is mainly responsible for our renewed strength to tide over the sinister forces of disorder. You will no doubt realize that in order to restore peace and prosperity in the country, our armed forces, our administration and our new economic system alone will not suffice. Forces of Religion or in other words the Religious Front which the Prime Minister aptly described as the Moral Pillar is also called for. I feel no compunction in claiming that it stands to the credit of the A.F.P.F.L. government that it has been able to organize this Religious Front at a time when morality is at its lowest ebb.

It is true that even after the fall of King Thibaw the Buddhist public endeavoured to promote the great religion as best as they could. Pagodas and Monasteries were built, thousands of monks were well-looked-after, religious associations were formed and scriptural examinations were conducted. Those good-intentioned people carried on this noble work for over 60 years without the material support of the then Government. They were the real Promoters of the Faith in the absence of the Faithful Ruler. Now the circumstances have changed. Independence is once more restored and the Government is duly elected by the people according to the constitution. It is but inevitable that the Government becomes the Promoter of the Faith on behalf of the people who elect it. The Government thus elected cannot merely look on indifferently at the religious structure which

had been disintegrating during the last sixty years. The Government wishes to see the unity of the Saṅghas, the zealous devotion of the Saṅghas to religious knowledge and practice and wishes to encourage to the utmost the propagation of the Dhamma. The Government is determined to help the Saṅghas in their endeavours to cleanse the great religion of Undesirable elements and the Government in the foot-steps of the great Promoters of the Faith in the past, will implement by means of legislation what the Saṅghas desire to carry out according to the Dhamma.

The progress of Buddhism rests on the three following factors :—

- (1) The existence of a true and devoted Saṅgha (brotherhood of Bhikkhus)
- (2) Strongly united lay people to promote Religion and
- (3) A Government determined to encourage to the utmost the propagation of the Dhamma.

With these facts in mind the Union Government has enacted the Pāli University and Dhammacariya Act, The Vinicchaya Thana Act and Buddha Sāsana Council Act. The Union Government has allotted a sum of Rs. 76,000 towards the implementation of the Pāli University and Dhammacariya Act and intends to allot a further sum of Rs. 350,000 for the purpose in the next financial year.

By the enactment of the Vinicchaya Thana Act the Saṅgha are no longer required to appear in lay courts of law as before and Saṅgha Councils have been set up to try Saṅgha's cases. Under this Act five councils in Rangoon, five councils in Mandalay and four councils in Sagaing are functioning. To extend the operation of this

Act in areas where councils are not yet set up, arrangements are being made to introduce a supplementary Vinicchaya Thana Act in the forthcoming session of Parliament. I need not of course tell you that the Reverend Sayadaws who administer these councils are deeply learned in the Law and they are duly elected by the Saṅgha themselves. An allotment of Rs. 36,000 was made for the functioning of these councils and it is the intention of the Government to allot a further sum of Rs. 82,000 in the coming financial year.

Buddha Sāsana Council Act sets out to organize the Promoters of the Faith into some kind of Parliament of Sāsana. All religious measures will be undertaken by the Union Government through the good offices of this Parliament of Sāsana and I hope that real effective work will be accomplished. I wish to give this assurance that the Union Government, befitting the role of true representative of the Promoters of the Faith, will subsidize all activities under Buddha Sāsana Council Act as far as the country's finances warrant.

Another point I want to stress is the fact that this organisation formed under the Buddha Sāsana Council Act is no way connected with politics nor is it sectarian. It is formed purely for the purpose of promoting the Sāsana as best it can. Under the circumstances the Union Government do not in the least desire to see this great Organisation contaminated with affairs other than religious and it is the fervent hope of the Union Government that the members of this Organisation will promptly get rid of all undesirable elements if they do appear in the fold of the organisation.

Before I conclude let me tell you that the intention of the Union Government is

no other than to see this great Organisation freely administering all religious matters under the Act without let or hindrance. Under the Act the Minister for Religious Affairs is a member of the Executive Committee as the representatives of Religious Organisations who drafted the Bill wanted him to be so. The following are in brief some of the religious measures contemplated:-

1. Renovation of dilapidated pagodas and images wherein sacred relics of Lord Buddha are authentically stated to have been enshrined.

2. The study of the Dhamma will be encouraged with renewed vigour, as befits the leading Buddhist country in the world.

3. The practice of the Lord's teaching will be encouraged.

4. With a view to spreading the Dhamma all over the world like the rays of the sun and the beams of the moon, utmost endeavours will be made to organize the Sixth Buddhist Council on a grand scale as befits the occasion.

These four measures are the main activities the Union Government has in mind. It is up to you to exert your utmost to promote the great religion and make the Buddha Sāsana Council a success and an object of esteem and admiration by the entire world.

Sāsana Since Independence. Ever since the beginning of its life as a Sovereign Independent country, Burma has introduced many epoch-making measures for the revival and propagation of Buddha Sāsana in Burma and abroad. Under the leadership of such a very devout and pious Buddhist as the Prime Minister U Nu, the Government has been giving unstinted

support in all directions to the Buddha Sāsana, without prejudice to its obligations to other religious denominations.

Pariyatti Examinations. Pariyatti Examinations of very high standard were held annually by the State since the beginning of the 17th Century C.E. till the annexation of Upper Burma by the British in 1885 C.E. The Burmese Kings gave attractive prizes to the successful candidates. Under pressure of public opinion the British Government resumed the practice of holding these annual Pariyatti Examinations in 1895 and continued till the outbreak of the last World War.

The Examinations are for 3 Classes of Degrees. viz., the Lower, the Middle and the Highest. During the last 40 years the Examinations have been held annually at about 20 Centres throughout the country. The examination known as 'Dhammacariya Examination' also is held for those who have passed the Highest degree examination and wish to qualify for teachership in the Dhamma. These successful candidates in examinations are granted prizes for each department of study.

There was an interruption of five years during the last war, but the Examinations were resumed in 1947, when 1170 candidates sat for the examinations and 610 passed, increasing in number every year, so that 4789 candidates sat in 1951 for the examination at 34 Centres and 2605 passed.

Pāli University. Pāli is the language of the Tipiṭakas and as such has been studied most assiduously throughout the centuries by the Bhikkhus and learned men in all the Buddhist countries. In Burma it was a compulsory subject in all the schools throughout the country during the days of Burmese Kings. In the Constitution of the

Union of Burma it has been laid down as a directive principle of State policy to encourage the study of Pāli which “shall enjoy the protection and support of the State”. In 1947 the Committee for enquiring into the project for establishing a Pāli University submitted its report to the Government recommending the establishment of a Pāli University in Burma. Again in 1948 another committee was constituted to go into the question and the Committee submitted a report in the same year. Again the matter was referred to a larger committee which finally submitted a report recommending a Pāli University and giving support to Dhammacariyas. It was this report which led in 1950 to the introduction and passage of an Act known as “The Pāli University and Dhammacariya Act 1950”. Under this Act a Pāli University has been established with 22 Constituent Colleges throughout the country with 114 Dhammacariyas (teachers) amid over 500 students. It may be noted that only those who have passed the Highest Degree Examinations are eligible for admission to the Pāli University.

Tipiṭaka-dhara Examination. This examination was started in 1948 by an organisation known as “The Buddha Sāsana Nuggaha Association” subsidised by the Government. This examination is by far the hardest examination and of the highest standard in the world. The curriculum covers the whole of the Tipiṭakas together with all the commentaries, and the candidates are required to carry the Tipiṭakas by heart and to be able to expound thoroughly every passage contained therein.

Maṅgala Sutta Examinations. Maṅgala Sutta is a collection of the most valuable precepts for the laity containing 38

beatitudes for the benefit of man in this and the other world. It was also the first lesson every Burmese boy or girl had to learn, as soon as he or she knew the alphabets, throughout the centuries during the days of the Burmese Kings. During the last War an organisation was formed for the purpose of holding Maṅgala Sutta Examinations and the examinations were held in 1944 and 1945 in Rangoon. Over 10,000 school boys and girls sat and over 8,000 passed. In 1948 the Young Men’s Buddhist Association (Y.M.B.A) took up this movement and it has held Examinations annually since then with very great success. In 1951 the Maṅgala Sutta Examinations were held at 70 Centres; 15,637 candidates sat for the examinations including adults, school-boys and school-girls and 332 prison inmates; 5,473 passed.

Buddhist Lessons in Schools and Colleges.

A Committee formed for the purpose of enquiring into and making recommendations for Buddhist lessons to be taught in schools and colleges, submitted its report recently. On these reports the Government are taking steps to introduce the teaching of Buddhism in all the schools and also the Rangoon University and its Constituent Colleges.

Buddhist Mission in the Hill Tracts. The Burma Hill Tracts Buddhist Mission Organisation was formed in 1946 under the auspices of the “All Burma Mahā Saṅgha Samaggi” and the General Council of Buddhist Associations. This Organisation has now established 10 Buddhist Mission (Monastic) Centres in Kampalet District (middle sector of the Special Chin Division) and 4 centres in Tiddim (Northern sector of the Special Chin Division). It has also established one Buddhist (monastic) centre and one adult missionary school at

Myitkyina in Kachin State. In the Kayah State the Organisation has reorganised and given support to 13 monasteries. In the Chin Division lay schools are also being established along with the Monastic Mission Centres. The organisation has also been distributing clothing and medicine in those backward areas. It has sent out 65 Bhikkhus to those Hill Areas, and up to now over 52,000 people of those areas have embraced Buddhism; over 4,000 people also have been given education.

The Buddha Day Celebrations. The Vesakha Day (the full moon day of May) has been celebrated throughout the country in a traditional manner by holding ceremonies of pouring water at the Bodhi Tree; the Kings of Burma celebrated this occasion with great pomp and splendour and all the people throughout the country also celebrated it in all villages and towns. In 1951 the World Fellowship of Buddhists (World Centre) passed a resolution requesting all the World Fellowship Centres and the Buddhist peoples throughout the world to celebrate the Buddha Day by observing silence for two minutes, sending out Love to all beings and praying for Universal Peace. Under the leadership of the World Fellowship of Buddhists (Burma Centre) the Buddha Day in 1951 was celebrated throughout the country with great success. In Rangoon 6,000 Bhikkhus were assembled at the foot of the great Shwedagon Pagoda and chanted Parittas (Maṅgala Sutta, Ratana Sutta, Āṭānāṭiya Sutta, and Pubbaṅga Sutta), and also sent Metta to all the beings of the World, praying for universal peace and prosperity. The Buddhist flag was hoisted by the President of the Union of Burma at the ceremony, where, besides 6,000 Bhikkhus, about a hundred thousand people were present. All

the Bhikkhus were given food at the end of the ceremony. 100 pounds of paritta threads were sent to all places throughout the country. Besides this, the celebration in the traditional manner also was carried out at the Great Shwedagon Pagoda. All the Government and public buildings were, on that day, flying Buddhist flags; the Buddhist flag was also flown by hundreds of buses carrying the Bhikkhus to and from the Great Shwedagon Pagoda, and by many other public vehicles. Many houses were also flying Buddhist flags. This year (1952) the Buddha Sāsana Council held the Buddha Day celebrations under its leadership at Rangoon, Mandalay and all the important towns and villages throughout the country, combining the traditional ceremony with the assembly of Bhikkhus. At Rangoon 6,000 Bhikkhus assembled at the foot of Shwedagon Pagoda and chanted Paritta as in the previous year, sending out metta and praying for universal peace. Relays of Bhikkhus continued to chant Paritta for 9 days and nights continuously with hundreds of people attending. Food was offered to all the Bhikkhus.

The World Peace Pagoda. When the Sacred Relics of the two Chief Disciples of the Buddha, (Sariputta and Mahā Moggalana) which were discovered in 1851 by General Cunningham at one of the three principal Stupas at Sanchi (Bhopal State) and taken to and preserved in a museum in London, were returned by the British Government to the Government of India, a wave of tremendous interest was roused throughout the East, particularly in India, Burma and Ceylon.

These Sacred Relics were received by thousands of devotees wherever they were taken in many parts of India, Ceylon and Burma and are to be taken back to Sanchi

where they will be enshrined in a specially constructed stupa. Through the good offices of the Government of India and at the special request of the Prime Minister of Burma, portions of the Sacred Relics of these two disciples were given to Burma for the worship of the people of the country. A high plateau land about two miles out of Rangoon, which is an old site of a Pagoda that has already disappeared and known as the "Sri Maṅgla Plateau" was chosen for the site to erect a special Pagoda for enshrining the Sacred Relics of the two Disciples. On Oct 20, 1950 a delegation consisting of Mahā Theras, Sāsana Affairs Minister and Buddhist leaders of Burma went to Calcutta in order to receive the Sacred Relics from the Government of India through the Governor of Bengal and they were brought back to Burma by a special plane. The encrowning and enshrining ceremonies were held from 5th to 11th of March in this year, when hundreds of thousands of people from all over the country, including representatives from India and Ceylon, attended the ceremonies. The pagoda is constructed in such a way that it contains a strong room in the centre as a reliquary which can be opened on occasions for periodic exposition of the Sacred Relics. This Pagoda is meant to be the symbol for the coming of universal peace to this war-torn and miserable world.

Buddha Sāsana Council. In Burma as in many other Buddhist countries, it is a common belief that full support to the Buddha Sāsana can be maintained only if the three elements of the State, viz., the Bhikkhu Saṅgha, the Government and the people co-operate with one another.

The Buddhists who constitute about 90 per cent of the total population of the

country can be an invincible force against undesirable ideologies if only they can be organised and knit together properly. It is also felt that there should be one organisation which can give a lead to the whole country and represent the people in all matters relating to the Buddha Sāsana. For this reason and with this object an Act of Parliament was passed in 1950 establishing an organisation known as The Union Buddha Sāsana Council "consisting of the representatives of the above-mentioned three elements of the State. The General Council and the Executive Council consist of the representatives of the Bhikkhu Saṅgha as chosen by them, elected representatives of the religious organisations throughout the country and also representatives nominated by the Government. This council has four standing Committees, viz., (1) Pariyatti Committee, (2) Paṭipatti Committee, (3) Buddha Sāsana Propagation Committee, and (4) Finance Committee. Under the management of the Pariyatti Committee many measures for the advancement of Pariyatti Sāsana have been undertaken. Many books have been published by it. Arrangements have been made for holding examinations in the Abhidhamma throughout the country. The teaching of the Dhamma is also being organised in the Jails and Prisons throughout the country. The Patipatti Committee has been doing active work in the advancement of Patipatti Sāsana by giving support to Kammaṭṭhāna and Vipassana (Meditation) Centres in the Country. The Buddha Sāsana Propagation Committee is producing Buddhist periodicals in Burmese and also in English. These publications of which this is the English edition, are published quarterly.

Union Buddha Sāsana Council Act

An Act to establish a Buddhist Central Organization for the Union of Burma.

Summary of some of the speeches.

The Hon'ble Minister for Information and Religious Affairs (U Tun Pe) said:—

“The statement which appears at the end of the Bill explains shortly but adequately the objects and reasons of this Bill. This statement is rather brief and with your permission, Sir, I shall read a portion of it which runs as follows:— “that there should be formed one organization which can represent and give a lead to all the Buddhists of the Union of Burma; that there should be coordination and concord amongst the Buddhists of the country, and that the various nationalities of the Union professing Buddhism should be able to contribute effectively towards the promotion and propagation of the Sāsana in its three main aspects namely, (1) “Pariyatti”, the study of the Dhamma, (Teachings of the Buddha) (2) “Patipatti”, practice in the Teachings, and (3) “Pativedha”, higher spiritual and mental realization of the Dhamma.

To put it briefly, the bill aims at the formation of a central organization with representatives of all Buddhist groups in Burma.

The draft Bill was first discussed at a conference of all the Buddhist Associations in Rangoon held at the Thathana-yeiktha on the 5th August 1950. This conference appointed a committee of seven members to examine the bill with request to suggest amendments. The members were (1) The Hon'ble Minister for Religious Affairs, (2) The Hon'ble Justice U E Maung, Judge of the Supreme Court, (3) The Hon'ble Chief Justice U

Thein Maung, Chief Judge of the High Court, (4) The Hon'ble Justice U Ohn Pe, Judge of the High Court, (5) U San Kyu, Pariyatti Sāsana Noggaha Association, (6) Chatthin U Ba Tin, and (7) U Chan Htoon, Attorney-General.

Again on 12th August 1950 the bill was discussed in detail at another meeting of the various Buddhist Associations of Rangoon.

It was then considered for the third time, when it was placed before a conference of leading Bhikkhus numbering over a hundred held at the Thathana-yeiktha on 10th September 1950.

The Bhikkhus who attended this conference were the Union Ovada-Cariya Mahā Theras and the Union Vinayathana Mahā Theras and also many other Mahā Theras. The Mahā Theras present after examination gave their blessing to the Bill by saying “Sadhu” (well-done) three times.

The Bill was also placed by me for consideration before a conference of the Mahā Theras of Mandalay and of all Buddhist Associations of that town at the Eindawya Pagoda on the 16th September 1950. The Ven'ble Nyaungyan Sayadaw who presided at that conference said of the bill—“This is a real boon to the Sāsana.” On that occasion, the Attorney-General, U Chan Htoon and myself were present in Mandalay where we had gone to explain the Bill.

All matters relating to the bill were again explained to members of various

Buddhist Associations of Mandalay at a meeting held at the house of U Khin Maung Dwe. All gave their warm support. Among those who helped us to give proper shape and form to this Bill we must mention the leaders of the A.F.P.F.L. organizations with whom we also discussed it at great length.

Only after necessary amendments have been made as a result of those discussions has the Bill now been placed before the Hon'ble Members for consideration and discussion. I give this assurance to the Hon'ble Members of this House, that the enactment of this Bill will not in any way be prejudicial to the interests of other religions."

Summary of The Hon'ble Prime Minister's Speech Delivered In Parliament On 3rd October 1950 in Support Of The Union Of Burma "Buddha Sāsana Council Act"

I am very glad to have an opportunity of acquainting the House with some of our aims and object in presenting this Bill. If the Bill is passed by the House, a central Buddhist organization will come into being, and this organization will be truly representative of all the Buddhists of this country. The first aim of the organization is to propagate the Dhamma in foreign lands to the best of its ability and its second aim is to lay solid and lasting foundations of Buddhism in this land.

How are we going to propagate the Dhamma in other lands? Generally speaking we will send Buddhist missions abroad in the same way as other countries have been sending their missions here. The work of sending out Buddhist missions will be one of the objectives of this organization.

Off and on, international Buddhist conferences are held in many countries and some of these conferences extend their invitations to us. On most of these occasions we are confronted with difficulties in the choice of suitable delegates. It is not an easy task to say which Buddhist organizations represent the Buddhists of this country and which organizations do not. As things stand at present we cannot say with confidence that any individual or organization does represent all the Buddhists of this country. In the past we have been hard put to it in the selection of truly representative Buddhists for overseas Buddhist conferences. Those representatives who did attend such conferences were handicapped in that they were not selected by the Buddhists of Burma. To overcome this drawback, a central Buddhist organization truly representative of all Buddhists is proposed to be formed. The discharge of this function has been one of the chief aims of the Bill.

The second aim is to lay firm and lasting foundations of Buddhism in our own country. You may well question the truth of the assumption that the foundations of our religion are not firm and lasting in such a country as ours. Let me assure you that the foundations are liable to give way. Buddhism has been very casually practised in our land. It is not the fault of the great religion but the fault lies in those who believe they profess this great religion. Among the Buddhists only a very small minority genuinely follow the path laid down by Lord Buddha. I think I need not remind you that a true Buddhist is one who sincerely works for the attainment of Nibbāna. Many of us are simply content with

paying visits to the pagodas, telling beads or reciting prayers without actually practising what Lord Buddha wanted us to practise. These considerations have prompted me to say that the foundations of Buddhism are not yet well and truly laid here.

This Act will help to strengthen this foundation. All Buddhists in any part of the country must be made to live and act according to the teachings of Lord Buddha. This is one of the objects of this Bill now before the House.

Another object is to counter the machinations of those who are out to destroy the very foundations of our religion. Their methods are very subtle and their intention is undoubtedly sinister. From certain quarters Lord Buddha's omniscience has been questioned and ridiculed. Worse than that some even go the extent of declaring that Lord Buddha was a lesser man than Karl Marx. It will be one of the functions of this Buddhist organization to combat such challenges in the intellectual field. Any doubt regarding the existence of omniscience must be promptly dispelled. We must be able to explain what omniscience really is. If any Marxist comes out with the statement that Karl Marx was a very wise man, it is not our concern to question it. But if he encroaches on our sphere and ridicules Lord Buddha whom we all adore and revere and if he has the effrontery to say that Marx was wiser than Lord Buddha, it is up to us to retaliate. It will be our duty to retort in no uncertain terms that the wisdom or knowledge that might be attributed to Karl Marx is less than one-tenth of a particle of dust that lies at the feet of our great Lord Buddha. The contrast is so marked.

I admit that Burma is a land of Buddhists but the growing challenge to Buddhism has not been effectively met. There is no properly organized force to meet this challenge. Doubts regarding the true wisdom of Lord Buddha and assertions that Marx was a wiser man than Lord Buddha have so far been viewed with indifference. The Buddhist organization we are going to have will combat these challenges not only in the intellectual field but if need be, in the practical field as well. Perhaps intellectual activities alone will not suffice. The disbelievers and destroyers of Religion are very cunning in their methods. If we suffer their slanders meekly, they will get emboldened and say that the Buddhist religion is like opium and that this glorified drug will entrance its adherents. They may even go to the extent of exercising force and drag us away from religion. Should we submit to such moves meekly? At such a stage the method of a nose for "a nose and an eye for an eye" is clearly called for. It will be one of the functions of this Council to fulfil this obligation.

As things stand at present we are against odds to meet this growing challenge successfully. The reason is not far to seek. We are either not fully equipped for the work or we are fighting shy of the task. The explanation perhaps lies in the fact that we are not sufficiently rooted in Buddhism and that we have not attained the required degree of religious conviction. When this Act comes into operation, steps will be taken to translate the Tipiṭakas into plain Burmese so that people of all classes can understand the sacred teachings. Translations will be of various types those meant for the ordinary

man-in-the-street and young people and those meant for more advanced adults. Then it will be our endeavour to set up Buddhist centres of learning where the teachings of Lord Buddha will be imparted to all those who seek the light. These Buddhist Universities will produce missionaries competent to propagate the Dhamma in and outside the country. This is one of the principal aims of the Bill.

The Bill has been drafted with the kind assistance and co-operation of many learned Buddhist scholars and representatives of all Buddhist associations in Rangoon. Our thanks are due to these gentlemen who closely scrutinized the provisions of this Bill for

days on end.

I do not suggest that the present Bill is perfect and that it leaves nothing to be desired. It is open to improvement and amendments in course of time, provided that such improvements and amendments make for the progress of the Buddhist religion.

Before I conclude, allow me to give this assurance. In introducing this Bill it is far from our intention to disparage in any way other religions like Mohamedanism, Hinduism, Christianity or spirit worship. We have been prompted by the sole consideration to combat effectively anti-religious forces which are raising their ugly heads everywhere.

Causes which Led to the Enactment of the Bill

**Speech of Thado Mahā Thray Sithu U Chan Htoon, Attorney-General,
in support of the Bill (dated 3rd October 1950).**

As I am one of the persons who originally conceived the idea of the bill and drafted it, I would like to say a few words about the causes which led to the formulation and introduction of the bill. There are two main causes, one relates to the present world situation and the other to the present situation in the Union of Burma. Look at the world situation and you will find that the people have to face one great calamity after another without any hope of lasting peace. The First World War enveloped us in widespread destruction and slaughter. In the Second World War all mankind was subjected to unprecedented forms of cruelty, suffering, calamities and ravages. Now we are threatened with another global war and total annihilation of mankind. The people of the world are greatly alarmed and very anxious to find some way out of this impending catastrophe. Buddhism alone

can provide the way, and thus the World Buddhist Conference was held in Ceylon during last May (1950). It was attended by Buddhist delegates from 29 countries, including delegates from almost every important country of the West; and one thing was noticeable at that Conference, and that was the unanimous belief of all those present there that Buddhism is the only ideology which can give peace to the world and save it from war and destruction. I found there that the western countries are longing for Buddhism now. What is the cause of it? They find in Buddhism the real truth which can save man from the endless sorrow and suffering into which they have been plunged by following ideologies which they have now found out to be false and inadequate. The world is now full of greed, hate and delusion which those false ideologies encourage and which will

never bring peace to the world; but if men would lead the Buddhist way of life and conduct themselves towards each other and between one nation and another, on the basis of mutual love, sympathy and equanimity, world peace would be easily secured. For that reason the peoples of the world are looking up to Buddhism to save the world.

The World Buddhist Conference therefore resolved that all the Buddhists should make utmost endeavour to observe and practise the teachings of the Buddha that we may be radiant examples of the living faith and that we should strive with all our might and main to make known the sublime doctrine of the Buddha so that its benign spirit of service and sacrifice may pervade the entire world, inspiring and influencing the peoples of the earth and their governments to lead the Buddhist way of life. There are different religions in the world. It is not an easy thing for a person to give up a religion which has come down to him from his ancestors. What was aimed at at the Buddhist Conference was not to attempt to convert the followers of all the other religions of the world into Buddhists. But what we hoped for was this. People may profess any religion they like, but if their moral conduct is such as is in conformity with the principles of Buddha's Teachings, or in other words they lead the Buddhist way of life, then there will be everlasting peace in the world. That was our belief. It does not mean that one must profess Buddhism to conform to Buddhistic principles. A man of any creed can live according to those principles. As a matter of fact the Buddhist code of moral conduct does not transgress the tenets of any other religion. That is very clear,

because one need not necessarily be a Buddhist to practise Generosity, Goodwill, Right Knowledge, Loving Kindness, Compassion, Joy in another's advantage and Equanimity. The present is the opportune moment and long-hoped-for time to win the West over to the principles of Buddhism. We also see unmistakable signs and indications that the time has come for revival of Buddhism in India, the country of its origin. The Buddhist World Conference at Ceylon was attended by Dr. Ambedkar the Law Minister of the Government of India. He said that he came there to represent the forty million " Harijans" (Hindu out-castes) of whom he was one. He also said that Buddhism was the only hope for them to secure the status of human beings. He added that he and other leaders of India including Shri Nehru, were agreed that the time had come to make serious efforts for the revival of Buddhism in India. This golden opportunity should not be missed. This is in relation to the world situation.

Next, let us examine the condition of Burma. We are of the firm conviction that the time has come for us to make everyone in the country live according to the Teachings of the Buddha. All aspects of national life, including civilisation, culture, literature, law and customs etc., of all the indigenous peoples of Burma, have arisen from and still have their roots in Buddhism. According to history, Buddhism has taken root in Burma for more than two thousand years, and Burma may now be said to be the leading Buddhist country, where the influence of Buddhism on the people is strongest and studies in the Buddha's Teachings are most vigorously carried out. It may be said

to be doing very well here, because of the unbroken traditions and high standard of learning handed down faithfully from generation to generation. Although the Dhamma (Buddha's Teaching) is very sublime, we are sorry to say that the daily life of the people does not in many cases conform to that standard, because we find that there are many lapses in their daily moral conduct. In fact when we went to the World Conference, I was rather afraid that some one there might ask me why in spite of the fact that Buddhism was flourishing in Burma there should be such widespread disorder and ruthless killing. Perhaps out of regard, people did not put any such unpleasant questions. What is actually happening is that though Buddhism lays down a very fine code of moral behaviour, we find that the people here are very cruel towards one another in their relations. One faction fights another out of anger, men become rebels, murderers and dacoits, and crime is on the increase. Hatred, greed and delusion seem to have overwhelmed the people. For instance, we find that the prices of many consumer goods, such as textiles etc. are very low in Ceylon, while as a result of inordinate greed they are very high in Burma. We find that although the religion of our country is sublime and the standard of learning very high, yet the standard of moral conduct of the people is rather low.

What is the cause of all this? For about one hundred years in Lower Burma and over sixty years in Upper Burma we were dominated by a foreign nation—a nation from another part of the world with different civilisation, culture, law, customs and religion. The result was that the country became like a rudderless ship

sent adrift from spiritual moorings. There was a decline in the moral tone and cultural standard. Now that we have got back our independence, it is our duty to promote all the spiritual and material wellbeing of our people. Above all we must promote our religion - the main spring of our civilisation, culture, law and customs. We shall be able to consolidate our position in strength and unity as a sovereign independent nation on democratic principles as embodied in the Constitution, only if we follow the creed and ideology that are in consonance with our present conditions and past history and our common beliefs and aspirations. What is the most essential factor for true Democracy to take root and flourish? The majority group must always act fairly and justly to all others. All know that Article 21 of our Constitution lays down that the State recognizes the special position of Buddhism as the faith professed by the great majority of the citizens of the Union! I may say that 90 to 95% of the population in Burma are Buddhists. If all these people would observe and practise the Teachings of the Buddha, there would be no cause for fear or anxiety on the part of the minority groups, and the country would undoubtedly become a radiant example as a true Buddhist country, run on the highest principles of justice and democracy. I therefore believe that if the remaining 5% would also act according to the Dhamma we would have laid a firm foundation in strength and unity as declared in the Preamble to the Constitution of the Union of Burma for an independent sovereign state to maintain social order on the basis of the eternal principles of justice, liberty and equality. With this belief, the Prime

Minister of Burma and myself conceived the idea of a bill of this type. Article 20 of the Constitution of the Union of Burma guarantees that all persons are equally entitled to freedom of conscience and the right freely to profess and practise religion. Some Hon'ble Members may ask as to whether or not the bill, when passed into law by this Hon'ble House, would offend the provisions of that Article. I would like to state that the establishment of the Buddha Sāsana Council will not in any way affect or infringe the rights of other religions or the interests of the followers of other faiths. On the contrary, I am confident that if all the Buddhists become true Buddhists and lead a Buddhist life, there will be no interference with the adherents of other religions in the enjoyment of their rights.

For these reasons this bill was drafted after due and careful consideration from all angles. The Prime Minister and myself drafted three Bills and discarded them before we accepted it in the present form, and what we now have is one which is possibly without any flaw. We discussed it with other persons who should be consulted and they also approved it. After that as stated by the Minister for Religious

Affairs steps were taken to consult and get the approval of the representatives of all the religious associations of Rangoon and Mandalay as well as the Mahā Theras of Rangoon and Mandalay who also gave their blessings. The Mahā Theras of Mandalay accepted the bill in principle but suggested certain minor amendments; steps have been taken to carry them out, without affecting the principle already accepted. For all these reasons I would like to say that this is not a bill which is designed merely for promotion of Buddhism. You will find in it aims and objects for the peace of the World. The purpose is to form an organization which will work in accordance with the "Dhamma" to secure lasting peace for mankind and also to encourage the observance of the Buddhist way of life by all men. It is also our intention that such an organization would greatly help to ensure the stability of a democratic form of government in the Union. For these reasons the Union Buddha Sāsana Council Bill is replete with many virtues, namely, that it is good for the needs of the present age, that it has a good cause, that it has a good object, and that it has a good programme of work.

There exists, O Sirs, a realm wherein is neither earth nor water, neither flame nor air; nor the vast ether nor the infinite of thought; nor utter void nor the co-existence of cognition and non-cognition is there — neither this world nor another, neither sun nor moon. That, I declare unto you as neither becoming nor yet passing away — neither life nor death nor being born; unlocalised, unchanging, and uncaused — that is the ending of suffering. There is, O Sirs, an unborn, unoriginated, uncreated, unformed. Were there not this unborn, unoriginated, uncreated, unformed, there would be no escape from the world of the born, originated, created, formed.

But since there is an unborn, unoriginated, uncreated, unformed, therefore is there escape from the born, the originated, the created, the formed.

Udānavagga.

The World Fellowship of Buddhists

There are more Buddhists in the world than there are followers of any other religion, and though perhaps all of those who term themselves “Buddhists” are not necessarily strict followers of the Sublime Teachings of the Buddha yet they have a common Buddhist inspiration and a common basis of thought and character, while the whole world, West as well as East, has been, through the ages, influenced to a greater or lesser degree by the lofty moral Teachings of the Lord Gotama Buddha.

Although, in so far as Buddhist “Schools” are concerned, there are those who profess to have some “further intuitional Teaching”, the differing “Schools” all respect and revere the Sacred Treasury of the Law, the Pāli Canon, and there is thus a common bond of brotherhood uniting us all.

In addition, as western scientific discoveries clear away much of the jungles of misconception from the minds of men, the way is opened to a realisation (new and amazing to many in the West) of the Eternal Truths taught by the Exalted One so many centuries ago. Therefore more and more is the West turning towards the original Teaching, the Dhamma of the Buddha.

With the attainment of self-determination after the war, Burma, Ceylon, India, Thailand and other countries were again able to take stock of their common heritage and to join with other Buddhist countries, and with other lands where there are many Buddhists, in making plans to set upright the Lamp of the Buddha Dhamma and to feed the flame that it might shed its rays of Truth and enlightenment for all mankind.

Almost simultaneously in several countries there arose discussions and deliberations as to the best way of promoting the great revival of Buddhism, and in December 1947 the All-Ceylon Buddhist Congress, at its 28th annual sessions, unanimously passed a resolution that the Buddhist Congress should take steps to invite representatives from various Buddhist countries and from countries where Buddhist Communities are to be found, to a World Buddhist Congress to be held in Ceylon in 1950, for the purpose of bringing closer together the Buddhists of the world, of exchanging news and views about the conditions of Buddhism in different countries and of discussing ways and means whereby the Buddhists could make their due contribution towards the attainment of peace and happiness, so that, when the 2,500th year after the Passing Away of the Buddha was reached in 1956 A.C., the whole world would have adopted the Buddhist Way of Life.

Accordingly, an Organising Committee was set up to make the necessary arrangements, and invitations were sent out to various parts of the world, requesting the cooperation of Buddhists and Buddhist organisations and announcing that a Conference for the formation of a World Fellowship of Buddhists would be held in the last week of May and the first week of June 1950. Professor Malalasekera, who attended the East-West Philosophers’ Conference at the University of Hawaii in June 1949, availed himself of the opportunity of contacting several Buddhist organisations in the countries which he happened to visit en route in America, Europe, and Asia and of enlisting their sympathy and support.

The response to the invitation was most encouraging. The Organising Committee set about to finalise its arrangements for the reception, accommodation and provision of amenities for the delegates, during their visits to various places of interest in Ceylon, and the conduct of meetings connected with the Conference. The date for the inauguration of the Conference was fixed for Monday, 25th May 1950. It was originally anticipated that not more than 15 countries would be represented by about 30 or 40 delegates, but when the Conference assembled there were 129 delegates representing 29 countries, excluding Ceylon.

The Organising Committee had decided that the inauguration of the World Fellowship of Buddhists should take place in some spot redolent of sacred associations and the Dalada Maligawa (the Holy Temple of the Tooth Relic) in Kandy, was chosen as the most suitable. Kandy had been the last capital of the kings of Buddhist Ceylon and the repository of the sacred Tooth Relic of the Buddha which, for many centuries has been an object of veneration by Buddhists from many lands.

The following resolution was moved and carried unanimously. "We who constitute this gathering of Buddhists from many countries and numerous organisations from all parts of the world, assembled in this venerated shrine of the Holy Temple of the Tooth, at Kandy, once the Capital of Lanka's Buddhist Kings, today pledge ourselves and those whom we represent to make our utmost endeavour to observe and practise the teachings of the Lord Buddha that we may be radiant examples of the living Faith; to foster unity, solidarity and brotherhood

amongst Buddhists everywhere; to strive with all might and main to make known the Sublime Doctrine of the Lord Buddha so that its benign spirit of service and sacrifice may pervade the entire world, inspiring and influencing the peoples of the earth and their governments to lead the Buddhist Way of Life, which is for all ages and all climes, that there may be peace and harmony amongst men and happiness for all beings.

To achieve this aim we hereby resolve that the World Fellowship of Buddhists be founded and the Heads of delegations here present be empowered to implement this resolution and bring it into immediate effect. May the blessings of the Buddha, Dhamma and Saṅgha be on us and our endeavours."

The Hon. Dr. B. R. Ambedkar, Minister for Law in the Government of India, who with his wife was present as an observer declared that the Harijans (non-caste Hindus) of whom he was the leader had decided to embrace Buddhism. The deliberations and discussions, resolutions and decisions of the Conference were admirably reported.

The delegates expressed their appreciation of the arrangements that had been made. They had, they said, come to Ceylon with a certain amount of misgiving about the success of the Conference which was the first of its kind in history, but the results had exceeded all expectation.

Dr. Malalasekera, replying on behalf of the Organising Committee, said that normally a gathering of that nature would have been preceded by several years' preliminary organisation; that had not been possible. But all those who had been invited had most cordially responded.

Many more delegates than were expected had come. This was most heartening but it also meant that the delegates had to put up with a certain amount of unavoidable inconvenience, as regards their personal comforts. He offered his apologies to the delegates on behalf of the organisers. The inauguration of the World Fellowship of Buddhists was made possible only because of the loyal and ready assistance received from everyone whose help was sought.

At the conclusion of the Conference the delegates began to leave Ceylon singly and in groups. There were many touching scenes of farewell because numerous friendships had been formed and bonds of goodwill and affection forged. The delegates had obviously enjoyed their stay in Ceylon. The programme arranged for them had been exacting, but they had gone through it with cheerfulness and a sense of the significance of the events in which they were taking part. The foundations had been securely laid for unity and solidarity among Buddhists the world over. They were going away to their destinations carrying with them to their compatriots a message of brotherliness from their fellow-Buddhists and determination that Buddhists, who formed one-fifth of the whole human race, should do their utmost in the cause of peace and happiness.

The Conference of the World Fellowship of Buddhists was a most memorable occasion. It marked the beginning of another epoch in the long and glorious history of Buddhism. The Buddha Dhamma is once more on the march. In the past its progress had always meant contentment and prosperity, the awakening of the highest in men and

women, the growth of culture, the spread of enlightenment. The world is in a mood of expectancy, awaiting a new message that would bring solace to humanity, weary of stress and strife and unrest. The delegates to the Fellowship will form the vanguard of a mighty army whose aim will be to spread the tidings of cheer which the Buddha proclaimed to mankind 25 centuries ago. Thus alone will the world be saved from the holocaust of misery and suffering which threatens it from all sides and a new era dawn of harmony and happiness. Such was the very successful Inaugural Conference of the World Fellowship of Buddhists.

The Second Convention

A World Buddhist Conference was held at Hirosaki from 3rd to 5th May 1952 and Burma sent a Delegation consisting of Thado Maha Thray Sithu U Chan Htoon, U Kyin Thein and U Tun Lwin.

A second Convention of the World Fellowship of Buddhists is being held in Japan for about a fortnight from September 25th, 1952. The arrangement is for the W.F.B. Convention to form part of the International Buddhist Conference which is being held under the auspices of the Buddhist Council of Japan, the Chairman of which is the well-known scholar and priest, Dr. Makoto Nagai. This is the first time since 1935 that an international Buddhist Conference is being held in Japan and this year's ceremony is doubtless unique for Japan in that for the first time delegates will attend not only from Asian countries but from other parts of the world as well.

Invitations have already been issued direct by the Buddhist Council of Japan and also by the Headquarters of the W.F.B. in Ceylon. These delegates will be given

hospitality during their stay in Japan and arrangements will be made for their travel in Japan itself to Buddhist shrines and meetings organized by the Conference.

In addition to these delegates, facilities are also being provided for a certain number of others representing Buddhist organizations in different countries to participate in the Conference.

One of the chief aims of the Convention is to make the Buddhists of the Mahāyāna and the Theravāda countries better acquainted with each other, so that they may discuss common interests and draw up plans in collaboration for making the Teachings of the Buddha known throughout the world. They will also discuss ways and means of making Buddhists better followers of the Teachings of the Master.

Hopes For The Future

The third Convention is to be held in Burma in 1954 and this will coincide with the Chaṭṭha Sangayana, the Sixth Great Buddhist Council for examination and recension and translations of the Pāli Texts. The inaugural meeting of the Chaṭṭha Sangayana will take place on the Visakha

Day of 2498 B.E. (Full moon day of May 1954) and will continue till the Visakha Day of 2500 B. E. (the full moon day of May 1956). Thus the bi-annual World Fellowship of Buddhists Conference which is scheduled to take place in Burma in 1954 is also timed in such a way that the delegates attending the Conference will have the opportunity of participating in the inaugural meeting of the Sangayana.

Since the Chaṭṭha Sangayana will be held as a joint undertaking and with the cooperation of the Buddhist people of the world, The Buddha Saṅgha, the Government, and the people of Burma offer to all the Buddhist countries and the Buddhist peoples of the world their collaboration from beginning to end.

Burma is already preparing for the Chaṭṭha Sangayana which will be of great historic importance and a memorable landmark of the great Buddhist Revival and we hope and expect that from this the whole of the Buddhist World will go on from strength to strength, from purity to purity, from Insight to higher levels of Insight in its struggle, towards enlightenment and immortality towards Nibbāna where alone is absolute peace.

The layman who holds to the Teaching will not be addicted to strong drink. He will never invite anyone to drink, neither will he approve of drinking in another, since he knows that all ends in madness. For, following upon drunkenness, fools fall into vice and induce others to drink. Men should shun this haunt of all evil, this madness, this foolishness, in which only the witless find delight.

Dhammika Sutta.

Those in the world who are wicked; who neglect the fulfilment of their duties; who are slanderers and falsifiers; dishonourable; who act like the lowest of men—of these, and not of the mere eating of flesh, may we utter the word “unclean”. Anger, drunkenness, self-will, feigned piety, treachery, envy, ostentation, pride and conceit, companionship with the unrighteous—this, and not the mere eating of flesh, is impurity.

Amagandha Sutta.



Two Prime Ministers, leaders of Buddhism as well as leaders of their countries: The late Hon'ble D.S. Senanayake who was Ceylon's leader until his tragic death by accident early this year, and U Nu, Hon'ble Prime Minister of Burma.



Dr. Malalasekera, President of the World Fellowship of Buddhists, at Mingaldon (Burma) airport. Garland was presented by Thado Maha Thray Sithu U Chan Htoon (left), Attorney-General, Burma, and President of Burma Regional Centre of the WFB.

A Sermon delivered to students at Rangoon University by U Lokanatha a Buddhist Monk formerly an Italian Roman Catholic

I am going to preach on a variety of subjects connected with Buddhism, the super science of the atomic age. I am always happy in a University because I remember the time when I was in a University myself in America. And recently I have just returned from three and a half years' survey around the world, in which I have addressed thousands of American students in the University of Michigan, in the University of Chicago, in the North Western University of Minnesota, and in the Hamline University.

The world is on the brink of sudden world destruction. No power on earth can save the world except the beneficent rays of the sublime BUDDHA DHAMMA. Unless the people agree to destroy or attenuate Greed, Hatred and Delusion there is no hope. Materialism spells destruction. Buddhism spells Salvation. Buddhism is the eternal truth and never grows old. It remains fresh like a full-blown lotus for all times. Ages may come and ages may go, but the incomparable BUDDHA DHAMMA lasts forever. Other religions are a few thousand years old, but Buddhism is timeless. Philosophy—What is philosophy? It is the search for truth. Who is the Supreme truth-finder? Our Exalted Buddha. How did he find the truth? By paying the price for it. What is the price for truth? Renunciation. Renunciation. What is renunciation? Renunciation of unreality. Life consists of thoughts and only thoughts. Where is your past? The past is gone. Where is your future? The future is not here. Where is the present? The word present is too long.

We cannot finish saying “the present” before it has already passed. Then you are in the flying thoughts and there can be certainly no permanent self in the fleeting thoughts. To renounce the dream is not difficult once you realise that life is a dream and one who renounces the dream finds himself awakened. What is ultimate truth? Ultimate truth is that which never changes. What is untruth? Untruth is that which changes. Truth and love go together. Truth gives love, love gives beauty. What is ugliness? Ugliness is hatred. Buddhism the religion of truth and love, has given rise to the highest beauty in the world. Love and lust are near enemies. One who practises METTĀ BHĀVANĀ, the meditation of boundless love, must be careful that his love does not degenerate into lust. One must continually keep his mind on Death and practise Meditation on gradual decay of a dead body in order to destroy lust. That is the way to keep away lust by realising that everything is foul. The body in spite of all human efforts to beautify and bedeck it, living or dead, is intensely foul if we see it as it really is. So those who love life love foulness and those who love Nibbāna love the beautiful the supremely lovely. What is the difference between selfish love and selfless love? The difference is that selfish love involves “me”, “mine” and “myself”. Selfless love is beyond the notion of a separate self.

Even worldly love which you find everywhere is inherently selfish. Because the self always enters into such forms of love, but the real selfless love is pure love,

boundless love and infinite love where the self never enters. How do we practise boundless selfless love? We practise loving kindness by realising that patience is the highest asceticism. We must hear and forbear with boundless love. We must remember that selfless love is the highest and selfish love the lowest. We must send out thoughts of love, sitting, lying down, standing or walking. This form of love, this state of mind and heart is the finest and greatest in the world. We begin suffusing friends with love, then the neutral, then the enemy. If we have no enemy so much the better. If we have an enemy we must change him into a friend. How do we do so? We must reflect within ourselves. With whom am I angry? Am I angry with the body, nails, teeth, flesh, bone, marrow, heart, liver, spleen? These parts of the body are unconscious impersonal matter. Am I angry with the hair, with the air, water, fire, space? Am I angry with the enemy of the past, the present or the future? The future is not here. Am I angry with the enemy of the present? When we say present it is already past. Then, with whom am I angry? Am I angry with the flying thought of the moment? It is impossible because the flying thought of the moment is a force and a form of energy like electricity

Electricity is impersonal and all forms of energy are impersonal. How can the impersonal be angry with the impersonal? For thinking philosophically anger dies and the enemy becomes a friend.

We must think of how the Buddha during infinite past lives gave His eyes, gave the flesh of His body and never became angry and what He did we ought to do, being the followers of such a Great Master. For, if all our philosophical attempts fail, then we must apply the

practical method — the offering of a gift. We approach the enemy and say, “My friend, here is a little gift. Take it”. By his taking the gift we will become friends and become happy. When he takes the gift all anger dies even the anger of the previous births. And then he becomes your friend. You suffuse him with love as a friend. Love is equable — with equal love for the friend, the neutral, the enemy and yourself; when the love is equal the barriers are destroyed. There are no frontiers of self. The heart expands because boundless, cosmic, unlimited and infinite love plunges us immediately into ecstasy — the absorption of the first stage of Meditation of boundless love and we immediately partake of the eleven wonderful advantages of boundless, selfless, loving kindness, that is to say, we sleep happily, wake happily, see no evil dreams. We are beloved by Devas and by humans. Neither fire nor poison nor sword can make their way to us. Our complexion is serene, we are lovely to behold, beautiful and sweet all over, charming through boundless love. Our thoughts are easily composed. We pass away unbewildered and if we do not attain Supreme Nirvana, we go to Brahma Loka happy here, happy hereafter. These are the eleven wonderful advantages of boundless, selfless, loving kindness. So by attaining the First Stage one enjoys the happiness of Brahma Loka right here and now, and not after death as they do in other religions. Because Buddhism is the religion of the present realization and enjoyment. It does not postpone the attainment to a future life.

We have spoken on boundless, selfless love. Now, we are going to speak on Buddhism and Materialism which is the opposite of boundless, selfless love.

You have heard so much now-a-days about materialistic ideologies. Let us scientifically investigate to find out exactly where we stand and what is the difference between scientific Buddhism and unscientific Materialism. Well, the first point which comes to our mind is the thought that materialism declares that all men are equal. As you all know this is a fallacy because there is no human equality in the world. Each and every individual is the sum total of all his actions of the infinite past and since each one of us performs different actions every minute, we cannot be the same. There are no two individuals alike because no two individuals have performed the same actions in the infinite past. We all act differently, our actions make us what we are and therefore different actions have made us different individuals. The scientific law declares that action and reaction are equal and opposite. To give is to receive, not to give is not to receive. Why are people rich? Because they were generous. Why are people poor? Because they were stingy in the past. Hatred is the cause of ugliness. We can prove it on a laboratory table, because, if you take a handsome man and you give him a good, hard blow, when he does not expect it, well, his body will be transformed into ugliness after receiving the hard blow — because he becomes angry and ugly at the same time. So you see how anger gives rise to ugliness. But, on the other hand, take a young person — preferably — let us say — a young lady who is homely to behold. If she practises boundless, selfless love — *METTĀ BHĀVANĀ* — her homeliness will be transmuted into charm through *METTĀ BHĀVANĀ* because charm is not something physical. Charm is something mental. It is the charming

heart which radiates outwards giving charm all over. If one is charming within one becomes charming without because love attracts and hatred repels. If one wants many friends and if one wants to be popular, let him love. A great lover is beloved by all. Beauty comes from loving kindness and ugliness comes from hatred. Every effect comes from a cause and people are different on account of different actions in the past as well as in the present.

Materialism is intrinsically unscientific and to prove it again, materialism says, once a man is dead, he is dead — he is finished. There is no rebirth. When such materialism claims to be scientific, it is most utterly unscientific and untrue. How do we know that there is life after death? What is the scientific basis of Rebirth? How do we know there is Rebirth? You know very well that according to the law of Physics, the fundamental law is the law of Conservation of Energy. Energy can neither be created nor destroyed. It can only be transformed from one form into another. This is the fundamental law of Physics — conservation of Energy. What happens when a man dies? When a man dies — earth returns to earth as you all know, water returns to water, air returns to air, fire to fire, space to space.

We agree on this point; but is that all? That is the question. What happens to the dying man's craving force? Now please do not tell me that his craving force simply evaporates at the time of death and goes into nothingness. Please do not tell me that because that would be defying the fundamental law of Physics and please remember that the craving force is one of the strongest forces in existence. The craving force is stronger than electricity.

Just as electricity persists as a force, craving force must exist as a force. Whether it is mental force or physical force — a force is a force. The mental force which can create an Atomic and Hydrogen bomb is no mean force. The craving force is the most potent force in the universe and that force at the time of death must follow the law of the conservation of Energy like all other forces. According to Physics a force once it is liberated will always go on as a force until it meets an opposite and equal force to neutralize. That is Physics. We must be purely scientific and tackle scientific questions in a scientific way. Very well, since a force will always go on as a force forever until and unless it meets its equal and opposite force to neutralize it, the same thing applies to the craving force which is liberated by a human being. It is only when a human being by means of MORALITY (Sīla), CONCENTRATION (Samādhi), INSIGHT (paññā) can develop an equal and opposite non-craving force before he dies, if he can develop an equal and opposite non-craving force to neutralise his craving force then and then alone will there be no Rebirth for him. Therefore to destroy Rebirth we must develop before death — or even at the time of death, though it may be too late at the time of death, an equal and opposite non-craving force by means of morality, concentration and insight — develop and bring into being an equal and opposite non-craving force which will completely neutralize our craving force. Then and then alone once the craving force is completely neutralized is there no Rebirth, only then, is there nothing to be reborn. Nibbāna has been attained, and you are free from the rounds of transmigration forever. But as a rule, most human beings

are not so fortunate as to develop this equal and opposite non-craving force before they die. The result is that the craving force goes on its way and takes Rebirth. There is Rebirth for most individuals, that is to say, for every individual who does not attain Arahantship.

There is Rebirth, amid Materialism which says “there is no Rebirth”. Materialism which says — “Let us eat, drink and be merry for tomorrow we die — that cancels all” this materialism is extremely unscientific and it violates the fundamental law of Physics — the Law of the conservation of Energy. What is the aim — the highest aim of materialism? Well, the highest aim of materialism is to give man a form of pleasure which is wholly based on the six senses — only sensual pleasure and nothing more. That is the only aim of materialism and nothing higher than that. In other words, the aim of materialism is to reduce man to the status of an animal, because animals also enjoy the pleasures of the senses and nothing more. And since there is no permanence in anything Materialism cannot realise this aim, which is another evidence of the unscientific basis of Materialism.

But Buddhism gives forms of happiness which are much higher than the lowest pleasure — the pleasure of the senses. In the first stage of Meditation — the first absorption, Buddhism gives the form of happiness which brings you in the realm of the temporary Heaven. You enjoy the same happiness even on this earthly plane as Brahma Loka in the first Stage which everybody can attain if he tries. And that is not the only pleasure that Buddhism gives. Buddhism gives you the pleasure of the 2nd Stage, the 3rd Stage

and the 4th Stage and each pleasure is infinitely higher than the preceding pleasure. When you go into the 4th Stage, you get the psychic powers.

That is not the only pleasure that Buddhism gives.

It goes much higher than that to the Formless Stage, that is to say, pleasure of the realm of infinite consciousness, the pleasure of the realm of nothingness, the pleasure of nothingness, the pleasure of the realm of neither perception nor yet non-perception. And then finally, the absorption of cessation — the highest pleasures of all where the four intoxicants, the cankers of lust, of clinging to existence, of speculation and of ignorance are destroyed. Nirvana is attained — which is the paramount Good — the highest happiness of all.

While Buddhism leads from happiness to happiness, materialistic ideology plunges man into the animal state of sensuality — beastly pleasures and nothing more than beastly pleasures. Materialism degrades man to the brute state while Buddhism elevates man into divine state and finally enables man to attain NIBBĀNA. That is the highest reality of unchangeable TRUTH which is the highest happiness forever and ever where being fully awakened — becoming has ceased and one has attained the state where he has finally become. No more becoming in Nibbāna. He has become once and for all and forever. He has become what? Become Reality.

Therefore you see the difference between Buddhism and Materialism. This is the comparison between Materialism and our Supreme Buddha, the Man above God. And what man has attained, man can attain. Each one of us can become a

Buddha if we follow the example of the Supreme Buddha.

So to summarize, what do we find? We find that in their Materialistic regime the individual must sacrifice himself. He becomes a slave to the state. In a materialistic regime men become slaves to their senses — slavery to the senses, slavery to the State — mental slavery. There is no freedom of thought in a materialistic regime. Hence materialism is the opium of the masses of the people. Materialism for the masses of the people is the opium, that is my own slogan. Science is the best instrument to defeat materialism. Materialism offers three forms of slavery: slavery to a totalitarian state where man is zero and the state is everything, slavery of the mind where man has no freedom to think and slavery through the senses where man becomes an animal. These are three forms of slavery under the Materialistic Regime. And Buddhism saves us from all forms of slavery.

So away with Materialism and up with Buddhism! The Materialistic ideology is opium, only Buddhism can give the spiritual nourishment — can give peace and joy to a sorrow-stricken world. Boundless, selfless, loving kindness solves the problem between capital and labour and gives peace. Said our Lord Buddha, “All worldly beings are lunatics.” Materialism offers only sensuality as the goal and sensuality gives strife, contention and war. Misery is the only goal of materialism and materialism falsely promising happiness is the real opium and power loving dictators and their sycophants offer this opium for their own selfish gain.

Materialistic ideology will always fail because it wants to extract happiness out

of Anicca, Dukkha and Anattā, out of Transiency, Suffering and Insubstantiality. If we squeeze an orange what do we get? Orange juice. If we squeeze the world what do we get? Anicca, Dukkha, Anattā. Out of a world of Dukkha you can only get Dukkha and nothing more and if you want Sukha— happiness — you will have to renounce the world of Dukkha to get Nibbāna the paramount Good.

That is the only way and there is no other way. And when materialists promise to give you happiness out of a world of suffering do not believe them. Because it is impossible to get happiness out of a world whose characteristic is Dukkha.

An orange, remember, exists only on account of its properties. Without properties there is no orange. And the world also exists on account of its properties. Without its properties there would have been no world. What are the properties of the world... transiency, suffering and insubstantiality and these are the only things you can get out of the Universe. You cannot get more out of the Universe and therefore since the world can only give — transiency, suffering and insubstantiality — do not believe materialists who promise to give you happiness where there is no happiness in the world. Because happiness is not one of the properties of the world. The property of the world is suffering and it can only give suffering which can be conquered by Insight. If you want happiness you must renounce the world (acquire enlightenment) as our Lord Buddha did and attain Nibbāna because the absence of suffering is Nibbāna. The absence of darkness is light. The absence of non-reality is reality. The absence of untruth is Truth. The world is darkness of untruth and Nibbāna is the light of Truth

— Reality. Just as a doctor to attain a cure for the patient must remove the cause of the disease, so to destroy suffering we must destroy the cause of suffering. Materialists never try to destroy the real cause of suffering. They never try to destroy Craving. Therefore how can they ever get happiness without removing the cause of unhappiness. See, how unscientific the materialists are. But our Lord Buddha, the great physician of the world, scientifically shows the way to remove the cause, Craving and by removing the cause of unhappiness — the result is happiness.

The only reliable Guide is the Greatest Physician in the Universe who removed his own cause of unhappiness who destroyed his Craving and attained the highest happiness through the destruction of the cause of unhappiness. Economic ways will never give happiness because economics never destroy Greed, Hatred and Ignorance. Each one must attain his own happiness within himself; each man must be a physician to himself. Only by conquering the passions, which burn within can one attain the cool state where there is no longer any burning. There is no fire like lust, our Lord Buddha said. It is the fiercest of all fires. And those who think that burning is a pleasure, well, they can go on burning. They can go on burning because our Lord Buddha said that the fires of lust are the fiercest fires. And we have been burning from the infinite past and we will go on burning to the infinite future until and unless we extinguish the flame by means of the water of Truth and by withholding the fuel. Adding water of Truth and withholding the fuel. Withhold what fuel? It is the fuel for the fires of passions. We must see without attachment. We must listen

philosophically — seeing and knowing things as they really are without attachment. And once we see, we smell, we taste, we hear, we touch and we think without attachment, then, we are using the senses as our Lord Buddha used the senses — as the Master and not as a slave. He used the senses without clinging. This divine detachment withholds the fuel from the senses and by withholding the fuel the fires die.

The Universe was not created once upon a time. The Universe is being created every fraction of a second. As soon as creation ceases, the Universe vanishes. Creation is purely subjective. I am forever creating my world millions of times every fraction of a second by my own craving rooted in ignorance, and you also are creating your world millions of times every fraction of a second by your craving rooted in ignorance. Let us try to stop creating the world. You know the potter. He goes on turning the Potter's Wheel and why does the wheel turn ?

Because his finger is on the wheel. But if he removes his finger from the wheel, the wheel will finally cease to turn. We, like the Potter, are turning the wheel of Existence by our craving rooted in ignorance. Let us remove the finger from the wheel. Let us stop turning the wheel and once we cease to turn the wheel, Existence will begin to stop for each of us. And the sooner we lift the finger from the wheel, the better it will be for us.

Buddhism is self-research. What is the aim of life? The aim of life is the attainment of happiness through the development of noble character and only Buddhism will make us attain the highest aim of life which is the attainment of happiness through development of character. Buddhism teaches how to attain

peace within. While Buddhism makes the individual paramount, Materialism degrades the individual and makes him a cog in the wheel. Therefore, let us keep our dignity and let us not degenerate.

You know, a certain Dr. Yang once wrote me a letter in which he raised the question, "Venerable Sir! Please let me know in what way Buddhism is supreme? Tell me why is Buddhism the only real Truth!" "So, I replied as follows : "My dear Dr. Yang, Buddhism is the finest religion in the world because it gives Nibbāna, the supreme deliverance, right here and now."

I say that Buddhism makes the world a lovely place to live in because boundless love is its beauty.

Let us work for the spread of Buddhism so that the world may become a lovely place to live in through boundless love.

Buddhism is the only religion which has The Four Noble Truths and the Noble Eightfold Path. Buddhism is what you need because it teaches non-existence of an enduring Ego. All things are transitory, fraught with suffering and insubstantial; renouncing that which has as qualities transiency, suffering and insubstantiality and one attains the highest Reality — of Supreme Nibbāna which is one unchangeable Truth.

Buddhism is the only religion which teaches the cause of change and of origination. All things derive from a cause. All things cease from a cause.

And Buddhism is the only religion which really destroys suffering, it is the only religion — rather the system of Noble and Absolute Truths — interpreted by a supremely Enlightened Buddha and followed completely by its perfect Arahats. All other founders of religions

are only quacks — because they could not cure themselves — much less could they cure others.

All the theories that we find in science are superseded by fresh theories and they are always making fresh theories and the old are overthrown, as you will all know because scientists are not Arahats. They are still bound, circumscribed by Greed, Hatred and Delusion — these three — so they have not seen Reality, they have not attained the highest Truth. They can only speculate and theorise while in Buddhism there are no theories because the Buddha was a seer. One who saw. He did not speculate, he did not theorise. Every word he uttered is the Highest Truth and Buddhism has never been changed during the 2500 years of its existence. How can the Truth be changed? It is impossible. Realisation, not mere intellectual gymnastics is the criterion of spiritual success.

Our Exalted Buddha is the only scientist who solved the Riddle of the Universe. He solved the riddle of the Universe by realising that the Universe is Unreal. And by renouncing unreality, he woke up from the dream state. And while the world dreams on and on, the Buddha stops dreaming forever. The Buddha first destroyed his own Greed, Hatred and Ignorance and he taught others how to destroy their Greed, Hatred and Ignorance.

PART II

When a doctor sees a patient he first makes sure that the patient is sick — that he is not make-believing with a fantastic imaginary disease; and then when he knows that the patient is really sick, he tries to find the cause. Remove the cause and the patient is cured. So the Buddha,

in the same way, realised that the whole universe is suffering; that the cause of suffering is craving. He said, “Remove the cause and the effect will automatically disappear”. And then he showed how to destroy craving by walking on the Noble Eightfold Path. He gave the finest prescription the world has ever seen. Buddhism is the Path. The finest Path. It is a practical doctrine and we must walk on the Path and not merely admire the Path. If the patient merely admires a bottle of medicine — Quinine mixture — he will never get cured. He should gulp it down. I have never seen anybody admiring quinine mixture, but nevertheless, simply looking at the bottle, admiring the label, or anything else will not cure the patient. He has to drink it; then he will get cured: whether he admires or he does not admire makes no difference. The chief thing is to gulp it down, then only will the medicine work. So we must walk on the path. By walking on the path one will attain peace.

Once in America after preaching to the High School students at Anne Harbour, Michigan, on Good Friday, — Can you imagine I was invited to preach on Good Friday — one boy asked me the question, Is it possible to practise Buddhism without renouncing Christianity?” I said to him, “Don’t worry. Simply walk on the Noble Eightfold Path. If you walk on the Noble Eightfold Path everything will take care of itself but, do walk on the Noble Eightfold Path. No matter what label you keep. It makes no difference. Walk on the Path! That is the chief thing!”

A materialist ideology, as I told you before makes the world an ugly place to live in with its hatred and process of extermination. Mettā solves the problem

between capital and labour and gives peace. Capital should love Labour and Labour should love Capital and by mutual love they will serve each other and both will be happy. Like the organs of the body. If the organs were to fight one another in a body we would not live long; but, by co-operating, the heart co-operating with the lungs, the lungs co-operating with the liver and the liver co-operating with the spleen — if all the organs work harmoniously — that is health.

Now the whole world is diseased. Yes, the whole world is sick because the organs are upside down warring with each other. So let us make peace with each other all over the world. Then, there will be happiness through boundless love because love is a divine lubricant which removes the friction of the machinery and makes the machinery run very smoothly indeed.

What is the core of Buddhism? The Four Noble Truths. That is the core of Buddhism. One must practise continual awareness in Buddhism. Science is based on observation and experiment. Buddhism is also based on observation and experiment but, it leads to realisation and science does not lead to realisation. The true Buddhist observes, experiments and realises.

There is no rest for a Buddhist till he attains Nibbāna. The true Buddhist is a subjective experimentalist, forever trying to know himself. And how can a man whose whole world is aflame lay himself down to rest. Therefore, in Buddhism there is ceaseless activity. Those who say that Buddhism is the religion of laziness are talking through their hats because Buddhism teaches the utmost diligence. Through zeal the goal is attained. “Work

out your own salvation with diligence.” These were the last words of the Buddha. We must try, with might and main to escape from the prison house of existence. That is the core of Buddhism to escape forever and attain Reality. Buddhism is the only religion which has shown in a scientific way how to escape from the prison house. The Exalted Buddha taught one thing and one thing alone. “Just as the ocean has one Taste — the taste of salt so Buddhism has one taste, the taste of deliverance.”

How can the teaching of deliverance be dubbed as pessimism? We must accept Buddhism which gives supreme deliverance in this very life itself — which is laboratory proof. In America they want everything tested on a laboratory table. Very well, our Buddha also tested Buddhism on a laboratory table — by attaining Nibbāna and Arahatsip in his very lifetime. So you see it leads to practical results attainable in this very life and such attainment is proof in itself that Buddhism is Reality — because it gives Reality in this very life time, not after death. Other religions cannot prove themselves with practical results in this life time. Buddhism is the only religion which gives the highest proof right here and now. “Ehi passika” (“Come and see for yourself”) — the Buddha said. Buddhism is scientific because it can be tested right here.

There are two kinds of religion: one kind of religion is based on rites and ceremonies. It is based on blind faith — a kind of religion which has many dogmas, sacraments, hocus pocus. But there is another kind of religion which is based on pure knowledge alone — and that is Buddhism. Buddhism is pure knowledge

and nothing else but pure Knowledge. And who can reject pure Knowledge? So Buddhism is for the Wise. I grant that a religion based on rites, ceremonies, blind faith, dogmas, hocus pocus, sacraments etc. might be a form of opium — while Buddhism which is based on pure Knowledge — that is Bliss — Highest Bliss.

What is life? Life is a process of continual becoming. We are forever becoming. Let us stop becoming forever. What is man? Man is a bundle of factors bound together by craving rooted in ignorance. That is man. Now, how do we explain the Four Noble Truths in terms of these factors? — the grasping factors. Well, the 1st Noble Truth is that to have the factors of grasping is suffering. The cessation of the factors is the cessation of suffering. And the way to the cessation of the factors is the way leading to the cessation of suffering. Now science without morality spells destruction. You know very well that science is a kind of Frankenstein's monster, a great monster evolved by man. And now, unfortunately, the very monster which man has created has become more powerful than man himself. Man can no longer control the monster which he created. The scientists are forever saying now — on the radio, in the magazines, in the newspapers — "We are afraid." Why? Because we can no longer control the science which we have created. And why? Because science is like a great locomotive. The engineer cannot control the locomotive anymore. The locomotive is going to plunge over the precipice destroying the driver and everybody. Scientists have invented the atomic bomb, the hydrogen bomb. And now they cannot control the use of these things. The craving is so strong. The only

brake which can control these things is Morality — Only the Five Buddhist Precepts side by side with Science can give happiness to mankind. Only this morality can act as a brake to prevent man from destroying the world. Science alone would destroy the world but science plus Buddhist morality will save the world and make the people happy. So let us practise this morality and thereby save the world from destruction.

If we could place a copy of the Dhammapada in the hands of every human being in the world there would be no World War No. III. It was the Dhammapada which completely changed my life. I became a Buddhist by reading the Dhammapada, and if everybody will read this book there will be no World War III, no World War IV or any more wars because this is the book which teaches you to become sane and how to avoid insanity.

The Buddha started with a clean slate like an experimentalist without any preconceived ideas. He sincerely left his fellows — his wife and son, and went into the forest, struggled like a real warrior — he was a Khattiya — a fighter by birth — and by fighting on the battle field against Temptation, he won victory and attained Buddhahood. He was an experimentalist, he was willing to test everything himself and after six years of self-mortification he renounced this method when he saw that it was useless and gained Nibbāna by following the Middle Path. So therefore Buddha is the supreme experimentalist of the Universe who really got realisation after paying the highest price.

In the Paṭṭhāna, Buddhism teaches Relativity, the highest relativity, three

thousand pages of Pāli text, can you imagine, of relativity? You see self-research is the highest research. There are people doing research into all Science based on recent developments of the theory of Relativity; electrical research, etymological research, astronomical research and all kinds of researches but only when we know ourselves do we know everything. Looking outside one sees nothing. If we look inside, that is the only way to find who we are. Know yourself and you know everything. But some people want to know everything except themselves, clinging to everything except themselves. But in Buddhism we believe we are always developing Saṅkhāras — tendencies — and we must take care to avoid bad Saṅkhāras which we develop when we cling to things.

You know there were once two ascetics. These two ascetics were mentioned in the Majjhima Nikāya. There was a dog ascetic and a cow ascetic. What do we mean by a dog ascetic? Well, you see, in India at that time there were ascetics performing various forms of asceticism hoping to conquer themselves thereby. So one thought that by acting like a dog, living like a dog, as a form of self-mortification he would attain enlightenment. So he walked on all-fours and he ate with his mouth on the ground. Actually as he lived he began thinking like a dog, acting like a dog but thinking that he was going nearer to Nibbāna.

And the cow ascetic also — he lived with the cows, walked on all-fours and to show that he was a cow ascetic he had on the horns which he had taken from some dead cow and he wore them on his head so that people would know that he was a cow ascetic. And he wore the tail also of a cow.

Both these ascetics went to the Buddha and the cow ascetic said. O Lord a man acting like a cow, behaving like a cow etc. What is his destiny after death? Where will he go? Lord Buddha said, “Don’t ask me that question.” But on the persistence of his questioner, answered, “He who acts like a cow, behaves and thinks like a cow, walks with cows — develops the tendencies of cows when he dies he will be reborn as a cow if he is lucky if he is unlucky he will go to hell.

That is the highest goal he would attain — birth as a cow. Then the cow ascetic began weeping when he heard these words. The Buddha said, “Didn’t I tell you not to ask this question?” He said, “I am not weeping because you answered the question correctly. I am weeping because I was cheated by my elders who told me that by performing such austerities. I will get Nibbāna.” Similar advice was given to a Dog Ascetic who performed the austerity of living like a dog. This ascetic then said, “I am ready to renounce the world. Accept me into the Order.”

The Dog Ascetic became a Buddhist monk and in no long time attained Arahātship. And now remember well that it is starvation, spiritual starvation which is the cause of misery in the world, and it is spiritual nourishment which will give the highest happiness. The world suffers because it takes material food everyday but takes spiritual food once in a blue moon. If you take the right spiritual nourishment every day you will all attain Nibbāna very quickly indeed.

The sky is in flames, the earth is in flames, the water is in flames, the mind is in flames — all are in flames. So let us be at peace with ourselves and the whole world. War is the effect of a cause. We

Buddhists are not interested in effects. But we are interested in the cause of War so that we may destroy the cause and attain world peace. What is the cause of War? Internal fire is the cause of the external fire. War is fire. The Exalted Buddha said the six senses are burning. So to destroy War we must extinguish the fire of senses. Man is at war with himself. Then there is national war, international war, global war and all kinds of war. Only when we attain peace within can we enjoy peace without. So each man must police himself by himself; no man can police another. We extinguish the flames by adding the water of Truth, by taking spiritual nourishment. We extinguish the flames by withholding the fuel — seeing dispassionately, smelling, tasting, touching, thinking dispassionately. That is the way — A Universal Fire Brigade is required to quench the raging flames of this universal fire. Hence the Urgent need of Buddhist Dhammaduta to the world. We must be a Fire Brigade roaming all over the world extinguishing the fires of lust, hatred and delusion — the Supreme Fire Extinguisher, the incomparable Buddha Dhamma.

And when each conquers himself and attains peace within, there will be peace without. There is no other way. They may evolve this method and that method, they may evolve a thousand different methods but they will always fail as they have always failed. If you study history what do you find? Nothing but one war following another war. You know what Mussolini once said, “War is continuous. Peace is only a breathing space between continuous warfare.” So the people are always fighting. There is never peace. Whenever you have peace it is only make-believe peace. Because peace is only time

for preparing for the next war and people stop fighting only when they have no more means to fight. If people had infinite weapons and infinite ammunition always ready, they would fight forever to the last man. Remember that peace comes only when people are thoroughly exhausted — when there are no more means to continue fighting. The only way to produce real peace is to make every man peaceful — to destroy violence in all its forms all over the world. We should teach the young how to be peaceful. We should not give them toy soldiers and toy cannons, and give military uniforms to the little boys, encouraging warfare in the young. It is that continuous strife which is going on in the human heart — which produces war within, war without, war all over. And if we destroy Greed, Anger and Ignorance we get peace within, peace without and peace all over. There is no other way. I wonder when the world will understand these few simple facts.

How much did the last War cost? It must have cost millions of dollars, millions of lives. A single stanza of the Dhammapada if practised can prevent World War.

“Never indeed by hatred do hatreds cease, By love alone doth hatred cease. This is the law eternal.”

This single stanza is worth more than millions of lives because it can prevent a World War. As a matter of fact, it can prevent all wars, if everybody would engrave this golden stanza in his or her heart. It should be painted in gold and displayed all over the world — and then perhaps, people might think a little bit of peace. But as long as people think in terms of war, there will always be war because war is caused by our thoughts — thoughts

of lust, hatred and delusion and when each and every man's thoughts become thoughts of love, goodwill, non-greed, thoughts of enlightenment, then, there will be peace. Loving kindness plays a great part in Buddhism because it is Truth which gives love — a glorious transmutation. Sixty perishable seconds can be transmuted into sixty seconds of glorious love if we practice *Mettā Bhāvanā*. You know that alchemists want to change lead into gold. But we practise *Mettā Bhāvanā* — which is better changing lead into gold or changing perishable time into imperishable Love? I should think the latter is far more precious. We are changing the changeable into the unchangeable *Mettā Bhāvanā* — love which lasts forever. And by this glorious method your heart will one day become full of immortal Love. And love is indestructible. Love and Truth go together. So, kindly enter the gymnasium, not the gymnasium where we make our muscles large but the gymnasium where we expand the heart until it becomes infinite with boundless love and this infinite expansion of mind and heart produces the Absorption which places us in *Brahma Loka*.

What is the true philosopher's Stone? The Three Gems of Buddha, Dhamma, Saṅgha, were evolved by the jewel of thought. It is thinking — the power of thought which is the true philosopher's stone. It is the power of thought — the jewel of thought which is the true philosopher's stone because it can change fleeting time into immortal love. It can destroy Self. It can make one selfless. This jewel of thought can liberate us from all suffering. Buddhism leads to the highest joy the Supreme *Nibbāna* in this very life

itself. Everyone is invited to come and see for himself how the highest is attained. It can be tested in actual life — Buddhism is a way of living. The best proof of Buddhism lies in realising and testing the sublime truths which are offered in this life itself. Just think, a mortal crawling on the earth can taste the highest pleasures of a Mighty God through the first stage of Meditation and also *Nibbāna* through the end of ignorance. I am delighted I became a Buddhist, overjoyed, enthused — and for that reason roam all over the world dynamically urging others to walk on the Noble Eightfold Path which leads to deliverance. "Self" is a phantom. Self is another Frankenstein's Monster evolved by the human brain. The self — the phantom — came from craving rooted in ignorance. From the infinite past we have been thinking in terms of "Me, Mine and Myself" — With reference to the eye, with reference to the form, with reference to consciousness resulting from contact, the feeling, the craving, and so the self has grown stronger, has become great. So from now on with reference to all phenomenal things you must think in terms of "not Me, not Mine, not Myself." And then gradually through Right Mindfulness, right recollectedness, knowing and seeing things in their true transient, suffering, void state, we relinquish, we let go. We detach ourselves from all phenomenal things. We say, "This is not me, not Mine, not Myself" and by letting go, the phantom self becomes smaller and smaller.

This is not My house, not My body. It is transitory. What is transitory? The phenomena — Me, Myself. So we let go and by this unique state of thinking, of always letting go, we get into the habit

and finally we detach, completely detach from external things, completely detach from the body, detach from the mind. We relinquish all attachment to the aggregates of existence, the heavy load of the five groups of grasping, matter, feeling, perception, tendencies and consciousness are thrown down. We no longer are coolies carrying this heavy load of the five aggregates. And then being relieved of the burden, knowing that everything is selfless we attain the state of immortality, which is the supreme Nibbāna. This is the way to destroy the Frankenstein's monster, the phantom self and there is no other way than that by which one becomes a Divine Being by purity. And this is the real God, not the Creator, because you all know that the Creator is ourselves, our own Craving. That is the devil, the criminal who creates this world of suffering. The creator is not a God . So therefore, let us destroy creation, let us stop creating self and then, become selfless. We become Divine Being because the aim of Buddhism is not to become a Prophet of God, not to become a son of God. The aim of Buddhism is to become God Himself. And by God I mean one who destroy's craving and attains Nibbāna. That is the real God — Divine Being — God by purity — the highest, he is the God of Gods by destroying craving.

Now, you should practise Mettā Bhāvanā because that is the best way we can practise philanthropy — universal philanthropy giving wellbeing to the whole universe. And then, we will, in our own humble way, try to neutralize the fumes of hatred, the poisons of hate which make the world such an ugly place to live in. We should try to beautify the world

with the waves of boundless, selfless, loving kindness. For two minutes let us keep our backs straight, eyes half closed. Let us not keep the eyes wide open, that will provoke distraction. Let us not close the eyes — that may induce sleep, but following the Middle Path, because Buddhism is always the Middle Path — like our Lord Buddha Keep the eyes half-closed, With back straight. Let us offer love — the waves of boundless, selfless, loving kindness for two minutes in order to neutralize the poison of hatred and to make the world peaceful. This is the best way we can exert ourselves for the world by neutralizing hatred through boundless love and by practising this meditation and attaining the first Jhāna — one enjoys the 11 wonderful advantages right here and enjoys the Happiness of the Mighty Gods in this very earthly state. Let us practise silence and boundless, loving kindness sending our love like boundless waves to the ends of the Universe if there is any end. Let us make the love infinite and suffuse every sentient being with infinite waves, every blade of grass, with boundless, selfless, loving kindness, and may we all attain supreme Nibbāna soon.

We offer the merit to all the Devas, all the humans, all the ghosts, to all the animals, to all the denizens of purgatory. We offer the merit to all our relatives, who are living, who have passed away, we offer our merit to the sentient beings throughout the whole universe. By offering merit we receive merit. By offering love and Truth we receive the same. By offering joy, we receive joy. Give happiness to all beings and all happiness will surely come unto you. Blessings.

Thoughts on the Dhamma: Excerpts from

Buddhism as World Religion

By Anagarika P. SUGATANANDA

There are many indications of an awakening interest in Buddha Dhamma, as a system of ethics and a philosophy in keeping with modern thought, and suitable for present day needs. Outside Buddhist countries, this awareness is showing itself in various movements for the study and propagation of the Buddha's teaching, and more and more thinking people are turning towards it for a solution of the many problems that perplex them.

To understand the diverse factors at work in the world today, and obtain a clear picture of the involved pattern that life has taken, is no simple task. Often the issues confronting the individual are so obscure that the distinction between right and wrong action is far from obvious. It requires a disciplined mind, with a firm anchorage in the unchanging verities, as distinct from local and contemporary fashions of thought, to move with certainty and freedom between the conflicting currents within and without. A certain clearly-defined attitude to life is essential, and it must be one that is founded equally upon reason and goodwill.

The present era is one of transition and upheaval; but this is true also of every era that has preceded it. Like everything else, values change, and to seek for any constancy throughout history is to seek in vain. The sole difference lies in our increased capacity to bring about worldwide tragedy out of such upheaval. The prevailing mood is one of disillusion, scepticism and mistrust of everything

except that which can be seen and handled. It is materialism without the background of even a materialist philosophy, and its cause lies in the failure of religion to keep pace with independent thought in the more educationally advanced nations of the world.

Rationalism alone is only sufficient for the small minority who are capable of ordering their lives on an ethical basis, as did Confucius, without enquiry into the rationale of morality. For there is a point beyond which reason alone will not carry us. As Pascal has said, "The final stage of reason is to know that there is an infinity of things that transcend it." Nevertheless, reason must not be outraged, for to abandon reason is to embark upon an unexplored ocean whose farther shore is not Truth but the fantasies of mental derangement. This is the danger that besets the followers of Bhakti cults, leading them into extravagances of conduct and belief that are repugnant to commonsense.

It is time that we, who believe the Buddha's middle way of Enlightenment to contain the remedy for this century's ills, asked ourselves on what we base our claim for Buddhism as universal truth and, having examined that claim in a spirit of impartiality, proclaimed its message with a fearless spirit. What exactly does Buddhism offer that other religions lack? That is the question that must be answered.

The value of religion shows itself nowhere more clearly than in the

collective life of those who profess it. Religion can be the most active power for good within that life, or it can be a mere formalised convention. In the first degree it acts as a unifying element, in the second it tends to split the community.

A religion, to fit the modern outlook, must be one that does not depend upon restriction of thought to maintain its hold on the minds and hearts of its followers.

Despite this, the need for religion in some form remains. So strong is it that people are frequently driven to it by their own intense inner craving, regardless of the fact that in doing so they are forced to accept dogmas that their intelligence rejects. This in turn gives rise to further internal conflict, which the individual has to resolve as best he can. There are then two alternatives open to him; one is to strengthen himself to do without religion altogether, which often results in a drying-up of the finer emotions and idealisms; the other is to stifle the criticism of the mind, and thereby commit intellectual suicide. The position for such a person is indeed an unhappy one. He is unable to reconcile his spiritual needs with the dictates of reason, and he falls victim to mental anarchy. It is not surprising that his state reflects itself in his life and actions and, on a broader scale, projects itself into the society of which he and his kind form the majority.

But the scientific outlook has become too firmly established to give way. There can be no return to a mediaeval religious dominance. What, then, is to take its place? Philosophy, in the restricted sense in which it is understood in the West, as having its beginning and end in the Greek schools and their Germanic derivatives, is looked upon as a matter of academic

interest only. It is not thought of as having any applicability to life as it has to be lived. The tendency to regard all such speculations as mere archaic survivals is an unfortunate one, since it transfers to a purely materialistic sphere all those activities of the mind that have served to elevate man, the “thinking reed”, of Pascal, from a state of spiritual serfdom. The scientific approach is itself a healthy one, in that it takes nothing for granted. It does not strive to make out a case to fit some preconceived theory, but ventures boldly upon unknown seas in quest of a truth it dimly feels to lie somewhere beyond the farthest horizon. What is needed in the world to-day is a religion or philosophy which will provide chart and compass for the spiritual voyage; one that will serve as a basis for conduct, yet not attempt to confine the adventurous mind of man within the prison walls of superstition and mythology. The need can be filled in all its requisites by a proper understanding of Buddha Dhamma, because the Buddha fostered the spirit of enquiry in the minds of His disciples by His frequent exhortations to accept nothing on authority, even His own, but to seek inwardly along the lines He prescribed, and to test every proposition by the principles of rationalism or right thinking.

The Buddha preached a doctrine of liberation, and it is notable that the ideal of perfection He laid down is one that teaches self-reliance above all else.

The Noble Eightfold path of Right Understanding, Right Mindedness, Right Action, Right Speech, Right Livelihood, Right Effort, Right Recollectedness, and Right Concentration is a sublime proclamation of man’s freedom to work

out his own destiny by means of his Kamma, independent of the whims of a capricious god. From the time when He laid down the first principles of His Doctrine in the sermon at Holy Isipatana, to the last exhortation delivered to His disciples before His Parinibbāna, “Be unto yourselves a refuge seek no external refuge. All compound things are impermanent. Strive with earnestness”, the emphasis was always upon self-culture. He showed that man is elevated to the highest pinnacle of self-responsibility and is thereby invested with the dignity of complete liberty to work out his own Kammic weal or woe. The Eightfold Path, together with the Five Precepts of a layman, to abstain from taking life; to abstain from theft; to abstain from unlawful sexuality; to abstain from harsh and untruthful speech; and to abstain from mind-destroying intoxicants and drugs presents a pattern of living that for simplicity and completeness surpasses all others. He taught the path to the destruction of suffering, and it followed of necessity that to refrain from the infliction of suffering on any living thing was a high virtue.

“All tremble before the rod; all fear death. Putting oneself in the place of another, one should neither strike nor slay.” Dhammapada.

Universal appreciation of this truth alone would free the world from the nightmare oppression of war. In his “Soul of a People”, H. Fielding Hall says:

“There can never be a war of Buddhism. No ravished country has ever borne witness to the prowess of the followers of Buddha; no murdered men have poured out their blood on their hearth-stones, killed in His name; no

ruined women have cursed His name to high heaven. He and His faith are clean of the stain of blood. He was the preacher of the Great Peace, of love, of charity, of compassion, and so clear is His Teaching that it can never be misunderstood.”

“So clear is His Teaching that it can never be misunderstood.” There is the stark and inescapable fact. Lord Buddha taught without reservation and without ambiguity. But it should not be imagined because of this that Buddhism is a creed of passive acceptance of evils, or of escape from the responsibilities of living. Far from it. In the Ten Pāramitās or Supreme Perfections of Buddhism we are presented with a virile and positive doctrine with which to confront and overcome the forces of evil. The Ten Pāramitās are Charity, Virtue, Renunciation, Wisdom, Energy, Forbearance, Truthfulness, Resolute Determination, Loving Compassion, and Equanimity. Many are the tales of courage and resourcefulness given in the Buddhist scriptures to illustrate these qualities. The Buddha realised them all in Himself, and by their means arrived through His own effort at the goal of His striving. As Bodhisatta He shared His merit with all sentient creatures; as Buddha He revealed, for the good of all, the path by which He had arrived.

Avoiding all extremes, Buddha Dhamma represents the middle Way of sanity and self-mastery. It demands nothing in the way of conduct that is contrary to good sense or detrimental to physical and mental health. The body is important in that it is the vehicle of the mind which alone defiles or purifies itself, and it must function healthily as the first essential to progress.

It is sometimes asserted, often by those whose knowledge should give them better understanding, that Buddhism is pessimistic. This presumably arises from its insistence upon *Dukkha*, Suffering, as an essential constituent of being. But surely no one would take so one-sided a view of existence as to deny the inevitability of suffering? Without recognising the existence of suffering in the world, all religions would be superfluous—life would need no antidote. By their very nature they seek to give a haven from the suffering that surrounds and threatens every living creature. Buddhism could only be justly accused of a pessimistic attitude if it taught that there is no way out of the net of suffering. But there is a way out, and Buddhism sets it forth clearly, as being available to everyone. Why then is Buddhism accused of being pessimistic? It would indeed be difficult to find any religion, except the early paganism of Greece, which disregarded the reality of suffering. Suffering is all about us, and the creed of “everything being for the best, in the best of all possible worlds” may have been satisfactory to an eighteenth century Pangloss, but can hardly be said to commend itself to a thoughtful man. Yet because of this, are all those who refuse to subscribe to the facile optimism of “God’s in his heaven, all’s right with the world” to be condemned as pessimists? There is no special virtue in being unable to face facts.

All existence is a process of change and becoming. Empty phenomena continually unfold themselves before our eyes. A true understanding of their nature, as being transitory and without essence, relieves the mind of craving and thus of

the suffering that arises from it. Just as we can realise a solid object as being composed of atoms and electrons moving in space, because modern physics tells us it is so, although we cannot see them, and further can understand that in the final analysis there is no substance in the atoms and electrons, but only currents of pure energy, so it is possible to realise motivation without a motivator, objectivity without an object. Once this is grasped, the Buddhist doctrine of *Paṭicca Samuppāda*, or Dependent Origination, becomes clear. There is then no need to postulate an outside source of motivation, or any permanent substratum behind or within the procession of events. There is no need to imagine a creator or a soul. Such ideas are seen to be inconsistent with the logic of causation, and in the illumination of this knowledge the conflict between science and religion comes to an end.

Buddhism is not revealed religion. It is the first example of the purely scientific approach as applied to questions of the ultimate nature of existence. The Vedas contained the seeds of the method, but they also had a tendency to make unjustifiable statements about the nature of god and the soul, and other matters that only exist in the realm of assumption. It was left to the Buddha to carry the system of scientific analysis to its logical conclusion without recourse to dogmatism. In the religious thought of all ages this stands out as an unique phenomenon. The mind of the Buddha is the sole example of an absolutely timeless one, transcending His age and environment in a way that none other has done before or since. Hearing His voice across the centuries, mystic and rationalist

alike recognise a kindred mind - the thoughts of an Elder Brother of mankind, who speaks direct to them, with a message for their own problems, delivered in the accents of authentic truth.

This absence of limitations of period and locality is the prime necessity in a religion which claims to have a universal application. Without it no creed can survive the onslaughts of criticism. The Doctrines of Buddha Dhamma stand today as unaffected by the march of time and the growth of knowledge as when they were first enunciated. No matter to what lengths increased scientific knowledge can extend man's mental horizon, within the framework of the Dhamma there is room for the acceptance and assimilation of further discovery. It does not rely for its appeal upon, the limited concepts of primitive minds, nor for its power upon the negation of thought. Sakya Muni taught the doctrine of compassion and right living as truth capable of demonstration here and now. He taught the necessity for dispassion, and made its meaning clear to the point where all who had within them the capacity for understanding had to acknowledge it. In propounding the unique Anattā Doctrine, the Buddha at once placed His teaching on a higher level than that of any other.

Buddhism alone asserts the validity of moral values in the universe on a basis of cause and effect, and so doing gives them a power and reality that no theology has succeeded in maintaining.

Revealed religions depend greatly upon their miraculous element: by that they stand or fall. But although the miraculous element is present in Buddhism also, its philosophy and ethics are in no way dependent upon the

miraculous. Even stripped of every shred of the so-called miraculous, the Dhamma would still remain a complete cosmic doctrinal system in its own right. Science to-day is far from denying the possibility of miracles, as it once did, but the view of most scientific minds is that what are known as miracles are but manifestations of laws as yet unknown. The Buddha Himself expounded this view: to Him miracles were not in themselves to be regarded as demonstrations of truth, but showed only a mastery of little-known powers that may be developed by the Yogin, whatever his views. They were no proof that their possessor was an enlightened being. This being so, He not only taught His Followers to be wary in the exercise of any miraculous powers they might acquire, but also warned others not to be unduly impressed by such exhibitions. Thus, whereas most other creeds exploit their miraculous element to the greatest possible extent, with the intention of convincing the masses, Buddhism treats all such things as of very minor importance. What matters in Buddhism is the release from Saṃsāra, and the method by which it is to be attained. Even morality is only significant in that it is an essential means to that end; yet for this very reason the inculcation of morality is stronger in Buddhism than in any other faith. Buddhism recognises no escape from the consequences of evil-doing, save exertion in the sphere of good.

The psychological system of Buddhism is one more instance of its many points of contact with modern thought. Its conclusions are tending to be confirmed more and more strikingly as scientific investigation into the machinery

of consciousness progresses. Psycho-analysis has not discovered any permanent element or unchanging principle in human consciousness. The Ego, on which the theory of personality and individual survival was based, is found to be non-existent. All that can be traced is a succession of mental states, a continuum formed of progressions supervening upon, and conditioned by, one another, and subject to modification by all kinds of internal and external influences. As in physics, the static concept has given way to the dynamic, and the process is a parallel one. Nowhere is there evidence of any permanent reality behind the phenomena, or any cause other than that existing in the nature of change from one state to another. In view of this it is inevitable that the Buddhist interpretation of causality must prevail. It is the only one that satisfactorily fits the facts as we know them. At the same time it provides the much-needed incentive towards well-directed effort and universal good-will without which civilisation must perish.

It has been rightly said that Buddhism of all religions is the farthest

removed from paganism; in other words, it contains the civilised qualities in a more marked degree than any other. Compassion and self-control are the insignia of the civilised man; absence of greed, and knowledge of the true nature of impermanent things are what distinguish him from the savage. All faiths to some extent teach these truths, but in Buddhism alone is to be found their complete fulfilment.

The highest doctrine cannot be realised by all at the same time, but through elimination of the obstacles of ignorance and attachment to self it may be attained ultimately by everyone. In this sense Buddhism knows neither distinctions nor superiorities. Only according to a man's attainments is his worth measured by the Buddhist.

This is the message of hope that Buddhism offers the world, and the Buddhist asks nothing more than that the Doctrine should be given a hearing and judged impartially in the light of the highest standards of human thought. We offer it to the world, in the sacred name of our Lord Buddha, the Compassionate. May the world listen and learn.

What is past,—let that seem best.
 Before thee let there be nothing.
 And if thou wilt not grasp what lies between,
 Thou shalt walk in peace.

(Book 10, Story 9, Dhammapada Commentary.)

When an angry malicious thought, a sinful and evil inclination arises in a man, let him throw it away from him, drive it off, destroy it, make it that it shall cease to be.

Sabbāsava Sutta.

News of Buddhists and Buddhism.

FINLAND

We have been very glad to receive a report from Mr. Mauno Nordberg, Mariankatu 17 A, Helsinki, of the "Buddhismin Ystävät" of Helsinki which shows that this Buddhist group in Finland is doing remarkably good work. With greater financial means they would be able to do very much more and we hope that the finances will be forthcoming. They have been doing a great deal of translation and publishing and are now appealing for financial assistance in order to increase their Dhammaduta work.

INDIA

Under the auspices of the South India Buddhist Association, Champion Reef, Kolar Gold Field, the foundation for a Baudha Vihara was laid with appropriate ceremonial. The building is fast nearing completion, thanks to the Dharma Duta Samaga.

The Dhammachakka Festival was celebrated at Mahābodhi Ashram, Perambur, Madras.

A public meeting was also held at the Mulagandhakuti Vihara in Holy Isipatana in commemoration of the festival. Prof. Agrawala of the Benares Hindu University presided and there were a large number of speakers. The Dhammachakkapavaṭṭana Sutta was recited by the Saṅgha, who administered the Five Precepts to the gathering after students of the Mahābodhi Primary School had sung Maṅgala. The Vihara was illuminated in the night.

Burma is looking forward to a visit from Prof. P. V. Bapat, M.A., Ph.D., Professor of Pāli & Buddhism, Professor

in Charge, Department of Ancient Indian Culture, University of Poona, a great Pāli scholar and sincere Buddhist.

Buddhist Revival In India

Dr. R. L. Soni of Mandalay has recently made a trip through India conducting a Dhammaduta Survey and has found the beginnings of a great revival of Buddhism there.

INDONESIA

By special invitation, of the Chinese community of Indonesia, Mr. G. E. de Saram, an English-trained teacher of many years experience, is leaving Ceylon for Dhammaduta work in that country.

VIET NAM

Social Services:— The Buddhist Association is very active in Social Services. The Buddhist Art-Culture-Literature Committee collected funds by means of dramatic shows for the Buddhist orphanage. With the help of the Ban Van My Nghe Phat Giao (Buddhist Art-Culture-Literature Committee) it also organised performances, to help the victims of war in Thai Binh. All expenses were defrayed by the Organisation Committee comprising many young Buddhist actors, actresses and singers of Hanoi Radio. The two performances were presided over by the Governor and Mr. Than Hoang Tin, Lotd Mayor of Hanoi.

Propagation of Buddhism:— Every week a Buddhist delegation comprising monks and laymen goes from province to province to propagate Buddhism. According to the weekly Buddhist News (Tin Tuc Phat Giao) issued at Hanoi, there are now 292 Buddhist branches in North Viet Nam which are doing good work.

GERMANY

The German Buddhist Mission is also flourishing and has established libraries in Berlin, Hamburg, Stuttgart and Munich. This month the Mission is holding its Annual meeting in Stuttgart.

PALI TEXT SOCIETY, LONDON

Miss Homer writes that the Trustees of the A. B. Gomes Trust of Colombo have given a sum sufficient for the reprinting of 1,000 copies of Kindred Sayings II, and they are now in a position to send another volume to the press for reprinting. This gift is proof of the confidence of Theravāda Buddhists in a Society which has been carrying on its work for 71 years. The Society has also recently received a few copies of B. C. Law's Sāsanavāmsa translation. It is volume 17 in the Sacred

Books of the Buddhists series and is priced at one guinea. Dr. Law himself had been so kind as to finance the publication. The Pali Text Society's translations and their Pāli-English Dictionary are famous. Those who desire to obtain translations of the Buddhist scriptures should write to Miss I. B. Homer, Pali Text Society, 30, Dawson Place, London, W. 2. Thanks to generous donors their work has been carried on in spite of the great difficulties of publishing Pāli Texts and translations thereof but no less thanks are due to Miss Homer and other scholarly and self-sacrificing workers. It is to be hoped that those who wish to gain merit by "the Gift of the Dhamma" will realise how much good they can do in this way by a donation to the Pali Text Society.

What is it holds the world a prisoner?
 What subjugating gains it liberty?
 And by abandoning of what is it
 That every bond is severed utterly?

By wishes is the world held prisoner,
 Wishes suppressing gains it liberty,
 By wish for this or that abandoning,
 Lo every bond is severed utterly.

SAMYUTTANIKĀYA

Translated by Mrs. Rhys Davids, MA.

Pāli Terms and Phrases

It has not been possible to avoid entirely the use of Pāli terms, since many of these are not exactly translatable in their subtlest nuances even by the use of long and cumbersome English phrases. They are not used in the magazine so frequently as to detract from the style and sense and in each issue we shall give a short glossary of the Pāli words contained and trust that this will be found valuable.

We regret that we were unable to obtain types with diacritical marks for those Pāli words which appear in the body of the text, but in this glossary we have added the diacritical marks. Pronunciation is approximately as follows:—

a is pronounced like a in what or u in hut
 ā is pronounced like a in father
 i is pronounced like i in mint
 ī is pronounced like ee in see
 u is pronounced like u in put
 ū is pronounced like oo in pool
 e is pronounced like a in acorn
 o is pronounced like au in haul
 k is pronounced like k in kind
 kh is pronounced like kh in blackheath
 g is pronounced like g in game
 gh is pronounced like gh in big house
 ng is pronounced like ng in singer
 c is pronounced like ch in chance
 ch is pronounced like chh in witch-hazel
 jh is pronounced like dgeh in sledge-hammer
 ñ is pronounced like ny in canyon
 ṭ is pronounced like t in cat
 ṭh is pronounced like th in anthill
 ḍ is pronounced like d in bad
 ḍh is pronounced like dh in red-hot
 n is pronounced like kn in know
 t is pronounced like th in thumb
 th is pronounced like th in pot-herb

d is pronounced like th in then
 dh is pronounced like dh in adherent
 ph is pronounced like ph in uphill
 bh is pronounced like bh in abhorrence
 y is pronounced like y in yes
 s is pronounced like s in sight
 ṃ is pronounced like ng in sing
 j, n, p, b, m, r, l, v and h are pronounced just as they are pronounced in English.

Attan (Atta): (1) The soul, in the sense of an integrated, everlasting life, as postulated in the animistic religions of revelation; a separate “Self”. Buddhism denies the existence of such. (2) oneself. Ego-principle.

Anattā: Without a soul.

Āsavas: Intoxicating extract or secretion of a flower or tree. Figuratively used in Buddhist Psychology for the four biases of mind which intoxicate it, muddle it, so that it cannot rise to higher things. They are 1. Sensuality, 2. Lust for life, 3. Clinging to mere views and speculation, 4. Ignorance.

Anicca: Impermanence.

Abhidhamma: The “Special Dhamma” Theory of the Doctrine, the doctrine classified, the analytic doctrine, Name of the Third Piṭaka, the Third group of the Buddhist canonical books.

Arahant: Used by the Buddhists as technical term for one who has attained. A Saint.

Ariyan: Noble, distinguished. Held in esteem by the Aryan clans.

Buddha: One who has attained enlightenment; a perfect man, superior to all other beings human and divine, by His knowledge of the truth. The word

“Buddha” is an appellative, not a proper name. There are two sorts of Buddhas, viz. Pacceka-buddhas, who attain complete enlightenment but do not preach to the world, and Sammāsambuddhas who have attained omniscience and secured the 10 powers. The latest of these was Gotama Buddha now referred to as “the Buddha”.

Bodhi: (1) Enlightenment, (2) The tree of wisdom (*Ficus religiosa*) under which Gotama sat in meditation to attain the Enlightenment of a Supreme Buddha.

Brahma: A God. Mahābrahmā was referred to as “The Creator, the ancient of days, the omniscient the omnipotent.” The Buddha in more than one sermon showed that even Mahābrahmā is impermanent.

Bodhisatta: A being destined to attain fullest enlightenment.

Bhikkhu: (Sanskrit-Bhikṣu) An almsman, a mendicant, a Buddhist monk or priest. The Bhikkhu takes certain vows (including chastity and celibacy) and lives a monastic life, but is free from much of the “regimentation” of the monks of other religions.

Bhāvanā: Calling into existence, producing, mental development.

Dhamma: (1) The liberating law discovered and proclaimed by the Buddha, is summed up in the four Noble Truths. (2) Constitution, Norm, Law, Justice, Righteousness. (3) Quality, thing, object of mind, “Phenomenon”.

Diṭṭhi: view, belief, dogma, theory speculation, false theory, ungrounded opinion. (opposed to Samma-diṭṭhi: firmly-grounded knowledge, right belief).

Dhamma-cariyā: Walking in righteousness, righteous living, observance of the Dhamma, piety.

Deva: Spirit, Holy Ghost, implying goodness and brightness, in Buddhist Literature many Gods including “God Almighty” worship the Buddha and certain outstanding Buddhist Saints. The term is also applied to outstanding humans, still implying “goodness”.

Dukkha: suffering, pain, discomfort, misery, agony, unrest.

Dana: Gifts, giving, charitable offering.

Ehipassika: (Ehi—come here. passika—recognize, know, realise). Come see for yourself the Dhamma, open to all.

Jhāna: Trance, mental absorption.

Khattiya: The warrior caste In the Buddha’s day, the highest social caste.

Kamma: (Sanskrit-Karma) Doing, deed, work, action : (The doer and the deed are not differentiated) character. Wholesome and unwholesome Volitions and their concomitant mental factors causing rebirth and shaping the destiny of beings.

Kappa: world-period, is an inconceivably long space of time, an aeon, a so-called eternity.

Kammaṭṭhana: occasion or ground for Contemplating Kamma. Kamma-subject, a technical term referring to objects used for meditation to realise impermanence.

Loka: world, state of existence

Mangala: prosperous, lucky, of good omen, festive ceremony.

Māra: Death: The personification of passions.

Mājjhima-paṭipada: The Middle Path, is called The Noble Eightfold Path which, by avoiding the two extremes of sensual lust and self-castigation, leads to

enlightenment and deliverance from suffering.

Mettā: Love, amity, sympathy, friendliness, active goodwill.

Mahā: Great

Nibbāna: The highest and ultimate goal: extinction of craving.

Paṭipatti: “way” method, conduct, practice of the Teaching, performance, behaviour.

Paṭivedha: penetration, comprehension, attainment, insight, knowledge. Realization of the Dhamma.

Paritta: protection, safeguard, refuge.

Pariyatti: adequacy, accomplishment, competency, capability, accomplishment in the scriptures, study of the holy texts.

Parinibbāna: complete nibbāna.

Paramattha: The highest good, truth in the ultimate, absolute, sense, philosophical truth.

Pañña: understanding, knowledge, wisdom, intelligence, comprising all the higher faculties of cognition. Insight.

Pāli: The literary language of the early Buddhists: The canon of Buddhist writings.

Pāramitās: Perfections

Saṅgha: multitude, assembly (2) the order, the clergy, the Buddhist Church.

Sāsana: Teaching of the Buddha.

Sutta: the part of the Buddhist Scriptures containing the Suttas or dialogues. The Sutta-Piṭaka.

Suttanta: a chapter of the Scriptures, a text, a discourse, a sutta, a dialogue.

Samādhi: meditation, one-pointedness of mind, concentration.

Sila: moral practice: morality.

Samsāra: Round of Rebirth: whirlpool of existence of which one “life-time” is the merest tiny fraction.

Silabbataparāmāsa: clinging to mere rules and ritual : one of the fetters inhibiting attainment.

Thera: an elder : a senior.

Theravāda: the doctrine of the Theras.

Tipiṭaka: the three divisions of the Buddhist Canon.

Tipiṭaka-dhara: Knowing the Tipiṭaka by heart.

Tathāgata: The “Perfect one: A title of the Buddha.

Uccheda-ditṭhi: Annihilation belief.

Vipassanā: inward vision, insight.

Vinicchaya: decision, trial, judgment (given by the King or his Ministers): having the Vinaya as the Law Court.

Visakha (Wesak): A month corresponding to the month of May-June. Festival of the Anniversary of the Buddha’s Birth, Enlightenment and Parinibbāna.

A glossary such as this can from its very nature be only sketchy. We would refer students to the Pāli Text Society’s “Pali Dictionary”, or if something less expensive is required. to the wonderfully good “Buddhist Dictionary” of Rev. Nyanitiloka, obtainable through “The Buddhist World” advertised in this issue.