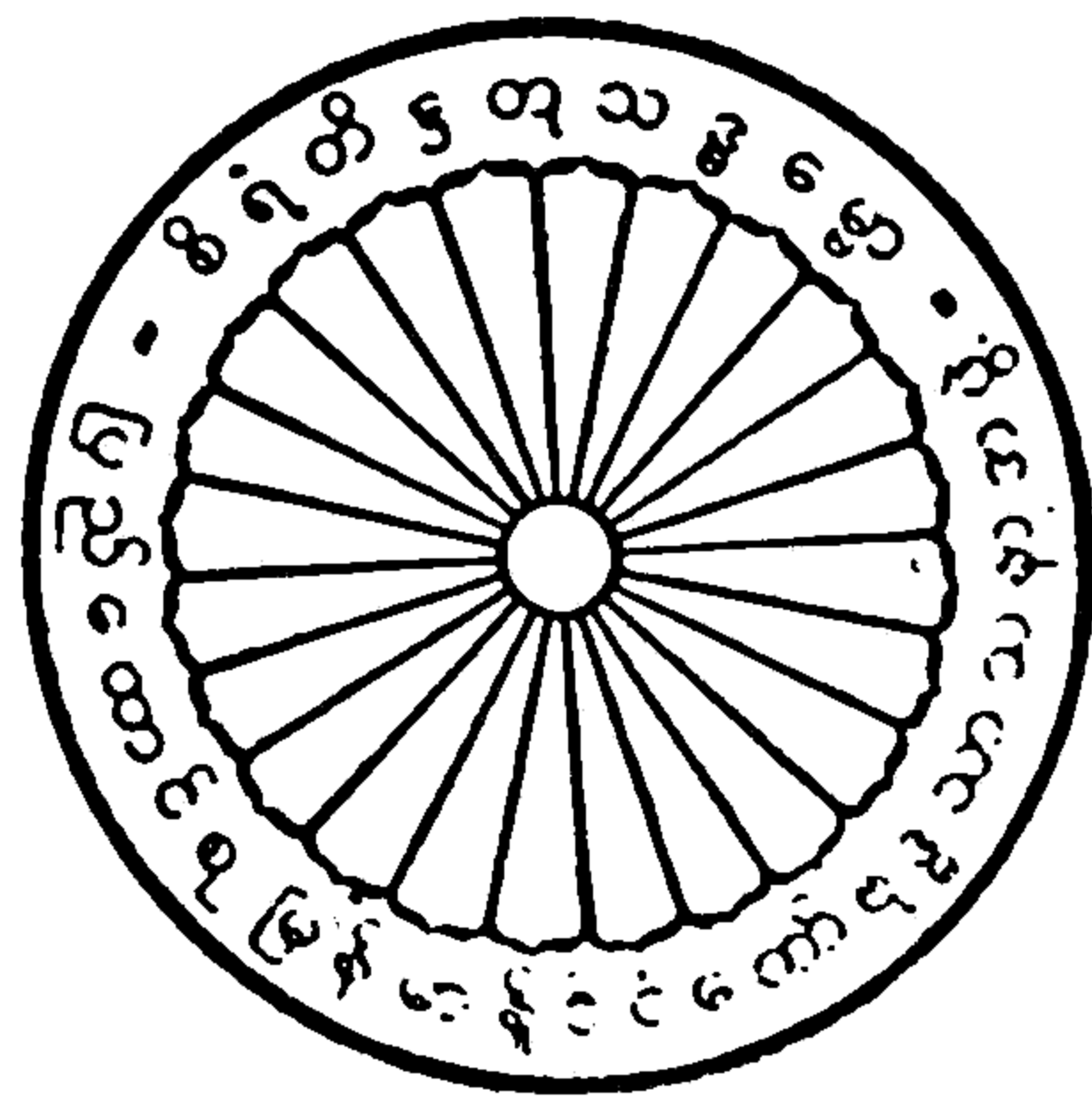


Inaugural Number :

**THE WORLD FELLOWSHIP
OF BUDDHISTS**

SECOND CONFERENCE ISSUE

The **LIGHT**
of the
DHAMMA

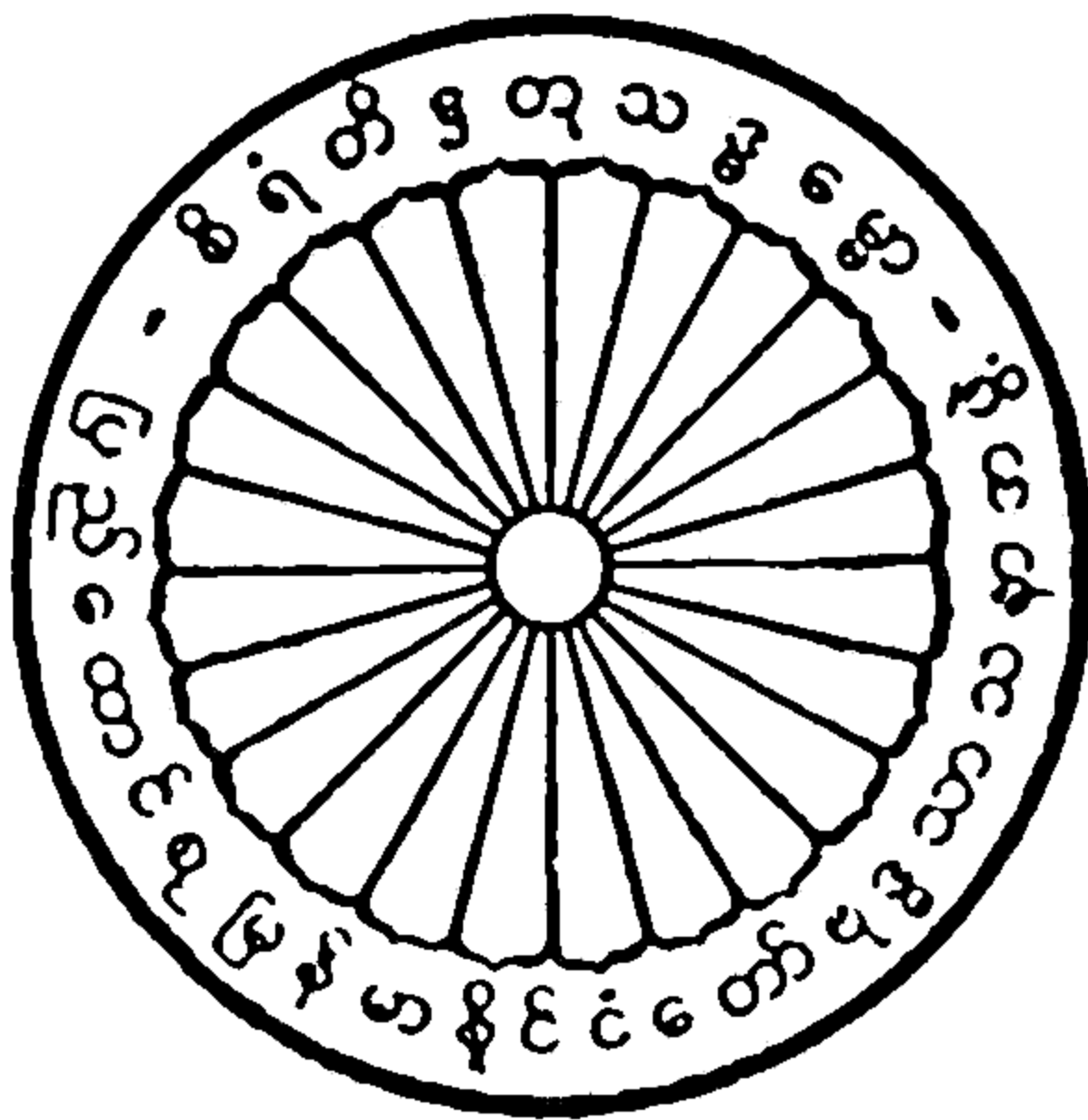


Vol. I

No. 1

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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.



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



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Trustee of the World Peace Pagoda, Etc.

The Metta Sutta

Introduction To The Metta Sutta.

The Commentary records that on a certain occasion a group of Bhikkhus came to where the Buddha was residing at Savatthi 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 Savatthi and made report to the Buddha, Who then preached this Metta 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 Nibbana 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 Metta 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 Metta Bhavana (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 re-birth.

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.

W I S H E S

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.

SAMYUTTANIKAYA

Translated by Mrs. Rhys Davids, M.A.

Message from Mohnyin Sayadaw

Ven. Maha 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 Metta.

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 conquered, 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 wholesale 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,

“Jayan veran pasavati,
Dukkhan seti parajito,
Upasanto sukkhan seti,
Hitva Jaya-parajayan.”
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 be-

yond -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 any one 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 :

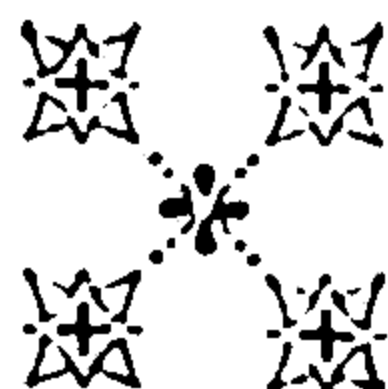
“ May they all be happy and peaceful.
May they be free from all troubles.

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 Theravada 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 Brahmajala Sutta of the Digha Nikaya, 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 Apannaka Sutta of the Majjhima Nikaya, 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

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 Subha, 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 case 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 Cula-kammavibhanga Sutta of the Majjhima Nikaya)

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 Brahmnic 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 “Silabbataparamasa” 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 Singalovada 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 sick-

ness; 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 Nibbana, 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 Mahaparinibbana the Buddha, out of His great Compassion, taught and instructed Subhadda, and as we are told in the Mahaparinibbana 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 Insustantiality 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 "Mahavagga" 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 "Digha Nikaya", 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".

"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."

Alagadupama-sutta., Majjhima, i, 135.

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 Nibbana'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, Anatta" "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 Bhallika 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-fairy 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. (Lord) LISTOWELL

"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 doe bee in all the Worlde."

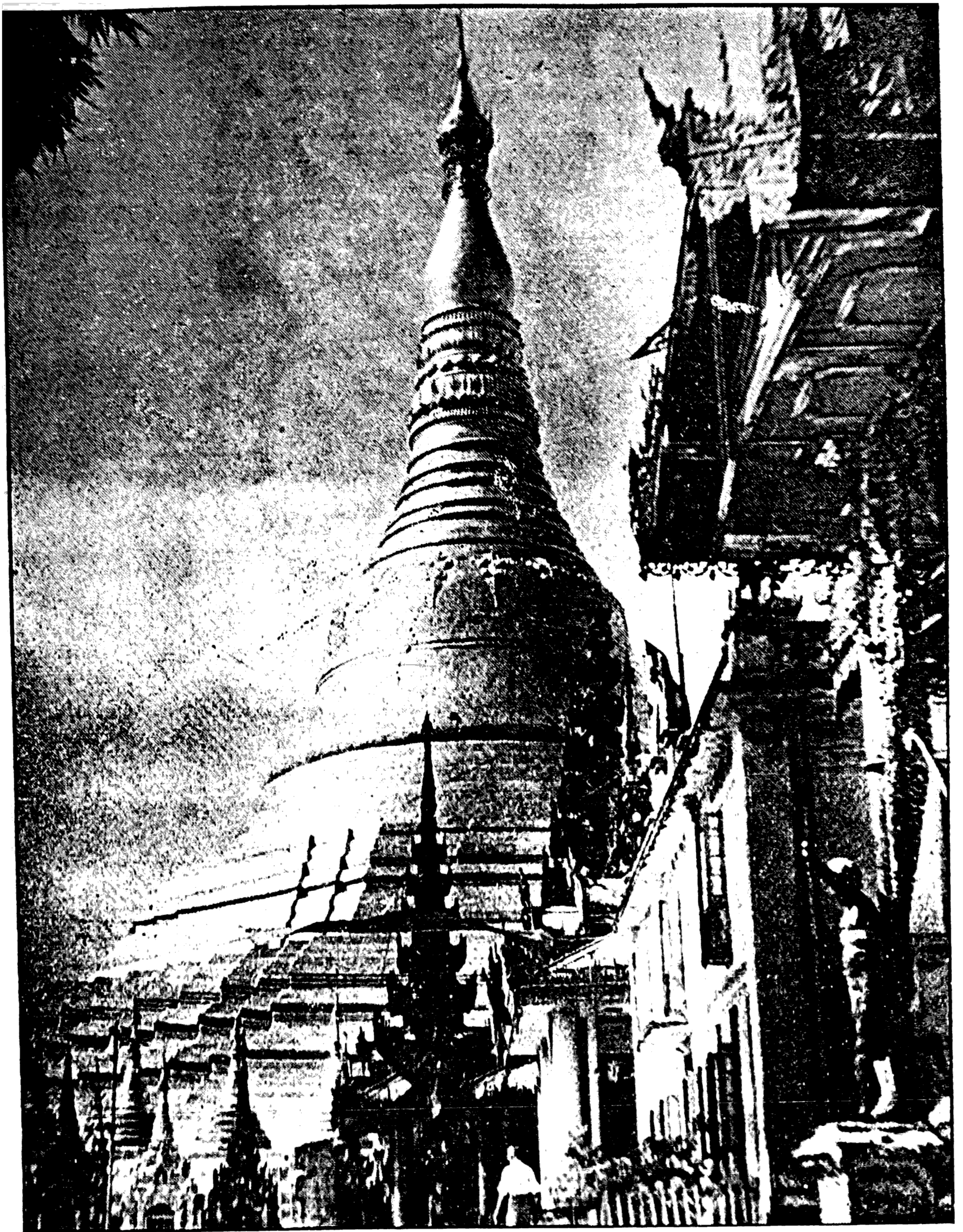
U D A Y A.

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 SAYING
(SANYUTTA-NIKAYA) or GROUPED SUTTAS.

Mrs. RHYS DAVIDS' TRANSLATION.



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



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.

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 after life 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 Udana 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, Imperia-

lism, 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 : " 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 Nibbana, 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 Nibbana, 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 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 Khattiya, 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 Samana 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 Parinibbana, 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 re-

birth; 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 Nibbana, 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 Anatta. 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 Dana, 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 to-day 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 Parinibbana "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 Samsara: he it is who renders the greatest and most fitting honour to the Tathagata".

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 to-day, determine to make our lives better, to sweeten and sanctify every passing moment of consciousness, to destroy the Asavas 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 Parinibbana 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, Anatta. 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 Nibbana 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.

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 Tathagata---a path which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nibbana. ”

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

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 Nibbana.

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 five-fold 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 ditthi i.e. the belief that life is eternal, the Craving

connected with Ucccheda ditthi 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" here-
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 unlearned 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

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What is Theravada 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 Nibbana."

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 years of his lifetime and has lasted for the 25 centuries since His attainment to Mahaparinibbana.

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 of 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 Nama and Rupa (Mind and Matter). In this mundane world it is Nama Rupa (Mind Matter) which predominates under the influence of the Law of cause and effect. The next is the Sankhara 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 commonsense 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 Pathavi, Apo, Tejo and Vayo; 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 Pali 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 Sangha, 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 Pali 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 Pali Canon is thus regarded as the pure form of the Teaching. The Ti-pitaka 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 Pali Canon and is known as the Theravada, or "The Way of the Elders".

TIERAVADA : 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 Theravada Buddhist, though he is intent on escaping permanently from this world where everything is so plainly subject to Anicca, Dukkha, Anatta (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 Maha Parinibbana 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 Theravada 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 "Mahayana" 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 Mahayanist 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 supra-mundane 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 Abhidhamma 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 Uttara, as sent by Moggali Putta Tissa, the Sanghatthera 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 Pali 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 Pali Tipitakas were re-introduced 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.

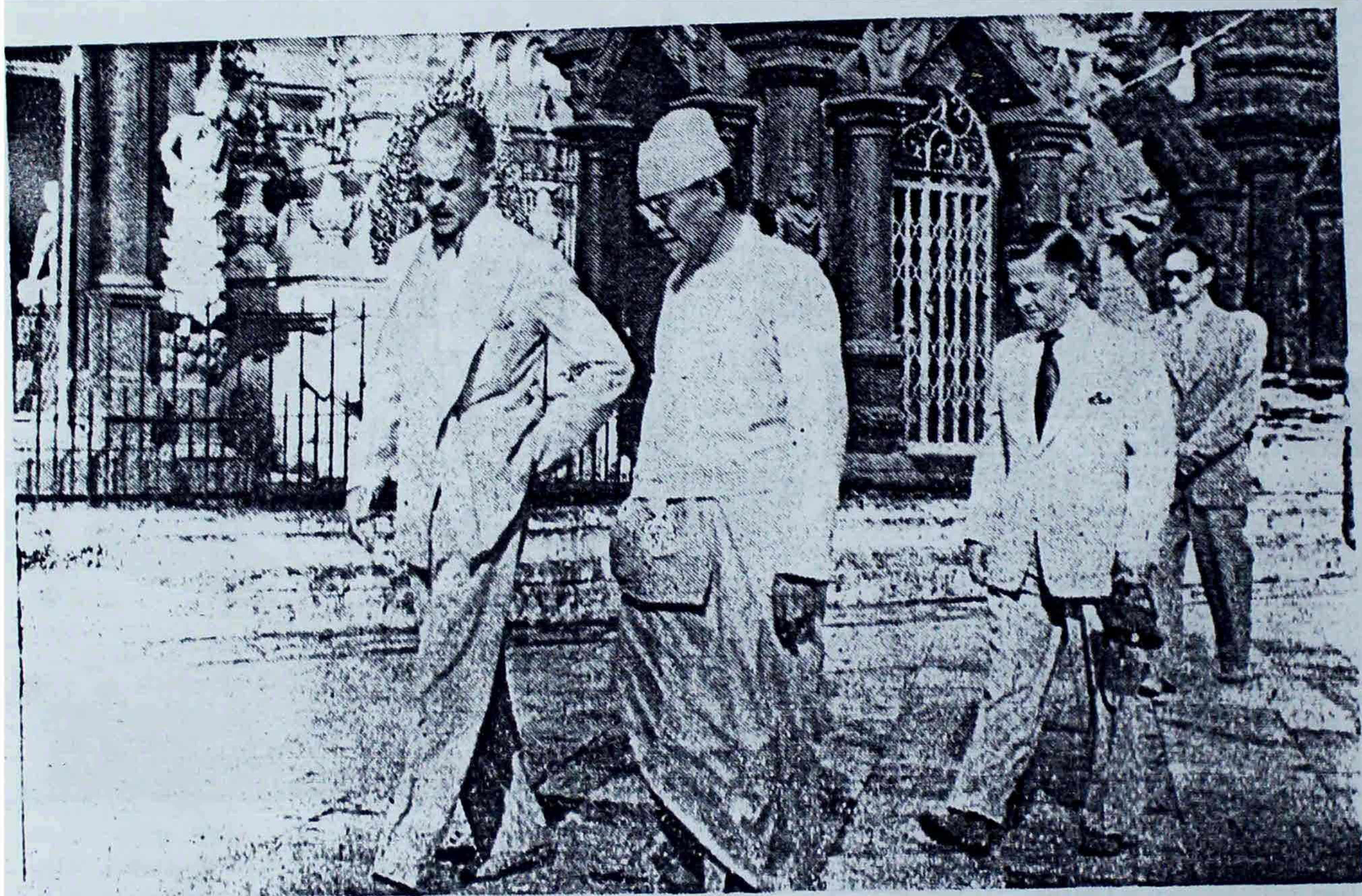
Pariyatti Sasana. Burma has been associated with a very high tradition and standard of learning in the doctrines of the Buddha. Pariyatti sasana has been well encouraged and supported by the Kings and the people alike ; even during the British regime higher studies in the Pali pitakas were given support by the Government. The Bhikkhu Sangha of Burma have from the beginning been much respected for their profound learning in Tipitakas 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 Sasana.

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 Sasana Organization on 26th August 1951 at Rangoon University.

Promoting the Sasana. "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 Sasana 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 promoting Buddhism in a concrete manner. Three Acts of Parliament: Vinicchaya Thana Act, 1949, Pali University and Dhammacariya Act, 1950 and Buddha Sasana 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? Sanghas split up into different sects ; contacts between the Sanghas and laymen were few and far between ; there was a dearth of learned men ; religious practice was neglected and darkness gradually fell on our Sasana. It came to such a pass that the Buddhist got bewildered and became unable to sift the true from the false.



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 External Affairs, visits the Shwedagon Pagoda accompanied by Thado Thiri Thudhama U Thein Maung, Chief Justice of Burma, Trustee of the Shwedagon.

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 Sanghas and the laymen; the old Sangha Organisation, lost its former cohesion, and the Sangha eventually came under the aegis of lay courts of law. With this decline in the structure of Sangha society came the deterioration in the Sangha'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 Sanghas, the zealous devotion of the Sanghas to religious knowledge and practice and wishes to encourage to the utmost the propagation of the Dhamma. The Government is determined to help the Sanghas 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 Sanghas 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 Sangha (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 Pali University and Dhammacariya Act, The Vinicchaya Thana Act and Buddha Sasana Council Act. The Union Government has allotted a sum of Rs. 76,000 towards the implementation of the Pali University and Dhammacariya Act and intends to allot a further sum of Rs. 3,50,000 for the purpose in the next financial year.

By the enactment of the Vinicchaya Thana Act the Sangha are no longer required to appear in lay courts of law as before and Sangha Councils have been set up to try Sangha'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 Sangha 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 Sasana Council Act sets out to organize the Promoters of the Faith into some kind of Parliament of Sasana. All religious measures will be undertaken by the Union Government through the good offices of this Parliament of Sasana 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 Sasana 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 Sasana Council Act is no way connected with politics nor is it sectarian. It is formed purely for the purpose of promoting the Sasana 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 Sasana Council a success and an object of esteem and admiration by the entire world.

Sasana 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 Sasana 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 Sasana, 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.

Pali University. Pali is the language of the Tipitakas 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 Pali which "shall enjoy the protection and support of the State". In 1947 the Committee for enquiring into the project for establishing a Pali University submitted its report to the Government recommending the establishment of a Pali 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 Pali 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 Pali University and Dhammacariya Act 1950". Under this Act a Pali University has been established with 22 Constituent Colleges throughout the country with 114 Dhammacariyas (teachers) and over 500 students. It may be noted that only those who have passed the Highest Degree Examinations are eligible for admission to the Pali University.

Tipitaka-dhara Examination. This examination was started in 1948 by an organisation known as "The Buddha Sasana 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 Tipitakas together with all the commentaries, and the candidates are required to carry the Tipitakas by heart and to be able to expound thoroughly every passage contained therein.

Mangala Sutta Examinations. Mangala 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 Mangala 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 Mangala 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 Maha Sangha 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). 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 (Mangala Sutta, Ratana Sutta Atanatiya Sutta, and Pubbanha 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 Sasana 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 Maha 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 Mangla Plateau" was chosen for the site to erect a special Pagoda for enshrining the Sacred Relics of the two Disciples. On 20-10-50 a delegation consisting of Maha Theras, Sasana 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 en-crowning 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 Sasana Council. In Burma as in many other Buddhist countries, it is a common belief that full support to the Buddha Sasana can be maintained only if the three elements of the State, viz., the Bhikkhu Sangha, 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 Sasana. For this reason and with this object an Act of Parliament was passed in 1950 establishing an organisation known as "The Union Buddha Sasana 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 Sangha 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) Pati-patti Committee, (3) Buddha Sasana Propagation Committee and (4) Finance Committee. Under the management of the Pariyatti Committee many measures for the advancement of Pariyatti Sasana 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 Sasana by giving support to Kammatthana and Vipassana (Meditation) Centres in the Country. The Buddha Sasana Propagation Committee is producing Buddhist periodicals in Burmese and also in English. These publications of which this is the English edition, are published quarterly.

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.

Sabbasava Sutta.

Union Buddha Sasana 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 Sasana 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 Sasana Noggaha Association (6) Chatthin U Ba Tin, (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 Qvada-Cariya Maha Theras and the Union Vinayathana Maha Theras and also many other Maha Theras. The Maha 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 Maha 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 Sasana." 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 Sasana Council Act"

I am very glad to have an opportunity of acquainting the House with some of our aims and objects 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 Nibbana. 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 Ti-pitakas 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.

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 world "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.

Causes which Led to the Enactment of the Bill

Speech of Thado Maha 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 as 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 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 Sasana 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 Maha Theras of Rangoon and Mandalay who also gave their blessings. The Maha 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 Sasana 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.

Udanavagga.

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 Pali 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 co-operation 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 Sangha 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 Ugai. 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 Mahayana and the Theravada 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 Chattha Sangayana, the Sixth Great Buddhist Council for examination and recension and translations of the Pali Texts. The inaugural meeting of the Chattha 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 Chattha Sangayana will be held as a joint undertaking and with the cooperation of the Buddhist people of the world, The Buddha Sangha, 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 Chattha 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 Nibbana 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.

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 METTA BHAVANA, 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 Nibbana 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 bear 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 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 - METTA BHAVANA - her homeliness will be transmuted into charm through METTA BHAVANA 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



Two Buddhist 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 Mingaladon (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.

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 (Sila), CONCENTRATION (Samadhi), INSIGHT (panna) 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 re-born. Nibbana 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 Re-birth. There is Rebirth for most individuals, that is to say, for every individual who does not attain Arahatsip.

There is Rebirth, and 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 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 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 NIBBANA. 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 Nibbana. 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 Anatta 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, Anatta. 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 Nibbana 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 Nibbana because the absence of suffering is Nibbana. 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 Nibbana 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 Nibbana, 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 Eight-fold 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 Nibbana 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. Metta 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 Nibbana. 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 Nibbana and Arahatsip in his very life time. 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 Nibbana 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 Patthana, Buddhism teaches Relativity, the highest relativity, three thousand pages of Pali 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 Sankharas tendencies - and we must take care to avoid bad Sankharas which we develop when we cling to things.

You know there were once two ascetics. These two ascetics were mentioned in the Majjhima Nikaya. 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 Nibbana.

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 Nibbana." 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 Arahatsip. 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 Nibbana 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 with out. 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 every body 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. 60 perishable seconds can be transmuted into sixty seconds of glorious love if we practice Metta Bhavana. You know that alchemists want to change lead into gold. But we practise Metta Bhavana - 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 through Metta Bhavana - 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, Sangha, 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 Nibbana 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 1st stage of Meditation and also Nibbana 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 Nibbana. 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 destroys craving and attains Nibbana. 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 Metta Bhavana 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 poisons 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 Jhana - 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 Nibbana 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 to-day, 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 Livelihood, Right Effort, Right Speech, Right Action, Right Mindfulness, Right Recollectedness, and Right Concentration is a sublime proclamation of man's freedom to work out his own destiny by means of his Karma, 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 Parinibbana, "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 Paramitas 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 Paramitas 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 Paticca Samuppada, 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 dogmatising. 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 to-day 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 Anatta 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 Samsara, 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. Psychoanalysis 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.

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 "Buddhism in 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 Mahabodhi 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 Dhammachakkappavattana Sutta was recited by the Sangha, who administered the Five Precepts to the gathering after students of the Mahabodhi Primary School had sung Mangala. 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 Pali & Buddhism, Professor in Charge, Department of Ancient Indian Culture, University of Poona, a great Pali 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. F. 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, Lord 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 Tue 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 Horner 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 Theravada 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 Sasana-vamsa 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 Pali-English Dictionary are famous. Those who desire to obtain translations of the Buddhist scriptures should write to Miss I. B. Horner, 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 Pali Texts and translations thereof but no less thanks are due to Miss Horner 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.

Pali Terms and Phrases

It has not been possible to avoid entirely the use of Pali 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 Pali words contained and trust that this will be found valuable.

We regret that we were unable to obtain types with diacritical marks for those Pali 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
ā	"	u	in hut
i	"	a	in father
ī	"	i	in mint
u	"	ee	in see
ū	"	u	in put
e	"	oo	in pool
o	"	a	in acorn
k	"	au	in haul
kh	"	k	in kind
g	"	kh	in blackheath
gh	"	g	in game
ṅ	"	gh	in big house
c	"	ng	in singer
ch	"	ch	in chance
jh	"	ch h	in witch-hazel
		dge h	in sledge-hammer
ñ	"	ny	in canyon
t	"	t	in cat
th	"	th	in ant-hill
ḍ	"	d	in bad
ḍh	"	dh	in red-hot
n	"	kn	in know
t	"	th	in thumb
th	"	th	in pot-herb
ḍ	"	th	in then
dh	"	dh	in adherent
ph	"	ph	in uphill
bh	"	bh	in abhorrence
y	"	y	in yes
s	"	s	in sight
m	"	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 without a soul.

Anattā :

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 Pitaka, the Third group of the Buddhist canonical books.

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

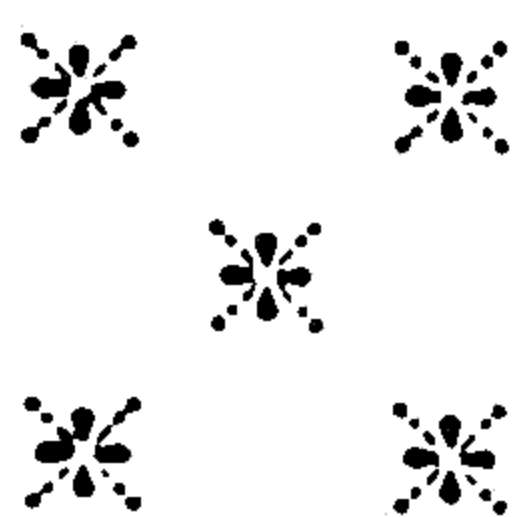
Ariyan : Noble, distinguished. Held in esteem by the Aryan clans.

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 Sammā-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.
- Dāna :** 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.	Samādhi :	meditation, one-pointedness of mind, concentration.
Pariyatti :	adequacy, accomplishment, competency, capability : accomplishment in the scriptures, study of the holy texts.	Sīla :	moral practice : morality.
Parinibbāna :	complete nibbāna.	Samisāra :	Round of Rebirth : whirlpool of existence of which one "life-time" is the merest tiny fraction.
Paramattha :	The highest good, truth in the ultimate, absolute, sense, philosophical truth.	Sīlabbataparāmāsa :	clinging to mere rules and ritual : one of the fetters inhibiting attainment.
Pañña :	understanding, knowledge, wisdom, intelligence, comprising all the higher faculties of cognition. Insight.	Thera :	an elder : a senior.
Pāli :	The literary language of the early Buddhists : The canon of Buddhist writings.	Theravāda :	the doctrine of the Theras.
Pāramitās :	Perfections	Ti-pitaka :	the three divisions of the Buddhist Canon.
Sangha :	multitude, assembly (2) the order, the clergy, the Buddhist Church.	Ti-pitaka-dhara :	Knowing the Ti-pitaka by heart.
Sāsapa :	Teaching of the Buddha.	Tathāgata :	The "Perfect one". A title of the Buddha.
Sutta :	the part of the Buddhist Scriptures containing the Suttas or dialogues. The Sutta-Pitaka.	Uccheda-diṭṭhi	Annihilation belief.
Suttanta :	a chapter of the Scriptures, a text, a discourse, a sutta, a dialogue.	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 Pali Text Society's "Pali Dictionary", or if something less expensive is required, to the wonderfully good "Buddhist Dictionary" of Rev. Nyanatiloka, obtainable through "The Buddhist World" advertised in this issue.



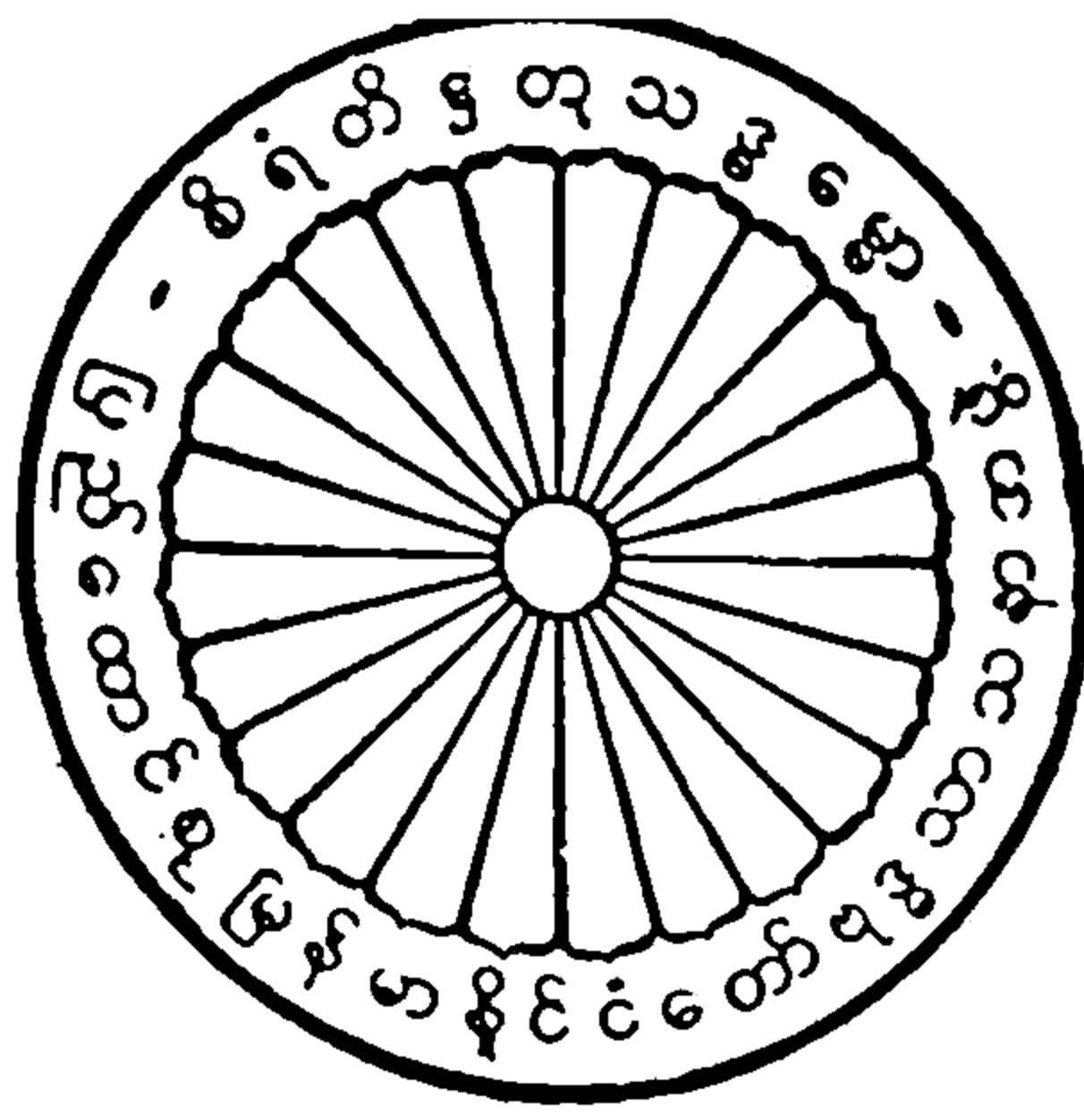
The **LIGHT**
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Message from Yathazeyon Sayadaw

Good people, please remember this message which is for your welfare and happiness.

There are clearly three great enemies tormenting and playing havoc with the lives of sentient beings in this world. Do not let them arise in you. You must resist them with all force.

Who are these three foes ? One of them is desire, craving for a pleasurable object ; another is anger leading to violence. The third is delusion which hides from us the true nature of things.

Just as bamboos and certain palm trees die as soon as they bear fruit, so that it may be said that these plants bear fruit to their own destruction ; in like manner do these three enemies cause damage and destruction to the very persons in whom they arise. You must therefore prevent their arising.

Remember that crimes of violence such as dacoity, murder and arson are directly traceable to these three enemies which are harboured by the perpetrators. Do not let them enter your heart.

The best armour to keep them far from you is to know, understand, regard and practise five essential precepts. You must therefore pay special attention to these very important five moral precepts.

Remember that as a stone thrown will surely drop to the ground by the law of gravitation the world situation also will

assuredly brighten up day by day to the same extent as more and more people pay regard to these five noble precepts ; and conversely it will deteriorate to the same extent as people begin to pay less and less regard to these five precepts. It is impossible for those persons who do not follow these five precepts to be successful in their attempts to attain to higher stages of the ecstasy of meditation and the path leading to Nibbāna.

It is therefore incumbent upon the Rulers of States and Territories to take urgent steps to propagate these five precepts :

Abstaining :

- (1) from killing any living being,
- (2) from stealing,
- (3) from unlawful sexual intercourse,
- (4) from lying,
- (5) from partaking of intoxicants.

May all beings be happy. May all people practise almsgiving which makes for universal peace. May they practise meditation so that they will ultimately attain to the bliss of Nibbāna which extinguishes the fires of Lobha (craving) Dosa (hatred) Moha (delusion) and transcends the pleasures of the thirty-one planes of existence. These are my constant thoughts and wishes for you.

Agga Mahā Paṇḍita
U Kalyanabhivamsa,
Patamagyaw and Ovadacariya
Mahathera.

'Stateless are desires, full of torment and all despair : the very height of wretchedness !' If, Mahanama, the noble disciple, wholly wise, thus rightly sees according to the truth ; and yet, apart from desires, apart from things evil, attains not to happiness or to aught better, then he certainly does not turn away from following after desires.

But when, Mahanama, the noble disciple, with true wisdom beholding things, even as they have come to be, perceives the insatiate nature of desires, their torment and despair, their utter wretchedness, and apart from desires and all things evil, finds happiness, finds something better ; then, verily, he follows no more after desires.

Majjhima Nikaya Fourteenth Discourse.

Cula Kamma—Vibhanga Sutta

Minor Discourse on the Classification of Kammās

(Majjhima Nikāya)

Translated by the Pāli Department of the University of Rangoon.

Thus I have heard—At one time the Bhagavā was residing at the Jetavana monastery of Anāthapiṇḍika. Then a young man named Subha, son of Todeyya approached where the Bhagavā was, and having approached he greeted him, and exchanged words of greeting and of courtesy. (Then) he sat down at one side, and sitting at one side the young man Subha, the son of Todeyya asked the Bhagavā “What is the cause and what is the reason, O Gotama for which among men and the beings who have been born as men there is found to be high or low status? For men are seen, O Gotama to suffer much from sickness or to be free from sickness, men are seen to be ugly or beautiful, men are seen of little power or possessing great power, men are seen devoid of wealth or possessing great wealth, men are seen born into low families or into high families, men are seen devoid of intelligence or possessed of great intelligence. What is the cause, what is the reason, O Gotama for which among men and the beings who have been born as men there is found high and low status?”

“Men have, O young man, Kamma as their very own, they are inheritors of Kamma, kamma is their matrix, kamma is their kith and kamma is their refuge. It is kamma that classifies men into this low or high state.”

“I cannot at all understand in detail the sense of what the Reverend Gotama has said briefly without having analysed their meaning *in extenso*. It would be well should the Reverend Gotama teach me the Dhamma in such a way that I can understand in detail the sense of what the Reverend Gotama has said briefly without having analysed their meaning *in extenso*.”

“Then, young man, listen and give good heed; I shall explain.” “Yes, Sir” said Subha the young man the son of Todeyya in agreement, and the Bhagavā spoke thus:

1 (a) “Here, O young man, some woman or man is a taker of life, fierce, with hands stained by blood, engaged in killing and beating, unendowed with mercy for living beings. As a result of that kamma thus accomplished, thus undertaken he is reborn, on the break-up of the body and after death, into a state of woe, of ill-plight, purgatory or hell.

If he is not reborn on the break-up of the body and after death, into a state of woe, of ill-plight, purgatory or hell, if he comes to be born as a man, wherever he may be reborn he becomes shortlived. This course, young man, namely that he is a taker of life, fierce, with hands stained by blood, engaged in killing and beating, unendowed with mercy for living beings, leads to shortness of life.

(b) Here, on the other hand, O young man, some woman or man gives up killing, totally refraining from taking life and abides laying down the rod, laying down the weapon, conscientious, endowed with mercy and sensitive to the weal of all living beings. As a result of that kamma thus accomplished thus undertaken, he is reborn on the break-up of the body, after death into a happy state, in a heavenly world.

If he is not reborn, on the break-up of the body, after death into a happy state in a heavenly world, if he comes to be born as a man, wherever he may be reborn, he becomes long-lived. This course, young man, namely that one gives up taking life, refrains from taking life and abides laying down the rod, laying down the weapon, conscientious, endowed with mercy for all living beings, leads to longevity.

2. (a) Here, O young man, some woman or man is by nature a tormentor of living beings with the hand, the clod, the stick or the weapon. As a result of the kamma thus accomplished and undertaken he is

reborn on the break-up of the body and after death into the state of woe, of ill-plight, purgatory or hell.

If he is not reborn on the break-up of the body and after death into the state of woe, of ill-plight, purgatory or hell, if he comes to be born as a man, wherever he may be reborn he suffers much from sickness. This course, young man, namely that one is by nature a tormentor of living beings with the hand, the clod, the stick or the weapon, leads to much sickness.

(b) Here, on the other hand, O young man, some woman or man is not by nature a tormentor of living beings with the hand, the clod, the stick or the weapon. As a result of that kamma thus accomplished he is reborn into a happy state and becomes free from sickness.

This course, young man, namely that one is not by nature a tormentor of living beings with the hand the weapon, leads to freedom from sickness.

3. (a) Here, O young man, some woman or man is wrathful and very turbulent ; if blamed even a little he is enraged, irritated and upset and stubborn and gives vent to anger, ill-will and displeasure. As a result of that kamma thus accomplished he is reborn into the state of woe if he comes to be born as a man becomes ugly. This course, young man, namely that one becomes wrathful and gives vent to displeasure, leads to ugliness (of form).

(b) Here, on the other hand, O young man, some woman or man is not wrathful and not at all turbulent ; even if he is blamed much he is not enraged and irritated, upset and stubborn and does not give vent to anger, ill-will and displeasure. As a result of that kamma thus accomplished he is reborn into a happy state if he comes to be born as a man becomes beautiful.

This course, O young man, namely that one is not wrathful does not give vent to displeasure, leads to beauty (of form).

4 (a) Here, O young man, some woman or man has an envious mind, is corrupted and cherishes envy towards others for the gain, honour, reverence, respect, salutation

and homage they receive. As a result of that kamma thus accomplished he is reborn into the state of woe if he comes to be born as a man gains no power. This course, young man, namely that one has an envious mind cherishes envy, leads not to power.

(b) Here, on the other hand, O young man, some woman or man has not an envious mind, is not corrupted and does not cherish envy towards others for the gain, honour, reverence, respect, salutation and homage they receive. As a result of that kamma thus accomplished he is reborn into a happy state if he comes to be born as a man he gains great power.

This course, young man, namely that one has not an envious mind does not cherish envy leads to great power.

5 (a) Here, O young man, some woman or man is not a giver of food, drink, clothes, shoes, garlands, perfumes, cosmetics, beds, dwelling and lighting materials to monks and brahmins. As a result of that kamma thus accomplished he is reborn into a state of woe if he comes to be born as a man he becomes poor.

This course, young man, namely that one is not a giver of food dwellings and lighting materials leads to poverty.

(b) Here, on the other hand, O young man, some woman or man is a giver of food and drink beds, dwelling and lighting materials. As a result of that kamma thus accomplished he is reborn into a blissful state if he comes to be born as a man he becomes very rich. This course, young man, namely that one is a giver of beds, dwelling and lighting materials leads to great wealth.

6 (a) Here, O young man, some woman or man is proud, selfconceited, does not greet one who deserves to be greeted, does not rise up to receive one who deserves to be so received, does not offer a seat to one who deserves to be offered a seat, does not make way for one who deserves to be given way, does not honour one who deserves to be honoured, does not revere one who deserves to be revered, does not respect one who deserves to be respected, does not pay homage to one who deserves to be paid homage. As a result of that kamma, thus accomplished he is reborn into a

state of woe if he comes to be born as a man he takes birth into a low family.

This course, young man, namely that one is proud does not pay homage to one who deserves to be paid homage, leads to birth into a low family.

(b) Here, on the other hand, O young man, some woman or a man is not proud, not self-conceited, greets one who deserves to be greeted pays homage to one who deserves to be paid homage. As a result of that kamma thus accomplished he is reborn into a blissful state if he comes to be born as a man he takes birth into a high family. This course, young man, namely that one is not proud pays homage to one who deserves to be paid homage, leads to birth into a high family.

7 (a) Here, O young man, a woman or a man is not an interrogator, approaches not a monk or a brahmin asking "What, Reverend Sir, is right? What is wrong? What is blamable? What is blameless? What should be practised? What should not be practised? What being done tends to my harm and suffering for a long time, and what, on the other hand, being done tends to my welfare and happiness? As a result of that kamma thus accomplished he is reborn into a state of woe. . . . if he comes to be born as a man he becomes stupid.

This course, young man, namely that one is not an interrogator ". . . . tends to my welfare and happiness?" leads to stupidity.

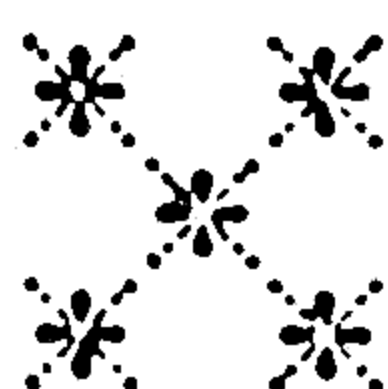
Here, on the other hand, O young man, some woman or man is an interrogator who approaches a monk or a brahmin asking "What, Reverend Sir, is right? tends to my welfare and happiness?" As a result of that kamma thus accomplished he is reborn into a blissful state if he comes to be born as a man he becomes very wise.

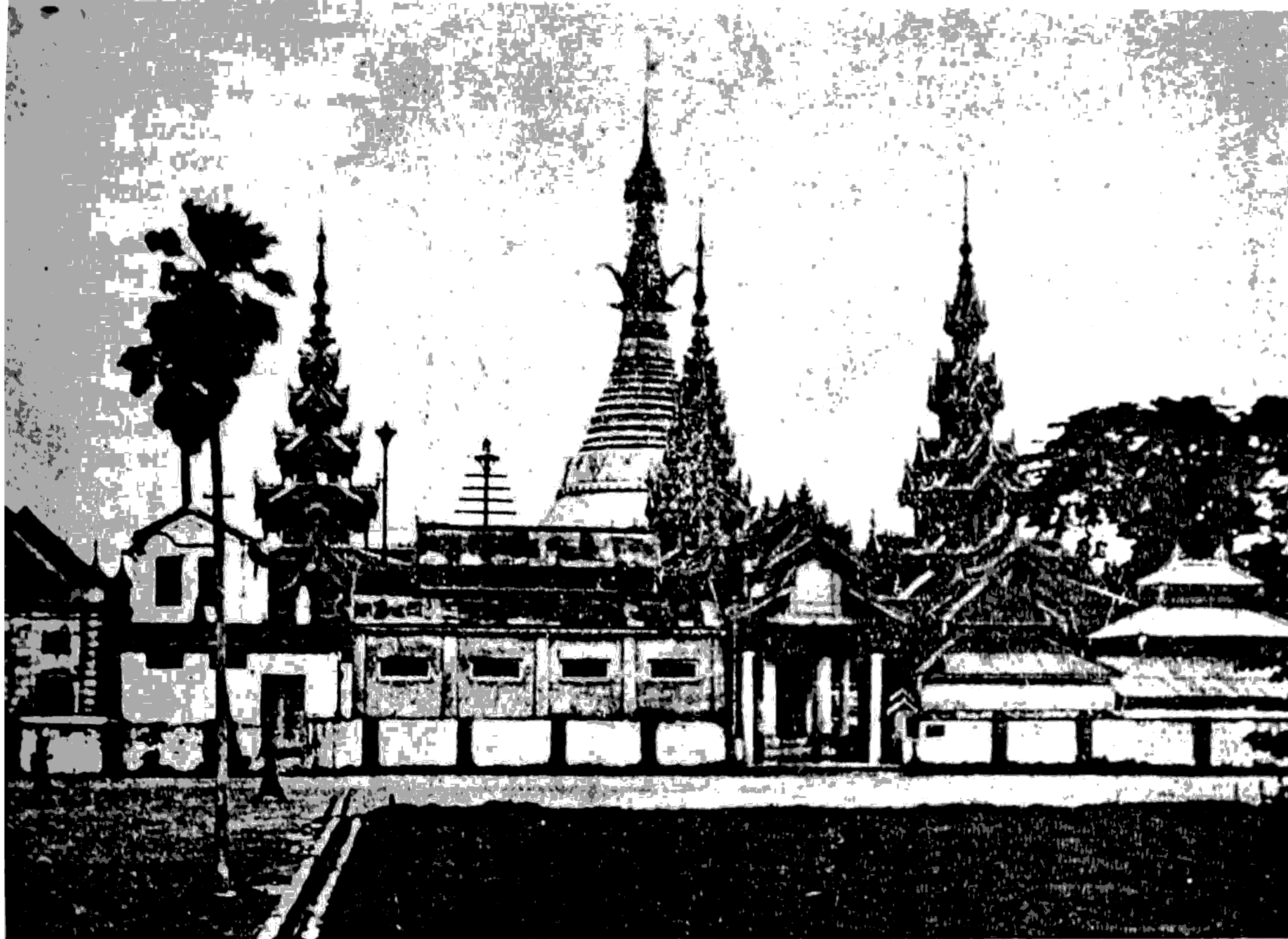
This course, young man, namely that one is an interrogator ". . . . tends to my welfare and happiness?" leads to great wisdom.

Thus indeed, O young man, the course that tends to shortness of life brings about shortness of life, the course that tends to longevity brings about longevity, the course that tends to much sickness brings about much sickness, the course that tends to freedom from sickness brings about freedom from sickness, the course that tends to ugliness brings about ugliness, the course that tends to beauty brings about beauty, the course that tends to powerlessness brings about powerlessness, the course that tends to great power brings about great power, the course that tends to poverty brings about poverty, the course that tends to wealth brings about wealth, the course that tends to birth into a low family brings about birth into a low family, the course that tends to birth into a high family brings about birth into a high family, the course that tends to stupidity brings about stupidity and the course that tends to great knowledge brings about great knowledge.

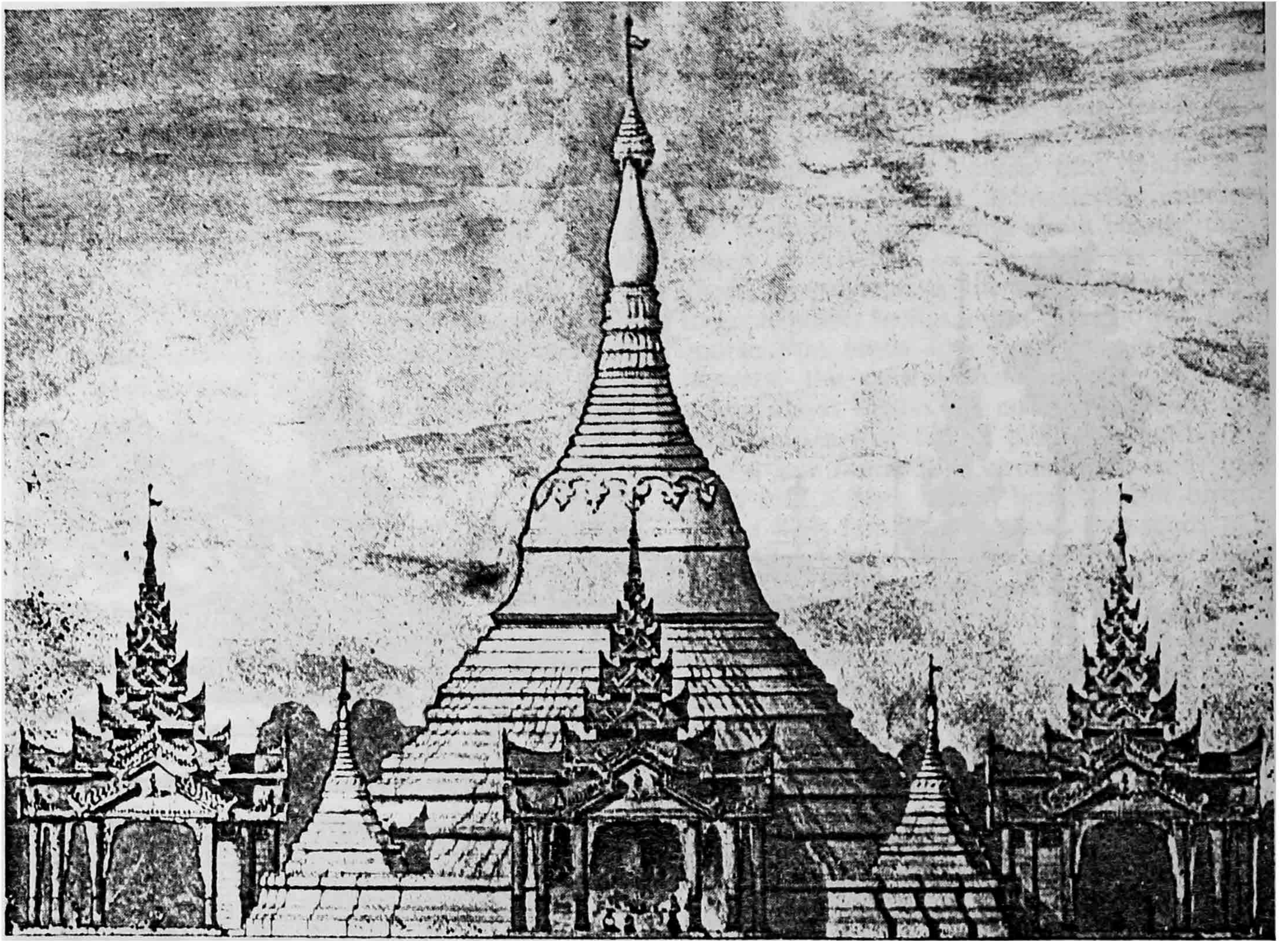
Men have, O young man, kamma as their very own, they are inheritors of kamma, kamma is their kith and kamma is their refuge. It is kamma that classifies men into this low or high state.

This being said, Subha the young man, the son of Todeyya said to the Bhagavā : "It is wonderful! O Gotama, it is wonderful! Just as, O Gotama, one should turn up that which is upside down or lay bare that which is concealed, or tell the way to the one who has lost his way or hold a lamp in the dark so that those who have eyes might see things; even so, the Dhamma has been revealed to me in many ways by your Reverence Gotama. Such I take refuge in the Venerable Gotama, in the Dhamma and the Order of monks; may the Venerable Gotama accept me as a lay disciple who has taken refuge from today onward as long as my life lasts.





The Botataung Pagoda, Rangoon, as it appeared in pre-war days before the disastrous bombing which reduced it to ruins.



Artist's conception of the Botataung Pagoda which is now rising from the ashes of the old.

Shrines of Burma

No. 2 The Botataung Pagoda

MAUNG OHN GHINE

Tradition says that the name "Botataung" is from "Bo" a military officer and "ta taung" one thousand and that it was on a hillock at this site that one thousand military officers of the king were drawn up as a guard of honour to welcome the landing in Burma of the relics of the Buddha brought over from India more than two thousand years ago.

An account from ancient histories of the building of the Pagoda states that the Buddhist king Sihadipa gave one of his ministers a sacred hair from the Buddha's head and two body relics and this minister, renowned for his goodness and faith, consulted a famous religious leader and, on his advice, chose the Botataung Mount on the bank of Rangoon River at a distance one thousand tars (7,000 cubits) in a South-Easterly direction from the Shwedagon Pagoda and there enshrined the sacred relics.

For over two thousand years the histories and traditions told that here, beneath this sacred edifice, was buried the sacred hair, the two body relics and an unspecified amount of treasure.

Burmese histories were always noted for a degree of truth and candour greater than that of some more modern histories in the newer countries, but after more than two thousand years have rolled by in this world, so demonstrably subject to Anicca (impermanence) it may be forgiven if memories cloud and men's minds grow doubtful.

There were those who in pre-war Burma were ready to doubt the real existence of the ancient relics and the accounts of the old histories.

It has been said that "Sometimes out of evil cometh forth good" and the old histories were to be vindicated by the trials and misfortunes of war.

The Botataung Pagoda was a famous land-mark on Rangoon's waterfront. Situated just below the long lines of jetties that serve this busy port whence rice,

petroleum, timber and mineral are shipped to the whole world, a most vulnerable spot in war, yet the Japanese air-raids on Rangoon in 1941-42 did no damage though bombs fell nearby and bullets rained death from the sky; but on the 8th of November, 1943 the R.A.F. bombed Rangoon's wharves and a whole "stick" of bombs straddled the ancient Botataung Pagoda, leaving where had stood one of Burma's oldest and most venerated fanes, a heartrending heap of twisted and blackened ruins.

As soon as the war ended a Rehabilitation Committee of leading citizens was formed to take steps to rebuild the Pagoda. Preliminary work was commenced and plans drawn up for the rebuilding.

The top-burden of the ruins was cleared away and then on the 4th of January, 1948 marking the day on which Burma regained her freedom and independence, the Rehabilitation Committee put in gold pegs as the first step towards actual re-erection of the Pagoda. A fitting ceremony was performed and the aid of all Forces and Beings was invoked and at 8-45 a.m. on this Independence day, a moment judged auspicious, five gold pegs were driven simultaneously into the ground. The centre gold peg was handled by Thado Thiri Thudhamma Sir U Thwin, the gold peg at the North-East Point by U Ba Thaw, Botataung Pagoda Trustee, the gold peg at the South-East point by Sir Mya Bu, Retired Chief Justice, the gold peg at the South-West point by U Po Byaw, Shwedagon Pagoda Trustee, and the gold peg at the North-West point by Thado Thiri Thudhamma U Thein Maung, Chief Justice of the Union. These gold pegs were driven home simultaneously by these five gentlemen at the precise moment.

Discovery of Rare Treasure. After the driving in of the gold pegs the debris was cleared from the ground demarcated and bronze and silver images, coins and ornaments, some of which had been on display at the Pagoda at the time of the bombing, were recovered. Then a depth

of seven feet having been excavated in order to establish the foundations of the new Pagoda, further excavations were carried out for a relic chamber in the very centre of the site. At a depth of three feet an ancient and well-constructed chamber was uncovered, in size 20' x 20' and 6' in height gradually decreasing in size towards the top and appearing like a huge pot placed up-sided down to cover completely what lay inside.

In the very centre of this treasure vault was discovered a wonderful stone casket in the shape of a pagoda with a diameter of 23 ins. and 39 ins. high. Encircling this stone casket were figures of Nats (Minor Deities) carved out of laterite and evidently placed there to act as sentinels. The casket was immersed in mud as water had trickled into the vault during the many centuries it had been there.

With this pagoda-shaped stone casket within the relic chamber were found various kinds of treasures: precious stones, ornaments, jewellery, terra-cotta plaques and images of gold, silver, brass and stone. The total number of these images recovered from within and without the relic chamber was seven hundred. The terra cotta plaques, some of them in a fair state of preservation, depict Buddhist scenes.

Image of Lord Buddha in Terra-Cotta. One of the terra-cotta plaques excavated from the relic chamber bears an image of the Lord Buddha and though affected by age and moisture it is exceptionally important. On the reverse side are inscribed characters which are very close to the ancient Brahmani script which came from Southern India. It is a precious evidence of ancient times and has been deciphered by U Lu Pe Win, Superintendent Archaeology, Government of the Union of Burma, who points out that the initial word "e" from "evam vādi" shows that the script is in the manner of the ancient Mons. This is proof of the belief that the people who erected the Pagoda in ancient times were the Mons. The inscription is reproduced herein and the characters form the verse which summarises tersely the Buddha's Teaching as explained by Assaji (one of the five companions of Gotama in his strenuous ascetic practices, to whom after His Enlightenment He returned and first preached the Doctrine),

to Sariputta who in turn explained it to his friend Moggalana. These two thereupon perceived the Truth of the Buddha's Teaching, joined the Order and became the chief disciples. The English translation is: "The Tathāgata has explained the cause of all things which proceed from a cause and also the cessation thereof. This the Great Samaṇa has taught." (Sariputta—Mahavagga, pubbujja Khanda, Moggalana vinaya pitaka).

The Opening of the Stone Casket. It was at once realised that the stone casket contained relics, but as this could not be opened up unceremoniously the pilgrims who flocked from all over Burma to see these discoveries had at first just to imagine the contents. The Rehabilitation Committee met on several occasions but could not take the responsibility of opening the casket. Then a meeting was called to which were invited 15 of the leading religious leaders (Mahā Theras). At this meeting, on the advice of these Bhikkhus, that as an act prompted by good motives and religious faith it would be quite meritorious to open the casket, it was unanimously decided to do this in the presence of the members of the Committee and the public. Great precautions were taken so as not to cause the slightest damage and actually the cone was removed from the stone salver on which it stood without any very great difficulty. When this cone or stone layer was removed there was found inside another stone layer of similar shape but with a brilliant gold coating and this was more representative of a pagoda in shape while its exquisite workmanship and brilliance inspired feelings of deep religious fervour in the crowd present. Some mud had penetrated even here and the sides of the base were covered with this and when it was washed and sifted precious stones and gold and jewellery were discovered round the base. This second stone casket was then removed and inside was found a small pagoda of pure gold standing on a silver salver or base and beside this golden pagoda was a carved stone image 4½ ins. high of very ancient workmanship.

When the gold Pagoda was lifted up, a tiny gold cylinder of ¾ ins. length with a diameter of 5/12 ins. was found and in this tiny cylinder were found two small body relics each the size of a mustard seed and a

Sacred Hair of the Buddha. This Hair was coiled round and fastened with a little acquer on which were traces of gold plaster.

The New Pagoda. The Sacred Body Relics and the Sacred Hair of the Buddha with all the images and other precious objects recovered from the ruins of the Pagoda have been temporarily stored in a shelter near the site of the Pagoda. Meanwhile the building of a new pagoda goes on apace. There had been a good deal of encroachment on the ancient Pagoda lands when Burma was taken by the British and these lands have been restored as glebe lands by the Government of the Union of Burma and the Pagoda site is now restored to 6½ acres. The new pagoda is of original design and in height 131 ft. 8 ins. on a base of 96 ft. × 96 ft. The pagoda is of reinforced concrete and is to be gilded and observers from abroad opine that this pagoda is a happy blend of the ancient and of the ultramodern and a really wonderful piece of architecture. The date of completion and crowning is yet to be determined but it will be before that great forthcoming

event in Buddhist history, the Sixth Great Buddhist Council which will be held in Burma from 1954.

Unlike many of the older shrines, the Pagoda is not a solid core but has a huge internal cavity and worshippers may enter.

Strength has not been sacrificed in the construction and the internal design is such that the odd nooks and corners, inseparable from an edifice of this shape, are being made the most of for artificial lighting and for guarded show cases in which to display the relics for public veneration. There is a well in the centre of the pagoda where was the ancient treasure chamber and this is to be kept open. An altar is to be erected in this well where the relics will rest so that they may be taken out on special occasions for worship.

The Botataung Pagoda is symbolic of the vitality and energy exhibited in the great Buddhist revival. Here from the ruins of the old culture is being salvaged all that was best of the ancient wisdom and displayed in modern manner to a modern world.

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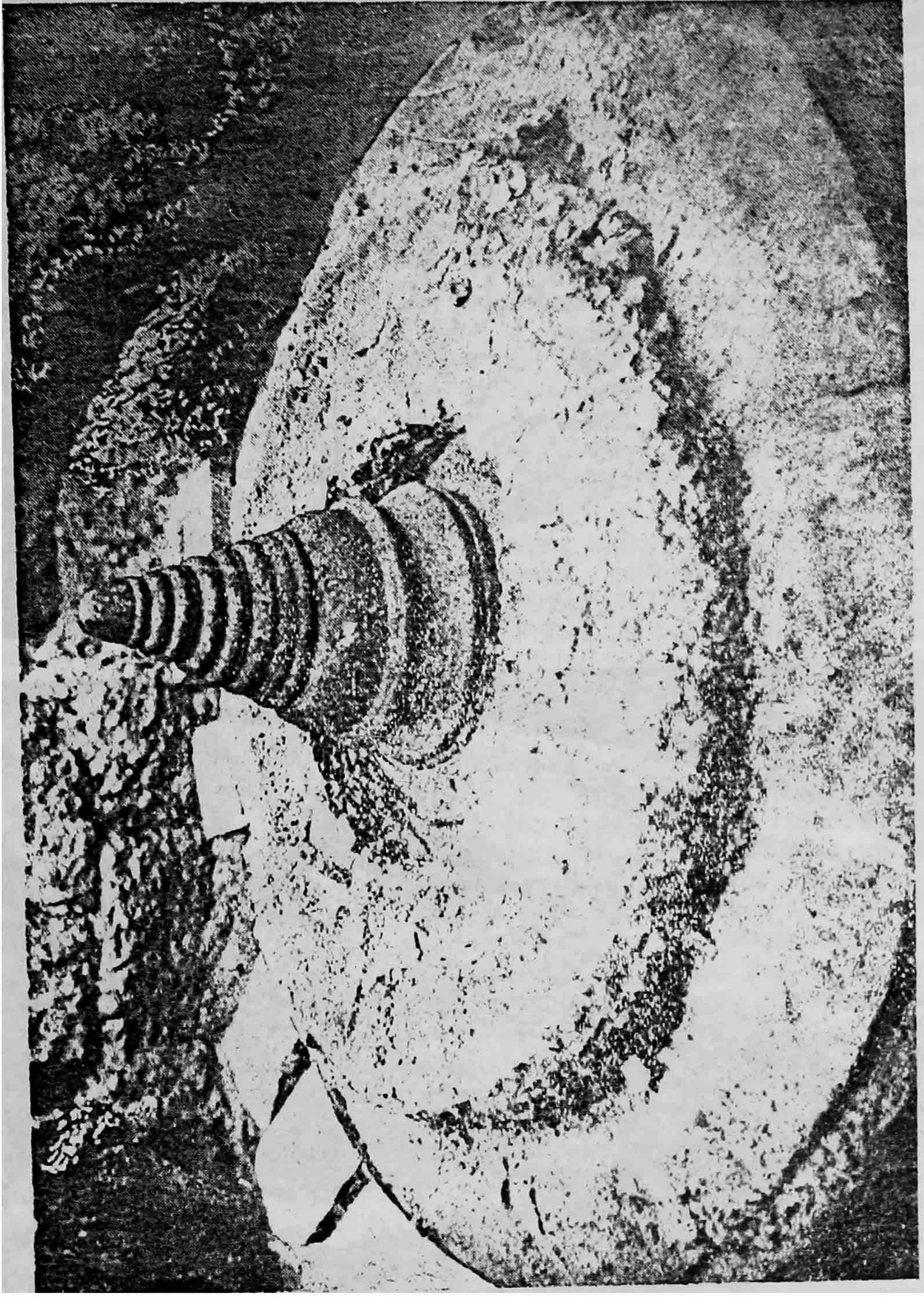
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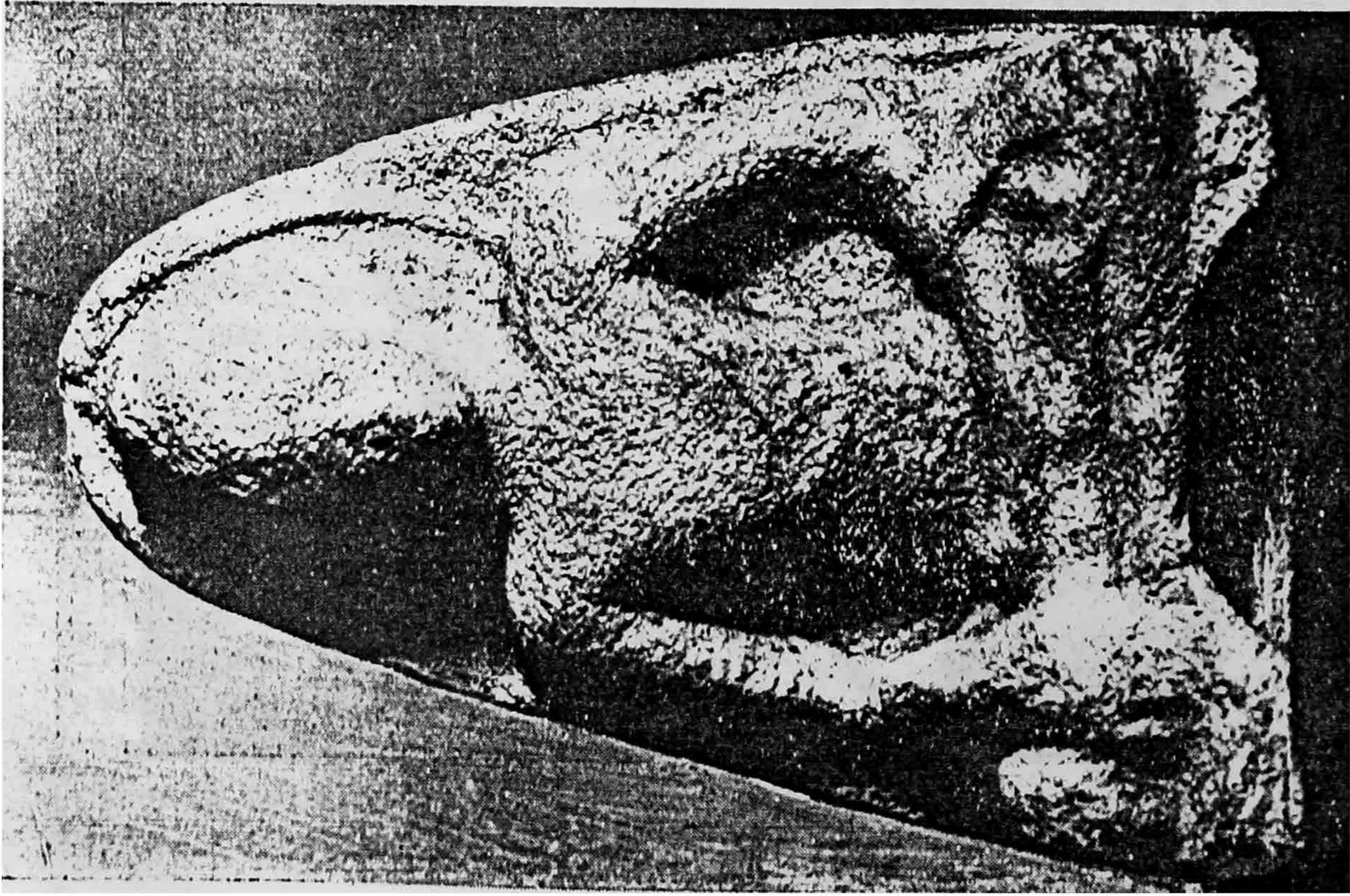
By *Bhikkhu Sangharakkhita*

Earth and air and sun and sea
 All give their boundless life to me :
 From the wounded earth there spring
 Herbs for body's nourishing ;
 From the circumambient air
 Is drawn the breath of life men share ;
 From the glorious sun there flow
 Light and warmth to all below ;
 From the green bosom of the main
 Clouds suck the fertilizing rain.
 Earth and air and sun and sea
 All sacrifice themselves for me,
 And each from its own being gives
 To man the life whereby he lives.
 Yea, and every thought sublime
 Whose light has pierced the gloom of time
 And leaps into my heart's recess
 To fill with stars its nothingness,
 Flamed from some vast sunlike soul
 Whose love now helps us reach our goal.
 Let praises ring from star to star
 For them whose lives have made us
 what we are !
 Thou Utterly Awakened One
 Whose Wisdom poured forth (as the sun
 Sheds his bright beams voluminous)
 So inexhaustibly on us,
 And touched into the life divine
 That lotus bud, this heart of mine,
 Which else had slumbered ages long
 Under the threefold flood of wrong ;
 Thou by Whom, potent in Thy Word,

Daily my deepest heart is stirred
 Into a sense of things unspoken
 To which it has not yet awoken,
 And puts perfections one by one
 Forth petal-like in Thy Wisdom-Sun
 By virtue of its radiant power,
 Till full and perfect stands the flower
 At some far day, in some far hour ;
 Oh Thou to Whom I daily turn !
 By that great love in which did burn
 Thy life for other lives away—
 Love beyond loftiest words to say—
 Teach us in our lives to be
 Flames of selfless love like Thee :
 And, as we daily draw more near
 Love's Very Heart, to see more clear
 That we should be always living
 In an ecstasy of giving.
 Earth and air and sun and sea
 All sacrifice their lives for me.
 Countless millions in the past
 Died that I might live at last.
 Yea, and Thou, O Lord, didst give
 Thy Truth that I might truly live.
 To win that Truth, to cross Life's flood,
 Wherein man sinks and dies,
More than the seas Thou gav'st Thy blood,
More than the stars Thine eyes.
 How shall I not, with eyes to see,
 For love of all Thy love for me,
 Devote one life to following Thee ?



The stone casket which was discovered in the treasure chamber below the old Botataung Pagoda.



The terra-cotta plaque or votive table bearing the figure of the Buddha and, on the reverse side the inscription similar to ancient Brahmani. which was found in the ancient treasure chamber below the ruins of the bombed Botataung Pagoda.

Ideas and Language

Anagarika P. Sugatananda

The communication of ideas calls into operation three factors: the idea as it exists in the mind that conceives it; the interpretation of it in the receiving mind and a system of mutually-understood verbal symbols by which to convey it from one to the other. Words are only an approximation to ideas, even between people sharing the same language; they are not the ideas themselves but only significations, and therefore, since each individual tends to put his own personal interpretation on many words, drawn from his own personal background of thoughts and associations, all ideas are liable to undergo some modification between the conceiver and the recipient. Especially is this the case when the ideas are abstract and deal with things outside the ordinary, shared concepts that form the universal basis of experience. People do not as a rule misunderstand one another when exchanging thoughts about chairs, tables and other elementary things—although this is not by any means unknown—but they are everywhere and at all times prone to put their own interpretation on ideas that range beyond these subjects. Every religious teacher in history has been misunderstood, by some at least of his followers: the Buddha Himself was no exception, despite the fact that one of the characteristics of Supreme Buddhahood is the possession of the faculty of teaching in its highest degree. Not only did many followers of other doctrines fail to understand the Buddha's Teaching, but some even among His own disciples, such as the Venerable Sati, who believed that *Viññāna* (Consciousness) is an element that survives from one birth to another, misunderstood the Teaching despite the extreme care and circumspection of the Teacher.

If this is the case between people using a common language with which both have been familiar since childhood and the words of which carry with them a generally accepted connotation, a language in current use, how much more frequently is it bound to occur when ideas have to be transplanted from one language to another. Considering that the users of the Pāli language, when Pāli was still a language of the people in

daily use, sometimes failed to understand one another, it is hardly surprising that in the process of translating from Pāli into languages that have an entirely different background of ideas, and no common stock of references to draw upon, many misconceptions should have arisen about the Dhamma. The very word "Dhamma" itself has no equivalent in English, and any English word offered in its place is at best only an unsatisfactory substitution.

It is axiomatic that every translation is in a sense a desecration, even between languages that share a common etymological base and a common stock of concepts. The adoption of words from other languages is a necessity in a living and developing tongue, and the specific contributions made to universal speech by various peoples provides an interesting index to national and racial characteristics, cultural peculiarities and mass-psychology. The habit of employing foreign phrases has become discredited as a literary affectation but it is certainly justified when the phrase or word has no counterpart outside the language it belongs to.

Experienced writers on Buddhism in English are well aware of the difficulties they are up against, and the failure of their predecessors, in any conscientious attempt to convey Buddhist ideas through the medium of a language that has no perfect equivalents for the words required by Buddhist philosophy, and this for the very good reason that it has no equivalent ideas to the Buddhist ones, and hence no means of denoting them. The English language in the world of ideas is impregnated with the Christian view of life and its terminology is radically unsuited to any kind of adaptation to Buddhist needs. Certain words, such as "soul", "spirit", "divinity", etc., part of the stock vocabulary of the mystic or metaphysical writer in English, are redundant, while for the key-terms of Buddhism English offers no counterparts. The word "Sankhāra", for instance, although its basic Pāli meaning is a very simple one—denoting the state of being compounded, gathered together—in its philosophical usage by the Buddha took on a significance altogether beyond the limits of its original and literal meaning;

it is a word that has to be understood *as the Buddha meant it to be understood*, and every dictionary definition becomes inadequate, if not misleading. All such words must be studied and interpreted in relation to the whole system of Buddhist thought : only thus can their meaning emerge in such a way that the word comes to symbolise for the reader the same thing that it symbolised for the Buddha and His immediate listeners. A much simpler word, "Kamma", in its Sanskrit form, "Karma", too loosely used by Theosophists and Western writers on Eastern mysticism, has been placed in danger of misinterpretation, in that it has come to stand for a kind of fatalistic predestination in many Western minds. Even among born Buddhists there are some who equate "Kamma" with the English word "luck"—a kind of mysterious power which predetermines events and situations. Actually, "Kamma" means volitional action, nothing more. But in the context of Buddhist thought it also carries the implication that all willed activity produces resultant effects, so that in one sense "Kamma" denotes an aspect of the causal law. "Kamma", however, is cause, and cause alone ; to take it as embracing both the cause and the effect is to confuse the issue. Accurately defined, the process is "Kamma" (volitional action) plus "Vipāka" (resultant effect). At the same time, even to understand this simple word "Kamma" in all its implications it is necessary for the reader to have some knowledge of the different kinds of Kamma (the ethical connotation), the logical process by which the law of causality operates, the different degrees and conditions in which results manifest themselves, and to have some knowledge of the Buddhist law of Paṭicca-samuppāda or Dependent Origination.

Literally, "Paṭicca Samuppāda" means "arising by way of cause", but neither this definition nor the one given above conveys anything in English on its own. The word or phrase used has in every case to be supplemented by the reader's own knowledge. If he has the requisite knowledge it is quite immaterial whether Paṭicca-samuppāda is rendered "Dependent Origination", "Causal Genesis" or "Arising by way of cause", all of these attempts having been made by various writers. Similarly, if he has no knowledge whatever of the Buddhist mode of thought

in this connection, it makes not the slightest difference what English word or phrase is used in translation. The meaning of Paṭicca-samuppāda cannot be conveyed in a single phrase in any language ; even the Pāli words mean nothing but they carry a meaning—a very different thing—to those who are accustomed to using them in Pāli. They are, like all words, merely a symbol of the idea, not the idea itself.

Unfortunately, many Buddhist thinkers who themselves have never made any attempt to translate Buddhist terms into any other language, expect to find a ready-made phrase that will convey exactly what the words "Paṭicca-samuppāda" convey to them, not realising that the search is bound to be futile. Their interpretation of the meaning is an entirely subjective one, therefore any word-symbol that came through habit to be associated with the specific idea they have in mind would serve the purpose so far as they are concerned, while an unfamiliar one presents to their view only the defects inherent in all verbal approximations.

What then is the formula, the way out of the difficulty, for those who wish to express Buddhist concepts in English, French, German or any other tongue ? We have to fall back on the second factor with which this article began—that is, the co-operation of the reader, the contribution he himself has to make in understanding the ideas being offered to him. There is much to be said for the retention of the Pāli words and phrases, in that the serious student who genuinely desires to gain understanding of the Dhamma should be prepared to take a little trouble to acquaint himself with its essential key-words. In this he has at his disposal scholarly works such as the Buddhist Dictionary of Nyanatiloka Thera, or, if he wishes to go deeply into the subject, the Pāli-English Dictionary of the Pāli Text Society. At the same time, there is no reason why the casual reader should be discouraged by a formidable array of Pāli words where English ones are available. The present writer has always tried to use discrimination by employing English words where sufficiently expressive ones can be found, or where there is no subtle philosophical distinction to be considered, while retaining Pāli terms and phrases where the subject matter calls for a careful philosophical exposition. There are, for instance, contexts

in which the word "Rūpa" can be adequately rendered as "Form" or "Physical Body", since that is the aspect of "Rūpa" that is being discussed. But in other contexts these definitions would be a hopeless over-simplification because philosophically "Rūpa" means much more than they convey; round the word is clustered a mass of Buddhist concepts concerning the nature of physical and other phenomena that have no correspondences in Western thought. It is easy for the pedant, disregarding the needs of the particular context in which the word is used, to criticise the rendering of "Rūpa" as "Form", but the fact is that the Buddha Himself used it with precisely that meaning expanded in many places, while giving it its philosophical meaning elsewhere. Aside from all other nuances of meaning and implication according to the context in which it is found, every Pāli word used in Buddhism has two characters. It has the character under which it is known in *Sammuti-sacca* (relative or conventional truth) and that referring to *Paramattha-sacca* (absolute truth or the highest philosophical sense). It must necessarily be understood in which sense the word is being used. This applies most emphatically to the much-misunderstood word "Attā", around which so many misconceptions have gathered and which has proved such a source of contention to Western scholars. "Attā" may be translated "Self" or "Soul", this being a case in which the choice lies between two English words and would be made according to the idea the writer wishes to convey.

BUT there is no "Self" or "Soul" in Buddhist thought, and when the Buddha said, "Attā hi attano nātho, ko hi nātho paro siyā, attanā 'va sudantena nātham labhati dullabham" He was using the word signifying "Self" in its conventional sense—in other words, He was then teaching in terms of *Sammuti-sacca*. "Self is the master of self; who else could be the master? Having trained oneself well one obtains the best master". We may be aware that there is no "self" in the highest, ultimate sense, but only a collocation of related phenomena, yet in ordinary speech we cannot avoid the use of the words "I", "me", "myself". Speech deals with relative and conditioned things; we have no standard terms of reference in any language for the knowledge that transcends this level.

"Nibbāna", because it simply means the extinction of the fires of Lust, Hatred and Delusion—or, more comprehensively, all the elements of craving and hence of rebirth, does not therefore necessarily mean annihilation. It cannot in fact mean annihilation because properly understood there has never been any personality to annihilate. But because people in general, even among BUDDHISTS, have failed to realise that this is the only way in which the idea of the inexpressible could have been expressed without falsifying it by linking it with terms that only apply to conditioned and unreal phenomena, have taken this as being its meaning. Here again no definition serves any useful purpose, but may well serve to cloud and obscure the real meaning, which has to be understood with insight rather than be gained from words. In this instance even Pāli failed the Buddha; He preferred silence, or at best a negative definition, to conveying a false idea to His listeners.

The subject could be carried forward through the next three or four issues of this magazine, by giving specific instances of words which can and cannot be rendered from Pāli into English together with the reasons therefor, but enough has been written to give the reader some knowledge of the difficulties that confront the writer. For teaching to bear fruit the learner must play his part; the onus lies on the reader to try to understand, as much as on the writer to try to express. The writers who, through the medium of this magazine, conscientiously endeavour to spread knowledge of the Dhamma in English, do not ask any indulgence of their readers or their critics, who are certain to be plentiful. In the case of the latter they ask only that criticism should be constructive and given in a helpful spirit, and should be accompanied by an equally sincere effort to supply deficiencies, correct defects and offer better alternatives. It is not enough to say that Lobha, Dosa and Moha do not mean Lust, Hatred and Delusion: one who does not realise that these words convey only an approximation to the meaning of the Pāli terms would not be writing about the Dhamma. But the critic should ask himself, before he ventures to raise the voice of expostulation, whether the context in which the words are being used calls for any extended meaning or not, and should

remind himself that the Buddha was not always teaching Abhidhamma but sometimes found it helpful and beneficial to His hearers to speak quite simply, in terms of Sammuti-sacca. We, who are not Buddhas, or even Arahants, have more need than He

of the co-operation of those to whom we address ourselves if we are to achieve any success in the task of spreading knowledge of the Sublime Dhamma through the medium of an Internationally-understood language.

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The Dhammapada Commentary

The Story of Thera Cakkhupāla

Translated by the Pāli Department of the University of Rangoon

Salutation to the Bhagavā, the Arahā, the Supremely Perfect Buddha.

Having bowed at the feet of the Perfect Buddha possessed of glory who beheld the end of the world that is shrouded in the darkness of profound ignorance, he of shining occult powers, who lit the lamp of the good Law, and adoring the good Law and raising folded hands towards the Order, (let me begin).

The Master skilled in (the knowledge of) right and wrong conduct with reference to appropriate causes thereof, who had attained the state of superb Truth, with heart deeply moved by the force of Compassion taught the beautiful Dhammapada stanzas that verily augment the joy and delight of gods and men.

A subtle Commentary on it composed in the island of Tambapaṇṇī in the dialect of the island has been handed down but it does not tend to the benefit and prosperity of the rest of mankind. "May it perchance accomplish the welfare of the whole world" thus by the monk Kumārakassapa who signified the desire, who is restrained and of tranquil life, is steady of mind and desires the long life of the good Law was I respectfully requested.

Discarding that dialect with its prolix literary style and employing the pleasing language of the sacred Texts I shall expound only the words of the stanzas not expounded there, and the sense of the rest I shall tell in the other language (Pāli) bringing joy and delight that rest on reason and morality into the hearts of the intelligent.

THE STORY OF THE THERA CAKKHUPĀLA.

Activities are preceded by will, will is the foremost of them; they consist of will. Should a person with a wicked will speak or act, suffering then follows him as the wheel (follows) the foot of the draught animal.

Where was this religious instruction spoken? At Sāvatti. Concerning whom? Concerning Thera Cakkhupāla.

It is said that at Sāvatti there lived a householder named Mahāsuvaṇṇa who was rich; he had great wealth and possessed many objects of enjoyment but he was childless. One day he went to the bathing ghat, took his bath and when returning saw on the way a large tree with spreading branches and thought "This tree must be possessed by a spirit of great power", and he caused the ground underneath to be cleared, the tree to be enclosed in a fence and sand to be scattered. (Then) he bedecked the tree by hoisting flags and banners and made the prayer—"On getting a son or a daughter I shall do you great honour", and went back.

Later, a child was conceived in the womb of his wife and he gave her the (ceremonial) protection of the embryo. On the expiry of ten (lunar) months she gave birth to a son. Because the merchant got the son on account of the tree tended by him, he gave the name Pāla to him. Later he got another son whom he named Cullapāla, and to the other he gave the name Mahāpāla. When they came of age he tied them with the bond of marriage.

At that time the Master who had set in motion the splendid wheel of the Dhamma travelled in due course, and while stopping at the great Jetavana monastery which Anāthapiṇḍika, the great banker had caused to be built by spending a fortune amounting to fifty four crores, He put people on the road to heaven and to liberation. The Tathāgata had lived only one rainy season in the monastery which his twice eighty thousand kinsmen—eighty thousand on his mother's side and eighty thousand on his father's side had caused to be constructed. He lived nineteen rainy seasons in the Jetavana monastery caused to be built by Anāthapiṇḍika and six rainy seasons in Pubbārāma which Visākhā had built expending wealth amounting to twenty seven crores. Thus, because of the outstanding merit of the two families He lived twenty five rainy seasons close upon Sāvatti. Both Anāthapiṇḍika and Visākhā, the eminent female devotee, regularly went twice to wait

upon the Tathāgata, and when going, they never went empty-handed knowing that the young novices would cast a look at their hands ; when going before breakfast they had eatables, etc., carried, and after meal time the five medicaments and eight drinks. Besides, permanent seats for two thousand monks were laid in their residences. Of food, drink and medicaments, whatever any one wanted, to him was it provided as much as he desired.

Between them, Anāthapiṇḍika never for a single day asked the Master a question. It is reported that he did not ask a question thinking "The Tathāgata, the delicate Buddha, the tender prince that he was, would feel tired if He should preach me the Dhammā saying to Himself " This banker was a benefactor to me ". Now as soon as he (the banker) sat down, the Master thought " This banker guards me where I need no guarding for during four Incalculables and a hundred thousand kappas in addition, did I shave my decked and dressed head, gouged out my eyes, and rending the heart muscle did I renounce my children and wife dear as life, fulfilling the Perfections, and these I fulfilled for the purpose of teaching others the Dhamma. This man guards me where I need no guarding ", and straightway He gave a religious discourse.

At that time seven crores of men lived in Sāvatti. Out of them five crore disciples by listening to the religious talk of the Master became regenerate : only two crores remained un-regenerate. Out of them, the regenerate disciples had only two things to do—before breakfast they gave gifts and after breakfast they went to listen to the Dhamma with perfumes, garlands, clothes, medicaments, drinks, etc., being carried.

Then one day Mahāpāla, seeing the regenerate disciples going to the monastery with perfumes, garlands, etc., in hand asked where those people were off to and learning that it was " to listen to the Dhamma ", " I too might go ", and he went bowed to the Master and squatted on the fringe of the assembly.

Now the Buddhas in preaching the Dhamma observe the supporting qualification for the refuges, the Precepts, Ordination, etc., and teach the Dhamma in accordance with one's predilection. Therefore, that day the Master observed his supporting qualification and preaching the

Dhamma spoke the graduated discourse, namely, discourse on charity, discourse on morality, discourse on heaven; and revealed the evil, the debasement and the misery of desires and advantage of the renunciation of desires. Hearing it the householder Mahāpāla thought, " neither sons and daughters nor wealth follow one going to the next world ; even the body does not go with oneself. Of what use is the family life to me ? I will renounce the world." At the end of the discourse he approached the Master and asked for ordination. Then the Master asked him " Have you no relation, whom it is proper to ask for permission ? " " I have a younger brother, Lord ". " Then please take his permission " Hea greed and said, " Yes ", bowed to the Master and went back home. He sent for his younger brother and said " Dear one, whatever wealth there is in this family, animate or in-animate, all that is your concern ; get on with it ", " And what about you, Sir ? " " I shall renounce the world under the Master ". " What do you say, brother ; when mother died, I got in you my mother, when father died, I got in you my father. There is great wealth in our house. It is possible to do deeds of merit while living in the house. Act not in this way." " Dear one, I have heard the religious teaching of the Master, and the Master preached the Dhamma blessed in the beginning, in the middle and at the end bringing the three exquisite and subtle Signs to bear upon it. That (the Dhamma) is not possible to fulfil while one lives in the house ; I will renounce the world, dear one". " Brother, you are yet young ; you may forsake the world in old age". " Dear one, an old Man's hands and feet do not obey him and are not under his control, not to speak of relatives. Such as I will not do as you say ; I will fulfill the vows of a monk ".

(The hands and feet become decrepit and disobedient. How can one with impaired strength practice Dhamma ? I will forsake the world, dear one.)

Even though his brother was crying he went to the Master and asked for ordination, and having received the lower and higher ordinations he lived five rainy seasons under a teacher and a preceptor and having kept the Lent celebrated the Pavāraṇā festival. (Then) he approached the Master, bowed to him and asked " Lord, how many ' yokes ' are there in this Religion ?".

"The Yoke of Learning and that of Insight—only two yokes, O monk". "Which, Lord, is the Yoke of Learning and which the Yoke of Insight?" "The learning of one or two Nikāyas or indeed of all the words of the Buddha forming the three Piṭakas according to one's understanding and bearing it in mind, discoursing on it and reciting it—this is called the Yoke of Learning. Winning of Arahātship on the part of one of plain living who delights (to live) in remote dwelling place, by developing insight by means of acts of perseverance and by establishing the sense of decay and decline in respect of the body—this is known as the Yoke of Insight.

"Lord, have renounced the world in old age; I shall be unable to manage the Yoke of Learning; I will, however, manage the Yoke of Insight; kindly tell me a subject for meditation."

Then the Master told him a subject for meditation leading to arahātship. He bowed to the Master and searching for monks who might accompany him found sixty of them. He started with them and travelled along the road for twenty yojanas arriving at a big border village which he entered for alms along with the company. The people noticing that the monks observed religious practice were pleased at heart, spread seats and invited them to take their seats. And they served them with delicious food and asked whither the noble ones were going, and when it was said "to some comfortable place," the wise men (of the village) came to know that their Reverences were looking for a dwelling place for the rainy season, and they said, "Reverend Sirs, if the noble monks should stay here for these three months we may get settled in the Refuges and receive the Precepts". They too thought, "Depending on these families we shall find a way out of the round of existences." The people having secured their assent repaired the monastery and provided day-time accommodation and night-time accommodation. The monks used to go regularly into the village for alms. Then a physician approached them and made an offer saying "Reverend Sirs, Ill-health is sure to break out in a place inhabited by many. If it appears please inform me; I shall treat you." On the day of commencement of the rainy season the Elder addressed those monks and asked, "Brethren, in how many posture ways will you spend these

three months"? "In four, Reverend Sir," (standing, walking, sitting, lying down). "Is this proper, brothers? Must we not be earnest—we who have taken the subject of meditation from the living Buddha; the Buddhas can not surely be propitiated by a fraud—they can only be propitiated by a person of good intention; to one who is heedless the four states of woe are like one's own house: be earnest, brothers". "And you, Reverend Sir?" "I shall pass my time in three posture ways—my back I will not stretch." "Good, Reverend Sir, may you be earnest".

Then when the first month had elapsed, the Thera who allowed himself no sleep began to suffer from a disease of the eyes. Streams of tears like the streams of water from a leaking vessel, trickled from his eyes. (However) he devoted himself to his religious duties for the whole night and at dawn he entered his cell and sat down. When it was time to go round for alms, the monks went to the Thera and informed him that it was time to go for alms. (Thereupon) the Thera bade them take his bowl and robe saying, "Very well, take my bowl and robe," and he set out. The monks on seeing that tears were trickling from his eyes, asked, "Reverend Sir, What is the matter?" "My eyes are affected by the wind, Brethren." "Reverend Sir, has not the physician offered his services to us? We will inform him". "Very well, brethren".

They informed the physician and he prepared medicated oil and sent it to the Thera. The Thera applied the oil to his nose remaining seated as he was and entered the village for alms. The physician on seeing him said to him, "Reverend Sir, I have been informed that your eyes are affected by the wind." "Lay disciple, that is so." "Reverend Sir, did you put into your nose the medicated oil, which I prepared and sent you?" "Yes, lay disciple." "How do you feel now?" "The pain continues just the same, lay disciple." The physician thought, "I have sent him the oil which should have cured him with one application only. Why is it that he is not cured?" and he asked the Thera, "Reverend Sir, did you remain seated when you put the oil into your nose or were you lying down?" The Thera remained silent. Although he was asked again and again, he gave no answer. The physician thought, "I will go

to the monastery and have a look at the place where the Thera stays," and he let him go saying, "Very well Reverend Sir, you go on". (Then) he went to the monastery and looked at the Thera's place of residence. He saw only a place for walking and a place for sitting, and not seeing a place for lying down, he asked to the Thera, "Reverend Sir, did you remain seated when you put the oil into your nose or were you lying down?" The Elder kept silent. "Reverend Sir, act not in this way, the religious duties can be carried out only by looking after this body. You should apply the oil only when you are lying down". Thus he repeated his request time and again and the Thera said, "Go away, brother, I will make up my mind after consultation," and he sent him away.

The Thera had neither near nor distant relatives in that village. Whom should he consult? So he took counsel with his own wretched body, saying, "Brother Pālita, tell me, will you have consideration for your eyes or for the religion of the Buddha? In the round of existences whose beginning is inconceivable the times you have been stricken blind are beyond counting. Many hundreds of Buddhas, thousands of Buddhas have passed away. But out of them not a single Buddha could have determined this. Now, you have made up your mind saying, "I will not lie down during these three months of the rains". So whether those eyes of yours fail or perish, hold on to the law of the Buddha and not to your eyes", and he uttered the following stanzas in admonition to his own physical body.

("O Pālita, the eyes and the ears which have been cherished decay. So too the body and all that is connected with the body decay. Why are you negligent?)

O Pālita, the eyes and the ears which have been cherished wear out. So too the body and all that is connected with this body wear out. Why are you negligent?)

O Pālita, the eyes and the ears which have been cherished perish. So too the body and all that is connected with this body perish. Why are you negligent?")

Having thus admonished himself in the three stanzas he applied the oil to his nose, remaining seated as he was and entered the village for alms. On seeing him, the physician asked him "Reverend Sir, did you

put the oil in your nose?" "Yes, Lay disciple." "How are you feeling, Reverend Sir?" "The pain continues as before." "Were you seated or were you lying down, when you put the oil?" The Thera remained silent. Although the physician asked him again and again he uttered not a word. The physician said: From to-day onwards do not say "Such and such a person has prepared medicated oil for me", and I will not say," I have prepared oil for you"

Having been given up by the physician the Thera went to the monastery and said to himself, "Monk, though you have been given up by the physician, do not give up your posture way." (O Pālita, you have been refused treatment, you have been given up by the physician; you are a man marked by the king of Death. Why are you negligent?")

Having admonished himself in this stanza he went on with his ecclesiastical duties. Then at the end of the middle watch his eyesight and depravities were simultaneously destroyed. Having become a "dry-visioned" Arahat he entered his cell and sat down. When it was time for alms-begging, the monks came and said, "It is now time for going round for alms, Reverend Sir". "Is it time, Brethren?" "Yes, Reverend Sir", "Well then, you go". "And what about you, Reverend Sir?" "Brethren, my eyes are sightless." They looked at his eyes and with their eyes filled with tears said, "Reverend Sir, do not worry, we will look after you", and comforted him. (Then) they performed major and minor duties that were to be done and entered the village for alms. The people not seeing the Thera asked them, "Reverend Sirs, where is our noble monk?" On hearing what had happened the people sent the Thera rice-gruel and taking food in person for him they went, bowed to him and staying about the feet of the Thera, wept. (Then) saying "Reverend Sir, we will look after you. Do not worry", they comforted him and went away. Thenceforth they sent rice-gruel and food regularly to the monastery.

The Thera constantly admonished the other sixty monks. They acted in accordance with his instruction and at the approach of the Pavāraṇā Day all of them became Arahats, endowed with analytical knowledge. When they had spent the Lent they were, however, desirous of seeing the Master and said to the Thera, "Reverend Sir, we desire

to see the Master". On hearing their words the Thera thought to himself. "I am weak, on the way there is a forest infested with ogres, if I were to go with them, all will be weary, and will not be able to obtain alms. I will make them go ahead." Then he said to them, "Brothers, you go ahead". "And you, Reverend Sir?" "I am weak; on the way there is a forest infested with ogres. If I were to go with you, you all would be tired out, you go ahead." "Reverend Sir, act not in this way, we will go only with you."

"Brethren, may this not be your pleasure, if you have such thoughts it will make me unhappy. If my younger brother should see you, he will enquire about me. Then you should tell him that I have lost my eyesight, and he will send someone to me. I will come with him. Pay respects, on my behalf, to the Possessor of Ten Powers; and to Eighty great Theras", saying these words he sent them away. They begged leave of the Elder and entered into the village. The people on seeing them provided them with seats and offered food for them. They asked "It appears that you are going away" "Yes, lay disciples, we desire to see the Master." "They repeatedly requested them to stay, and when they came to know of their determination to go, they followed them on their way, bewailed and turned back.

In course of time, they came to Jetavana monastery and on the Thera's behalf paid respects to the Master as well as to eighty great Theras. On the following day they went for alms into the street where the Thera's younger brother was living. The house-holder recognized them, provided them with seats, warmly received them and asked, "Where is my brother, the Thera?" They told him what had happened. Hearing their words he sat at the feet of the Elders weeping and asked them, "Reverend sir, what shall I do now?" "The Thera expects some person to come from here. When he goes there the Thera will come." "Reverend Sir, here is my nephew, by name Pālita, send him." "We cannot send him in this guise. The path is beset with dangers. We should send him after receiving him into the order." "Reverend sirs, send him after having done so". Then they received him into the Order, taught him for a period of a half month how to handle bowl and robes etc. and sent him after telling him the way. In due course, he

arrived at the village. Seeing at the gate of the village an old man, he asked, "Is there any forest monastery near about this village?" "Yes there is." "Who is in residence there?" "Reverend Sir, a Thera named Pālita." "Show me the way." "Who are you, Reverend sir?" "I am the Thera's nephew." Then he went to the monastery with him.

He paid respects to the Elder, and having, for half a month, done major and minor duties for the Thera, took proper care of the Thera and then he said to him, "Reverend Sir, my uncle the householder, desires that you come to him. Come, let us go." "Very well, take hold of my stick." He took hold of the tip of the stick and entered the village with the Thera. The people provided the Thera with a seat and said, "It appears, Reverend Sir, that you are leaving us." "Yes, lay disciples, I will go and pay respects to the Master." They requested him in all sorts of ways to remain but failing that they accompanied the Elder up to a certain distance of the journey and they let the Thera go and came back weeping.

The novice went with the Thera, holding the tip of the stick and he came to a forest village on the way named Kaṭṭhanagara near which the Thera formerly resided. When he came out of the village the novice heard the voice of a certain woman singing as she gathered firewood and he became attached to the voice.

(Indeed there is no other sound which thrills the whole body of a man like a woman's voice. For that reason it has been said by the Blessed One, "O monks, I do not know of any other sound which can entirely entrap a man's heart like the voice of a woman".)

The novice being enthralled by her voice let go of the tip of the stick and said to the Thera, "Wait then, Reverend Sir, I have something to carry out," and he went to her and when she saw him she stayed quiet. The novice committed moral transgression with her. The Elder thought to himself, "Just now I heard someone sing. The voice is of a woman. The novice has been away for quite a while. It must be that he has committed moral transgression." The novice after finishing his business came and said to the Thera, "Let us go, Reverend Sir." The Thera thereupon said to the novice, "Have you done any wrong?"

Though the Elder questioned him 'time and again he remained silent and uttered not a word. The Elder then said to him, "Such a sinful person has no business to hold the end of my staff."

The novice became filled with remorse and he took off his yellow robes, put on the layman's dress and said, "Reverend Sir, formerly I was a novice, but I have now become a layman. It was on account of the dangers of the journey and not through faith that I have embraced the religious life, come let us go." The Thera said, "A sinful householder and sinful monk are just the same. You have not been able to fulfil even the law of morality even when you were a novice. What good would you be able to do as a householder? Such an evil-doer like you has no business to hold the end of my staff."

"Reverend Sir, the road is beset with dangers of ogres and you are blind. How would you remain here?" Thereupon the Thera said, "Brother, don't worry. Even if I have to lie down here and die or even if I have to move about here and there, I will not go with you" and uttered the following stanzas :

"Now I have lost my eyesight, I have come upon a dangerous way, I will lie down rather than go (with you). There is no friendship with a fool."

(Now I have lost my eyesight, I have come upon a dangerous way, I will die rather than go (with you). There is no companionship with a fool.)

On hearing this the other was filled with remorse and said "I have committed a serious offence which is risky and improper" and stretching out his hands and weeping he ran into the forest and so went away.

Then the yellowish stone-throne of Sakka, the chief of gods, sixty yojanas in length, fifty yojanas in breadth, fifteen yojanas in thickness, of the colour of China rose, which rises and sinks as Sakka sits and stands up, by the power of the Thera's virtues, showed signs of heat. Sakka thought, "Who might be desiring to oust me from my seat?" and looking over the world with his celestial eyes saw the Thera. Therefore the Teachers of old have said :

The chief of gods, endowed with a thousand eyes, made clear his celestial vision (and saw) that Thera Pāla who abhorred evil purified his ways of living."

(The chief of gods, endowed with a thousand eyes, made clear his celestial

vision and saw that Thera Pāla, who held the law in reverence remained seated finding delight in the (Buddha's) religion.)

Then it occurred to Sakka thus, "If I should not go to this worthy Thera who abhors evil and holds the law in reverence my head will be split into seven pieces. I must go to him."

(The king of gods, endowed with a thousand eyes, holding glorious sovereignty over the Gods came in an instant and approached Cakkhupālathera.) So having approached he made a sound with his feet not far from the Thera. Then the Thera asked, "Who is that?" "I am a traveller, Reverend Sir." "Where are you going, lay disciple?" "To Sāvatti, Reverend Sir." "Go ahead, friend." "But, Reverend Sir, where will the noble monk go?" "I have to go there too." "Then let us go together, Reverend Sir." "Friend, I am weak; by keeping company with me you will be delayed." "I am not in a hurry; besides, if I go with the noble monk I can obtain one of the ten items of meritorious action. Let us go together, Reverend Sir."

The Thera thought, "He must be a good man" and said, "Then take hold of the end of my stick, lay disciple." Sakka did so and making the Earth grow shorter, brought him to Jetavana in the evening. Hearing sound of conch, drum etc. the Thera asked "Wherefrom is that sound?" "From Sāvatti, Reverend sir." "O lay disciple, before, when we went, we took a long time to go." "I know a short-cut, Reverend Sir." At that moment the Thera realised: "He is no human being, he must be a god."

(The thousand-eyed king of gods, the bearer of the glory of divine kingship, shortening that road, reached Sāvatti quickly.)

He conducted the Thera to the leaf-hut which was specially caused to be made for the Thera by the younger householder and made him sit on the couch and went to him in the guise of a dear friend and called, "Friend, Pāla." "What is it, friend." "Do you know of the arrival of the Thera?" "I don't know, but has the Thera come?" "Yes, friend, I am just coming from the monastery where I went and found the Thera seated in the leaf-hut caused to be built by you." So saying, he departed.

The householder also went to the monastery and seeing the Elder cried, sitting at his feet. "Forseeing this, Reverend Sir, I did not allow you to forsake the world"—he

said this and that. (Then) setting free two of his slave boys, he had them ordained under the Thera and gave them instruction saying, "Please wait upon the Thera by collecting rice gruel, food etc. from inside the village." The novices waited upon the Thera doing him all service.

Then, one day some foreigner monks thought, "We shall see the Master", came to Jetavana, bowed to the Master and saw the eighty great Elders. And going round the monastery they arrived at the dwelling place of the Thera Cakkhupāla and thought, "We shall see him too", and turned in that direction when it was evening. At that moment a big cloud rose. Thinking, "It is now evening and a cloud has risen; we will rather go and see him early in the morning", they turned back. It rained in the first watch but in the middle watch the rain stopped. The Thera, of resolute energy and practised as he was in cloister-walking went down to the cloister-walk in the last watch. At that time, however, numerous red beetles came up on the ground, drenched with the fresh shower of rain and they were crushed in large numbers by the Thera walking up and down. The residents did not sweep the place in time where the Thera was walking. The other monks thought, "We shall see the dwelling place of the Thera," arrived there, and finding insects on the walk enquired, "Who walked here?" "Our Master, Reverend sirs." They grumbled and said: "Look at the conduct of the monk. When he had his eyesight he did nothing except lie down and sleep, but now that he has lost his sight he takes it into his head to walk up and down with the result that he has killed so many insects. He thought of doing good but has done harm." Thereupon they went and informed the Tathāgata saying, "Lord, the Thera Cakkhupāla, who took it into his head to walk up and down has killed many insects." "Have you seen him killing them?" "We have not, Lord." "Just as you have not seen him (killing) so also he had not seen those living things. Those who are free from influxes can have no intention whatever of causing death, O monks." "Lord, since he possessed the supporting qualifications for Arahatsip how is it that he has become blind?" "Under the influence of the kamma he had done, O monks." "Lord, what had he done?" "Then listen, O monks."

"In the past, when the King of Benares

was ruling, a certain physician wandered through villages and townships practising medicine. He met a woman of weak eyesight and asked, "What is wrong with you?" "I cannot see with my eyes." "I will treat you." "Please do, sir." "What will you give me?" "If you could make my eyes normal, I shall become your slave together with my children". "Very well," he said and dispensed a medicine. With a single application of the medicine her eyes became normal. The woman reflected, "I promised to become his slave together with my children but then he will not behave gently towards me; so I shall deceive him." When the physician came again and asked "How are you keeping, my good lady," she replied "Before, my eyes were aching a little, but now they are aching all the more." The physician said to himself, "This woman wants to deceive me and is unwilling to give me anything. I have no need of the fees to be paid by her. I will forthwith make her blind," and he went home and told the incident to his wife. She remained silent. He prepared a medicine, went to her and said "Good lady, please apply this ointment," and he made her apply it. Both her eyes went out like the flame of a lamp. That physician was Cakkhupāla.

"O monks, the deed of my son done at that time followed him from behind, for an evil deed follows an evil-doer as surely as the wheel follows the foot of the bullock that bears the yoke." Relating the story and showing its bearing, the King of Righteousness uttered the following verse, in the same way as a king stamps the royal order with the royal seal after the (sealing) clay has been applied:

"Activities are preceded by will; will is the foremost of them; they consist of will. Should a person with wicked will speak or act, suffering then follows him as the wheel (follows) the foot of the draught animal."

There, "mind" (mana—will) means the entire consciousness arranged under four planes and divided into consciousness of the moral kind, relating to the sphere of desire etc. In this sentence, however, that which obtains is the consciousness which is accompanied by displeasure and connected with rage and which was in the process of becoming fixed, definite and defined under the influence of the thought that had at that time arisen in the mind of that physician.

"Preceded by" (pubbaṅgama) means—endowed with that which went before.

“Activities” (Dhammā) means—there are four dhammas, namely, quality, religious discourse, the scripture and phenomenon (devoid of substance). Amongst them :

“Both righteousness and unrighteousness are not productive of the same effect. Unrighteousness leads to a hell while righteousness helps one to attain a happy state”.—this is Dhamma as quality. “O monks, I shall preach you the Dhamma that is lovely in the beginning—this is Dhamma as religious discourse”. “Here, O monks, some sons of the noble families learn the Dhamma, namely, the Sutta, Geyya, etc.—this is Dhamma as scriptural text.” “At that time, however, there are phenomena, there are aggregates”;—this is designated Dhamma as devoid of substance, this is also Dhamma as devoid of soul. Of these meanings, Dhamma as devoid of substance and of soul is meant here. By connotation it indicates the immaterial aggregates, namely, the aggregate of feeling, the aggregate of perception and the aggregate of mental concomitants—these are preceded by mind, of these verily mind is the precursor. But how, founded as it is on the same base and having the same object with these and arising neither before nor after but at the same moment, does it become the precursor? In the sense of being the cause of their appearance. Just as when many men banding together commit dacoity in a village, and other crimes and when it is asked, “Who is their precursor?” (the reply is) that person is called their precursor who is their agent due to whom they commit that crime—whether he is named Datta or Mitta. This is the sense in which it is to be understood. Thus, in the sense of the cause of appearance, mind is the precursor of these (states); therefore they are preceded by the mind; for, if the mind does not arise they are unable to arise; mind, on the other hand arises even when some of the mental states do not arise.

And on account of being the overlord mind is the foremost of them, thus “Will is the foremost of them”. Just as, among the thieves the chief of thieves etc., who are the overlords are the foremost in the same way also, mind is foremost of them—Thus it is said “Will is the foremost”. As however the various wares made of wood or other materials are known as consisting of wood or other materials etc., even so these states resulting from the mind are said to consist of mind.

“With wicked” (paduṭṭhena) means corrupted by the adventitious blemishes of covetousness, etc., for the normal mind is the subliminal consciousness. That is uncorrupted. Just as clear water when stained by blue and other outside colours is distinguished as blue water etc., and it does not become new water nor does it even remain the original clear water, so the mind corrupted by adventitious covetousness, etc., does not become a new mind nor does it even remain the old subliminal consciousness. Therefore said the Bhagavā : “Resplendent, O monks, is the mind and it becomes tarnished by adventitious stains”.

If with such a corrupt mind, “he speaks or acts”, he commits four kinds of vocal misdeeds by speaking and three kinds of physical misdeeds by acting, and while not speaking nor acting on account of that mind being corrupted by covetousness and other evils he accomplishes the three kinds of mental misdeeds. Thus, his ten avenues of immoral deeds are brought to consummation.

“Suffering then follows him” (tato nañi dukkhañ anveti)—means as a result of those three kinds of misconduct suffering follows that person. As an effect of misconduct the resultant physical and mental suffering—body-based, or on even other—(mind) based as the case may be, follows that individual who goes to the four states of woe or takes birth among human beings.

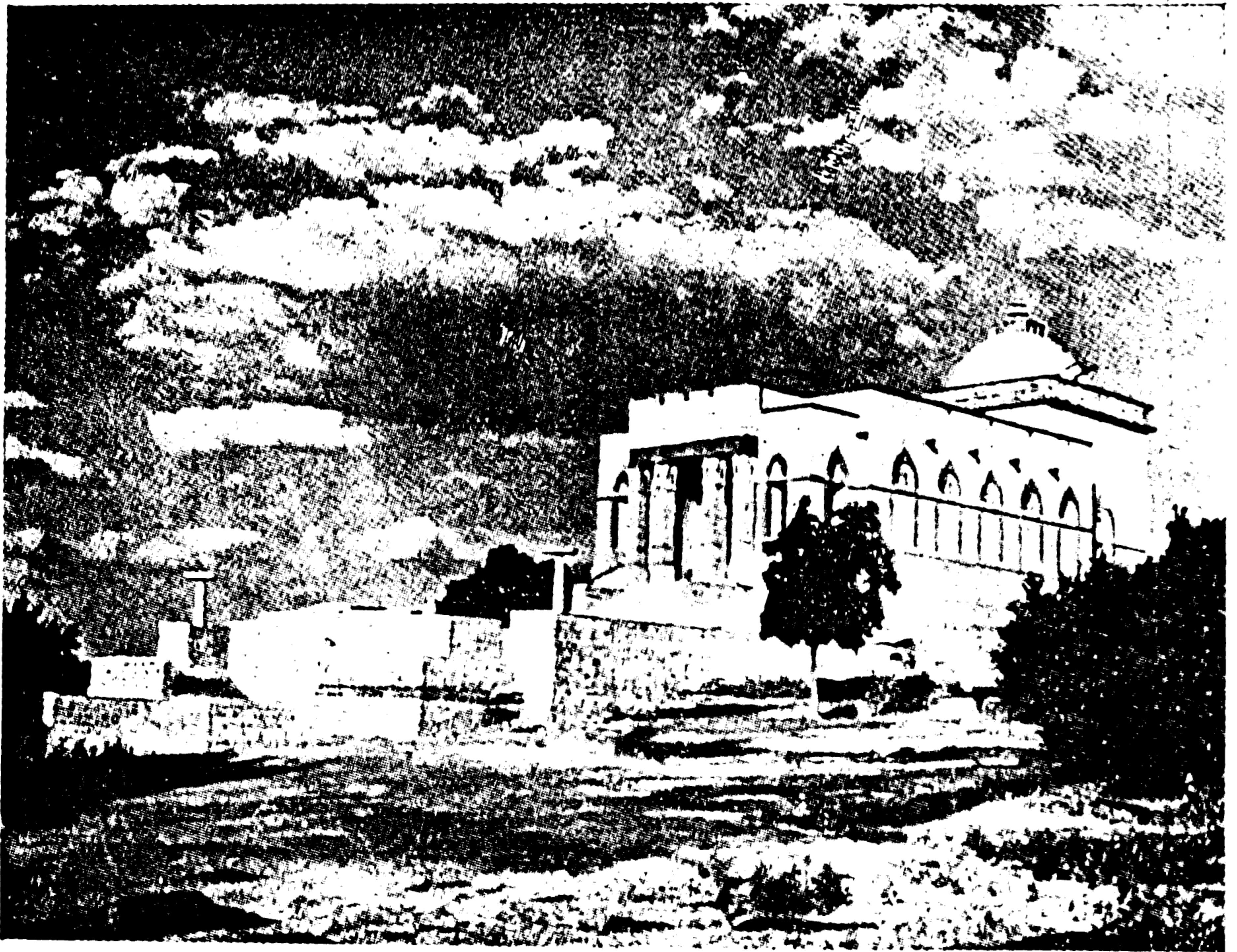
Like this—“as the wheel (follows) the foot of the draught animal” means like the wheel (following) the foot of the bullock who is tied to the yoke, who bears the yoke. Just as he bearing (the yoke) for a day or two, for five or ten days, for a half month or a month is neither able to make it move back nor to throw it off, rather as he goes forward, the yoke weighs upon his neck, or as he goes backward, the wheel strikes against his thigh-flesh; obstructed in these two ways, the wheel follows his foot step by step.

In the same way, physical as well as mental suffering rooted in misdeed pursues the person who with a corrupted mind accomplishes the three fold misdeed wheresoever he may be, whether in the hells or other states (of woe).

At the end of the verse, thirty thousand monks attained Arahatsip together with analytical knowledge, and the religious discourse also was successful and fruitful for the assembled gathering.

The Story of Thera Cakkhupāla (finished).

The ancient stupa at Sanchi wherein were discovered the sacred relics of
Sariputta and Mahāmogallana.



The new Vihara (Temple) where the sacred relics of the two great Buddhist Arahans have now been enshrined.

A New Approach

Speech delivered by the Hon'ble U Nu, Prime Minister of the Union of Burma, at the International Buddhist Cultural Conference (on the occasion of the re-enshrinement of the Sacred relics of Sariputta and Mahamoggalana on the 29th November 1952 at Sanchi.)

Over 2,500 years ago, there was born a Prince in India. In his twenty-ninth year he renounced the pleasures of the palace including his wife and child. He was no other than the Buddha whose teachings brought to the fourth, that is the Arahant, stage Sariputta and Moggalana, whose relics we are going to re-install in the new Vihara to-morrow. His teachings may briefly be described as follows :—

All beings without exception, whether they like it or not, will be reborn as beings of some kind immediately after their death. This process of life and death will go on forever in the great ocean of saṃsāra, the unending chain of existences. The categories in which they can be reborn will be roughly as beings of one of the following four realms of existence :-

- (1) Brahmas
- (2) Devas
- (3) Human beings
- (4) Such beings of lower order as animals.

This endless process of life and death is due mainly to lobha (greed), dosa (hate), moha (delusion), which are firmly rooted in them. Ordinarily speaking, human beings appear to be superior to such lower beings as animals, Devas to men, and Brahmas to Devas ; but in reality none of them is a desirable form of existence. The reason is because as soon as a being is reborn, whether as animal, man, Deva or Brahma, that particular being cannot, by any means, escape such attendant miseries as decay, sickness, death, separation from the beloved, association with disagreeable ones, etc.

What is the way of escape from these sorrowful conditions ? There is only one way and that is to prevent rebirth after death. This can be effected only by uprooting the defilements, namely, lobha, dosa and moha which are the main causes of rebirths to which sentient beings are subject.

And the only way to accomplish this is to cultivate the mind and develop it to a certain degree of concentration.

When one's mind is developed to that degree, one can attain the four stages of the Path called in Pali:-

- (1) Sotāpattī,
- (2) Sakadāgāmi,
- (3) Anāgāmi,
- (4) Arahant.

The person who reaches the first stage of the Path has eradicated all traces of doubt as regards his ultimate destiny. The person who reaches the second stage of the Path is not different from the first except that his passions become perceptibly attenuated. The person who reaches the third stage of the Path has completely eliminated all hate, fear and carnal desires, but he has not yet got rid of his craving for life in higher realms of existence. The Arahant who reaches the last stage of the Path has completely annihilated not only hate, fear and carnal desires but also all cravings and attachments. One who has attained this final stage is not reborn at all after his death.

The above is a brief outline of the fundamental law discovered by the Buddha. This law consists of two parts. The first part relates to what will happen after death and it is well-nigh impossible for ordinary mortals to prove it. The second part relates, however, to what can happen here in this life and can be proved. I would like to explain this second part a little.

A predominating characteristic of human mind is to doubt. Even the religion one professes does not escape his doubt. Let us for example take the case of a Buddhist. Let him be a most devout priest or layman. If he is asked, "Have you complete faith in the Buddhist religion which you profess?", he will reply, if he is honest, "No, sometimes I have feelings of doubt". This is a reasonable statement for anyone who is sincere, and you cannot expect a different answer. Why? Because to doubt is human. But in the case of the person who reaches the first stage of the Path, he has dispelled all feelings of doubt about the Buddha's law, because he has, so to speak, felt and realised in his inner mind what is said to be the end of all miseries.

The stage which is far superior to this stage is the third stage known as the Anagamī. I shall explain this a little. A person, however good-natured he may be, cannot be free from hate ; however brave he may be, cannot be free from fear. A good-natured person may be able at the utmost to control his hate and anger ; but he knows it himself that he has feelings of hate and anger in him. A brave person may be able at the utmost to control his fear. But he knows it himself that he still has feelings of fear in him. However, a person who reaches the third stage of the Path has only one main attachment left, and that is to be reborn in the higher realm of the Brahma world. He has no more. He has no more hate, fear, or carnal desire whatsoever. No one in the universe is capable of tempting him to give vent to fear, hate or carnal desire.

What is more astounding is the fourth and final stage. In the third stage there is still a craving to become a Brahma. But when one reaches the fourth stage and becomes an Arahāt, he has annihilated, without any residue, not only hate, fear and carnal desire, but also all forms of desires. There is none in any part of the universe who is capable of tempting the one who reaches the fourth stage of the

Path, to hate, fear, or have carnal or any other desires and cravings.

These mental and spiritual transformations which take place in the first, second, third and fourth stages are not what will take place in a future existence, but are those which he who reaches one of these four stages realizes for himself in this very existence.

Nowadays when a person discovers formulas for making Penicillin, jet-plane, atomic bomb, etc., and announces them to the world, scientists make experiments with them. The people should not fail to make similar tests with the discovery made by the Buddha, which invites personal investigation. Let us not approach it as a religion. Let us approach it as a formula and way of life for annihilating doubt, hate, fear, carnal or any other desires and cravings. It is my sincere appeal to you that you all should make serious efforts to test this formula and way of life, in the same way as scientists would test any new scientific theory discovered by any of them.

Let me emphatically declare from here that we have in our land many persons who have tested it and reached these various stages of realization.

SACRED RELICS RE-ENSHRINED

The two chief disciples of the Buddha were Sariputta and Mahāmoggallāna. In the year 1851 C. E. General Cunningham discovered their relics enshrined in the relic chamber of a stupa at Sanchi in the state of Bhopal. The relics were taken to England where they were kept for almost 100 years in the Albert and Victoria Museum, London.

On the representations of the Maha Bodhi Society of India and other Buddhist Organisations, these relics were finally restored to India and placed in the care of the Maha Bodhi Society.

On November the 29th and 30th with great ceremony these sacred relics were taken again to Sanchi and re-enshrined by Premier Nehru amidst the chantings of hymns by yellow-robed Bhikkhus from many countries of South Asia and deafening cheers from nearly one hundred thousand

people representing almost every country in the world. The relics were taken in a mile-long procession of devotees chanting sacred verses, offering flowers and burning sweet-smelling incense. The relics were placed on a gold-embroidered cloth for two hours for worship by delegates from many countries who bowed in homage. The wife of the Burmese Prime Minister, Mrs. Nu, and the Maharajkumar of Sikkim, planted two saplings of the Bodhi tree, the *Ficus Religiosa*, named because it was under this tree that Gotama attained complete realisation over two thousand five hundred years ago.

Premier Nehru handed the relics to the chief Bhikkhu, offering incense and flowers, while bells rang, verses were chanted, conch shells were blown and the assembly chorused, "Peace to all beings, may good-will spread among mankind".

The Elementary Principles of Buddhism

By ANAGARIKA P. SUGATANANDA

Scientific thought to-day is at so many points touching the fringe of philosophy and metaphysics that it seems inevitable that within the next few decades the barrier which has for so long held them apart, and in some sense in opposition, must be broken down. We have reached the stage when we can justly ask ourselves whether the scientific and the religious approach to life and its problems are as incompatible as we have been led to believe. Religion, we have been told, is founded on faith; science on reasoned investigation. But this is only partly true; the activities of the human mind are not so sharply demarcated as the generalisation would suggest.

To assert that scientific knowledge is solely obtained from objective study of phenomena or from inductive generalisations based directly on experience is to oversimplify a highly complex process of the mind in which free speculation also has a part. The major scientific developments originate from the untrammelled activity of the human mind. As an example we may take the case of Einstein and his General Theory of Relativity, one of the most revolutionary contributions to modern thought. On his own showing, Einstein started out with a free creation of thought, by choosing, on philosophical principles, those mathematical equations which possessed a quality called co-variance. From those equations he made a further selection by working on another philosophical principle; that nature is the realisation of the simplest conceivable mathematical ideas. On this theory he obtained ultimately a set of equations which he put forward as the general equations of the universe.

To complete the system thus founded a great deal more mathematical work was involved. He had to discover what observable consequences could be deduced from the equations, and finally he was able to predict certain definite phenomena which, according to his theory, ought to happen, such as the bending of light-rays by the sun. These were phenomena that could be, and had to be, tested by observation. But the point is that the checking by objective methods came in only at the last stage of the

process, not at its beginning. The General Theory of Relativity was, in its primary stage, a purely intellectual construction, in which observation and experiment played no part whatever. This has been emphasised by Einstein himself. "In a certain sense, therefore," he has declared, "I hold it true that pure thought can grasp reality".

This is precisely what Buddhism asserts, and has proclaimed over the past two thousand years. The many ways in which scientific thought, with its picture of a universe in an unstable condition of flux, approximates to the Buddhistic philosophical concept is too vast a field to be covered in one article; volumes would be needed to deal with it adequately. Properly understood, however, the entire system is comprehended in the three definitions, "Anicca, Dukkha and Anatta". Anicca is universal flux; Dukkha is universal instability; Anatta is the absence of essential reality in compounded phenomena and relative concepts.

It is clear that science is not entirely based on empirical observation, and that not all religions are founded on blind faith and unwarranted assumptions. Science has its element of assumption; religion has its share of objective investigation. There is a point where they must meet. That point is in the doctrine taught by the Tathāgata Buddha, which is a logical system, progressing from the recognition of subjective and objective facts to the realisation of that which lies beyond intellectual comprehension.

In India from the earliest times Philosophy; Religion and Science were closely interwoven, the distinctions we have made between them were unknown. In some schools of thought, it is true, this led to a great deal of confused theorising, and the difference between fact and imaginative speculation became obscured. Imaginations tended to run riot in mysticism, and what the Lord Buddha called "a jungle of theories"—theological, occult and some frankly materialistic—came into being.

Hence the Buddhistic insistence on discrimination which, established strongly by the Buddha Himself, remained ever after-

wards a distinguishing feature of Buddhism in contrast to the religions of blind, unquestioning faith. It is the unique feature of Buddhism, the liberty of individual thought and freedom of self-determination within the framework of a logical morality, that places it fundamentally in agreement with the scientific attitude to life as we understand it to-day.

Within the past half century scientific thought has travelled a long way. Those who believe that materialism is the last word in scientific belief are already very much behind the times. Philosophers and scientists of international repute are at last coming to grips with the as yet unknown factors of life ; they are not prepared to admit the dogmas of revealed religion, but they are no longer reluctant to acknowledge the existence of realms beyond the materialistic comprehension. In fact, many have declared the materialist viewpoint untenable in the light of modern physics. As a scientific theory materialism is dead ; it only survives as a political doctrine, in support of which genuine scientists are being forced to falsify and distort their discoveries in the effort to make them agree with an obsolete dogma of fifty years ago which has been adopted as a political religion.

In those parts of the world where scientific and religious thought alike are allowed full liberty, research bodies composed of doctors, physicists, biologists, psychologists and other specialised experts have been set up for the purpose of investigating telepathy, clairvoyance, clairaudience, spiritualist manifestations and other classes of psychic phenomena. The results have been profoundly significant. The evidence for telepathy (thought-transference) is now so firmly established that it is being used as a recognised scientific explanation of other psychic activities, though its precise nature is not yet known. An instance of this occurred recently when a

scientist, one of a board set up for the investigation of spiritualism in England, reported that most of the phenomena by the "medium" in a trance state could be ascribed to telepathy, and that they were no proof of the persistence of an immortal spirit. For the Buddhist, the importance of this lies not in the denial of a surviving entity, which is in accordance with Buddhist teaching, but in the matter-of-fact acceptance by a scientist of an unknown mental power that functions independently of material media. Not only has telepathy been accepted thus, but experiments carried out in America have proved beyond dispute that the mind has the power of affecting the body, and even to a certain extent of controlling objects at a distance without any physical connection. These tests are carried out on selected subjects by means of cards and dice.*

Clairvoyance, clairaudience and telepathy (the Dibba-cakkhu, Dibba-sota and Adesana-patihariya of Buddhism) are now so well attested as objective realities that they have been scientifically grouped together under the heading of Extra-sensory Perception (E.S.P.) and classified with other natural laws that are known to science but are as yet unexplained.

The materialistic scientist of fifty years ago refused to entertain belief in the existence of anything outside his own limited sphere of knowledge. The learned man of to-day is wiser ; he knows and admits how little he knows. But he is right in refusing to give up the methods of investigation that have served science in the past, for it is only by such methods that we can be sure we are not making ourselves subject to delusion. Because of this the only form of religious belief that will ever be acceptable to him is one that lays itself open to investigation in all its details ; that not only does not evade the questions of the intellect, but actively encourages them by inviting comparison

A board formed for the investigation of psychic phenomena in London included Lord Amwell, Sir John Anderson, Mrs. Charlotte Haldane, Mr. L. A. G. Strong a distinguished London surgeon and a medical psychiatrist. Their findings have been published by Odhams Press Ltd. London.

Dr. C. I. M. Joad and Mr. J. B. Rhine have also investigated and reported on P. K. (Psycho-kinetic) E.S.P. and other branches of para-psychology. J. B. Rhine's verdict is that "Para-psychology has established itself as a new science to the extent of making a case for the occurrence of phenomena that are not physical in type. The materialistic view of man has been experimentally refuted".

A series of important experiments carried out at Duke University, U.S.A., confirmed this verdict. In England the work was carried further by the scientists Tyrrell, Carington, Soal, Goldney and Dr. Thouless of Cambridge University whose evidence and conclusions have been widely discussed in scientific circles.

with the highest knowledge to which we have access. It may yet be that the application of the scientific method to problems of religion will prove the greatest contribution of the west to mankind's spiritual progress.

Such a creed as I have described is Buddhism, the truth preached by the Lord Gotama Buddha twenty-five centuries ago, for it is pre-eminently the science of the mind. With this weapon of purity and knowledge we can cleave the darkness of ignorance that threatens to envelop the world, and can re-establish the law of righteousness. It is to the young people of this Buddhist land of Burma that we appeal for the preservation of religion, for in their hands lies the future. A new instrument and a new power have been placed in their grasp ; they are the heirs of a great body of scientific and technical knowledge which is theirs to use for good or ill. But let it be remembered that they are also the inheritors of a great and unchanging wisdom that far transcends any worldly knowledge, and it is only by the right understanding and application of this wisdom of the Dhamma that they can be guided and inspired to turn their other knowledge to good account. The future of mankind rests with Buddhism, for it is the Path of Purity which is also the Path of Peace, the only true and lasting peace for humanity. May its sublime light of understanding and universal benevolence irradiate the world, to bring happiness and liberation to all beings.

As we are dealing with elementary principles we should perhaps begin by defining what we mean by "Buddhism". Many Western writers have raised the query whether Buddhism really is a religion as they understand the term. They are perfectly justified in doing so, because in many ways the doctrine set forth by the Buddha is fundamentally different from the other religions of the world. Its closest affinity is with the more advanced form of Hinduism, known as Vedanta or Advaita, but even here the differences, when one probes beneath the surface, are many and radical.

To most people religion means belief in a body of dogmas which have to be taken on faith, such as belief in a supreme God, a Creator of the universe, certain doctrines concerning an immortal soul and its after-life, a personal saviour and prophets, and a hierarchy of spiritual beings such as angels

and archangels who are supposed to carry out the will of the supreme deity.

In Buddhism there is nothing of all this. The Devas, or spiritual beings, are not at all like the gods of other religions ; they are beings like ourselves, subject to the same law of cause and effect. They do not control the destiny of mankind ; they are not immortal. The creed taught by the Buddha does not ask us to accept belief in any supernatural agency or anything that cannot be tested by experience. That is why it is unique among religions, and the only form of religious teaching that can survive the critical examination of a scientific mind.

It began as a search for truth ; an arduous six-year mental and physical discipline voluntarily undertaken by the Prince Siddhattha, who gave up his royal rank and privileges in order to discover the cause of suffering and a way in which it could be brought to an end for the sake of all living beings. It has retained this essentially characteristic nature ; it is still a search for truth, conducted on strictly scientific principles, and one which has to be undertaken by each for himself, according to the rules of right thinking which the Fully Enlightened Buddha has laid down for our guidance.

When I say that the principles on which Buddhism is founded are scientific principles I mean that, unlike the other religions it does not begin with unfounded assumptions concerning any God or First Cause, and it does not claim to present the whole truth of the beginning and end of mankind's spiritual pilgrimage in the form of a "divine revelation". You know that a scientist, when he sets out to study any branch of knowledge and to carry it further than his predecessors, does not begin by setting up a dogma in anticipation of what he expects to find at the end of his researches. The most he does is to form a hypothesis, a theory, and to try to find out by practical experiments whether that theory is correct. If he discovers that the facts do not fit in with his theory, he unhesitatingly discards the theory in favour of a better one. He does not in any circumstances try to twist the facts to make them fit in with his theory, because he knows that if he did so he would never arrive at the truth. Scientific training teaches us that any theory we may hold can only be true if the facts which we are working

with—the data of our experience—confirm it in every respect.

This is the fundamental difference between most religious thought and scientific thought. The religious teacher begins with a dogma, which he has to prove at all costs, even going to the length of distorting facts, if he is to present this religion as truth or as anything that can pass as truth. This is the weakness of religion in the present century ; experience has proved so many of its theories, its “divinely revealed” dogmas, to be untrue. But the Lord Buddha did not do this. He was the only religious teacher who was truly scientific in his approach to the problems of existence and the ultimate truth that underlies them. He did not set up any dogmas, beliefs that have to be taken on trust, but, like any scientist of the present day, He Himself searched and discovered, and having done so He set forth the principles on which He had conducted His research, so that all who wished to do so could follow His method and come to know the final truth themselves.

It was because of this that the Buddha was able to make a statement that cannot be matched in the teachings of any other religious leader. Where all the others have said, “You must have absolute faith in me and in what I tell you,” the Lord Buddha said, “It is natural that doubt should arise in the mind. I tell you not to believe anything merely because it has been handed down by tradition, or because it has been said by some great personage in the past, or because it is commonly believed, or because others have told it to you, or even because I Myself have said it. But whatever you are asked to believe, ask yourself whether it is true in the light of your experience, whether it is in conformity with reason and good principles and whether it is conducive to the highest good and welfare of all beings, and only if it passes this test should you firmly believe it and act in accordance with it.”

There we have in a few words a complete statement of the scientific principle of reasoning, applied to the highest knowledge, given by Lord Buddha two thousand five hundred years ago. It is a definition of rationalism ; an assertion of the most tremendous and far-reaching significance, which the world

of religious thought as it is commonly understood has never, except in Buddhism, succeeded in putting into practice. The follower of the Buddha is invited to doubt, until such time as the basic facts of the doctrine have become self-evident to him and he is able to accept them through the clarifying of his own inner vision. One of the finest of all definitions of the Dhamma is that it is “Ehi passiko”—“That which invites everyone to come and see for himself.”

This, then, is what we mean by Buddhism. It is a system of thought, a methodical approach, based on analysis of all the factors of experience and objective and subjective knowledge. Its purpose is the attainment of that higher insight which enables us to penetrate the veil of ignorance or illusion and free ourselves from each and every fetter that binds us to the cycles of suffering we endure in the ceaseless round of Saṃsāra.

It took the Buddha six years to achieve His aim, but the history of personal Buddhahood goes further back than that ; it covers many existences from the time when the first aspiration was made. At present, however, we are only concerned with the facts of the Buddha's last life, as we find them recorded in the Pāli chronicles, because I wish to impress upon you the all-important fact that the Buddha started His search without any guidance from outside, He received no supernatural “revelations”, and never made any claim to be anything but a human personality, self-perfected and self-liberated. He began His great quest for Enlightenment from basic principles and known facts, in the true spirit of scientific enquiry, which proceeds always from the known to the unknown.

What, then, was His starting-point in this investigation of the nature of life ? It was the recognition of Suffering. By that we mean that the Buddha realised the great truth that all sentient beings are encompassed by various ills, both mental and physical. They are subject to disease, injury, mental unhappiness and finally death, and there is no escape from these conditions so long as there is individual existence of mind and body. It is this insistence on the actuality of Suffering and its universal nature that has caused many



The Prime Minister of Burma, Hon'ble U Nu, participating in the homage by lighting the lamp after the enshrinement in the new Vihara of the sacred relics of Sariputta and Mahāmogallana, at the historic ceremony held at Sanchi on November 30th, 1952.



The sacred relics of Sariputta and Mahāmogallana, the foremost disciples of the Buddha, being carried by the Hon'ble U Nu, in a procession to the new Vihara at Sanchi for enshrinement. Among others seen in the procession are The Prime Minister of India, Shri Jawaharlal Nehru and Dr. S. P. Mookerjee, President of the Mahā Bodhi Society in India.

Western critics to label Buddhism "pessimistic". Seen in its true light there is no pessimism in this teaching ; it is pure realism. Anyone who seriously considers the nature of life and what Shakespeare calls "the ills that flesh is heir to", must admit that the great sum of pain by far exceeds the sum total of happiness among living creatures. Many philosophers in East and West have formed the same conclusion, but where the Lord Buddha found a way of release from this suffering they have offered no solution, and the religions of the world have only been able to give up this life in despair and tell mankind to fix their hopes on a doubtful heaven after death.

This is true pessimism, and it was this despairing outlook, common to all the supernatural religions, which prompted Marx's well-known dictum, "Religion is the opium of the people". Religion was offered to the people as an illusory compensation for the hopeless misery of their lives. They were told, in effect, not to hope for anything in this world but to pin their faith in a better world to come, which was promised them in return for their belief and obedience.

The Buddha, on the other hand, declared that His Dhamma produced happiness here and now ; He said that in this very life it is possible to achieve a state of bliss greater and more enduring than the bliss of heaven.

When a doctor is called to treat a sick patient his first task is to diagnose the nature of the disease. When he has done that, he discovers its cause, and knowledge of its cause tells him what treatment should be given. The method of the Buddha was precisely the same ; the great Physician diagnosed the disease, went on to discover its origin, and thus was able to prescribe treatment. There is an old saying, "Physician, heal thyself" and this is more often applied to those who profess to be healers of the spirit than to those who heal the flesh, because the so-called spiritual healers are notoriously inept when it becomes a matter of dealing with their own sources of mental misery. But here again the Buddha passed the test : He did heal Himself first of all, and it was only when He had successfully carried out His own cure that He attempted to heal others.

Having realised the first of the set of Four Noble Truths, the Truth of Suffering, or Dukkha—that is that birth is suffering ; and

that death, old age, disease, separation from objects of desire and being in contact with objects of dislike, all these things constitute forms of suffering—He proceeded logically to the cause of Suffering, and found it in Craving. Here again His analysis was rational and strictly scientific, in the sense that the truth of His conclusion can be tested and proved by anyone. The study of psychology has shown us how all our actions are motivated by some form of craving, some desire which we strive to realise, and which brings us unhappiness if we fail to achieve it. This same science, psychology, also tells us that craving is an essential condition of living organisms and that it can never be satisfied by any sensory experience, since as soon as one form of craving is satisfied another takes its place. The whole of life is a succession of states of desire, varying as to intensity and object, but all alike centred about the field of sensory perceptions and endlessly repeating the same cycle of cause and effect.

Another science, that of biological evolution, confirms this teaching that craving is the basis of life. We know that living beings are not created by any God or in any supernatural manner, but that they are the result of natural laws, the process of which can be traced. The entire process of evolution follows a pattern that is seemingly meaningless until we recognise that its motivating factor is Craving. The various species of living beings which have all evolved from a very simple single-cell animal, the amoeba, show how, over countless millions of years, more and more complicated organisms have come into being, each developing from earlier prototypes, and each reaching a higher degree of sensory perception than the ones preceding it. Behind all this complicated process the driving force is craving for increased sensory experience, which can only be obtained through improved faculties of mind and body.

The universe in which we live, and of which we are a part, is a universe governed by consistent natural laws, wherein nothing happens without a cause. Science teaches us not to expect anything to arise in it independently or by accident. So also does Buddhism. The law of evolution based upon craving gives us a clear indication of the unseen law that governs the arising and passing away of individual beings from life to life. That too is dominated by craving ;

it is the past actions rooted in craving that cause the birth of an individual and the same craving sustains his life from moment to moment throughout its natural duration. When he dies, the impulse of craving is carried on by the law of cause and effect, and with it the potential of his actions and mental tendencies, and these give rise to another birth, in whatever sphere of existence is most suitable for the manifestation of the particular tendencies he has developed. Wherever we look we find evidences of this law of cause and effect based upon volitional actions and predispositions, which is called in Buddhism "Kamma". The physical universe itself, when we examine it minutely and with sufficient knowledge, gives unmistakable proof that it is not only subject to this universal law but that it is in fact the outward and visible manifestation of it. Everywhere, present effects are the product of past causes.

It is a natural law that everything that exists must come to an end : nothing in the universe is stable and nothing is permanent. So the third stage of the investigation into the nature of life brings us to the realisation that suffering also can be brought to an end. This is the third of the Four Noble Truths, which is called "Dukkha nirodha"—the Cessation of Suffering. But there can be no cessation of suffering so long as there is personal existence ; that is to say, so long as there is the continual arising of mental and physical constituents (Nāma-rūpa) due to volitional activity motivated by craving the cycle of suffering must continue. Therefore the state in which there is no suffering consciousness must be entirely free from these constituents of personality ; it must be beyond all possibility of the arising of birth, disease, old age, decay and death which are inseparably connected with individual personality. That is why Nibbāna is called "Cessation" ; it is the ceasing of all these elements and the utter destruction of that which binds them together. When the Arahāt passes away at the end of his final existence the particular chain of causation that has connected his former births is broken because he has of his own intention put an end to craving, while he was still in the flesh.

As for the actual nature of Nibbāna, nothing can be said, for the obvious reason that it is a state utterly unlike anything the mind can conceive or that words can describe. Our language deals entirely with the

phenomena known to us through our senses, it is bounded and confined by this relative world of subject and object relationships and has no terms of reference for any state wherein these do not exist. That is why Lord Buddha refused to answer questions concerning the nature of Nibbāna ; no words could give a true picture of it. But this at least we know ; it is possible to attain it in this very life and to experience the complete bliss that comes from the absence of passion. Unlike the heavens that other religions ask us to believe are eternal, but which Buddhist philosophy shows cannot be anything but impermanent, the state of Nibbāna is not a vague promise that must wait until after death for its fulfilment, but an actuality that can be known in this very life. We are not asked to take it on trust—we are invited to seek and find it for ourselves.

Is there, then, no faith demanded in Buddhism ? Here again, the answer is different from that given by any other religious system. When a scientist embarks on a new field of exploration the only faith required of him is that he should have confidence in the method of reasoning and experiment followed by his teachers and predecessors. He must follow a tried and tested line of logical progression from known facts to unknown conclusions. It is only in this way that he can be certain of the validity of his discoveries. So it is with the follower of the Buddha ; he is asked to have Saddhā (faith) in the method given by the Buddha and the Arahats of former days, based upon the clear evidence of their attainment. This is essentially different from having faith in dogmatic assertions. Lord Buddha declared emphatically that each individual must seek out his own liberation : the Buddhas, the Teachers, can only show the way.

This brings us to the last of the Four Noble Truths which are the elementary principles of Buddhism: the Way that leads to Nibbāna, the Dukkha-nirodha-gāmini-patipadā. It is set forth in the Noble Eightfold Path, which is a comprehensive plan of living, in three divisions covering the internal and external factors that govern the progress of the individual from the first essential, which is that of holding Right views, to the last and highest, which is the attainment of Right Samādhi or contemplative insight. Much has been written on the subject of this profound and all-embracing pattern of

life laid down by the Supreme Buddha : philosophers have praised its deep psychological insight and moralists have extolled its lofty ethical teaching, the highest standard of spiritual life known to mankind. To embark upon anything like a systematic exposition of the Noble Eightfold Path would call for a series of articles at least. Personally, I believe it is better understood by private study and meditation, under the direction of a teacher, because many of its aspects require an understanding of things that cannot well be put into words. It carries us into realms of thought that transcend language and the common currency of ordinary human intercourse. As we are dealing with elementary principles, I shall only touch lightly on the first factor, that of Right Views.

How are we to start, how are we to get our thinking straight, in order to be certain that we are working on the right lines ? If we go wrong at the beginning, we can be certain that our later conclusions will also be wrong. We shall be like a man trying to find his way in a jungle with a faulty compass. The Buddha started from first principles, as we have seen ; He stripped away all erroneous views from His mind and got down to the bedrock facts of existence and made them His first premises.

The Buddha found that all phenomenal or compounded things are impermanent, that all are subject to suffering and that they are all, without exception, lacking in essential reality *Sabbe Sankhara anicca ; sabbe sankhara dukkha ; sabbe dhamma anatta*. To recognise this fact is the first necessity in getting our thought-processes oriented in the right direction to achieve our goal.

All compounded things are impermanent. There are two aspects to this universal truth. The first is the obvious aspect which we all know—the fact that everything, including the elements of our own personality, come into being and pass away again in accordance with the law of cause and effect. They depend upon previous conditions to bring them into existence. Where the question of living beings is concerned we find the process analysed in the formula of Dependent Origination (*Paticcasamuppāda*); it has its counterpart in the laws that control the arising and passing away of all phenomena, both material and immaterial. Nothing in the universe is stable ; nothing is everlasting. The other aspect of this law of impermanence

is the hidden side, which can only be discovered by insight. Every law of the universe has two sides : the aspect which is apparent to everybody through common experience and the aspect which is analogous to it but which can only be discerned by those of superior intellect. In this case, the obvious side of the law of decay and impermanence is like the eighth part of an iceberg that appears above the surface ; the greater and more important part of it is hidden from view under the water.

Nevertheless, we of the twentieth century have a certain advantage over our predecessors in this matter. We do not have to depend entirely upon the development of our insight to enable us to understand something of the hidden side of the law of impermanence because science is able to help us. The law of impermanence is a fundamental principle of science. Physics, the study of the nature of matter and material causes, tells us that all material objects are composed of atoms or electronic particles. They consist of neutrons and positrons in various combinations, all in a state of continual change. What appears to our superficial sight to be solid matter is in reality made up of these electronic particles in a condition of perpetual flux, arising and passing away with incredible rapidity, and in ceaseless movement. This exactly coincides with the philosophical teaching of Buddhism concerning the structure of the material universe, and the physical and mental components of our own personality conform to the same law. When we come to analyse the factors of a living being they resolve themselves into nothing more than the Five *Khandha* process; that is, *Rūpa-kkhandha*, *Vedanā-kkhandha*, *Sañña-kkhandha*, *Sankhāra-kkhandha* and *Viññāna-kkhandha*. *Rūpa* stands for the material qualities, *Vedanā* for the different sensations, *Sañña* for the perceptions, *Sankhāra* for the mental tendencies arising from past *Kamma* while *Viññāna* signifies the various types of consciousness that arise in response to past and present conditions. This collection of "aggregates" embraces the whole of what we are able to discover in the analysis of personality, and all are subject to change from moment to moment.

Just as the modern physicist has discarded the old static conception of matter and views material phenomena as a causally-linked series of events in time and space rather than as solid and perduring objects, so we must

learn to regard human personality (puggala). From the moment of birth until death it is nothing more than a serial continuity of cause and effect, and it is this same serial continuity of Kamma that carries over to the next birth. There is no immortal soul or other entity to be found in the collection of aggregates that make up a living being ; hence it is said to be "Anattā"—without any trace of an enduring identity or "Self". This is the first fact to be recognised by one who is in search of Right Views or correct understanding, and it is strictly in agreement with the science of physics and the latest psychological research. Buddhism is the only religion that does not demand belief in either a creator-god or an immortal soul. This fact may not seem to have any great significance to Buddhists, who are accustomed to the principles of their religion, but actually it is of the utmost importance to-day, because religion is being attacked by scientific materialism principally on the ground that there is no rational justification for the belief in Soul, yet it is on the strength of these and similar theories that most religions stand or fall. Because Buddhism is independent of such dogmas and teaches instead the universal law of cause and effect on scientific lines, it is the only form of religious belief that can meet the arguments of the sceptical materialist. It is not too much to say, as I myself believe, that the whole future of religious thought in the world rests with Buddhism.

The essence of Right Views is to understand when we speak of "self" we are speaking only in a conventional sense. In the ultimate sense there is nothing that can be called the "self"; there is only the process of arising and passing away of causally-conditioned elements, mental and physical. There is, as the Visuddhi Magga expresses it, "no performer of actions"; it is only the actions that carry on the illusion of personal identity from one thought-moment to another.

"Kammussa—" There is no doer of deeds; (only) empty phenomena roll on".

It is apparent, therefore, that the three Signs of Being, Anicca, Dukkha and Anattā, are in reality three aspects of the same truth. That which is impermanent must of necessity be subject to suffering ; its suffering is inherent in its arising and passing away. When we investigate more deeply still we come to recognise that all sensation (Vedanā) is only suffering in varying degrees. It is

also clear that everything that is impermanent, that is momentarily undergoing change and that does not preserve any real identity from one moment to another, must be Anattā. It cannot be said to have any self-identity or any enduring characteristic by which it may be known and distinguished. It is "suddhadhamma"—merely a succession of empty phenomena coming into existence and passing away in obedience to the causal law.

Precisely why is it essential to recognise the truth of Anicca, Dukkha and Anattā ? It is because, as we have seen, to destroy the cause of suffering we have to free ourselves from craving. Craving is rooted in false beliefs concerning the self and the desirability of enjoying material benefits and sensory pleasures. Right understanding consists in seeing clearly that these things can never bring permanent satisfaction because both they and the consciousness that experiences them are alike impermanent. This is the Buddhist answer to the materialistic philosophers who imagine that enduring happiness can be attained through the pursuit of material ends. The true, lasting happiness that nothing can disturb does not come from external things ; it cannot be found anywhere in the unstable, ever-changing conditions of life. It comes from within, from the weakening of attachment and craving which constitutes freedom and liberation of the mind.

This is not to say that we should cease from trying to improve worldly conditions. Far from it. Lord Buddha did not preach a doctrine of inactivity and negation. Everything we consciously strive to do for the welfare, both material and spiritual, of our fellow men, comes under the heading of Right Actions, and these right actions are an important part of our self-discipline. They bear good fruit both in this world and in the higher states, because they are performed in a spirit of unselfishness and benevolence. But we must bear constantly in mind that the type of happiness we give and receive by such means is only a relative happiness ; it can, at the best, only amount to an alleviation of some of the suffering and distress of the world of living beings. We must never be deluded into thinking that we can make a heaven on earth for mankind in general by material means. The truth of this is amply demonstrated by modern material progress. Science has

given us great powers ; we have control over the laws of nature to a far greater extent than humanity has ever had before, yet still we cannot entirely eliminate fear, pain, distress and danger from human life. "Decay is inherent in all compounded things, O Bhikkhus. Therefore I exhort you : strive diligently." Such were the final words of the Exalted Lord Buddha, the Supreme Teacher. We must see clearly where our true happiness is to be found, and never waver from the path that leads to it.

Finally, I would like to quote the words of Prof. Satkari Mookherjee in his learned treatise on the Buddhist philosophy of universal flux : "Lord Buddha was an intellectual giant and a rationalist above everything else. He exhorted His disciples to accept nothing on trust. 'Just as people test the purity of gold by burning it in fire, by cutting it and examining it on a touchstone, so exactly you should, O ye monks ! accept My words after subjecting them to a critical test and not out of reverence for me.' These words of the Buddha furnish the key to the true spirit of Buddhist philosophy throughout its career. And this freedom of thought encouraged by the Buddha was responsible for the schism in the Buddhist Church and for division of Buddhist philosophy into so many divergent schools. This should not be regarded as a matter of regret ; on the contrary ; we should read in it the signs of pulsating life".

Too often in the past, dogmatic and theistic religion has thrived on the suppression of free thought. Buddhism has never done so ; it has thrived solely on the intrinsic truth of its fundamental doctrines, which after all are the same throughout all the schools of Buddhist philosophy. Now,

the scientific reaction against religion has turned the wheel full circle, and the followers of materialism are trying to suppress freedom of religious thought. This is the great danger in which the world stands at the present moment. The Buddhist doctrine of Kamma required that each man shall be at liberty to work out his own destiny ; he is not, as some modern ideologies proclaim, the blind instrument of economic or political forces. He is a free agent, and his freedom must be protected, for in that way alone is true progress possible, both individually and collectively.

It has not been possible for me to do more than touch the fringe of some of the more important aspects of the elements of Buddhist philosophy. The subject is vast and comprehensive as the universe itself, and it is not confined to any one place or time, neither is it dependent upon externals of fashion in thought or outlook. A famous architect who was buried in a great cathedral of his own design had for epitaph : "If you would behold his monument, look around you." Similarly it may be said of Lord Buddha "If you wish for confirmation of the truth of His Teaching, look at the universe around you, and find its answer in the universe within". For it was He who said, "O Bhikkhus, within this fathom-long body, equipped with mind and mental faculties, I declare unto you is the world, the origin of the world and the cessation thereof."

"Sabba pāpassa akaraṇaṃ,
Kusalassa upasampadā
Sacitta pariyo-dapanam—
Etam Buddhānasanaṃ".

"To put an end to evil, to fulfil all that is good, to purify the mind—this is the Teaching of the Buddhas."

Angered, Sariputta, is this Sunakkhatta, the foolish man ! And only of his anger has he said this thing. 'I will defame !' thinks to himself that foolish Sunakkhatta, and behold ! forthwith he speaks the praise of the Accomplished One. For, Sariputta, a commendation of the Accomplished One it is, when any one proclaims : 'The pith of the doctrine preached by the ascetic Gotama is this, that if only a man will think and ponder sufficiently, he will be led to the final ending of all sufferings. !

Majjhima Nikaya Twelfth Discourse.

On the Way Back to Buddhism

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Twenty million Koli-Rajputs, descendants of the oldest Buddhist clans, descendants actually of the Buddha's own kith and kin are now, slowly at first but with quickening pace, finding their way back to the Noble Teachings of the Buddha. The Buddha Himself was the son of the ruling prince of the Sakya clan and his mother was from the contemporaneous Khattiya clan of the Koliyas.

The descendants of the once proud Koliya clan are now known as the Koli-Rajputs and in this brief article there is not room to mention their rise as one of the premier fighting races of India and their later downfall to a position of comparative poverty.

Through their many vicissitudes which parallel exactly the decline of Buddhism in India, they have still kept some of the knowledge of the ancient Wisdom and Truth imparted by the Buddha. The town of Ajmer is recognised as a centre of the Koliya people of to-day and here it is that Buddhism has always kept a footing and here it is that Buddhism is growing anew and spreading throughout India to the scattered Koliyas who cover the whole face of the continent. The majority of the Koliyas of India though they have still some spark of Buddhism and some memory of that wonderful Teaching have become known as Hindus while some few had become Christians due to the economic necessity imposed under an alien rule. Most of the Koliyas are engaged in agriculture in some form and most of them are desperately poor. They take readily, having a good sense of mechanics, to the factory and machine work that is a feature of the new industrial age of India. There are exceptions among them, naturally. Some few are wealthy landlords, owners of cloth mills, merchants and shop-keepers but the majority are living a hand-to-mouth existence. They are groping their way back to the light of the Noble Doctrine of the Buddha which was swept away from India by internal attacks and dissensions and the attacks of outside groups.

In the old scriptures the Koliyas are constantly mentioned and one obtains a very good picture of what their life was like in the more simple age of 2,500 years ago. They lived on the banks of the Rohini River using its waters for cultivation and living, in the main, a happy agricultural life. Even in those days scarcities and the desire of one side to get the better of another foreshadowed the downfall of even such a republican government as they had and the two great clans, the Sakyas and the Koliyas, mixed almost inextricably by intermarriage were at one time about to wage a bloody war for sole possession of the waters of the Rohini. It required the intervention of the Buddha Himself to stop this war and His exhortation and His admonition that blood is of more value than water to calm their rising feelings and to show them that unselfish sharing is better than the terrors of a war. On another occasion the Buddha taught the same lesson by sitting under a leafless tree on a hot day in the path of an attacking ruler. When this leader evinced surprise that the Buddha should sit under a tree which gave so little shade, the Buddha pointed out: "No other shade is so beneficial as the shade of the united community" and the ruler pondered on these words and gave up the attack. In the Maha Parinibbāna Sutta mention is made of the Koliyas as having special precedence in the matter of sharing the relics of the Buddha and the Koliyas obtaining these, erected stupas in commemoration of the pious memory of their Great Kinsman who had attained Enlightenment.

The Koliyas in medieval times had a record of many brave deeds. In British India days they possessed forty-two independent states.

They gradually lost much of their religious knowledge and it is only of late years that visits by learned bhikkhus such as Bhikkhu Dharma Rakkhita of Sarnath, Ven'ble J. Kashyap, Director of Nalanda Pāli Institute, Patna, Bhikkhu Veera Dharmavara of Thailand and others to Ajmer has

awakened the Koliyas to a knowledge of and a desire for their ancient heritage of Buddhism.

Ajmer is a beautiful town in the midst of Rajasthan surrounded by hills, with beautiful scenery, studded with many lakes. It is a noted holy place for Hindus and many thousands of pilgrims come each year especially in the month of November. There are many schools, colleges, hospitals and fine bazaars and a good railway station and the roads are in good order. In the heart of the town there are the central shops of the Western Railway where are manufactured engines, carriages and wagons and it is this that now gives most employment to the people of the district. In spite of the fact that many of them are poorly paid for long hours of work you will find them full of sympathy and love for suffering humanity and with many of the Buddhist virtues.

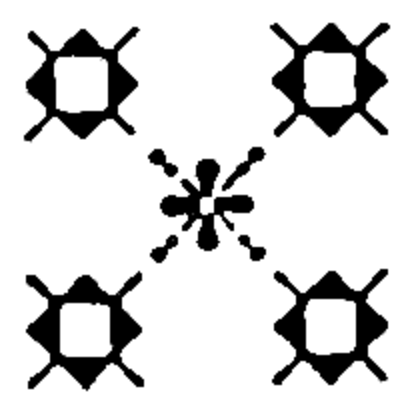
There are more than 20,000 Koliyas in Ajmer. A great deal is being done in education by Shree M. K. Nathu Singh ji Tanwar, Sahitya Prabhakar, Editor 'Koli-Rajput' Headmaster K.D.A.V. School Vice-President of Koliya Buddhist Association and President Y.M.B.A.

The dream of the Koliyas of Ajmer is to make this a centre to help the other aspiring Koliyas who everywhere are trying to regain and rekindle the knowledge of their Buddhist faith. The people of Ajmer are better able to do this since they have retained perhaps more of their original Buddhist beliefs and knowledge and since their economical situation is a little better than their brothers who are scattered throughout the rest of India. Unfortunately the people of Ajmer are also very poor

and though they have managed to purchase a plot of land in Pushkar, they have not yet been able to collect sufficient funds to build a Vihara and a residential college for teaching Buddhism. They are already running two schools, one for boys and one for girls, but as they have to be affiliated with a Vedic school they have not complete religious freedom and must teach certain Vedic Hindu principles in the period set apart for religious study.

Their organ "Koli-Rajput" in Hindi is edited by Shree M. K. Nathu Singh ji Tanwar, which conveys the Teachings of the Buddha to Koliyas all over their land. There are several Buddhist societies and they are doing all that they can to co-ordinate religious instructions.

Much help is required from the outside Buddhist world if these good Buddhists are to succeed in their desire of bringing all their people back to Buddhism. Financial help, educational help, sending of Buddhist missionaries and the provision of Buddhist literature will provide that assistance and encouragement from the well-advanced Buddhist countries and from distinguished Buddhist societies, that is necessary for a community placed as the Koliyas are now placed. Great thanks are due to many who have already begun to help, among them the Ven'ble J. Kashyap and Thado Maha Thray Sithu U Chan Htoon, Attorney-General, Burma, through the help of whom Koliya Putta Rahula Suman Chhawara, Secretary-General of all Buddhist societies in Ajmer, has been invited to Burma and is staying at the expense of the Union of Burma Buddha Sāsana Council for his studies to equip him for the work of helping his people on their journey back to Buddhism.



In Quest of Truth

Thiri Pyanchi U AUNG THAN

By day shines the sun, by night gleams the moon,
The Warrior shines in his armour, the Brahman shines in trance,
But all the day and all the night the Buddha shines in splendour.

(*Dhammapada*, 387)

What is truth? It is the measuring of each thing by that standard with which it ought to be measured. Truth stands the test of Time.

The Buddha, the Dhamma and the Sangha—the Teacher, the Teaching and the Taught—are related in close unity. The Blessed One declared that he who would know the Buddha must know his Teaching; but to know the Teaching he must live the Teaching. He must begin to tread the path that leads to Enlightenment; he must begin to know by experience some of the *Truth* known by the Buddha; he must begin an increasing relationship with the Buddha. The Blessed One said: "Even if a Bhikkhu should take up the edges of my robe and follow after me step by step, if he then becomes envious, with a keen passion for lusts, malevolent in thought, corrupt in his aspiration, heedless in thought, uncontrolled in his thoughts and feelings, then is he far from me, I from him. Why? Because, O Bhikkhus, that Bhikkhu does not know the Dhamma and not knowing the Dhamma he does not know me. But even if a Bhikkhu should dwell a hundred leagues away from me and be not envious, nor with keen passion for lusts, nor malevolent in thought; nor corrupt in his aspiration, but heedful, attentive and controlled, pure in thought and feeling, then is he near to me, and I to him. Why? Because, O Bhikkhus, that Bhikkhu knows the Dhamma, and knowing the Dhamma, he knows me."

(*Iti-Vuttaka*.)

The Dhamma then is the true expression of the character of the Buddha. The secret of all genius lies in just this power to give true expression to what is greatest in us. How surpassingly true in the case of this Greatest Genius! As I meditate on the life of the Buddha the qualities which stand out most strikingly to me, apart from his wisdom, are his honesty, moral strength and compassion. Some may think of honesty as a homely virtue, not realizing how

intellectually limited we are in honesty, nor the possibilities of its development. It is the absolute requisite for a vision of truth; it is the making of ourselves true that we may see truly, only then can the truth come to us. Sincerity is but another word for honesty. When lacking this quality the idealist is carried away by his desire and imagination, which lead him to accepting something as that he does not honestly know. But the idealism of the Buddha is based on experience, on reality; its honesty is impeccable.

The strength is manifested in the Buddha's dauntless perseverance. It seems to me that these two qualities of honesty and moral strength linked with his great compassion are the qualities which most distinguish the Blessed One in his search for Truth and which finally led him to the great Enlightenment, though underlying these were all those qualities gained in many a former birth, of which previous to his Enlightenment the Buddha was not fully conscious, but which from his unconscious life sustained him to that goal.

Historical research is bringing remarkable verifications of the Pāli Canon. But there is also other than historical truth. The acceptance of history must always be based largely on faith; we cannot know in the sense in which we directly know psychological, ethical or philosophical truths. It is these latter truths which are the most important and most emphasised truths of the Pāli Canon, and which make of Buddhism a verifiable religion. According to the degree in which we realise these teachings of the Buddha we eliminate time and space and come as near to him as did the disciples of his own day. So rich are these scriptures with indications of the Buddha's character that one is overpowered by the vastness of the subject. Yet all Buddhist students must enter that field, and I give here some of the results of such study, offering them more as an artist would present notes or impressions than attempting a complete outline, but hoping that they may

be of help to some of my fellow-students. Proofs which history and archaeology contribute concerning the Buddha—gratifying as they are—have secondary importance to those verifications which come from our own psychological experience.

Born into the family of the King of Kapilavastu, Prince Siddhartha, who was to become the Enlightened One, received the best advantages which the world then had to offer. His father thought to prevent in the young prince the spirit of research, or any questioning of life, that would lead him to abandon his kingdom and go forth on that quest which prophecy had foretold he would make, thus the luxury with which he surrounded Prince Siddartha would have stifled a weaker being. Part of the tragedy of the poor consists in their usual belief that happiness is to be found in material welfare, which not having, they pass their lives in craving to obtain, or in vain regrets. The tragedy of the rich, on the other hand, consists in not rising above their wealth, but in clinging to it, and in being imprisoned and stifled by it. Hence, happiness is not found in either case. Greed, whether to grasp or to hold, can only end in misery. The young Siddartha was a dutiful son; not until he was twenty-nine years of age did he cease to live the life which his father required of him. And those experiences were of value to him. He knew at first hand how to value those joys of life, nor was anyone able to keep away from him the knowledge of sorrow. Also he knew at first hand that luxury was not conducive to happiness.

The sorrow which the Buddha felt was one of sympathy for the world, and this, with the great desire for enlightenment, led him, in the prime of his youth, to go forth in search of the way that leads beyond all ill. For this he left even wife and son, never to return to the home-life again. In doing so he evinced that honesty of character and energy which he possessed in so perfect a degree. He had looked the truth in the face, that life lived in sensuous enjoyment is a vicious circle. For all mankind he sought the way of release.

Now followed six years of search. His perseverance and suffering were the utmost man can endure. A lesser mind would have rested content with the partial truth which Alara Kalama and Uddaka

taught, and would have accepted their invitation to remain as a teacher of equal standing with them. But the honesty and perseverance of the Buddha would not permit him to do that. Tirelessly and fearlessly he continued his search. Students of his life should be familiar with the account contained in Majjhima-Nikāya, 36th discourse. Following the description of his study with those teachers is given that of his extreme asceticism, terrible for most of us to contemplate. Finally, he knew, and exclaimed regarding it: "That is the uttermost, beyond this one cannot go." Because he abandoned that way his fellow ascetics deserted the Buddha and held him in disfavour.

Buddhism is apparently represented in Western languages as being opposed to all desire. We must not understand desire here to be inclusive of aspiration. Evidently what is meant is all selfish, lower desire. Obviously it was aspiration, or the desire for truth, that mankind might profit thereby, which caused the Blessed One to forsake his home and prompted his years of search. What else but aspiration, to aid mankind, kept him in the world after his Enlightenment. The second stage of the Noble Eightfold Path is Right Desire or Aspiration (*Samma-Sankappa*). A misunderstanding, due perhaps to the difficulties of accurate translation, has followed from the statements regarding 'desire': the conception has apparently spread in the West that the Buddhist ideal is a passive, inactive one. A little reading of the Scriptures is necessary to remove such a misconception, where the Buddha is constantly found preaching the need of strenuous exertion and right aspiration. An examination of the *Abhidhamma* books would soon reveal the high moral value given to these qualities. *Viriya* (energy) has been considered nine times; viz., *Samma-ppadhāna* (right efforts) 4 and *Viriya Iddhipāda* (psychic power) 1 and *Viriya Indriya* (guiding faculty) 1 and *Viriya Bala* (force) 1 and *Viriya Bojjhanga* (factor of Enlightenment) 1 and *Samma Vāyamā* (right endeavour) 1 = 9. (Vol. I. *Abhidhamma Philosophy* by Bhikkhu Kashyap, 259).

Energy is one of the three factors discussed at length in a book on "Attainment of Success" by Shwehinta-tawya Sayadaw, Yandon. This higher desire, or aspiration which has in it no greed, is perhaps to be

found in the work of an artist or scientist when he is most truly such, forgetful of self, desiring only that beauty or truth be manifest 'For beauty is truth ; truth, beauty' says Keats.

The higher stage of Jhana, I presume to be free from aspiration, so great is Jhana in realization—but surely it is not reached without aspiration. Of great interest and beauty will be found the continuation of the Majjhima-Nikāya account, recording how the way to Enlightenment was finally revealed.

"Now not by this terrible asceticism could I attain the highest condition of man—distinction of knowing truly genuine knowledge."

"There is perhaps another way for Enlightenment." So saying, the Buddha took solid food, cooked rice. A description is given of his entering the four stages of Jhana and his attaining Enlightenment.

When thus he had attained to omniscience, and was the centre of such unparalleled glory and homage, and so many prodigies were happening about him, he breathed forth that solemn utterance :—

"Through birth and rebirth's endless round,

Seeking in vain, I hastened on,
To find who framed this edifice.
What misery!—birth incessantly!
O builder! I've discovered thee!
This fabric Thou shalt ne'er rebuild!
Thy rafters all are broken now,
And pointed roof demolished lies!
This mind has Nibbāna reached,
And seen the last of all desires!"

(*Dhammapada*, 153,154.)

The account of the Buddha's thought at this very important time is continued in the Mahāvagga of the Vinaya Texts. The Mahāvagga begins : "At that time, the Blessed One was dwelling at Uruvela at the foot of the Bo-tree on the banks of the river Neranjarā, just after he had become Sambuddha. And the Blessed Buddha sat uninterruptedly during seven days, enjoying the bliss of emancipation.

Then the Blessed One, during the first watch of the night, fixed his mind upon the Chain of Cause and Effect or Dependent Origination in direct and in reverse order.

'Because of ignorance, Kamma (will and associated action). Because of will and associated action, consciousness. Because of consciousness, mind and body. Because of mind and body, the sixfold organs of sense. Because of the sixfold organs of sense, contact. Because of contact, feeling. Because of feeling, craving. Because of craving, grasping. Because of grasping, becoming. Because of becoming, birth. Because of birth, decay, death, sorrow, lamentation, misery, grief and despair. Such is the coming to pass of this entire body of misery. "From the ceasing of ignorance, Kamma (will and associated action) ceases, from the ceasing of will and associated action, mind and body cease. From the ceasing of mind and body, the sixfold organs of sense cease. From the ceasing of the sixfold organs of sense, contact ceases. From the ceasing of contact, feeling ceases. From the ceasing of feeling, craving ceases. From the ceasing of craving, grasping ceases. From the ceasing of grasping, becoming ceases. From the ceasing of becoming, birth, decay, death, sorrow, lamentation, misery, grief and despair cease. Such is the cessation of this entire body of misery."

The Blessed One meditated on these profound truths during the three watches of the night. The importance of the Paticca-Samuppāda in Buddhist philosophy is indicated by its presence so soon in the thought of the Buddha after his Enlightenment. It is another expression of the Four Noble Truths viz :- Misery, Cause of Misery, Cessation of Misery and the Way leading to the Cessation of Misery. The deep meanings involved in this formula of Dependent Origination require more consideration than the scope of this note permits.

Then the Blessed One sat under the Ajapala (goat-herd's) banyan tree enjoying the bliss of emancipation for seven days, and again in the same way he passed seven days under the Mucalinda tree. And the Blessed One uttered this verse :—

"How blest the happy solitude
Of him who hears and knows the truth!
How blest is harmlessness towards all,
And self-restraint towards living things!
How blest from passion to be free,
All sensuous joys to leave behind!
Yet far the highest bliss of all
To quit th' illusion false—'I am' "

Similarly the Buddha passed seven days under the Rajāyatana tree, where he was offered honey cakes by Tapussa and Bhallika of Okkala, later Dagon, now Rangoon, capital of Burma, who came to pay him reverence. They addressed him with the words which, with the addition of refuge in the Sangha, were soon to be so oft repeated by every Buddhist.

“ We take our refuge, Lord, in the Blessed One and in the Dhamma; may the Blessed One receive us as disciples who from this day forth while our life lasts, have taken their refuge in him”.

Although for many lives he who became the Buddha had followed strenuously the path leading to Buddhahood, its actual attainment made of him a different being, not different in all ways, but the actual basis of his life by Enlightenment was changed. Psychologists tell us that we live because we desire to live. After his Enlightenment the Blessed One lived not because he desired life for himself. Life had brought to him its ultimate gifts in giving him Enlightenment. He the Awakened, the Victorious One, now could pass into Parinibbāna, but instead for forth-five years he patiently—nay with utmost happiness—remained in this world continuously wandering from place to place, teaching the Noble Way. Unlike other men the root of his life lay not in a personal desire for life, but the basis lay in *Compassion*. Compassion had governed his life previously. He had followed the ten stages of spiritual perfection, *Paramitas*, in his progress to Buddhahood. They comprise the practice and highest possible development of charity, morality, renunciation of pleasures, wisdom, energy, patient resignation, honesty, constancy, compassion and equanimity. The Rev. Ledi Sayadaw in his book “*Uttama Purisa Dipani*” gives an illustration of how all these ten noble perfections were involved in the acts of the embryo Buddha, who, in one of his former existences as a monkey, saved the life of a wicked Brahman, who had fallen down a precipice. The monkey brought him up the hill by carrying him on his back. While the monkey was resting his limbs by placing his head on the Brahman’s lap, the mischievous man, with an evil intent to take home with him the flesh of the monkey as a present for his wife, hit the monkey’s head with a huge stone. While blood was streaming from the head and pouring all over the body, the monkey went

to a distance from the man and said “ Oh! Are there such thankless people in this world as you are? Look, this place is full of wild beasts. Tarry not. I will guide you back to your village by jumping from tree to tree. Follow the track of the blood which drops from my head”. There is a consummation of all the virtues enumerated above in this noble example.

To return to the events under the Ajapala banyan tree, we find that the Blessed One was at first doubtful whether his message could be understood by men. Not yet did he exercise the power, as later in his life, of looking out over the world to find those in need of him. Instead we are told that a great being of the heavenly world visited the Buddha, petitioning him to teach the Way to men, saying: “ There are beings whose mental eyes are darkened by scarcely any dust: but if they do not hear the doctrine, they cannot attain salvation. These will understand the doctrine.” Then the Blessed One, “ with his eye of a Buddha full of compassion towards sentient beings, looked out over the world.” He saw “ beings whose mental eyes were covered by scarcely any dust, beings whose eyes were covered by much dust, beings sharp of sense, and blunt of sense, of good disposition and bad disposition, easy to instruct and difficult to instruct, some of them seeing the dangers of future life and of evil”. Then he exclaimed: “ Wide open is the door of the Immortal to all who have ears to hear; let them send forth *faith* to meet it. The Dhamma sweet and good I spoke not, Brahma, despairing of the weary task for men.”

The Dhamma of the Buddha is the Way to Truth and Enlightenment, and the texts would indicate that a form for that teaching following immediately the Enlightenment was, presumably, a part of that Enlightenment. Because he had that power to show the way he is of supreme importance to the world. The Buddha had that clarity of knowledge which makes Him a refuge for the thinker, and for the man who has had to face the difficulties of reality. The purely mystical and visionary do not thrive in that clarity. His Enlightenment was far above what we call an emotional experience and above vision. It must have been an experience of Wisdom and actual knowledge compared to which, what we experience by that name is mere opinion.

After seven weeks of meditation there, the Blessed One began his life as the Great Teacher. His first thought was to aid his former teachers, but psychically he became aware of their decease, then he knew by the same power that his five companions, who had practised asceticism with him were residing at the Deer Park of Isipatana. On the way thither he met one who exclaimed at his serenity and radiance, and questioned the Buddha regarding his teacher and doctrine. The Blessed One replied: "I have overcome all foes; I am all-wise; I am free from stains in every way; I have left everything; and have obtained emancipation by the destruction of desire. Having myself gained knowledge, whom should I call my master? I have no teacher: no one is equal to me; in the world of men and of gods no being is like me: I am the Holy One in this world; I am the highest teacher, I alone am the absolute Sambuddha I have gained coolness (passionlessness) and have obtained Nibbāna. To found the kingdom of Truth I go to Benares. I will beat the drum of the Immortal in the darkness of the world."—"Like me are all Victorious Ones who have reached extinction of the Asavas (deadly floods); I have overcome all states of evil; therefore, Upaka, am I the Victorious One." But Upaka shakes his head and goes on his way.

Arrived at the Deer Park, the presence of the Buddha quickly overcomes the prejudice which had arisen in his former companions because of his desertion from their extreme asceticism. The Blessed One said to them: "If you walk in the way I show you, you will, ere long, have penetrated to the truth, having yourself known it face to face; and you will live in possession of the highest goal of the holy life." Soon follows the Buddha's discourse called "The First Sermon", "The Middle Path", "The Foundation of the Kingdom of Righteousness", "The Setting in Motion of the Wheel of the Law". It was fitting that this should have been delivered to those who had strayed so far from the Middle Path. It was characteristic of the Buddha that he always spoke appropriately to the experience of his hearers. But this sermon was not only appropriate to a great mass of searchers for Truth in India of that day, but it is of universal application and of profound meaning for all time. It contained the doctrine of the Middle Way, the Four

Noble Truths and the Noble Eightfold Path. The Blessed One saw that Knowledge is the product of relations, that the extremes of asceticism, or sensuality dull our awareness of those relations, and leads to illusion. He asked for an alert, pure, honest mind in a healthy body; by such the truth is most likely to be seen without distortion. (*Mens sana in corpore sano*—A healthy mind in a healthy body.)

Next he talked to them on "Not having signs of the Self (or Ego)." The Blessed One denied that any part of ourselves which we know is unchangeable. In no religion has the idea of selflessness (substancelessness) been given such a foundation. Grasping of things for self is the illusion of illusions. Hatred and fear arise from the same illusion. Not to recognise that all in this world is transitory or impermanent (*anicca*), therefore without signs of self (*anatta*) is to be ignorant; this is ill or misery (*dukkha*). These are important principles of Buddhism. When this Ignorance (*Avijja*) decreases, Lust (*Lobha*) and Hatred (*Dosa*) diminish. With the extinction of greed, hate and ignorance, Nibbāna is realized.

So powerful and clear was the teaching as given by the Buddha himself that soon, accounts say, there were sixty Arahats in the world, including the five ascetics and important citizens of Benares, who had come to listen to the Blessed One. Then he sends forth his disciples to preach. "Released am I, O Bhikkhus, from fetters both human and divine. Ye also are free from fetters, both human and divine. Go ye, now, O Bhikkhus, and wander for the gain of the many, for the welfare of the many, out of compassion for the world, for the good, for the gain and for the welfare of gods and men. Let no two of you go the same way. Preach, O Bhikkhus, the doctrine which is glorious in the beginning, glorious in the middle, glorious at the end, in the spirit and in the letter; proclaim a consummate, perfect and pure life of holiness."

The next most important event is the Buddha's sojourn with the Jatilas, who were worshippers of fire. After allowing them to witness frequently his supernatural power, he preached to them "The Fire Sermon" in which he declares that "everything, O Bhikkhus, is burning." He

enumerates each of the six senses as "burning with the fires of lust, hatred and ignorance."

Buddha realized that the philosophical problem is largely one of Relations, while in this brief sermon on Burning preached by him 25 centuries ago, we find a precursor of the scientific knowledge that matter is in a continuous state of combustion. A few Western philosophers have seen that the cause of this burning lies in consciousness, lies in the greed which feeds the fire and is the fire. The entire body of Jātilas including their leaders became followers of the Blessed One. The growth of the Order and the spread of the Dhamma were now well established, and continued throughout the Buddha's lifetime (indeed for centuries after it, until its followers included a large proportion of the human race). The Pāli Scriptures and their translations contain many splendid accounts of sayings and actions of our Greatest Master during the time which follows the event quoted above. He denied himself to none, from the lowest to the kings and sages. Into his Order he democratically received men from all castes. Though he considered it unwise from some standpoints to admit women, rather than exclude any who would tread the path, he admitted them. During those years he was always distinguished as the Radiant, Happy One. They were strenuous years. Although he was the Enlightened One, the Buddha Supreme, he did not neglect to pass periods of each day in meditation, nor did he neglect his teaching to the people. Even at the very end of his life when Ananda wished to protect him from intrusion, he asked that a new-comer be admitted to his presence.

If we, his followers to-day fail to arrive at the blessings which the Dhamma holds

for us, it is entirely the fault of our weakness. There in the Scriptures is the truth he left for us, if we live accordingly we can never fail to verify it. But to talk or merely read about those truths is not to *live* them. Knowledge comes through experience, by contact, by relation, but how much is it enhanced when accompanied by meditation on that experience? How many of us are really seriously interested enough in this progress to rise even one hour earlier in the day for meditation, and of equal importance, to follow in action the truth which we see?

In the life of the Blessed One we find embodied our highest ideal. He asked for a perception of the Truth which he taught and which he lived; only as one who embodied that did he accept veneration. He was the embodiment of the Noble Eightfold Path. If we would come near to him in the profound true sense we must live the life he taught. Then we shall be able to attain the Bliss of Nibbāna.

"Few men reach that other shore. The great majority only run back and forth this side of the stream. But those who are devoted to truth, who in accordance with the well-proclaimed Doctrine strive only towards the one goal, shall reach that other shore, swimming across the raging river of death."

(*Dhammapada*, 85,86.)

"A man is not venerable merely because his hair is white. Whoso loves truth and does his duty, in whom dwell goodness, patience and self-control, who is steadfast and free from fault - such an one with reason may be called venerable."

(*Dhammapada*, 393).

Fulfilling the precepts of virtue, O monks, abide in the faithful observance of your Rule! Disciplined and subdued by observance of the Rule, be ye perfect in all your walks and ways! On your guard against the slightest fault, train yourselves in that training to which you have solemnly pledged yourselves!

Keeping the precepts of good, dwell, O monks, in the faithful observance of your Rule! Subdued and held in restraint by adherence to the Rule, be blameless in all your comings and goings, shrinking with dread from even the least defect, practising faithfully the Practice to which you have vowed yourselves!

Majjhima Nikaya Sixth Discourse

The Union Buddha Sasana Council's Activities

The Union Buddha Sāsana Council established in 1950 aimed, as pointed out by the Hon'ble Prime Minister U Nu, at the formation of a central organisation truly representative of all the Buddhists of Burma which would propagate the Dhamma in foreign lands and make secure the foundations of Buddhism in this land.

Preparations for the Sixth Great Council. The Council is making good progress in these aims. Since the passing away of the Lord Buddha there have been five Great Councils for examination and recension and translations of the Pāli Texts. The Sixth Great Buddhist Council is to be held in Burma in 1954. The Union Buddha Sāsana Council is making all preparations for this. It is envisaged that the cost will amount to over a million pounds sterling and quite a lot of this will be taken up in the erection of buildings near the Kaba-Aye (World Peace) Pagoda. These buildings are to consist of a big assembly hall with seating capacity for more than 3,000 persons, four hostels with accommodation for over 1,000 persons, a library, a refectory, administrative offices, a hospital and a huge printing works for which presses and materials are now arriving. Necessary "lay-outs" for these buildings have been made and work is proceeding apace to ensure their completion in time for the Great Buddhist Council in 1954.

The buildings will be of permanent nature and after the Council will be used as a Buddhist University.

To make preliminary arrangements for the Council, 200 prominent Mahātheras, leading scholars, from all parts of the Union of Burma met in Rangoon on 19th, 20th, and 21st November 1952 and accomplished quite a great deal in this preliminary conference.

Bhikkhus from all Theravāda countries (Thailand, Ceylon, Cambodia, Laos, and the Union of Burma) will participate. "Mahayana Buddhist" countries will also send observers. As well as arranging for buildings and accommodation the Union Buddha Sāsana Council is doing a great deal of preliminary work also.

In addition to this a great deal of support is being given to various centres throughout Burma engaged in Buddhist meditation.

Examinations in Schools and Prisons. Regular written examinations are being conducted in schools throughout the Union of Burma in the Abhidhamma Pitaka (Philosophical books of the Pāli Canon) and a great deal of very useful work has been undertaken in bringing to all the prisoners in the jails a knowledge of the Teachings of the Lord Buddha. Prisoners eagerly welcome the opportunity, a great many in all the prisons sitting for a regular annual examination, the passing of which entitles to remissions of sentences. A series of handbooks on Buddhism has been compiled by a committee headed by the Nyaungyan Sayadaw and the books themselves were written by Bhikkhu U Zanakabiwuntha for the lower, U Tint Shwe for the middle and Man-u Sayadaw for the higher standards. This course covers the Sutta Pitakas (Sermons of the Buddha) and Reverend Sayadaws act as teachers on regular visits to the various jails. Remissions gained by prisoners who successfully pass the examinations are 15 days for those who pass Part I; one month for those who pass Part II; two months for those who pass Part III and three months for those who pass Part IV. For those who pass all the four parts at one sitting a remission of sentence of four months is granted. These examinations were instituted by the Union Buddha Sāsana Council in October 1952.

A report from Thiri Pyanchi U Sein Maung, Chief Executive Officer of the Union Buddha Sāsana Council gives noteworthy results for these examinations held throughout the country from October the 18th to the 21st of this year.

From 27 jails 493 candidates appeared and 435 passed in Part I. The biggest number of candidates was returned from the following prisons:—Mandalay Model Jail 65, Insein Model Jail 50, and Myaungmya Jail 47. One hundred per cent successes were obtained by these jails: Rangoon 28, Prome 23, Katha 12, Yamethin 11, Myitkyina 10, Tavoy 10, Shwebo 10, Akyab 2 and Toungoo 2. 46 out of 47 candidates from Myaungmya and 46 out of 47 from Bassein prisons passed; 20 candidates scored the examination's possible 100 marks, 7 obtained less than 10 marks and 3 got

zeros. On the whole the standard of knowledge of the candidates is high and 88 per cent of the convicts who took the examination were successful.

In Part II, of 263 convicts who appeared from 18 jails, 149 passed. The convicts from Mandalay Model Jail appeared only in the Part I and no other part. 37 convicts from Bassein, 35 from Insein, 24 from Myaungmya sat for the examination. The biggest number of successes were from the following jails:—Thayetmyo 8 appeared 8 passed, Rangoon 23 out of 24 passed, and Bassein 31 out of 37 passed. 16 candidates appeared from Tharrawaddy Borstal Training School and none of them passed. 38 candidates secured less than 10 marks while 13 did not get a single mark. The questions were apparently a bit too stiff. Of the prisoners from other jails, 7 candidates obtained full 100 marks, and six of them were from Bassein jail. Instructors on the Handbook of Buddhism, Part II, should study it well and teach it properly to make the pupils grasp the meaning of the lessons. 56 of the convicts passed.

In Part III the questions were either too easy or else the candidates could answer them well. The highest percentage of passes was obtained in this part, as 150 out of 155 convicts who appeared from 15 jails passed. 25 from Bassein, 21 from Rangoon, 19 from Monywa and 14 from Myaungmya

took the examination and all of them passed. As a matter of fact, excepting Insein and Tharrawaddy Borstals all candidates appearing from other prisons passed though less than 10 in number in each case. 19 out of 22 from Insein and 16 out of 18 from Tharrawaddy Borstal passed. Though only 8 candidates secured full 100 marks, almost all the rest obtained between 70 and 98 marks. The standard of the answers in this part is rather high. 96 per cent passed.

In Part IV there were 122 convicts from 13 jails who appeared for the examination, 88 of them passed. From the following jails all the convicts who sat for this examination passed: 9 from Rangoon, 5 from Thayetmyo, 4 from Shwebo, 3 from Prome, 2 from Pegu and 1 from Maubin. The highest marks obtained was 95 and it was from Rangoon jail. One candidate obtained no mark at all. The standard of answers did not come up to the level of Part III, 72 per cent passed.

There were candidates who entered for all four parts, and 61 of them passed, 20 from Bassein Jail : 9 from Rangoon Jail : 8 from Monywa Jail : 6 from Myaungmya Jail : 5 from Insein Jail : 5 from Thayetmyo Jail : 4 from Shwebo Jail and 1 from Maubin Jail.

The jails which deserve special credit for the examination this year are as follows:—

		Bassein	Rangoon	Monywa	Myaungmya	Insein	Thayetmyo	Shwebo	Prome
Part I	Enrolled	38	28	29	47	50	10	10	23
	Passed	37	28	26	46	37	9	10	23
Part II	Enrolled	37	24	26	24	35	8	8	18
	Answered	31	23	15	12	11	8	6	15
Part III	Enrolled	25	21	19	14	22	5	6	3
	Answered	25	21	19	14	19	5	6	3
Part IV	Enrolled	25	9	12	13	16	5	4	3
	Answered	21	9	8	8	8	5	4	3

It will be realised that the high moral Teaching of Buddhism and the practical teaching of a "Way of Life"—added to the psychological effect on the prisoners of the feeling that they are not "forgotten men" and can aspire to become again worthy members of the community—will have far-reaching effects for the peaceful future of our country.

Abhidhamma Examinations

Not the least important of the works of the Union Buddha Sāsana Council is the holding of religious examinations in the Abhidhamma throughout the Union of Burma. In this year the examinations were held on the 8th, 9th and 10th November at 88 examination centres and there was an enrolment of more than twenty thousand candidates of whom 16,229 sat for the examination.

There is no age limit for the examination and it is interesting, especially in view of the subject matter of the examination, that ages ranged from 9 years to 83 years old and that all from infants to octogenarians showed very great enthusiasm.

The Abhidhamma is one of the three "Pitakas" of the holy scriptures and is a rather complex ethico-philosophical teaching. As the Venerable Nyanaponika Thera points out in his English language publication "Abhidhamma Studies"; "The Abhidhamma is not a speculative but a descriptive philosophy" and he also points out that "the thorough analysis of all phenomena undertaken in the Abhidhamma, leaves no doubt what Nibbāna definitely is not. It is true that these ontological results of the Abhidhamma are "merely negative," but they represent certainly more substantial and consequential contributions to the ontological problem than the "positive" assertions of many metaphysical systems, indulging in unprovable or fallacious conceptual speculations."

The examination is divided into three parts and is open to all laymen and to Buddhist nuns. A candidate must secure at least 50% of the total marks allotted in order to pass.

Those who pass are allotted money prizes and a candidate who passes in all the three parts in the same year and obtains the

highest marks is awarded a special cash prize and a coveted gold medal. These examinations have only recently been instituted and it is expected that an increasing number of candidates will sit each year. The examinations are supervised by Government officers and stationery is supplied free by the Council which also makes arrangements for examination halls, seats and tables, etc. In quite a few places, with the help of local residents and religious associations, the candidates and the supervisors were also given meals. It is really encouraging to see such great co-operation in the deeper study of Buddhist religion in Burma.

Result of Abhidhamma Examinations held by the Union Buddha Sasana Council in 1952 at 87 Centres of the Union.

ELEMENTARY STANDARD

10,007 candidates appeared and
3,685 passed. 36.8 per cent.

First in the whole Union :

- (1) R.N. 351 Ma Khin Hla Thee,
Kemendine Centre,
Rangoon Town District,
Pegu Division.
- (2) R.N. 636, Maung Ngwe Shan,
Shwedaung Centre,
Prome District,
Pegu Division.
- (3) R.N. 640, U Hla Thoug,
Shwedaung Centre,
Prome District,
Pegu Division.
- (4) R.N. 868, Maung Ko,
Gangaw Centre,
Pakokku District,
Magwe Division.

Second :

- (1) R.N. 870, Maung Nyi Bu,
Gangaw Centre,
Pakokku District,
Magwe Division.
- (2) R.N. 129, U Ohn Hlaing,
Moulmein Centre,
Amherst District,
Tenasserim Division.

Third :

- (1) R.N. 579, Ko Ohn Hsin,
Myingyan Centre,
Myingyan District,
Mandalay Division.

(2) R.N. 23, Ma San Yi,
Taunggyi Centre,
Southern Shan States.

(3) R.N. * U Po Aung,
Wakema Centre,
Myaungmya District,
Irrawaddy Division.

(4) R.N. 639, U Kyauk,
Shwedaung Centre,
Prome District,
Pegu Division.

MIDDLE STANDARD.

1,822 candidates appeared and 766 passed.
41.7 per cent.

First :

(1) R.N. 579, Ko Ohn Hsin,
Myingyan Centre,
Myingyan District,
Mandalay Division.

Second :

(1) R.N. 61, Maung Tun Hlaing,
Taungtha Centre,
Myingyan District,
Mandalay Division.

(2) R.N. 269, Saya Tin,
Henzada Centre,
Henzada District,
Irrawaddy Division.

Third :

R.N. 41, Ma Tin Win,
Henzada Centre,
Henzada District,
Irrawaddy Division.

HIGHER STANDARD.

859 candidates appeared and 555 passed.
64.6 per cent.

First :

(1) R.N. 129, Maung Ohn Hlaing,
Moulmein Centre,
Amherst District,
Tenasserim Division.

(2) R.N. 33, U Nyun,
Insein Centre,
Insein District,
Pegu Division.

Second :

R.N. 36, Ma Khin Nyo,
Shwebo Centre,
Shwebo District,
Sagaing Division.

Third :

(1) R.N. 636, Maung Ngwe Shan,
Shwedaung Centre,
Prome District,
Pegu Division.

(2) R.N. 1501, U Nyan,
Bogale Centre,
Pyapon District,
Irrawaddy Division.

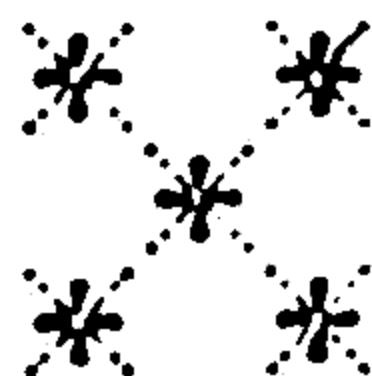
(3) R.N. 41, Maung Ba Tin,
Kawlin Centre,
Katha District,
Sagaing Division.

359 candidates passed in all the three standards and amongst them R.N. 579, Maung Ohn Hsin of Myingyan Centre, Myingyan District, Mandalay Division stood first. He will be presented with a gold medal and a reward of K 300.

R.N. 129, U Ohn Hlaing of Moulmein Centre, Amherst District, Tenasserim Division and R.N. 870, Maung Nyi Bu of Gangaw Centre, Pakokku District, Magwe Division, stood second and third respectively.

25 prisoners from Bassein Jail appeared for Elementary Standard Examination and three passed.

Maung Ta Ni, a convicted prisoner from Myaungmya Jail passed in all the three standards and stood first in the list of candidates who passed the three classes in Myaungmya District.



World Fellowship of Buddhists

The Second Conference held in Japan from 25th September to 13th October 1952

AN OBSERVER'S ACCOUNT

Some 200 delegates representing Buddhists in twenty-five countries in Asia, Europe and the Americas, met at Tsukiji Honganji during September-October, a huge stone temple near the business centre of town, in the second Conference of the World Fellowship of Buddhists. Their purpose: to promote friendship among world Buddhists, discuss the work of Buddhism in the coming two years, and celebrate the 1,400th anniversary of Buddhism in Japan.

Organized by 72-year-old Doctor Makoto Nagai, Japan's most famous Buddhist scholar, and instigator of the first World Buddhist Conference held in Ceylon in 1950, the Conference, first major international meeting to be held in Tokyo since the war, spent its first week listening to speeches, holding committee meetings and drafting resolutions. Then, before setting off to spend a fortnight touring Japanese shrines and cultural centres, the delegates voted unanimously to endorse a resolution—inspired by a Chinese delegate's account of Communist persecution of Buddhists in his home country—putting Buddhism on record against religious persecution and oppression wherever it occurs.

Other resolutions passed by the Conference called for the return of foreign "detainees" held overseas to their mother countries; clemency for war criminals; and exchange of information on all unre-patriated nationals by the countries concerned. Also recommended by the Conference: a cease-fire in Korea.

The Delegates. Even more colourful than the red, white, blue and yellow Buddhist flag, which flew over the Temple during the Tokyo sessions of the Conference, were the delegates themselves. Reverend Chang Chia Futokato, portly elder from Tibet, wore a yellow robe and a brown cap. Pert Miss Pitt Chin Hui, slim young President of the Singapore centre of the WFB had bobbed hair and a Chinese slit-skirt-dress. Among the Burmese delegates, wearing *gaung-boung* (head-dress), *aingyi* (jacket) and *paso* (skirt-like garment) was Burma's happily-named Minister of Religious Affairs

and National Planning U (pronounced oo) Win. Penang's World Fellowship of Buddhists Centre's President Khoo Soo Jin and Auditor Khoo Soo Ghee had black Chinese robes. Monks from Nepal, India and Vietnam wore loose yellow robes.

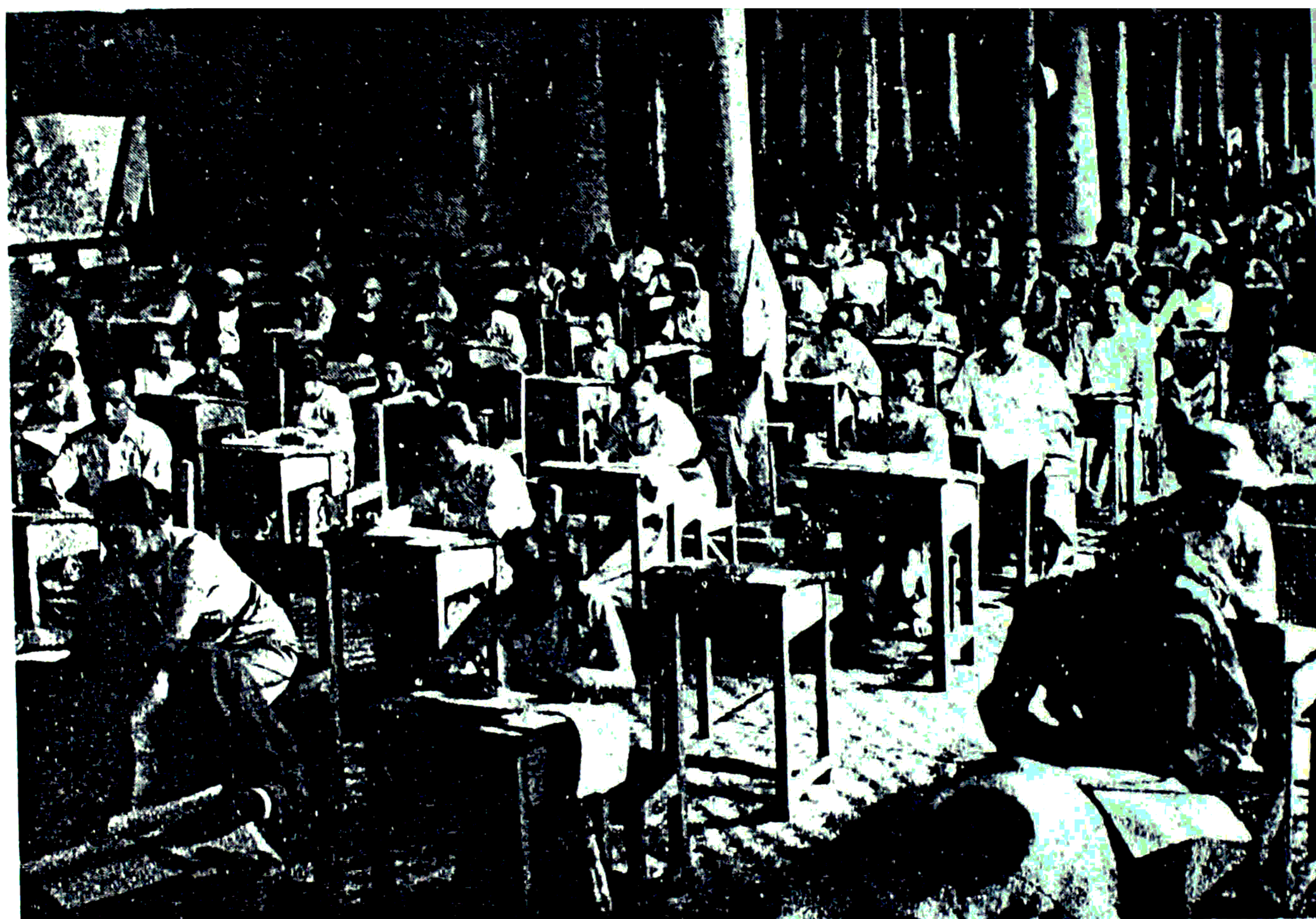
Biggest single delegation was composed of fifteen Ceylon Buddhists, headed by Gunapala Piyasena Malalasekera, Ceylon University Professor and President of the World Federation of Buddhists wearing white Singhalese dress. *En route* to California where he will teach Buddhism at universities, Dr. Malalasekera, who arrived the day before the Conference on the French liner "Marseillaise", brought with him a sacred Bodhi tree to be presented to the Japanese Buddhist League and planted in Japan and a bone relic, the size of a rice grain. "This genuine relic" said vigorous, learned Professor Malalasekera, "is the very one discovered by the British archaeologist, Dr. Cunningham, near the birthplace of Sakyamuni some seventy years ago. I hope it will be kept in some specially built structure, like the pagoda in Ceylon."

Among the other Buddhists aboard the "Marseillaise", which brought the biggest single contingent to the Conference, were Madame Suzanne Karpeles, founder of the Friends of Buddha in Paris; Dr. H. Klar, Austrian founder of the Buddhist Society of Vienna; Mr. Raja Hewavitarne, Ceylon's Minister of Commerce, who represented his country at the signing of the Japanese Peace Treaty in San Francisco; and forty-four others including four from Hong Kong, four from Cambodia, and three from Laos, four from Singapore and eight from Vietnam. Seven delegates from Thailand, nine from Formosa representing Free China and two from the Philippines arrived by air the next day.

Since booming overcrowded Tokyo's hotels were already packed to the rafters by tourists and traders and since the Buddhist visitors professed many assorted dietary and domiciliary peculiarities (some Buddhists do not eat meat, and some male



The delegates at the Plenary Session of the World Fellowship of Buddhists' Second Biennial Conference, held in Japan in October 1952.



Photograph shows entrants sitting for the Abhidhamma Examination in the town of Wakema, 120 miles from Rangoon.

Buddhist monks are forbidden to sleep in quarters which also house females, servants or otherwise), the conferees posed something of a housing problem. This was solved by billeting some in the temple itself, vacating maid-servants, and instructing their substitutes not to kill flies or mosquitoes if any buzzed in. Delegates' bills, and those of the Conference itself, were paid by voluntary contributions from Buddhists all over the world. While the Conference was going on, cheers greeted the announcements of \$500 sent from U.S. Buddhists, 30,000 yen from Brazilian Buddhists, 200,000 yen from Indian Buddhists and 37,750 yen from Ceylon Buddhists.

Proceedings. First item on the programme was a plenary session attended, in addition to the foreign delegates, by 491 Japanese delegates representing 46 Japanese Buddhist sects and some 3,000 indigenous monks. Observers included reporters from the world's press, Prince Mikasa and a Hollywood movie producer George Seitz Jr., in charge of shooting a documentary film of the meeting. Opening ceremonies started with the placement in the shrine of the Buddha's sacred relic presented to Japan by the Ceylonese. The shrine of the temple was opened while a highly trained choir of boys and girls sang the sonorous "Song of the Meeting", especially composed for the occasion. All participants joined their voices in TISARANA, an adoration to the Three Treasures (the Buddha, the Buddha's Teaching, and the Order of the Bhikkhus), led by the abbot of the Tsukiji Honganji. Then upon the closing of the screen door of the shrine, the seven chairmen of the conference were nominated: Dr. Malalasekera of Ceylon, Minister U Win of Burma, Minister Nilakamhaeng of Thailand in Japan, Rev. Chitoku Marikawa, President of Ryukoku University, Dr. Seiichiro Ono, Dr. Shoson Miyamoto and Dr. Jusshi Ito, former Minister of Information of Japan.

Under Presiding Chairman Ito, a President, Director-General and the Chairman of the Executive Board of the Tokyo Conference were nominated. President Takashina, venerable bishop of the Sodo Sect, Director Siiio, Zojoji bishop of the Jodo sect, and Dr. Nagai, the chairman of the Executive Board, thereupon read their opening addresses.

Honorary guest speakers included Ambassadors Murphy of the U.S. and Rauf of India as well as Japan's Prince Takahito Mikasa, the youngest brother of the Emperor of Japan who reminded the Conference of the importance of Buddhism message for the atomic age.

The remainder of the first day of the conference was spent in the readings of messages by 14 chief delegates, stating for the other participants the general aim of the meeting and portraying the various problems Buddhism is encountering their respective countries.

On the second day, another plenary session devoted the morning to hearing more reports of delegates. In the afternoon the session split up into three committees on Education and Propagation headed by Morikawa and Nakai of Japan and Somphong of Thailand; on Buddhist Thought headed by Dr. Malalasekera of Ceylon and Dr. Miyamoto of Japan; and the committee on Buddhism in Practice, headed by Minister U Win of Burma and Dr. Ono of Japan.

After three sessions, the three committees adopted resolutions to unify the world Buddhists' effort for world peace through their faith and principles; to promote Buddhist education through the establishment of more Buddhist schools and Buddhist lectures at universities all over the world; to compile hymnals and translation of the scriptures; to strengthen the WFB centres in various countries, and to hold their 1954 Conference in Rangoon.

During six days of conference, plenary sessions were held only on the first two days and the last day. On the three days between, delegates and observers had a busy schedule of committee sessions and receptions.

Messages and reports on Buddhism and Buddhists' activities in most of the twenty-five countries and districts were given by representing delegates. The participants listened to English spoken by Indian and Ceylonese and Burmese delegates; to Mandarin of those delegates from Philippines, Singapore, Penang, and China; to Annamese and to Japanese. The language difficulty, obstinate at best, was largely countered by the efforts of a score of interpreters.

At receptions by the Ministers of Foreign Affairs and Education at Akasaka Palace, delegates were disappointed when the ministers themselves failed to show up. Under-secretaries Shibuzawa and Kennoki deputized for them explaining that both ministers had been detained elsewhere by speaking engagements in Japan's hotly contested national election then at campaigning peak. On Sunday, the women members of the conference held an informal get-together, before a late afternoon memorial service for the war dead.

The last day of the conference started with a Plenary session at which President Malalasekera of the WFB nominated Minister U Win of Burma as his successor. Minister Win countered by proposing that, as the next conference is to be held in Burma in 1954, Dr. Malalasekera stay in his present position. Dr. Malalasekera agreed to do so and at the closing session of the whole conference thanked all comers for its success. The Japanese Buddhists' Council announced that the sacred relics would be placed in Hiroshima as the sanctuary of humanity. The delegates then repaired to Korakuen Stadium for a national rally at which 20,000 Japanese Buddhists gathered to welcome the delegates from abroad and to hear Minister of Justice Mimura, Vice Governor Haru and Masazumi Ando, one of the founders of the Liberal Party speak in eloquent greeting. As the darkness fell in the chilly autumn evening, fifty Japanese girl dancers in kimonos moved out into the brightly-lighted baseball diamond to execute an intricate pageant called "Lion in the Dawn." This the delegates loudly applauded, before they dispersed to continue their meeting in the form of a peaceful tour of Japan.

Constitution of the WFB. According to the Constitution of the World Fellowship of Buddhists, the following are the aims and objects of the Fellowship :

- (a) To promote among the members strict observance and practice of the teachings of the Buddha ;
- (b) To secure unity, solidarity and brotherhood amongst Buddhists ;
- (c) To propagate the sublime Doctrine of the Buddha ;

- (d) To organise and carry on activities in the field of social, educational, cultural and other humanitarian services ;
- (e) To work for securing peace and harmony amongst men and happiness for all beings and to collaborate with other organisations working for the same ends.

In order to achieve these aims and objects the following activities were specially recommended :

- (a) To establish Regional Centres in all countries where there are appreciable numbers of Buddhists or give recognition to any existing organisations as Regional Centres ;
- (b) To establish and maintain Dhammaduta Centres throughout the world for the purpose of disseminating the teachings of the Buddha, promoting and encouraging practice and observance of the teachings of the Buddha ;
- (c) To establish and maintain or assist in the establishment and maintenance of such institutions as may be necessary for the study and propagation of Buddhism ;
- (d) To stimulate and promote active practice and observance of the principles of Buddhism ;
- (e) To organise and maintain or assist in the organisation and maintenance of institutions for social, educational, cultural and other humanitarian services ;
- (f) To act as a directing and coordinating authority amongst international Dhammaduta Centres ;
- (g) To organise and promote exchange of missions, scholars and students between Buddhist countries.

Under Rule 10 of the Constitution, an Executive Council of 31 members was appointed to further the aims of the Fellowship and to carry out its activities to the fullest possible extent of the resources available.

According to the Constitution both the Executive Council and the Sub-Committees should consist of members from various

countries. This requirement, though extremely desirable in order to make these bodies representative, has, nevertheless, involved serious practical difficulties. The Fellowship has no funds from which travelling expenses can be paid for meetings, although accommodation and hospitality can always be easily arranged.

Most of the members are not sufficiently possessed of the goods of this world to be able to undertake long journeys. The result has been that at the first meeting of the Executive Council, it was decided by those present with the general concurrence of absent members as well, that the work of the Executive Council and of the Sub-Committees should be carried on mainly through correspondence. This has, naturally, meant a slowing-up in the progress of work, because no amount of correspondence can take the place of personal and direct discussion.

It was also agreed, fairly early in the career of the WFB, as a result of practical experience, that it would be inadvisable for the Executive Council or the Committee to attempt to initiate new ventures in countries where Buddhist activities already existed and that the more effective method would be to co-ordinate existing activities and organisations and to give such guidance as was feasible for their conduct and development.

It was further decided that, especially in the early formative years of the fellowship, the efforts of the executive Council should be concentrated on bringing about unity and solidarity among the Buddhists of the world. It was felt that this was the primary requisite for a forward advance in Buddhism. With this end in view, therefore, various steps were taken, of which the following are a few :

In pursuance of the resolution adopted at the Inaugural Conference it was decided that, without interfering at all with any celebrations connected with the life of the Buddha, which are already being held in different parts of the world, a special celebration should be held in the name of the Buddha, on the Full-Moon Day of the month of May, known in India, which is the land of the Buddha, as Vaisakha Purnami. This was henceforth to be called Buddha Day and to be celebrated as

such by Buddhists everywhere. The idea was first made known in March 1951 by circulation of letters and was without exception hailed with acclamation.

The Message from the Union of Burma Sasana Council, on behalf of the Buddhists of Burma, to the Second General Conference of the World Fellowship of Buddhists held in Japan from the 25th of September to the 13th of October 1952.

“ GREETINGS :

On behalf of the people and all the Buddhist organisations of Burma, the Union of Burma Buddha Sāsana Council wishes to convey the most cordial greetings and good wishes to our Buddhist brethren assembled from all quarters of the world on this auspicious occasion—the Second General Conference of the World Fellowship of Buddhists. May our united efforts succeed in lighting a path of Truth and Love through the darkness that has enveloped this world, so that in the near future the Dhamma may shine serenely and radiantly in the hearts of all those “ whose eyes are but lightly covered with the dust of Ignorance ” in East and West alike.

Since the inaugural Conference of the World Fellowship of Buddhists, held in 1950 in Ceylon, Burma has been moved to greater activity in making preparations and plans for the revival and propagation of Buddhism at home and abroad—inspired by the noble aims and high ideals formulated by the Conference to save humanity from impending doom and annihilation.

Burma is fortunate to be able to initiate and carry through so much work already, due to possession of three treasures, namely, (1) a devoted, earnest and learned Bhikkhu Sangha motivated by the sublime teachings of the Buddha, (2) a people traditionally devout and anxious to offer all in the service of Buddhism, and comprising many learned laymen, and (3) headed by a most devout and pious Prime Minister who has dedicated himself to Buddhism and humanity, a Buddhist Government determined to make available the glorious teachings of the Buddha to the whole world and to keep in motion the Wheel of the Law.

Burma has passed three very significant Acts of Parliament, The Vinicchayathāna Act of 1949, the Pāli University and Dhammacariya Act of 1950 and the Buddha Sāsana Act of 1950, and as the Hon'ble U Win, Minister for Religious Affairs, has stated "they are but heralding a series of religious legislation yet to come." The first of these acts has set up ecclesiastical Courts with the most learned Maha Therās elected by the Bhikkhu Sanghā. The second Act has established a Pāli University with many constituent Colleges throughout the country. The third Act instituted a Buddhist Central Organisation consisting of the representatives of the Bhikkhu Sangha, the people and the Government. This is the instrument through which we are working to translate those noble aims and high ideals into reality.

All this provides a firm basis for the forthcoming Chattha Sangayana which is to herald the glorious renaissance of the Buddha Sāsana. The Chattha Sangayana, the Great Buddhist Council will commence on the Full-Moon Day of May 1954 and coincide with the Third General Conference of the World Fellowship of Buddhists, to which we look forward with the most joyous anticipation as we shall then be welcoming you as honoured guests and partners in this great undertaking.

We are all aware that the Sāsana is to-day gravely threatened by undesirable ideologies and power-cults, all of a materialistic nature. Let us not close our eyes to the fact that there has been a decline in the knowledge and practice of the Dhamma, even where it is still most flourishing. Our younger generation has been brought up under the influence of a technical and therefore materialistic system of education imported from outside sources. Many young people, not knowing the scientific truth of the Sublime Dhamma because they have had little opportunity or encouragement to study it, have been seduced by superficially attractive, but basically unsound, materialistic ideas. It is our most pressing duty to correct this unfortunate and dangerous trend by all means at our command. We must at once take vigorous steps to promote Buddhist education—to awaken our children to a

sense of the enduring worth and source of happiness that can be found nowhere but in following the Teaching of the Supreme Buddha. The need is urgent, and it must be given first priority ; if our Conference can succeed in putting the proper measures into operation to this end it will have achieved something of infinite value both to the world of to-day and to succeeding generations. A lot of jungle and waste ground must be cleared ; wrong views and concepts must be abolished and the Truth of the Dhamma re-stated in its pristine purity as it was given by the Buddha twenty-five centuries ago. We must encourage people to study Buddhism in the light of modern science, for where other faiths shun comparison with scientific knowledge it must be made known that Buddhism welcomes it. Everything that is true—even the merely relative truths of Science—help to shed light on the fundamental Buddhist Teachings of Anicca, Dukkha and Anattā. Modern knowledge must be applied to the understanding of the Four Noble Truths, and when this is done the Noble Eightfold Path to Nibbāna will shine clear, welcoming to every thoughtful man and woman who is now suffering disillusionment with the fickle rewards offered by worldly materialism.

Understanding of the Dhamma must begin, for those not born as Buddhists, with the intellectual approach ; their enquiring minds must be satisfied as only Buddhism can satisfy. After that comes Vipassanā—Insight. That is to say, the practical application of Buddhism as a means of transcending the Anicca, Dukkha and Anattā of Saṃsāra, knowing with the certainty of personal experience that all phenomenal conditions actually are impermanent, fraught with suffering and void of any essential reality. We, who consider ourselves followers of the Tathāgata, can dispense with the intellectual struggles that a non-Buddhist has to pass through in discarding Micchā-ditṭhi ; we accept the Four Noble Truths and our feet are directed to the path of Sammāditṭhi, the first requisite of the Noble Eightfold Path. But that is not enough ; we must not be content with that. Unless we go further, and actually strive for Vipassanā, we shall

be indeed like those mentioned in the Dhammapada, who merely tend the cattle of others, and have no share in the fruits of the Ariyan Way. That is why, in Burma, we are doing everything possible to encourage the promotion of Vipassana also. And our message, therefore, to all Buddhists, is to urge them to apply themselves strenuously to this end. It would be of little value to try to set the world to rights unless our own vision and understanding of the world and all that constitutes it is sound and healthy. We, as Puthujjanas, are all diseased, suffering from the disease of Ignorance in varying degrees : let us therefore face up to the fact, and set about treating ourselves, under the guidance of the Incomparable Physician, the Buddha. If disease is contagious, so also is health ; one healthy man, firmly grounded in the Dhamma, with Right Understanding leading to Right Action, can make others healthy by the mere fact of being healthy himself. He becomes automatically an exemplar and an inspiration, and others, envying his serenity and freedom from suffering, will want to know how he has achieved it. Let us therefore begin our great task of promoting Buddhism by practising Vipassanā. Strengthened by that we can turn our attention to the pressing problems of our age with courage and the necessary detachment.

All these achievements of the past and the plans and preparations of the future are the outcome of the unprecedented and happy unity of purpose and harmony of action between the Bhikkhu Sangha and the Government and the people of Burma, inspite of all the troubles and tribulations following in the wake of her newly won independence. We have passed through dark days and there is still a long and difficult road ahead of us. But we can say, on behalf of the people of Burma, that it is the strength of the Dhamma that has borne us through countless tribulations, and we look to it with faith and supreme confidence to enable us, hand in hand with all our Buddhist brethren, as a Buddhist nation to lead our troubled and benighted world to peace, prosperity and happiness, and as individuals to bear us ultimately to the Further Shore, Nibbāna. May all beings through the entire cosmos share

the merits of our work for the promotion of the Sāsana, and may Peace be established in the world through the Grace of the Triple Gem of the Buddha, the Dhamma and the Sangha.

CIRAM TITTHATU SADDHAMMO!
MAY BUDDHA DHAMMA REIGN SUPREME
FOREVER!

Thado Thiri Thudhamma Sir U THWIN
*Chairman of the Union of Burma Buddha
Sāsana Council.*

Wise Words. Possibly the major single effect of the Conference was to show the non-Buddhist outside world among other things that Buddhism, long regarded as an exclusively reflective, contemplative and passive religion, was quite capable, without losing any of its deep philosophic value, of becoming not only a major force for peace and against aggression, but a practical agent for alleviating South-East Asia's grave problems in the field of trade and economics. Some words of wisdom spoken by the Conferees :

Dr. Malalasekera, in his Presidential address : " We, Buddhists of this whole world, upholding Buddhist principles, positively oppose all violence. . . We here can only start the flow of a general current of harmony, but we must persevere until this current grows and surges into a mighty flood. . . Some there are who say that disarmament is vital for world peace. If by that they only mean the abolition of the weapons of war they are as wrong as those others who foolishly imagine that peace can be secured by building up ever bigger and better weapons of attack. These things will avail nothing till we learn to develop the heart that shall make it impossible for civilized men to resort to the arbitrament of wholesale carnage . . . It is you and I and not Governments that make peace. . . "

Hong Kong's Rev. In Shion of the Buddhist Institute: "Buddhist scriptures should be simplified so that anyone can understand them."

U Win, Burma's Minister of Religious Affairs and National Planning, "We hate all kinds of persecution, wherever it is. We want freedom of thought and action. Wherever these things are curtailed, in any country, it is our duty to protest."

Singapore's President Miss Pitt Chin Hui of the WFB centre : "If the peoples of the world understand the benefit of mutual assistance thoroughly, they will certainly love and help one another. Then there

will never be suffering or mutual destruction."

Philippine's Rev. Sin Kim of Manila's Seng Guan Temple: "All Buddhists have a common wish—to prevent the outbreak of another great war."

Again, moved by desire, men arm themselves with sword and buckler, quiver and bow, and each side in battle array, dash at one another ; and the arrows fly, and the javelins glance, and the swords flash. And they pierce each other with arrow and with javelin, and cleave one another's heads and swords ; and so come by death and deadly hurt. Or, taking sword and buckler, quiver and bow, they scale the newly-daubed ramparts, and arrows fly and javelins glance and swords flash. And they are pierced by arrow and by javelin, and boiling cow-dung is rained down upon them, and they are mangled in hosts, and heads are cloven with swords ; and so once more they come by death and deadly hurt. Such is the wretchedness of desire, the sum of suffering which here and now comes to be by reason of desire.

Majjhima Nikaya Thirteenth Discourse.

But Cunda, that one who himself is in the mire should pull out of the mire another sunk therein,—this, verily, is an unheard-of thing. But that one, himself clear of the slough should be able to lift out of the slough another foundered therein,—such a thing may well be. And that one who himself is not subdued, not disciplined, has not attained to the Extinction of Delusion, should cause others to become subdued, and disciplined, to attain to the Extinction of Delusion,—such a thing has never been known. But that one, himself controlled, trained delivered from delusion, should lead others to become controlled and trained, lead them to Deliverance from Delusion,—such a thing may very well be.

Majjhima Nikaya Eighth Discourse.

A Visitor from England Practises Vipassana

ERIC GRAHAM HOWE

What is a Harley Street medical psychologist doing in Rangoon, practising Satipaṭṭhāna at the hermitage of the Buddha Sāsana Council in November 1952? The threads of cause are too numerous to disentangle, but some of them are these. Not least in importance, I think, has been the influence of a Burmese statue of the Buddha in my study at home, and another (Nepalese) on my consulting-room desk. I have been interested in Buddhism as long as I can remember. Not as a scholar, but simply because of its practical appeal in my work, which after all can be very simply stated as the "Cessation of Suffering". I liked the Lord Buddha's robust insistence upon "Save yourself, and believe no man's teaching until you have proved it by experience." The general approach by way of the negative also appealed to me, for in so many ways the truth, the higher truth, cannot be spoken, so it is best not to make the attempt. Finally, there was the concept of ANATTA, "not-self"—so needfully true is it that we should get rid of that "self", which is always getting in the way and obstructing it. Yet Buddhism is the only world religion which so bluntly and courageously puts its finger on the sorest spot—the "self".

So when it came about that I could take a holiday, there was no doubt what I would do, and roughly where I would go. Ceylon, India—and Burma perhaps? Anyway, I got my *visa* for Burma and on October 22nd arrived in Colombo, on my way to the Island Hermitage, Dodanduwa. Here I met Nyanaponika Thera and Soma Thera, both of whom have studied here and are enthusiastic exponents of Satipaṭṭhāna. They introduced me to the practices and also gave me their books on it to read. My mind was made up to come straight to Rangoon to continue my studies, and there on November 7th I arrived, to be most warmly welcomed by Sir U Thwin.

Installed in my little hut with its verandah on which to walk, I was on the first evening put through my "vows" or "precepts" by the Mahāsi Sayadaw in front of the statue of the Lord Buddha. Then came long days of concentration and meditation, with no food after 10-30 a.m. I must confess that the days did sometimes seem

to be unduly long. But I learnt that a tedious sense of time is none other than that ancient tedious enemy of self; and that when self goes, time goes also, leaving an infinitely extensive present "NOW", in which there is Samādhi for those who can penetrate it there.

After a fortnight of the practices, I would not like to say what benefit I have derived. It would not be possible for me to do so. But I think I can say something about what anyone might expect, if they faithfully and ardently proceeded on this way of experience. To put the less important gains first, improvement in memory and concentration is an obvious result of the practice of "mindfulness". Then there is the fact of experiencing oneself "in one piece", as it were, instead of torn to pieces and "all over the place". From this comes tranquility and peace of mind, with consequent increase of general efficiency. But I am sure more than that can be expected from these exercises in concentration. The "self" does get out of the light, until it disappears; and the light does shine more brightly and clearly in consequence. How far this process can go I would not like to say, but it can go very far indeed upon the road of insight and deliverance from suffering and delusion.

In conclusion, I would like to express my great sense of gratitude to Sir U Thwin and the Buddha Sāsana Council for their great kindness in welcoming me here, and giving me the inestimable privilege of training under the wise and experienced guidance of the Mahāsi Sayadaw. I hope that I may be able to take back with me from the East a gift from the people of Burma to the West which they sadly need in our distressed and suffering world—peace of mind. If this can be obtained by concentration, then that is what we need. And I hope I may be able to make the process palatable and effective for the Western mind and need, without losing its basic unity with the Truth and the Way of the Dhamma which has discovered and expounded it. As I have said before, I am no scholar and no Buddhist either. But I will do my best to be loyal to the faith which I so much admire and to which I owe so much.

Why I Am a Buddhist

MAUNO NORDBERG

On the 26th October 1952, for the first time, a broadcast on Buddhism was sent over the Finnish State Radio. The talk was by Mr. Pentti Aalto, lecturer in Oriental languages at the Helsinki University. It was the first one of a series on non-Christian religions and is to be followed by others at short intervals. Previous to the talk, Mr. Mauno Nordberg, chairman of the Friends of Buddhism, was asked to declare why he is a Buddhist and he replied :

“Because the original doctrine of the Buddha is not a religion which requires from its followers a blind belief in unprovable dogmas. It lacks all the characteristics of the religions, from the story of creation to the sacraments, meditation replacing prayer. Prince Siddattha who then became a Buddha, was a man like you and me; he told his disciples not to blindly believe any authority, not even his own teachings, unless they could themselves ascertain their validity.

To my mind the core of the teaching is contained in 4 verses :

Cease doing evil,
Do everything good,
Cleanse thy heart,

This is the teaching of all the Buddhas.

I consider that the ethical teaching of the Buddha and his tolerance have no equals, as not a drop of human blood was ever shed when the teaching spread over the greater part of Asia thanks to its mild reasonableness. It is a message of peace if only suffering humanity would listen to it. And once it was listened to. The great Emperor Asoka of India applied Buddhist

principles to the administration of his vast empire, and during his reign and that of his followers India enjoyed peace for over half a millennium, a fact unknown in the blood-stained history of Europe. As teetotaler it is important to me that the Buddha proscribed the use and serving of alcoholic drinks. The law of Kamma and religion gave my life quite a new background. The three stigmata of life are—everything changes, even the mountains, life is full of suffering from birth to grave, and there is no unchanging, deathless “I” or soul in anything living. Man is only a ceaseless stream of physical and mental phenomena. On this point the doctrine of the Buddha which is a logical and coherent ethico-philosophical system, anticipated by 2,500 years the last findings of our youngest science, psychology. There can never be a conflict between the sciences and the doctrines of the Buddha. I have realized the four noble truths, the noble truth of suffering, the noble truth of the cause of suffering, the noble truth of the destruction of suffering and the truth of the noble eightfold path leading to the destruction of suffering, to Nibbana, even in this very life, open to each and everybody. The doctrine of the Buddha requires from me ever so much more effort than the religions based on grace and vicarious salvation, as it forces me to think. Man is alone responsible for his acts, he is the master of his fate, or, as it was later said in the Bible : “What man sows, that shall he also reap”, which is purely a Buddhist teaching.

These are, in short, the reasons why I am a Buddhist.

There are, Brahmin, many ascetics and Brahmins who hold : ‘Night is the same as day; day is the same as night!’ But this I call a dwelling in delusion on the part of those ascetics and Brahmins. I say: ‘Day is day; night is night.’

Majjhima Nikaya Fourth Discourse.

Mankind's Enemy Number One

U HLA MAUNG (*Retd. Head-master*)

Buddhism was born two thousand five hundred years ago when life was not so divorced from Nature as it is now. People of those days were, no doubt, more superstitious but very much less weighted down than we are with so many burdens of advancing civilization and with so much undigested knowledge of the physical world and society. Their minds were also more on 'the other world'.

In the present setting of the world with all its complications and complexities, flooded with science, propaganda, books and literature, modern man has to break through these numerous and thick coatings to see the Truth as taught by the Buddha.

Presentation of the Buddha-Dhamma in the light and climate of modern thought is becoming more and more necessary, and indeed we ought to stimulate as much thinking and enquiry as possible. Buddhism has nothing to fear from open-minded and honest thinking. It is not embedded in mysteries but is open and clear as the day. We should encourage every inquirer to exercise his knowledge and imagination to arrive at a fair and proper conception of Buddhism. Of course, knowledge alone or loose and wandering thought will not help. Thinking must be conducted along right channels and knowledge must be developed till realisation is reached.

As a preliminary I should like to touch on what science or its methodology has done to change human behaviour and nature.

Since the Renaissance in Europe, the intellectual and moral assumptions which had guided men during long centuries have been turned upside down. To our gain or to our loss? An honest and sincerely thought-out answer is incumbent upon us. The general opinion is somewhat as follows: Intellectual vices had to become virtues and virtues vices. An attitude of doubt and criticism, that former vice, became the first virtue, but this virtue was whipped and ridden to death. The old and necessary basis of orderly society was soon condemned as an offence against Truth. The injunction became: "Think inductively and objectively and renounce cherished and familiar belief". It was no easy task for

men to fall into step with this demand which threatened to cut them adrift from secure anchorages. Many of these anchorages are gone because science claimed a monopoly of truth and invaded fields beyond its proper sphere.

There is a different method of dealing with animate and sentient material because it involves changing and obscure passions, prides, tempers and desires. The problems of society and individual human beings are bound up with emotions and mental complexes. Here science may be a help but not the sole physician.

How then shall we apply reason to society? Men have never been guided much by reason. This is why it is important to develop this faculty and keep its flame alight. The first use of reason is to protect and maintain our freedom which gives life value and to steer ourselves safely out of the morass of desires, conceits and vanities.

The great problem is: "Can human nature ever be changed?" There is no doubt human behaviour as distinct from human nature has been changed through widening knowledge down the centuries. We have greatly changed our modes of life along with our inventions and our discoveries in the fields of biology and medicine and other sciences. The United Nations is making a great deal of legitimate and praiseworthy noise about human rights. But racial discrimination and political and religious persecution have never entirely disappeared and are re-asserting themselves again. We know how, where and why.

So human behaviour has been changed for both good and bad through the help of objective thinking and science. How then can human nature be changed when human behaviour is so uncertain in its course? Human nature in the mass can hardly be changed. But the nature of selected and favoured individuals can be changed by their own efforts to see the Truth for themselves and by gradually changing the nature which they have inherited from a world process of evolution—say a process somewhat similar to that envisaged by Darwin's theory. Those that are thus favoured are

neither few nor the special proteges of any god. They are those who are not perverse enough to despise moral development.

Ask yourself the question : " Did or did not the Buddha change his individual nature—the nature he was born with ? Was he not born a prince and did he not become a Buddha ? How ? By renunciation—the renunciation of " Self ". The Buddha did not attain Nibbāna with his human nature intact. He sublimated it.

The greatest enigma and force for evil in the world has been, is and will always be " Myself "—the spirit and conviction of " Self " in you, me and every one of us.

It has always been the Number One Accused in the intensifying tragedy of human life—a tragedy which rocks every individual life and a super tragedy which, in the name of God and of godlessness, in the name of reason and ultra-reason, thickly coated with passion and emotion, is represented by the great Cold War that has got humanity in its relentless, steel grip. The parties to this Cold War are bound hand and foot in the grasp of ' Force ' or ' Power '—whether to maintain an uneasy and often unhappy peace or to turn to war that will pulverize the world.

Who is the Number One Accused in this stark and staring tragedy ? The answer to this is the " Self "—the " Self " in religion, philosophy, science, materialism and other isms. Yes, " Self " in the name of God, in the name of godlessness, in the name of " My Reason " and " Your Reason " and so on.

We are in the hands of " Self " that leads all alike into the inescapable hands of " Force "; force to aggress or to resist. Whether for or against this influence or that influence, this factor or that factor, this brand or that brand of belief, policy or action, force to aggress or to resist is the only available choice.

Have we ever honestly asked " Do we own this ' Self ' ? Do we control it ? " The trouble is that when we come down to brass tacks, we don't seem to own and govern even our own breath. The inhaling and exhaling goes on tirelessly and ceaselessly independently of us while we are lost in the fevers of successive moments. We are mostly oblivious to that ceaseless respiratory pumping which is behind all our activities of brain and body. This failure or defect

is the most potent factor behind mankind's troubles. It is like owning and driving a car. The vehicle may take us over a steep drop with instant death, or it may take us to a beloved objective of the moment, but we do not control the inside or the complexes of the car.

So with what one fondly calls " Mine " in respect of people, possessions, parties, patriotisms with which our lives are closely bound. Have we ever as reasoning and rational beings tried to see the nexus and flimsy threads that make up this idea and conviction of " I and Mine " ?

If one has done so, well and good ; for one is then on the track of the Number One Accused responsible for one's own condition and responsible for the conditions of the system of civilization and national life to which one contributes.

In a careful analysis we find we own and govern nothing. The greater part of what we fondly call " Myself " is not owned or governed by us at all. It is always going its own way independently of us. Our breath itself proves it. The hairs on our head are capillaried. They function like trees on a hillock. Are they vestiges of primeval evolution of life through plant, amoeba and monkey to man ? They grey and decay. Do they pamper us ? Or do we have to do the pampering ? The biological constitution of our bodies proves it. Think of the myriads of cells in it. Think, too, of the numerous parasites.

Whatever little thing we may cling to as our own will, under honest and rigorous analysis, break down into a neutrality which is not you or me or him but some wonderful elemental—a wonderful elemental which subsists in its own right. It is the vaporous and could-like " I " that is responsible for much of the drama of human life—the drama of politics, economics nationalism and the hot and cold wars of individuals, groups, parties and world-blocks. So long as " I and Mine " stands fast, so long the Number One Enemy of mankind also stands fast and there will be clashes. So long will men snatch at precarious and evanescent happiness amidst the thick of evils.

Only by a disciplined and rigorous search for a " Permanent Self " does one find in what " Self " consists, that it is not " Permanent " and that there is an " Unconditioned " which is not self.

Buddhism

By G. P. MĀLALASEKERA

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Buddhism is not merely a religion ; it is a whole movement ; it began as a movement, which carried within it germs of growth and potencies of development. It travelled over vast areas, spreading its influence over numerous races, absorbing fresh modes of thought, assuming immense varieties of form, and profoundly affecting the intellectual, moral and social cultures of many nations. It arose in India at a time of great intellectual ferment when speculations were rife about such things as the origin of the universe, of gods and of men, whether the world had a beginning in time or was eternal, what was the soul and what happened to it after death.

Some, who were groping for happiness and salvation, believed in the efficacy of prayer. Among them were some who prayed for material benefits while others prayed in more abstract mood: "Lead me from darkness to light, lead me from death to immortality." Yet others put their faith in personal austerities and self-mortification, extreme piety calling for extravagance of suffering: it was considered meritorious to feed on berries and roots, to eat but once in many days, to hang head downwards like a bat, to stand on one leg.

The Buddha called speculation vain and useless and ridiculed the idea of prayer. As for extreme austerity, no graver warnings are probably to be found in the whole range of religious literature than the Buddha's calm and penetrating analysis of the manifold dangers of the ascetic's pride. The people of the Buddha's day believed also in a supreme deity, the majestic Brahmā, described in such solemn terms as "the All-seeing, the Conqueror, the Creator and the Disposer, Father of all that was and are yet to be." Brahmā was also sometimes thought of as an abstract concept, the Brahman, the absolute, the eternal, all-pervading and all-transcending principle, to be found within the objects and changes of our common experience, within the heart of man, smaller than the smallest and greater than the greatest. It was Brahmā, either in his own right, or as the active manifestation of the principle

of Brahmā, that ruled over the whole universe, from heaven to hell, always and everywhere, dispensing bliss and woe. He had no limitations whatsoever. It was assumed that all power was lodged in him ; man was simply the instrument of his will. All human actions had their cause in him. Thus, the saint and the criminal were alike the product of his agency. If that were so, said the Buddha, virtue deserved no reverence and vice no reprobation. To a god who is author alike of all suffering and of all sin, no one could pay the homage of adoring devotion or of humble love.

For the rule of Brahmā, Buddhism substituted the rule of the Law, the Law of Kamma. Kamma had been taught before the Buddha's time, by others also, by Yājñavalkya for example, but the Buddha gave it a new significance. He made it the fundamental axiom of existence, the regulative principle of the universe. It supplied the form in which every problem of human life here and hereafter was set and answered, providing explanations for all the diversities of beings and the varieties of condition in animal, man, demon, ghost or god. The vast variety of beings, in constant transit from one scene to another, between the extremes of heaven and hell, these, according to Buddhism, share a common life, under a common sovereignty, the rule of Kamma, invisible, impersonal, all-embracing. The animate world becomes incorporated in a universal moral order.

The Law of Kamma demands that life should constantly be renewed, in suffering or felicity, to requite its past. Thus follows, as corollary, the stern, inexorable law of impermanence, to which even the great Brahmā, if such there be, is subject. Over the whole sphere of existence there lies this constant doom. Nothing endures and, what is worse, the whole of life seems to be begun and ended in pain, full of wants that cannot be satisfied, of troubles that cannot be escaped. And, if all modes of being are subject to constant change, what becomes of the doctrine of an eternal self or soul ? The Buddha analysed the constituents of a human being, both mental and physical, and

declared that he could not find anything eternal about it anywhere, no equivalent of a soul which could pass at death from one grade of being to another, to rejoice in heaven or suffer in hell. The idea of separate, unchanging self or ego in each individual is regarded by the Buddha as the source of great error, engendering the feeling of separateness from other living beings, of self-gratification, antagonism and of desires which hinder spiritual progress.

These, then, are called the *Ti-lakkhaṇa* or Three Fundamental Characteristics of Buddhism; *anicca*, *dukkha* and *anattā*. Briefly, they declare: There is no Being as such, but only becoming. The state of every individual is unstable, temporary, sure to pass away. Even in the lowest class of beings we find, in each individual, form and material qualities. In the higher classes, there is a continuously rising series of mental qualities also. It is the union of these that makes the individual. Everything or person or god is thus a putting together, a 'compound'. In each individual, without exception, the relation of its component parts is ever changing, is never the same for two consecutive moments. It follows that no sooner has separateness or individuality begun, disintegration begins also. There can be no individuality without a putting together, there can be no putting together without a becoming, there can be no becoming without a becoming different, there can be no becoming different without a dissolution, a passing-away, which sooner or later will inevitably be complete.

All these phenomena are, according to the Buddha, parts of a beginningless causal series. It is this doctrine of causality in the whole realm of existence that is the Buddha's greatest contribution to thought. "This being so" it declares, "that becomes; this not being so that does not become." For us, the great importance of the principle of causality is this: that, if the cause of *dukkha* or unhappiness could be found, the way of putting an end to this intrinsic infirmity of life, or becoming, could also be found. The cause of *dukkha*, according to the Buddha, is Ignorance, our congenital blindness to the true nature of the phenomenal world of which we are a part and to which, for so long as we do not realize its vanity, we are bound by our desires, our craving, our thirst, as if to a mirage. The

very notion of possession is a delusion, for it is the very nature of things, dear and attractive, that we must be bereaved of them. How, then, is it possible to have and hold them? Ignorance of these facts is the "original sin", because of which beings are born and continue in *samsāra*.

Life, in the Buddha's teaching, is a psycho-physical combustion, requiring the continued supply of physical and mental food or fuel, if its feverish heat is to be maintained. The fires are those of passion, ill-will and delusion. When these fires are quenched, there comes the inward peace of self-mastery, called *Nibbāna*. It is not an extinction or an annihilation, except the annihilation of passions, defects and all delusions. *Nibbāna* is not an extinction but, rather, a consummation and a fulfilment, where the work of self-perfection has been accomplished. It is the end of all Becoming and beyond all states of being, when all has been done that there was to be done, and the heavy burden of existence has been dropped. There is no more a return to any conditioned existence, in which one must be so or such. This end and *summum bonum* is attainable here and now, in this very life, or if that is not possible, hereafter. But the highest in Buddhism is not necessarily elsewhere, in another world, in some other sphere.

It is often asked what happens to a person who has attained *Nibbāna*? The answer is that, though annihilation is expressly denied, words are inadequate, in as much as their application is only to things that have beginnings and ends. Because of the limitations of logic, resort must be had to the *via negativa*, the negative way, even when referring to the most positive reality. Light can only be explained as the absence of darkness. We can say of *Nibbāna* that it is liberation; we can say also liberation from what but not what that absolute independence is. It is the arrest, the cessation of becoming. What this implies can only be illustrated by analogies, as that of "the way of a bird in the air, leaving no track". It is not merely the absence of happiness, it is also positive, ineffable bliss.

The way to this goal is primarily the eradication, root and branch, of the notion "I" and "mine". For all suffering is bound up with the concept "I am this,"

or "I am that" and to have laid down this burden is a beatitude than which there can be no greater. Of all the delusions that men are attached to, the greatest is that of their conviction of the constancy and reality of their "name and form," their self, and the most dangerous aspect of this belief, according to the Buddha is the identification of the self not with the body, which is patently inconstant, but with the invisible soul, of which the persistence throughout our life and even thereafter is assumed. It may be pointed out that modern psychology has also asserted in almost the same words that the concept or postulate of individuality is "the very mother of illusion" and that "any person would be infinitely happier if he would accept the loss of his individual self." To get rid of this belief in Self is not a mere matter of being unselfish, but one of a quite literal self-denial, of which unselfishness in the ethical sense is only a natural consequence and a symptom. The man who has conquered Self-love is the highest in the universe.

There is no Saviour in Buddhism, no vicarious Redeemer. Every man individually has to swelter at the task of his own salvation. The Buddha is only a good friend, a *kalyāna-mitta*, who can but lend a helping-hand. The way to be followed is a discipline, a training in self-control, a life of purification, especially from all those foul issues or fluxes by which one is contaminated—greed and ill-will, mistaken views, obstinacy and stubbornness, sloth and torpor. But the avoidance of all worldly attachment and of all incontinence is not enough. The procedure is by no means negative only; it is at the same time one of ethical and intellectual development, of fostering and the making become of desirable qualities which lead to the growth of the will and of understanding, of head and heart, of perfection of all sides of the personality. The root of suffering being Ignorance, all forces that promote Enlightenment should be encouraged, literature and art, music and drama. Hence the flowering of the Fine Arts in countries where Buddhism has flourished.

Great stress is laid on the necessity of contemplative practice, a willed and deliberate pervasion of the entire universe and an extension to all living beings, whatever and wherever, of feelings of love and

sympathy, tenderness and equanimity, the purification of the heart and the practice of perfect charity. These contemplations are attainments of degrees or stations of consciousness in a kind of hierarchy, beyond that in which the practitioner normally functions. The unified consummation reached on any one of these levels is called *samādhi*, equipoise or synthesis of mind. They are mystic experiences wherein the practitioner, if he is expert, can remain in or abandon any one of these stages and pass from one to another in either direction, at will. Each degree of this ladder has its respective advantages and disadvantages. They all come short of the final goal by the very fact of their relativity. Miraculous powers, such as those of passing through solid obstacles or travelling through the air, are associated with these practices but they are to be regarded as only incidental results not to be sought for their own sake nor to be publicly displayed.

The spiritual life must have its basis on ethical conduct, practical morals, but we are told, over and over again, that practical morality is of significance only as a means to an end and not as an end in itself. The aspirant to *Nibbāna* must master morality but not allow morality to get the better of him. The criterion of moral judgment is whether a particular action would or would not obstruct oneself or others in the attempt to win release from Samsaric evil into *Nibbāna*. An act is subjectively good or bad according as it promotes or obstructs spiritual progress; objectively according as it is beneficial or not to the similar progress of others. Buddhism considers as ethical only those acts which are volitional. Hence the necessity of eliminating the cardinal evils of lust, ill-will and infatuation, because they affect the nature of our volitions directly, while other actions, such as meat-eating or slander, affect the mind only indirectly. The ethics of Buddhism is prompted by one motive only, the need for release from *Samsāra*, the round of birth and death; Buddhist ethics is pre-eminently autonomous in character and relies on no external sanctions such as God or Church or State. Man is intrinsically a morally free agent, having within him the power to choose between alternative courses of action. But this choice is of no more use to one who has attained the goal than a

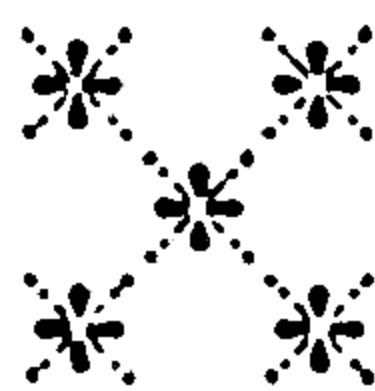
boat is of use to one who has crossed over. All attachment, whether to vice or virtue, is a barrier to the taking of the final step leading to Nibbāna. The one who has attained freedom is not contaminated by any of the contraries on which experience rests and between which ethical choices are made. He knows neither likes nor dislikes and is as little stained by virtue or by vice as the lotus-leaf which is not wetted by the water it grows in and rests upon.

Normally speaking, the Path to Nibbāna has to be trodden through many lives before the goal is reached. This introduces us to the difficult subject of rebirth in Buddhism. It should be categorically stated that Buddhism knows nothing of a reincarnation, in the accepted sense, as the rebirth of an identical soul in another body. It explicitly says that there is no being that passes over from one body to another, "as a man might leave one village and enter another." What takes place is the reintegration of consciousness under conditions determined by past actions which are to be regarded as those of the new consciousness in the sense of possession by inheritance. What is renewed is not an entity but a process; what is transmitted and regenerated is aptly symbolized by the lighting of one fire from another. To speak of "I" and "Mine" and "Being" is merely a matter of convention, a pragmatic as distinct from absolute truth, the latter alone being really valid.

The Buddha's teaching is the Middle Way, avoiding both extremes, refusing to say, for example, of things, either that they are or are not, or whether, in the sequence of cause and effect, things are or are not the same.

The most interesting application of this principle is in respect of time: the durationless moment which separates past from future embracing the whole of my existence. It is no longer the same but another, as the flux of moments continues without a break. Eternity is not in time, but now; this indivisible Now is the ever present opportunity, the gateway to deathlessness, to immortality which the Buddha threw open when, at the foot of the Bodhi tree at Gaya, 25 centuries ago, he started turning the Dhamma Cakka, the Wheel of the Law.

The Buddha declared His teaching to be eternal and timeless, in as much as it is true for all ages equally, and for all climes. Alone among the world's religions, it invites investigation, asking the seeker after truth to come and look at it, so that he may test it for himself. It is ehi-passika, the "come and see" Doctrine. It has no dogmas and no prohibitions. The Farer on the Way has to choose the path himself, uninfluenced by threats of punishment or promises of reward. The Way is for those whose wants are few and, largely, only for them. We are asked to abandon all our great possessions, material and mental goods, vices and virtues together, to follow the Buddha along a road which each one of us shall make for himself as he proceeds. It is open always for those who wish to tread it. There are no inhibitions, to hinder us, no sense of repentance or alienation from God, no share in another's guilt to darken our conscience, no burden of original sin or inherited corruption. It is the road that leads to Perfection, where there is neither birth nor death, no craving or thirst, but complete freedom and unalloyed happiness.



Avijja

FRANCIS STORY,

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Every man views life, not as it really is, but as a reflection in the distorting-mirror of his own temperament. Just as the astigmatic eye bends the light rays that enter it parallel to the axis of its aberration, producing a confused image on the retina, so we, by the peculiarities of our own mental processes, our prejudices and predilections, distort and misrepresent to ourselves the images of the external world, its events and situations. Some of the distortions are common to us all ; they constitute those basic and universal errors that in Buddhism are grouped under the generic term " Avijjā " or Nescience. But over and above these, each of us has individual errors of discernment which together go to make up our own personal psychic identity and mark us off from others to a greater or lesser extent. When these peculiarities are so pronounced that they result in a picture completely divorced from the mental picture seen by the majority, the subject is said to be mad. On the other hand, the man whose psychic refractive error is less than that of the majority, who sees things approximately nearer to their actual form than do his fellows, may also be considered mad at first. It is only later on, when a sufficient number of others, trained to see things more or less as he did, assent to his view, that he is acknowledged to have been a genius or a seer in advance of his time.

While the subject of modern psychopathology is the study of the personal peculiarities of the individual, taking as the norm the standard outlook of the majority (so far as it can be standardised) and measuring deviations therefrom, Buddhism takes this very " norm " itself as being a psychopathic condition. " Sabbe putthujjana ummattaka " - " all worldly-minded people are insane " - is an axiom of the Buddha Himself. Differences are of degree only : there is no basic difference in kind acknowledged by Buddhist philosophy.

What is the standard by which the so-called normal mind is to be judged, in order to assess the degree of its madness ?

In this we are not dealing with individual idiosyncrasies or with the extreme degrees of misapprehension, as is the psychiatrist, but with the fundamental defects of thought common to human beings of all races and periods, which are like the fundamental defects of the eye as an organ of vision. For just as the ametropic eye is far from being a perfect optical instrument, so the mind also is by its nature a defective mirror of the external world from which it draws its data and on which it bases its interpretations of experience. As we shall see later on, the evidence for this can be drawn, not solely from Buddhist analysis, but also from the extent to which various philosophers have seen some aspects of truth, each according to the type of his psychic astigmatism and its lesser degree in some directions as compared with that of the majority. Just as the " norm " is taken from the average level of human mental qualities, so our idea of the highest standard of purely human wisdom must be taken from a symposium of opinions held by those whose perception has been above the average, and who thus have come nearer to an understanding of truth in its highest sense. This constitutes another " norm " which points, by general agreement on certain important issues, to the next higher stage, the realisation of truth as the Buddha experienced it.

" Avijjā ", a primary tenet of Buddhism, which may be compared to the Platonic concept associated with the word " Ignorance ", may also be defined, perhaps more expressively, as Primal Nescience ; that is, the condition which is an essential prerequisite for, and inseparable from, birth in any of the states of sentient existence ; the condition of not-knowing. It is described in Buddhism thus :

" Avijjā " is ignorance of the Three Signs of Being, Anicca, Dukkha and Anattā and of the Four Noble Truths, of which the first is the truth that all existence is Dukkha. The second Noble Truth points to the cause of Dukkha, which is Tanhā or Craving; the third is the truth of Nibbāna, the cessation

of Craving, and therefore also of Dukkha ; and the fourth is the Way, namely the Noble Eightfold Path, which leads to the cessation of Craving and Dukkha in Nibbāna. Avijjā is the root cause of all impure actions : in the words of Ven. Nyanatiloka Thera, " as the two roots of evil, greed and hate are both again rooted in ignorance and all evil states of mind are inseparably bound up with it, ignorance is the most obstinate of the three roots of evil." The Buddha said : " Ignorance is the foulest stain of all," and consequently it is given first place in the causal chain of Paticca-samuppāda (Dependent Origination).

So, in order to see things as they truly are—to get rid of Avijjā—it is necessary to realise that all compounded, phenomenal things are Anicca, Dukkha and Anattā ; they are impermanent, subject to suffering and devoid of selfhood or essential reality. Again, this point is made with categorical emphasis in the Buddhist doctrine of Vipallāsa. This word may be rendered " hallucination " or " infatuation ". It is of three kinds, each having four modes ; the kinds are, " Sañña-vipallāsa " (hallucination of perception); Citta-vipallāsa (hallucination of mind or consciousness) and Diṭṭhi-vipallāsa (hallucination of views). The four modes in which they appear correspond to the Three Signs of Being, Anicca, Dukkha and Anattā, plus another characteristic, Asubha, which means, for lack of a better word, unpleasantness. Under the influence of this hallucination, which for our present purpose may be considered as an aspect of Avijjā, we get Sañña-vipallāsa, in four modes, i.e., wrongly perceiving that which is Anicca Dukkha and Anattā, plus Asubha, as being permanent, associated with happiness real (possessing " selfhood ") and pleasant. Citta-vipallāsa means falsely cognising that which is Anicca, Dukkha, Anattā and Asubha as being permanent, associated with happiness, real (possessing " selfhood ") and pleasant; while Diṭṭhi-vipallāsa likewise means holding wrong beliefs (views) that things which are really Anicca, Dukkha, Anattā and Asubha have the opposite qualities. This is the erroneous state of mind, the fundamental infirmity, of all who have not actually entered the four stages of self-purification ; in these ascending stages the three forms

of Vipallāsa with their accompanying four modes are shed by degrees until the entire hallucination is destroyed and Avijjā itself comes to an end. This final goal is the state of Arahatsip in which there remains no residuum of craving or attachment to the sensory desires that cause rebirth. At this point Nibbāna is attained.

Theistic religions readily admit the truth of impermanence, and to a limited extent the truth of the universality of suffering, with reference to this world. Life is brief and uncertain, it is a " valley of tears " and man is " born to sorrow as the sparks fly upward." But Buddhism goes further, and relentlessly pursuing the logic of its initial premise, asserts that all states of existence must necessarily be impermanent, changing from moment to moment in a perpetual flux of transition, and this must include the higher as well as the lower realms of existence. It follows that, being in this continual state of instability and insecurity they are also subject to suffering, and that the suffering is not a casual incident in the life-pattern, but an integral quality and characteristic.

The idea of temporal impermanence has overshadowed philosophical thought from the time of Heraclitus, who may have been influenced by Indian thought, as it seems almost certain that Pythagoras was. Heraclitus conceived all existence in terms of an ever-changing current of events—the river into which no one can step twice, because it is always a different river, though following a pattern that seems to give it form by which it can be identified from moment to moment. Plato, recognising the same truth, that phenomenal things change and that consequently there is always a state of becoming, but never one of absolute being, was forced to evolve his system of ideal forms, of which the phenomenal forms are only unreal shadows. The quest of philosophy has always been for the lasting, real and absolute, as distinct from the evanescent and therefore unreal. The idea of an absolute Beauty was conceived as a justification for belief in the beauty of form, which is ever changing and subject to varying standards according to time and place. Primitive religion itself was the outcome of man's longing to find something enduring and secure as a harbourage in the uncertainties and hazards of life.

Among modern thinkers, Bergson saw this characteristic of phenomena as clearly as any. He recognised the principle of change, but could find no "thing" that changes, for nothing can exist apart from its perceptible qualities, and since these are constantly changing we are left only with the process. There is change, but nothing that changes. A leaf is known by its qualities of shape, colour and texture; but when the greenness of the leaf turns to red, and from red to brown, while its shape alters and its texture withers, there is no single quality left of those by which we knew the original leaf. In the same way, a human being is incessantly changing from birth to death; his body and mind alike undergo transformation as he progresses from infancy to childhood, from childhood to maturity, and thence to old age and dissolution. Each individual cell of his body perishes and is replaced many times over, while his mental processes, as the pioneer psychologists discovered, change even more rapidly; so that one psychologist, Prof. James, had to admit that he could find no permanent, unchanging identity in the human psychic process. Where he expected to find it he came only on the process of flux and momentary transition. In brief, he had stumbled on the Buddhist truth of Anattā (no permanent "soul" or "self") by empirical knowledge of the process of Anicca. His train of reasoning was exactly that of Buddhism: where there is impermanence there can be no essential reality, and this is the view held (although inclined to be shirked because of its, to them, uncomfortable implications) by most modern thinkers. The "Self" or "attā" is a delusion which we derive from a misreading of the process. We see a self where there is nothing but a causal continuum of events linked together into an illusory identity by the faculty of recollection.

"Even during the period for which any living being is said to live and retain his identity - as a man, for example, is called the same man from boyhood to old age - he does not in fact retain the same attributes, although he is called the same person; he is always becoming a new being and undergoing a process of loss and reparation, which affects his hair, his flesh, his bones, his blood and his whole body. And not only his body, but his soul (Buddhism says "mind") as well. No

man's habits, opinions, desires, pleasures, pains and fears remain always the same; new ones come into existence and old ones disappear. When we use the word recollection we imply by using it that knowledge departs from us; forgetting is the departure of knowledge, and recollection, by implanting a new impression in the place of that which is lost, preserves it, and gives it a spurious appearance of uninterrupted identity." The voice is that of Socrates, in Plato's "Symposium"; the reasoning is, so far as it is carried, entirely Buddhist.

The Buddhist Three Signs of Being, therefore, are simply different expressions of the same truth; that whatever is impermanent must have the nature of suffering, and that whatever is impermanent and subject to suffering must of necessity be lacking in absolute reality. Its reality is only of a conventional and relative order; it exists only in relation to something else. This was another truth clearly discerned by Bergson, who showed that, since a thing can only be known by its qualities, and all qualities are comparative only - that is, we can only know greenness by its contrast with other colours; and shape, such as squareness, in relation to other shapes such as roundness - the absolute being of a "thing" will ever elude us. It cannot be isolated from other things and contemplated as a thing-in-itself. The inevitable conclusion is that there can be no "absolute being", but only the relative, ever-changing qualities by which we cognise what we call a "thing". Because of this, the truths of Buddhism are expressed in two modes: there is Sammuti sacca, or relative and conventional truth, and Paramattha sacca which denotes absolute truth, or the highest we can reach by recognising that all phenomenal things are illusory. When we talk of phenomenal things, giving them the names by which they are known to all, we are dealing with Sammuti sacca. So also when we speak of "I", "me" and "myself"; these are terms without which we cannot convey any ideas on the level of conventional truth; even the Buddha had to use them. But when we are dealing with Paramattha sacca we have to remember that these phenomenal things are only concepts; that they are made up (saṅkhāra) of elements, and are all characterised by Anicca, Dukkha and Anattā.

This brings us to a consideration of human personality, which requires a separate article to itself. It is sufficient here to introduce the reader to the Five Khandhas, or groups, of which a living, sentient being is composed. These are : Rupa (Form, or for our present purpose, physical body); Saññā (Perception); Vedanā (Sensation); Sañkhāra (Aggregates or composite tendency-formations resulting from past actions) and Viññāna (Consciousness), the whole being collectively brought together under the term Namā-Rūpa, which signifies Mind and Body, in which form it appears as one of the Nidānas (links) in the chain of Dependent Origination. Each of these factors is merely phenomenal ; like the qualities dealt with above, they have no constancy, but in reality are nothing but a series of events, a causal continuum, a flux of becoming which never quite achieves the state of being. It cannot be too strongly emphasised at the start that Buddhism admits no exceptions to the rule of Anicca, Dukkha and Anattā throughout the realm of phenomenal existence. The Dhamma is a consistent whole, from any single part of which the rest can be reconstructed, if that part is understood thoroughly ; so intimately does each part correlate with every other part. For this reason, any attempts to add to or subtract from the whole can only result in throwing the entire machinery of Buddhist thought out of gear and producing a falsification of the Buddha's original doctrine. In view of the many misrepresentations of Buddhism, and misinterpretations from scholars who have either understood it imperfectly or who have wished to place their own interpretation on its teachings, this is the greatest danger against which the student has to be on his guard. The belief in a " Self " or soul-principle is the first delusion that has to be discarded on the path to wisdom ; at the same time it is the most clinging and insidious. Every other delusion centres about this one, as crystals form about a core, for it follows that if we entertain a delusion concerning our own being we must have delusions about everything else. " Sakkāya-diṭṭhi ", the belief in Selfhood, is placed first among the fetters (Samyojana) that have to be overcome, to attain Nibbāna.

Many more instances could be quoted of great non-Buddhist thinkers who have succeeded in gaining a certain amount of

Buddhist insight by the free exercise of their own intellect, and who have so far confirmed independently, the Buddhist view. Now what does science have to say on the subject of Anicca, Dukkha and Anattā ?

Most people to-day are familiar with the general principles of nuclear physics. All material substance is composed of atomic particles ; its appearance of solidity and substantiality is a delusion. Actually, matter is reducible to a process, that of the transformation of energy. It conforms perfectly to the Buddhist definition, being continually in a state of change, and this state of change is necessarily accompanied by a condition of unrest and unbalance, or dis-ease. There is Dukkha, therefore, in so-called inanimate substance, as we even realise the moment we cease to think of Dukkha merely in its perceived form (that of Suffering) and see it as a cosmic principle. This, together with the atomic constitution of matter, is clearly set forth in Buddhism : Dukkha exists, whether there is a perceiving agent or not. That is why, as in so many cases of translation from Pāli into English the word " suffering " is only adequate as a rendering of " Dukkha " when we are dealing with it on the level of conventional truth. Dukkha as a cosmic principle pervading all phenomenal things must be understood in the sense of Paramattha sacca. Dukkha means, in its fullest sense, the state of activity, tension, arising-and-passing-away unrest and unbalance which is characteristic of all phenomena, both material and immaterial. It is present in every millimetre of the physical universe and throughout all the realms of existence, including the insentient ones. Science, by enabling us to pierce some way through the delusion of material substance, helps greatly towards an understanding of the Buddhist meaning of Anicca, Dukkha and Anattā. It remains then only to apply the principle to the illusory self, and the basis of egoism is taken away. Under the influence of theistic religion man has been encouraged to think of himself, not as an integral part of the universe, sharing characteristics in common with all living beings and with the processes of nature, but as something distinct and separate, an immortal being with a special destiny. As a causal process he is, in a sense, immortal, but to

express it in this way is untrue because death itself is of the process. As a being, a "soul", he is not immortal in any sense. On the contrary, he is dying and being reborn every fraction of a second.

Comparing the universe as the physicist sees it with the idea of it that we receive through the senses, it is apparent that they are two entirely different things. Science so far has not found the level on which the two aspects can be reconciled. What we conceive to be solid is a mass of whirling particles, which themselves have no solidity but are simply manifestations of electronic energy. One unit of energy, or a bundle of units, itself does not retain the same identity from moment to moment; in the words of one noted scientist what we choose to call an atom is not the same atom from one moment to another; it can claim only to have a progressive, causal connection with the series of atoms that preceded it. Our senses deceive us at every point when we see form and colour, hear sound, smell odours, taste flavours and feel bodily contact. The things we perceive do not exist in the form they take to us, and the realm we live in is a misrepresentation, albeit common to us all, of the world of the physicist. This is the meaning of Avijjā; that we are hallucinated, but because the hallucination is "normal" (that most dangerous and misleading of words) we do not know the extent of our mutual infirmity. The scientist, who glimpses it, is troubled, because he does not know the answer. His position has been very ably summed up by Bertrand Russell in "Physics and Experience". Russell is driven to ask: if physics is true, how can we ever know it? He saw, quite rightly, that since we cannot any longer trust the evidence of our senses to be valid, how can we even be certain that the physicist's view is correct, or that it is the last revelation, because that too is merely empirical knowledge, drawn ultimately from these imperfect sources of sensory cognition.

Here is the dilemma in which the human mind, limited by Avijjā, finds itself. What is the way out of the impasse? Is there any hope that we shall ever know the facts?

In the third Noble Truth Buddhism asserts the actuality of Nibbāna, the extinction of ignorance and craving. But to understand Nibbāna we have to exhaust all the delusions

we hold concerning the world of phenomena. When at last we realise the unreality of this phenomenal world it becomes clear that anything which is complete in itself, permanent and free from suffering and unsatisfied desire, must be entirely unlike any state of things that we can possibly know, or infer from the world of our sense-perceptions. Desire, or craving, is the state of wanting to be something else, and so, like Dukkha, the state of agitation that accompanies it, it is inherent in all processes that are subject to change. Time, space and all associated concepts are only relative, and our own being cannot be detached from these, any more than a "thing" can be isolated and exist apart from its qualities. And it is precisely here that the chief misconception about Nibbāna has arisen; namely, that it is annihilation. But before proceeding further it must be explained that there are two forms of Nibbāna. The first is Sa-upādisesa Nibbāna, the Nibbāna attained in this very life, with all the qualities of mind-body still present, but with the actions made sterile through the quenching of desire. The second is An-upādisesa Nibbāna, the ultimate Nibbāna after the death of the Buddha or Arahāt. It is the second with which we are dealing now.

To say that the Nibbāna after death is annihilation implies that there is something, a "self" or a being, to be annihilated. But we have already seen that this something, "Self" or being is, and always has been, nothing but a delusion. That which never really existed cannot survive, nor can it be annihilated. On the other hand, to call Nibbāna a "state" implies something that is in the state, and also conveys a wrong impression. The truth is that all terms based on relative concepts and we have no words in any language that are not so based are unsuitable for Nibbāna. It defies definition, and so the Buddha Himself left it undefined. Since all phenomenal things are unreal, we must conceive Nibbāna as being the only ~~true~~ reality, unchanging, secure from turmoil and unrest and "real" in a sense that is absolute, and quite different from any idea we can form of "reality". But it still contains no element of "self", and care must be taken not to confuse the idea of "reality" with that of a supramundane, apotheosised "Self". The Buddha was scrupulous to avoid all such

ideas, and so His Teaching appears to some to be negative and non-committal. But for those who understand, the negations contain in themselves a great, positive affirmation. The Buddha taught that Nibbāna can be experienced and understood but it cannot be explained. He therefore confined Himself to teaching the Way to experience it.

This brings us to the fourth Truth, the Noble Eightfold Path, the Way to self-deliverance. In this is laid down the system of self-discipline by which a man may educate himself to see things in their true light not merely with intellectual perception, but with the deepest realisation that re-orientates and transforms his entire consciousness—and to eradicate Ignorance. It is not in the scope of this article to describe the Ariya Aṭṭhangika Magga as a way of life ; the fullest treatment is necessary to do justice to it. For the present purpose it is sufficient to say that it extends from simple morality to the practice and perfection of the highest Insight through Samādhi. By Right Meditation it is possible to attain Nibbāna. This is the means by which Buddhism goes beyond the speculations of the most enlightened philosophers and the most exact of scientists, and shows how the psychopathic condition can be cured, when sanity takes the place of hallucination and the illusion of Avijjā is pierced. In meditation a new faculty is developed, called Vipassanā, which is above and liberated from the limitations of the intellect.

To sum up : The Buddhist explanation of Avijjā agrees with all that we can discover of the illusory nature of our world of sensations and ideas. The doctrine of Original Sin—the Christian attempt to account for human imperfections on the basis of myth—provides an interesting comparison, since it represents one of man's first and most primitive attempts to explain away a universally-acknowledged fact ; but Plato's theory of " Ignorance " comes much nearer the Buddhist truth, since at every point Christianity tends to substitute theology for philosophy. As to the origin of Avijjā, like Saṃsāra itself—the ceaseless round of birth and death—it has no origin, if by origin is meant a beginning in time. Time

itself is phenomenal, therefore illusory, and has no existence apart from " things " and relationships. Avijjā arises from moment to moment ; it did not come into existence at any particular time or place. It is co-existent with the cyclic universe, having, like it, a serial, dynamic continuum without any beginning or discoverable end. Because of this Ignorance, this false view of life based on erroneous perceptions, craving arises for the things of the senses and for personal survival to enjoy them. This leads to impurity of thought and action, and to the consequent carrying-forward of the life-impulse from birth to birth, with all its attendant miseries, in obedience to the universal law of cause and effect. If Buddhism insists upon the suffering, it is because in the collective experience of all living beings suffering predominates—a fact which has also been noticed by most clear-sighted thinkers. The Law of Causality gives good for good, as well as bad for bad ; but the illusion of pleasure merely contributes to and confirms the false idea that life as a sentient being is a desirable thing. It is one of the defence-mechanisms of the mind, familiar to psychologists, that causes us to remember the pleasant and suppress from recollection the painful experiences of the past. The human mind is so constructed ; and while its tendency to attach false values may be termed psychic astigmatism, this proneness to see only the pleasant may be called psychic myopia. Even to the experiences of one short life man exercises an unconscious selectivity, retaining the pleasurable and discarding the painful ; if we were able to see beyond this current life and take a backward survey before we are ready for the revelation, we should be overwhelmed by the miseries and horrors through which we have passed. We should be paralysed by fear for the future. It is Avijjā which prevents us from doing this ; but the perfected Arahāt who has overcome Avijjā and is free from craving and fear, can look back with untroubled gaze on the thorny path through which he has wound his painful way from aeon to aeon, through birth and rebirth, secure in the knowledge that, having reached the topmost height there can be no recall to the troubled ways of life for him.

Union of Burma Buddha
Sasana Council
Rangoon Burma.

The members of the annual meeting of the Buddhistische Gemeinde Deutschland which took place in Stuttgart on Septbr. 6th and 7th as general representatives of the German Buddha Dhamma acknowledging the generous donation of the Union of Burma Buddha Sasana Council charged the undersigned president to pray you to accept our warmest thanks for having sent us this benefit payment. I assure you that this gift shall be used to provide the four Buddhist libraries in Hamburg, Berlin, Stuttgart and Munich with books and scriptures to recreate the peaceful minds of all individuals in our country and to teach the Buddha Dhamma as the path of peace and tolerance for all living beings. Kindly accept our vote of thanks and our good wishes in mettacittena for the whole Burmese nation. Buddhistische Gem. Deutschland
The president W. Keller von Ullrich
Munich Oct. 1952.

BOOK REVIEWS

“Buddhism Answers The Marxist Challenge”

FRANCIS STORY

Mr. Francis Story has a gift of penetrating to the root of the matter, of getting the facts and their undeniable implications and of coming to the undeniably right conclusions. Further he expresses these in a clear and admirable prose-style.

As a well-known Buddhist writer and lecturer he knows his subject thoroughly.

His latest publication, “Buddhism Answers the Marxist Challenge”, sums up the position in the whole world of conflicting ideologies lucidly and succinctly.

This book has been badly needed not only in Burma but in the whole world and shows, quite unmistakably, that Buddhism and Communism are anti-pathetic in essence and in practical application.

Here is a book that all who wish to be able to discuss the matter at all intelligibly must read from cover to cover.

Our copy is from the Craftsman Press Ltd., Singapore, and it is published by The Burmese Buddhist World-Mission, Rangoon, of which the author is founder and Director-in-Chief.

* * * * *

“The Indo-Asian Culture”

From the Indian Council for Cultural Relations, we have a copy (Vol. 1, No. 1, July 1952) of this new quarterly which is excellently produced and very interesting and informative indeed.

The articles are nicely balanced and present a wide view of Indo-Asian Culture. We were particularly interested, naturally, in the article on “The Background of Buddhist Philosophy” by Prof. Dr. B. B. Bhattacharya, M.A., D.Phil.

The short article on “My Impressions of Burma” is interesting as an example of a cameo impression of a short visit written down long after the event. There is the usual “telescoping” of hasty observations making a quaint mixture of fact and fancy. However, the author means well and that, like charity, “covers a multitude of sins”.

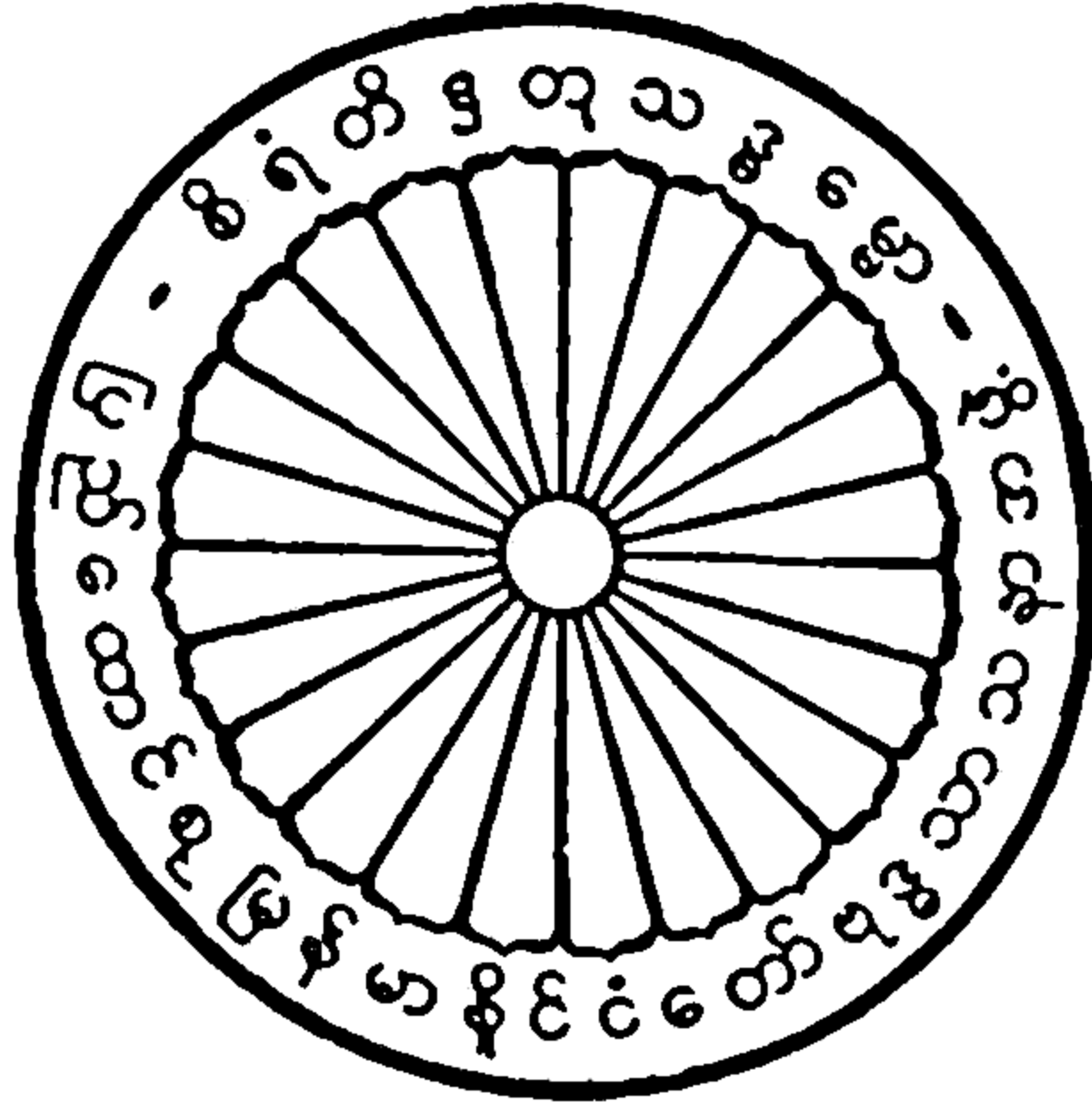
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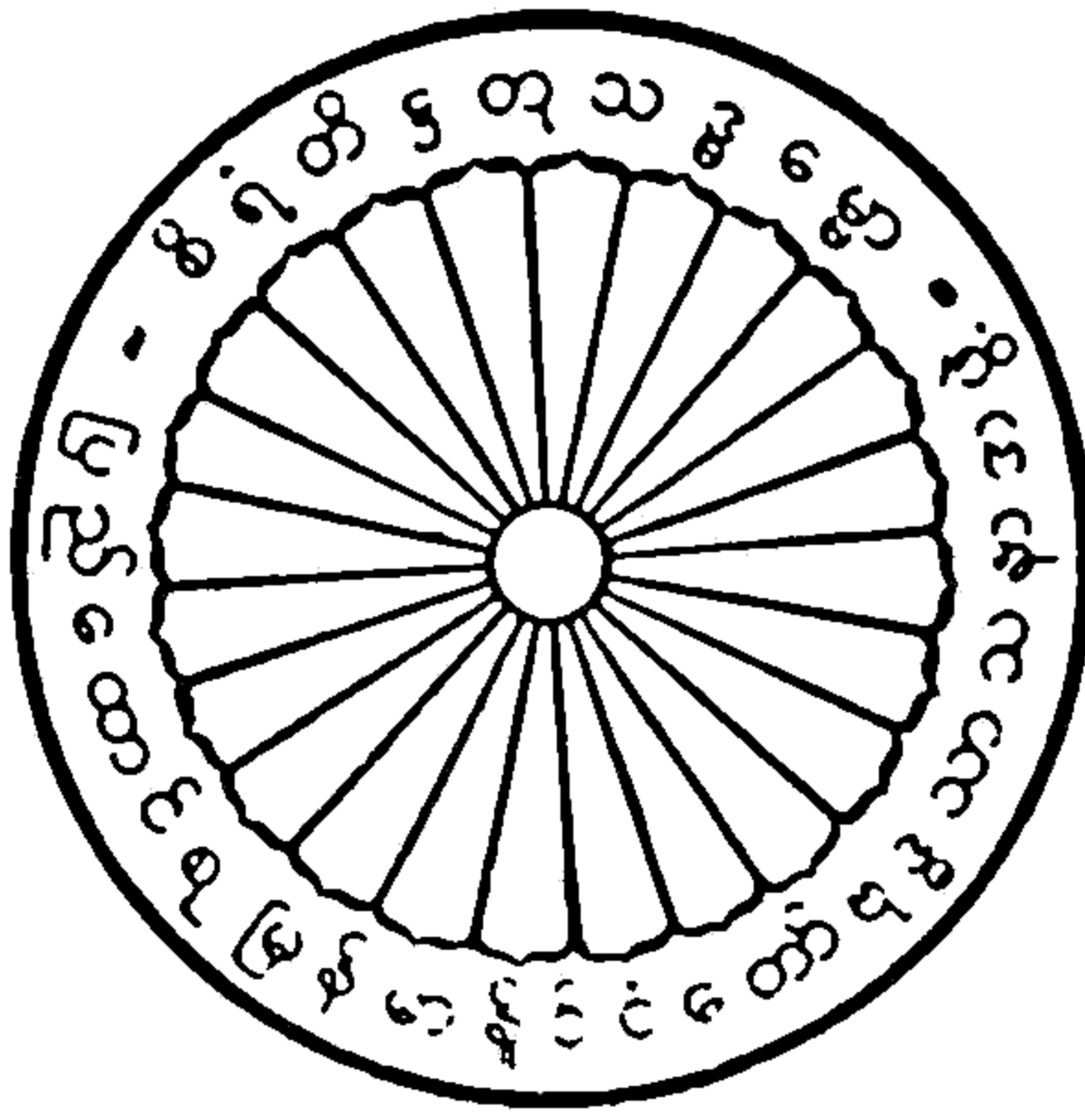
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THE LIGHT OF THE DHAMMA

1. Please regard this not just as a quarterly magazine but as a continuing service for Buddhism.

Your frank criticism will be welcomed in a Buddhist spirit and if there are any questions pertaining to Buddhism that we can answer or help to answer, we are yours to command.

2. Any articles herein may be quoted, copied, reprinted and translated free of charge without further reference to us. Should you care to acknowledge the source we would be highly appreciative.

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THE EDITOR,
"THE LIGHT OF THE DHAMMA"
Union Buddha Sāsana Council,
16, Hermitage Road, Kokine,
Rangoon, Union of Burma.

KAKACUPAMA SUTTA

The Parable of the Saw

(MAJJHIMA-NIKAYA-OPAMMA-DHAMMA-VAGGA)

Translated by the Pāli Department of the University of Rangoon.

Thus I have heard - At one time the Bhagavā was staying at the Jetavana in Sāvatti at the monastery of Anāthapiṇḍika. Now, at that time the Venerable Moliya-Phagguna used to mix intimately with and stay in the company of the sisters beyond the proper time. So much (intimately) was the Venerable Moliya-Phagguna used to mix with the sisters that if any brother were to speak in dispraise of those sisters in the presence of Moliya-Phagguna, then the Venerable Moliya-Phagguna used to get angry and offended and even raise a dispute ; if on the other hand any brother were to speak in dispraise of the Venerable Moliya-Phagguna in the presence of those sisters, then those sisters used to get angry and offended and raise a dispute ;—so intimately did the Venerable Moliya-Phagguna mix with the sisters.

Then indeed one of the brethren approached where the Bhagavā was, and having approached Him, he bowed down to the Bhagavā and sat on one side. Having sat on one side the brother said to the Bhagavā, "The Venerable Moliya-Phagguna, Lord, is used to mix intimately and stay in the company of the sisters beyond the proper time ; so intimately does Moliya-Phagguna mix with the sisters that if any brother speaks in dispraise of those sisters in the presence of Moliya-Phagguna, then the Venerable Moliya-Phagguna gets angry and offended and even raises a dispute ; if on the other hand any brother speaks in dispraise of the Venerable Moliya-Phagguna in the presence of those sisters, then those sisters get angry and offended and raise a dispute ; -- so much Lord, does the Venerable Moliya-Phagguna mix with the sisters. Then indeed the Bhagavā addressed a certain brother. "Come you brother, and tell the brother Moliya-Phagguna on my behalf, "The Master is calling you, brother Phagguna". Thereupon that brother obeyed the Bhagavā saying, "Yes, Lord", went to the Venerable Phagguna and said "The Master, brother Phagguna is calling you." The Venerable Moliya-Phagguna gave his con-

sent to the brother saying, "Yes, brother" and approached where the Bhagavā was.

Having approached he bowed down to the Bhagavā and sat on one side. And the Bhagavā asked Moliya-Phagguna, "Is it true as it is reported that you, Phagguna, are used to mix intimately and stay in the company of the sisters beyond the proper time ? So intimately do you, Phagguna, mix with those sisters that if any brother speaks in dispraise of those sisters in your presence then you get angry and offended and raise a dispute ; if on the other hand any brother speaks in dispraise of you in the presence of those sisters then those sisters get angry and offended and raise a dispute - so much do you, Phagguna, mix with the sisters ?" "It is true, Lord". "Is it not true that you, Phagguna, who are a noble youth have left home for the homeless life out of faith ?" "It is true, Lord".

"Then it is improper that you, Phagguna, who are a noble youth and have left home for the homeless life out of faith should mix intimately with and stay in the company of the sisters beyond the proper time. Therefore in relation to this, if any one, Phagguna, speaks in dispraise of the sisters in your presence then, Phagguna, you should discard those feelings and thoughts which are associated with the worldly life. There Phagguna, you should train yourself thus, "My mind shall not be perverted ; nor shall I utter evil words. I shall abide cherishing good thoughts, with mind full of good-will and with no hatred in heart". Thus indeed Phagguna, should you train yourself. Therefore in relation to this, if any one, Phagguna, were to hit the sisters with his hand, or clod or stick or weapon in your presence, there too you should discard those feelings and thoughts which are associated with the worldly life. There too Phagguna, you should train yourself thus, "My mind shall not be perverted ; nor shall I utter evil words. I shall abide cherishing good thoughts with mind full of good will and with no hatred in heart." Thus

indeed you should train yourself. Further, if any one speaks in dispraise of any one at all in your presence, there too Phagguna you should discard those feelings and thoughts which are associated with the worldly life. There too, Phagguna, you should train yourself thus, "My mind shall not be perverted ; nor shall I utter evil words. I shall abide cherishing good thoughts with mind full of good thoughts and with no hatred in heart." Thus indeed you should train yourself. If any one, Phagguna, were to hit any one else with his hand or clod or stick or weapon in your presence, there too you should train yourself thus, "My mind shall not be perverted ; nor shall I utter evil words. I shall abide cherishing good-will and with no hatred in heart." Thus, indeed Phagguna, should you train yourself.

Then the Bhagavā addressed the brethren thus, "At one time, O brethren, I was pleased with the brethren and on that occasion I said to them, "I, O Brethren, take one meal a day, and by taking one meal a day I know for certain that I am free from disease, free from ailment, that I am of active habits and that I have strength and am of comfortable living. Come, you too, O brethren, take one meal and by taking one meal, brethren, you too will know for certain that you will be free from disease, free from ailment, and that you will be of active habits and that you will have strength and be of comfortable living." O brethren, there has been no necessity for me to give instruction to those brethren ; I simply drew the attention of those brethren thereto.

"Again, brethren, as a chariot yoked with pedigree horses, with the whip laid aside, would be standing on a level ground at cross-roads, and a skilled charioteer and horse-trainer would mount it and holding the reins in his left hand and the whip in his right, he would drive the chariot up and down where he likes and as he likes, even so, O brethren, there has been no necessity for me to give instruction to those brethren. I, O brethren, simply drew the attention of those brethren thereto. Therefore, brethren, avoid what is bad, and devote yourselves to good qualities, for precisely in this way you will achieve growth, development and greatness in this Doctrine and Discipline. Suppose, brethren, there is a big Sal* forest, not far

from the village or the market-town that is undergrown with Castor-Oil plants, and some man wishing for its good, welfare and conservation, would present himself and hew down those sal sprouts which are twisted and which drain the sap, throw them outside and make the interior of the forest perfectly clear, and those Sal branches which are straight and well-shaped, he would tend carefully ; for in this way, indeed, brethren, the Sal wood would at a later time achieve growth, development and luxuriance. Even so, brethren, avoid what is bad and devote yourselves to good qualities, for precisely in the same way you will achieve growth, development and greatness in this Doctrine and Discipline.

Formerly, brethren, in this very town of Sāvatti, lived a house-wife by name Vedehikā. About Vedehikā, the house-wife, brethren, such a good report was spread, "Gentle is the house-wife Vedehikā, humble, and quiet is the house-wife Vedehikā." Now, Vedehikā the house-wife, brethren, had a maid servant named Kālī, who was efficient and industrious and who managed her work well. Then it occurred to Kālī, the maid servant, "Such a good report has spread about my mistress, "Gentle is the house-wife Vedehikā, humble and quiet is she ; now, is it that my mistress does not show her temper though it is present inwardly or because it is not present or else is it because all this my work is being well-managed, for which my mistress does not show her temper though it is present inwardly and not because it is not present ? What if I were to test my mistress ?" Then, O brethren, Kālī, the maid servant got up late. Thereupon Vedehikā, the house-wife shouted at Kālī, the maid servant, "Hey, Kālī," "Yes, Madam ?" "Hey, what makes you get up late ?" "Nothing in particular madam." "Nothing in particular ? Eh, naughty maid, and you get up late", and being angry and offended she frowned. Then, it occurred to Kālī, the maid servant, "My mistress does not show her temper though it is present inwardly and not because it is not present ; all this, my work, is being well-managed, for which my mistress does not show her temper though it is present inwardly and not because it is not present. What if I were to test her further ?" Then,

* *Shorea Robusta*

Kālī, the maid servant got up later. Thereupon, O brethren, Vedehikā the housewife, shouted at Kālī, the maid servant, "Hey, Kālī." "Yes, madam?" "Hey what makes you get up late?" "Nothing in particular, madam." "Nothing in particular, eh! naughty maid and you are up late," and being angry and offended she hurled at her words of indignation. Then, brethren, Kālī, the maid servant thought, "My mistress does not show her temper though it is present inwardly, and not because it is not present; all this, my work, is being well-managed for which my mistress does not show her temper though it is present inwardly and not because it is not present. What if I were to test my mistress still further?" Then, Kālī, the maid servant got up still later. Thereupon Vedehikā the house-wife shouted at Kālī, the maid servant, "Hey, Kālī." "Yes, madam?" "Hey what makes you get up late?" "Nothing in particular, madam." "Nothing in particular, eh, naughty maid, and you are up late," and being angry and offended she took up the bolt-pin and hit her on the head, cutting it. Thereupon Kālī, the maid servant with broken head and blood trickling down denounced her before the neighbours saying, "Madam, look at the work of the gentle lady, madam, look at the action of the humble lady, madam look at the action of the quiet lady. Why must she get angry and offended because I got up late, and take up the bolt-pin and hit me her only maid on the head, cutting it?" Then indeed, brethren, at a later time such ill-repute about Vedehikā, the house-wife spread, "Violent is Vedehikā, the house-wife, arrogant and quick tempered is Vedehikā, the house-wife."

Analogously, brethren, a brother here happens to be very gentle, very humble and very quiet, so long as unpleasant modes of speech do not touch him. When, however, brethren, unpleasant modes of speech touch him, then only would it be known whether he is gentle, humble and quiet. I do not call that brother decent, who happens to be decent and observes decency for the sake of the requisites of robes, food, dwelling and medicine for the sick. Why so? For, that brother, not getting the requisites of robes, food, dwelling and medicine for the sick is no longer decent and does not observe decency any more. Conversely, brethren, the brother who is gentle and observes

gentleness from honouring only the Dhamma revering only the Dhamma and esteeming, worshipping and venerating only the Dhamma, him indeed, I call decent. Therefore, brethren, apropos of this, should you indeed train yourselves thus, "Only from honouring the Dhamma, revering, esteeming, worshipping and venerating the Dhamma shall we become decent and observe decency."

There are, brethren, these five modes of speech in which others in addressing you may speak; timely or untimely, truthfully or untruthfully, gently or harshly, reasonably or unreasonably, with mind full of good-will or with hatred in heart. Others, brethren, may in addressing you speak at the right time or at the wrong time, truthfully or untruthfully, gently or harshly, reasonably or unreasonably, with mind full of good-will or with hatred in heart. There too, brethren should you train yourself thus, "Our minds shall not be perverted, nor shall we utter evil words; we shall abide cherishing good thoughts, with mind full of good-will, and with no hatred in heart, and we shall abide pervading that person with thoughts attended with good will and making that radiation of loving-kindness (Mettā-citta) as the object of thought, we shall abide pervading the whole world with thoughts attended with good will, abundant, exalted, measureless, bereft of hostility and malevolence. Thus must you brethren, train yourselves.

Just as if, brethren, a man were to come with a spade and a basket and say this, "I shall undo this mighty earth" and he would dig up here and there, he would scatter the earth here and there and he would spit here and there and he would make water here and there, saying, "You are not the earth, you are not the earth any longer". What do you think of it, brethren? Could that man thus undo this great earth?" "It is not possible, Lord". And why not?" "For, Lord, this great earth is deep and immeasurable; it is not feasible to undo it; and thus fatigue and distress would be his lot". "Even so, brethren, these are the five modes of speech in which others addressing you might speak; timely or untimely, truthfully or untruthfully, gently or harshly, reasonably or unreasonably, with mind full of good-will or with hatred in heart. Others, brethren, might in addressing you speak to you timely or untimely, truthfully or untruth-

fully, gently or harshly, reasonably or unreasonably, with mind full of good-will, or with hatred in heart. There too, brethren, should you train yourselves thus, "Our minds shall not be perverted nor will we utter evil words; we will abide cherishing good thoughts with mind full of good will and with no hatred in heart, and we shall abide pervading that person with thoughts attended with good-will and making that (*mettācitta*) as the object of thought, we shall abide pervading the entire world with thoughts comparable to the likeness of the earth, extensive, exalted, measureless, bereft of hostility, and malevolence. Thus must you, brethren, train yourselves.

Again, brethren, if a man would come with lac or tumeric or indigo or maddan (paint) and say thus, "I shall draw figures, I shall make pictures appear in the sky. What do you think of it, brethren, can that man draw figures and make pictures to appear on the sky?" "It is not possible, Lord". "And why not?" "For, Lord, the sky is devoid of material qualities, it cannot be seen and it is not feasible to draw on it a figure or to make a picture to appear; and thus fatigue and distress would be his lot. Even so, brethren, these are the five modes of speech in which others addressing you might speak, timely or untimely, truthfully or untruthfully, gently or harshly, reasonably or unreasonably with mind full of good-will or with hatred in heart. Others, O brethren, may in addressing you speak at the right time or at the wrong time, truthfully or untruthfully, gently or harshly, reasonably or unreasonably, with mind full of good-will or with hatred in heart. There too, brethren, you should train yourselves thus, "Our minds shall not be perverted, nor shall we utter evil words; we shall abide cherishing good thoughts, with mind full of good-will, and with no hatred in heart, and we shall abide pervading that person with thoughts attended with good-will and making that (*mettā-citta*) as the object of thought, we shall abide pervading the whole world with thoughts comparable to the likeness of the sky; extensive, exalted, measureless, bereft of hostility and malevolence. Thus must you, brethren, train yourselves.

Again, brethren, even as a man would come with a blazing grass torch and say this, "I shall heat up and boil the river Ganges with this blazing grass torch." "What do you think about it, brethren? Could that man

heat up and boil the river Ganges with the blazing grass torch?" "It is not possible, Lord". "And why not?" "For, Lord, the river Ganges is deep and immeasurable and it is not feasible to heat up and boil it with the blazing grass-torch, and thus fatigue and distress would be his lot." Even so, brethren, these are the five modes of speech in which others addressing you might speak, "Timely or untimely etc. ... and making that (*mettā-citta*) as the object of thought, we shall abide pervading the entire world with thoughts comparable to the likeness of the Ganges, extensive, exalted, measureless, devoid of hostility and malevolence. Thus indeed must you brethren, train yourselves.

Again, brethren, even as if there is a catskin bag which has been beaten, kneaded and tanned and made soft like cotton-wool and which is free from creaking and cracking sound, and then if a man were to come with chips of wood and potsherds and say thus, "I shall make the catskin-bag which had been kneaded and tanned and made soft like cotton-wool and which is free from creaking and cracking sound, creak and crackle again by means of chips of wood and potsherds." What do you think about it, brethren? Could that man make the catskin-bag which has been beaten, kneaded and tanned and made soft like cotton-wool and which is free from creaking and cracking sound, creak and crackle again by means of the chips of wood and potsherds?" "It is not possible, Lord." "And why not?" "For that catskin-bag has been beaten, kneaded and tanned and is made soft like cotton-wool and is free from creaking and cracking sound and it is not feasible to make it creak and crackle again by means of the chips of wood and potsherds thus fatigue and distress would be his lot." "Even so, brethren, there are five modes of speech in which others addressing you might address, timely or untimely, truthfully or untruthfully, gently or harshly, reasonably or unreasonably, with mind full of good-will or with hatred in heart; others, brethren, might in addressing you speak at the right moment or at the wrong moment, truthfully or untruthfully, gently or harshly, reasonably or unreasonably, with mind full of good-will or with hatred in heart. There too, brethren you must train yourselves thus, "Our minds shall not be perverted, nor shall we utter evil words; we will abide cherishing good thoughts with mind full of good-will and

with no hatred in heart, and we shall abide pervading that person with thoughts attended with good will, making that (mettā-citta) the object of thought. We shall abide pervading the entire world with thoughts comparable to the likeness of the catskin-bag, extensive, exalted, measureless, bereft of hostility and malevolence. Thus indeed, brethren, should you train yourselves.

Even if, brethren, robbers and fellows of vile profession should cut off limb after limb with a two-handed saw, even there, should his mind be corrupted, he is not one who acts according to my teaching. Here too, brethren, you must train yourselves thus, "Our minds shall not be perverted; we will not utter evil words; we shall abide cherishing good thoughts with mind full of good-will and with no hatred in heart. We will abide pervading that person with

thoughts attended by good-will; making that (mettā-citta) the object of thought; we will abide pervading the entire world with thoughts attended with good-will, extensive, exalted and measureless, bereft of hostility and malevolence. Thus indeed, brethren, should you train yourselves.

You should, brethren, keep constantly in mind this instruction of The Parable of the Saw. Are you, brethren, aware of any mode of speech, small or big which you could not tolerate?" "We are not, Lord". "Therefore as regards this, brethren, bear constantly in mind this instruction of The Parable of the Saw; that will be to your benefit and happiness for a long time".

Thus spoke the Bhagavā; being glad those brethren rejoiced at the words of the Bhagavā.

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THE INFALLIBLE GUIDE

By VEN. PIYADASSI THERA, VAJIRARAMA, COLOMBO.

Sabba pāpassa akaraṇaṃ
Kusalassa upasampadā
Saccitta pariyodapanāṃ
Etaṃ Buddhānasāsaṇaṃ

“ To put aside each ill of old,
To leave no noble deed undone ;
To cleanse the mind, in these behold,
The Teaching of the Enlightened One.”

Purification comes not from an external agency and self-purification can only come to one who is free to think out his own problem without hindrance. Others may help if one is ready to receive such help or seek it. The thought that another raises him from lower to higher levels of life and ultimately rescues him, tends to make man indolent and weak, supine and foolish. This kind of thinking degrades a man and smothers every spark of dignity in his moral being. Purity and impurity depends on self. No one purifies another ; no one defiles another. So says the Buddha who, for the first time in the world's history, taught His followers that deliverance from suffering should be sought independently of a deliverer. Others may lend us a helping hand indirectly, but deliverance from misery must be wrought out and fashioned by each one for himself upon the anvil of his own actions. The Buddha, the Enlightened One, tells us that each living being is his own creator. By our actions we make our character, personality, individuality. We are all self-made. Infinite possibilities are latent in man, and it must be man's endeavour to develop and unfold these possibilities.

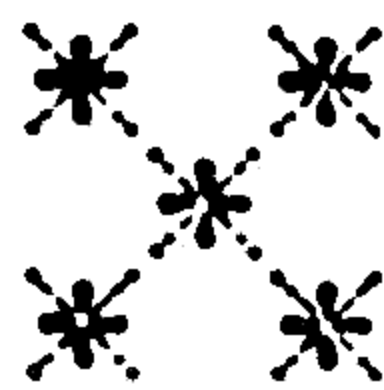
Let us ponder over the exhortation that the Blessed One gave his son, Rahula, a Samanera, a novice, aged seven :

“ What do you think Rahula, What is a mirror for ? “ For the purpose of reflecting Lord.” “ In just the same way, Rahula, you must reflect again and again in doing every act, in speaking every word, and in thinking every thought ; when you want to do anything you must reflect whether it would conduce to your own harm or to the harm of others or to that of both yourself and others; and so is a wrong act, productive of pain and entailing suffering. If reflection tells you this is the nature of that contemplated act, assuredly you should not do it. But if reflection assures you there is not harm, but good in it then you may do it, If while you are doing that act, reflection tells you it is harmful to you or to others or to both and is a wrong act productive of pain and entailing suffering, abandon it. But if reflection assures you there is no harm but good in it then you may go forward with it.

And the same holds good for speech and for thought also.”

“ Train yourself, Rahula, by constant reflection to win purity in thought, word and deed. Joy and gladness shall be yours as you train yourself by day and by night in the things that are right ”.

May All Beings be well and Happy !



The Right Knowledge Of The Path To Bliss

Bhikkhu M. JINANANDA, NAYAKA THERO

Kotahena, Colombo

Ours is a changing world ; everything about us changes with lightning-like rapidity. The thoughtless man, like a babe in its simplicity is ignorant of this eternal law of impermanency and in his ignorance tries to grasp and retain various kinds of these changing forms which elude his anxious grasp. Thus is man made unhappy, being unable to retain the objects of his desire. Craving after the objects of sense is similar in its consequences to that of the moth after the flame ; for in either case ill awaits the one who thirsts after the glamour of sensuous pleasure.

We are suffering from a disease the diagnosis of which had not been known until the Buddha enlightened the world with His Dhamma. His message is nothing but a description of this disease and its remedy. Hence just as an eager patient ailing from some chronic disease has to carry out the directions of his doctor, so must man who is ill follow the Master's injunctions if he desires to get rid of this ill and win perfect bliss.

Therefore it behoves us to inquire what bliss is, and how it can be attained. As a traveller needs must know his destination and how to reach it, so must we understand the nature of bliss and the path which leads to it. To attain bliss by the gratification of the senses is an impossibility. Therefore it must necessarily be sought for in absolute non-gratification of the senses or in non-willing as produced by a correct understanding of the universal law of transiency.

The path to the understanding of this law lies in wisdom and knowledge alone. As a traveller in the dark guides himself by means of a light, so must we in this ignorant world of ours guide ourselves with the light of knowledge in treading the path to perfect bliss. Although perfect understanding is not possible without actual realization, intellectual assent to clearly stated facts is possible to all reasonable beings.

Whatever the world may say to the contrary a little reflection must make it quite clear that religion after all is a systematised means of self-correction. That being so, the most reasonable method of procedure is the regula-

tion of the mental outlook, since the mind is the fountain-head of all conscious action. Therefore in evaluating an action the subjective effect should be the main consideration and not the objective benefit ; for the objective however useful it may be in the external world, falls outside the door.

As all religions save Buddhism teach some form of the delusion of ' soul ' they have in all good actions an objective aim---to obtain divine aid, by which means they hope to save themselves. Buddhism is the only religion which faces the facts of life as they really are with that degree of fearlessness which only a perfect comprehension of things can engender. Buddhism alone is concerned with the subjective, for " all beings from mind their characters derive, mind marshalled are they and wholly mind-made."

The saying that all religions teach good is due to the ignorance of the relative value of the term " good ". A system may produce good hypocrites, good financiers, good business men, millionaires, rich cities, and powerful nations ; but all these are beside the point. The one question to be investigated is whether or not a religion tends to produce a tranquillized mind working in perfect equilibrium. This is the ideal of Buddhism, and it reaches this goal as surely as day succeeds night.

What qualifications should characterize an earnest seeker ?

An earnest seeker should,

- (a) Enter into the quest with an open mind.
- (b) Be keenly impressed with the necessity of possessing the object of his search, and
- (c) Possess some knowledge of the nature of that which he seeks.

How do these conditions apply to a seeker after bliss ?

- (a) He should be prepared for conviction after careful observation and analysis,
- (b) He should be well aware of the fact that he is not in possession of real and lasting bliss, and

(c) He should know wherein lies bliss and what it is.

What proof have we that we have no real and lasting bliss ?

The fact that we are ever subject to disease, pain, dotage, decay and death is sufficient proof that life is ill.

Why do many fail to realize this fact in ordinary life ?

Many fail to see this at all, because though one's life is wholly an ill thing, it is only at moments of deep thought or acute distress that the consciousness of this fact dawns upon him. Yet the cares of a worldly life smother this wholesome thought before it has had sufficient time to take root in his mind. Hence, to whatever extent a man is caught up in the whirlwind of the enjoyment of wealth and worldly comfort, to the same extent is he prevented from realizing the fact of ill.

This fact about life, that it is bound up with sorrow, has been recognised more or less by all schools of thought ; as for instance when they call it "a vale of tears" and renounce the world as "vanity of vanities, all is vanity."

Why do people generally fail to attain bliss in this world ?

They fail because they generally cling to shadows in the shape of sensuous pleasures believing them to be realities, and do not possess the right understanding necessary to attain bliss.

What is the right understanding necessary for the attainment of bliss ?

The right understanding necessary for the attainment of bliss is the comprehension that this life, as everything else in the universe, is a continuous change, it is an ill thing, a sorrow : bliss must prevail where sorrow is not.

What is there to understand about the arising of ill ?

About the arising of ill this fact must be clearly understood, that such and such an undesirable state as this life, has arisen in dependence upon a certain foregoing state ; hence with the ceasing of the antecedent state the succeeding untoward state, or life as we term it, will also cease. For example, a

fever is due to an indigestion ; remove or cure the indigestion and the fever disappears.

What is ill in a sentient being ?

He being ever subject to change, every bit of the sentient being is ill. His flesh is ill ; decay, dotage and death are all ill. Hence his whole existence is ill.

What is then the immediate cause of ill ?

Ill for a living being comes to be through the fact of his having come "to be" ; in other words "being" is ill.

Had he never been ; ill (of no matter what kind) could never befall him.

Whence comes it that we have come to be ?

We have come to be because of the ceaseless action of the universal process of becoming.

Through what arises this process of becoming ?

The fuel that sustains this mighty fire of becoming, and in its burning produces new manifestations is the fuel of attachment of the mind to the external.

How does this attachment which feeds the flame of becoming take its rise ?

Such attachment arises through craving, that is, through the thirst of the mind after the objects of sense.

How does this craving come to be ?

Craving is made possible by the fact that there is such a thing as sensation ; i.e., because the various organs of sense are affected by the objects of sense corresponding to them.

How comes it that there is such a thing as sensation ?

Sensation comes to be through contact between sense organs and corresponding sense objects.

What is that which has made possible this contact between sense and objects of sense ?

Such a contact is possible only because of the existence of sense and objects of sense.

How do the senses and their corresponding sense objects take their rise ?

They take their rise on account of the demarcation which divides all things into subject and object, i.e., the thing affecting and the thing affected.

Upon what depends the existence of subject and object ?

This demarcation depends upon the existence of consciousness. All consciousness is consciousness of something. Hence arises a difference between the knower and the thing known or the perceiver and the thing perceived.

Upon what depends the arising of consciousness, the real starting point of a seeming-fresh becoming ?

The arising of consciousness, the nucleus round which the phenomenon of a seeming-fresh becoming crystallises, depends upon the life-affirming activities of that same becoming which passes from one state to the other not as a separate entity but rather as cause and effect.

How has this life-affirming activity come to be ?

This life-affirming activity and all the ill that accompanies it arise through ignorance.

What does this ignorance lead up to ?

It makes us regard as lasting what is essentially transitory. It invests an illusory 'Ego' with a real existence.

The ignorance we are concerned with is not the ignorance of material sciences or of the beginning and the end of the universe. This ignorance is the one big ignorance found here amongst the living in this palpitating present, the ignorance of ill, the ignorance of the root cause of ill in craving, the ignorance of the ceasing of ill through the ceasing of craving, and the ignorance of the path that leads to the ceasing of ill through the ceasing of craving.

Hence what is the duty of every seeker after bliss if he really means to attain his object ?

The duty of every such seeker is to set to work to remove the ignorance that is productive of ill.

What are the chief elements therefore, that comprise right understanding ?

The four elements that comprise right understanding are,

- (i) The understanding that here is ill.
- (ii) The understanding of the sequence in which that ill arises.

- (iii) The understanding of the sequence in which that ill is made to cease.

- (iv) The understanding of the path through which the sequence of ill is made to cease.

Can bliss be attained by more intellectual assent ?

No. Bliss has to be attained only through ceaseless effort in the right direction along the proper path, guided by the light of that intellectual assent.

What is it then that needs to be practised ceaselessly for the attainment of bliss ?

The practice of virtue, 'Sila' should be made a matter of every day life.

What is virtue ?

Virtue is that which helps to keep one and to guide him along the path to bliss, and therefore vice is that which hinders his progress and clouds the path.

What is that path of virtue which leads to bliss ?

That path is the Noble Eight-fold Path: right understanding, right mindedness, right speech, right bodily action, right livelihood, right effort, right attentiveness, and right concentration.

Which are the chief obstacles that hinder one's progress along the path, and cloud the bright light of right understanding ?

The chief obstacles that do this are the five vices of killing, stealing, lusting, lying, and the consumption of things that rob him of his wits.

In what way does right knowledge help him to realize the harm wrought by these five vices ?

Right Knowledge will help him to understand the root-cause of these vices.

What is the chief cause of all vices ?

The chief cause of all vices is the delusion of a separate self. Where selfishness and self-gratification are absent, no vice whatever can exist.

Now, in conclusion what is the natural sequence in which ill comes to an end through the ending of ignorance "Avijjā" ? * *

The natural sequence is as follows :

- (i) Where ignorance of ill is removed existence is fully understood.
- (ii) Where imperfect existence is understood all motive for life-affirming action * is withered at the root.
- (iii) Where all motive for life-affirming action is withered at the root, such life-affirming action comes to an end.
- (iv) Where life-affirming action comes to an end, consciousness, the nucleus of a self, no longer can arise.
- (v) Where consciousness does not arise subject and object have no place.
- (vi) Where subject and object do not exist the six senses, and their corresponding sense-objects have no existence.
- (vii) Where sense and sense objects do not exist, there can be no contact between them.
- (viii) Where there is no contact, there is no sensation of any kind.
- (ix) Where there is no sensation of any kind, there is no craving, no thirst for pleasurable sensation.
- (x) Where there is no craving, there is no attachment to sensation or objects of sensation.
- (xi) Where there is no attachment, the process of becoming is deprived of its motive-force and so comes to an end,
- (xii) Where the process of becoming which we term life comes to an end, there is no more of all the ill that follows becoming. Thus is bliss attained. To see and understand this, is to understand life aright.

* * Note —It should be understood that Paticca-samuppada, the doctrine of Dependent Origination, can only be fully explained by interpreting it from several different angles. The presentation given above is but one of such renderings, and cannot be taken as a comprehensive exposition on its own. The reader will find the subject dealt with in all its aspects in subsequent issues of the "Light of the Dhamma".

* Action Prompted by Craving.

WHERE BUDDHISM STANDS UNIQUE

What is Buddhism ?

Buddhism is a practical religion based on moral philosophy.

How is it that Buddhism is generally regarded as only a philosophy and not a religion ?

Obviously the answer to this depends upon the definition of the term "religion." If by religion is meant a hankering after the unknown, or the fear of a supernatural deity on whom man feels dependent, then Buddhism is certainly not a religion. On the other hand if by religion is meant something which inspires man with a yearning for a higher life and impels him to seek that which is universally regarded as the best, thus raising him above the level of ordinary goodness, then Buddhism is undoubtedly a religion and the best possible.

How is Buddhism a philosophy ?

It is a philosophy in that it analyses all forms of human knowledge and the sources from which they spring. Based on this 'psycho-analysis' it has evolved the most comprehensive and admirable code of ethics ever known to man.

In what respect does Buddhism occupy a unique position among religions ?

First and foremost Buddhism deals with demonstrable facts, as opposed to the hypothetical dogmas of other religions, and no one need mechanically agree with another's opinion ; not even with that of the Master Himself who has distinctly laid down that the investigation of His doctrine is one of the essentials of wisdom. Since the mental calibre of various persons differs in many respects, neither need they start their investigations from the same point. Absolutely logical reasoning, independent of any hypothesis whatever is the chief characteristic of this system.

Is Buddhism then only for the intellectual few ?

No. Even a superficial student of Buddhism will discover that it offers various

types of problems to the intellectual for solution; while it does not neglect the emotional character of the great mass of its adherents.

Is emotion compatible with such a rigid system of philosophy as Buddhism ?

As pointed out above Buddhism is not solely a philosophy. Its analysis of mental functions serves as a justification for the code of morals it lays down for practice by one and all. In the practice of these moral laws emotion can reasonably operate to further the practice of such conduct. For example, we see this in the devotion with which one approaches the image of the Buddha with flowers as a token of reverence and gratitude.

Does such emotion help the moulding of conduct ?

Yes. All forms of emotion are chiefly subjective and they stand to gain or lose little from outside oneself, though theists believe otherwise. Within the duration of these noble emotions, such passions as lust, hatred, anger, etc., are at least for the time being subdued in imitation of the Master's example. Thus an impression for good, however slight, is formed on each occasion, and it will in time be deepened by repeated practice. Finally the evil emotions themselves will automatically cease to operate when the mind has gained a hold on the nobler emotions. All emotions however, will find their dissolution with the acquisition of right knowledge.

Is the practice of overcoming unprofitable emotions by the cultivation of the profitable, a doctrine of Buddhism ?

Yes. This is the only reasonable way of counter-acting and transcending past lapses from the path of 'virtue'.

Is not repentance just as efficacious in the conquest of passion ?

No. According to Buddhism continual repentance is both unprofitable and injurious. This is a characteristic of Buddhism which many fail to understand.

How does Buddhism justify this attitude ?

All conscious mental activities being subjective, the more frequent these activities are the deeper will be the impression left on the mind by them. This applies to all mental

activities whether profitable or unprofitable. Therefore repentance or the recalling to mind of an unprofitable action would be to impress it deeper on the mind rather than to eradicate it. On the other hand Buddhism wisely enjoins its adherents to fix their conscious attention on things unconnected with the particular lapse by continuous floods of profitable emotions of an opposite character until the evil association is completely blotted out.

This could be further illustrated by the following anecdote from the ancients. A certain person wishing to be purified by bathing in a certain river was told that he could gain the desired end by forgetting the presence of a certain monster in that part of the river. He accordingly made arrangements for the holy bath, and before entering the water, paused and reflected thus : " What did the master want me to forget ? Yes. I remember. It was the monster in the river. I will carefully remember the master's injunction and not think of the monster." Thus by trying to suppress the thought by a conscious effort of suppression he was obliged to think of it throughout his bath. In this way the pupil learned for himself the folly of attempting to forget by a conscious effort. On the other hand the thought of the monster could have been suppressed by directing his attention, for example, on the innumerable lotus blossoms surrounded by the honey bees. This is exactly the attitude of mind of the Buddhist with regard to overcoming difficulties.

What is the consequent frame of mind of a Buddhist in accordance with this doctrine ?

In accordance with this doctrine a Buddhist will necessarily see that while ill-will, anger, hatred, or jealousy are less powerful to harm the person against whom they are directed, they do certainly have much power to sully instantaneously his own mind and stain his own character. In like manner, benevolence, charity, devotion, and other noble emotions have a contrary effect, namely to purify his mind, illumine the future, and build up a noble character.

Is this the reason why Buddhism has ever been the most tolerant of all religions ?

Just so. Intolerance cannot find a place in a system where freedom of thought and selflessness are the strongest characteristics.

For what is tolerance but selflessness in demonstration. Argumentation and discussion are quite justifiable, but on no grounds is any form of violence permitted in Buddhism. Hence many are the instances recorded in history where Buddhism consistently refused to persecute even when most cruelly persecuted.

How does Buddhism distinguish mental operations tending to 'virtue or vice'?

'Virtue and vice' as understood by theists are not found in Buddhism. The closest Buddhist equivalents of these terms may be regarded as beneficial and harmful actions—profitable or unprofitable for the deliverance of the mind from craving. From this it must be obvious that they are wholly subjective in their results.

Is the state of mind of a Buddhist then the only measure by which all his thoughts and actions are gauged?

Precisely so. Hence it is clear that a man's action, whether mental or physical, if directed towards the approbation of another or for the purpose of obtaining supernatural aid, can avail him nothing. Therefore Buddhism provides a sure relief for man from the ills of life in the one safe haven of an intellectual and ethical mind acquired through self-culture and self-control.

Is then every good action of a Buddhist independent of objective results?

The question of the objective results of an action, whether there be any or not, does not concern a Buddhist at all at the time of his action. He is concerned primarily with his own frame of mind irrespective of objective results which may accompany it or follow from it. In other words his one consideration is whether the state of his mind at the time of each action is conducive or not to its final deliverance from craving.

What are the subjective and objective results of a Buddhist's act in giving alms?

The subjective result is that frame of mind in the giver which loosens the bonds of attachment to the thing given. The objective result is the benefit the receiver and perhaps society in general derive therefrom.

What is uppermost in the mind of a Buddhist when he parts with his possessions?

To a Buddhist, worldly possessions are in fact chains which hold his mind in bondage as

a necessary result of craving. Therefore the thought that is uppermost in his mind when he parts with his possessions is one of mental relief and freedom; and thereby a wholesome frame of mind is created as a preliminary exercise for the final and complete deliverance of the mind from craving.

How does a Buddhist look upon meritorious acts?

He looks upon them as the unburdening of the mind from things to which it had unwittingly enslaved itself in the past.

Does a Buddhist then identify himself with his mind?

On the contrary a Buddhist knows no entity and he looks upon the mind as the process of craving of which he is ever trying to gain deliverance. By his profitable actions he lays the axe right on the root of the tree-of-ego which lies embedded in the mind as a result of long craving, and keeps within, the wholesome thought plying upon the main root of egoism stroke after stroke, thereby inflicting wounds of which sooner or later it must die. For it is all the time being deprived of some of its strength, and is on the sure road to ultimate decay. Thus does the Buddhist doctrine of non-ego at one stroke set upon an unshakable foundation all right life, all morality.

What is the seed of egoism that lies so deeply embedded in the mind?

It is a fiction of the brain resulting from 'avijjā' (ignorance) which is recognized as vital for the genesis of mental qualities, as the protoplasm is for the production of the physical body.

Is it also wholesome for a Buddhist to recall with pleasure a profitable action, and even communicate the fact to others?

Yes. Both are wholesome. For in either case the mind is trained to take delight in the thought of denying itself all attachment, and the more it ponders and dwells upon this wholesome idea, the deeper must each subsequent impression be on mind. Further, the communicating of such an action, devoid of the remotest idea of vanity or selfishness, has apart from its subjective result the noble object of setting a good example to others.

In all efforts for mental emancipation what did the Master enjoin his followers to bear constantly in mind ?

His strict injunction was to follow 'the middle path,' the golden mean. Rigid asceticism, involving corporal mortification or the lightheaded indulgence in worldly comfort are both to be avoided. For the one with conscious pain and the other with sensuous delirium cloud the mental vision. Even renunciation of worldly possessions and self-denial in other forms should be resorted to, only when one feels through right knowledge that he renounces any particular possession or luxury not so much in the spirit of deprivation as in the spirit of ridding oneself of certain impediments in the path of mental emancipation. For, in fact a spirit of deprivation leaves the possibility of a later regret which will set at naught all the benefits derived from such renunciation.

In what consists the greatest singularity of Buddhism ?

Unlike the revealed religions Buddhism does not require blind faith to prop up and vivify dogmatic mysteries. For what else is such faith but the will to hold something certain which one feels to be uncertain. On the other hand Buddhism being based on the results of experience and knowledge is wholly a scientific system. 'Saddha' in Buddhism is totally different from "Faith" as found in revealed religions. It is the product of experience tested in the light of reason.

On what grounds can it be asserted that Buddhism is scientific in its outlook and constitution ?

It is scientific because it deals with present human experiences and submits them to a thorough psychological analysis and finally bases its conclusions on the results of such analysis.

What guarantee can be found, of the accuracy of this analysis and the validity of the conclusions ?

To all good Buddhists these are matters of personal experience ; for theirs is a practical and a realizable religion. To others it can be pointed out that the modern scientific achievements being mere glimpses of the one great truth, must necessarily

harmonise with the Dhamma which is only an explanation of things as they are. The composite nature of matter, its infinity in space and time, cause and effect, the theory of relativity, the non-ego theory of psychology and various other modern scientific achievements are in complete harmony with Buddhism. It must not be thought presumptuous if the modern scientists are advised to test the accuracy of their conclusions by a reference to Buddhism. Whatever this may be, there can never be a divorce between Buddhism and science as in other religions.

What is the crux of Buddhism ?

The crux of Buddhism is the doctrine of universal "anattā".

What is meant by "anattā" ?

All forms of existence being transitory phenomena, lasting only as long as the cause of each phenomenon lasts, there is not reasonable ground to suppose that there is a hidden entity which persists throughout life and after death. Buddhism summarises this by the formula "all is anattā." As revealed religions are in complete ignorance of the co-ordination of anabolism and katabolism which constitutes all life they declare that man has a hidden ego-entity which emanated from a hypothetical god ; while scientists assert that whenever they try to detect an ego-entity they invariably fall upon a particular conception and nothing more. This experience of the scientist is in complete harmony with the Buddhist doctrine of "anattā", and the denial of deity has been necessitated by the alleged existence of the so-called "attā" or 'soul' and 'God' by theists prior to the Buddha. Except for refutation the terms 'God' and 'soul' have no place in a system dealing with facts.

Does not Buddhism take an extreme view with regard to the body and the senses ?

No. Even here Buddhism takes a sober view as it does in all things. The body is only a creation of the senses. Both the body and the senses are inevitable reactions of craving and it is because of sensations and volitions that craving is made possible, and sensations and volitions are impossible without mind and body. Further without sensations and volitions the nature and working of the

mind cannot be understood. Without such understanding the deliverance of the mind from craving is impossible. Therefore Buddhists are rightly advised to make use of the body with its sensations as a vehicle to bear the mind, and the mind to guide the vehicle by means of correct interpretations of the experience gained through the senses. Thus though our being is an ill thing it is only by the correct use of the constituents of 'being' that deliverance is made possible. Once this goal is reached, the vehicle with all its parts is needed no more. The questionings of the mind are then at an end, and it stands calm and serene in the intellectual comprehension of the whole.

What is the position that Buddhism allots to man ?

Man is not a fallen creature, who needs must beg and pray for mercy. According to Buddhism man is a potential master of the universe, but through ignorance he fails to realize his power. What he needs to do is to pluck up a little courage and break through the bonds that he himself has unwittingly created. In this vast ocean of 'Samsāra' to exist as man is no mean advantage especially when such existence is accompanied with the possibility of deliverance from ill, latent within himself. It is only by good Kamma after aeons of existence that one has gained this great advantage of manhood. If the present opportunity is not taken advantage of, aeons may pass without a

similar opportunity recurring.* Such is the position of man in Buddhism.

If man can be the master of the universe, may he not develop the so-called "miraculous powers" ?

Yes, he may. But in Buddhism they are not helpful to one's deliverance, and if such powers manifest themselves they are never to be taken advantage of for selfish display.

Will not 'miracles' help in the propagation and teaching of Buddhism ?

This is what the Master says regarding 'miracles.' "There are three kinds of 'miracles.' The first is the 'miracle' of power in which extraordinary power is manifested as in walking on water, exorcising devils, raising the dead, and so forth. When the believer sees such things his faith may become deepened but it would not convince the unbeliever, who might think these things are done by the aid of magic. I therefore see danger in such 'miracles' and I regard them as shameful and repulsive. The second is the 'miracle' of prophecy, such as thought-reading, soothsaying, fortune-telling, etc. Here also there would be disappointment for these too, in the eyes of the unbeliever would be no better than extraordinary magic. The last is the 'miracle' of instruction. When any of my disciples by instruction causes a man to rightly employ his intellectual and ethical powers, that is the true 'miracle'".

'In the selfsame way, friend, purity of conduct leads to purity of mind; purity of mind to purified understanding; purified understanding to purified certitude; purified certitude to purified knowledge and insight concerning the right and wrong way; purified knowledge and insight concerning the right and wrong way to purified knowledge and insight concerning the Path; purified knowledge and insight concerning the Path to purified knowledge and insight complete, and complete purified knowledge and insight to the unconditioned Supreme Nibbāna. And it is for the sake of this unconditioned Supreme Nibbāna that the Holy Life is lived under the Blessed One.'

Majjhima Nikāya 24th Discourse.

SHRINES OF BURMA

No. 3. The Shway Sandaw of Prome.

U OHN GHINE

Round this ancient pagoda linger many interesting legends, and since legends are truths wrapped in poetry and since what was once thought fantastic is, now that science is growing up and losing the scornful attitude of adolescence, often found to be founded more on fact than on fancy, we may the less readily disbelieve the truth of these old stories.

For instance the old tales speak of Hmawza, the capital of the kingdom of Thiri Khettara, as a seaport town and place it a few miles from where stands the present town of Prome. Now Prome is 160 miles approximately north-west of Rangoon and farther than that from the sea in that direction and though it is only about 70 miles from the sea at its nearest, there is a range of hills standing as barrier between. Nevertheless both geology and archaeology are showing that here where the Irrawaddy River is now so far from its goal, was once, many centuries ago, the sandy margin of the great ocean across which, how perilously, bold men sailed in their crude junks to drop anchor for trade at populous and wealthy Hmawza, now but a tiny village five miles down-river from Prome.

It is told how in those days, twenty-four centuries ago, when the Kingdom of Thiri Khettara was founded, the first king, with the help of those possessed of psychic powers, discovered a ruined pagoda already old in those ancient days since it had been founded, it was said, in the lifetime of the Buddha, 140 years before. The pious king cleared the jungle overgrowth and taking the enshrined relics, re-enshrined them in a new pagoda which he had built and which was to last until 623 B.E. (Buddhist Era) (1873 years ago) when it was again covered by the encroaching jungle.

There exists no exact record or account as to why Hmawza was abandoned at this time but there is thought to have been a severe drought and it is possible that seismic upheavals and the silting up of the shores, which still continues round the Irrawaddy delta, helped to spell the end of an interesting civilisation and scattered the peoples who went north and west.

One interesting account, lingering on in tradition, is that the Buddhist Teachings

were written down on gold plates and enshrined in the old pagoda. Exact history places the first written Teachings at about 30 years B.C. (513 B.E.) when they were recorded on palm leaves in Ceylon.

Tradition, a much stronger tradition, has it that here in the old pagoda had been enshrined a hair of the Buddha. Those who were inclined to disbelieve such stories were less sure of themselves when, in the case of a similar story, of the Botataung Pagoda in Rangoon, after a severe wartime bombing the rubble was cleared away and an excavation made for the foundations of a rebuilt pagoda, a buried treasure chamber was uncovered which contained, among other relics, a hair that had been carefully mounted and preserved evidently a great many centuries ago.

During the reign of Nara-thi-ha-pa-te, coming to more recent history of the pagoda at Prome, that is, only 666 to 699 years ago, the king sent his son as Viceroy of Prome. The son built the new headquarters of the district at the site of the present Prome and the town has been there since then. Hmawza was in ruins and the old pagoda near which he built the new town was covered by dense jungle. With the help of a wise old woman, a *religieuse*, residing in the neighbourhood, he found the ancient shrine, then had the jungle cleared and rebuilt the pagoda once more. He resigned from the viceroyalty in favour of a more worldly and ambitious brother and devoted himself to the practice of "Insight" under the instructions of visiting Arahants.

He named the rebuilt pagoda, "The Shway Sandaw Pagoda" "The Golden Pagoda of the Hair Relic" and it is this pagoda which, with some additions and repairs since that time, is so prominent a feature of the modern riverine town of Prome and which rises from the flat, surrounding paddy-land in stately golden loveliness.

Wars, earthquakes, fires, pestilences, the struggles of men and the struggles of nature have changed the whole landscape of the country, but still this impressive shrine rises again and again and endures to capture the hearts of men in its shining symbol of truth and to increase its power for good in Burma and thus in the whole world.

Five Questions on Kamma

By THE VENERABLE LEDI SAYADAW

The Monywa Ledi Sayadaw was approached by a group of French thinkers, of Paris, who submitted certain questions on Kamma and kindred subjects.

The following is an English translation of the questions—five in number—and of the Venerable Sayadaw's replies thereto.

The translator from the original French and Burmese texts frankly acknowledges the difficulty of his task, taking into consideration that the subjects dealt with are of the deepest metaphysical import.

His acknowledgments are due to U Nyana, the learned Patamagyaw, of Masoyein-Kyaungdaik, whose wide reading of the Buddhist Scriptures and deep knowledge of Pāli have been of much help to the translator.

Namo tassa bhagavato arahato sammā sambudhassa.

1. Q.—Do the Kammas of parents determine or affect the kammas of their children? (Note—Physiologically, children inherit the physical characteristics of their parents).

A.—Physically, the kammas of children are generally determined by the kammas of their parents. Thus, healthy parents usually beget healthy offspring, and unhealthy parents cannot but beget unhealthy children. On the other hand, morally, the kamma of a father or mother does not in any way affect or determine the kamma of their child. The child's kamma is a thing apart of itself—it forms the child's individuality, the sum-total of its merits and demerits accumulated in its innumerable past existences. For example, the kamma of the Buddha to be, Prince Siddattha, was certainly not influenced by the joint kammas of his parents, King Suddhodana and his Spouse, Queen Maya. The glorious and powerful kamma of our Buddha-to-be transcended the kammas of his parents which jointly were less potent than his own.

II. Q.—If the kammas of parents do not influence those of their children, how would the fact be explained that parents who suffer from certain virulent diseases are apt to transmit these evils to their offspring?

A.—Where a child inherits such a disease it is due to the force of the parent's characteristics because of the force of the latter's *utu* (conditions favourable to germination). Take, for example, two seeds from a sapling; plant one in inferior, dry soil; and the other in rich, moist soil. The result, we will find, is that the first seed will sprout into a sickly sapling and soon show symptoms of disease and decay; while the other seed will thrive and flourish, and grow up to be a tall, healthy tree.

It will be observed that the pair of seeds taken from the same stock grow up differently according to the soil into which they are put. A child's past kamma (to take the case of human beings) may be compared to the seed; the physical disposition of the mother to the soil; and that of the father to the moisture which fertilizes the soil. Roughly speaking, to illustrate our subject, we will say that, representing the sapling's germination growth and existence as a unit, the seed is responsible for say one-tenth of them, the soil for six-tenths, and the moisture for the remainder, three-tenths. Thus, although the power of germination exists potentially in the seed (the child), its growth is powerfully determined and quickened by the soil (the mother), and the moisture (the father.)

Therefore, even as the conditions of the soil and moisture must be taken as largely responsible factors in the growth and condition of the tree, so must the influences of the parents (or progenitors, in the case of the brute world) be taken into account in respect to the conception and growth of their issue.

The parents' (or progenitors') share in the Kamma determining the physical factors of their issue is as follows:—If they are human beings, then their offspring will be a human

being. If they are cattle, then their issue must be of their species. If the human beings are Chinese, then their offspring must be of their race. Thus, the offspring are invariably of the same genera and species, etc., as those of their progenitors. It will be seen from the above that, although a child's kamma be very powerful in itself, it cannot remain wholly uninfluenced by those of its parents. It is apt to inherit the physical characteristics of its parents. Yet, it may occur that the child's kamma, being superlatively powerful, the influence of the parents' joint kammās cannot overshadow it. Of course, it need hardly be pointed out that the evil (physical) influences of parents can also be counteracted by the application of medical science.

All beings born of sexual cohabitation are the resultant effects of three forces—one, the old kamma of past existences, the next the seminal fluid of the mother, and the third, the seminal fluid of the father. The physical dispositions of the parents may, or may not, be equal in force. One may counteract the other to a lesser or greater extent. The child's kamma and physical characteristics, such as race, colour, etc., will be the product of the three forces.

III. Q.—On the death of a sentient being, is there a 'soul' that wanders about at will?

A.—When a sentient being leaves one existence, it is reborn either as a human being, a Deva, a Brahma, an inferior animal, or as a denizen of one of the regions of hell. The sceptics and the ignorant people hold that there are intermediate stages—Antarabhava—between these; and that there are beings who are neither of the human, the Deva or the Brahma worlds, nor of

any one of the states of existences recognized in the Scriptures;—but are in an intermediate stage. Some assert that these transitional beings are possessed of the five khandhas:*

Some assert that these beings are detached 'souls' or spirits with no material envelopes and some again, that they are possessed of the faculty of seeing like Devas and further, that they have the power of changing at will, at short intervals, from one to any of the existences mentioned above. Others again hold the fantastic and erroneous theory that these beings can, and do, fancy themselves to be in other than the existence they are actually in; thus, to take for example one such of these suppositious beings. He is a poor person—and yet he fancies himself to be rich. He may be in hell—and yet he fancies himself to be in the land of Devas, and so on. This belief in intermediate stages between existences is false, and is condemned in the Buddhist teachings. A human being in this life who by his Kamma is destined to be a human being in the next will be re-born as such; one who by his Kamma is destined to be a deva in the next, will appear in the land of devas; and one whose future life is to be in hell, will be found in one of the regions of hell in the next existence.

The idea of an entity or "soul" or spirit "going", "coming", "changing" "transmigrating" from one existence to another is that entertained by the ignorant and the materialistic, and is certainly not justified by the Dhamma: there is no such thing as "going", "coming", "changing", etc., as between existences. The conception which is in accordance with the Dhamma may perhaps be illustrated by the picture thrown out by the cinematograph, or the sound emitted by the gramophone, and their relation to the film or the sound-box and

*KHANDHA: The 5 'Groups', are called the 5 aspects in which the Buddha has summed up all the physical and mental phenomena of existence, and which appear to the ignorant man as his Ego, or personality, to wit: (1) the Corporeality-group (rūpakkhandha), (2) the Feeling-group (vedanā-kkhandha), (3) the Perception-group (saññā-kkhandha), (4) the Mental-Formation-group (Sankharā-kkhandha), (5) the Consciousness-group (viññāna-kkhandha). "Whatever there exists of corporeal things, whether one's own or external, gross or subtle, lofty or low, far or near, all that belongs to the Corporeality-group. Whatever there exists of feeling... of perception... of mental formations... of consciousness... all that belongs to the Consciousness-group" (S. VIII. 8f)

"Buddhist Dictionary"
Nyanatiloka.

disc respectively. For example, a human being dies and is reborn in the land of devas. Though these two existences are different, yet the link or continuity between the two at death is unbroken in point of time. And so in the case of a man whose future existence is to be the nethermost hell. The distance between hell and the abode of man appears to be great. Yet, in point of time, the continuity of "passage" from the one existence to the other is unbroken, and no intervening matter or space can interrupt the trend of this man's kamma from the world of human beings to the regions of hell. The "passage" from one existence to another is instantaneous, and the transition is infinitely quicker than the blink of an eyelid or a lightning-flash.

Kamma determines the realm of rebirth and the state of existence in such realm of all transient beings (in the cycle of existences which have to be traversed till the attainment at last of Nibbāna).

Kammas in their results are manifold, and may be effected in many ways. Religious offerings (Dāna) may obtain for a man the privilege of rebirth as a human being, or as a deva, in one of the six deva-worlds according to the degree of the merit of the deeds performed. And so with the observance of religious duties (sīla). The five jhanas or states of enlightenment, are found in the Brahma worlds or Brahma-lokas up to the summit, the twentieth Brahma world. And so with bad deeds, the perpetrators of which are to be found, grade by grade, down to the lowest depths of the nethermost hell. Thus, our kammas, past, present and future, were, are, and will ever be the sum-total of our deeds, good, indifferent or bad, according as our actions are good, indifferent or bad. As will be seen from the foregoing, our kammas determine the changes in our existences.

" Evil spirits " are therefore not beings in an intermediate or transitional stage of existence, but are really very inferior beings, and they belong to one of the following five realms of existence, which are namely World of men; World of devas; The regions of hell ;—Animals below men; and Petas*

They are very near the world of human beings. As their condition is unhappy, they

are popularly considered as evil spirits. It is not true that all who die in this world are reborn as evil spirits, though human beings who die sudden or violent deaths are apt to be reborn in these lowest worlds of devas.

IV. Q.—Is there such a thing as a human being who is reborn and who is able to speak accurately of his or her past existence?

A.—Certainly, this is not an uncommon occurrence, and is in accordance with the tenets of Buddhism in respect to kamma. Such a person is called a jatisara puggalo from jati, existence; sara, remembering; and puggalo, rational being.

The following (who form an overwhelming majority of human beings) are unable to remember their past existences if, and when, reborn as human beings.

Children who die young.

Those who die old and senile.

Those who are strongly addicted to the drug or drink habit.

Those whose mothers, during their conception, have been sickly or have had to toil laboriously, or have been reckless or imprudent during pregnancy. The children in the womb being stunned and startled lose all knowledge of their past existences.

The following are possessed of a knowledge of their past existences, viz:—

Those who are not re-born (in the human world) but proceed to the world of devas, of Brahmās, or to the regions of hell, remember their past existences.

Those who die sudden deaths from accidents, while in sound health may also be possessed of this faculty in the next existence, provided that the mothers, in whose wombs they are conceived, are healthy, clean-lived and quiet women.

Again, those who live steady, meritorious lives and who (in their past existences) have striven to attain, and have prayed for this faculty often attain it.

Lastly, the Buddha, the Arahants and Ariyas attain this gift which is known as pubbeni-vasa-abbhiññāna.

* See Pali Glossary.

V. Q.- Which are the five Abhiññāṇa ?
Are they attainable only by the Buddha ?

A.—The five Abhiññāṇa (Psychic powers) (Pāli Abhi, excelling, ñāṇā, wisdom) are : Iddhividhā Creative power; Dibbasota Divine Ear; Cittapariya-ñāṇa—Knowledge of others'—thoughts, Pubbenivāsā-nussati; Knowledge of one's past existences; and Dibbacakkhu—The Divine eye.

The five Abhiññāṇa are attainable also by Arahants and Ariyas and not only the above,

but by ordinary mortals who practise according to the Scriptures ; as was the case with the hermits, etc., who flourished before the time of the Buddha and who were able to fly through the air and traverse different worlds.

In the Buddhist Scriptures we find, clearly shown, the means of attaining the five abhiññāṇa ; and even now-a-days, if these means are carefully and perseveringly pursued, it would be possible to attain these. That we do not see any person endowed with the five abhiññāṇa today, is due to the lack of strenuous physical and mental exertion towards their attainment.

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BUDDHISM AND THE SPIRIT-WORLD

By MR. FRANCIS STORY.

Spiritualism in the West can now be said to have passed beyond the stage of a superstitious belief, held only by the credulous or those determined to find what they hoped to find. Psychic phenomena have been accepted by science to the extent that they are being made the subject of methodical research, and although the conclusions of the scientific observer do not always coincide with those of the spiritualist, there yet remains a sufficient body of evidence that cannot be explained away, to force the materialist to admit the existence of super-physical realms and laws beyond the boundaries of his present knowledge.

There are still, however, people ready to entertain the possibility of astral-entities, poltergeists, elementals and other disembodied or subtle-bodied beings, who are not prepared to accept the spiritualistic belief that the phenomena of the seance room are the work of those who have 'passed over'. They are able to cite impressive proof in support of a different theory. From time immemorial, and all over the world, men have believed in the existence of Nature-spirits, and have propitiated them with age-old rituals. The Greeks knew these beings as Nymphs, Dryads, Fauns and Nereids; the Celts have their fairies, pixies and leprechauns. They were beings who could help or hinder humans, according to whether they offended or befriended them. In East and West alike this belief still exists among rural people. The Hindu makes propitiatory offerings to the nature-spirits, and in Buddhist Burma the cult of the Nat (minor deities, often associated with particular trees, buildings or areas) is widespread. The Nats are tutelary Devas who take under their protection households or whole villages; they frequently show themselves in visible form to those who invoke them. They also manifest by "possession" of the bodies of mediums in the manner familiar to Western spiritualists. What is known as "direct-voice mediumship" is well known in Burma.

Poltergeist phenomena, which have of late years become more common in Europe, and have been vouched for by disinterested witnesses, are common in the East, and are mostly attributed to the elementals or nature-

spirits amusing themselves at the expense of human beings who have offended or neglected them. It is spirit-activities of this kind, apparently irresponsible and not serving any purpose, that incline many people to the belief that all spirit-communications come from a similar source.

The spiritualistic explanation is that these mischievous and futile phenomena are caused by persons of malignant nature, who preserve the characteristics they had in life, after they have left the physical body. This theory does not, however, explain the often puerile nature of many messages alleged to have come from persons of good character and intellect.

Investigators have been frequently disappointed by the naive and trivial utterances, or automatic writings received from spirits from whom something of a higher order was expected. They argue that since a Shakespeare or Keats, while in the flesh, could produce works of immortal genius despite the limitations of human personality he should, having become heir to a widely extended sphere of supra-mundane experience, be able to communicate thoughts of a correspondingly larger and deeper significance. They expect, in fact, that the intellect and consciousness of every individual, if not actually increased by the knowledge of the after-death state, should at least not be diminished in the spirit-life. Instead, they find more often that their friends who have 'passed over' content themselves with communicating thoughts below the standard of those they had in life—simple platitudes that any adolescent of active brain could improve upon, or reiterations of things to be found already in the works of Swedenborg and other mystics, with which the medium is probably familiar.

Western ideas of survival are based on belief in an immortal soul which after the decay of the physical body preserves the characteristics of the earth-life, and should therefore constitute a recognisable entity through all possible phases of spiritual evolution. The Buddhist conception of life and death states differs fundamentally from this. The Abhidhamma or Transcendental

Doctrine, which is one of the most important sections of the Buddhist Tipitaka, deals exhaustively with the thirty-one states of existence (Lokas) in which rebirth takes place ; it is from this that the highest teaching of the Buddhist Theras derives, and it throws quite a different light on some of the more puzzling aspects of psychic phenomena.

In accordance with the universal Law of Causality, death is followed by immediate rebirth in one of the thirty-one planes of existence as a result of previous Kamma. That is to say, a being arises in the appropriate sphere to which past conscious actions and habitual tendencies culminating in the " death-proximate Kamma ", or last conscious thought-moment, have led him. If his actions of the three types (mental, physical and vocal, manifesting in thought, action and speech) have been directed by a purified consciousness (Kusala Citta) he will re-manifest in a higher plane or Brahma-loka; if they have been of mixed type he will be reborn in one of the intermediate spheres of the Kāma-loka (world of desire or sensory gratification). If his Kamma has been predominantly bad, with a strong reflex at the moment of death, he will be reborn in what are called the Duggati (unhappy) states, including the world of earth-bound spirits or Peta-loka. The death-proximate Kamma is an important factor in deciding the immediate rebirth. It may be good or bad, but whichever it is, it tends to be the state of mind characteristic of the individual in his previous life, which takes possession of his last moments of consciousness before it leaves the body. Thus a person whose predominant characteristic is a mental attitude of hate will at once re-manifest in a form embodying his hatred, as that is his death-proximate Kamma, induced by habitual past thoughts. If he has cultivated Mettā and Karuna (benevolence and sympathy) it is that consciousness that will arise in his last moments and he will take rebirth in a higher plane where these characteristics manifest.

The most common type of habitual consciousness is neither of active love nor active hatred, but desire (tanhā). It is desire and attachment that bind the individual to the wheel of Saṃsara. They provide the motives of all activity ; hatred and love themselves arise from the root-cause of

desire—love towards the object of attraction, hatred when the desire is thwarted. Most Kamma, therefore, is of mixed type and its effects alternate in the experiences of the future life in the Kāma-loka.

The world of human beings

This world is included in the Kāma-lokas, as it is one of the spheres dominated by desire and sensual attachment.

The highest doctrine teaches the basic truth of Anattā, which means that even in the earthly life-continuity of the individual there is no persistent or unchanging entity. All is a condition of flux ; a causal continuum of successive thought-moments and material conformations arising and passing away in obedience to the law of Dependent Origination (Paticcasamuppada). That which is developed by mental discipline and spiritual purification is not a personality, but a tendency. An infant carries the latent tendencies of the past existence and the seeds of the future life before it ; but the child of five is not the same personality as the subsequent boy of fifteen or man of fifty. Body, mind and all the elements will have changed many times between these stages of the individual's life. When we allude to them as the same ' person ' we are only using a necessary convention ; there is no identity linking the child of five, the boy of fifteen and the man of fifty. There is only a causal continuity ; because the child existed the man exists, and his ' personality ' is the aggregate of his thoughts, words, actions and experiences during the intervening period. It is the function of memory alone which gives this causal-continuum an appearance of being an identical personality continuous in time. When age, or any organic alteration of the physical brain, causes the faculties to decay, further changes of character or personality arise, this time caused solely through change in the material structure of the body. This is further explained in the Buddhist doctrine of Anicca (Impermanence of all phenomena).

We are now in a better position to understand what actually takes place at death and rebirth. The being that is reborn bears the same relationship—a causal one—to the being of the previous life as the boy of fifteen does to the child of five, or the man of fifty to the boy of fifteen. It is the same ' person ' only in the sense that the one carries on the

cause-effect current of the other. To use a familiar illustration : if we knew a boy of fifteen and then lost sight of him until he reached the age of fifty, we should find scarcely anything by which to recognise him. Unless he bore some unusual physical characteristic of a kind to endure all his life, even his own mother would not be able to identify him. Those who maintain that a mother can always, by some instinct, recognise her own child, should consider the historical Tichborne case of assumed identity and others of a similar nature.

A section of the Buddhist scriptures, the Peta Vatthu, describes the state of those reborn in the Duggati spheres, and how they can be helped by the living. The word 'Peta' may be roughly translated 'ghost', though it is related to the Sanskrit Pitri, meaning ancestor. In the Peta Vatthu it is shown that those reborn in the spirit-world nearest the earth-plane often have an inferior type of consciousness to that with which they were equipped in their previous existence. Far from having access to wider realms of knowledge, as they are expected to have by Western spiritualists, they re-manifest with a limited consciousness and intellect, with imperfect memory of the past life, and inhabiting a vague, indeterminate half-world. At the same time because of their strong attraction to the sphere they have left, their contacts with it are relatively easier and more frequent than those of beings in the higher Lokas. In a sense, they exist side by side with the 'living'; the step between their plane and ours is only small, and one easily taken by the psychically-sensitive.

It is from these beings that the trivial messages and meaningless phenomena emanate. They have not the same 'personality' they had on earth, but retain only the accumulated characteristics most predominant in that personality. This condition prevails until that particular Karma-resultant is exhausted, when they are reborn once again in the ceaseless round of Samsara, from which final escape is only possible through the realisation of Nibbana.

On the human (Manussa) level of the Kama-loka there is pain and pleasure, good and evil, hatred and love. It is the sphere of opposites, from which we, as free agents, have to make our own choice for the fulfilment of our evolution. All the Lokas must be regarded as planes of consciousness which are

attainable by the developed Yogāvacara while still in the physical body. By the practice of Jhana (meditation) the consciousness is elevated to a higher level ; once this has been attained and established by practice there is no rebirth in a lower sphere, unless during the first stages the faculty is lost before death and a lower type of consciousness supervenes. This may happen in the case of those who practise systems of Yoga outside the Buddhist path, but in Buddhism once the first stages, Sotāpatti-magga and Sotāpatti-phala, are attained with the destruction of the first three Sanyojanas, there cannot be any further rebirth in lower spheres of existence. The reason for this is because in the Sotāpanna there is no longer any diṭṭhi (delusion of Self), Vicikicchā (doubt and wavering) or Sīlabbata-parāmaṣa (superstitious observances.) This means that his eyes are opened to the fundamental truths; he sees the path, though he has not yet trodden it to the end, and he cannot any longer lose himself in the mazes of Samsara through following delusions.

This means in effect that while still on earth we can raise ourselves to the plane of our choice, and will inevitably re-manifest there when the term of earthly existence is ended. But any law, to be a true universal principle must operate both ways ; we cannot logically expect the cosmic law to work only in our favour. If it did, there would be no point in man's freedom of choice in moral issues. Where it is open to man to go upward, forward, it must be open to him to descend in the scale of spiritual evolution also.

Greed, hatred, sensuality and inertia all have their appropriate spheres of manifestation and their corresponding corporeal forms. When these types of consciousness arise more frequently than their spiritual opposites of generosity, love, purity and energy, they create the form of the next birth. It is at death that the Jekyll and Hyde metamorphosis takes outward effect, not by any process of transmigration, or passing of a soul from one body to another, but in accordance with the subtle and universal law of causality that rules the cosmos. The Abhidhamma deals with the psychological exegesis of this principle, while the Peta Vatthu reveals its modus operandi as exposed to the insight of the perfected Arahant. The lower planes of the spirit-world are peopled

by creatures imperfect in form and sub-human in intellect, the direct result of misuse of their faculties during earthly life. Spirits such as these linger about the places with which they were associated in life, drawn thither by the strong force of attachment, and they are able to make use of psychically defenceless persons to make that contact with the world for which they crave. Themselves living in a dim and cheerless world, they seek to share the life they once knew, as a cold and homeless traveller looks with longing into a warm and comfortable room, where friends are seated round a glowing fire.

Impermanence is the inherent nature of all conditions, and neither suffering nor heavenly happiness lasts for ever. In time the Kamma that produces them runs its course, and another phase of existence is entered. So the state of these unhappy beings is only temporary. Far from having greater knowledge and power than human beings, they have less, and the teaching of Buddhism is that they should be regarded with compassion. They can be helped by the loving thoughts of the living, and good deeds done in their name can if they take advantage of the opportunity offered, by rejoicing in these deeds, alleviate their unhappiness. The method of doing this by psychic dedication is also fully dealt with in the Pāli commentaries, and is regularly practised in all Buddhist countries.

The wrong interpretations that are too often put on psychic phenomena, both by the spiritualist and the sceptic, could be avoided if more were known in the West about the laws that govern death and rebirth, particularly where the misconceptions arise from identifying character and personality with the idea of an immortal soul.

A very interesting Mahāyāna work dealing with the operation of these little-known laws at the critical time of transition is the Tibetan Bar-do, an ancient treatise of the Himalayan schools. It directs the aspirant in the highest technique of spiritual purification by which insight is gained into the after-death states and by means of its teaching (usually imparted through a Guru) the pupil is able to remain in full control of his discriminative faculties at the moment of departure of his consciousness from the physical body. This control he retains throughout the ensuing psychic experiences,

being trained to know what awaits him and to remain master of the situation. It is sufficient here to indicate one important respect in which all Buddhist teaching on this point differs from that of Christianity. The Christian at his last moments is urged to reflect upon his sins and repent them. The Buddhist, on the contrary, is instructed to keep his good actions to the forefront of his last thought-moments. This is so that the impulse toward the new birth will spring from this good consciousness rather than from awareness of his demeritorious actions; he should clear his mind of all guilt-consciousness and go forward fearlessly on the next stage of his spiritual pilgrimage. In this he is aided by the progress he has made in cultivating concentration of mind and detachment. The psychological soundness and profound significance of this teaching can be grasped when we have understood that all states of existence really *spring from the mind itself*, in that they have their origin in the causal nexus of the ever-changing sequence made up of the point-moments of consciousness, and that they are determined by the interdependence of cause and effect. The Seers who impart this knowledge have themselves seen and studied the law as an inherent property of the cosmos; understanding its principles they are able to use it by adapting their activities to it. A man who falls from a high building will be killed by the law of gravity, but one who is in an aeroplane is using means by which he is making gravity itself serve him; he is not defeating the law, but harnessing it to his purpose. In the same way the deep psychic laws are used by the perfected seers whose instrument is supramundane knowledge.

Note on the Peta Vatthu

References to spirits, happy and unhappy Petas, and other beings reborn in realms adjacent to our own are to be found scattered throughout the books of the Pāli Canon and the Commentaries. The Paramattha Dīpanī is a Commentary on such accounts included in the Petavatthu (Peta stories) of the Khuddaka Nikāya. The stories are introduced to illustrate the law of Kamma and Vipāka, the facts of the previous life and actions which gave rise to the unhappy rebirth being known to the Buddha through His supramundane insight, and used by Him to emphasise

the moral nature of the law of cause and effect. Sometimes the facts are related by the Petas themselves. Many of them form the background to the verses of the Dhammapada, and elucidate and enforce their meaning. Others are to be found incorporated in the Jātaka stories, where they are incidental to the narratives of the Buddha's own previous lives.

The Vimānavatthu, in contrast to the Petavatthu, deals with those reborn in relatively happy conditions as the result of meritorious deeds; these beings inhabit palaces (Vimāna) and come into existence by the process called Opapātika; that is, spontaneous arising as distinct from the mundane processes of birth by the womb, the egg or moisture-generation. The disputed question as to the possibility of abiogenesis was known in pre-Buddhist India, when Opapātika arising was believed by some schools to be fortuitous; the Buddha, however, showed that it was subject to cause, as every other form of birth, the cause being the previous Kamma.

In the West, this spontaneous arising of a Peta at the moment of death has been wrongly interpreted as the passing of a "soul" or "spirit" out of the body. The traditions, as well as modern instances, of hauntings and ghosts, which are too well-attested and worldwide to be dismissed lightly, are drawn from real happenings as these Peta stories clearly show, and are to be explained by the attachment generated by craving which keeps "spirits" earth-bound to certain places. The so-called "spirits" are formed of the same group of Five Khandhas as a human being; the Rūpa Khandha, or physical substance, may be of a finer texture, or exist on a different plane from that of the human, while the four immaterial groups may be different in type and degree, but all are present. The ability to see them is conditional on the tendency, sometimes involuntary, of certain people to shift their consciousness from the human plane to other contiguous planes which may be higher or lower. In the four-dimensional space-time continuum there is actually no question of "higher" or "lower"; this is a merely conventional arrangement, (Loka vohāra) as when on a map England is depicted on top and Australia underneath. The space-time complexes exist side by side, interdiffusing

one another; hence the Petās sometimes appear in the stories, as in modern experience to be actually dwelling on the earth level, while at the same time their substance penetrates and is capable of passing through earthly matter.

Jesus of Nazareth said: "In my father's house are many mansions". From this it may be assumed that he was himself a psychic who had actually seen the Vimānas of happy realms, for he "spoke as one having authority, not as the Scribes and Pharisees". The same may be said of Swedenborg and other mystics; in fact the worldwide consensus of opinion from these psychics forms an overwhelming testimony to the existence of the Peta Lokas, the Vimānas and the heaven and hell states. Swedenborg and the others who were accustomed to move about in realms adjacent to ours, all speak of the lower planes as being even more densely material than our own, the very atmosphere being thick, semi-opaque and ponderable, while the higher realms become progressively more immaterial until they become fields of energy without discernible substance. These are classified as the "Fine Material" (rūpāvacara) realms and their nature and place in the Thirty One Abodes is fully set forth in the Buddhist Abhidhamma. Above these are the "Formless Realms" (arūpāvacara) abodes of the Arūpa Brahmas, who cannot be contacted by mundane consciousness and are only accessible to those who have attained the corresponding Jhanic (meditation) states.

To the Buddhist, the importance of these Peta stories lies, not in the evidence they present of an after-death state, but in the moral teachings they convey, and it was for this the Buddha made use of them. The leit motif in most of them is the necessity for practising charity, particularly towards the religious of the Sangha, although every form of charity is commended, including Dāna given to ascetics of other orders. Perfect tolerance is enjoined, but this does not mean that false doctrines were to be encouraged, and no merit results from supporting religious teachers who propagate doctrines contrary to the Dhamma. The stories also show the necessity for practising self-restraint in thought, word and deed, and illustrate the results of mixed Kamma, as for instance in the Kkhātyapeta Vatthu, where a female Peta is

found inhabiting a celestial mansion, the result of a gift made by her in her former life to some religious ascetics, while at the same time she could not leave the celestial palace because she was nude, covered only by her long and luxuriant hair. Her lack of clothing was the result of some Akusala Kamma. In the same way, other Peta are discovered enjoying great benefits, such as a golden and godlike form, yet with hideous features, the result of misdirected action in some other respect.

Another teaching strongly emphasised in these stories is the universal law of impermanence and the uselessness of grief. In the Ubbaripeta Vatthu we find the following: "Some eighty-six hundred thousands of kings by the name of Brahmadata have been cremated on this spot. Whose death dost thou mourn? I have been born and reborn as women, men and sometimes as animals; no bounds can be discovered to the course of rebirth".

"Na hi ruṇṇam vā soko vā c' aññā paridevana, na taṃ petanaṃ atthāya evaṃ tiṭṭhanti nātayo" - "Not tears, nor grief nor any form of lamentation can be of advantage to the dead, even though the kinsmen stand

in the attitude of mourning", says the Tirokudda Vatthu. Yet, though grief be unavailing, it is possible to share the merit of good actions with the dead, and many of the Peta stories relate how their unhappy conditions have been alleviated by meritorious actions performed on their behalf by living relatives. In order to make this transference of merit effective, the "spirits" must be aware of the intention and must share mentally by rejoicing in the act of offering. The impulse of the good thought then raises them from their state of misery, for all states are but the reflection of thought-impulses; they are formed and conditioned by thought and volition, as the oft-quoted first gatha of the Dhammapada teaches.

"Manopubbangamā dhammā
manosetthā manomayā;
manasā ce paduṭṭhena
bhāsati vā karoti vā,
tato naṃ dukkham anveti
cakkam'va vahato padaṃ.

Mind precedes all mental states (Dhammā); mind is chief; they are mind-made. If with an impure mind a person speaks or acts then misery follows him as the wheel follows the hoof of the beast of burden."

'If, monks, there were a *Self*, would there not also be a *My Own*,'
'There would, Lord.'
'If monks, there were a *Mine*, would there not also be a *Me Myself* ?'
'But since such things as a *Me* and a *Mine* are really and truly nowhere to be found, what of the theory: 'There is the world. There is *Self*. In a future state I shall be permanent, stable, lasting, untouched by change, existing on, ever the same?' Is not such an idea an utterly and entirely foolish idea ?'

Majjhima Nikāya 22nd Discourse.

What Is Happiness ?

A TALK GIVEN BY PATHAMAGYAW U THITILA AT A MEETING IN RANGOON

What is happiness ? Happiness is a mental state which can be attained through the culture of the mind. Physical sources such as wealth, name, fame, social position and popularity are but temporary sources of happiness. Whatever we do, we do essentially for happiness. You may say this is for money, that is for power, but whatever we do is really for happiness. Even in religion what we do is done for happiness. Whatever we do, then we do essentially for happiness but do we attain it ? No. Why ? Because we look for happiness in the wrong place. People think they can find happiness in money, so they try their best to be wealthy. When they are wealthy, are they happy ? If wealth is the source of happiness, wealthy people would be happier than the poor people. But we find in many cases, the ordinary people, who are not very well-to-do, are happier than the rich. We have even heard of some millionaires who have tried to commit suicide. They would never think of committing suicide if wealth were the source of happiness. So, wealth is not really the source of happiness. Then power, name or fame, may be a temporary source of happiness. When people lose their name or fame or power they are in a state of anxiety, worry. It shows that name or fame or power is not the main source of happiness since it can also be a source of worry and since Impermanence affects it. Some people think that a partner, a good congenial partner, may be the source of happiness. It may be to some extent but not to the fullest extent. Some people think that children might be the source of happiness but when they are separated for some reason or other as soon or late, they must, they feel unhappy. Some people think horse races and dog races might be the source of happiness. So they bet. Even when they are winners, they are happy only for a short while. Some people hope to find happiness in drinks. For a short while they are happy, but eventually they become as unhappy as ever. The outside sources are not the real sources of happiness. But the main thing is the mind. The mind which is controlled, cultured, is the real source of happiness.

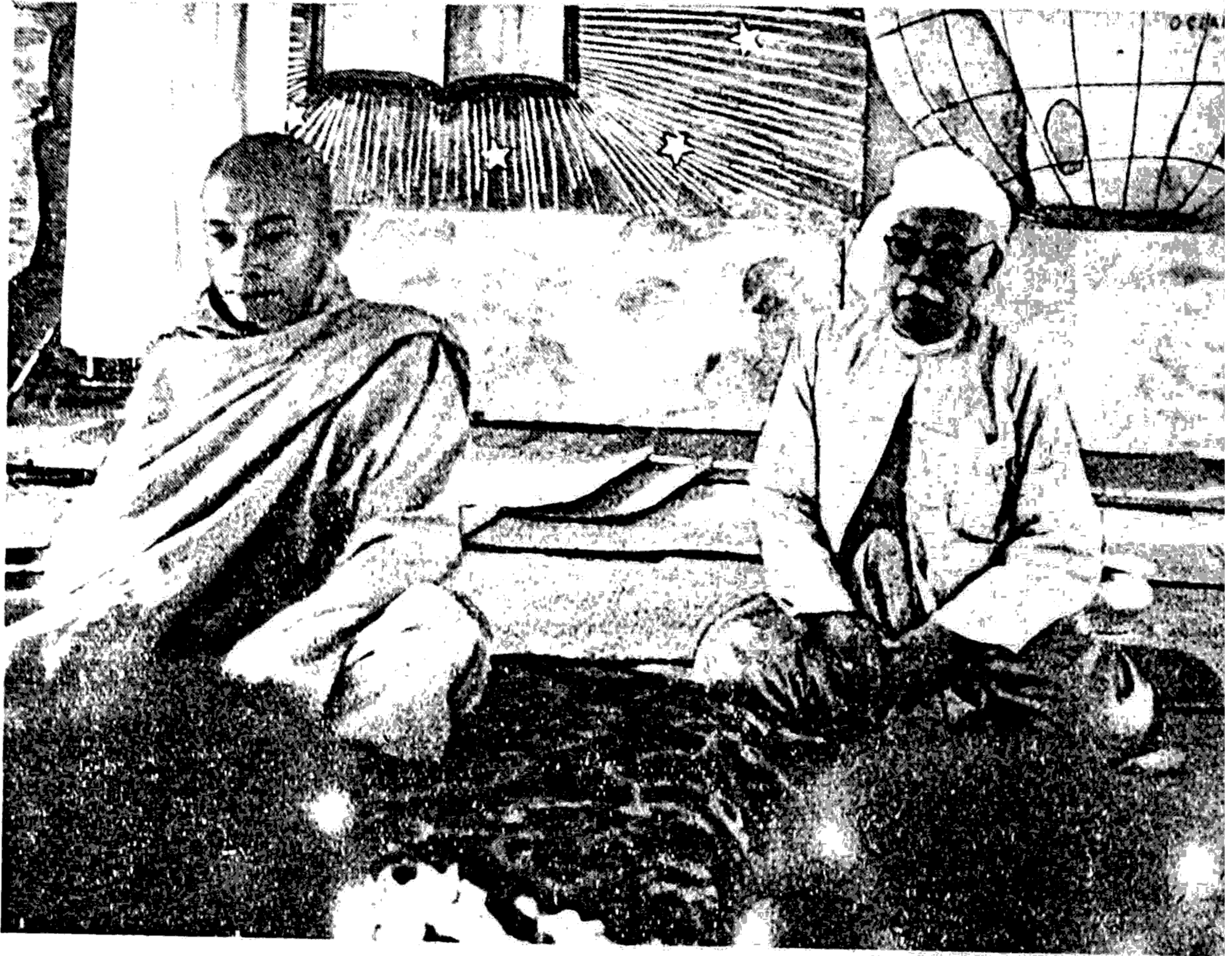
Now, how to attain happiness ? How do we define happiness ? Happiness is a state, a mental state, which is agreeable to one's nature or which appeals to one's nature, or which satisfies one's nature. This state can be applied to such levels as :

- (1) Material or materialistic,
- (2) Emotional,
- (3) Intellectual and
- (4) Spiritual.

To make it clear take a delicious lunch or dinner. When you have a delightful lunch or dinner, if you are a person proud of your physical attainments, you would have happiness of a material, physical nature. You enjoy your food for physical culture, for physical health. You have happiness of a material nature from this food. If you are eating something which you have been longing for, you would have added happiness of an emotional nature. You would say, "I like it, because it is very good and very nice". You can appreciate a lunch or dinner because it is nice. You attain happiness from it, through it, and your happiness is of an emotional nature. You do not care whether it is for strength or health but for taste. If you were intellectual, reasonable and happened to be on a diet, you might have happiness of an intellectual nature and say, "This food is very good because it is suitable for my health". So you judge this food from your particular nature. If you were of spiritual or moral nature, you would find happiness through the dinner or lunch. You would say, "This food is good because it is pure. It is good for moral principles : good since its effect is helpful to me for meditation." So your happiness is different, your judgment is also different from others. Even the same food or lunch is appreciated and also happiness is attained according to the nature of different people. The highest happiness one can attain is a state, a mental state, which is agreeable and satisfactory to all the levels. But such a state is not always possible to be achieved. If we cannot have the highest happiness which is satisfactory to all levels, the next one is harmony with the higher levels which gives greater happiness



Sai-htat-jee Image: About 100 yards to the east of the Shway Sandaw Pagoda at Prome is the famous Sai-htat-jee Image, about 60 ft. high and about 42 ft. at the base. It was erected only a little over thirty years ago at the site of an old and ruined pagoda and is perhaps the highest image of its type in the whole of Burma.



Ashin Kelasa, M.A., Principal, seen with Thado Thiri Thudhama Sir U Thwin, president of the Union Buddha Sāsana Council, at the opening ceremony of the Dhammaduta College on 20th December 1952.

than the harmony with the lower levels.

We judge, react and take things according to our nature. Therefore it is necessary for each one of us to know what type of person we are. Because we act and react to outside stimuli according to our nature : that is, we see everything through coloured glasses of our own. If a person is supposed to be broad-minded and unprejudiced, he is so only to the extent of his particular nature. Unless we are spiritually advanced none of us can be broad-minded and unprejudiced to any great extent because we see and judge things with coloured glasses which we have made for ourselves, not anybody else's which are made for himself. Then how can we know what types of persons we are? It is only by a personal study of our own reaction to outside stimuli, outside objects by watching, by taking notice of our reaction to what it comes to, that we can know or we can put ourselves under one of the categories.

Now first, material or physical level. A person at this level being materialistic, will be interested in material gains. His main consideration and concentration are of material gains. Material, physical comfort is his importance. These materialistic persons are very practical and would like everything, even religion or philosophy to be materialistically "practical". and nothing more. Anything which needs thinking and concentration will not attract them, they will not be interested in any religion or philosophy. Their interest is in physical comfort and ideas which give them material gains. So there is no wonder why many people are not interested in any religion, because religion, as you know, does not directly give anybody material or physical wealth. How many do you think are there in the world who have lost interest in religion? To most people material gain is so very important. When we say we are busy, we are busy about gain, money. What for? For physical pleasure, happiness, comfort, dress, food, home, any physical convenience. So we can realise that most of us are rather materialistic.

Next is the emotional level. People who are on this level are very sensitive. They are mainly concerned with likes and dislikes and pleasant and unpleasant feelings, sensations. They judge things according to their

emotions, no matter whether their judgment is right or wrong. These emotional people are interested in devotional religions which suit their emotions. They find any religion which has no ceremonial, very dull.

The third level is intellectual. Those who are of this level are mainly concerned with reasoning, studying things intellectually. They find happiness in literature and science too. They gain happiness through intellectual pursuits. But they being mentally active, are not active physically. They know many things through their readings or learnings but in practice they are not active.

The fourth is the spiritual or moral level. Those who are on this level are concerned with service and sympathetic understanding ; they emphasise the importance of justice or fair dealing. They are realistic. So you see, each person acts and reacts to things, criticises, feels and judges according to his particular nature: according to his particular level. Knowing how and why we differ in thinking, feeling, judging and outlook in life, we are able to make ample allowances for other types to act according to their nature thereby we cultivate a sense of tolerance, patience towards others.

When we are less advanced spiritually it is the material and the emotional pleasure and happiness that appeals to us most. Unfortunately some of us never try to get out of this rut. Even in this lower stage they are very proud of it. They don't want to get out of it, because they think they attain happiness when they feel that they have pleasure of the world. They won't like Nibbāna which sounds dull to them. Why? Because they are less advanced in spiritual evolution. When they progress in spirituality, studies in literature, science and philosophy can appeal to them. Some people cannot appreciate even reading and learning. They think it is a waste of time and that reading won't do any good. Western people are very practical, very busy and very active physically. A clergyman of The Church of England asked me something about Nibbāna. "I couldn't tell you about Nibbāna in a few words and in so short a time" said I. He said he was always busy. I asked him, "If you are busy, how much time could you give me?" He said, "I have no time, just tell me in two or three words." I said, "Nibbāna is a state which is free from suffering, old age, death, sickness, and the state of highest happiness

which is free from all troubles or worries, and hardships." He said, "Do you mean to say that if you reach Nibbāna, you have nothing to do?" I said, "Yes". "Then I won't like it because I would always like to do something," he replied. A man also said that he could not appreciate poetry or science which gives people some peculiar pleasure. He said that he went to the National Gallery where the most beautiful pictures are shown. He thought that watchers there were fools, for if they wanted to see the actual beauty, why should they see those imitations? Poetry, he thought, was to spoil the language, for there was no proper order of words. To him literature is nothing. So you see there are many stages of development. When we grow still older we realise that moral or spiritual happiness is the genuine highest happiness because it is real and lasting. According to his practical nature a man acts and reacts and thereby he makes himself either happy or miserable.

This growth, this progress from lower level to higher level can be attained. It is not really very difficult. Nibbāna itself can be attained in this life. Most of us think it is very difficult. If so, why do we have 6 qualities of Dhamma? The Buddha himself repeated these 6 qualities of Dhamma many times, one of which is sandiṭṭhika - Immediate effect. If that is true, why should we not attain happiness of a true nature? Nibbāna can be attained at any time, akalika. There is no tomorrow, no next month. You can attain it according to your own effort and understanding. Some people have asked me whether there is a purpose of life. I say "Yes, there is!" Purpose of life is growth, progress from ignorance to enlightenment and from unhappiness to happiness. The Buddha himself said many times that the purpose was for his enlightenment. One of the Greek philosophers said that he came to this world only for one purpose, that is, to perfect himself. So this growth this progress is possible here and now. As we can develop our own muscles by constant exercise, so our mind can be developed. We can surely come towards perfection spiritually through the attainment of happiness and realisation of Nibbāna: intellectually through the attainment of knowledge: emotionally through the control and good use of our emotions and physically by exercise thereby attaining perfect health and also through the control of the body.

At every level there is action which has a past that leads up to it as well as a future proceeding from it. An action is the manifestation of the mind and a desire for anything stimulates the mind. At every level there is action and reaction, i.e. cause and effect. So it is our reactions to outside stimuli that we have to control. This action and reaction work at all levels, at the physical level of movement, emotional level of feelings and intellectual level of thinking and the spiritual level of realisation. At each level there is a good side and a bad side, good aspect and bad aspect. A person, for example, who is on the bad side of materialistic nature can do harm physically which will produce pain. He uses his material strength, material weapons. In his good aspect of material level he can do good actions physically. So everybody should do physical action for service, thereby he can grow from this level to the higher level. Whatever you do mentally and emotionally is not perfect until you do it physically. There is a story. Once there was a washing stone - A washing stone is not understood by Westerners. Once an English lady in the audience asked me, "What is a washing stone?" She had never heard of such a name as washing stone. A washing stone is a stone to wash on used by washermen in the East. It is a flat stone on which the soaped clothes are beaten. Just to wash dirty clothes there was a stone on the bank of a stream just outside a village. The villagers used this stone for washing their dirty clothes. One day a geologist came and saw that the stone contained many pieces of precious stones. He thought that the villagers were very ignorant and were using such a valuable stone for washing only. So he persuaded all the people including the head of the village to exchange the stone with a new and better one. They all agreed. He gave them a broader and more beautiful stone and took the old one. All the villagers were delighted and thankful and he was more thankful to them for the stone, out of which he could get valuable precious stones.

The Buddha advised us to be like the geologist and not the ignorant villagers. We should use our bodies not only for pleasure but for service so that, whether we have sought it or not, we shall have a perfect figure, perfect health. The Bodhisatta acted everywhere he went for service mentally, physically, even in his last life as the Buddha.

You remember the story of a sick monk who fell in his own filth ? There was nobody to help him. The Buddha without hesitation took the dirty, filthy clothes of the monk and washed them himself. There is nothing in the world which is below his dignity.

Since everything in the world is subject to Impermanence there can be no true and lasting happiness in the material things of this

world. This would be a most pessimistic outlook, were it not that there is a way out—a real happiness beyond the material which changes it to a realistic and an optimistic outlook.

Culture is the answer ; culture not necessarily of the body but of the mind and further of the higher moral nature, to achieve Nibbāna.

And of his foolishness he ponders thus: 'Have I verily been in bygone times or have I not been? What have I been in those bygone times? How have I been in bygone times? What was I before I became what I was in the far distant past? Shall I verily be in far-off days to come or shall I not be? What shall I be in those far-off days to come? How shall I be in the far-off days to come? What shall I be before I become what I shall be in the far distant future?' The present also supplies him with matter for doubt, and he asks himself: 'Am I now or am I not? And if I am, what am I and in what way? This present being,—whence has it come and whither is it going?'

And with such cogitations he arrives at one or other of the following six views, the which becomes his solemn and settled conviction:—either the view, 'I have a self', or else the view, 'I have not a self'; or the view, 'By self I apprehend self;' or the view, 'By self I apprehend non-self,' or else the view, 'By non-self I apprehend self.' Or perhaps he adopts the view: 'This identical self of mine, I maintain, is veritably to be found, now here, now there, reaping the fruits of its good and of its evil deeds; and this my self is a thing permanent, constant, eternal, not subject to change, and so abides for ever.' But this, monks, is a walking in mere opinion, a resorting to mere views; a barren waste of views, an empty display of views. All this is merely to writhe, caught in the toils of views. Held thus fast in the bonds of views, the uninstructed man of the world remains unfreed from birth, growth, and decay, and death; is not delivered from sorrow, lamentation, pain, grief, and despair, in brief, he obtains no release from suffering.

Majjhima Nikāya First Discourse.

THE DHAMMAPADA COMMENTARY

The Story of Maṭṭhakuṇḍalī

Translated by the Pāli Department of the University of Rangoon.

The Dhammapada is a small but very precious book of the Tipitaka (The Sacred books of the Buddhists) and is perhaps, to the West, the best known of the Canonical writings. It is an anthology of verses some of which are found also in other volumes of the Texts.

In connection with each of these verses a tale is told in the Commentary which, though not itself Canonical, has been handed down through the centuries together with the Text.

Here we give the story from the Commentary which is associated with the second verse of the Dhammapada :

“ Manopubbaṅgamā dhammā
manoseṭṭhā manomayā ;
manasā ce pasannena
bhāsati va karoti vā,
tato nam sukham anveti
chāya'va anapāyini.”

“ Activities are preceded by
volition ; volition is the fore-
most of them ; they are formed
of volition. Should a person
with good intention speak or
act, happiness then follows him
like the never-departing shadow

The second stanza too was spoken with regard to Maṭṭhakuṇḍalī also at Sāvatti.

It is said that at Sāvatti there was a brahmin named Adinnapubbaka. He had never before given anything in charity to anybody ; therefore he was known as Adinnapubbaka. He had an only son, dear and charming. Then the brahmin desiring to make an ornament for him, thought : “ If I were to ask the goldsmith, making charges will have to be paid,” and himself beating the gold he made a pair of burnished ear-rings for him ; and thus the son came to be known as Maṭṭhakuṇḍalī.

When he was sixteen years of age, he had an attack of jaundice. His mother looking at her son said, “ Oh brahmin, your son has fallen ill, better have him treated by a doctor” He said, “ My dear, if I were to fetch a physician, food and fees will have to be given;

you have no consideration for the loss of my money”. “ Then what do you propose to do, brahmin?” “ I shall act in such a way that there will be no loss of money !” He approached the doctors and asked, “ What medicine do you administer for such and such a disease ?” Then they suggested to him this and that ; such as bark of trees etc. He procured them and treated his son. Even while under his treatment, his son's disease grew worse and reached the incurable stage. The brahmin perceiving that his son was getting weak called in a doctor. The doctor, after seeing the patient, said, “ We have a business to attend to, please call in another doctor to treat him ” and refusing to treat him went away. The brahmin realising that his son was at the point of death thought, “ Many people coming to see him will see the wealth in the house ; I will put him outside,” and he carried him outside and laid him on the verandah.

On that day the Blessed One, arising very early in the morning from His deep meditation of compassion and while looking around the universe with the eye of the Buddha to find out beings who were tractable to instruction and whose source of merit was fully developed, as a result of having performed meritorious service under the previous Buddhas, spread out the net of knowledge over the ten thousand solar systems. Maṭṭhakuṇḍalī even as he was lying outside on the verandah appeared within the net of His knowledge. The Teacher being aware that he was removed from inside the house and laid down there, considered -- “ Is there any good in my going there ?” “ This lad devoting his mind to me, will pass away and be reborn in the Tāvatisa celestial world in a golden mansion covering thirty yojanas, and will have a retinue of one thousand nymphs ; the brahmin too after cremating his son will wander about in the cremation ground crying ; and the god looking at his own person measuring three gavutas and adorned with sixty cart-loads of ornaments and with a retinue of one thousand celestial nymphs will ask himself “ Due to what deed have I attained to such a pomp and circumstance ”? and looking back he will find that he had attained this

by devoting his mind to me ; and will consider : “ being afraid of losing money he (the brahmin) did not give his son proper treatment but now he goes to the cremation ground to weep ” thinking, “ I will bring about a transformation in him,” while his father is weeping he will come in the likeness of Maṭṭhakundalī and lie down not far away from the cremation ground and cry ; then the brahmin will ask him, “ Who are you ? ” and being told, “ I am your son Maṭṭhakundalī ”, he will ask, “ Where are you reborn ? ” “ In the Tāvātimsa heaven ; ” the erstwhile son will reply and being asked, “ For having done what good deed ? ”, he will reveal the fact of his being born in heaven because of his mind being devoted to me ” : Then the brahmin will ask me, “ Is there such a thing as being reborn in heaven because of one’s mind being devoted to you ? ” Then I will tell him, “ It is not possible to set a limit by counting, as so many hundreds or thousands or hundreds of thousands and I shall utter a stanza on the Dhamma and at the conclusion of the stanza, eighty-four thousand beings will fully grasp the Dhamma ; Maṭṭhakundalī will become a sotāpanna and likewise the brahmin Adinnapubbaka. Thus on account of this noble lad, there will be a grand gift of the “ Dhamma. ”

Having foreknown this, the next day the Blessed One, after attending to his bodily ablutions, entered Sāvathī for Alms, surrounded by a great retinue of monks and in due course reached the door of the brahmin’s house. At that moment Maṭṭhakundalī was lying with his face turned towards the interior of the house. The Master finding that His presence was not noticed, sent forth a ray of light. The lad thinking “ What indeed is this sight ? ” turned on his side and lying as he was, saw the Master and thought, “ Because of this blind and foolish father I have no opportunity to approach such a personage as the Buddha, to render personal service or to give gifts or to listen to the Dhamma ; and now, even my hands are not under my control ; there is nothing else I can do. ” So he professed faith mentally. The Master departed thinking, “ This much is sufficient for him ”. Just after the Tathāgata had gone out of his sight, he passed away with a devoted heart and was reborn into the celestial world, in a golden mansion of thirty yojanas in extent, just like one awakened from sleep.

The brahmin also having cremated the body, gave himself to weeping in the cremation ground ; daily he used to go there and cry, “ Where are you, my only son ? ” The god also looking at his own splendour reflected, “ As a result of what deed, have I obtained this glory ? ” and came to know, “ Owing to my mind being devoted to the Master ; and this brahmin who would not provide medical treatment for me at the time of my illness, now comes to the cremation ground and weeps. The proper thing for me is to bring about a change in him ” and he went in the likeness of Maṭṭhakundalī and stood crying not far away from the cremation ground, stretching forth his arms. The brahmin seeing him thought, “ As for me, I am weeping because of the grief for my son ; why is this man crying ? I shall ask him ”, and in inquiring he uttered this stanza :-

“ Adorned with burnished ear-rings, bedecked and wearing a wreath and smeared with yellow sandal-paste, you are crying in the midst of a forest with outstretched arms ; What has made you miserable ? ”

He answered --- “ A shining chariot-frame made of gold has come into my possession ; but I cannot find a pair of wheels for it ; troubled on that account I shall give up my life ”.

Then said the brahmin to him, “ Whether of gold or of gems or of bronze or of silver, tell me, good youth, I shall present you with a pair of wheels ”.

On hearing that the youth thought to himself, “ This brahmin did not provide medical treatment for his son. But seeing me looking like his son, he says, “ I will procure you a pair of chariot wheels made of gold or of other materials. Very well, I will chastise him ”. And he said, “ How big a pair of wheels will you make for me ? ” On being answered, “ As big as you wish ” the youth said, “ I want the moon and the sun for the wheels, give them to me ”.

Then in asking for them that youth said to him, “ The moon and the sun are two brothers here in the sky. My chariot is made of gold and it will look beautiful with such a pair of wheels ”.

Then said the brahmin to him, “ O youth, a fool indeed you are to have longed for what you should not have. Methinks you will have to die. Never will you obtain the moon and the sun ”.

The youth said to him, "Is he who cries for that which is visible, a fool or he who wishes for that which is not? The movements of the moon and the sun as well as their splendour and their respective orbits can be seen here in the sky. But one who is dead cannot be seen. Which of us here who weep is a greater fool?"

Hearing this the brahmin realizing that what the youth said was right, said to him "True indeed is what you said, O youth, of the two who weep, I am the greater fool. Like the boy crying for the moon, I long for one who is dead and gone".

Having spoken thus, he became free from the sorrow because of the words of the youth, he uttered these stanzas in praise of the youth, "When I was burning with grief, like the fire fed with glee, you poured water as it were and extinguished all my sorrow."

"You indeed have pulled out the dart of grief that was clinging in my heart. You have removed the grief for my son, while I was, overwhelmed with it.

"I from whom the dart of sorrow has been removed, am cool and happy. Hearing your word, O youth, I grieve no more nor do I weep".

Then he asked him, "Who are you?" and said "Are you a god or a Gandhabba of the Sakka who has been a donor of alms in the past? Who are you? Whose son are you? How are we to know you?"

The youth then related to him, "I am that son of yours whom you yourself have cremated in the cremation ground and for whom you cry and weep. By performance of a work of merit I have attained the society of the gods of the Tāvatiṃsa world."

Then said the brahmin, "I have never seen you giving alms, little or much in our own home nor the observance of such* Uposatha-duties. But by what act did you attain the world of gods?"

The youth replied, "I saw the Buddha who is devoid of impurity, free from doubts, happy and of absolute wisdom, when I was stricken in my own house with disease, miserable, seriously ill and ailing. Then I gladdened at heart and with devoted mind,

joined hands in adoration to the Tathāgata. Having done that good deed have I attained the society of the gods of Tāvatiṃsa.

Just as he was speaking, the entire body of the brahmin became filled with joy and making his joy known he uttered the stanza, "Wonderful indeed and marvellous indeed is this the result of the act of salutation. I also, gladdened at heart and with devoted mind, take refuge in the Buddha this very day."

Then the youth said to him, "With devoted mind take refuge in the Buddha, Dhamma and Sangha this very day, as also take upon yourself the five precepts unbroken and full. Readily abstain from taking life, avoid taking what is not given in this world, drink not intoxicants and speak not falsely, and rest content with your own wife."

The brahmin assented saying, "Very well" and uttered the following stanzas: "You are my well-wisher, O god, you desire my welfare. I will act on your words. You are my teacher. I take refuge in the Buddha and also in the incomparable Dhamma and I take refuge in the Saṅgha of the Lord of men. Readily will I abstain from taking life, avoid taking what is not given in this world, nor drink intoxicants nor will I speak falsely, and I will be content with my own wife."

Then the young god said to him, "Oh brahmin, you have much wealth in your house. Approach the Master, give alms, listen to the Dhamma, and ask him questions, and saying this he disappeared even there. The brahmin also went home and said to his wife, "My dear, I will invite the monk Gotama and ask him questions. Do him honour"; and he went to the monastery but even without saluting the Master or showing due respect he stood on one side and said, "O Gotama, please consent to take the meal at my house for to-day with the congregation of monks."

The Master accepted the invitation. Aware of the Master's consent, he went hastily and had delicious food, hard and soft, prepared in his house. The Master, surrounded by the company of monks, went to his house and sat on the seat prepared

*Uposathaduties.

Religious duties performed on full, half and quarter moon days.

for Him. The brahmin served Him with food respectfully. Many people gathered into a crowd. It is said that whenever the Tathāgata is invited by a man holding wrong views, two different groups of people used to assemble. Those holding wrong views assembled with the idea, "We will see to-day the monk Gotama brought into difficulty by the questions that are put to him"; those holding right views, however, come together with the thought, "To-day we shall see the grace which is the characteristic of the Buddha." Then after the Blessed One had finished eating, the brahmin approached the Tathāgata, took a low seat and asked him the following question. "O Gotama, Is it possible that people are reborn in heaven just by the devotion of heart but without giving alms and without doing honour to you, without hearing the Dhamma and without observing the Uposatha day?" "Brahmin, why do you ask me? Has not your son, Maṭṭhakundalī told you the fact of his being reborn in heaven just by devoting his mind to me?" "When was it, O Gotama?" "Did you not, to-day, go to the cemetery and, as you were weeping, see a youth near-by wailing with stretched-forth arms and say to him, "Maṭṭhakundalī, bedecked and wearing a wreath and smeared with yellow sandal paste etc. - -" and divulging the conversation held between the two persons, He related the entire story of Maṭṭhakundalī.

Just for this fact this story has become the Word of the Buddha. Having told the story he, however, said, "O brahmin, it is not only one hundred or two hundreds, but the number of those who have been born in heaven by devoting their mind to me is indeed incalculable." But the multitude was not convinced. Then, finding that they were not convinced, the Master willed "May the young god Maṭṭhakundalī arrive with his mansion." Thereupon, he arrived with his body three gavutas in size and bedecked with celestial ornaments and descending from his heavenly mansion he paid obeisance to the Master and stood on one side. Then the Master asked him, "Having done what deed have you gained this glory?" and uttered the following verse:

"O deity, you stand in your lovely beauty illuminating all the quarters like the star, Osadhī (Venus) I ask you, O god of great

splendour, what merit did you perform as a human-being?" The young god replied, "This splendour, O Lord, have I obtained by devoting my mind to you." "You obtained it by devoting your mind to me?" "Yes, Lord".

Looking at the young god the multitude expressed their joy saying, "Wonderful indeed are the virtues of the Buddha. The son of the brahmin Adinnapubbaka, without doing any merit, except devoting his mind to the Master, obtained such glory." Then He said to them, "In doing an act, moral or immoral, intention is the forerunner, intention is the most important thing; an act done with good intention does not, like the shadow, leave the person going to the world of gods or to that of men". Saying this he related this story and showing the connection between the two, the King of Righteousness uttered the following verse, in the same way as the royal order is stamped with the royal seal after the sealing clay has been applied :-

"Activities are preceded by volition; volition is the foremost of them; they are formed of volition. Should a person with good intention speak or act, happiness then follows him likethe never-departing shadow."

Therein, whatever is regarded as Mind (volition—mano) means the entire range of consciousness belonging to the four planes without any distinction. In this line, however the connection which is obtained (operates) is the Eight-fold Moral Consciousness pertaining to the Realm of Desire which is being fixed, limited and restricted to the Realm of Desire and then that consciousness which is mentioned (obtained) in the context of the story is the consciousness which is accompanied by happiness and associated with knowledge. Preceded by (Pubbaṅgamā) means—endowed with that consciousness which is accompanied by happiness and associated with knowledge which arises first. Activities (Dhammā) means—the three aggregates, feeling, etc. By being the cause of their arising, the consciousness which is accompanied by happiness is the precursor of these and so it is known as the forerunner (pubbaṅgamā). Just as when many men together do acts of merit such as gifts of robes, etc. to a large company of monks or doing worship on a large scale listening to the Dhamma, making festoons of lamps and so on and when it is asked, "Who is their fore-runner?" the reply is—"one

who is their source of support, depending on whom they do those acts of merit, whether he be Tissa or Phussa,* that person is their fore-runner." This is the significance in which it is to be understood. Thus, in the sense of being the condition of arising, mind is the precursor of these states ; hence the word, "Preceded by mind (Manopubbaṅgamā) for, consciousness not arising, it is not possible for them (the activities) to arise ; mind (consciousness), on the other hand, arises even when some of the mental states do not arise.

And on account of the mind being the chief, it (mind) is the foremost of them, thus "Mind is the foremost (Manoseṭṭha)". Just as in a group, etc., the person who is the chief is known as the foremost of the group, the chief of the guild, in the same way mind also is the foremost of them ; thus it is said, "Mind is the foremost." As, however, the various wares, made of gold etc., are known as golden wares and so on, even so, made as they are of the mind, these states are said to be mind-made.

* By pure intention (pasannena) it means clear mind which is free from covetousness and other qualities.

"One speaks or acts (bhāsati vā karoti vā) means—while speaking, with such a mind, he performs the four modes of good conduct in speech ; and while acting he performs the three physical modes of good conduct, and while neither speaking nor acting with that state of mind being made clear by the absence of covetousness and other qualities, he fulfills the three modes of good conduct in thought. Thus, his ten courses of good action have reached completeness.

"Happiness then follows him (tato nam sukham anveti)" means—as a result of those three kinds of good conduct, happiness follows that person. Herein, merit pertaining to the three planes is implied. So by the force of good conduct pertaining to the three planes, the resultant happiness, physical and mental—body-based, other-based or unbased as the case may be—follows that individual who is in a position to enjoy it, whether born in a blissful state of existence or in a state of woe and which does not leave him—this is the sense in which it is to be understood.

"Like what?"—"As the shadow that never departs". Just as the shadow is bound to the body and moves when the body moves, stops when it stops, sits when it sits, and it is not possible to make it retreat either with mild words or harsh words or by asking it to turn back, or by beating it. Why not ? Because it is bound to the body. In the same way physical and mental happiness, distributed in the sphere of desire, etc., and based on the practice and cultivation of these ten courses of moral action, does not leave him, to whatever place he may go, as if it has become the non-departing shadow.

At the end of the verse, eighty-four thousand beings attained to comprehension of the Dhamma. The young god Maṭṭhakundalī was established in the fruition of Sotāpatti. So also was the brahmin Adinapubbaka. He gave away all that enormous wealth in the cause of the Buddha's Sāsana.

(*The Story of Maṭṭhakundalī, Story No. 2.*)

* These are common names—whether he be Smith or Jones.

EXTRACTS FROM "PRACTICAL BUDDHISM"

By NYANASATTA THERA

(Kolatenne Hermitage)

The Buddha lived in the sixth century B.C. He expounded his Norm in North India. The Word of the Buddha has been handed down in the Pāli language, the tongue used in North India in the Buddha's time. The form of Buddhism which has been preserved for 2500 years in the Pāli and is known and practised in Ceylon, Burma, Thailand and other countries, is called Theravāda, the Teaching that the immediate disciples of the Buddha received from their Master. This Theravāda is admitted by all scholars to be the authentic Word of the Buddha. Another form of Buddhism, the Mahayāna, the "Great Vehicle", is a modified form of the original teaching to make it more acceptable to a greater number of both the erudite and the simple members of the Indian society several centuries after the Buddha, and to the non-Indian peoples of Asia who could not comprehend the pure Theravāda, who yearned for higher knowledge without being able to follow the arduous Path to self-realization.

At present the Buddhist Scriptures are studied in Europe, America, and all the other continents. The Word of the Buddha is accepted as their religion by thousands of Europeans and Americans; and disciples of the Buddha of all races, both laymen and monks, can be found all over the world. Buddhist publications in English are now eagerly read and appreciated in more than fifty countries of the five continents of the globe.

The Essence of the Teaching

The quintessence of the Buddha's Doctrine are the Four Noble Truths: (a) Suffering, (b) its Cause, (c) its Cessation, and (d) the Path.

(a) All conditioned existence, especially human life, is unsatisfactory. Life is a conditioned process initiated by conception, followed by birth, pain, sorrow, grief, lamentation, disappointment, despair, union with objects which we hate, separation from what we love, old age, disease and death, which is followed by a new rebirth.

(b) The conception of a new life and with it all the manifold suffering is conditioned-

or caused - by Craving. The Craving for a new life and for the objects of the world is nourished by ignorance, or Delusion about the true nature of the world and life. This Delusion makes man crave for eternal life in heaven, or for a rebirth as a powerful King or a great personage. Instead of learning all about the real nature of things, we always crave for new objects which, when attained, will not satisfy us. Meanwhile one individual existence ceases and the Craving links one life with another:

(c) By attaining true Insight, the real nature of life and the world of Delusion and Craving is understood, and therewith all Suffering ceases.

(d) The Path that leads to the self-realization of the end of craving is moral life, culture of mind by the practice of mindfulness, and insight.

Concentration of mind and mindfulness lead to the acquisition of insight into the real nature of things. When we see them as impermanent, unsatisfactory, and void of an abiding self, all Delusion and with it all Craving cease. Then Deliverance from all sorrow is attained and Enlightenment with the serene condition of Nibbāna is achieved. The individual who has realised this Perfection lives his span of life free from all selfish desires. He devotes himself to the service of others: he is a guide of his fellows who strive for what he has already attained. When such a Holy One dies there is no more rebirth for him, because this life-linking craving has ceased. After the death of such a Saint there comes perpetual Supramundane bliss called Nibbāna. Nibbāna is freedom from Craving and Delusion. Positively it can be called Enlightenment, and a serenity unperturbed by any external contingency. What enters at the passing-away of the Buddha and of the true Saints is the basic element of supramundane bliss and peace which abides, and which is called the supreme good, the blissful lasting peace of Nibbāna, which is the object of all the striving of every genuine Buddhist.

The Practice of Buddhism in The Daily Life of Laymen

“ By effort, earnest striving, discipline and self-control, let the wise man make an island which cannot be swamped.”

Dhammapada ii - 5

The following sketch of application of Buddhism as guidance in the busy life of laymen is aimed at dispelling the wrong view prevalent among beginners in the study and practice of the Dhamma, that it is a pessimistic, melancholy, lethargic, impracticable, sceptical and nihilistic teaching—an erroneous notion introduced by non-Buddhists and used as a weapon for checking the phenomenal appeal and spread of the Dhamma everywhere, and specially in the West. Nothing is more inaccurate than this charge levelled against the teaching that rouses up our energy, gives us self-confidence and self-reliance, and thus induces us to strive to the utmost in leading such a life as will make for our economic, social, intellectual, moral and spiritual progress, and at the same time exercise a wholesome influence on our family, relations, friends and associates, the community or society we belong to, our nation and the whole human race. No religious teacher other than the Buddha evokes in man such determination and desire to strive for the conquest of all obstacles to progress, and for achievement of one's ideal of perfection.

Buddhism is concerned mainly with the present life, and hence all thought of the past and future receives just so much attention as may stimulate us to a greater zeal in our striving for the good and progress of mankind, our own present existence being viewed as but one aspect of the whole. As Buddhism does not teach salvation by proxy, neither by a saviour nor by an automatic evolution, nor by a violent revolution, it requires all followers to live and act so as to save themselves and so, by example, save others instead of merely praying for deliverance, or expecting it from evolution or revolution. And therefore Buddhism makes us tolerant and forbearing with regard to others : for when we see how slowly we progress on the road to perfection, we cannot be angry with others for not being better than they are. Hence our love embraces not only all Buddhists but all humanity.

We have duties to ourselves, our family and relations, the community or society we

live in, our country and the whole world. The progress of others is our progress, the sufferings of others affect us too ; and our own progress influences our environment.

The Realism and Optimism of Buddhism

In order to deal with the charge of pessimism, we must first realize that almost all religions which face reality are more or less pessimistic. The Indians in Vedic times and the early Greeks of Homer's era were optimistic ; but the succeeding generations had to revise their naive optimism. Now Buddhism is neither a child's optimism nor the sceptic's pessimism : it is just between the two extremes, for it is realism. The Buddha does not ignore the fact of sorrow ; but He by no means yields to melancholy or despair, for the whole body of His teaching is but the means to passing beyond all forms of suffering and disharmony, unhappiness and pain, to the peak of perfection, Enlightenment, and Nibbāna : that is to say the highest form of happiness realizable in this very life and world, with our own body and mind, by following the path of the Perfect One. Far from being pessimistic, Buddhism is the boldest optimism ever proclaimed on this earth, by no lesser personage than the All Enlightened One Himself and by his true followers.

Solution of all apparent paradoxes in Buddhism

All the apparent paradoxes that confront the beginner in the study and application of Buddhism are solved as soon as we begin to listen earnestly and attentively to the voice of the Perfect One and make a start in treading His way of Enlightenment. Then this way is seen to be realism nearer to optimism rather than to pessimism ; and melancholy gives way to hopeful confidence in the good results of our change, and a firm faith that the final outcome of our striving will be a glorious condition of Enlightenment. Lethargy will pass away and we shall become dynamic, ever anxious to advance in doing positive good. By our own practice we become convinced that, far from being impracticable, the Dhamma, the way of the Buddha, becomes automatically practical as soon as we have seen the pernicious effects of stagnation and indifference both in matters of self-culture and in promoting the progress of others in the same direction. Then all our doubts melt away, and as soon as we

begin to put in practice the principles we have accepted as our guidance we never more fall a prey to scepticism. And finally, the so-called "nihilism" of Buddhism is realized as the most solid and positive system that leads to present happiness, to bliss in other worlds and lives, and to the consummation of Enlightenment, Peace, Purity, and boundless love of all that is, and to the assurance that even the death of such a noble one that has achieved this goal does not at all mean the annihilation of a being or a self but the passing into Nibbāna beyond all change and sorrow, with no possibility of re-entering any new birth any more: the "Nihilism" of Buddhism is aimed at the going beyond all forms of suffering through the attainment of the lasting bliss of emancipation.

The reproach that Buddhism leads to passive indifference proves baseless when we begin to arouse in ourselves, and by our example in others, the courage and continued energetic effort to achieve the goal of passing beyond all sorrow. None but the Buddha is the ideal of the highest self-sacrificing service to humanity; and whenever Buddhism was really practised, as by King Asoka and other Buddhist kings, and their subjects, the traces of this zeal in universal service and surrender of their own selfish interests for the good of all mankind remain indelible throughout thousands of years.

The Buddha's own answer to the charge of passive indifference is: "People call us warriors, and we profess to be warriors, for we wage war for lofty moral conduct, perfect culture of the mind, and highest wisdom with supreme deliverance." "Wander forth and live for the welfare of the many, for the good of the many, for the happiness and progress of the whole world"—this was the exhortation with which the Teacher sent out His first band of missionaries to be radiant embodiments of perfection, wisdom, love and service.

The Buddha's Instruction on Accomplishments—

Vyagghapajja Sutta, Anguttara Nikāya.
viii-vi-4.

A Buddhist layman should achieve

1. Accomplishment in exertion, by skill and diligence, endowed with genius in finding the right way to perform the duties of his profession.

2. Accomplishment in caution, by preserving his earnings, saving wisely, and investing safely.
3. Good friendship with those who have faith, virtue, charity, and wisdom, and the endeavour to acquire the good qualities he admires in friends.
4. Regular mode of life within one's income, avoiding all false show of abundance, and thus never being in want or debt.
5. Accomplishment in faith, by knowing the good qualities of the Enlightened One and the Dhamma.
6. Accomplishment in virtue by the observance of the five moral precepts, viz respecting and promoting life, property, chastity, truth, and ever-present vigilance of mind, by abstaining from violence, theft, misconduct, falsehood and intoxicants.
7. Accomplishment in charity, free from meanness, being liberal, generous, giving gladly what is needed and when asked, cheerful in sharing.
8. Accomplishment in wisdom leading to spiritual growth, and penetrating insight and vision of reality that leads beyond all woe and change.

How to practise Buddhism

This is the syllabus of our studies and practice, the curriculum of the application of Buddhism. Though we at times imagine that we shall never accomplish our course of studies, yet as we try it, we gain more courage. By repeated intention, renewed efforts directing the mind to the practice, and viewing dispassionately in moments of calm and passing or spontaneous awareness the progress or relapses in our practice, we soon learn to be mindful and restrained in thought, speech, and bodily action. The four factors of right endeavour, that is to say concentrated intention, sustained energy, thought, and investigation are the means to achievement of progress and anything possible can be attained if we have developed the four links of right endeavour. Then the five moral controlling faculties or forces, confidence, energy, mindfulness, concentration and wisdom are the tools we must use in the training school of Buddhism. Right intention to undergo the

course of training, effort and sustained energy, accompanied by mindfulness are the most essential points to be applied in the practice of Buddhism in the daily life of laymen.

What others call Grace we name right effort, and faculties latent in us only waiting to be discovered, developed, and used. Only by the application of such hidden forces do we become genuine Buddhists, the follower of the Perfect One. To practise loving kindness by being always kind, polite, gentle, and ready to help, is the hall mark of the true Buddhist. Even when we are unable to help materially, an encouraging smile, a kind word, or patient listening to the complaint of others is a helpful service, applied loving kindness, Buddhist mettā.

We can well use for meditation the gaps between our routine work, or the moments when we would otherwise seek company and unprofitable gossip, or even some foolish and destructive forms of pastime. Buddhist meditation is an essential part of the Dhamma, and no Buddhist is able to live the good life required by the Norm unless he or she devotes at least five minutes a day to the cultivation of the right type of meditation.

Radiating Mettā—Loving Kindness

Late in the evening or at dawn, when all is still and silent and our mind is quite fresh, seated in a comfortable position, we just radiate loving kindness in one direction, or towards a definite person, whom we try to visualise by calling to our mind his or her good qualities and kindness. First of all we should practise mettā to ourselves, for though it sounds absurd, in most cases it is quite true that we really do not love ourselves. Then if we are asked to love others as we love ourselves, how can we love our neighbour if we hate ourselves? For do we not often enjoy our suffering, illness and misery, and even expect and welcome them? And this is why Buddhism advises us to love ourselves before radiating love to others and loving hall. Let us then begin our practice by thinking or saying mentally to ourselves. "May I be happy, cheerful, healthy, gentle, hopeful and contented". When after some time of such repeated practice we wish to advance, we take for our subject a person respected by us, our spiritual teacher for instance, or any living person of our own

sex whom we respect and love. We then radiate our love towards him: "May this venerable one be happy, cheerful, healthy, gentle, hopeful and contented".

Or we may choose a person whom we neither like nor dislike, or even an individual who was once our enemy: we think of his good qualities and wish him happiness, "May he be happy, cheerful, healthy, gentle, hopeful and contented".

To make our love more impersonal we may penetrate the quarters of the world, taking one direction at a time, and thinking that our love radiates over all equally. "May beings living in this quarter be happy, cheerful, healthy, and contented". Any direction is good; and when we forget self entirely, and the world as well, by being filled with the thought of love, we have well advanced in our practice of mettā.

If we were to spend the best moments of our leisure thus, how happy we should be all day. We should have calm sleep, enjoy our work and make others enjoy living and working with us. Think of how much money could be saved on medicines, doctors, and hospitals! The right application of mettā leads to health, happiness, a cheerful disposition, success, popularity and new energy for more work in the service of humanity. What a high position Mettā occupies in Buddhism is seen from the fact that the future Buddha is to be Lord Metteyya, the Buddha of Love.

Mettā practised toward others, especially those who oppose us, will save us from litigations and the bills of proctors. Thinking kindly of others, we shall be loved by all, live in peace, contentment and in harmony with our environment and we shall be free from envy, ill-will, and all forms of craving and hatred. Hence this practice is recommended to those who are irritable, neurotic, and who easily flare up and give vent to anger.

Meditation on the Buddha-Dhamma-Sangha

Another student may feel inclined to practise the contemplation of the Enlightened One. At first he or she may have in mind the term or idea "Buddha". Then, being dissatisfied with this cold word "Buddha", we shall use more affectionate terms, such as the "Enlightened One",

“ All Enlightened One ”, “ The *Samma Sambuddha* ”, “ The Perfect One ”, “ The Blessed One ”, “ The Happy One ”, “ The Accomplished or Auspicious One ”, “ The Holy One ”. Or the student cultivating this contemplation of the Buddha may acquire a fine picture or a small lovely artistic image of the all Enlightened One, and concentrate on it before falling asleep or rising. One will dust the picture or statue with a new silken handkerchief and keep it on a piece of good cloth, and in a prominent place of one's best room. Later on one can lay some flowers, and light a small lamp or a candle before it. At this state one may feel like having some concrete formula of contemplation. Though we discourage parrot-like repetition of unintelligible invocations and prayers in a language unfamiliar to the student, yet for those who cannot do without a text for meditation we offer these brief and venerable formulae from the time of the Buddha. When kneeling, squatting, sitting, standing before an image, or in any posture, even lying or walking, one may think thus:—

“ Thus indeed is the Exalted One : a Holy One is He, an All-Enlightened One, perfect in wisdom and conduct, a Happy One, Knower of the World, the supreme guide to those who wish to be conducted to Perfection, the Teacher of all intelligent beings, the Enlightened One, the Blessed One ”.

Contemplation of the Dhamma—the Law of the Blessed One

“ Well proclaimed by the Blessed One is the Law, as bearing on the present life, bringing immediate fruit to those who observe it, inviting all to come and practise it, to be understood by the wise man for himself ”,

Contemplation of the Sangha—the Order of Bhikkhus

“ Well is it trained, the order of the Blessed One's disciples, even the four branches thereof : the eight classes of holy individuals, well trained in uprightness in principles and courtesy. This order should be respected and revered, gifts should be given it in homage, for it is the world's unsurpassed field of merit.”

If we often meditate on such noble objects and practise loving kindness by radiating *mettā* in all directions for two or five minutes only, at moments when we have withdrawn, we shall use our leisure properly.

Contemplation of the Breath-Anapanasati

Those who do not need any external objects for their meditation may practise the contemplation of breathing. Seated comfortably (if possible though not necessarily cross-legged) on a well-padded seat and without leaning the back against anything, to ensure free unobstructed blood circulation, one fixes one's whole attention on the process of respiration. If one's mind and body are agitated, one may calm down by preliminary contemplation of the Buddha or by transmitting *mettā*. Then one makes oneself conscious of the air striking the nostrils, or simply the fact of breathing ; without forcing the breaths to be longer or shorter, one is just aware that one is breathing. Then one begins to feel the air pass through the nostrils ; one consciously calms the process of breathing, feeling pleasure, interest, and happiness in this meditation, after eliminating all intruding irrelevant thoughts.

Contemplation of mind and reality

When respiration has become so refined that one does not feel it at all, one may meditate on the nature of the process, and then on one's body and mind, the base of respiration. One contemplates the arising and passing away of material and mental processes, their impermanence, suffering, and the conditioned nature of all phenomena. Then a vision of reality opens to us as we are thus concentrated. Such moments of unforced, spontaneous, or passive awareness of what is—these are the really creative moments. They transform and mould our character, without our having forced any change. We advance in understanding, peace, happiness, and have an unshaken confidence in our progress on the right path to Enlightenment. We always emerge from such meditation refreshed, strengthened, as if entering a new world of understanding, love, peace, and harmony.

No churchgoing or visiting of temples, nor merely reading of books on Buddhism can yield such a sublime happiness as this practice of Buddhism. Every layman or laywoman is able to devote a few minutes to this genuine practice. Let us persevere in this noble practice of Buddhism, in the daily life of both laymen and monks, until it yields to us the entire fruit of Enlightenment, and the vision of the ultimate reality of Nibbāna !

Is Dhamma A Religion ?

By MR. MAUNO NORDBERG

The first Conference of the World Fellowship of Buddhists in Colombo in 1950 did me the honour to appoint me member of the Dhammaduta Committee and this appointment put a heavy burden on my shoulders as we are left here on our own initiative and judgment to act as circumstances demand.

To propagate the Dhamma we have tried various means and among others to penetrate, up-to-date without success, into circles which, at least theoretically, should welcome the message of the Dhamma, the freethinkers who have left the fold of the Church. But they tell us that the Dhamma is a religion and they do not want to listen to it or to read literature on the Dhamma. The monthly periodical "The Freethinker" (in Finnish) refused to take our advertisement offering the books and booklets our society "The Friends of Buddhism" has published, as they pretend to consider them as "religious literature". And why? - Because missionaries in the East say so and these are supported by numerous authors on Buddhist subjects both in the East and the West who call it a religion without thinking what this noun implies to the Western mind.

Such writers do not stop to think that the word "religion" in the West calls up the ideas of an anthropomorphic god and consequently a complicated theology, of an immortal soul to be saved at any cost, of worship of this god created by the human mind, of a clergy as intermediary between god and man, sin as its consequence of eternal damnation unless divine grace wipes it off through the sacrifice of an innocent victim, of blind belief in the dogmas of the churches, prayers, sacraments and ceremonies, with belief in their efficacy, to mention only the most salient points, which all are in direct contradiction and incompatible with the teachings of the BUDDHA, which you, Eastern Brethren, know better than we who are so far from the source.

Do you wonder, friends, that the free thinkers turn us the cold shoulder? - It is of no avail that we on every occasion emphatically deny that the Dhamma is a religion when known authors put a wrong and misleading label upon it.

You might perhaps strain the point and say that the Dhamma is a religion in the etymological sense (Latin : religare - to bind together), but people cannot stop at such subtleties and just accept the current interpretation. In our language the case is still worse. The word for religion is "uskonto" derived from "usko", belief, implying blind belief, and you cannot argue about it as you can do with the word religion, with long explanations, as for instance we have read in the books of Narada Thera and other Buddhist authorities.

Do you imagine that people who for various reasons have abandoned one religion, would accept another if they think that they have to sacrifice once more their intellectual and spiritual freedom?

It is therefore indispensable to give up words like religion, sin, worship, salvation and the like, when writing or speaking to Western audiences about the Dhamma. This applies to any Western language. - Though I am not fully conversant with English which is not my maternal language, I venture to suggest the words "doctrine" or "teaching" and why not call it simply Dhamma instead of Buddhism. Dhamma has such a wide meaning that it would require a footnote to explain it as there is in no European language a single word which would cover it entirely.—Unless this is done in the future the prevailing prejudice cannot be overcome in the minds of those who do not yet know it.

If you abandon "religion" discard also the word "worship". There can be no worship of the BUDDHA, who declared himself to be a man as we all are. We may revere, cherish and bless his memory and, if we are sincere, try to follow his noble example as well as we can, but "worship" is out of the question. In this connection we must say that the relic worship practised in the East on a wide scale is shocking to us European Buddhists as it has a strong taste of Roman Catholic relic worship. We must presume that the word "worship" is used in ignorance of its

implications and it could probably be replaced by another to be suggested by an Englishman.

Our earnest request therefore is : discard all theistic and theological expressions from books in Western languages to be issued in the future, as they are most detrimental to the Dhammaduta work in the West. There is absolutely no necessity to use them and all can be replaced.

When the new Dhammapada translation into Finnish was completed (not yet out) the translator with the writer of these lines expurgated every such word and could find suitable substitutes in Finnish. The same can be done in other European languages.

Some people might object that this is only playing with words, but in fact it is not that at all. We know that words are poor substitutes for ideas, but if certain words call up false ideas in the minds of your audience or readers, you should carefully avoid them in order not to cause or promote confused thinking, which is one of the many sources of our miseries. Elementary intellectual honesty imposes on us the duty of being as correct in our expressions as we can, and in this case the duty is imperative.

To follow up our idea we sent to the WFB, to be presented to the second Conference held in Japan in September/October, a motion reading as follows :

“ CONSIDERING that the West is being slowly and surely dechristianized and that thousands of Westerners have, to quote the Buddha’s own word “ only a thin veil of dust covering their eyes and who would accept the message if they hear it ”

CONSIDERING that the Dhamma offers to the scientifically trained minds of the West a clear, logical, coherent and scientific ethico-philosophical doctrine of spiritual liberation, satisfying both heart and intellect,

CONSIDERING that the Dhamma should be presented in terms acceptable to the modern mind, free from theological expressions: the Conference resolves to recommend to writers on Buddhist subjects in WESTERN languages to carefully avoid

all such words which call up theological associations of ideas foreign to and incompatible with the Dhamma.”

We venture to make it known to your readers hoping they will realize its importance from the Western point of view, when pursuing Dhammaduta work.

EDITOR’S NOTE :

There is a very great deal in favour of Mr. Mauno Nordberg’s view and it would be interesting to have a symposium by our readers on this subject. The Editor has had the same experience in the West as have our friends in Finland : those who rebelled at the dogmas and rituals of the Christian Churches, indelibly associate “ religious ” terms with those dogmas and rituals, and although it may make it harder for us to explain some of our concepts without the use of words such as “ religion ’ and “ worship ” it is better to endeavour to do so rather than to colour those concepts with the inevitable associations of their inheritance.

A case in point is evidenced in the article above. The homage and veneration paid by us in the East is a totally different thing from the “ relic worship ” practised by the Animists, either the primitive Animists or the more “ cultured ” Animists. Images and relics of the Buddha and His great disciples are, to some of us, necessary symbols of the mighty Teaching and rouse in us intense emotional power associated with high moral thoughts, which helps to change in us the very thought-stuff of the mind and to grave deeper the channels of mind’s tool, the brain, so that emotion the more readily follows these channels. There are those to whom such acts of reverence and homage come the more easily and those who rarely if ever feel that way inclined. And there are good Buddhists of both types. Certain it is that at the peak of intellect emotion is no more. And there is another point to consider. Only he for whom there are no secrets withheld from him by his own mind can presume to say with any degree of certainty whether there are not clinging round an object so venerated through many centuries, what, since there are no exact words, can be but inexactly termed “ accretions of holiness ”.



“ An Exposition Of The Brahmajāla Sutta ”

MA TIN HLA, B.A. (HONS.)

Senior M. A. Pāli Student, University of Rangoon.

Being the first discourse of the first Nikāya, the Brahmajāla (Great Net) is an important discourse. To us in Burma it is doubly important, because this very discourse was delivered at Suvāṇṇabhūmi by Sona and Uttara, the first Buddhist missionaries who came to Burma in the 3rd century B.C.

It is mentioned in the Sāsanavamsa that Sona and Uttara after driving away an ogress recited the Brahmajāla sutta which caused the conversion of sixty thousand people to the new faith, while 3,500 young men and 1,500 girls of noble family entered the Order.

The Brahmajāla sutta consists of two parts, the Sīla (morality) section comprising the small, medium and great section, and the philosophical portions in which the various philosophical views held by individual philosophers or schools of philosophy are discussed.

From the section on morality we come to know how the Buddha was head and shoulders above all the contemporary teachers as regards morality and discipline. And from the philosophical portions it becomes clear that the Buddha was the greatest of the philosophers. If we understand the Brahmajāla sutta we shall correctly understand the Buddha's doctrines.

The moral precepts are arranged according to the number—the concise section contains a small number of moral precepts and very important ones at the same time. The medium section contains a number of moral precepts in the form of certain practices and occupations followed by some schools of brahmins and monks. But the Blessed One and his monks avoided those practices and occupations. Similarly the elaborate section contains a large number of secondary professions by means of which the brahmins and monks of some schools earned their living, which the Blessed One and his disciples refrained from following. It is important to note that the Buddha's Teaching of morality was of a much higher order than

that of some of the Brahmanical and non-Brahmanical sects, whose members did not consider it sinful to practise, for example, gambling, accepting gifts of maidens and women, and such things as land and cattle and to earn their livelihood by various questionable means, like foretelling the future, causing abortion, deafness and dumbness, etc. The study of the section on precepts on morality gives us also a glimpse into certain social customs and practices, occupations and professions, games and sports, certain arts and sciences such as astrology, physiognomy and medical science of ancient India.

In the philosophical portion we find descriptions of various views under the heading of Pūbbanta-kappa and Apparanta-kappa (Speculation relating to the past and speculation relating to the future). The discussions mainly centre round the soul and the world—two important subjects discussed in all philosophies—the world and the soul theories relating to the past are discussed under Pūbbanta-kappa and those relating to the future are discussed under Apparanta-kappa. Besides the questions of the world and the soul other questions such as what is moral (Kusala), what is immoral (Akusala), whether the soul and the body are the same or different (*taṃ jīvaṃ taṃ sariraṃ*)—one of the 10 Indeterminates—and whether there are beings *opapatika satta** etc. are discussed. There are mentioned sixty-two views altogether.

Strictly speaking, the number of views is eight, namely Eternalism, Semi-eternalism, Extensionism, Eel-wriggling, Fortuitous-origination, Existence after death, Annihilationism and Hedonism, the doctrine of happiness in this life. (*Sassata-vāda*, *Ekacca-sassata ekacca-asassata*, *Antānantika*, *Amaravikkhepa*, *Adhiccasamuppāda*; *Uddhamāghatanika*, *Uccheda* and *Diṭṭha-ḍhamma-nibbāna vāda*). But each of these views is divided into several parts and these parts are regarded as separate views. Some

* *Opapatika* (Lit. “Accidental”) *satta*—“Spontaneously born beings, i.e., born without the instrumentality of parents. This applies to all heavenly and infernal beings”.

“After the disappearing of the five lower fetters he appears (spontaneously) in a spiritual world.”

of the views can be identified; for example Annihilationism No. 1 is the same as that held by Ajita of the hair blanket ; Eternalism No. 1 is the same as the view of Pakudha Kaccāyana one of the heretical teachers. Rhys Davids in his American Lectures refuted the view of Garbe that the Eternalism was the Sāṅkhya view. All the views could not be actually held, but they were logically formulated so that no view might be left out of this Great Net.

The Blessed One divided speculation relating to the past under 18 grounds, for instance, under the heading of Eternalism there exist four views, that is 4 grounds on which Eternalist views were held. The Eternalists held the view that the soul and the world are eternal, giving birth to nothing new, is steadfast as a mountain peak and is as a pillar firmly fixed. They believed that the living creatures run on and pass away, fall from one state of existence and spring up in another yet they are forever the same. Those who held the Eternalism No. 1 could remember by means of meditation a hundred thousand previous births; those who held No. 2 could remember past existences to the extent of ten world aeons, similarly No. 3 up to forty world aeons. As for the 4th group, they were the logicians who held the Eternalism by logical reasoning and not by practising concentration like the other three groups. These brahmins and monks who remembered their past came to the conclusion that the soul and the world which had persisted through those long periods must be permanent. But any such conclusion is wrong, for they moved within the domain of Nescience (Avijjā), and Nescience is beginningless (anamataḡga). One under the influence of Nescience cannot know the Truth.

Under the same heading of Speculation relating to the past, Semi-eternalist views are mentioned. Those who came from the Ābhassara world of Radiance and were reborn in the world of Brahmā gods thought that Brahmā who was reborn in that world first, was permanent, eternal, and they themselves who had to pass away from that Brahmā world and were reborn in the human world were impermanent. So they held the Semi-eternalist view. Similarly, those who were gods called the “Debauched by Pleasure

(Khidḡā-padosikā) and the “Debauched in mind” (Mano-padosikā) were reborn in the human world and took the same view thinking they themselves were impermanent while those who were not spoiled by sport and were not envious were permanent. Fourthly those who were addicted to logical reasoning held that view by believing that the five senses namely the eye, the ear, the nose, the tongue and the body are impermanent while the mind or consciousness is eternal. It may be mentioned here that whether it is a god or Mahābrahmā or our mind or consciousness, everything is impermanent and therefore the semi-eternalist view is wrong. It may be noted that in the list of 10 Indeterminates there is mention of the world as eternal and the world as not eternal but here we have world as well as soul ; besides, the Semi-eternalist view is not mentioned in the 10 Indeterminates.

The Extensionist views are mentioned in four groups, three of them holding their view as usual due to their knowledge born of concentration and the last one by logical reasoning. Some believed that the world is finite and others believed that it is infinite ; some believed that it is finite in the upwards and downwards directions and is infinite across. Another group held that it is neither finite nor infinite, by logical reasoning. Here they did not say anything about the soul. It may be added that in the list of 10 Indeterminates we have only the world as finite and the world as infinite, and not the other two mentioned here. The theories regarding the nature of the world or universe which certain monks and brahmins formulated did not interest the Buddha who regarded such discussion as useless for it does not help us to attain the goal of life which is making an end of suffering.

The Equivocators (Amaravikkhepikas) or the eel-wrigglers refused to answer definitely the question whether this is good or bad (idaṃ kusalaṃ, idaṃ akusalaṃ), because they were afraid of telling lies, which will hinder their spiritual progress. Some were afraid of being influenced by feeling (chanda), desire (rāga), ill-will (dosa) and hatred (paṭigha), which might cause them attachment (upādāna) and thus become a hindrance on their way to the goal. Some dared not discuss with other teachers as

they would not be able to explain the reasons for their answers, and so they avoided by saying “ This is not my view (Evaṃ pi me no), the other also is not my view (Tatñānti pi me no) different is not also my view (aññathā ti pi me no), “ is not ” is also not my view (No ti pi me no), and “ not not ” is also not my view (No no ti pi me no)., Last of all some due to their stupidity gave the same answers in reply to the questions—whether there is another world or not, whether there are chance-born beings or not, whether there is result of good or bad deeds or not, whether any sentient being continues to exist or not after death, both exists and does not exist, neither exists nor does not exist after death. By reading these we find how those Equivocators were timid and stupid. The last four questions are the same as the last four Indeterminates—these questions the Blessed One also refused to answer not because of ignorance but because the posthumous state of an arahant defies description ; besides, it is unprofitable to discuss them.

As regards the other questions which Saṅjaya avoided, the Buddha's view was definite, namely whether there is the next world or not or whether there is result of good or bad deeds or not.

Saṅjaya Belaṭṭhiputta the heretical teacher was an eel-wiggler and he discussed the questions beginning with “ Is there another world ?” (atthi paraloka) etc. The eel-wrigglers were not interested in the theories of the soul and the world.

Another class of teachers held the Fortuitous-originist views, and they said the world and the soul arise without reason. Those who came down from the world of Unconscious Beings (Asaññasattā deva loka), by means of their exertion attained concentration which led them to think that the soul and the world are fortuitous in origin. They thought that they not having been, had come into being. Some held that view by a process of reasonings. This unscientific doctrine is the opposite of the Law of Causal genesis (Paṭiccasamuppāda) formulated by the Buddha.

Thus we get 18 views of those who reconstructed the ultimate beginnings of things. The Brahmajāla sutta further mentions the Speculators on the future (Aparanta Kappikas) who arranged the future on forty-four grounds. Here we

find under the heading of the views regarding conscious existence after death (Uddhamāghatanika saññi vāda), sixteen views about a conscious existence of the soul after death. They said that the soul after death is conscious and not subject to decay. They differed from each other in deciding whether the soul has—1. form or, 2. not, 3. has and has not form, 4. neither has nor has form, 5. is finite or 6. infinite, 7. both finite and infinite, 8. neither finite nor infinite, 9. has one mode of consciousness, 10. has various modes of consciousness, 11. has limited consciousness, 12. has infinite consciousness, 13. is happy or, 14. miserable, 15. both happy and miserable, 16. neither happy nor miserable.

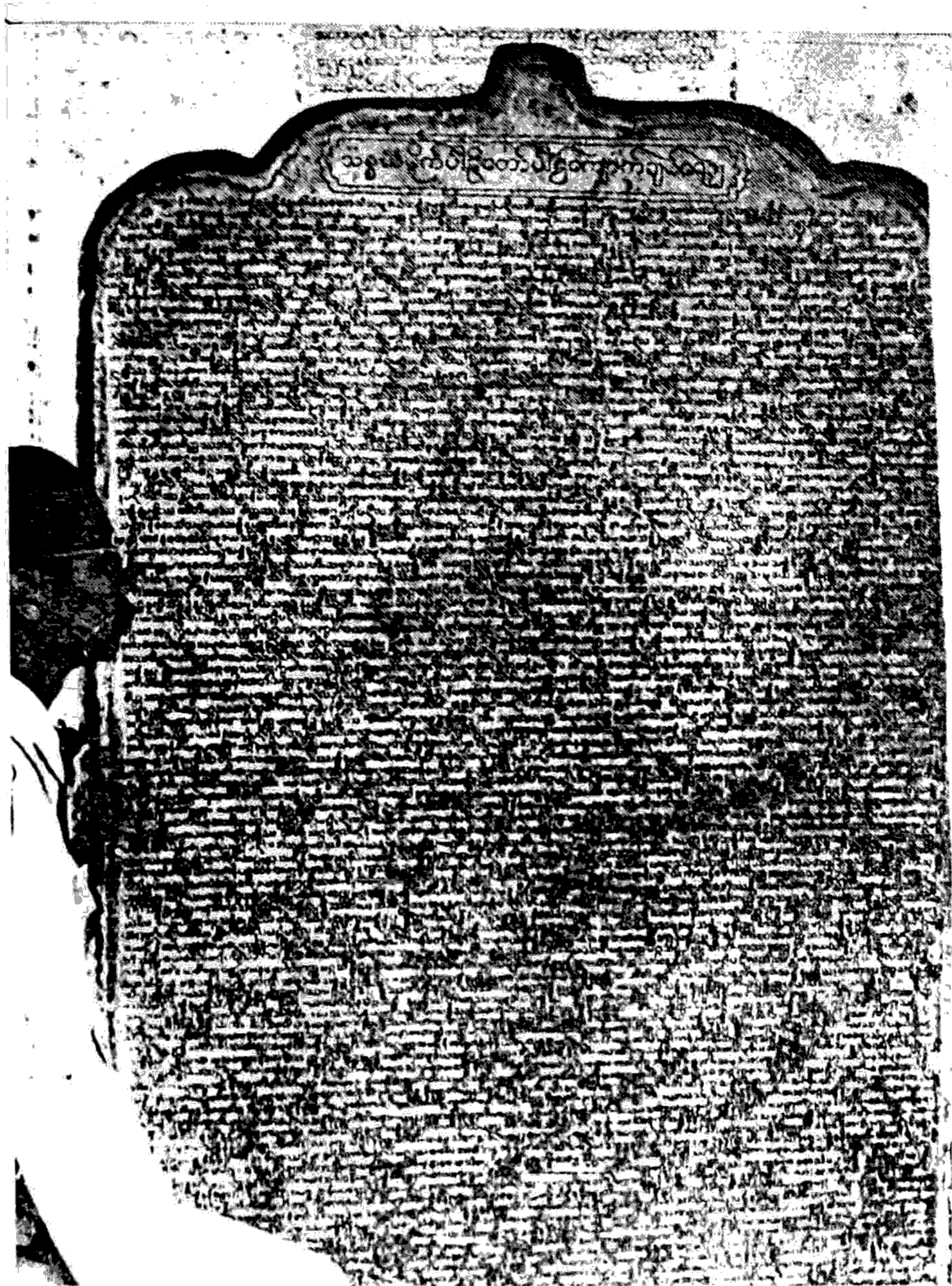
Speculators about the unconscious existence after death (Uddhamāghatanika asaññi vāda) were those who held eight views on an unconscious existence after death. The details are the same as under conscious existence up to number 8 of the above list.

And some held that the soul is neither conscious nor unconscious (Uddhamāghatanika neva saññi na saññi) on the same eight grounds as under unconscious existence mentioned above. In brief the future conditions of the soul have been discussed under three heads namely—1. Conscious existence of the soul after death. (Uddhamāghatanika saññi vāda)

2. Unconscious existence of the soul after death. (Uddhamāghatanika asaññi vāda)

3. Neither conscious nor unconscious existence of the soul after death. (Uddhamāghatanika nevasaññi nā saññi vāda).

These views are different ramifications of one question namely the condition of the soul after death. It may also be noted that these theorists were not interested in the question of the nature of the world. The Buddha showed the fallacy of belief in the existence of a soul surviving after death as believed by them. The so-called soul is nothing but successive states mistaken for an entity.



One of the many marble slabs of Pāli inscription at Kuthodaw, in front of Mandalay Hill. These inscriptions were made after the Fifth Great Buddhist Council convened by King Mindon in Mandalay.



The Sangha Raja of Cambodia inspecting the Pāli inscriptions which were made after the Fifth Great Buddhist Council

Then we find the Ucchedavāda which was held by Annihilationists who in seven ways maintained the cutting off, the destruction, the annihilation of a living being. The first variety of this doctrine was held by Ajita Kesakambalī. The Annihilationists said that the soul after death is cut off, destroyed and is annihilated. They mentioned seven different kinds of souls namely: 1. The soul which is a product of the four elements (mahābhutas) 2. which is divine, has form, belongs to the sensuous plane and feeds on solid food, 3. which is divine and has form and made of mind, 4. which has attained the sphere of infinity of space (akāśanañcāyatana), 5. infinity of consciousness (viññānanañcāyatana), 6. nothingness (akiñcāññāyatana), 7. sphere of neither consciousness nor unconsciousness (neva-sañña-nāsañña-yatana). They all said that those various souls are annihilated after death and there is a complete end of a being. We find that the annihilationists are just the opposite of the Eternalists. From this we know that the Arūpajjhānas were pre-Buddhistic, and this can also be proved from the Ariyapariyesana sutta wherein Alarakalāma and Uddaka Rāmaputta who held the doctrines of Nothingness (Akiñcāññāyatana) and neither consciousness nor unconsciousness (Neva-sañña nāsañña-yatana) respectively, are mentioned as the philosophers under whom the Bodhisatta practised meditation of the immaterial sphere (Arūpajjhāna). The Annihilationists regarded the body or a subtle kind of body or even the stages of Arūpajjhānas as souls. It may be remarked that these soul theorists are necessarily annihilationists. The Buddhists are neither soul theorists nor annihilationists. There is continuity after death till the attainment of Nibbāna, but not the continuity of a soul. Thus in Buddhism the two views Annihilationism and Eternalism are avoided and reconciled.

Diṭṭhadhamma-nibbāna vādas were held by those who believed in the doctrine of happiness in this life on five grounds, namely 1. one can get happiness (Nibbāna) when one's soul is in full five pleasures of the senses, 2. when one attains first jhāna, 3. second jhāna, 4. third jhāna, and 5. fourth jhāna. Thus we find that they considered the fullest enjoyment of all the sense pleasures or the happiness derived from the attainment of the four stages of meditation (Rūpajjhāna) to be equivalent to Nibbāna. But our Blessed

One had mentioned in the Dhammapada that Nibbāna is Paramasukha, which is far exceeding the happiness born of jhānas. According to this the four Rūpajjhānas appear to have been practised by the monks and brahmins at the time of the Buddha and these, like the Formless Meditation (Arūpajjhānas), were pre-Buddhistic practices.

At the end of each of the views the Buddha declared that in contrast there are doctrines which are profound, difficult to perceive, difficult to understand, tranquil, excellent, beyond the reach of reasoning, understandable only by the wise. In the Ariyapariyesana sutta (Majjhima Nikāya) the same adjectives are used in connection with the causal genesis (paṭiccasamuppāda), the conditioned origination (idappaccayatā), the cessation of all the predispositions (sabba-saṅkhāra-samatha), the abandonment of all the bases of life (sabba upadhi patinissagga), Nibbāna etc. Therefore it is clear that the doctrine of Nibbāna is the profound doctrine preached by the Buddha which is higher than the views preached by the monks and brahmins.

The Buddha declared that these sixty-two views are based upon sensation (Vedanā) which is caused by contact (phassa) and which leads to craving (taṇhā), and craving naturally leads to rebirth and suffering. So the Buddha advised his disciples not to follow those doctrines, as Nibbāna cannot be attained by the contact of the mind with the 6 sense objects, which are impermanent. One must go beyond mind in order to attain Nibbāna. The stage of neither consciousness nor unconsciousness which the Bodhisatta had attained under Uddaka Rāmaputta was a very subtle state of mind and therefore the Bodhisatta instinctively felt that the highest goal was not yet reached. And so he left him, and by his own effort attained to the complete cessation of both perception and sensation (Sāmañña-Vedayita Nirodha) stage and then to Nibbāna.

The great significance of the sutta may be judged from the statement made at the end of the sutta that the ten thousand world systems shook when this discourse was being delivered by the Buddha. No such incident is reported to have happened when other important discourses like Sāmaññaphala sutta were delivered.

(Majjhima Vol I.) Nivāpasutta

No Secret Doctrine

U OHN GHINE

A famous publisher once said that the words "hidden" and "secret" in the title of a book were magic charms to produce enormous sales.

Certain it is that the mind of man quests always in search of some secret talisman to make him more powerful than his fellows and pander to his overweening vanity.

It is the glory of the Buddha's Teaching of realism that it shows both the puerility of this attitude and the way to master this surviving remnant of the primitive mind.

For in Buddhism there is no "Secret Doctrine".

Nevertheless, to the Western world, Buddhism was presented as being exactly the opposite of what it is in this respect by a few Theosophist writers of the latter years of last century and the early years of this. Unfortunately these rather pretentious folk had the merest smattering of Buddhist literature and the Buddhist Teachings and have misled some of the equally ignorant Western writers even up to the present day, so that they, blindly following the blind, have fallen into the same ditch of error.

The Buddha gave a clear, realistic picture of the universe since He taught Truth itself, and the only "esotericism" of this Teaching is the intellectual esotericism created by the hearer himself; by his inability to understand the Truth. Truth itself is simple, it is the mind of man that, subtle, creates subtlety.

THE PARABLE OF THE SIMSAPA LEAVES

The Buddha termed His Doctrine "Ehi passiko" .. "That which invites investigation", and we Theravadins, who follow the Pali Canon (the Teachings of the Buddha handed down by successive groups of "Reciters" (Bhanakas) who daily repeated aloud and preserved these Teachings until they were written down) take note not of one single phrase but of a hundred important utterances to the effect that nothing that is conducive to salvation has been withheld by the Buddha.

Not the least of these utterances is in the parable of the Simsapa leaves, from the Samyutta Nikaya, an integral part of the Pali Canon.

¶ "At one time the Lord dwelt at Kosambi in the simsapa-grove. Then the Lord took a few simsapa leaves in his hand and addressed the brethren: "What do you think, brethren, which are the more, the few simsapa leaves I have taken in my hand, or those that are in the simsapa-grove?" "Small in number, Lord, and few are the leaves that the Lord has taken in his hand: those are far more that are in the simsapa-grove". "Even so, brethren, that is much more which I have realised and have not declared to you; and but little have I declared.

"And why, brethren, have I not declared it? Because it is not profitable, does not belong to the beginning of the religious life, and does not tend to revulsion, absence of passion, cessation, calm, higher knowledge, enlightenment, Nibbana. Therefore have I not declared it.

"And what, brethren, have I declared? This is pain, I have declared; this is the cause of pain, I have declared; this is the cessation of pain, I have declared; this is the Way leading to the cessation of pain, I have declared. And why, brethren, have I declared it? Because it is profitable, it belongs to the beginning of the religious life, and tends to revulsion, absence of passion, cessation, calm, higher knowledge, enlightenment, Nibbana. Therefore have I declared it.

"Therefore, brethren, to this you must be devoted: this is pain, this is the cause of pain, this is the cessation of pain, this is the Way leading to the cessation of pain."

(*Samyutta*, v, 437.)

From this, quoted in full as it is here, it is apparent that the only truths "withheld" were those that would not tend to the higher knowledge but would on the other hand, tend to bind one the more to those delusive states of "intellectual argument" from which as Omar Khayyam said: "I evermore, came out by the same door as in I went". All that does tend to the higher knowledge, to the attainment of all Truth, the Buddha taught.

NO ROOM FOR MYSTERY-MONGERS

So lucid and unequivocal is the Buddha-dharma that it would seem almost impossible

for mystery-mongers even to attempt to ply their craft under the guise of Buddhism. Yet, taking advantage of the ignorance of Buddhist Teachings in the West and, one must be charitable, due to their own lack of knowledge, one still finds a few who prate of "the esoteric" and "secret transmission" in the name of Buddhism.

Yet it was the Buddha Himself who said : "Secrecy is characteristic of three things; women who are in love seek secrecy and shun publicity ; so also do priests who claim to be in possession of special revelations, and so do all those who stray from the path of truth. Three things shine before the world and may not be hidden. They are the moon, the sun and the truth proclaimed by the Tathāgata. There is no secrecy about them".

As we are taught in the great "Mahāparinibbāna Sutta", the Buddha's personal attendant, Ānanda, who, and this is significant, had not yet attained Arahantship, hinted that the Buddha would, ere he passed away : "leave some instructions as touching the Order". The Buddha replied :

"I have preached the truth without making any distinction between exoteric and esoteric doctrine ; for in respect of the truths, Ānanda, the Tathāgata has no such thing as the closed fist of a teacher who keeps something back."

In this Sutta also we read that the Buddha asked Ānanda to "assemble in the Service Hall such of the brethren as reside in the neighbourhood" and to them said :

"O brethren ye to whom the truths I have perceived have been made known by me—having thoroughly made yourselves masters of them, practise them, meditate upon them, and spread them abroad ; in order that pure religion may last long and be perpetuated, in order that it may continue to be for the good and happiness of the great multitudes, out of pity for the world, to the good and the gain and the weal of gods and of men".

Here, indeed, is a Teaching of the open hand and not of the closed fist, and only one woefully ignorant of the sublime Doctrine could think of "something withheld" by the Buddha. One may well quote the Buddha's own words : "Now, Sunakkhatta, would a Tathāgata utter any speech that was ambiguous ?"

It was to these brethren that the Buddha delivered his final injunction. This was some time after Ānanda had expressed the

wish that the Buddha would not depart without teaching everything.

To the great assembly of brethren the Buddha asked whether any doubts existed : "as to the Buddha, or the doctrine, or the path, or the method." The brethren were silent and Ānanda then expressed his faith and belief.

"And the venerable Ānanda said to the Exalted One:—'How wonderful a thing is it, Lord, and how marvellous ! Verily, I believe that in this whole assembly of the brethren there is not one brother who has any doubt or misgiving as to the Buddha, or the doctrine, or the path, or the method !'

"It is out of the fullness of faith that thou hast spoken, Ānanda ! But, Ānanda, the Tathāgata knows for certain that in this whole assembly of the brethren there is not one brother who has any doubt or misgiving as to the Buddha, or the doctrine, or the path, or the method ! For even the most backward, Ānanda, of all these five hundred brethren has become converted, is no longer liable to be born in a state of suffering, and is assured of hereafter attaining to the Enlightenment of Arahantship."

Then the Exalted One addressed the brethren, and said:—"Behold now, brethren, I exhort you, saying:—"Decay is inherent in all component things ! Work out your salvation with diligence."

This was the last word of the Tathāgata !"

(*Mahā Parinibbāna Suttanta D.ii. 154*)

Here, then, is the Teaching that is conducive to full knowledge; the Buddha taught to all men who can perceive it the full truth leading to enlightenment. He did not teach those part truths which lead but to interminable arguments.

Much that He knew, certainly He did not teach in so many words, for the words did not exist, do not exist now and cannot, in the nature of things, exist. He did teach the *method* by which one may train oneself to perceive ultimate Truth. That method lives to-day and here in Burma we have many teachers at our more than 500 approved Meditation Centres. We are prepared to welcome earnest seekers and "holding nothing back" to help them, in their search. Already from America, Australia, England, Holland, India, Italy, from all the world, have come those who have practised the method, and profited thereby.

WHAT METTA ALONE CAN DO

By PIYADASSI THERA, VAJIRARAMA, COLOMBO.

The Buddha's *Mettā* is all embracing. Like the Full moon that sheds its balmy rays on all things without making any distinction whatsoever, so the Lord of Compassion generated *Mettā*, selfless love towards all beings.

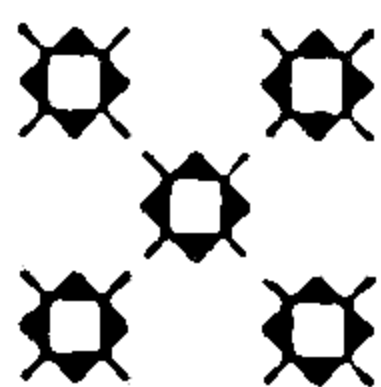
Towards Devadatta His rival, Angulimāla, the ruthless robber, Dhanapāla the fierce elephant and prince Rahula His son, and toward all, of the same mind was He. "Sabbattha Sama Mānaso" (an equal mind towards all things). The Buddha never used a cudgel in taming others, therefore is He called "Nihita Daṇḍa" - One who has dropped cudgels "Nihita Sattha" - One who has cast aside weapons. The only weapon the Buddha wielded was that of universal love, selfless *Mettā*. The Buddha taught others both by precept and example. "Cultivate, O disciples, without malice a boundless heart above, below and all around." Thus spake the Blessed One. It is well to cultivate a mild, gentle and sympathetic voice, and the only way to secure it is to be mild, gentle and sympathetic.

As the Marquis of Zetland rightly says : "It was this spirit of loving kindness that touched the heart of the Emperor Asoka, with incalculable results to the history of the Eastern world. He pursued the path of Ahimsa with a zeal which secured for him a reputation as the greatest missionary that the world has seen. He sent forth teachers to preach the gospel of loving-kindness to three continents, Western Asia, Eastern Europe,

and North Africa. And he spread the doctrine broadcast over India and Ceylon.

The Buddha's law of piety is a pure and simple code of conduct. Buddhism does not end here, but it is important to note that it certainly does begin here. It is the influence of such teaching which impresses itself upon the traveller in Buddhist lands and which displays itself in a certain atmosphere of gentleness and kindness in which the people live. The keynote of human relationships in such lands does indeed seem to be the word *Ahimsā*, rendered inadequately enough by the negative word "Harmlessness", in that it carries with it the more positive attitude of mind suggested by the word "Loving-kindness".

Thoughts of hatred, thoughts of ill-will and cruelty are powerfully detrimental and harmful to oneself as well as others. Each and every ugly thought, morally repulsive thoughts, soil the human heart tremendously. You have often noticed to what extent a man's mind and body undergo change when he is in a fit of anger. The beating of the pulse is quickened because his heart throbs faster and faster, and the propelling of the blood is intensified ; thus the mental and the bodily energy are dissipated and both mind and body waste. Let us remember the wise saying of our ancestors : ' Be not angry ; anger makes one age '. *Mettā* or loving-kindness is the best antidote for anger in oneself. *Mettā* is the best medicine to those who are angry with us.



Notes and News

Burma's Meditation Centres Attract Foreign Visitors

From all over the world come those who are sincere in their desire to study Buddhism and to practise Buddhist Meditation under Burma's famed teachers.

Some of our teachers are laymen and some are bhikkhus and some of our visitors are laymen and some bhikkhus: most of those who have come to study have made some worthwhile progress, although there are those who later regret that they had not allowed sufficient time for study and have realised that the progress they have made would have been very much more had they but been able to spend a week or two longer at the Meditation Centre.

A Koliya From Ajmer Takes Back Something For His People

One of our most interesting, and most interested, visitors was Shree Koliya Putta Rahula Saman Chhawara, an ardent young man from Ajmer in India. In Ajmer are to be found quite a body of Koliyas, people descended from the Buddha's own kinsmen, who, in the past few centuries had lost much of their ancient Teaching and had fallen on evil times. Now, under new conditions, they are slowly rising again to their rightful status and they had sent Shree Chhawara to Burma to study Vipassanā. This he did with a will under the Venerable Maha Thera, the Mahasi Sayadaw, at the Thathana Yeiktha at Kokine, Rangoon.

His return to India was marked by a Public Meeting of welcome at which the following resolution was passed:

"This mammoth public meeting of to-day congratulates the promising and rising star of the community, Shree Koliya Putta Rahula Suman Chhawara on his successful visit to Burma.

It further expresses its sincerest gratitude to the Government of Burma and Union Buddha Sasana Council for affording Shree Chhawara all facilities and deep affection as a result whereof he was able to complete his course of Vipassanā successfully . . ."

Mr. J. Van Amersfoort, Sincere Dutch Buddhist

Though he had only a very brief visit Mr. van Amersfoort is, as he says himself, "A

Buddhist for eighteen years" and expressed his sincerity and faith in the Teachings of the Buddha. He had, as he explained, meditated previously, so that though he had but a week in Burma, since he was a business man passing through, he gained a great deal from the practice of Meditation under a well-known lay Teacher, Sithu U Ba Khin. Mr. Amersfoort has written a short account of his experiences which he found most helpful and ends: "I hope with all my heart that Guru U Ba Khin will have many followers and disciples in the near future, who can be helped by him as much as I have been".

Main Centre For Foreign Visitors

In a cool, green belt just twenty minutes by bus from the heart of the city of Rangoon, is Kokine and here is situate the Thathana Yeiktha, a collection of modern buildings in park-like surroundings. This centre for the practice of Vipassanā is presided over by the Ven. Mahasi Sayadaw mentioned above and is the main centre in Burma. Here have come visitors from Ceylon, Thailand, India Canada and England and there are many more students on the way from Europe and elsewhere.

U Kevalananda (Mr. Cyril Moore).

As organiser of a group of publications and as an editor, Mr. Cyril Moore did not find in England that inner peace that comes only from the stilling of craving; though as a sincere searcher and a Buddhist he kept up his efforts to find the right method to follow the Path.

Mr. Moore went to Ceylon where he stayed for a year and studied Buddhism deeply, then on the advice of monks of Ceylon he came to Burma and meditated. He has since taken the Yellow Robe as U Kevalananda and is making good progress in Vipassanā.

Buddhist College To Train Foreign Missionaries

The "Dhammaduta Vijjalaya" (Training College for Propagation of the Dhamma) has been established with the view of training bhikkhus for service abroad. Opened in January of this year by Thado Thiri Thudhamma Sir U Thwin, one of the devout Elders of Burma, with other members of

the Committee, the ceremony was attended by the leading Maha Theras and by the Hon. U Win, Minister for Religious Affairs.

The Principal is Ashin Kelasa, M. A., and the student bhikkhus are all holders of Dhamma Cariya titles (have passed examinations in Religious Teaching). The subjects they will now further study are English, Hindustani, Geography and other subjects including further foreign languages.

It is expected that within five years the first batch of those trained as propagators of the Dhamma will be ready to go abroad.

Chattha Sangāyanā (Sixth Great Buddhist Council) Goodwill Missions Arrive

On 19th March arrived a Mission headed by the Sangha Raja (the religious leader) of Cambodia and his speech broadcast over Rangoon Radio is given below.

An English translation of the speech broadcast by Cambodian Thathanabaing Maha Zawta Nyana, Maha Sumedhdhipati from the Burma Broadcasting Service on the 22nd March 1953.

“Early in 1952 I received a letter from Thado Maha Thray Sithu U Chan Htoon, Attorney-General and Honorary Secretary to the Union Buddha Sāsana Council, wherein it was stated that the Sixth Great Buddhist Council is to be held in Rangoon round about 2,500 B.E. As soon as I learnt about this I had an intention to take a responsible part in this colossal task.

I shall now briefly say as follows:— Many Cambodian people who are well conversant with the Tipitakas have them translated into Khamin and brought them in a series of 110 books. Of these Nos. 1 to 36 have been printed, and a set of these printed books has already been presented to Burma for use in the ensuing Sixth Great Buddhist Council. Nos. 37 to 44 will be ready in 2498 B. E. and the remaining numbers will be ready before the time fixed for the holding of the Chattha Sangāyanā. With this end in view, the Religious Department of the Cambodian Government is trying its utmost to expedite printing and publication of the remaining books.

Although I have been invited to bring with me four bhikkhus and six lay-devotees, for

want of time I could bring only Bhikkhu Dhamma Rama and Mr. Ung Kim Nguon, lay-devotee, as my disciple.

The sole purpose of my mission to Burma is to consult with the Ovada Cariya Wunzaung Committee and to take its advice on matters relating to the Sixth Great Buddhist Council. When I return to Cambodia I shall consult with my people there and give my best help to Burma. My mission has also the object of diffusing the whole world with the Light of the Dhamma. I have asked my Lay-attendant Mr. Ung Kim Nguon to suspend his daily pursuits for sometime and accompany me to this country, so that he may be able to plunge his heart and soul into religious matters.

When I was met at the Mingaladon air-port by a good number of Buddhists and greeted with profound respect, I was glad to notice that I have arrived at a land where the Buddha's sāsana is still shining very brightly.

Immediately thereafter when I was taken to the famous Shway Dagon Pagoda by the pious Buddhists, I at last fulfilled my long cherished wish to worship the famous Shway Dagon Pagoda. I then visited the Botataung Pagoda, the Sule Pagoda, the Kyaikasan Pagoda and the Kaba-Aye (World Peace) Pagoda. When, in each of these places, I saw the Buddhists—bhikkus, lay men and lay women—paying their deepest respect to the Buddha, I could not but admire the way the Buddha's sāsana shines in Burma, and the ethical rules observed even by the laity of this country. I am fully confident that in the near future the whole world will be flooded with the light of the Buddha's sāsana.

May the people of Burma and the whole world achieve their ends speedily !

May the saddhamma endure for long !

May the Chattha Sangāyanā meet with success !

May the whole world be flooded with the light of the Buddha's Sāsana !

May all beings be hale and hearty and attain Nibbāna without fail !”

The Mission from Laos

Immediately following this came a Mission from Laos. Unfortunately, due to political



The Sangha Raja of Cambodia preaching to an interested audience at the residence of Thado Maha Thray Sithu U Chan Htoon, Attorney-General of the Union of Burma.



Offering of *Ingyin* (Sal) (*Shorea Robusta*) flowers at Sagaing by Sao Shwe Thaik, Ex-President and Speaker of the Chamber of Nationalities, to the Sangha Raja of Cambodia during the latter's visit to Burma in March 1953

and military troubles in their part of the world, they were delayed and as the great Buddhist Day of Commemoration, the Anniversary of the Birth, Attainment of Enlightenment and final Passing away of the Buddha was then so close, necessitating so many ceremonies at which his presence was vitally necessary, particularly in these troublous times, the Sangha Raja of Laos was unable to come.

The Government of His Majesty, the King of Laos therefore sent the following three Maha Theras; Venerable Phra Maha Pradith, Venerable Phra Maha Bountheung Keokasomsouk and Venerable Phra Maha Chansouk with a layman, Mr. Maha Champa Saithrongdetch. They brought gifts of robes for the Burmese bhikkhus.

In a message from their country of Laos they told how the whole country, the Sangha Raja and the Bhikkhus, the King and the people, were overjoyed at having the opportunity to join in the great Sixth Buddhist Council, and they as one man expressed their delight and their felicitations; as one man, they said, the whole country honoured Burma for initiating the great project.

Buddha's Birthday Celebrations

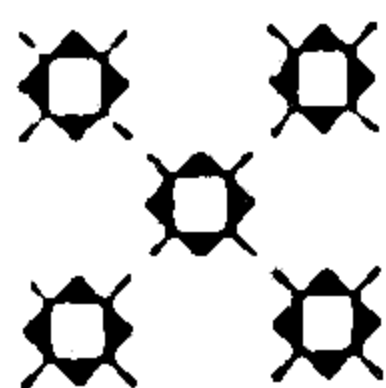
Over 50,000 pilgrims including 5,500 monks, the President, Prime Minister Hon'ble U Nu, Hon'ble U Win (Minister for Religious Affairs and National Planning) and other Cabinet Members, Chief

Justice Thado Thiri Thudhamma U Thein Maung, Attorney-General Thado Maha Thray Sithu U Chan Htoon, members of the diplomatic corps and Mr. Adlai Stevenson of U.S.A., attended the Shway-dagon Pagoda at day-break on 27th of April 1953 to commemorate Buddha Day which falls on the fullmoon day of the Buddhist month of Visakha.

President Agga Maha Thray Sithu Dr. Ba U conducted the Nyaungyethun (watering of Bo tree) ceremony on the Shway-dagon platform at 6-30 a.m. and proceeded to Mohnyin Damayon (Preaching Hall) where at 8 o'clock 5,500 bhikkhus (monks) recited the beatitudes of Lord Buddha. Two minutes, silence was then observed for world peace before the President offered food to the bhikkhus.

There was great rejoicing throughout the day and a good part of the evening.

On a full moon day of Visakha, some two thousand five hundred and seventy-six years ago, Queen Maya gave birth to Prince Siddhattha in the Lumbini Groves which lie just over the modern boundary of the Nepal Terai. At the age of 29, he renounced the world and led an ascetic life. At the age of 35 he attained Buddhahood on the Visakha Day of 528 B.C. On the Visakha Day of 527 B.C. the Supreme Buddha preached to his relatives at Kapilavatthu the Doctrine on "The Lives of the Buddhas". On the Visakha Day of 483 B.C., the Supreme Buddha attained Mahaparinibbana.



REVIEWS

The Maha Bodhi Society of India has issued a DIAMOND JUBILEE SOUVENIR of 216 pages which is really a splendid piece of work giving a great deal of interesting history and "background information" of events and personalities during the past sixty years in the Buddhist world.

Here for us Buddhists is a piece of vital, living history. We see how the Buddhist ideal had been almost forgotten in the East due to the machinations of materialist Christian missionaries who used every blandishment, every artifice and every cruel mode of persecution, in the days when they were in power, to try to blot out the very name of Buddhism. We see how, very largely due to the efforts of the Anagarika Dharmapala, Buddhist Mettā and Tolerance prevailed over the intolerant Christians and how to-day in India Buddhism is growing in power in the hearts and minds of men.

There is a splendid article by Bhikkhu Sangharakkhita on Anagarika Dharmapala and another on "The Queen of the Empire of Righteousness", Mrs. Mary E. Foster. A dozen other writers contribute articles of great interest and historical value, the Souvenir is well illustrated and two beautiful colour plates make it a wonderful gift for a Buddhist or non-Buddhist friend. It is priced at but six rupees.

Another publication we have for review is "THE INDO-ASIAN CULTURE," a quarterly. Three numbers of Vol. I have already been published and this, though not actually a Buddhist periodical, since it is published by the Indian Council for Cultural Relations, also gives a very good idea of the wonderful power that Buddhism has exercised in forming India's culture and of the great renaissance of Buddhism which is taking place to-day. It also is well-got-up, well-printed and well-illustrated and has authoritative articles which are most scholarly and at the same time most interesting. They range from a partial

rendering of the Buddha's first Sermon, in English and in Pāli to articles on the dances of India, Burma and Ceylon.

" THE GOLDEN LOTUS "

We are now receiving copies of "The Golden Lotus" which is produced in America and advertised in this issue. It is a magazine dedicated "to those who seek the Way" and covers a very wide range. Using a different mode and a different terminology to ours, in many instances, we find it very interesting and instructive; the more so because we do not always completely agree. That does not mean that we are not moving towards the same goal.

" THE BUDDHIST WORLD "

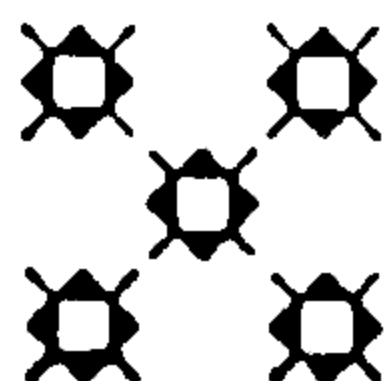
This invaluable fortnightly fills a gap between the magazines. It is a must for every Buddhist and, sincere and straightforward, it gives the true Buddhist outlook, unhindered and uninhibited by any whining sentimentality or truckling subservience. It is refreshing to find that there is one outspoken publication which having the greatest of Mettā has the wisdom not to confuse Mettā with mawkishness. Vigorous in its defence of the Dhamma and its propagation of the Dhamma, the "Buddhist World" has the true Dhammaduta spirit.

" LE SENTIER BOUDDHIQUE "

An excellent little magazine published by the Mission Bouddhique Belge, 64 Rue Branche, Ans (Liege). It is extremely small in size—as all precious gems are small.

" WORLD BUDDHISM "

Published in Ceylon as the Monthly Journal of the World Fellowship of Buddhists this is of the "newsletter" type and has news from all over of Buddhists and Buddhism. It also carries an occasional article from some learned Buddhist scholar.



Pali Glossary

Namo tassa bhagavato arahato samma sambuddhassa.

Veneration to Him, the Exalted Lord, the Purified, the Supremely Enlightened One.

(Formula of salutation to the Buddha.)

Abaddha	Not tied ; unbound ; natural.	Baddha	Limited ; tied.
Abhidhamma	Name of the Third Pitaka of the Buddhist Doctrine ; " Special Dhamma " ; the " Higher Doctrine ".	Buddha-Dhamma	The Doctrine taught by the Buddha.
Abhiññā	Higher knowledge ; transcendental wisdom ; psychic powers acquired in the process of " self-purification " and liberation. They are six in number—five being mundane and one supramundane.	Brahma	A being born in a higher realm than that of the Devas. (Although both ' Deva ' and ' Brahma ' are sometimes loosely translated as ' gods ' or ' angels ', they do not in any way correspond to these Western concepts.)
Adhamma	Unjust ; unrighteous.	Dāna	Charity : almsgiving ; gifts made to the Holy Order of Monks.
Ahimsa	Non-injuring ; harmless ; non-violent.	Deva	A being born in one of the higher realms within the Sensuous Sphere (kāma-loka)
Akusala-Kamma	Unwholesome volitional action.	Gandhabba	A class of Devas.
Arahant	One who has attained the Summum Bonum of religious aspiration—Nibbāna ; one who has realised the Path and the Fruition of Holiness.	Gāthā	Stanza.
Arahatta	The state or condition of an Arahant.	Gavuta	A distance just under two miles.
Ānanda	The ever present attendant and cousin of the Buddha.	Jātaka	Birth-story. Stories told of the lives of the embryo Buddha.
Attā	Self ; ego—or soul—principle ; The central idea in all animistic religions, but shown by Buddhism, science and philosophy to be a false concept.	Kamma	Volitional action ; moral principle of the law of cause and effect.
Anattā	Non-existence of Self, ego—or soul—principle. The most important Truth to be realised in order to attain liberation. (See under Sotāpanna).	Kappa	An aeon ; a cycle ; an inconceivably long space of time.
Ariya	One of the Four Groups of Noble Personalities ; <i>i.e.</i> Stream-Winner, Once-Returner, Non-Returner and Purified (Arahat). See under Sotāpanna.	Khandha	Literally, " Mass ". In the Five Khandhas it means one of the composite group-factors in the psycho-physical aggregate ; <i>i.e.</i> , Material Form, Sensation, Perception, Tendencies and Consciousness. The word has many other meanings in different contexts.
		Loka	World ; state of existence.
		Lokuttara	Supramundane.

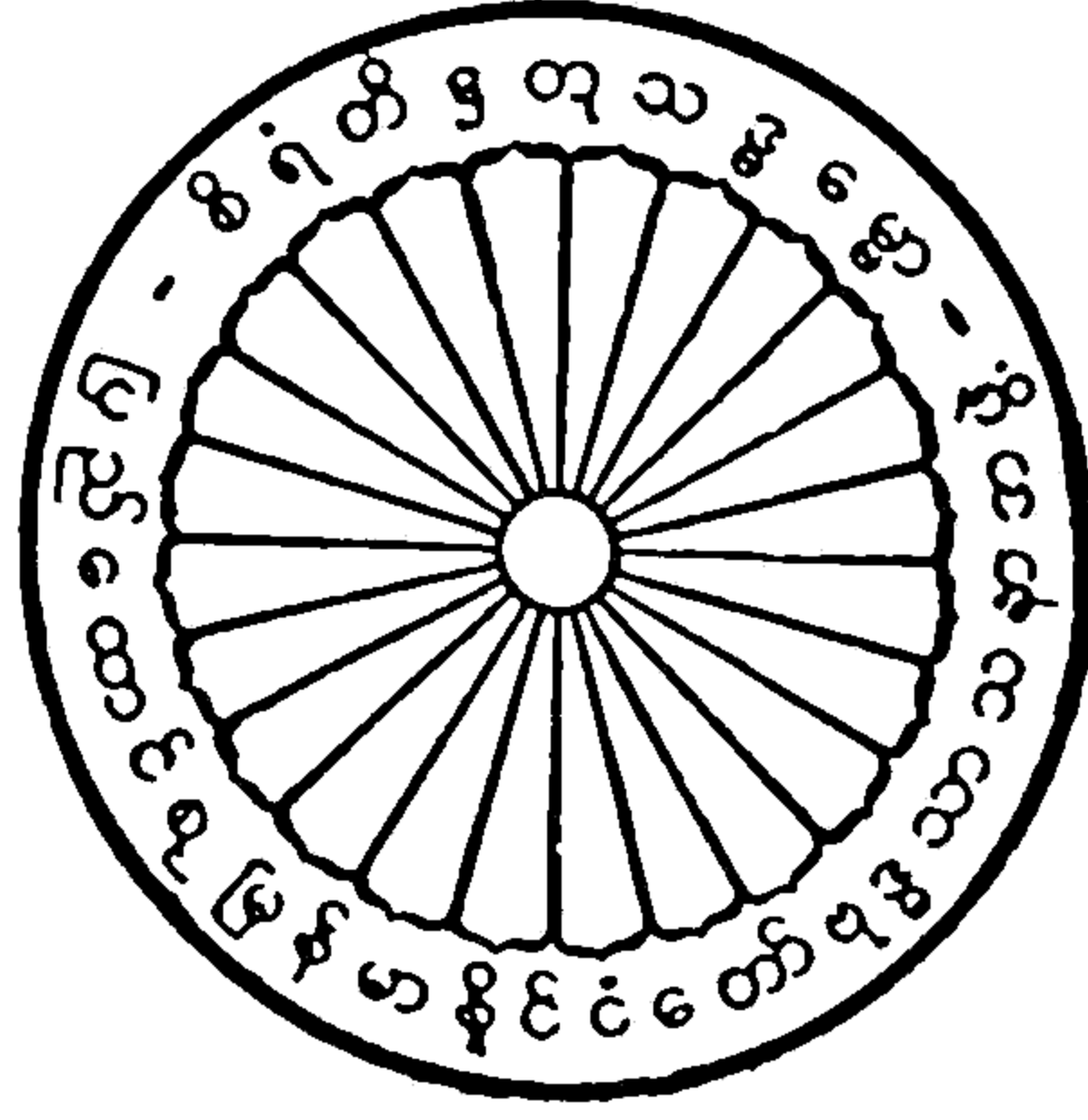
Nibbāna	It constitutes the highest and ultimate goal of all Buddhist aspirations, <i>i.e.</i> , absolute extinction of that life-affirming will manifested as Greed, Hate, Delusion, and convulsively clinging to existence, and therewith also the ultimate and absolute deliverance from all future rebirth, old age, disease and death, from all suffering and misery.		Noble Personalities. (See under Ariya). The Sotāpanna is one who by meditation has realised the truth of Anattā, is confirmed in confidence in the Doctrine and hence has destroyed the first three fetters, <i>i.e.</i> , (1) Belief in Self (See under Attā), (2) Doubt and hesitation and (3) Belief in the efficacy of rites and ceremonies for the attainment of liberation. The Sotāpanna, who has gained the fruit of the first stage of the Path, is assured of his final emancipation within a measurable period, is not reborn more than seven times, and is no longer in danger of a lower rebirth. He may in this lifetime complete the further three stages and attain Nibbāna as an Arahant. The "Perfect One".
Nihita Daṇḍa	Having given up the cudgel; non-violent.		
Nihita Sattha	Having given up the sword; non-violent.		
Osadhī	Medicine ; balm ; healing preparations. (Osadhi-tārakā—the "star of healing", identified with Venus on account of its white brilliance.		
Parinibbāna	Full Nibbāna; the "Great Decease".	Tathagata	
Peta	A being born in one of the unhappy planes of existence.	Tāvātimsā	One of the heavenly realms of the Deva-loka.
Sabbattha	An even and tranquil mind everywhere and in all circumstances. It implies also an equal mind towards all beings; impartial good-will.	Tipitika:	(Lit. "Three Baskets") The three divisions of the Buddhist Canonical works, <i>i.e.</i> , (1) Section of the Discourses (Suttanta) (2) The Section of the Sangha Rules (Vinaya) (3) The section of the Higher Doctrine (Abhidhamma).
Sama Mānaso			
Sakkayadiṭṭhi	Personality-belief:		
Sakka	The "King of Devas"—the lord over the celestial beings in the heaven of the "Thirty-Three".		
Samsāra	"Round of Rebirth".	Theras	Elders or senior members of the Order of the Sangha.
Samyojanas	"Fetters"; such as Personality-belief, Sceptical doubt, Clinging to mere rules and ritual, Sensuous Craving, Ill-will, Craving for fine-material existence, Craving for immaterial existence, conceit, restlessness and ignorance.	Uposatha	Days set aside in conformity with the lunar calendar for special observance of religious duties and of the additional precepts. They occur on the new-moon day, the full-moon day and the two days of the first and the last moon quarter. (See under Sīla).
Sankhāra	Formations : component things ; arising-and-passing-away; physical and mental phenomena.	Utu	Favourable conditions for germination ; warmth ; season ; physical compatibility.
Sīla	The Five, Eight or Ten Precepts ; moral conduct in general ; self-restraint.	Vimāna	Heavenly palace.
Sotāpanna	A "Stream Winner"; the first of the Four Groups of	Vipāka	Result ; fruit ; consequence.
		Yojana	A distance of about 7 miles. This word is often quoted in the Suttas.

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of the
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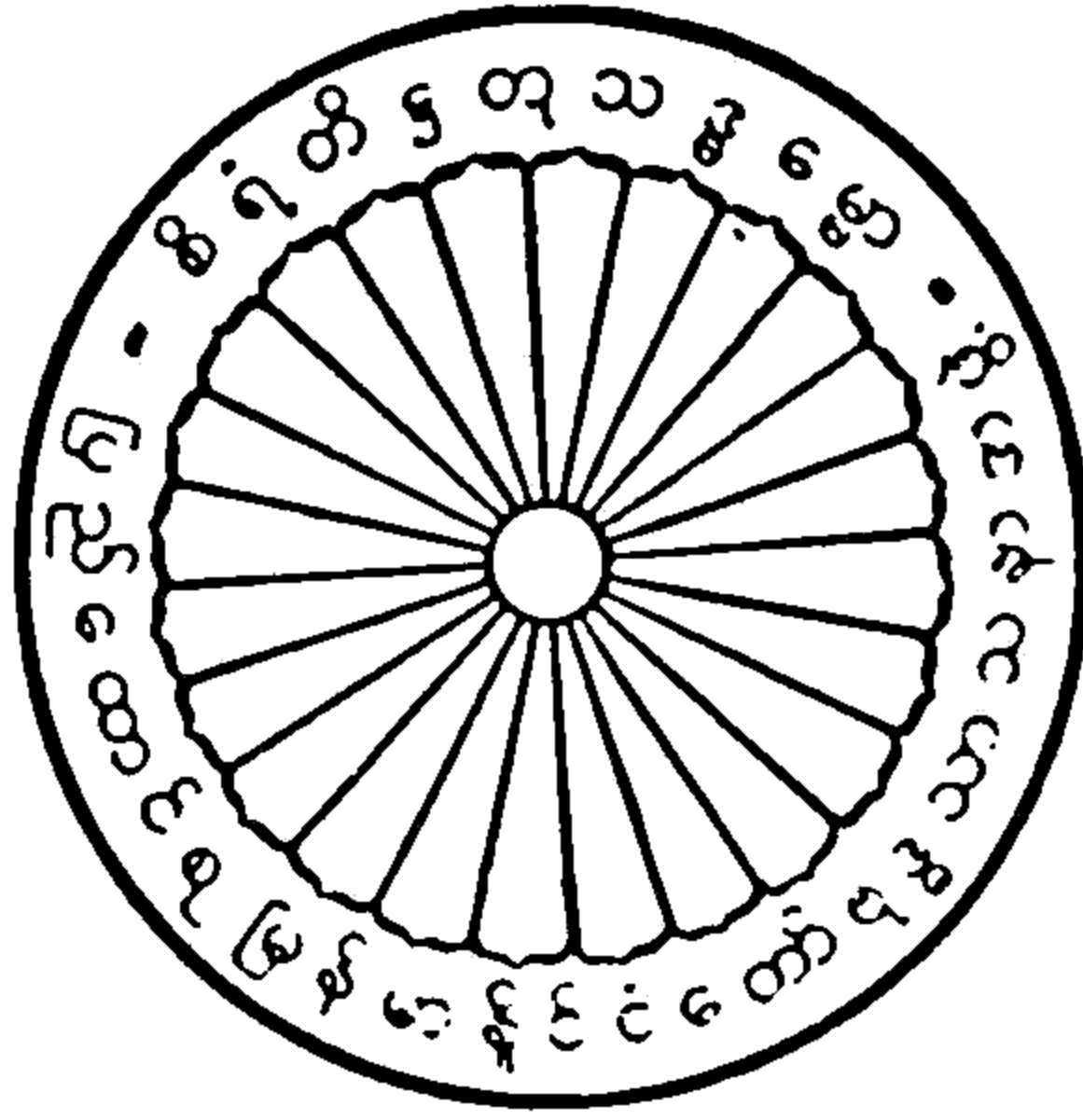
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THE LIGHT OF THE DHAMMA

1. Please regard this not just as a quarterly magazine but as a continuing service for Buddhism.

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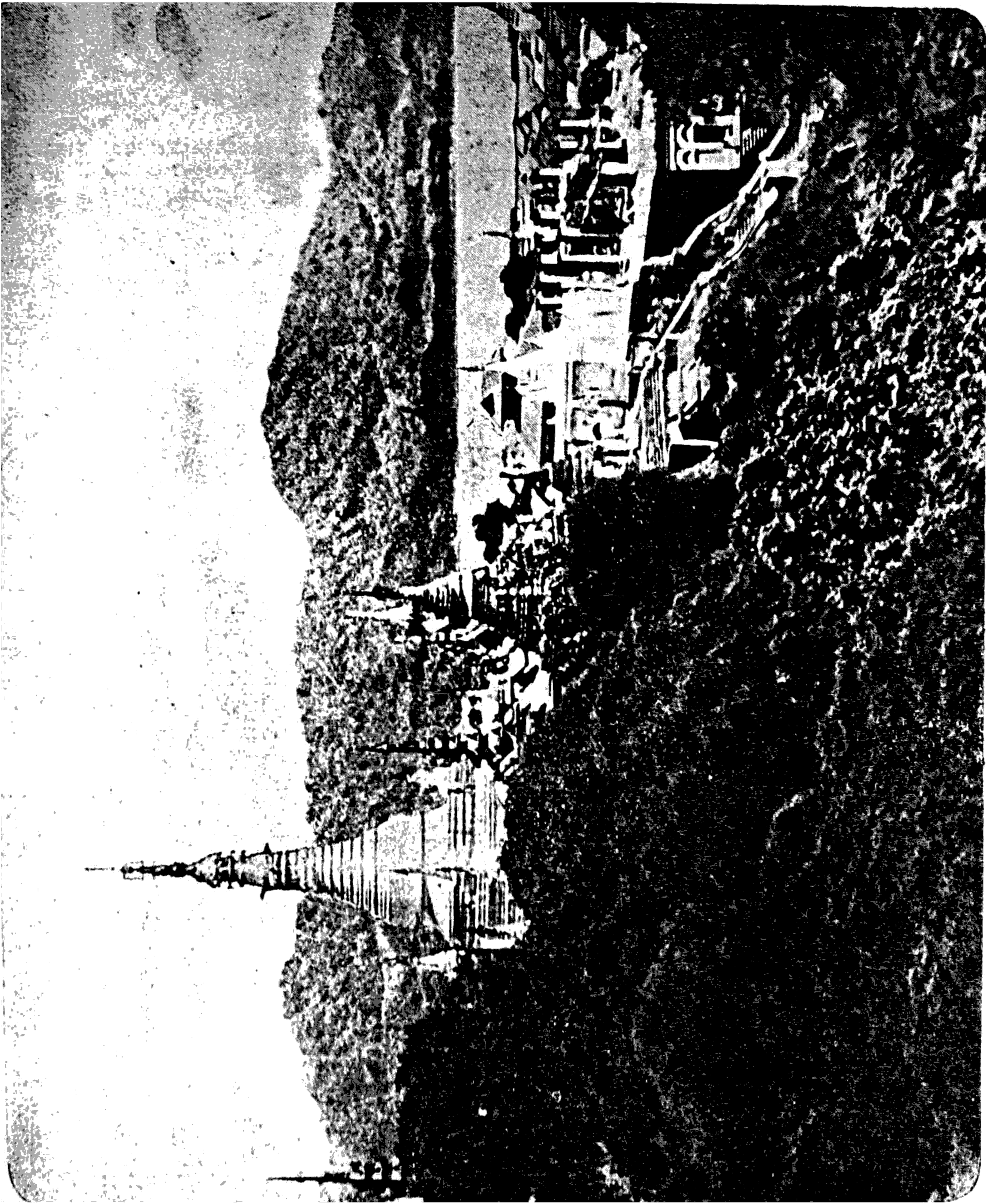
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Bālapandita Sutta

Discourse On The Fools And The Wise

MAJJHIMA-NIKĀYA—SUÑÑATA-VAGGA

Translated by the Pāli Department of the University of Rangoon.

Thus have I heard : On one occasion, the Blessed One was staying in Savatthi at the monastery of Jetavana. There the Bhagavā addressed the monks, “ O monks ”. “ Yes, Lord answered those monks to the Bhagavā. The Bhagavā said :

O monks, there are these three characteristics, signs and behaviour of a foolish person. What are the three? Here, monks, a fool is a thinker of evil thoughts, a speaker of evil speech and a doer of evil deeds. If that be not so, monks, if a fool is not a thinker of evil thoughts, a speaker of evil speech and a doer of evil deeds, how could the wise recognise him? “ This person is a fool and not a good person? ” and since, O monks, a fool is a thinker of evil thoughts, a speaker of evil speech and a doer of evil deeds, therefore the wise recognise him as a fool and not a good man. That very fool, monks, experiences in three ways physical and mental pain in this very life. If, monks, he is seated in a meeting or on a carriage-road, or at cross-roads, there if the people were to discuss among themselves matters relevant to him and if, monks, the fool is a killer of life, a thief, one practising wrongful practice in sex relationship, a liar and one taking spirituous drinks, fermented liquor which causes heedlessness, therein, monks, the fool thinks : “ Indeed that matter which the people are discussing is found in me and I find myself practising it.” In this way, monks, the fool experiences pain in this very life in the first place.

Further again, O monks, the fool sees the authorities arresting a robber who has committed a crime and torturing him in various ways* such as flogging with whip, cane, or baton, cutting the hand or foot or both, chopping off the ear or the nose or both, putting a red-hot iron ball on the head after removing the top of the skull to look like a gruel-pot, peeling off the skin of the skull and rubbing it with gravel till it becomes polished like a conchshell, kindling a fire in the mouth after opening it wide

with spikes, wrapping the body or the hand with oil-soaked rags and setting fire to it to make it look like a wreath of flames or a burning lamp, peeling off the skin from the neck down to the ankle, peeling off the skin from the neck to the waist and from the waist to the ankle and making them hang loose like a bark garment, pinning down the criminal with iron nails (at both elbows and knees) to the ground to resemble the posture of the antelope and encircling him with fire, pulling out the flesh with double-edged hooks, cutting off coin-size pieces of flesh from the body, combing the flesh off with a comb and applying alkali, piercing a criminal lying on one side on the ground with an iron peg through the ear and turning him round, beating the whole body so that it would look like a bundle of straw, pouring hot oil, causing dogs to bite the flesh of the body, impaling while alive and cutting off the head with a sword. There, monks, the fool thinks : “ These matters which exist in me and which are found in me—these evil deeds on account of which the authorities arrest a robber who has committed a crime and impose punishments in various ways, such as, being lashed with whips . . . etc . . . the head being cut off with a sword, these things are found in me, and I find myself practising them. If the authorities were to know me so, they would arrest me as well and impose various kinds of tortures on me, they would lash me with whips . . . etc . . . would cut off my head with a sword.” This, monks, is the second kind of painful misery which the fool experiences in this present existence.

Furthermore, monks, the fool while sitting on a stool or lying on a cot or on the ground ; at that moment, those evil deeds done previously, misdeeds whether physical, vocal or mental, hang on the fool, have a hold on him and weigh upon him. Just as, monks, in the evening the shadows of the great mountain peaks fall on, stretch on and rest on the earth, in the same way while the fool is sitting on a stool or lying on a cot or on the ground,

* It was only after the teaching of the Buddha, a Teaching of Morality, of Kindness, of Love, that more urbane and kindly civilisations began to grow up in which such tortures were no longer “ taken for granted ” as the customary thing.

those evil deeds done previously, hang on the fool, have a hold on him and weigh upon him at that moment. Thereat, monks, the fool reflects, "In fact I have not done any good or meritorious acts nor have I done anything which serves as a protection against fearful consequences. On the other hand, I have committed evil, violence and guilt; whatever destiny there is for those who have not done good or meritorious acts or that which serves as a protection against consequences and for those who have committed evil, violence and guilt, that destiny shall befall me at death," and he grieves, feels distress, laments, bewails, beating his breast, and falls into a swoon. This indeed, monks, is the third occasion on which the fool experiences pain in this very existence.

That fool monks, having committed misdeeds physical, vocal and mental, on the dissolution of the body and after death is born in a state of woe, place of suffering, one of the lower worlds. Indeed, monks, if one were to speak correctly of that which is extremely undesirable, extremely gruesome and extremely unpleasant, it is in respect of these lower worlds; he would say that it is extremely . . . etc . . . unpleasant. So extremely undesirable . . . etc. are these lower worlds, monks, that it is not easy to show by an illustration how miserable they are.

This being said, a certain monk asked the Bhagava, "But, Lord, is it possible to give an illustration to me?"

"It is possible, monk" said the Bhagava. "For example, O monk, if people were to arrest a guilty robber and haul him up before the king saying: 'Your Majesty, this is a robber who is guilty of a crime, inflict upon him the punishment you please; and the king were to say in respect of him, 'Go you, spear this man a hundred times in the morning,' and they would spear that person a hundred times in the morning. Then at noon if the king should enquire, 'Well, how is that fellow?' 'Sir, he is still alive'. To that man the king would order 'Go, man, spear him again a hundred times at noon' and they would do so.

Then the king would ask in the evening, 'Well, how is that fellow?' 'Sir, he is still alive.' To that man the king would order: 'Go, man, spear him again a hundred times in the evening', and they would do so. What do you think of it monks,

would that man being speared three hundred times suffer from physical and mental pain on that account?"

"Lord, on being speared even once, that man would on that account suffer physical and mental pain. How much more could be said when speared three hundred times?"

Then the Bhagavā, taking hold of a small stone of the size of his palm, addressed the monks, "What do you think monks? Which is the bigger, this small stone of the size of my palm, which I am holding, or the Himālayas, the king of the mountains?"

"Lord, small indeed is this stone of the size of the palm which the Bhagavā is holding, compared with the Himālayas, the king of mountains. It is not to be reckoned with nor does it come up even to a minute fraction nor does it bear comparison with the Himālayas."

"In the same way, monks that physical and mental pain which that man experiences on account of being speared three hundred times, when compared with that of a person suffering in the lower worlds, it cannot be reckoned with nor does it come up to the minute fraction nor does it bear comparison. On that person monks, the guards of the lower worlds impose a five-fold punishment called the fivefold pegging, namely, they drive a red-hot iron peg through one hand, then through the other hand, then through one foot and through the other foot and then through the centre of the chest. As a result of that, he experiences a painful, severe and acute sensation and he does not die so long as the effect of that evil deed is not exhausted. The keepers of the lower worlds having made him lie down, hew him with axes. As the result of that he experiences a painful, severe and acute sensation, and he does not die, so long as the effect of that evil deed is not exhausted. The keepers of the lower worlds, monks, having placed that man feet upwards and head downwards slash him with sharp knives. As a result of that he suffers painful . . . that evil deed is not exhausted. They, monks, having yoked that person to a chariot make him move back and forth on the burning, blazing, and fiery ground. As the result of that he experiences . . . that evil deed is not exhausted. Monks, these keepers of the lower worlds make that person climb up and down a great mound of burning, blazing and fiery embers. As the result of that he

experiences . . . that evil deed is not exhausted. Monks, they, holding him feet upwards and head downwards throw him into a heated, burning, blazing and fiery iron cauldron. There he is cooked till scum bubbles up. While he is being cooked there till the scum bubbles up, sometimes he comes to the top and sometimes sinks to the bottom and sometimes moves sideways. As the result of that he experiences . . . that evil deed is not exhausted. Monks, they throw that person down into a still lower world, which has four sides, four doors, divided and measured into partitions, surrounded by iron walls roofed with iron ; its floor which is made of iron is burning and is surrounded by flames and it spreads a hundred yojanas on all sides and at all times.

I, monks, could speak on the subject of that nether world in many ways. So miserable is it that it is not easy to give a complete description.

There are, monks, beings in the animal world living on grass. They eat wet grass as well as dry grass pulling it out with their teeth. Which, monks, are the creatures in the animal world, living on grass ?—Horses, oxen, donkeys, goats, deer and similar beings in the animal world are living on grass. In this matter that foolish person formerly hankering after tastes, committed evil deeds here and on the dissolution of the body and after death is reborn as one of those beings living on grass.

There are, O monks, creatures feeding on excreta in the animal world ; they, having caught the smell of excreta even from a distance, run towards it with the thought 'This we shall eat, this we shall eat'. Just as the brahmins hurry on getting the scent of the oblation saying 'This we shall eat, this we shall eat'. Similarly, monks there are creatures in the animal world . . . etc . . . 'this we shall eat'. And what, monks, are the beings feeding on excreta in the animal world ?—Fowls, pigs, dogs, jackals, and similar creatures are feeding on excreta in the animal world. That foolish person . . . etc . . . living on excreta.

There are, monks, living things in the animal world, which are born in darkness which grow up in darkness and which die in darkness. And what, monks are the living beings which are born in darkness, grow up and die in darkness ?—insects,

maggots, earthworms and similar living beings in the animal world are born in darkness, grow up and die in darkness. That foolish person . . . etc . . . who are born in darkness, who grow up in darkness and who die in darkness.

There are, monks, in the animal domain, creatures which are born in water, which grow up and die in water. What, monks, are the creatures of the animal world, which are born in water, which grow up and die in water ? --- Fishes, tortoises, crocodiles and similar living beings in the animal world grow up and die in water. That foolish person . . . etc . . . and who die in water.

There are, O monks, creatures in the animal world, that are born, that grow up and that die in filth. And what are the creatures which are born, which grow up and which die in filth in the animal world ? Those creatures, monks, which are born in the rotten fish, which grow up in the stinking fish and which die in the stinking fish, or in the rotten corpse or in the rotten rice-gruel or in the cess-pool, or in the drain. That foolish person . . . etc . . . die in filth.

Indeed, monks, I could speak on the subject of the animal world in many ways, so miserable is the animal world that it is not easy to give a complete description of it.

Just as if, monks, a person were to throw a yoke with one hole into the ocean and the easterly wind would carry that yoke away to the westerly direction, the westerly wind would carry that yoke away to the easterly direction, the northerly wind would carry it away to the south and the southerly wind would carry it away to the north and there would be a blind tortoise that would come up to the surface once in a hundred years. What do you think, monks ?, Could that blind tortoise put his neck into that single hole of the yoke?"

"Lord, even if it could once in a way it would be only after the lapse of a long time !"

I say, monks, sooner indeed could that blind tortoise put his neck into the single hole of the yoke, than could a fool who has fallen into the lower worlds once be reborn as a human being. What is the reason thereof ? There in those lower worlds, monks, there is no righteous action, no practice of spiritual tranquility, no practice of good and meritorious deeds ; there feeding

on one another and killing of the weak takes place, monks. Indeed, monks, if once in a way and after the lapse of a long period, that fool were to be born as a human-being he would be born in such low families as these; families of outcasts or of hunters, or of basket-makers or of cartwrights or of scavengers or in such poor families having little food and drink and earning a hard livelihood, in which they get food and clothing with difficulty. He would be ugly, repulsive, deformed, full of diseases, blind, crippled or lame or paralysed or he would not get food, drink, clothing, means of conveyance, garlands, scents and ointments, beds, dwelling places and articles of lighting; he having misconducted himself physically, vocally and mentally, is on the dissolution of the body and after death born in a state of woe, a place of suffering.

Just as, monks, a keen gambler even at the first unlucky throw of the dice would lose his son, his wife and all his property, furthermore he would undergo imprisonment. Monks, that loss of his son, wife and all his property and furthermore the imprisonment he underwent which the keen gambler incurred by his first unlucky throw of the dice is insignificant as compared with the greater loss which the fool incurs by practising misconduct physically, vocally and mentally, and as the result of which that fool on the dissolution of the body etc This also, monks, is the sphere of a fool in its full entirety.

These, monks, are the three characteristics, marks and attributes of a wise man. What are the three? In this matter, monks, a wise man thinks good thoughts, speaks good words and does good deeds. If it were otherwise, monks, how could the wise know that that good man was wise and saintly? Since, monks, a wise person thinks good thoughts, speaks good words and does good deeds, therefore the wise can make him out as wise and saintly. That very wise man, monks, experiences threefold physical and mental happiness in this very life. If, monks, the wise man is seated in a meeting or on a carriage road or at cross-roads, there if the people were to discuss among themselves matters relating to him and if he had abstained from killing life, taking what is not given, wrongful practice in sex-relationship, falsehood, taking spirituous drinks, fermented liquors and intoxicants which cause heedlessness, there, monks, the wise

man thinks, "Indeed that which the people are discussing are found in me and I find myself practising them." In this way, monks, the wise man experiences happiness in this very life.

Further again, monks, the wise man sees the authorities arresting a robber who has committed a crime and torturing him in various ways, namely, flogging with whip, cane or baton . . . etc . . . "and those things are not found in me and I do not find myself practising them. In this way, monks, the wise man experiences the second happiness in this present existence.

Furthermore, monks, the wise man while sitting on a stool or lying on a cot or on the ground, at that moment those good deeds of his done previously, good deeds whether physical, vocal or mental, hang on the wise man, have a hold on him and weigh upon him. Just as, monks, in the evening the shadows of the great mountain . . . etc . . . in the same way while the wise man is on a stool or lying on a cot or on the ground, those good deeds of his . . . etc . . . weigh upon him. Thereat, monks, the wise man reflects :- "In fact I have not done any evil, violence and guilt, but on the other hand I have done good meritorious acts and that which gives protection against fearful consequences and whatever destiny there is for those who have not committed evil, violence and guilt and who have done good, and that which serves as a protection against fearful consequences, that destiny shall befall me at death," and he grieves not, nor feels distressed nor laments nor bewails, beating his breast, nor falls into a swoon. In this way, monks, a wise man experiences the third happiness in this present existence.

That wise man, monks, having done good deeds physical, vocal and mental, on the dissolution of the body and after death is born in the happy abodes. Indeed, monks, if one were to speak correctly of that which is extremely desirable, extremely agreeable and pleasant, it is in respect of these abodes: he would say that they are extremely desirable, agreeable and pleasant. So extremely desirable . . . etc . . . are these abodes, monks, that it is not easy to show by an illustration how blissful they are."

This being said, a certain monk asked the Bhagavā, "But, Lord, is it possible to give an illustration to me?"

“It is possible, monk,” said the Bhagavā : “For example, monk, a paramount sovereign who is endowed with seven gifts and four special potencies experiences physical and mental happiness on that account.

What are the seven ?

In this matter, monks, to a king of the Khattiya clan who had been consecrated king, who, on the holy day, the fifteenth day of the month, had washed his head and observed the duties and who had gone to the top of his magnificent palace, the celestial wheel-gift having a thousand spokes, equipped with rim, navel and all other parts appeared. Thereupon it occurred to the monarch of the Khattiya clan who had been consecrated king; “Thus have I heard, to the Khattiya king who has been crowned, who on the sabbath day . . . etc . . . he is a universal monarch. Then, it may be that I am a paramount sovereign” Then, indeed, monks, the Khattiya king who had been consecrated arose from his seat and holding a golden pitcher in his left hand and the wheel-gift in his right, sprinkled it with water, saying : “May the noble wheel-gift move on, may the noble wheel-gift conquer.”

Then, monks, the wheel-gift moved on towards the East carrying with it the paramount sovereign and his fourfold army. The place where the wheel-gift stood still, there the paramount sovereign settled down with his fourfold army. The rival kings of the East approached the paramount sovereign and said, “Come Your Majesty, welcome to Your Majesty ; everything is yours ; give us instructions ; Your Majesty.” The paramount sovereign said : “Take not life, steal not what is not given, practise not bad conduct in sex relations, speak not lies, drink not fermented liquor ; and enjoy life as before.” Monks, those rival kings of the East became the vassals of the paramount sovereign. Then, monks, the wheel-gift having plunged into the Eastern Ocean and having emerged from it, moved on towards South . . . etc . . . having plunged into the South Ocean and emerged from it, moved on towards the Western direction . . . etc . . . having plunged into the Western Ocean proceeded towards the Northern direction along with the paramount sovereign, together with his fourfold army. In whichever region monks, the wheel halted, there the paramount sovereign sojourned together with his fourfold army. Those rival kings of the northerly

direction having come near the paramount sovereign said : “Come, Your Majesty, welcome Your Majesty, all be your own, admonish us Your Majesty.” The paramount sovereign said “Kill not . . . etc . . . enjoy life as before. Those rival kings of the North became the vassals of the paramount sovereign. Then monks, that gift of the wheel having conquered the earth with the ocean as its circumference, went back to that royal city and stopped at the gate of the palace as if the axle were broken, adorning the gate of the palace of the paramount sovereign. To the paramount sovereign, such a wheel-gift appeared.

Further again, monks, to the paramount sovereign there appeared the elephant gift, white all over, having seven-fold support, endowed with well-formed limbs, two tusks and the trunk ; powerful, able to travel through the sky, the king of elephants by the name of Uposatha. Seeing it the paramount sovereign was pleased and said, “O, beautiful indeed is the riding elephant, if only it could be tamed.” Then indeed, monks, the elephant-gift became tamed just like a good elephant of noble breed which has been well tamed over a long time. As had happened previously, monks, the paramount sovereign while testing that very elephant-gift, mounted it in the morning and went round the earth girdled by the ocean and having returned to that capital partook of the morning meal. Monks, to the paramount sovereign, such an elephant-gift appeared.

Further again, monks, to the paramount sovereign appeared the horse-gift white all over, having a head like that of a crow, hair like muñja grass, powerful, able to travel through the sky, the king of horses named Vaḷaha (Thunder-cloud). Seeing it the paramount sovereign was pleased and said, “O, beautiful indeed is the riding horse, if only it could be tamed.” Then monks, the horse-gift became tamed just like a good horse of noble breed which has been well-tamed over a long time. As had happened previously, monks, the paramount sovereign while testing that very horse gift . . . etc . . . partook, of the morning meal. Monks, to the paramount sovereign such a horse-gift appeared.

Further again, monks, to the paramount sovereign the gem-gift appeared. That gem was a beryl, beautiful, genuine, having eight facets and well-cut. The lustre of that

jewel of a gem, monks, pervaded space extending one yojana on all sides. As had happened previously, monks, the paramount sovereign, testing that very gem-gift, arrayed the fourfold army and having mounted the gem-gift on the top of a standard, set out in the pitch darkness of the night. Those people in the villages, which were situated round about, they set about their business by that illumination of the gem, thinking that it was daytime. To the paramount sovereign, monks, such a gem-gift appeared.

Further again, monks, to the paramount sovereign appeared the gem of a woman who was very beautiful, lovely, gracious, possessed of superb beauty of complexion, not too tall, nor too short, nor too thin, nor too fat, nor too dark, nor too white, surpassing human beauty but not attaining the celestial. The gem of a woman had such a touch soft like that of cotton-wool or that of silk cotton. The body of that gem of a woman was warm to the touch in the cold season, and cool in the hot season. From her body there came the scent of sandal-wood, from her mouth the aroma of lotus. Indeed, monks, that gem of a woman used to rise up before and sleep after the paramount sovereign, always at the service of the monarch ; she was charming in manners and sweet in conversation. Indeed, monks, that gem of a woman never used to commit moral transgression even mentally, much less physically. To the paramount sovereign such a gem of a woman appeared.

Further again, monks, to the paramount sovereign appeared the gem of a treasurer. To him the divine eye arose as a result of kamma, by which he could see all treasures owned or ownerless. He having approached the paramount sovereign said : " Be at ease, Your Majesty, I shall do what ought to be done with your wealth." Monks, as had happened previously, the paramount sovereign while testing that very gem of a treasurer, embarked on a boat and plunging into the current in the middle of the river Ganges, said, " Treasurer, I am in need of gold coins and gold !" " Well then, Your Majesty, let the boat go along-side the bank ". Then the monarch said, " Treasurer, I want gold coins and gold from this very spot ". Then, monks, that gem of a treasurer, having touched the water with both hands, drew out a pot full of gold coins and gold and asked the paramount sovereign, " Is this much enough, my lord ? And this

much have I done, my lord, and this much have I offered my lord !" The paramount sovereign said, " Enough with this much, treasurer, that you have done and offered this much, treasurer." To the paramount sovereign, monks, such a gem of a treasurer appeared.

Moreover, monks, there appeared to the paramount sovereign, the gem of an adviser, wise, clever, intelligent, qualified to appoint those who should serve the king, to remove those who should be removed from office and to retain those who should be retained. He having approached the paramount sovereign said, " Be at ease Your Majesty, I shall give counsel." To the paramount sovereign such a gem of an adviser appeared.

The paramount sovereign, monks, was endowed with those seven treasures.

What are the four marvellous qualities ?

Here, monks, the paramount sovereign was very handsome, gracious, charming and possessed of superb beauty of complexion much more than that of other men. Monks, the paramount sovereign was endowed with this first marvellous quality.

Further again, monks, the paramount sovereign had long life and lived much longer than other men. The paramount sovereign, monks, was endowed with this second kind of marvellous quality.

Further again, monks, the paramount sovereign was free from illness and disease, was endowed with balanced heat for digestion which is neither too cold nor too hot, much unlike that of other men. The paramount sovereign, monks, was possessed of this third kind of marvellous quality.

Further again, monks, the paramount sovereign was dear to and loved by the brahmins and householders. Just as, monks, the father is dear to and loved by the children, so also, monks, the paramount sovereign was dear to and loved by the brahmins and the householders. The brahmins and the householders also were dear to and loved by the paramount sovereign just as the children are dear to and loved by the father. As had happened previously, monks, the paramount sovereign proceeded towards the garden with his fourfold army. Then, monks, the brahmins and the householders approached the paramount sovereign and said, " Your

Majesty, move on slowly so that we can look upon you for a longer time." The paramount sovereign also, spoke to the charioteer thus, "Charioteer, drive slowly so that I can look on the brahmins and the householders for a longer time." The paramount sovereign monks, was possessed of this fourth marvellous quality.

The paramount sovereign, monks, was possessed of these four supernormal powers.

What do you think, monks? Would the paramount sovereign, endowed with these seven treasures and these four supernormal powers experience physical and mental happiness on that account?"

"Lord, the paramount sovereign, endowed even with a single treasure, would experience physical and mental happiness on that account; what more can be said of the seven treasures and four supernormal powers?"

Then the Bhagavā taking hold of a small rock of the size of his palm spoke to the monks: "What do you think, monks, which is the bigger, either this small rock of the size of my palm which I am holding or the Himālayas, the king of the mountains?"

"Lord, small indeed is this stone of the size of the palm which the Bhagavā is holding compared with the Himālayas, the king of the mountains, it is not to be reckoned with nor does it come up even to a minute fraction nor does it bear comparison with the Himālayas."

"In the same way, monks, that physical and mental happiness experienced by the paramount sovereign who was endowed with seven treasures and four supernormal powers, is not to be reckoned with nor does it come up even to a minute fraction nor does it bear comparison with that divine happiness. Indeed, monks, if once in a way and after the lapse of a long period, that very wise man were to be born as a human being, he would be born in such noble families as these, namely, the family of Khattiya or brahmana or householder or in such a rich family of great wealth and prosperity, possessing abundant gold and silver, property, wealth and corn. He would be handsome, gracious, charming and possessed of superb beauty of complexion, having much food, drink, clothing, means of conveyance, garlands, scents and ointments, beds, dwelling places and articles of lighting; he, having done good physically, vocally and mentally, is on the dissolution of the body and after death, born in the happy higher worlds. Just as, monks, a keen gambler even at the first throw of the dice might acquire great wealth, insignificant are the winnings of the gamester; far greater than this indeed is the gain when the wise man who having done good deeds physically, vocally and mentally, is, on the dissolution of the body and after death, born in the happy worlds. This, monks, is the sphere of the wise man in its full entirety."



'For, my friend, in this very body, six feet in length, with its sense-impressions and its thoughts and ideas, I do declare to you are the world, and the origin of the world, and the ceasing of the world, and likewise the way that leadeth to the ceasing thereof.'

THE SCIENTIFIC APPROACH TO BUDDHISM

By FRANCIS STORY

Director in Chief, Burma Buddhist World Mission

The eminent scientist, Bertrand Russell, has summed up the position of present-day philosophical thought as follows: "Assuming physics to be broadly speaking true, can we know it to be true, and if the answer is to be in the affirmative, does this involve knowledge of other truths besides those of physics? We might find that, if the world is such as physics says it is, no organism could know it to be such; or that, if an organism can know it to be such, it must know some things other than physics, more particularly certain principles of probable inference". ("Physics and Experience", Cambridge University Press.)

That position requires a little preliminary explanation. In the days when science was believed to hold the key to all the secrets of the universe, the materialistic interpretation of life held undisputed sway. The scientist, it was thought, had only to turn the key—in other words, open up the atom for investigation—and the basic principle of all material phenomena would be exposed. All life and thought-processes were believed to have a material origin and foundation, and there was no room for the supernatural concepts of religion. Everything was a mechanical process of cause and effect, with nothing beyond.

The evidence of physics, so far as it went, was overwhelming; it was supported by the findings of astronomy, psychology and Darwinian evolution. Scientists believed that they understood the nature of atomic processes so well that, if the relative position, direction and force of all atomic units in the universe at any given moment were known, every future event in space and time could be accurately predicted. It was only a question of obtaining the data.

In course of time the key was turned; the construction of the atom was analysed, but it was found to resolve itself into energy, a process of transmutation from one form of radiation into another, a continual cycle of arising and passing way of electronic particles. With the discovery of quantum mechanics another modification entered into the accepted scheme of rigid causality.

It was found that, although the law of predictability held true of large numbers of atomic particles it was not valid for individual atoms. The law of deterministic causality was not absolute; it could only be applied statistically or quantitatively, where large groups of atoms were being dealt with. This new concept opened the way for what is called the "uncertainty principle".

From the philosophic viewpoint, which is, strictly speaking, no concern of the pure scientist, who is only engaged in the investigation of phenomena, not its implications, this "uncertainty principle" made room for the idea of free-will, which had necessarily been absent from the idea of a universe entirely determined by causal principles that admitted of no variation.

With the change over from a static to a dynamic concept of matter the scientist did not alter his materialistic theory, because science by its nature has to assume the substance or reality of the material with which it is working; but a radical change took place in the attitude towards knowledge itself. Man, and the working of his mind, is a part of the universe, and his examination of its phenomena is like a person looking into the working of his own brain. He is looking at that with which he is himself identified; he cannot get outside and view it objectively. The picture of the universe presented through his senses is quite different from the picture given by physics; where his senses tell him there is solidity, form and substance, physics tells him there is nothing but a collocation of forces in a perpetual state of flux, of momentary arising and decay; and, moreover, that "solid" forms are really nothing but *events* in the space-time continuum, and that the so-called material object is itself mostly space. There is no such thing as a "solid" as we understand the term; it is merely a convention of speech based upon the deceptive data provided by the senses.

Our senses, however, are the only possible means of contact with events outside ourselves, and the data of physics, similarly, has to reach us through these senses. So the problem arises, can we ever be certain that

the picture presented by physics is a true one? This picture, it must be remembered, is a purely theoretical one; it is a matter largely of mathematical formulae, from which the mind has to make up whatever imaginative approximation it can. The universe of physics is an entirely mental concept; we cannot make up any picture of the space-time manifold of Einstein, so we have to rely upon the evidence of mathematics, which reveals a new dimension entirely outside the range of our normal experience. But the physicist has come to distrust even the working of his own mind, since it is itself a part of this quite illusory fabrication; and so he has been forced to ask himself the revolutionary question, "If physics is true, is it possible for us to know that it is true?" The whole subject-object relationship is thus brought into question. When the mind registers the impression which we call "seeing an object", can we be certain that the object seen really exists outside ourselves, or that there is any event taking place in space-time that bears the slightest resemblance to what we think we see? Science can give us no assurance on this point.

The scientific view of the phenomenal universe has reached this stage, and does not seem capable of going beyond it. To view the picture in its completeness, a mind is required that is not itself involved in the phenomenal process, a transcendental mind that is outside the realm of causality and the subject-object relationship. It must "know some things other than physics".

So far, science has helped us, in its own way, to understand the Buddhist principles of Anicca, Dukkha and Anattā, for the account it gives of the universe is completely in accord with Buddhist philosophy. The process of universal flux and the inherent substancelessness of matter is a fundamental of Buddhism. More than that, the process has actually been observed in the course of Buddhist meditation; the atomic constituents have been seen and felt, and the Dukkha of their arising and passing away has made itself known to the mind which has stopped identifying the process with what we call "self", the illusion of Sakkāya-diṭṭhi. The supramundane knowledge of Buddhism begins where science leaves off; but because Buddhism is based upon direct perception of ultimate truth, it is only natural that the

discoveries of science should confirm it as they are doing to-day.

The whole process of the deceptive arising and passing way of phenomena may be comprehended in the word "Māyā". This word is usually translated as "illusion" but that is not entirely correct. The sphere of Māyā is that of *relative reality*; that is, it is real on its own level, but not real in any absolute sense. To the consciousness functioning on the same level, or at the same, vibrational frequency, a solid is a solid exactly as it appears through the Pañca-dwara of the senses. But to a consciousness operating on a different level, the solid would be seen in a different way; it would appear as physics tells us it is, a collection of atomic particles in continual movement. The "solid" object would be seen as predominantly space, with the atomic constituents widely separated, like the stars in the night sky, and only held in place by the electronic forces of attraction and repulsion, in just the same way that the planetary systems of the universe are held together. From another level it would be seen simply as the operation of a law, and from yet another plane of consciousness it would be found to be non-existent; there could be only the void, or Asankhata-dhamma. That plane would be outside the sphere of causality, a state unthinkable to the ordinary mind, which depends upon events in space-time for its consciousness, and we may consider it to be equivalent to the ultimate state of Nibbāna, in which there is neither coming-to-be nor passing away. The space-time continuum of phenomenal perception would be transcended and the timeless, unconditioned state would then be reached.

These ascending levels of consciousness in which the solid object is seen in different aspects, each one more immaterial than the one preceding it, may be likened to the four Brahma-viharas, where the consciousness is freed from the illusion of gross matter, and perceives instead the law that governs it, coming to know, ultimately, that "matter" is only the expression of that law, appearing in different aspects on the various planes of cognition. To the Kāma-vacāra-citta, form, or Rūpa, appears solid, and on that level it is what it appears; but to the consciousness which sees it in the light of Dhamma the law of cause and effect becomes apparent, and in the place of Rūpa the Three

Characteristics of Becoming, Anicca, Dukkha and Anattā, are recognised.

There are indications that man has reached the end of his development on the intellectual plane ; he has come to rock-bottom in the analysis of physical phenomena, yet still its ultimate secret eludes him. There is more beyond, which the mind is not capable of exploring, because the circle of causality in which it moves has been completed. The next state of development must lie in a different dimension. Enough has happened to bring about a complete re-orientation of all our ideas concerning man and his place in the cosmic pattern, and this represents a great advance on both the animistic and materialist views that prevailed formerly. Like everything else, reason revolves in a circle, bounded by the limitations of conceptual thinking, and the point around which it rotates is the difficulty of distinguishing the process that is being examined from the "self" that is examining it. This is the fundamental obstacle, Sakkāya-diṭṭhi, because in reality there is no "self" apart from the process. In the modern view there is no such thing as "I"; the word is merely a grammatical convention. Everything we know now about the process of thought can be expressed without the use of the word. We have this also on the authority of Bertrand Russell and others.

The discoveries of physics have their counterpart in psychology. In analysing the mental processes a great deal of concealed activity has been brought to light, and definite causal relationships have been traced between the conscious and unconscious strata of the mind. The unconscious, in which is stored the accumulated experience of the individual, supplies the tendencies that motivate the conscious activities. Thus it may be identified with the Bhavanga, or life-continuum, which takes the place of any connecting entity between one phase of consciousness and the next. Professor William James was the first psychologist to formulate the theory of point-moments of consciousness. He demonstrated that these point-moments come into being and pass away again in rapid succession, thus giving the impression of a continuous entity, whereas they are, in reality only infinitesimal units of a series, each existing for a fraction of a split-second, and then

passing away to make room for its successor. They are, in fact, like the thousands of static pictures on a reel of film, which, when run through a projector, produce the illusion of a single moving picture. Furthermore, we are only conscious of each one in the moment of its passing away ; for this reason they are sometimes called death-spots, and the resultant consciousness is dependent upon memory.

These point-moments arise in obedience to the law of causality, each having its causal genesis in the one preceding it, but there is no other connection between them. Everywhere in psychology we come upon these causal processes and the continual state of flux in thoughts, mental impressions and cognition, but nowhere can we detect any permanent entity linking the succession of events together. Again, as in physics, we find only causal relationships, and the Abhidhamma analysis holds good throughout.

Freud went so far as to maintain that every overt act of the conscious mind is instigated by an antecedent cause, and no thought can arise spontaneously. This he demonstrated in his "Psychopathology of Everyday Life". When the cause could not be found in the conscious mind he sought it in the unconscious. His researches led him to the theory that most so-called accidents were the result of a subconscious wish—that they were, in fact, engineered by the subconscious mind for reasons of its own. The theory has been disputed by later investigators, but Freud collected a formidable mass of evidence in support of it.

From the Buddhist point of view it appears to be at least a partial truth. Inasmuch as the unconscious stratum of the mind carries the tendencies and predispositions of the individual, which are his accumulated Kammic influences, it is the activity of that portion of the mind which determines the experiences and events of his life. It is not that the unconscious mind wills the events, because it has the nature only of Bhavanga, a current directed by past habitual thoughts, and lacks the quality of volition, which is a characteristic of the conscious mind ; but events such as "accidents" are certainly determined by the unconscious mind in the discharge of its mechanical function of projecting those situations that constitute the

individual's experience, in accordance with his Kamma: "Mano pubbangamā dhammā; manosetthā, manomayā." "All phenomena arise from mind; mind is the chief, they are all mind-made." Freud's error was merely that he mistook a partially-understood causal process in the subconscious mind for an act of volition. That is why his theory has never been completely proved, despite the high percentage of successes in his experiments. It is another instance of science approaching Buddhism, but lacking the key that will unlock the last door.

The materialist affirms that mind and mental conditions have a material basis; the idealist, on the contrary, claims that matter exists only by virtue of mind. The evidence adduced by the materialist is that the mind is only a product of the brain, which is a material substance. Physical objects existing in space are contacted through the nerve-channels leading from eye, ear, nose, tongue and skin-surface. The resulting sensation depends upon the existence of the brain, a complex material nerve-centre with its own particular function of collecting and correlating the data thus received. If the brain is damaged it operates imperfectly; if it is destroyed it ceases to function altogether. The mind, then, is considered to be a causal process depending entirely on material factors.

The reasonableness of this point of view cannot be denied, but it does not account for all the facts. If the process is strictly a mechanical one, determined by physical causes which can be traced back to a material origin and obeying a rigid causal law, there is no room for the exercise of free-will. Evolution then becomes a predestined automatic process in which there is no freedom of choice between possible alternatives. Yet even biological evolution demands such a choice, since the production of specialised types is usually attributed to natural selection. Those types, such as the mastodon, brontosaurus, pterodactyl and other extinct species, which made a choice of development that suited them to a particular environment, disappeared when that environment changed; they had over specialised, and could not re-adapt themselves. There is nothing automatic about the evolution of species; it is conducted on a system of trial and error, and shows at least as many failures as successes. There are some who consider that

man himself must be numbered among the failures, since he shows a tendency towards self-destruction, due to the fact that his spiritual evolution has not kept abreast of his increasing mastery of physical forces. H.G. Wells, who saw in the Buddhist King Asoka the highest development of civilised rulership over two thousand years ago, was firmly convinced that, far from progressing, man as a spiritual being had deteriorated since that time, and would ultimately destroy himself.

The idea of a steady progress in evolution has been discarded by science, and present theories are more in accordance with what we know of evolution as it applies to the individual. That evolution requires freedom of choice between the alternatives of right and wrong actions. There is progress or regression, according to whether the Kamma tends towards good or bad, and the entire concept of Kamma is based upon free-will. It is not, as it is sometimes misinterpreted, a fatalistic doctrine. Previous Kamma determines the experiences and situations that have to be faced in life, but it is the characteristic tendencies of the individual, which are the product of accumulated acts of volition, that determine how he will deal with those situations when they arise. There is no such thing as an accident in natural law, but the "uncertainty principle" which we discovered in physics allows for the operation of unknown causes, as in the unpredictable behaviour of individual atoms. In the case of an individual, for instance, it may be possible to predict fairly accurately how the person will behave in a given situation when his characteristic tendencies are known, but we cannot guarantee absolute certainty. An honest man may, under pressure of circumstances, or because of some latent Kammic tendency, act dishonestly, or a brave man become a coward, and vice versa. This explains the inconsistencies and frequent contradictions of human nature; we can never be absolutely certain that the person we think we know so well will always act strictly "in character". Personality is a fluid structure, altering momentarily, and only guided by certain broad principles which represent the Sankhāra—accumulated tendencies or habit-formations.

Concerning these habit-formations, it may be said that Buddhism is the only system that gives them their due place of importance in the scheme of personal evolution. It is by

habit-formations that we are told to eliminate bad tendencies and promote the good ones, thus moulding our own psychology through accumulated acts of strenuous effort, as indicated by the Fourfold Sammappadhana, which is one of the thirty-seven Principles of Bodhi. Now, habit-formation and the association of ideas are closely linked, as modern psychology has proved. In his experiments on conditioned reflexes, Pavlov established the relationship between associated ideas and physical reactions. The dogs he used in his researches were taught to associate the sound of a bell, or some other noise, with the idea of food. When they heard that particular sound, the dogs showed the same reactions as though they were seeing or smelling food. Their mouths watered, and they gave other signs of pleasure which proved that the sound and the idea of food had become firmly associated in their minds. The mind of a dog is a very simple thing compared with that of a human being, which makes it easier to trace its sequence of events and their physical consequences. It works almost entirely on this system of conditioned reflexes. The reasoning faculty is rudimentary; and as we descend in the scale of living organisms we find that they become more and more instinctive or mechanical. The ant, for instance, is little more than a mechanical unit controlled by a mind outside itself. Recent experiments with colonies of white ants have shown that the directive is the queen-ant, and that the ant-heap must be considered as a single animal, with its brain and nerve-centre situated in the queen. If the queen is destroyed, the termites become confused, running frantically in all directions, and the orderly system of the ant-heap is utterly broken up. The individual ant, therefore, is not a complete organism in itself, but only a part of the whole. They are, as it were, limbs of the main body; detached from it, but functioning in all ways like the limbs of a single animal. It is believed that they are directed by a kind of radar emitted by the queen ant. When the queen is killed or injured it is as though the brain of the animal were damaged; the limbs move without co-ordination, like those of a man who is insane. But the brain of the organism, the queen-ant, is a strictly limited mechanism; it performs the functions required of it for the survival of the ant-heap, according to inherent tendencies transmitted from one generation of queens to another. Within the limits of its requirements it is a

perfect organism, but it has no possibility of further development. Why is this? We can only assume that, having reached its limited evolutionary objective, it no longer has to exercise any choice between possible alternatives; it has surrendered the faculty of free-will and has become a set automatism. It represents one of the levels of consciousness dominated entirely by Kamma, in which the results of previous conditions are worked out without any opportunity for using them to advantage, and may be considered the type of consciousness characteristic of all the four Apāya planes in varying degrees. The question is dealt with in the section on Puggala-bhedo in Abhidhamma. (see glossary).

There is an approximation to this automatic type of consciousness to be found even in some human beings, and the ant may be taken as a warning to those who sacrifice their independence of thought to become slaves to authority and tradition; they give themselves an ant-consciousness, and if they re-manifest as ants, it is their own choice. To deliver oneself up to authoritarianism is an easy and comfortable way out of the hazard and pain of having to make an independent choice. But man is a free agent, and to be born a human being is a tremendous responsibility. Having earned that responsibility we should not lightly throw it away. By showing us exactly where we stand in relation to the universe around and within us, Buddhism gives us a clear insight into the divine potentialities of our nature; it is the most emphatic assertion of man's freedom to choose his own destiny.

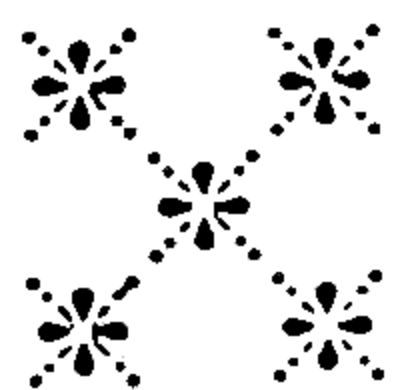
The Western philosopher of to-day is bewildered by the confusion into which his speculations have led him. He sees a universe of amoral forces with no fixed centre, a changing phantasmagoria in which all is shadow but no substance, and he is obsessed by the futility of what he sees. His intellectual position has been fairly defined as one of "heroic despair". Discovering no ground for belief in moral values he has come to question whether they have any absolute meaning or whether they are, after all, only products of mankind's collective imagination. Life, for him, has become "a tale told by an idiot; full of sound and fury, signifying nothing". Abstract ideas, such as those of justice, benevolence, wisdom and truth, seem to him only

relative qualities, dictated by circumstances and differing from age to age. So ethical standards tend to give way to the demands of expediency.

Only Buddhism can provide the missing element of higher knowledge—the “something other than physics”—which causes all the other elements to fall into place and form a complete and intelligible picture. Seeing the world as the Buddha taught us to see it, we can weigh its values according to the highest standards known to us. And in the process of weighing and assessing, Buddhism encourages us to analyse all the factors of experience, not to hedge ourselves about with dogmas, or cling to preconceived ideas. The Buddha Himself was the first religious teacher in this world-cycle to apply strictly scientific methods to the analysis of our own being and the cosmic phenomena in which we are entangled, and His voice speaks to us as clearly to-day as ever it did 2500 years ago. It speaks to us, not only through His teaching preserved over the centuries, but through the discoveries of modern science also. The teachings, as we have them, may contain something added by later interpreters, but the central truths the Buddha taught are sufficient in themselves to give us the vital clue that has eluded present-day thinkers. When we add their discoveries to the doctrines of Buddhism we find that the whole makes a complete pattern, so far as our rational minds are capable of appreciat-

ing it. The remainder we must find for ourselves on the higher planes of Buddhist Jhana.

At present it may look as though man has only searched out the secrets of the universe in order to destroy himself with the power he has acquired ; and of that there is certainly a danger. But I believe that a change in outlook is beginning to dawn, and that science itself, having destroyed the basis of much wrong thinking, is drawing us ever nearer to the realisation of the truths proclaimed by the Enlightened One. That is what I mean by “the scientific approach to Buddhism” ; without being aware of it, the modern scientist and philosopher are being propelled irresistibly in the direction of Buddhism. Their uncertainties and doubts are spiritual “growing pains” ; but a time will come, and let us pray that it will come quickly, when they will realise that, although they have had to reject everything on which their ordinary religious and moral beliefs are founded, there is a higher religion—one based upon systematic investigation and the sincere search for truth, which will restore their lost faith in the universal principles of justice, truth and compassion. Those who now believe that man has come to the end of his tether will then see the opening up of vistas into the future that they only dimly suspect, and will recognise, beyond it all, the final Goal of complete emancipation from the fetters of Ignorance and Delusion.



LIFE IS SHORT

Short indeed is this life. This side of a hundred years it perishes. And, even if one live beyond, yet of decay he perishes at last.

It is from selfishness that people grieve. ‘Not lasting are possessions in this world : all this is liable to change, ’---so seeing let not a man stay in his house.

By death is put away even that of which one thinks ‘This is mine own.’ So seeing let not one devote himself to selfishness.

As when one awakes he sees no more him whom he met in a dream, even so one sees no more the beloved one who hath died and become a ghost.

Sn. v. 804-7.

AT OLD BOROBUDUR

When I behold summer clouds
(above old, old Borobudur)
sculpturing colossal mountains
and narrow lagoons blue
and hearken to the unseen dove's
lonely music-----that chokes in the end-----
charged with notes
distant and half-forgotten
calmly, softly, familiarly
say I to myself so :
“ The falling sands of Time
write only this :
that all is recurring birth,
growth, decay and death;
that beyond the jungle of emotion,
beyond the outposts of relativity
lies the vanishing point
of joy and misery. ”
Thus, thus will I remember
at the last breath
before my pulse is stilled
and I expire
as all things expire
leaving a wrinkled,
toothless, grey-haired smile
unhaunted by Desire.

MYA SEIN

BURMA AT BOROBUDUR

On May 27th 1953, for the first time, after about a thousand years, Wesak was celebrated at the Borobudur in Magalang regency in Central Java. The Borobudur was built in the 8th century by one of the Buddhist Kings ruling Java. Since the introduction of Islam to Indonesia, there have been no activities at the Borobudur until this year when Gabungan Sam Kauw Indonesia Society took the initiative to hold the Buddha Day celebration at the Borobudur. The celebration was attended by twenty-five branches of Gabungan Sam Kauw Indonesia. The attendance during the morning was estimated at about 2,000 and the meeting in the afternoon was attended by about 1,000 people from all over Indonesia. Among the participants were representatives from Tengger Hill near Malang in East Java representing the 50,000 Buddhists there who are the descendants of displaced Buddhists who sought sanctuary on the hills from Muslim rule over a thousand years ago. The Regent (equivalent of Sub-divisional Officer) of Magalang represented the local government and a representative was also sent by the Ministry of Religion of the Republic of Indonesia. The civil and police authorities of the regency extended their full co-operation.

U Mya Sein, *Charge d'Affaires* of the Union of Burma, in a speech said that it was certainly an extra-ordinary experience to be able to observe Buddha Day at so suitable a place as Borobudur ---- this famous architecture of Buddhism which reflects the height of inspiration in centuries gone by. We should not forget also that over a thousand years ago other Buddhists had gathered here to observe the time-honoured Buddha Day. In this way the present gathering was

in full harmony with the past and this fact augured well for the future.

Disease, poverty and wars were still to be found in the world largely because many Buddhists have missed the scientific substance of a philosophy like Buddhism, the quintessence of realism and optimism. Buddhism does not reject the conditions of human and material society. Indeed that is the grand test for Buddhist practice. Hence the realism in Buddhism. To believe otherwise would be like putting the cart before the horse. Furthermore, Buddhism accepts the premise that this so-called human nature can be changed for the better even to the state of Buddha-hood which is beyond cause and effect and beyond matter and mind. And Buddha-hood is not the privilege of the predestined and the few. It is possible to any human being who tries hard enough. Hence the optimism in Buddhism. As a corollary we may also note its democratic character.

A good Buddhist would therefore have to recognise these facts, namely, that Buddha-hood or the attainment of Nibbāna is only possible through the recognition of human and material society as a precondition and secondly that philosophy and practice are interrelated and indivisible and thirdly, that Buddhism is a doctrine of action for the common man in his every-day evolution.

He concluded with a short verse from the Dhammapada.

“No one saves us but ourselves,
No one can and no one may,
We ourselves must tread the Path,
Buddhas merely show the way.”

ACTION HAS RESULT

‘Brethren, of deeds done and accumulated with deliberate intent I declare there is no wiping out. That wiping out has to come to pass either in this very life or in some other life at its proper occasion.

Without experiencing the result of deeds so done, I declare there is no making an end of Ill.

Ang. Nik. v. 292.

The Vipassanā-Dīpanī or Manual of Insight

By THE MAHA-THERA LEDI SAYADAW, AGGAMAHA-PANDITA, D. Litt.

Translated into English by U Nyana, Patamagyaw of Masoeyein Monastery, Mandalay.

PREFACE

The fact that a reliable compilation of the materials which one who enters upon the practice of meditation ought to be in possession of before commencing the Practice of Exercises of Insight (vipassanā-kammaṭṭhāna) is much needed by the Buddhists of the West, has been duly taken into consideration by the Venerable Ledi Sayadaw, Aggamahāpandita. To supply such a need he has written the Vipassanā-Dīpanī (Exposition of Insight), first in Pāli and afterwards in Burmese, (the latter only being sent to me for translation; the former, I am told, not being yet revised), treating of the following subjects:—the Vipallāsa, the Maññanā, the Abhinivesa, the Bhūmi, the Gati, the Saccā, the causes of phenomena, the Abhiññā, and the Pariññā. Each of these subjects is fully expounded and furnished with brief illustrations, some of which are drawn from the Pāli Text, while others are the product of the Mahathera's own mind and pen.

The purpose of Vipassanā or the Exercise of Insight is to resolve into the three salient characteristics of Anicca, Dukkha and Anattā the illusory "Soul" (Attā) or imaginary "Self-principle" which from time out of mind has been held to exist in living beings by all Puthujjanas (ordinary unenlightened people) both Buddhist and non-Buddhist, the idea of "Soul" arising from simple ignorance, or unconsciously or through direct error.

Before the meditator begins his task, it is necessary that he should know how and through what this Soul-theory is formed and maintained; and why and in what it is so deeply rooted, as not to be eradicated or even disturbed no matter what may be done to try to correct it; and what is the destiny of those who take their stand upon this platform of Soul-belief.

The first five sections are intended to serve this purpose, for it will be seen that the belief in Soul is formed by the Vipallāsa; that self-esteem is maintained by the Maññana, and that it is not firmly rooted in the soil of the Puthujjana-bhūmi because

of the Abhinevasa; and that the Putthujjana-gati, the "dispersion of life" is the destiny of all those who take their stand on the platform of Soul-belief.

Under the heading of Saccā and Cause, it will be shown that Attā in the sense of "self" or personal identity, may or may not exist according as we treat of the matter from the standpoint of ordinary every-day speech, or from that of actual truth or fact, and that from a genuinely philosophical point of view, a living being is no more than a collocation of phenomena, mental and material, produced by causes, the classifications of which under categories, are methodically and fully given in detail. The meditator, then, keeping these facts in view, should begin his exercises bearing in mind that phenomena never abide even for a moment, but are continually arising and again disappearing.

To see things thus is what we call "seeing things as they are", namely, in accordance with their three inherent characteristics of impermanency, infelicity, and non-substantiality.

Under the headings of Abhiññā and Pariññā, the classification of knowledge pertaining to Insight is dealt with, the specific meaning of each being adequately explained; and how each is developed, when each arrives at perfection, and how the final goal is won, also are shown.

In concluding, the Mahathera, faithful to the Master's words: "virīya-vato bhikkhave kiṃ nāma na sijjhati" "Brethren, a man of energetic perseverance, why should he not succeed in anything at all." Sums up with the encouraging counsel that a meditator ought never to give up the exercises, but continue to practise them until he gains the Paths; for while it is true that some are more highly virtuous than others and are naturally endowed with the power of penetrating into the nature of things in respect to their impermanence, infelicity and unsubstantiality, while others are otherwise; nevertheless the faithful and persistent practiser is sure to gain the Paths either in this life or in the one

immediately following ; and the Insight of the Dhamma, moreover, cannot be acquired in any perfection save by long and continuous practice.

Turning to the details of the actual translation, the expositions being a blend of metaphysics and ethics, I have ventured to confine every word to its main or original import, and to steer a mean course between the dangers of being too literal on the one hand and too free on the other.

Repetitions of words and small groups of nearly synonymous words have a tendency to spread themselves, as it were, in the obligation I am under to follow the peculiar style adopted by the Mahāthera.

Notwithstanding all the pains I have bestowed on this translation, I am well aware of its falling far short of the degree of excellence that might be attained; and therefore in a rendering of this kind, where perfection lies at so great a distance, I have thought it best to limit my ambition to that moderate share of merit which it may claim in its present form, trusting to the indulgence of those for whose benefit it is intended.

U NYANA,
Patamagyaw.

The terms are explained in the body of the work. Meantime, the following brief definitions may be helpful :

vipallāsa—hallucinations.

maññanā — fantasies, consciously feigning things to be that which they are not.

abhinivesa — firmly rooted beliefs, basic stages of consciousness from which other states develop.

gati — stage of going, re-newing, faring on.

saccā — truth, relative and absolute.

abhiññā — supernormal knowledge.

pariññā — profound insight.

Aggamahāpandita is a title of honour, meaning “Chief Great Pundit”.

The Vipassanā Dīpanī Ōr The Exposition Of Insight

HONOUR TO THE BUDDHA

THE THREE VIPALLĀSA

Vipallāsa means hallucination, delusion, erroneous observation, or, taking that which is true as being false, and that which is false as true.

There are three kinds of Vipallāsa, to wit:

1. Saññā-vipallāsa : hallucination of perception;
2. Citta-vipallāsa : hallucination of thought;
3. Diṭṭhi-vipallāsa : hallucination of views.

Of these three, hallucination of perception is fourfold, thus :

- (i) It erroneously perceives impermanence as permanence ;
- (ii) Impurity as purity ;
- (iii) Ill as good ; and
- (iv) No-soul as soul.

The same holds good with regard to the remaining two vipallāsa, *i.e.* those of thinking and viewing.

All these classifications come under the category of “This is mine ! This is my Self or living Soul !” and will be made clear later.

The three Vipallāsa may be illustrated respectively by the similes of the wild deer, the magician, and a man who has lost his way.

This is the simile of the wild deer to illustrate the hallucination of perception.

In the middle of a great forest a certain husbandman cultivated a piece of paddy land. While the cultivator was away, wild deer were in the habit of coming to the field and eating the young spikes of growing grain. So the cultivator put some straw together into the shape of a man and set it up in the middle of the field in order to frighten the deer away. He tied the straws together with fibres into the resemblance of a body, with head, hands and legs ; and with white

lime painting on a pot the lineaments of a human face, he set it on the top of the body. He also covered the artificial man with some old clothes such as a coat, and so forth, and put a bow and arrow into his hands. Now the deer came as usual to eat the young paddy ; but approaching it and catching sight of the artificial man, they took it for a real one, were frightened and ran away.

In this illustration, the wild deer had seen men before and retained in their memory the perception of the shape and form of men. In accordance with their present perception, they took the straw man for a real man. Thus their perception of it was an erroneous perception. The hallucination of perception is as here shown in this allegory of the wild deer. It is very clear and easy to understand. This particular hallucination is also illustrated in the case of a bewildered man who has lost his way and cannot make out the cardinal points, East and West, in the locality in which he is, although the rising and setting of the sun may be distinctly perceived by any one with open eyes. If the error has once been made, it establishes itself very firmly, and is only with great difficulty to be removed. There are many things within ourselves which we are always apprehending erroneously and in a sense the reverse of the truth as regards Impermanence and No-soul. Thus through the hallucination of perception we apprehend things erroneously in exactly the same way that the wild deer take the straw man to be a real man even with their eyes wide open.

Now for the simile of the magician to illustrate the hallucination of thought.

There is a pretended art called magic by means of which when lumps of earth are exhibited in the presence of a crowd, all who look at them think they are lumps of gold and silver. The power of the magical art is such as to take from men their ordinary power of seeing and in its place put an extraordinary kind of sight. It can thus for a time, turn the mind upside down, so to speak. When persons are in command of themselves they see lumps of earth as they are. But under the influence of this magical art, they see the lumps of earth as lumps of gold and silver with all their qualities of brightness, yellowness, whiteness, and so forth. Thus, their beliefs, observations, or ideas, become erroneous. In the

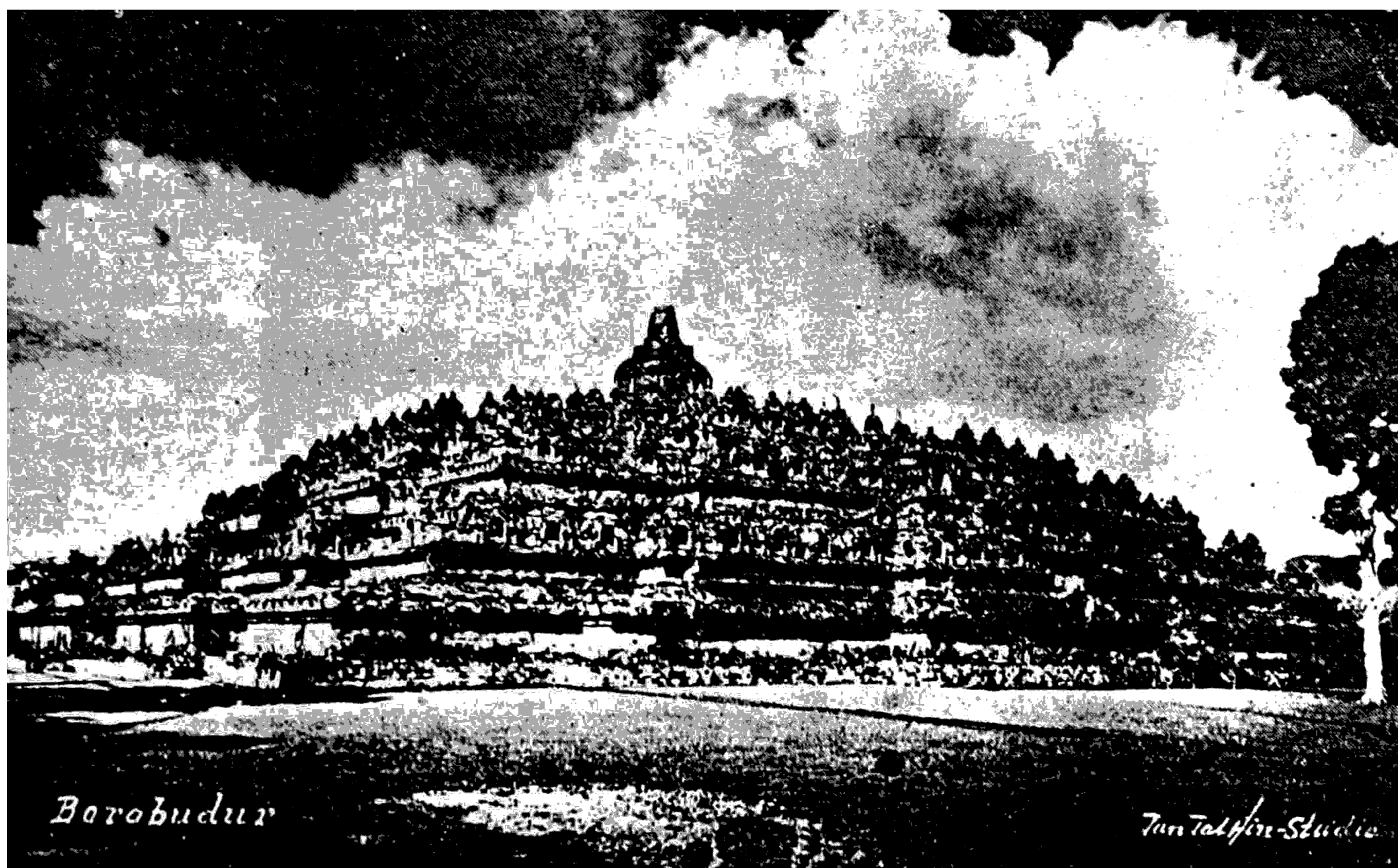
same way our thoughts and ideas are in the habit of wrongly taking false things as true and thus we delude ourselves. For instance, at night we are often deceived into thinking we see a man when it is really the stump of a tree that we are looking at. Or, on seeing a bush, we imagine we are looking at a wild elephant ; or, seeing a wild elephant take it to be a bush.

In this world all our mistaken ideas as to what comes within the field of our observation, are due to the action of the hallucination of thought which is deeper and more unfathomable than that of the perception, since it deludes us by making false things seem true. However, as it is not so firmly rooted as the latter, it can easily be removed by investigation or by searching into the causes and conditions of things.

Now for the simile of the man who has lost his way, to illustrate the hallucination of views.

There was a large forest haunted by evil spirits, demons, who lived there building towns and villages. There came some travellers who were not acquainted with the roads through the forest. The demons created their towns and villages as splendidly as those of Devas, or celestial beings and themselves assumed the forms of male and female Devas. They also made the roads as pleasant and delightful as those of the Devas. When the travellers saw these, they believed that these pleasant roads would lead them to large towns and villages, and so, turning aside from the right roads, they went astray following the wrong and misleading ones, arriving at the towns of the demons and suffering accordingly.

In this allegory, the large forest stands for the three world of Kāma-loka, Rūpa-loka and Arūpa-loka. The travellers are all those who inhabit these worlds. The Right Road is Right Views ; and the misleading road is Wrong Views. The Right Views here spoken of are of two kinds, namely, those that pertain to the world, and those pertaining to Enlightenment. Of these two, the former is meant to connote this right view ; " All beings are the owners of their deeds ; and every deed, both moral and immoral, committed by oneself is one's own property and follows one throughout the whole long course of life" while the latter is meant to connote the knowledge of the Doctrine of



U Mya Sein, Burmese Charge d'Affaires
Speaking at old Borobudur.



MR. FRANCIS STORY
Director-in-Chief Burma Buddhist World Mission

Causal Genesis, of the Aggregates, of the Āyatana (Bases), and No-Soul. Of these two views, the former is as the right road to the round of existences. The worlds of the Fortunate) *i.e.* the abodes of human beings, Devas, and Brahmas), are like the towns of good people. The erroneous views that deny moral and immoral deeds and their results or effects, and come under the names of Natthikadiṭṭhi, Ahetuka-diṭṭhi, and Akiriya-diṭṭhi, are like the wrong, misleading roads. The worlds of the Unfortunate which are the abodes of the tortured, of Animals, Petas, and Asūras, are like the towns of the demons.

The right view of knowledge which is one of the factors of Enlightenment, is like the right road that leads out of the round of existence. Nibbāna is like the town of good people.

The views "My Body !" and "My Soul !" are also like the wrong and misleading roads. The world comprising the abodes of human beings, Devas, and Brahmas, or the ceaseless renewing of existences, is like the towns of the demons.

The aforesaid erroneous views are known as the hallucinations, such being deeper and more firmly established than that of thought.

THE THREE MAÑÑANĀ

Maññanā means fantasy, egotistic estimation, high imagination, or feigning to oneself that one is what one is not. Through nescience hallucination arises and through hallucination fantasy arises.

Fantasy is of three kinds, to wit :

- (1) taṇha-maññanā : fantasy by lust (desire of the senses)
- (2) mana-maññanā : fantasy by conceit ;
- (3) diṭṭhi-maññanā : fantasy by error. (in beliefs)

of these, "fantasy by lust" means the high imagination : "This is Mine !" "This is my Own !" in clinging to what in reality is not "Mine" and "My Own". In strict truth, there is no "I"; and as there is no "I", there can be no "Mine" or "My Own". Though indeed, it is the case that both personal and impersonal (external) objects

are highly imagined and discriminated as "This is Mine, that other thing is not mine," and "This is My Own ; that other thing is not my own". Such a state of imagination and fanciful discrimination is called "fantasy by lust".

Personal objects mean one's own body and organs. Impersonal or external objects means one's own relations, such as father, mother, and so forth : and one's own possessions.

"Fantasy by conceit" means high imagination of personal objects expressed as "I", "I am". When it is supported or encouraged, so to speak, by personal attributes and impersonal objects, it becomes aggressively haughty and fantastically conceited.

Here, personal attributes means vigour or plenitude of eyes, ears, hands, legs, virtue, intuition, knowledge, power and so forth. Impersonal objects means plenitude of families, relations, surroundings, dwellings possessions and so forth.

"Fantasy by error" means over-estimation of personal objects as "My Frame-work ; My Principle ; My Pith ; My Substance ; My Soul ; My Quintessence." In the expressions : "earthen pots" and "earthen bowls", it is understood that earth is the substance of which these pots and bowls are made, and the very earth so made, so shaped, is again called pots and bowls. In the expressions "Iron pots" and "iron bowls", and so forth, it is also understood that iron is the substance from which iron pots and bowls are made, and the very iron, so made, so shaped is again called pots and bowls. In exactly the same way that in these instances earth or iron is the substance from which the vessels are made, so, assuming the Element of Extension, the earth-element which pertains to the personality or the substance of living beings, of the "I" this fanciful estimation of the facts of the case arises :

"The Element of Extension is the living being; the Element of Extension is the "I". What is here said in connection with the Element of Extension is in like manner to be understood in connection with the Element of Cohesion, the liquid element, and all other elements found in a corporeal existence. This over-estimation or fantastic imagination will be expounded at greater length further on.

These three kinds of fantasy are also called the three Gahas, or three Holds, to indicate their power of holding tightly and firmly. Since also they multiply erroneous, mistaken actions which tend gradually but continuously to increase past all limits and never incline to cease, they are also called three Papañcas or Three Multipliers.

The Two Abhinivesa

Abhinivesa means strong belief set in the mind as firmly and immovably as door-posts, stone pillars, and monuments, so that it cannot be moved by any means or expenditure of effort. It is of two different kinds to wit :-

1. Taṇhābhīnivesa : Firm belief induced by lust.
2. Diṭṭhibhīnivesa : Firm belief induced by error.

Of these, taṇhābhīnivesa means the firm and unshakable belief in what is not my own body, head, hands, legs, eyes, nose and so forth, as being my own body, my own head and so forth, throughout a long succession of existences.

Diṭṭhibhīnivesa means the firm and unshakable belief in the existence of the Soul or Self or Separate Life in a person or creature, which is held, in accordance with this belief, to be an unchanging supreme thing that governs the body. These two kinds of belief are also called taṇhanissaya and diṭṭhinissaya respectively. They may also be called the Two Great Reposers upon the the Five Aggregates, and on Body-and-Mind; or as the Two Great Resting-places of puthujjanas or ordinary men of the world.

THE TWO BHŪMI OR STAGES

Bhūmi means the stage where all creatures find their footing, generate and grow. It is of two kinds, to wit :

1. Puthujjana-bhūmi
2. Ariyabhūmi.

Puthujjana-bhūmi is the stage of a puthujjana, an ordinary or normal being, and, speaking in the sense of ultimate truth, it is nothing but the hallucination of views. All creatures of the ordinary worldly kind live in the world making this Diṭṭhi-vipallāsa or erroneous view their resting place, their

main support, their standing ground : "There is in me or in my body something that is permanent, good and essential."

The Diṭṭhi-maññanā or fantasy through error, the Diṭṭhi-gāha or erroneous hold, the Diṭṭhi-papañca or multiplier of error, and the Diṭṭhi-abhinivesa or strong belief induced by error, are also the landing stages, the supports, the resting places, and the standing grounds of all puthujjanas. Hence they will never be released from the state or existence of a puthujjana, so long as they take their firm stand on the ground of the said many-titled error.

As to the Ariya-bhūmi, it is a state of an Ariya, a noble and sanctified being, in whom hallucination is eradicated. It is, speaking in the ultimate sense, nothing but this Right View, this Right Apprehension, the Right Understanding : "There is in me or in my body nothing permanent, good, and essential". As an Ariya lives making Right View his main footing, this Right View may be called the stage of the Ariya. Upon the attainment of this Right View, a being is said to have transcended the Puthujjana-bhūmi, and to have set foot on the Ariyan stage.

Among the innumerable ordinary beings (Puthujjanas) who have been treading the ground of Puthujjanaship during countless existences that have no known beginning; if a certain person trying to eradicate the hallucination of error to implant the Right View within himself, on a certain day succeeds in his attempts, he is said to have set foot that self-same day upon the ground of the Ariya, and to have become an Ariya, that is a sanctified being. Even if there should remain the hallucinations of mind and perception in some of the Ariyas, they would not commit such evil deeds as would produce for them evil effects in the worlds of misfortune, for they have eradicated the weighty hallucination of error. The two remaining hallucinations would merely enable them to enjoy such worldly pleasures as they have lawfully earned.

THE TWO GATI

Gati means transmigration. (Here it does not mean that 'Transmigration of Soul', so called, which is current in non-Buddhist philosophies. I have adopted the word "transmigration" for Gati which literally means "going", merely in order to indicate

the idea while dealing with it from the standpoint of Buddhist philosophy.) It is the change of existences. It is of two kinds :

1. Puthujjana-gati.
2. Ariya-gati.

Of these two, the former is the transmigraton of the ordinary person which is Vinipātana or dispersive. That is to say : one cannot transmigrate into whatever kind of existence one might wish, but is liable to fall into any one of the 31 kinds of abode or existence, according as one is thrown by one's past kamma. Just as, in the case of the fall of a coconut or of a palm-fruit from a tree, it cannot be ascertained beforehand where it will rest; so also in the case of the new existence of a Puthujjana after his death, it cannot be ascertained beforehand whereunto he will transmigrate. Every creature that comes into life is inevitably laid in wait for by the evil of death; and after his death he is also sure to fall by "dispersion" into any existence. Thus two great evils of death and dispersion are inseparably linked to every being born.

Of these two, "dispersion of life" after death is worse than death, for the four realms of misery down to the great Avici Hell, stand wide open to a Puthujjana who departs from the abode of men, like space without any obstruction. As soon as the term of life expires, he may fall into

any of the Nirayas or realms of misery. Whether far or near, there is no intervening period of time. He may be reborn as an animal ; as a Peta, a wretched shade ; or as an Asūra or Titan, an enemy of Sakka the king of the gods, in the wink of an eyelid. The like holds good if he dies out of any of the upper six realms of the Kamavacara Devas. But when he expires from the worlds of Rūpa-loka and Arūpa-loka, there is no direct fall into the four realms of misery, but there is a halt of one existence either in the abode of men or in those of Devas, wherefrom he may fall into the four worlds of misery.

Why do we say that every being fears death ? Because death is followed by dispersion to any sphere of existence. If there were no "dispersion" as regards existence after death, and one could take rebirth in any existence at one's choice, no one would fear death so much, although, to be sure, sometimes there may be thirst for death when a being after living a considerable length of time in one existence, desires removal to a new one.

By way of showing how great is the dispersion of existence which is called Puthujjana-gati---the Nakhasikha and K·ṇa-kacchapa Suttas may be cited. However, only an outline of each will here be produced.

(To be continued)

THE ALL

* Brethren, I will teach you the All. Do you listen to it. And what, brethren, is the All ?

It is eye and visible object : ear and sound : nose and scent : tongue and taste : body and tangibles : mind and ideas. This, brethren, is called the All.

Now, brethren, he who should say, " Rejecting this All, I will proclaim some other All, "---such might be the substance of his talk, but when questioned he would not be able to make good his boast, and he would come by disappointment besides. What is the cause of that ? Because, brethren, it would be beyond his power to do so.

S. N. iv. 15.

PAGAN

First Impressions Of Its Significance

By DR. FRANK N. TRÄGER

I write about Pagan neither as an historian nor as an archaeologist, though some history and some archaeology inevitably enter any discussion of that extraordinary capital of the first Burmese Dynasty. The curious thing about Pagan is that we know so little about it, that is we of the West. We have been brought up to know and appreciate the temples of Karnak, the pyramid tombs, the exquisite and magnificent glories of Greece and Rome, the great flourishing of Byzantine, Romanesque and Gothic art and architecture. We are not wholly unfamiliar with the arts of Peking and Nara and Kyoto. Even fabled Angkor has been pictured in the magazines of America ; but Pagan, as so much else in Burma, has been relatively unknown, and this should not be.

The reasons for our ignorance are not difficult to discern. The Burmese historical Chronicles are untranslated and are unknown except to rare students. Burmese history had been buried for a century or more as part of "Farther India." Burma herself lost much of her energy and much of her spirit after the great 18th century thrust of Alaungpaya. Her sons and daughters during the past few decades have been more concerned in achieving independence than in acquiring the laborious skills necessary for scholarship in history and the humanities. For these and perhaps other reasons that will suggest themselves to the reader, Pagan is relatively unknown in the West ; and this, as I said before, should not be.

It may be instructive to turn to the Encyclopaedia Britannica, even the latest edition published in 1946. A half paragraph is given to Anawrahta and Pagan. He is cited as a contemporary of William the Conqueror. The founder of the Pagan Dynasty in the 11th century is designated as the first real ruler of Burma. He is the king who "forcibly imported the purest form of Buddhism, monks and scriptures from its seat at Thaton." Ananda is mentioned as the "gem of the Pagodas." And that is all. The space given to the very next article on the Burmah Oil Company, Ltd., is a little bit longer !

To a Burmese audience it will be a common-place for me to say that Pagan began as a cluster of villages, probably in the 9th century, as Furnivall pointed out as far back as 1911. In contemporary terms ancient Pagan might be described as a refugee center for those who came after the fall of Prome. Why your ancestors stopped at Pagan we will never know. Some speculate on the possibility that the climate of upper Burma had been better in ancient times than to-day, but one of the Talaing-Moa inscriptions of Kyanzittha calls Pagan "the torrid country."* However, there is frequently in history no good reason why people settle at one place rather than another. They just do. Witness some of the awful places in my own country in which people have settled on their long trek from coast to coast. In any event, Pagan was a handful of villages in the 9th century.

Indian-Hindu influences must certainly have been the strongest if not the earliest influence upon that countryside. The Sarabha Gate, still standing, is commonly associated with 9th century King Pyinbya. It is the frontispiece to what will become Pagan a century and half later. It is Hindu in design and structure. This great outreach of Indian-Hindu style is also evident in some 9th century ruins surrounding Angkor Wat. This Hindu push through India, Burma, Thailand, Indochina and Indonesia must have been an extraordinary one, certainly equal to the Graeco-Roman thrust on the Mediterranean cultures. It left behind an indelible imprint upon the civilizations of those two peninsulas of Asia stretching deep into the Indian Ocean. The mark of its art, architecture, and its religion are still to be found in these Buddhist and Moslem countries. Like the Greek it suffered from the inability to maintain its organization, and so the Hindu push gives way, leaving here and there remnants of its culture, its artefacts and its religions : Hinduism and Buddhism. It is the latter which has taken root in Burma (and in other countries) and it is the latter—Islam came

* G. E. Harvey "History of Burma", Longmans Green and Co., 1926—Page 16.



DR. FRANK N. TRAGER

later—which serves as the great energizing force of non-Indian peoples as they move on to the stage of history and present in turn their civilizations.

Pagan became the seat of the first dynastic capital of Burma under the rule of Anawrahta and his sons. But Pagan would not have become religiously significant and architecturally magnificent if it had not been for the conquering of Thaton and the forced transplantation of the Mon population. The Pagan Dynasty was founded by a Tibeto-Burman people, the present Burmese, who grafted on to their energy the Buddhism of India, dedicated themselves to it, helped to purify it and thus make possible the preservation of Theravada Buddhism as a Mon-Burman-Singalese achievement. To the glorification of this religious culture, dedicating all its creative energies, using slave and free labor, as in Ancient Egypt, Greece and Rome, it built its monuments. In a sense we have in Pagan kings another illustration of DeMandeville's aphorism, "Private Vices are Public Benefits."

Anawrahta was the first of the Pagan kings. His son Kyanzittha was probably the greatest. It was he who completed the Shway Zigon which Anawrahta started. And it was his son, Prince Rajakumara, who gave to us the Myazedi Pagoda and the Myazedi stone, which like the Rosetta stone, helped scholars decipher a lost language, in this case Pyu. I can well imagine the satisfaction of Duroiselle when he published the text of its fourfold story describing Kyanzittha's reign in Pali, Mon, Pyu and Burmese in the *Epigraphia Birmanica*. When a copy of the stone was pointed out to me by U Lu Pe Win on my visit to Pagan, I heard in his voice all the satisfaction of the archaeologic and linguistic scholar who displays his most treasured possession. I said that Kyanzittha completed the Shway-Zigon Pagoda and caused to be inscribed the Myazedi stone, but his chief claim to fame is the Ananda Pagoda. How many other Pagodas and shrines Anawrahta and Kyanzittha had caused to be built in the fabulous 16 sq. mile area perched above the Irrawaddy River we do not know. We do know, however, that their zeal was passed on to Kyanzittha's grandson, Alaungsithu who gave us the Thapyinnyu Pagoda. Other sons in this

dynasty built many hundreds of temples including the Mahabodi in imitation of the Buddha Gaya.

It is true that in Burma, Ananda is regarded as the great Pagoda, second if at all only to the Shwaydagon. But during the few days that I spent at Pagan, thanks to the initiative and leadership of the Hon'ble U Win, I was torn between Ananda and Thapyinnyu. Ananda is the greater marvel and, of course, houses in its "courtyard" the collection which some day soon should form part of the great museum of Burma. But Thapyinnyu has always seemed to me to be unique in Burma. It has mass and grace, it has cool and shadow, it has light and dark. High above as you climb its steps and look over the countryside, even today, you get the "feel" of Burmese working and praying. When I was there, off in the distance there were three cultivators who were singing. You could hear their voices. They were there like countless generations of their ancestors.

Thapyinnyu stands favourable comparison with any of the great Romanesque buildings of the world. It is said that Kyanzittha was so entranced by Ananda that he "broke the mold by executing the architect."* I could more readily believe that this oral legend would have applied to Alaungsithu and Thapyinnyu. Paraphrasing Dr. Johnson's famous comparison of Dryden and Pope, I would say: If the towers of Ananda are more delicate Thapyinnyu's are more sturdy. If of Ananda's decor one is astonished, Thapyinnyu gives more quiet satisfaction. Ananda often surpasses expectation, and Thapyinnyu never falls below it. Ananda immediately excites admiration, and Thapyinnyu offers perpetual repose.

But it is not my purpose to contrast Shway Zigon, Ananda, Thapyinnyu and the others. Nor is it my purpose to describe the sculpture of the 1500 Mon plaques illustrating the Jataka stories at Ananda. Others who have written on the history and architecture, the frescoes and the sculptures of Pagan have done and will do that better than I can. But, perhaps no one will pen a page about Pagan to surpass in appreciation the summary made by Harvey. It is worth repeating.

* Harvey—Page 41.

“ Thus perished Pagan amid the blood and flame of the Tartar Terror. Her wide dominions were parcelled out into Shan satrapies owing fealty to China and Siam, her kindly peace fled before the advancing shadows of internecine strife. If the men whose day-dreams became incarnate in the temples of Pagan were also tyrants whose peevish frown spelt death, whose harems were filled with slave-women, that is only to say they were as other kings of their time. But whatever they were, the legacy of their fleeting sway has enriched posterity for ever. It was they who made the sun-scorched wilderness, the solitary plain of Myingyan, to blossom forth into the architectural magnificence of Pagan. If they produced no nation-builder like Simon de Montfort, no lawgiver like Edward I., they unified Burma for more than two centuries, and that in itself was an achievement. But their role was aesthetic and religious rather than political. To them the world owes in great measure the preservation of Theravada Buddhism, one of the purest faiths mankind has ever known. Brahmanism had strangled it in the land of its birth ; in Ceylon its existence was threatened again and again ; east of Burma it was not yet free from priestly corruptions ; but the kings of Burma never wavered, and at Pagan the stricken faith found a city of refuge. It is a mistaken sentiment which contrasts the old-time splendour of Pagan with the mat huts of today. Then as now hut jostled temple and housed even the great ; the two were not antithetic but correlative : these men’s magnificence went to glorify their religion, not to deck the tent wherein they camped during this transitory life. Those who doubt the reality of a populous city given up to the spiritual, should read the numberless inscriptions of the period, richly human and intensely devout ; contemplate the sixteen square miles at Pagan, all dedicated to religion ; ...reflect that each temple was built not in generations but in months ; remember how short was the period when Pagan was inhabited ; think of the literary activities of the Kyaukku Onhmin ; add to all this our natural preconception of the conditions necessary to the production of great religious art ; and then say whether those campaigns for a tooth, those heart-searchings over the loss of a white elephant, ...are not rather possessed of a

significance as deep to men of the age as the quest of the Holy Grail had for Arthurian knights.”

No better epitaph to Pagan could be inscribed. To the historian and student of cultures, Pagan raises another of a series of interesting questions about the human spirit. What accounts for the great outbursts of creative energy from the 10th to the 13th centuries ? In this part of the world it is Pagan ; in Indochina it is Angkor Wat ; in Europe it is the great Gothic cathedrals. It is almost as if there were a spontaneous combustion leading to a great firing of the human spirit at different places throughout the world, all expressing themselves similarly in stone and brick. There have been other periods in human history when there have been similar and simultaneous flourishings, in ancient times as well as in modern. Witness for example, the great splurges of the 17th and 18th centuries. But we still do not know how and why these occurred. The speculations of such historians and philosophers as Toynbee and Northrop have only begun to scratch the surface of this fascinating problem which may well engage future generations of trained scholars. This much we know : In the rise and ebb of the cultures of peoples, national boundaries cannot contain such outpourings. They spill over—will not be confined. *All* races and groups of men seemingly move on to the stage of history at some time appropriate to their group—and leave behind a glorious monument to creation.

Before I leave my subject—can one ever really leave Pagan ?—I should like to turn to its contemporary significance. What should Pagan mean for Burma today ? Is it to be merely the great relic of an unrecoverable past ? Is it to be solely a place to which you take your visitors and shew them the once greatness of Burma ? Is it only to be enshrined in the sad cry of a poet, like Marlowe’s lament over lost Beauty in those haunting lines given to Tamburlaine and beginning with “ What sayeth my heart of Beauty, then... ? ”

These are really rhetorical questions. Although history, art and architecture ever deserve a prime place in the civilization of a country and though Independent Burma would be derelict if it did not take immediate and urgent steps to preserve its past, still I think this sense of the past however real it is,

is not the only significance of Pagan. Pagan was a rooted kingly civilization. Burma to-day is concerned with sending down the roots for its democratic dedication. Pagan was a great cultural center. Burma to-day must become concerned about food for spirit as well as the body. Even on the stage of world history Pagan was a great architectural achievement and Burma to-day has to learn the skills of the builder. What greater contribution can the First Dynasty make to the First Republic in Burma than to serve as an inspiration and a "school" for her sons and daughters? Provision should be made to preserve and learn from antiquity. For otherwise the heritage of antiquity will disappear in the endless corrosion of the monsoon. If Burmese school children are to learn Burmese history they should be taken by boat, by train, by car, on regular excursions to the beginning of Burmese history. If Burmese history is to be studied and written, teachers and students at the University must utilize the inscriptions, the chronicles, and the vernacular literature that grew up during and immediately after the fall of Pagan. They must attempt to unravel these and other sources so as to lead to an understanding of the past in order to better enrich the present and look forward

to the future. If Burmese artists, sculptors and architects are to rebuild and decorate Burma, they too will find much to learn in the First Dynasty.

The significance of Pagan for Burma is therefore both past and future. Pagan becomes not the relic of the past but an active, vigorous base serving the cultural and historical needs of the population of Burma. Pagan for the Burman becomes a hallowed center, preserved, cared for and studied. He says: here is where my country began; here is where it threw towers up to the sky as it reached for deliverance; here is where I began, I a Burmese citizen.

Pagan in Burma is the root, the beginning of a nation. One must recapture one's beginnings. One must nurture the roots for the tree.

I shall be leaving Burma in a few days but I never would have begun to understand Burma without Pagan. By the same token I never would understand Burma to-day if I saw only Pagan. Burma to-day is Pagan plus the miracle of freedom and independence. Freedom and independence make possible the energy to preserve and to surpass Pagan that is its true significance.

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THE DHAMMAPADA COMMENTARY

THE STORY OF TISSA THERA, THE FAT

Translated by the Pāli Department of the University of Rangoon.

Here we give the story from the commentary which is associated with the third and fourth verses of the Dhammapada. These verses are given at the end of the story. The commentary is not in itself canonical but illustrates the canonical verses.

The Teacher while residing at the Jetavana monastery preached this instruction on Dhamma beginning with "He abused me," in connection with the Elder Tissa.

It is said that that Venerable One, who was the son of the Blessed One's paternal aunt, had renounced the world in his old age, and while enjoying the gain and the honour that came to the Buddha, became fat in body and he was used to sit dressed in robes pressed and ironed in the assembly hall situated in the centre of the monastery.

The visiting monks who had come to see the Tathagata used to go near him with the idea, "He must be a senior thera", and used to ask permission to carry out the duties of respect to a senior and to massage his feet etc. and he used to remain silent. Then a young monk asked him, "How many years seniority have you?" and on being told "Don't ask of years, I have become a monk in my old age," he said: "Brother, what an ill trained old man you are: you do not know your own position: on seeing so many senior theras you do not even pay proper respect, and being asked permission to do the duties, you keep quiet: you have not the least shame," and he snapped his fingers. Tissa, his pride being aroused asked, "Whom have you come to see?" and when told "The Master", said: "See what sort of a monk I am: I shall exterminate you," and went to the Master weeping, distressed and dejected. Those monks, too, thinking "This one will go to the Master and create trouble," went right with him and after paying respects to the Master sat down at one side. Then the Master asked "Tissa, why have you come distressed, dejected, weeping and with a tearful face?" On being asked by the Master he said "Lord, these monks are abusing me." "But, where have you been sitting?" "Lord, in the assembly hall of the monastery."

"Did you see these monks come?" "Yes, Lord, I saw them." "Did you rise up and welcome them?" "No, Lord, I did not." "Did you offer to take their monastic equipment?" "No, Lord, I did not make the offer." "Did you offer your service and provide them with water?" "No, Lord, I did not." "Did you bring out seats and massage their feet?" "No, Lord, I did not." "Tissa, all these duties should be done to the senior monks: without doing these one had no right to sit in the centre of the monastery, you alone are at fault, ask pardon of these monks." "Lord, these monks abused me, I am not going to beg their pardon." "Tissa, don't act thus, you alone are at fault, ask pardon of them." "I am not going to ask their pardon, Lord." Then being told by those monks, "Lord, this one is obstinate," the Master told them "O monks, this one is obstinate not only now but was also in his previous existence." Hearing this they said "Lord, we know of his obstinacy now but what did he do in the past?", the Master saying "O well then, monks, listen," related the story of the past.

In times past, while a certain King was reigning in Banaras, a hermit named Devala lived in the Himalayas for eight months; and desiring to stay for four months near the city for the purpose of taking salt and sour food, he came down from the Himalayas and seeing the boys at the city gate asked: "Where do the ascetics who come to this city stop?" "At the potter's shed, venerable Sir." He went to the potter's shed and standing at the door said, "O Bhagava, if you don't mind may I stop a night in your shed?" The potter saying "I have no work to do in the shed at night, the shed is large, make yourself comfortable, venerable Sir", made over the shed. When he had entered and sat down, another hermit named Narada also came down from the Himalayas and requested permission to stay the night.

The potter thinking: "The first comer may or may not like to stay together with this one, I shall relieve myself of responsibility" said: "If the one who arrived earlier wishes, you may stay with his approval". Narada approached Devala and asked: "O sir,

if it be not inconvenient to you, may I also stop here for one night?" He replied: "This shed is large, enter and stay at one side." He entered and sat on the other side of the one who had arrived earlier. Both of them after exchanging friendly conversation lay down. When retiring Nārada noted the place where Devala lay down to sleep and also the position of the door and went to bed. Devala however when retiring lay down across the door-way, instead of sleeping at the place where he had sat. Nārada when going out at night stepped upon his matted hair. When asked, "Who is it that stepped on me?" he said "Sir, it is I". "O false ascetic, you come from the forest and tread upon my matted hair". "O sir, I did not know that you were sleeping here, please pardon me". Having said this, he went outside even as Devala was grumbling.

Devala thinking, "This one entering also may step on me", reversed his position and put his head where his feet had been and lay down. Nārada also in entering thought "I have offended the teacher once, now I shall go in by the side of his feet" and when entering he stepped on his neck. Having asked: "Who is this?" and on being told "O sir, it is I" Devala said "O false ascetic, first you stepped on my matted hair and now you step on my neck; I shall curse you". Nārada then said "O sir, I am not to blame, I did not know that you were lying in this way, I thought as I entered that as I had offended the teacher once so I shall go in by the side of his feet. Please pardon me". Devala said, "O false ascetic, I shall curse you." "O sir, please don't do it". He without paying attention to his words cursed thus :-

"The sun with its thousand rays and hundreds of flames, which is the dispeller of darkness, when it rises in the morning, may your head split into seven pieces". Nārada said "O sir, I have no fault, even though I was saying that I was not at fault you cursed me; let the head of the one who is at fault split and not of the one who is faultless" and he spoke this as a curse:

"The sun with its thousand rays and hundreds of flames and which is the dispeller of darkness, when it rises in the morning may your head split into seven pieces".

Nārada, however, was of great supernormal power and he could recollect eighty cycles of time *i.e.* forty of the past and forty

of the future; therefore considering "On whom will the curse fall?" he came to know that it would fall on the teacher, and out of compassion for him he by his supernormal power stopped the sun from rising.

As the sun did not rise, the citizens went to the royal court and bewailed, "Your Majesty, when you are ruling, the sun does not rise, may you cause the sun to rise". The king looking over his own deeds, physical and otherwise and not finding anything improper thought "What could be the cause?" and suspecting that "It might be due to a quarrel among the ascetics" asked "Are there any ascetics in this city?" Being told "Your Majesty, there are ascetics who have arrived at the potter's shed yesterday evening", the king immediately went there with torches being carried before him and having bowed down to Nārada sat on one side and said,

"O Nārada, the business in Jambudīpa cannot be carried on, why is the world in darkness, I ask you, please tell me about it".

Nārada related all that had happened: "For this reason I have been cursed by this man. Then I returned the curse saying, 'I am not at fault, may the curse fall on the person who is at fault.' After cursing however I considered 'Upon whom will the curse fall?' and I foresaw that at sunrise the head of the teacher would split into seven pieces, and out of compassion for him I did not allow the sun to rise". "Venerable Sir, how may not the danger befall him?" "If he asks my pardon, it will not happen." "Well then, Devala, ask his pardon". "Your Majesty, he stepped on my matted hair and on my neck, I can not ask pardon of this false ascetic". "Sir, please ask his pardon". Though he was told that his head would split into seven pieces still he would not ask pardon. Then the king saying "You will not beg his pardon of your own free will", had him seized by the hands, feet, belly and neck, and made him bow down at Nārada's feet. Nārada saying "Please arise O teacher, I forgive you" said to the king, "Your Majesty, he does not ask pardon of his own free will, there is a lake not far away from the city. Place a lump of mud on his head, let him stand in the water up to his neck". The king made him do that. Nārada said to Devala, "O teacher on the withdrawal of my supernormal power when the blazing sun rises you duck into the water, move away and come out in another place."

As soon as the sun's rays touched the lump of mud on his head, the mud ball split into seven pieces while he dived into the water and hurried over to another place."

The Teacher having delivered this religious discourse said, "O monks, at that time, the king was Ānanda, Devala was Tissa and Nārada was I myself; then also he was obstinate likewise" and He addressed Tissa saying "O Tissa, indeed the animosity of the monk who entertains the thought "So and so abused me, so and so struck me, so and so got the better of me, so and so stole my belongings" never ceases but the animosity of one who harbours no such thoughts ceases," and He uttered these stanzas:

' Akkocchi maṇ, avadhi maṇ,
ajini maṇ, ahāsi me,
ye taṇ upanayhanti,
veraṇ tesaṇ na sammati.

' Akkocchi maṇ, avadhi maṇ,
ajini maṇ, ahāsi me,
, ye taṇ na upanayhanti,
veraṇ tesūpasammati.'

"He abused me, he struck me, he got the better of me, he stole my belongings", those who harbour these thoughts, their animosity does not cease. "He abused me, he struck me, he got the better of me, he stole my belongings" those who do not harbour these thoughts their animosity ceases."

There, "akkocchi" means 'he reviled me;' "avadhi" means 'he beat me;' "ajini"

means he defeated me by producing false witness or by argument and counter argument or by sharp rejoinder; "ahāsi" means he stole some of my belongings such as bowl etc.; "ye taṇ" means whatsoever gods or men or householders or recluses. "Up-anayhanti" means that anger arising out of the thought "he abused me etc.", which is likened to tying again and again the yoke of a cart with a strap or which is like wrapping repeatedly stale fish with kusa grass. Their animosity once arisen does not cease, "sammati" means it does not cease at all. Ye taṇ na upanayhanti" means either due to lack of memory by not paying attention or by way of observing the former action (kamma). He who does not thus harbour the anger which arises out of the thought "He abused me etc." saying to himself "You might have abused somebody in the previous existence or you might have struck somebody or produced false witness and defeated him or you must have robbed forcibly from somebody who was not at fault, therefore although you are not at fault you meet with abuse etc."

Their animosity which has arisen through heedlessness ceases by not harbouring such thoughts in this way just like fire without fuel.

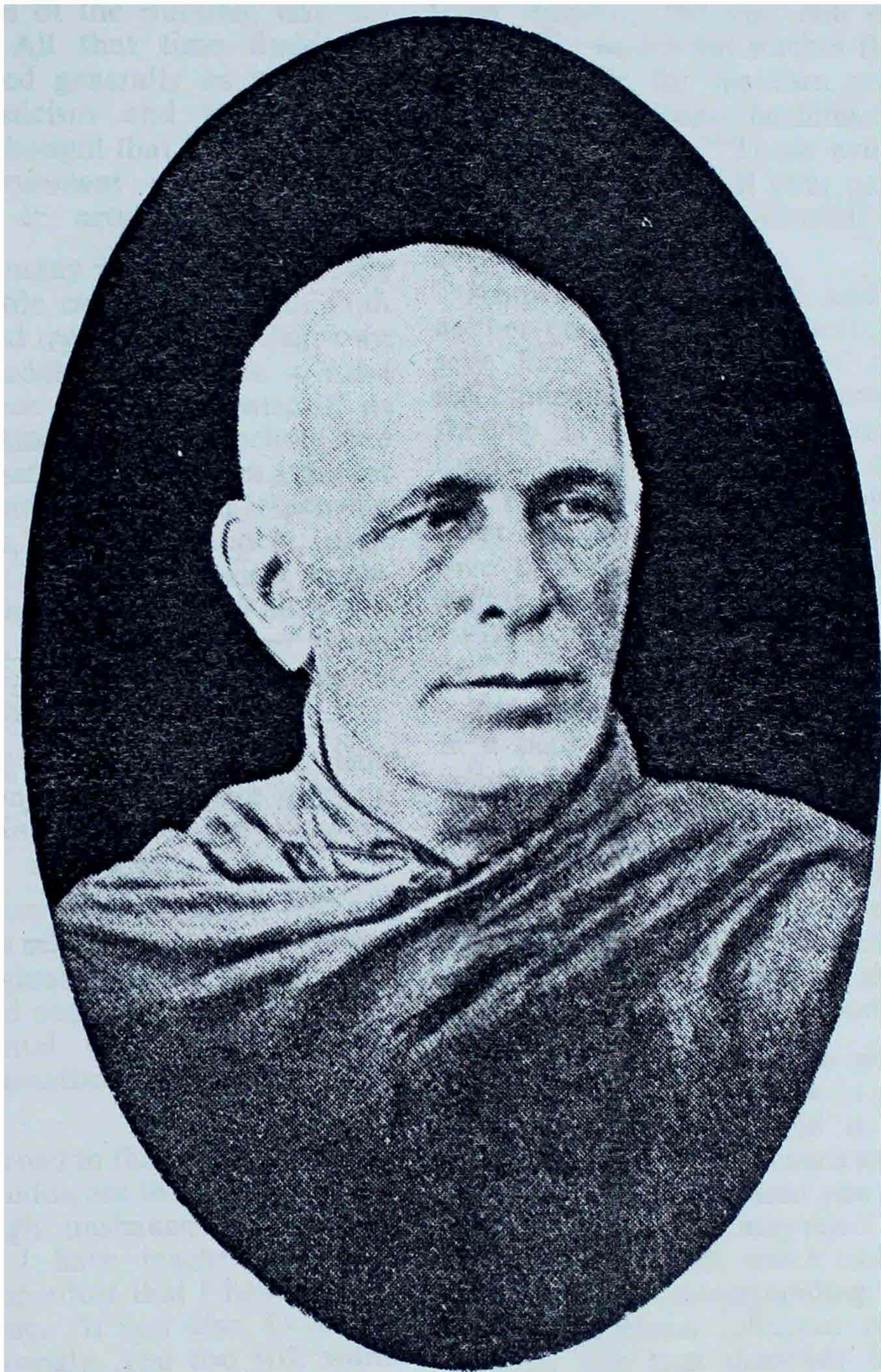
At the conclusion of the discourse one hundred thousand monks attained the fruition of sotāpatti etc. ∴ The religious discourse proved to be beneficial to the multitude; and the obstinate monk also turned pliant.

THE PITH OF THE MATTER

' Suppose, brethren a man in need of sound timber, in quest of sound timber, going about searching for sound timber, should come upon a mighty tree, upstanding, all sound timber, and pass it by; but should cut away the outer wood and bark and take that along with him, thinking it to be sound timber.

Then a discerning man might say thus: "This fellow surely cannot tell the difference between sound timber and outer wood and bark, branch-wood and twigs: but being in need of sound timber... he passes it by and goes off with the outer wood and bark, thinking it to be sound timber. Now such a way of dealing with sound timber will never serve his need."

Thus, brethren, the essentials of the holy life do not consist in the profits of gain, honour, and good name: nor yet in the profits of observing moral rules: nor yet in the profits of knowledge and insight: but the sure heart's release, brethren,—that, brethren, is the meaning, that is the essence, that is the goal of living the holy life.'



VEN. NYANATILOKA MAHĀ THERA

INFLUENCE OF BUDDHISM ON A PEOPLE

By NYANATILOKA THERA

It is merely a few decades ago that any one in the West who should show sympathies with the Doctrines of the Buddha, was not taken seriously. All that time Buddhism was still considered generally as a conglomeration of mysticism and superstition ; and nobody ever thought that it was destined to play such a prominent role in the Western countries as it actually does to-day.

There are still many in the West, mostly belonging to hostile camps, who find fault with Buddhism and try to convince their own followers that Buddhism exercises a most pernicious influence on the character of its adherents by making them melancholy and pessimistic, and that it thus becomes a danger to social activity and to national development. These allegations, however, appear quite baseless to those who possess some knowledge of Buddhism, or have lived in a real Buddhist country, for instance Burma, where the people are thought to be the happiest and most cheerful on earth.

In the following we shall see that a doctrine such as Buddhism is, can exercise only the most beneficial influence on the character and manners of a people.

Buddhism makes man stand on his own feet and rouses his self-confidence and energy. In no other religious teaching is energy so frequently pointed out as the root of all good things, and mental torpor and sloth so emphatically stigmatized as in Buddhism, Says the Buddha :

“Energy is the road to the Deathless Realm,
But sloth and indolence the road to death.”

“It is through unshaken perseverance, O monks, that I have reached the light, through unceasing effort that I have reached the peace supreme. If you also, O monks, will strive unceasingly, you too will within a short time reach the highest goal of holiness, by understanding and realizing it yourselves.” And the Buddha’s last words were : “Strive for your goal with earnestness!”

Thus the follower of the Buddha is again and again reminded that he has to rely on himself and his own exertions, and that there is nobody, either in heaven or on earth who can help him and free him from the results of his former evil deeds.

“By oneself evil is done, by oneself one becomes pure. Purity and impurity spring from oneself. No one else can be one’s saviour.” Buddhism teaches that every one is responsible for his own good and bad deeds, and that only he himself can mould his own destiny. “Those evil deeds were only done by you, not your parents, friends or advisers ; and you yourself will reap the painful results.”

Knowing that no God and no Church, neither ceremonies nor priests, can help to save him, the Buddhist of necessity will feel compelled to rely on his own efforts, and thereby he will gain confidence. Nobody can really deny that the feeling of dependence on God, or on any other imaginary power, must necessarily weaken man’s faith in his own power and his feeling of self-responsibility, while, on the other hand, in one who trusts in his own power, self-confidence will become firm and strong.

A further wholesome factor in developing in a people the feeling of self-reliance and self-confidence is presented by the Buddha’s announcement that no one is expected to believe anything on mere tradition and authority, but that anyone who wishes to reach perfection and mental emancipation, has to rely on his own understanding and thinking power, uninfluenced by dogma and blind belief. The Buddha said :

“Do not go according to mere hearsay or tradition. . . . do not believe in a thing merely because your master told it. But if you yourself understand that such and such things are evil and bad, and lead you and others to misfortune, then you may reject these things.”

A doctrine like this, which makes an appeal to man’s own understanding, must indeed have a beneficial influence on a people ; whereas one that demands blind faith in authority, scriptures, ceremonies and traditions, and does not admit personal investigation must necessarily lead a people to spiritual lethargy. Spiritual progress is possible only where there is freedom of thought. Where, however, blind belief in authority prevails there will be no mental progress. Freedom of thinking leads to mental vigour and progress, while dogmatism leads to stagnation.

Experience further shows that dogmatic belief and intolerance everywhere go hand in hand. Wherever the one appears, the other is not far off. One is here reminded of the Middle Ages of Europe with their pitiless inquisitions, cruel murders, violence, infamies, tortures and burning; being results of dogmatic belief in religious authority and the intolerance connected therewith. Dogmatism and intolerance do not shrink from using any means to oppose progress. Though at present there are no longer employed such barbarous methods as those against Galileo and Giordano Bruno, intolerance and cruel fanaticism, nevertheless, are perpetuated, perhaps in a still more insidious manner in politics. By the way, it would be interesting to ascertain whether or not the principles for which Galileo and Bruno were persecuted and condemned, have since been officially ruled out by the Church as criminal.

An unhampered and peaceful progress in social development, in morality, knowledge, art, science, and philosophy, is possible only in a country where tolerance and freedom of thought reign, and not in a country where religious and political tutelage and intolerance prevail and where the freedom of the people is suppressed.

Now, what above all helps to promote this sense of tolerance in a people, is that universal and all-embracing kindness and love, in Pāli called "Mettā", which in Buddhism forms, as it were, the foundation on which all moral and social progress is based. And it is a fact that all the real Buddhist nations are imbued with this spirit of all-embracing kindness, which is not the result of blind obedience to a certain religious commandment, but which is the outcome of the understanding that all living beings, from man down to the earth-worm, are subject to the same laws and conditions of existence. 'As I am, so are they; as they are, so am I;' thus one should identify oneself with all that lives, and should not kill, nor hurt any living being.

Nowhere has this universal kindness, or selfless love, been so clearly defined as in Buddhism. The commandment 'Love thy neighbour as thyself' is correctly speaking, vague and ambiguous, as every person loves himself in a different way, and at times even very unreasonably. Mettā, or Burmese Myitta, is that innermost wish that all living beings, without exception, may be happy,

free from pain and grief. Thus the Mettā-Sutta, 'the Hymn of Universal Love' forms in all Buddhist countries the daily bread, the daily prayer, being daily recited, morning and evening, by high and low, old and young. I should like to give here in English just those 2 verses of it in which the whole is summed up :

"Just as a mother her own child,
Her only son, protects with all her
might,

Just so one should t'wards all that lives
Develop one's own mind in boundless
love.

"Thus t'ward the whole wide world
one should

Unfold one's own mind in all embracing
kindness,

Above, below, on ev'ry side.

Unhindered, free from hate and angry
feeling."

And now note the crying dissonance of such non-Buddhist declarations and exhortations, as: "All those that believe otherwise are beasts and have only the shape of men; and as they are beasts, they are not worthy to serve the chosen people." And: "Kill your enemies wherever you encounter them bathe in their blood, for that is the punishment to be meted out to the unbeliever . . ." Further: "Fight against your enemies, till you have reduced them to powerlessness, till God's cult is established . . . Let them suffer the pain of retaliation . . ."

It is evident, wherever such barbarous commandments find acceptance, there they will produce a most disastrous influence on the people. They will lead them to intolerance, fanaticism, brutality and cruelty, and will help to increase the frightful misery and distress in the world. In the Buddhist scriptures, wherein so much boundless love and kindness is mentioned, and so much tolerance is preached, it is quite evident that there is no place for any similar commandment or advice. Further, no Buddhist missionary or monk would ever think of preaching ill-will and hatred against so-called 'Unbelievers'. Religious, national, or political intolerance and hatred are incomprehensible to a people imbued with the real Buddhist spirit; and war, especially an aggressive war, would

never be approved by it. The Buddha, in addressing his monks, said even : “ Should, O monks, robbers and murderers cut off your limbs and joints, and should you give way to anger, in that case you would not be fulfilling my advice. For thus ought you to train yourselves : ‘ Undisturbed shall our minds remain, no evil words shall escape our lips. Friendly and full of sympathy shall we remain, with heart full of love, and free from any hidden malice. And those persons we shall penetrate with loving thoughts, wide, deep, boundless, freed from anger and hatred.’ ”

This all-embracing kindness, or *Mettā* is something very different from the passive love of the lamb that, beaten on one cheek, should also tender the other one.

“ Hatred never ends through hatred,
All hatred ends through love alone.”

Thus, without fire and sword, Buddhism has found its way into the hearts of millions and millions of beings. From history we know that, since the time of the Buddha up to this day, not a single drop of blood has been shed in the name of the Buddha, or for the propagation of his Doctrine. But how does this matter stand with the other religions ? It is impossible to relate here all the manifold barbarous ways of religious proselytism. As, however, Buddhism teaches that mere belief or outward rituals are of no use for reaching the wisdom and emancipation proclaimed by the Buddha, outward conversion becomes meaningless ; and to promote Buddhism by force would mean pretending to propagate justice and love by means of oppression and injustice ! The follower of the Buddha despises proselytism, as it is of no consequence to him, whether another man calls himself a Buddhist or not, as he knows that it is only through man’s own understanding and exertion that he may come nearer to the goal preached by the Buddha. He would rather wish to make all other beings happy by leading them to virtue and wisdom, and showing them the path to deliverance from suffering.

It may also be mentioned that, since the earliest times, this embracing kindness, or *Mettā*, has had a powerful influence on the Buddhist people in inducing them to build on all important high-roads free rest-houses for the weary wanderer, put up stands containing pots for ever fresh drinking water

for the thirsty, provide food and drink for man and animal, build, for both, free hospitals and distribute free medicines to all. In this connection we would recommend to the reader the unique work of Fielding Hall, “ The Soul of a People ”, in which the author draws a lively and charming picture of the Burmese people.

There is another most important factor that has, to a great extent, contributed to keep the Buddhist peoples from degradation and brutality, namely, the abstaining from intoxicating drinks, which is one of the 5 moral rules, or *Silas*, enjoined on all Buddhists. The Buddha warns against intoxicating drink and shows clearly its pernicious influence on man’s mind, character and morality. Even, taken only in little doses, or from time to time, alcohol has a deleterious influence on body and mind. Gradually it may bring about that excitement during which one no longer distinguishes between right or wrong, and during which all endeavour to resist immorality and crime, entirely disappears. In short, intoxicating drink deadens the moral sense of man and renders him morally insensible. Many an innocent girl has through intoxicating drink become a victim of vice, and finally has ended in crime and prison. Most of the murder cases happen under the influence of alcohol or other drugs. Drunkenness is temporary madness produced through the alcoholic poison, and may finally lead to permanent insanity. An overdose of alcohol deprives a man of the faculty of thinking, poisons character, and paralyzes mind. It is drinking that causes moral insensibility, rudeness, cruelty, etc. A people that abstains from the use of alcohol remains sober in mind and is able to exercise mental and moral control.

Some politicians are of opinion that the sale of alcohol with the money it brings through taxes will financially benefit the Government, but the report of Prof. Paulsen seems to prove just the contrary. He speaks of an American fisherman called Jukes, living in the 19th century, who was a drinker but healthy and robust. From him came into existence 7 successive generations with 709 descendants who have been watched. Amongst them were 174 prostitutes, 18 brothel-housekeepers, and 77 criminals including 12 murderers ; further 64 of them were living in poor-houses, 148 were living

on the public relief of the poor, 85 were suffering of diseases of degeneration, and almost all were drinkers. In the 5th generation all females were prostitutes, all males criminals. The expenses of the Government paid only for these people in 75 years came up to 1¼ million dollars.

In summing up we may now state that, instead of having a pernicious influence on a people -- as so often alleged in the West -- Buddhism is, on the contrary, of all religions in the world the best suited to improve and elevate the character and manners of a people ; awakens the self-respect and feeling of self-responsibility of a people and stirs up a nation's energy. It fosters spiritual progress by appealing to man's own thinking powers. It promotes in a people the sense by keeping it free from religious and national narrowness and fanaticism. It spreads

amongst the people the feeling of all-embracing kindness and brotherhood and keeps them away from hate and cruelty. It makes the people clear and sober in mind by discouraging intoxicating drink. In short, it produces the feeling of self-reliance by teaching that the whole destiny of man lies in his own hands, and that he himself possesses the faculty of developing his own energy and insight in order to reach the highest goal which no God ever can give him. Hence, self-respect, self-confidence, comprehension, tolerance, all-embracing kindness, soberness of mind and independence of thought : these are some of the salient qualities created in a people by the influence of Buddhism. And in the country in which such qualities preponderate, peace and happiness will reign supreme, and such a country will be a model to the whole world, will be a paradise on earth.

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VEN. PIYADASSI THERA

THE THREE CHARACTERISTICS

PIYADASSI THERA

The nucleus of the Buddha Dhamma is *Anicca* (impermanence), *Dukkha* (suffering), and *Anattā* (no soul). In other words, it is 'dynamic reality', which the modern scientists are realising to be the basic nature of this world.

Camouflaged, these three characteristics of life prevail for ever in this world, until a fully enlightened Buddha reveals their true nature. It is to make known these Truths that the Buddhas appear.

The mysterious universe, in which we have our shifting abode, is in a state of continual flux. We living beings, too, are constantly changing, not remaining the same for two consecutive moments.

We are born, and we begin to grow. "At first the infant mewling and puking in his nurse's arms". Then we reach the full bloom of youth—youth which is fleeting and evanescent. Finally decrepitude and old age creep in. "Last scene of all, that ends this strange eventful history, is second childishness and mere oblivion, sans teeth, sans eyes, sans taste, sans everything." Before long we must end this sojourn and pass away to build up a new residence. So, on we go wandering, again and again, until some day we end the *Samsāra*. Yet there is no personal identity in this present life period; how much less in a future life—"Na ca so na ca añño"—He is not the same—nor is he another.

The whole universe is changing ever. All things within or without our vision, animate or inanimate, (save the unoriginated, unconditioned, hypercosmic Nibbāna) pass through the inconceivably rapid moments of *Uppāda*, *Ṭhiti*, and *Bhanga*, or of arising, reach a peak, and ceasing.

The Buddha gave us the Master Key of dynamic reality, to open any door we wish. The modern world is using this same Master Key, but only for material things, and is opening door after door with amazing success.

In the spheres of biology, psychology, physics, etc. the doctrine of dynamic reality has proved itself the truest interpretation again and again.

Yet the so-called arts and sciences of the day being concerned with things material, are mundane; hence, before long, like all things mundane, they will dwindle and sink into oblivion. Buddhism teaches one to seek that which is not fleeting; it urges one to tread the Noble Path to the permanent.

SUFFERING

The next characteristic is *Dukkha* (suffering). '*Dukkhe loko patiṭṭhito*'—"The universe is based on suffering," says the Buddha. Nevertheless, this does not, in the least, mean that the Master was a pessimist. He faced facts. He was neither a pessimist nor an optimist. He was the Teacher of the 'Noble Eightfold Path'. He did not remain satisfied with the declaration that suffering reigns over all things mundane, but disclosed the only path of deliverance from this suffering.

The foundation of Buddhism is the Four Noble Truths.

1. The Noble Truth of Suffering, 2. The Noble Truth of the Cause of Suffering, 3. The Noble Truth of the Cessation of Suffering and 4. The Noble Truth of the Path leading to the Cessation of Suffering.

To elucidate briefly: birth is suffering, old age is suffering, disease is suffering, death is suffering, to be united with the distasteful is suffering, to be separated from the loved is suffering. Not to obtain what one desires is suffering; in short, the *pañcupādanakkhandā*—the five groups of grasping are suffering.

The world is suffering-afflicted. No worldling is free from this bond of misery. This is a universal truth that none can deny.

The mere gratification of our senses; eye, ear, nose, tongue, body and mind, we call happiness. But in the absolute sense of the word such gratification is not at all felicitous. If we, with our inner eye, see 'things as they truly are' we will realize that the world is but an illusion—(*Māyā*), that leads astray the individuals who cling to it. All the so-called cosmic pleasures are fleeting, and a mere prelude to pain and disgust.

Once a certain naked ascetic *named Kassapa, approached the Master and raised a question in this wise :

“ Now then, Venerable Gotama, is suffering self-wrought ? ”

‘ Not so, Kassapa, ’ said the Master.

“ Well then, Venerable Gotama, is suffering wrought by another ? ”

‘ Not so, Kassapa, ’ said the Master.

“ Well then, Venerable Gotama, is suffering wrought both by self and by another ? ”

‘ Not so Kassapa, ’ said the Master.

‘ Well then, Venerable Gotama, is suffering wrought neither by self nor by another arisen without cause (by chance) ? ”

Not so Kassapa, ’ said the Master.

‘ Well then, Venerable Gotama, is there no suffering ? ”

‘ Surely Kassapa, suffering is not non-existent. Suffering is. ’

“ Then the Venerable Gotama knows no suffering, sees no suffering. ”

‘ Nay Kassapa, I am not one who neither knows nor sees suffering—I am one that knows suffering and sees suffering, ’ said the Master.

“ How now, Venerable Gotama, you have answered all my questions. ” ‘ Not so Kassapa. ’ “ You say that you know and perceive suffering. ”

“ May the Blessed One declare unto me about suffering, may the Blessed One teach me what suffering is ”

‘ The statement, Kassapa, that the same one produces and experiences suffering amounts to eternalism. ’

‘ To say that, “ One produces and another experiences sorrow. ”

‘ This, Kassapa, which to one afflicted with feeling occurs as suffering wrought by another, amounts to nihilism. ’

‘ The Tathagata, O Kassapa, avoiding these two extremes teaches the Dhamma by the Middle Path. ’

Dependent on ignorance (Avijjā) of the Four Noble Truths arise Volitional Activities (Sankhāra); moral and immoral;

Dependent on volitional activities arises re-linking Consciousness (re-birth consciousness) Viññānam ;

Dependent on re-linking consciousness arise mind and matter (Nāma Rūpa) ;

Dependent on mind and matter arise the six spheres of senses (Salāyatanaṃ); the five physical sense organs and consciousness as the sixth.

Dependent on the six spheres of senses arise contact (Phassa), sensory and mental impression.

Dependent on contact arises sensation, (Vedanā) ;

Dependent on sensation arises craving, Taṇhā;

Dependent on craving arises attachment (Upādāna);

Dependent on attachment arises the process of becoming (Kamma-Bhavo) ;

Dependent on the process of becoming arises Re-birth (Jāti) ;

Dependent on Birth arise old age, death, sorrow, lamentation, pain, grief and despair.

Thus does the entire aggregate of suffering result.

When the cause of a thing is destroyed, automatically the effect also ceases to be. This is beautifully expressed in the following stanza:—

“ Na idaṃ atta kataṃ binibbanṃ,
Na idaṃ parakataṃ aghanṃ,
Hetuṃ Paticca sambhūtaṃ,
Hetu bhangaṃ nirujjhati. ”

Not self-wrought is this puppet form,
Nor other-wrought this mass of woe;
Condition-based, it comes to be,
Condition-ceased, it ended, Lo !.

Cause of Sorrow

Taṇhā (Craving) is the root cause of this sorrow that envelops the whole world. The more we crave the more we suffer. In fact, sorrow is the price we have to pay for having craved. Yet the Master discovered the way out of this sorrow-laden existence, and that is the *Noble Eightfold Path*, the only Path that leads the wanderer to the decayless, deathless Nibbāna when finally destroyed are the varied roots of Sorrow's cause.

The third and last characteristic is *Anattā*—Na attā no-soul or self or identity.

* The “Naked Ascetics” were a sect calling themselves Ajivikā (Men of good livelihood) who had most strict rules as to how they should earn their living and who practised many “austerities”, including the going about quite naked. They were not an Order in the sense that the Buddhist Bhikkhus were, but were merely referred to by the generic name of Ajivikā.

This doctrine of Anattā is absolutely Buddhistic. It is Buddhism, and only Buddhism, that teaches the Anattā-doctrine. In fact, this is the principal tenet of Buddhism.

The Buddha-Dhamma totally denies the existence of a soul. There is no permanent entity.

The Attā Vadins—believers in a soul—attribute all sorts of glorious qualities to this alleged, but imperceptible, Ātma. They claim it to be all-powerful all-pervading, indestructible, and unchanging. Their belief is that this Ātma has taken root in all beings.

Some of them say that this Ātma pervades the body, like oil in an oil-bearing seed; others that it surrounds the body in the form of an imperceptible light,—which light one perceives when cleansed of impurities. Still others profess that it is within us, like a gem twinkling in a casket. Still others, also erroneously, think it to be consciousness,—or perception;—or sensation,—or volition. And some conclude that this fancied Ātma consists of both Nāma and Rūpa.—mind and matter.

Buddhism recognises that there is no such unchanging identity. In conventional usage we speak of a 'Being' etc. But in the highest sense, there exists no 'being'; there is no 'I'—personality. Each one of us is the manifestation of his kammic-force, and a composition of nothing but an everchanging mind-and-body flux. This mind and body, when separated from each other lose something of their potency and cannot function alone indefinitely. But as a boat and a boatman together cross the stream, and, as a lame man mounted on the shoulders of a blind one reach their destination, so mind and body, when wedded together, function best.

Unceasingly does the mind and its concomitants change; and just as unceasingly, though at a slower rate, the body alters from moment to moment. The flux goes on as incessantly as the sea-waves, or, as the Buddhists say, *Nadī soto vija*, like a flowing stream. We know that all things that exist have more than one cause for their existence.

The Buddha Law too, states that things are neither due to "one cause" (*Eka Hetuka*) nor are they "causeless" (*a-hetuka*).

Twenty four conditions (Paccaya), as shown in Paṭṭhāna (Causal relations) and the twelve factors of *Paṭicca Samuppāda*—Dependent Origination—clearly prove that things are "Multiple-caused" (*Nānā Hetuka*).

The Master declares: "*Yadaniccaṃ taṃ Dukkhaṃ yaṃ Dukkham Tadanattā.....*" "What is impermanent that is suffering. What is suffering that is void of self. What is void of self is not mine, that am I not, it is not my self."

Realisation

It is by complete realisation of this Anicca, Dukkha, and Anattā—nature of all things that the seeker after Peace brings all defilements to extinction, and attains Nibbāna.

In the Dhammapada the Buddha exhorts His disciples thus—

*Sabbe Sankhārā Aniccā'ti
Sabbe Sankhārā Dukkhā'ti
Sabbe Dhammā Anattā'ti
Yadā Paññāya Passati
Atha Nibbindati Dukkhe
Esā Maggo Visuddhiyā.*

"All component things are impermanent,
All component things are sorrow-laden,
All things that exist are without a soul,
Who so realizes this, with knowledge intuitive,

He gets disgusted with suffering—This is the Path to Purity."

Now the ardent seeker after deliverance is finally convinced that Taṇhā, craving, is the direct cause of all cosmic life and suffering. He then impatiently hunts for an unfailing means of deliverance to the Hyper-cosmic, until he finds the Noble Eightfold Path.

1. *Sammā Ditthi*—Right View, otherwise called Right Understanding or Reasoning; in brief seeing things as they truly are—suffering, the cause of suffering, the cessation of suffering, and the Path that leads to the cessation of suffering,—this is Right Understanding.

2. *Sammā Sankappa* Right Thought or Right Aspiration. This is three-fold; to wit: 1. *Nekkhamma Sankappa*,—thoughts of renunciation. 2. *Avyapāda Sankappa*,—thoughts of goodwill, and 3. *Avihimsā*

Sankappa,—thoughts of non—injury and compassion.

3. *Sammā Vācā* does not necessarily mean only Right Speech. It is more than that. It demands abstinence from evil speech *i.e.*, lying, slandering, harsh speech and frivolous talk. (These are the four evils that one's tongue can commit.)

4. *Sammā Kammanta*, in its strictest sense, means not Right Action—but, abstinence from evil action, *i.e.*, killing, stealing, and unchastity. (These are the three evils that one's body can commit.)

5. *Sammā Ājīva*—Right Livelihood, demands abstinence from wrong livelihood, *i.e.*, trading in deadly weapons, living beings, animals for slaughter, intoxicants and poison.

6. *Sammā Vāyāma*—Right Effort.

It is the strenuous endeavour to check the arising of evil that has not yet arisen, the effort to defeat evil already arisen, the effort to develop good that has not yet arisen and the effort to cultivate good that has already arisen.

7. *Sammā Sati*—Right Mindfulness or Attentiveness. Which is Four-fold; Application of mindfulness concerned with body (*Kāyānupassanā*), Feeling (*Vedanānupassanā*), Consciousness (*Cittānupassanā*) and Phenomena (*Dhammānupassanā*).

Satiñ ca kvāhañ Bhikkhave Sabbatthikañ Vadāmi; Sabbabyañjanepi Iona dūpanan viya icchitabba—'Mindfulness, O Bhikkhus, is a constant companion, it is like salt to the broth.'

8. *Sammā Samādhi*—Right Concentration. It is the intent state of mind and meditation, literally one-pointedness of the mind.

Three Groups

These eight constituents of the Noble Path (*Ariya Magga*) are classified into three important groups 'Paññā' 'Sīla' 'Samādhi' The first two constituents form the *Paññā* (wisdom) group. The next three form the *Sīla* (morality) group. And the last three form the *Samādhi* (concentration) group.

Sīla is the right control of bodily and vocal actions. Anyone who is trained by *Sīla* becomes a fit person to develop concentration.

As the '*Sīla Vimansa Jātaka*' reads :

“ Virtue excels vain gifts of form and birth,

Apart from virtue learning has no worth,
Not birth nor love, nor friendship
ought avails,
Pure virtue only future bliss entails.”

And as the Master says: '*Apadāna Sobhini Paññā*, “Through virtue wisdom shines.” Now the seeker after Deliverance struggles hard to keep his fickle mind in subjugation. He fixes his mind on one single object presented to its contemplation, and all other thoughts are totally banished from his mind. Then, for the moment, the 'Pañca Nīvaranas—'the five obstacles on the upward way; namely, sensuality, ill-will, sloth and torpor, restlessness and brooding, and doubt; are inhibited.

First he gains proximate concentration—*Upacāra Samādhi* and then attainment—concentration-*Appanā Samādhi*. It is at this stage that one is wrapt in *jhāna*, enjoying quietness of the mind.

Nevertheless, even this higher practice of *Samādhi* does not place the seeker in a position of safety, because at any moment, when circumstance permits, the passions that are dormant in him, may rise to the surface. Particularly in this connection must one understand that virtue aids concentration, and concentration aids wisdom. Without virtue there is no concentration, and without concentration there is no wisdom.

This is beautifully expressed in the *Dhammapada* :—

“ *Natthi Jhānañ Apanñāssa
Paññā Natthi Ajhāvato
Yamhi jhānañ ca paññāñ ca
Sa ve Nibbānasantike.*”

“There is no Meditation for him who has no wisdom, and there is no wisdom in him who does not meditate. In whom there are both Meditation and Wisdom, he indeed is near *Nibbāna*.”

Final Stage

The third and final stage of the Path is Wisdom,—*Vipassanā Paññā*. Wisdom is the weapon to cut off totally the very root of all fetters that bind one to this ceaseless wandering of birth, life and death.

Through his trained power of one-pointed thought, the seeker views the whole world as transitory, pain-laden and egoless. Taking one of these three characteristics as a subject of meditation, he develops concentration in the same manner as he did to acquire

jhāna until one day, for the first time, he gains insight into the true nature of the world he clung to for so long. Longing for deliverance, he continues the practice till, by the might of his concentration, mind bursts through the bonds of the cosmic and he gains a full view of the Hypercosmic Nibbāna, thus attaining the first stage of Sainthood, *sotapanna*—literally stream-enterer. With this achievement the first three fetters, namely: I. Self-illusion (*Sakkāya Diṭṭhi*), II. Doubt (*Vicikicchā*), and III. Indulgence in mere rule and ritual (*Silabbata parāmāsa*) go to destruction. And as his dross is not fully burnt he is re-born at most seven times, *Sattakkhattuparama*, and never below the human plane.

With more endeavour he gains a clearer vision of the Hyper-cosmic, attenuating (IV) Sensual desire (*Kāma rāga*), (V) ill-will (*Vyāpāda*); he now becomes *Sakadāgami*;—once returner—for he takes birth on earth only once, in case he fails to attain Arahantship.

Completely breaking the weakened fetters of sensual desire and Ill-will, he now goes by the name of *Anāgami*;—non-returner—because sensual lust being forsaken he is not reborn again in the *kāma loka*—the world of sense pleasures. He goes to the *Suddhāvāsa* or the “Pure-Abodes”.

Lastly, the earnest seeker after peace attains the fourth and final stage of Sainthood. In other words he is an Arahant—a consecrate in its strictest sense, a completely sacred or hallowed one.

Remaining Fetters

With this attainment the remaining Five-Fetters viz: (VI) (*Rūpa Rāga*) the will to live in realms of pure form, (VII) (*Arūpa-Rāga*) Craving for the formless realms (VIII) (*Māna*) Pride, (IX) (*Uddhacca*) Restlessness, and (X) (*Avijjā*) Ignorance are completely destroyed.

It is at this stage that one realises Nibbāna, the Eternal Bliss.

It is to such Saints that the Master referred when he said :

*Hitva Manusakam yogan
Dibham yogam upaccagā,
Sabba yoga visanyuttam,
Tamham brumi brahmanam.*

“The man who has discarded human ties,
Has transcended ties of Deva-world,
From every tie lives utterly detached ;
That man I call a Brahman (Man of
Worth).

(Here the word ‘Brahman’ is a synonym for ‘Arahant’ in the sense *Bahita pāpa*—one who has “put aside the burden of evil”)

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Buddhism is a Doctrine of Revolution, Liberation and Peace

ASHIN KEWALANANDA

TO SAY that if the words of the Buddha were put into practice it would lead the world to brotherhood and peace is a truism. And few would deny that Buddhist doctrine is one of liberation. But it may come as a shock to some to hear Buddhism described as a revolutionary doctrine. It all depends, of course, upon what we mean by revolution, liberation and peace.

A revolutionary is one who sees that something is wrong somewhere and is determined to make a drastic change. He may be one living in luxury, enjoying all the delights of sensual pleasure, wanting for nothing. Then one day he goes out and looks around him and sees everywhere old age, disease and death, poverty and oppression. He is appalled at the suffering he sees everywhere. He determines to stop it if he can. He realises that his life is trivial, empty and useless. So he leaves his family and his people and completely changes his life. He becomes a revolutionary like the young *Siddhattha*.

The opposite of "revolutionary" is "reactionary"; that is one who seeks to keep things as they are; to oppose change at all costs. He tries to stop the wheel of change but the law of *anicca is ineluctable* and he must sooner or later break himself and his system upon the wheel of change.

It is interesting to note that the word revolution in English comes from the Latin *volutare*, which means to roll. So our word implies a turning again of something which has been stopped. When the Buddha had found the cause of suffering he determined to spread his doctrine, so he preached the *Dhammacakka Sutta*, which is called Turning the Wheel of the Law. He was starting a revolution not only against the forces of *lobha, dosa* and *moha*, but also against the reactionary Brahmanism of his time.

It is to be noted that unlike many revolutionaries, the Buddha sought to turn the wheel in accordance with the law of change; he began by making a scientific research into the causes of human suffering. It was only after he had discovered the four Noble Truths, that suffering arises out of craving, and the whole chain of Dependent Origination, or

Paṭicca Sammupāda, that he was able to show how the law might be used to eliminate suffering. This is one great difference from those who try to turn the wheel backwards or at least contrary to evolution. Another difference, which I will mention in passing and return to later, is that most revolutionaries try to alter other people but do not wish to make any change in themselves. They are right, everybody else is wrong. Their revolution, which starts by persuasion, very often ends in conflict. When conflict becomes conquest there is domination and dictatorship. They then become reactionary and try to consolidate their gains, while the forces of freedom must be liquidated.

A revolution which is based upon conflict, which excites conflict, which creates conflict, cannot lead to liberation and peace. It is entirely different from the Buddhist revolution which seeks, not to cause fresh suffering, but to remove the causes of suffering. The removal of the causes of suffering is surely the most radical change one can make in life. Indeed, when this revolution has been carried out, the mind has made a complete turn-round. First it looked outwards upon the external world with the eyes of craving (*taṇhā*); then it turned inwards to see and eliminate the causes; lastly the mind now turns outwards again and looks on the world from another point of view. There has been a complete revolution. So perhaps it will be granted that Buddhism is truly revolutionary doctrine.

Now what is the Buddhist method of liberation and how does it differ from the general practice? Many excellent people who claim to be rational and scientific entirely abandon this attitude when it comes to dealing with their own problems. They are aware of suffering; but do they carefully search into its causes, so that they may remove them? Usually they do not. For example: when they have a stomach-ache or a headache, do they patiently and scientifically seek to discover the causes so that they may remove them? No, in nine cases out of ten they promptly take an aspirin or a bottle of medicine, which removes the feeling of pain but may not affect its causes. And in a few days they will have another headache

or stomach-ache, and again take an aspirin or some more medicine. This may go on for twenty or thirty years until there's a breakdown which necessitates an operation. That is why more people die of diseases of the alimentary tract than from any other cause. You may say that this is not Buddhism. I disagree. It leads to suffering and it causes death. Many a serious fit of anger starts in the stomach.

If this is the state of affairs with many of us when our stomachs are concerned—and heaven knows, we are all fond of our stomachs—what is it like when the suffering occurs in our feelings? Who stops to analyse scientifically 'the pangs of despised love, the spurns which patient merit of the oppressor takes', 'benefits forgot and friends remembered not'? If they did they would not suffer, so finally there is the great toll of mental suffering, which often increases as the mind develops in sensibility and understanding. Here, is where our revolution is needed. Which is the path out of this maze of suffering? What is the method of revolution? Does it consist in blaming others for our physical defects and deficiencies? Does it consist in stirring up conflict all around us? No, it consists simply in finding out the causes. This is the Buddhist method.

"Owners of their kamma are the beings, heirs of their kamma ; kamma is the womb from which they spring ; with kamma they are bound up ; their kamma is their refuge."

This, as you know means that all our present conditions result from our past volitional activities, either in this life or in some former existence; and that therefore, we, alone, are responsible for them. Moreover, it is our volitional activities alone which can rescue us.

"All that we are is the result of what we have thought.

It is founded upon our thought ; it is made up of our thought."

Or, as Shakespeare put it :

"The fault, dear Brutus, lies, not within our stars,

But in ourselves, that we are underlings."

Just as the Buddhist way of revolution starts within ourselves, so the Buddhist way

of liberation is to free the mind by discovering for ourselves the causes of suffering. It is not enough to have the theoretical knowledge that those causes are *lobha*, *dosa* and *moha*, those forces must be experienced and seen at work. How is this to be done ?

The Venerable Sariputta once asked the Lord Buddha what constituted a great man. The Teacher replied :

With liberated mind is one a great man, Sariputta.

Without liberated mind one is not a great man.

How, then, Sariputta, is the mind liberated ?

By the Four Applications of Mindfulness (*Satipaṭṭhāna*) is the mind liberated. By the Four applications of Mindfulness, ardent, clearly comprehending and mindful.

Satipaṭṭhāna as you know, consists in the clear, careful, scientific observation of the Body, of the Feelings of the Mind, and of Mind Objects. This is the seventh step of the Eightfold Noble Path and is the method by which one may find the path. For until one has clearly seen and understood the laws governing the activities of the body, the feeling, the thoughts and the mind how can one comprehend Right Thought, Right Speech and Right Action? By this method *Samādhi*, the eighth step, is gained, and that is necessary before the goal, which is Right Understanding, and complete liberation from ignorance (*avijjā*) is realised.

Here again, it is not enough to learn precepts and rules, recite suttas and perform religious duties, though these all have their uses ; one must carry out the practice. For was it not said that a man who knows but does not practise is like one dying of thirst beside a well, because he lacks a bucket and rope to get the water.

Though too few of them practise it, most Bhikkhus know the *Satipaṭṭhāna* by heart:

Ekāyano ayam bhikkhave maggo
Sattānam visuddhiyā, sokaparidda vānam
samatikkamāya, dukkha, domanassānam,
atthagamāya nāyassa adhigamāya, nibbā-
nassa saccikiriyaaya, yadidam cattāro
Satipaṭṭhāna.

The only way, bhikkhus, by which one can attain purity, can resolve trouble and disharmony, get beyond bodily and mental suffering and tread that path which leads to Nibbāna is by the Four Applications of Mindfulness.

You see, there is not a shadow of doubt about it. It is called "the only way" and therefore applies, if it is true, to all races, creeds and colours. Indeed here, as always, the All Enlightened One was stating the Reality, the condition of things as he had experienced them. He was not inventing or creating anything.

What is this Mindfulness? Even a brief description would demand an article in itself. It is not a practice of bhikkhus and yogis alone, but, as I hope to show on another occasion, something which laymen in the course of their daily lives and particularly children in schools should learn and use. Mindfulness is not a method of sudden conversion or a miracle-working superstition, it is a simple, natural process. But it is not easy because it depends upon clear concentration of the mind, banishing all worldly desires and attachments, at least for the time devoted to the exercise. By concentration upon the activities of the body and mind one learns the nature of suffering and its causes; one experiences *Anicca*, or change, just as one might experience a shower of rain, and one comes to a realisation of *Anattā* when, by insight (*Vipassanā*), one has learned the non-existence of self. One realises that this is truly the way to get beyond bodily and mental suffering, to resolve trouble and disharmony, and to enter that Path which leads to Nibbāna.

What a difference there is here from our usual procedure when there is trouble and disharmony. We look everywhere except within ourselves. We go round finding faults in everybody and everything and then we try to set everybody else right. It's so easy to do that and so difficult to look within. Moreover, a disgruntled person, working himself up into a passion in blaming others, gets a feeling of self-righteousness and a pleasing inflation of the ego. Some people imagine they enjoy arousing conflict and causing suffering to others. For example, take the manager of a large business when something has gone seriously wrong with an important order. There is going to be a

big loss of trade. As a rule he will call all the heads of departments to his office and give them a first-class row. He will storm at them and work up his anger, saying there has got to be a big change somewhere; somebody must be sacked; they must go off and find the culprit. They all probably know that the cause is lack of proper organisation and direction at the top, but nobody dares say so. They all go off feeling sore and each one relieves his suffering by taking it out of those below him. There are a dozen first-class rows. And so the suffering goes through the whole business, swelling as it multiplies. Those who haven't anybody to castigate nurse their suffering until they get home when they very soon find some faults in their wives and families. This is the method of conflict and domination which, for many people goes by the name of revolution. The Buddhist method of Mindfulness is a method of liberation because it liberates from the real causes of trouble and suffering which are *Lobha*, *Dosa* and *Moha*.

When the Buddha spoke his last words, saying, 'Work out your own salvation', he surely implied, not only that we should not work out other peoples' salvation, but also that we should provide them with the opportunity and conditions for doing so. It implies real freedom: freedom of thought, of religion and of action. It implies democracy as contrasted with domination or dictatorship. In the West the modern educationists are returning to Plato who advocated the method of freedom and mindfulness as the sound method of education to attain Goodness, Truth and Beauty.

It is significant that, while the dogmatic creeds and dictatorships demand unquestioning obedience, the word "obedience" does not occur in the Buddhist Eightfold Path or in the 227 Vinaya rules. Instead, the Buddha told his followers to test even his words for themselves, as a goldsmith tests gold, and, in the *Kalama Sutta*, that nothing was to be accepted unless by experience it was found to be for one's own good and for the good of others. Then only should it be accepted. What other teacher dared to say this? What creed in the world, besides Buddhism, will stand up to the test? To apply this acid test to the dogmas and political nostrums of our time would be a sure protection against false doctrines. But we must not forget that

it is to be applied first to our own thoughts, feelings and actions.

Having shown how Buddhism brings about revolution and liberation I have made it obvious why it can also be called a religion of Peace. There can be no peace and brotherhood without freedom. To conquer a people is not to liberate. To argue, to dominate, to compete can never lead to understanding. Those who are slaves to their own passions invariably try to enslave others. But, having attained freedom by the way of Mindfulness there can be no further desire to dominate. Having seen things

as they are, having overcome all fears these can freely give *Mettā* (loving kindness) to all beings. Having come to realise by their *Vipassanā* experience that all beings have at one time or other, during the long, long succession of births and deaths, been their father, or mother, or sister or brother, any tendency towards cruelty or aggression becomes impossible. There can only be a tendency towards understanding and love.

So this is why Buddhism truly practised is the way to brotherhood and peace. This is the revolution and the liberation needed in the world.

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How The Dhamma Was Protected By The Elders Of Yore

A. P. BUDDHADATTA THERA

It is well known that the Doctrine of the Buddha was at first handed down to posterity by groups of Bhanakas (monks who learned by heart and recited the Teachings daily). For four centuries after the demise of the Buddha the Scriptures were not written down, and only existed in the memory of the monks. In the 3rd century B.E. the Great Elder Mahinda brought this doctrine to the island of Lankā, and since then it was protected by the Sinhāese monks with utmost care and perseverance. Here I will relate some desperate efforts made by them to preserve the Teachings during critical periods.

In the year 440 B.E. Vaṭṭagaminī Abhaya ascended the throne. After a few months a rebellion, headed by a Brahman youth, named *Tissa or Tīva*, arose in the south ; at the same time five Tamil chiefs from South India came and began to devastate the northern province. The king fled into the forests leaving the rebels to fight with the Tamils. The Tamils gained the upper hand and became lords of the Island for some years. Meanwhile the hiding king was making plans to regain his lost kingdom.

During this troublesome period there came another calamity, namely a wide-spread famine, on account of the scarcity of rain for twelve years. As the whole population was starving, the community of monks had to find out a way of supporting their lives. Many of them left the Island and sailed to India. At first almost all of them assembled at Nāgadīpa (modern Nainativ), and constructed a three-storeyed float in order to cross the ocean. In this assembly the Elders Cullasīva, Isidatta and Mahāsoṇa were leaders. Two of them asked Elder Mahāsoṇa to step into the float. Then he inquired what those other two Elders were going to do. Cullasīva and Isidatta remarked : " Brother, there is no difference either in dying in water or on land ; therefore we will not go abroad." " I too will not go when you are not going," said Mahāsoṇa, and all of them remained there.

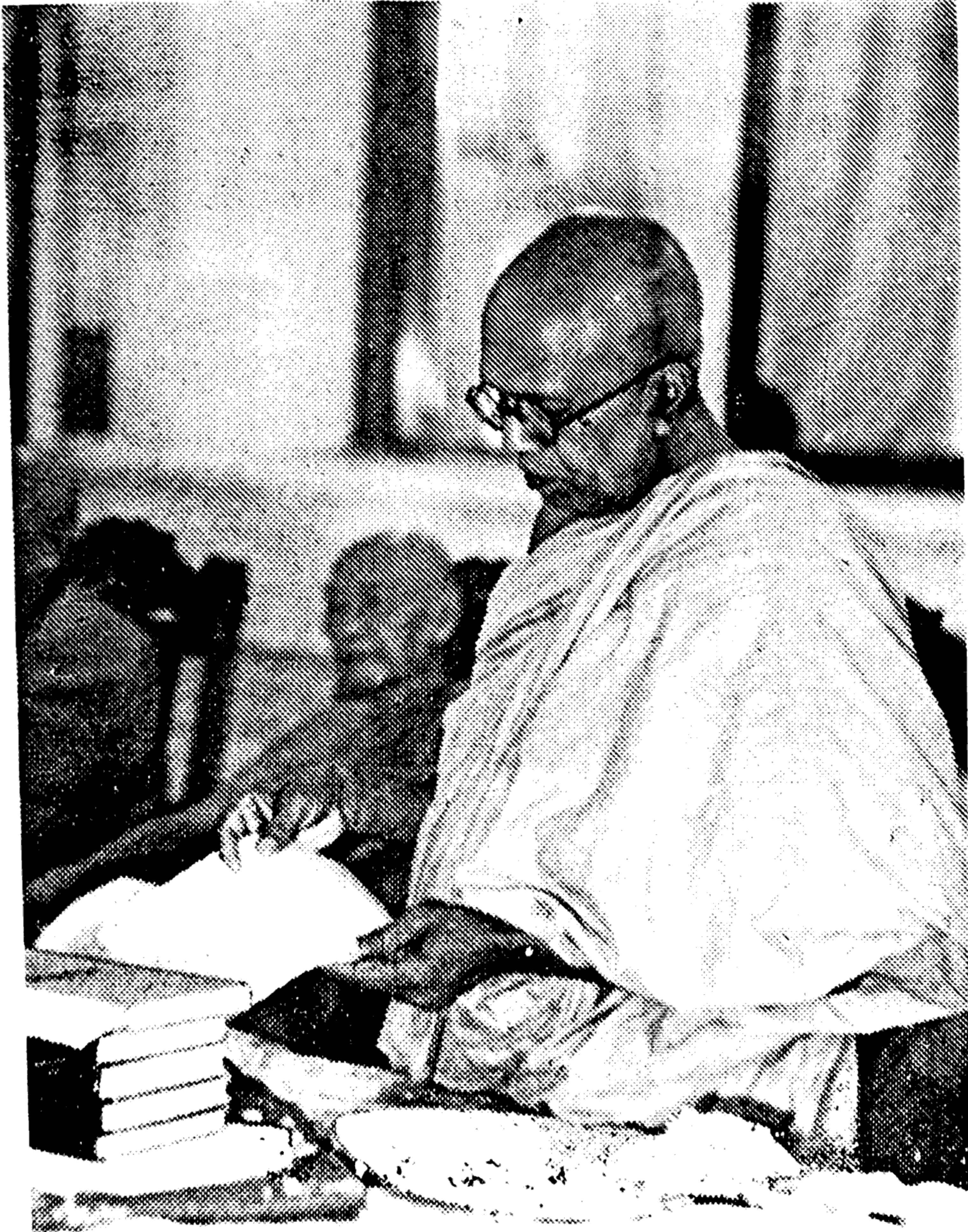
The Elder Cullasīva then travelled towards Anurādhapura and saw that the Great Monastery was empty. The yard around the Great Shrine was overgrown with palm

plants, and the shrine itself was covered with moss and overgrowth.

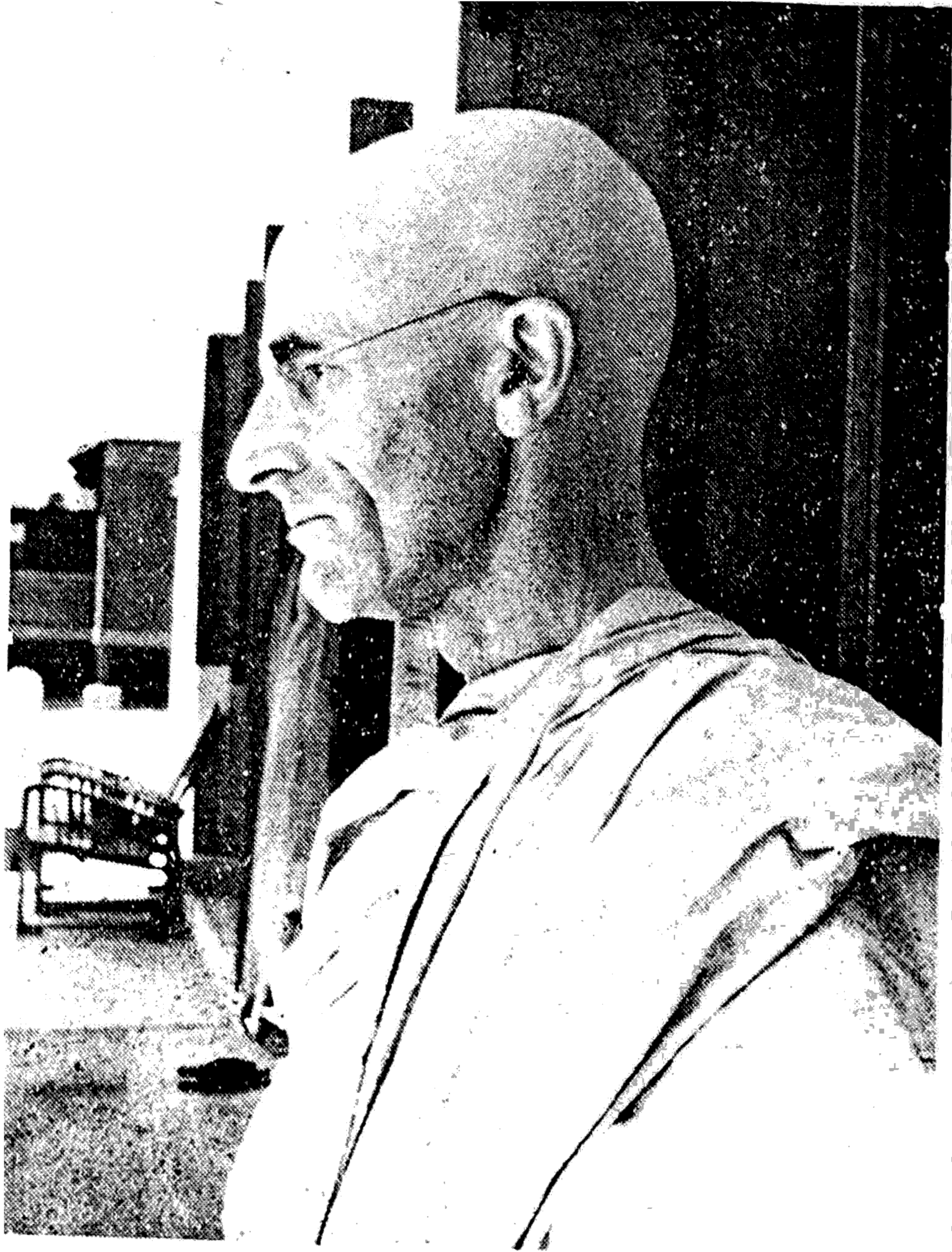
The other two Elders, Isidatta and Mahāsoṇa, travelled towards the district named Aḷa. There they saw some peelings of bassia fruits thrown away after their seed had been removed and saying " Some food is visible ", they robed themselves and stood there with bowls on their hands. Some children, seeing the Elders standing there, removed the sand from those peelings and put them into their bowls. It was the only food that they had for about a week.

The Elder Vattabbaka-Nigrodha, who afterwards became an able teacher of the Dhamma, was still a novice when this great famine broke out. He too, with his preceptor did not leave the Island. They went to the countryside in order to live with the people who fared on leaves. While on the way the novice, who had been without a morsel of food for about a week, saw some ripe nuts on a palmyra tree that was in a deserted village, and told his teacher : " Sir, please wait for a while ; I shall pluck those nuts ". " You should not climb up as you are weak ", said the teacher. But the novice taking a small knife climbed up and began to cut the bunch of nuts. The blade fell down while he was cutting. Seeing that, the Elder thought to himself : " He has climbed up with difficulty, and what is he going to do now ?" The clever novice tearing some leaves of the tree, connected those strips making a line long enough to reach the ground, and tying the handle of the knife to one end of it lowered it asking the Elder to insert the blade to the hilt. When the Elder inserted the blade he raised it up and plucked down the nuts. They stayed there as long as there were nuts, and when the nuts were consumed went to a place where some people were living on leaves, and entered an abandoned Vihāra that was nearby.

Another sixty monks refused to leave the country and stayed there reciting the Teachings together when they were able to do so. When they were too feeble to sit down they went near a heap of sand and keeping their heads together upon the sand and stretching



VENERABLE BUDDHADATTA MAHATHERA



ASHIN KEWALANANDA

their bodies around recited the Texts in a murmuring tone.

There are many such pathetic stories connected with this great famine. The statements related above are in the *Sammo-havinodanī*, the commentary on the Vibhanga and in the commentary on the Anguttara-Nikāya. The *Rasavāhinī*, a Pali work containing many such stories, relates some more pathetic accounts about this period. It states that even the Buddhist monks were murdered by the people who lived on human flesh as there was such scarcity of food. The commentary on the Vibhanga confirms this statement relating that the Elder, who was the preceptor of that courageous novice, was afterwards murdered by the cannibals.

One Elder who lived in a monastery called Pupphavāsa in the western side of the Island did not leave the place during this famine as he was unwilling to leave the shrine and the Bo-tree unattended. When he was performing his duties for three days without a morsel of food to eat, they say that a deity offered him food and promised him to provide food as long as he stayed there. One day some cannibals saw this monk with ample flesh on his body, and came there to kill him. Suddenly a rock arose in the

middle of the vihāra and concealed the monk therein. The cannibals searched for him everywhere in vain and went away remarking that he must have been an arahant.

Up to this time the Scriptures were handed down by oral recitation. When those Elders perceived the danger at such periods of relying only on the committing to memory, they assembled at a cave temple situated in the central province of the Island and began to write those Scriptures on palm-leaves. This is what we now call the *Fourth Saṅgāyanā*.

After fourteen years of so many disasters King Vaṭṭagāminī regained his kingship. The monks who went abroad, hearing that the ravage was over and the country was prospering, returned to the Island and meeting with the Elders who remained there, collaborated with each other in recitations (from memory), and they found no variance whatever.

We must remember that to—day we possess these Scriptures, most valued by us and by the intelligent persons all over the world, owing to such indefatigable efforts of the monks of yore. Let us pay our wholehearted homage to those Elders of yore before we begin the *Sixth Saṅgāyanā*.

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SHRINES OF BURMA

No. 4. The Kabā Aye, "The World Peace Pagoda"

By U Ohn Ghine

In the far-off days of two milleniums ago, now vanished civilisations spoke and wrote of the legendary Suvanna-bhūmi (The Golden Land) where towering fanes of breath-taking beauty spoke of the humane and urbane peoples who, in those times, when much of the world was brutal, so unerringly caught the Truth of the Buddha's Teaching.

Burma was an integral part of Suvanna-bhūmi and here are still many of those old pagodas, rebuilt, re-fashioned; changing, as all things change, with changing time, but keeping ever, in times of happiness and through times of woe something of the spirit of their primal builders.

We have written of three of these and in this issue reproduce a photograph (received too late for our last issue) of the Shway Sandaw Pagoda at Prome.

There are many more ancient and venerated shrines in Burma of which we shall give accounts later, but now we shall tell of one that, completed only last year, shows that the world has not lost irrevocably the feeling, the sensibility, the values that inspired our ancestors who built great and glorious civilisations in the past.

We, in our hope that there is evolving a civilisation of real brotherhood and lasting peace, and in our endeavour to help make that wish of all mankind come true, have called our new Pagoda the "Kabā Aye". "The World Peace Pagoda."

The timeless Teaching of the Buddha is a Teaching of Peace, of Brotherhood, of Tranquillity as between man and man and its only message of war is the conquest of "Self". "For lofty virtue, for high endeavour, for sublime wisdom—for these things do we wage war; therefore are we called warriors." Thus we learn in the Anguttara Nikāya.

BEGINNING OF THE KABĀ ĀYE.

Much of the credit for the idea and the building of the Kabā Aye must go to our devout Prime Minister, U Nu, but actually, and this, I think, was the case in the building of the Pagodas of past times, it was a spontaneous blossoming in a Buddhist land.

The facts directly parallel the accounts of the foundation of the ancient shrines, where inspired religieux, a learned Sangha, a Buddhist Government, pious Elders and a devout people, performed, each in their own spheres, correctly and harmoniously and at the proper seasons, their chosen parts.

One day, in the year 1312 (Burmese Era) (1948 C.E.) a devout layman, Saya Htay was practising Vipassanā (Meditation for Insight) under a tree in the forest of Shin-ma Taung at the foot of the hill of that name, seven miles from the town of Pakokku which is 310 miles north of Rangoon, when an old man, a religieux, came down from the hill to Saya Htay and giving him a bamboo staff on which was engraved the words သီရိမင်္ဂလာ "Siri Mangala" in Pāli (and it is to be noted that this means: "Glorious Prosperity") requested him to present the staff to the Prime Minister, U Nu.

The Holy man, who was dressed in pure white clothes, spoke on various spiritual matters and told Saya Htay to beg U Nu to lay the foundation of the Buddha Sāsana and to build a pagoda. The crowning of the pagoda, the final ceremony, should be over, he said, before the end of the year 1313 (1952 C.E.). Great buildings would grow up round the site of the pagoda. If this were done, there would be Peace in the country and Peace in the world.

Saya Htay was so greatly impressed with the bearing and manner of the religieux that he hastened to Rangoon and contacted U Ba Gyan (then Judicial Minister).

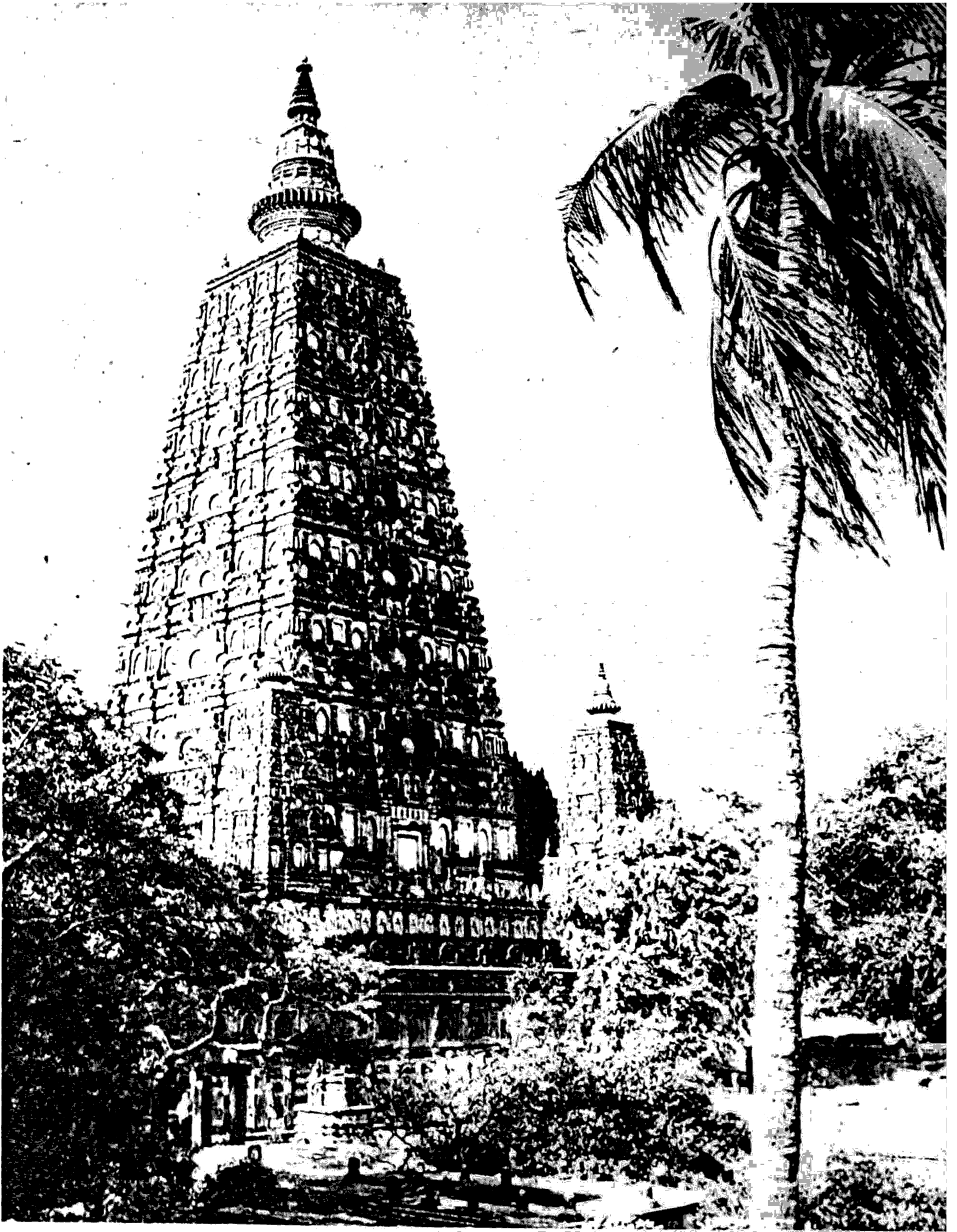
Burma was, at the time, facing her darkest hour since after obtaining her independence but a year before, a serious Communist insurrection was endangering the whole country.

Nevertheless, in spite of the dangers and fears it was felt that the Prime Minister should be told of the mysterious visit of the holy man and of his present and his request.

U Nu was also most impressed by the account and suggested that a search be made for a suitable site for a Pagoda. U Hla Gyaw (Director of Fire Services) was requested to help find a place and some



The Kaba—Aye (World-Peace) Pagoda



BUDDHA-GAYA TEMPLE

twenty-six days later saw that a most suitable site was a hillock some three miles north of the famous Shway Dagon, and near the village of Yegu.

He called in several other Elders, they all saw and liked the place and decided to build the Pagoda there. When they found that the hill had a name, and that it was called "Siri Mangala" they were sure that they were right.

The foundation of the Pagoda was laid down in the year 1312 (1950 C.E.) and the crowning was performed at a great festival next year.

The name of Kabā Aye or "World Peace" was given spontaneously by the public. It was only in the crowning ceremony that the Sangha confirmed that name.

The circumference of the Pagoda at the base is 300 ft. The height is 118 ft. The circumference of the treasure vault contained therein is 100 ft. There are five images of the Buddha round the treasure vault each measuring 8 ft. in height and each one facing the five entrances to the Pagoda. Inside the treasure vault are the holy relics of the great disciples, Sariputta and Moggallana.

Also in the treasure vault are a silver image of the Buddha in height 7' 8" made of over half a ton of silver alloyed with four hundredweights of brass. On an upper platform are twenty-eight gilded images representing the previous twenty-eight Buddhas (from Taṇhamkara Buddha to Gotama Buddha) of whom there are traditional records, who arose and passed away during many aeons of the past.

Round this Pagoda there are huge buildings and caves being erected in which will be held the Chaṭṭha Sangāyanā, the Sixth Great Buddhist Council which is to commence from May 1954.

Since the crowning ceremony Burma and the world, which seemed on the eve of further destructive wars, have come nearer to Peace.

It is in men's minds, however, that peace or war is made and while we feel sure that this Pagoda, so auspiciously founded, will play a part more significant than many people might think, it rests with us, the peoples of the world to bring about that PEACE which we have not yet attained in full.

MOUNTAIN

....near Savatthī..

Then a certain brother came to the Exalted One, saluted him, and sat down at one side.

So seated, that brother said to the Exalted One : ' How long, Lord, is the aeon ?

' Long, indeed, is the aeon, brother : it is not easy to reckon it in this way : " So many years, so many centuries, so many millennia, so many hundred thousand years. " !

' But can an illustration be given, Lord ?

' It can, brother, ' replied the Exalted One.

' Just as if, brother, there were a mighty mountain crag, four leagues in length, breadth, and height, without a crack or cranny, not hollowed out, one solid mass of rock, and man should come at the end of every century, and with a fine cloth of Banaras should once on each occasion stroke that rock : sooner, brother, would that mighty mountain crag be worn away by this method, sooner be used up, than the aeon.

Thus long, brother, is the aeon : of aeons thus long many an aeon has passed away, many a hundred aeons, many a thousand aeons, many a hundred thousand aeons. '

CHATTHA DHAMMA SANGĀYANĀ

Pabandhako - Saya Nyan Iti vissuto Pāḷivācissarācariyo

Samsare samsarantā paṇḍitā devamanussā sabba dukkhabhayantarāyehi vimuccanattam Aparimita guṇagaṇadhāram buddharatanañca tena desitam dhammaratanañca tassa sāvakaṃ saṅgharatanañcāti tiratanam saraṇam gacchanti.

Saraṇabhūtesu tesu tisu ratanesu buddharatane parinibbute dhammaratanabhūtassa sasanassa aparihā-niyā tadā saṅgharatane pāmokkhabhūto Mahākassapatthero pañcasatamahā arahante vicinitvā ajātasattu dhammarājanam nissāya Rājagahe paṭhamam dhamma saṅgītiṃ katvā sasanam sodhesi anupālesi ciraṭṭhitikam akāsi.

Tato Vesāliyam Mahāyasatthero sattasatamahā arahante vicinitvā Kālāsoka dhammarājanam nissāya dutiyam dhammasaṅgītiṃ katvā sasanam sodhesi anupālesi ciraṭṭhitikam akāsi.

Tato Paṭaliputte Moggaliputta-tissatthero saḥassa mahā arahante vicinitvā Asokadhammarājanam nissāya tatiyam dhammasaṅgītiṃ katvā sasanam sodhesi anupālesi ciraṭṭhitikam akāsi.

Aparabhage pacchimajanatāya satipaṇṇādiḥāniṃ disvā Laṅkāyam Vaṭṭagāmaṇidhammarajakāle bhagavato pāvācanam potthake āropetvā catutthim dhammasaṅgītiṃ katvā surakkhitam ahoṣi.

Imasmim marammaraṭṭheca Mindon nāma dhammarājā bhagavato pāvācanassa pañcavassa saḥassa parimāṇa kālā yathālikhite-nevākarena tṭhiyā dhamma vinayasarīram silapaṭṭhesu likhāpetvā pañcamim dhammasaṅgītiṃ kārapetvā sasanam sodhesi anupālesi ciraṭṭhitikam akāsi.

Ittham sudam buddhassa bhagavato sasanam iddhañceva ahoṣi phītañca vittharitam bāhujañṇam.

Tathāpi imassa Marammaraṭṭhassa ceva aññesañca pacīna desa-rājīyapannanam raṭṭhanam aññaladdhika-rājūnam hatthagatākalato paṭṭhāya bhagavato sasanam kālapakkhe candimā viya hayāna-pakkhe tṭhitam ahoṣi.

Idam pana tani ratthani yebhuyyena sarajattam adhigacchimsu; tesvidam Marammaratthañca autogadham hoti.

Tasmā imasmim Marammaraṭṭhe janadhīpa-tibhūtassa sammatassa ceva aggamahā-

maccassa ca taditarānam ratthissara-samājāyattānam sogatnañca cādahosi, “Nakho panetaṃ patirūpaṃ ye mayam pubbakehi dhammikehi dhammarājūhi samanuggahitassa jinassāsanassa parihāniṃ passamānā ajjhupakkhivā apposukkā vihareyyāma, yaṃ nūnamayam ē tarahi cirakā lato paṭṭhāya potthaka paramparaparivattanavasena tipīṭaka pāliyam dissamāne khalitapaṭṭhe visodhāpetvā ca mlabhāsato tam tam bhāsantaram parivattāpūtvā ca sasanujjotanam kareyyāma” ti.

Evañca pana cintetvā tāva imasmim Marammaraṭṭhe mahātherānam chandañca ruciñca samādāya tesamovādañca siraṣā sampaticchitva dhammavinaya saṅgītim dhevassāni kārapetvā sammāsambuddhā parinibbānato dvinnam vassasahassānam upari pañca satime vasse parinitthāpetum nicchayam akamsu.

Sā kho panesā saṅgīti purimikāyo upādāya chaṭṭhī dhammasaṅgītināma bhavissati; tassāca pubbakicesu sasanatṭhitiyā padhānabhūtam paḷi visodhanakiccam imasmim Marammaraṭṭhe mahātherānam tipīṭaka kovidānam sabbaso niyyātayimsu.

Tathāpi saṅgītiṃ pañnam Maramma Sīhala Syāma Kamboja Lava saṅkhāte pañcaraṭṭhike mahāthere nimantetvā kārapetum samvidahanti.

Evam samvidahiyamānāya chaṭṭhasaṅgītiyā nānā verajjakā sabbepi *buddha bhattikā* saḥayā hutvā buddhasāsanam jotentūti āsimsāma.

Idam panettha nigamana vasenānugī—

“ Saṅgītiyo Sāsanassa
Jotanattāya Yāpurā
Mahātherā Pavattesuṃ
Mahākassapa Ādayo.

Tatheva chaṭṭhamim dhamma
Saṅgītiṃ Marammaraṭṭhikā
Mahātherā Pavattetum
Ārabhantīdha Sāsane.

Saṅgītiyam panetissam
Sajjana Buddhabhattikā
Sabbe Saḥayā hutvana
Jotentu Jināsanan” ti.

THE CHATTHA SANGĀYANĀ

Written By: SAYA NYAN, (Pāli Teacher)

All wise people, who dreaded to fare-on ceaselessly as men and devas in this Round of Rebirth strove their utmost to solve the intricate problems of life, and put an end to this dukkha (Unsatisfactoriness of life). The Supremely Enlightened Buddha has solved these intricate problems of existence, and discovered the Dhamma for the cessation of misery, woe, disharmony and unsatisfactoriness of life. I now take my refuge in the Buddha; I now take my refuge in the Dhamma taught by Him; and I now take refuge in the Sangha, which is the community of His holy disciples.

The Supremely Enlightened Buddha had attained Mahāparinibbāna; but the knowledge of the Dhamma taught by him remained behind. In order that the Teachings of the Buddha should endure for long, the First Great Buddhist Council was held at Rajagaha under the patronage of King Ajatasattu and led by 500 Arahants under the direction of Mahā Kassapa the Great.

Next, in order that the Buddha's Sāsana should endure for long, the Second Great Buddhist Council was held at Vesāli under the patronage of King Kālasoka of Vesāli and by 700 Arahants led by the Venerable Mahā Yasa.

Next, in order that the Teachings of the Buddha should endure for long, the Third Great Buddhist Council was held at Paṭali-putta (the present Patna) under the patronage of Emperor Āsoka, and by 1000 Arahants led by Mahathera Moggaliputta Tissa.

Besides these, when the wise Bhikkhus saw that the people were less righteous, they convened the Fourth Great Buddhist Council during the time of King Vaṭṭagāmaṇi of Ceylon, and, in order that the Teachings of the Buddha should endure for long, they wrote them down in books.

In our country of the Union of Burma also, the Fifth Great Buddhist Council was held under the patronage of King Mindon, and in order that the Teachings of the Buddha should endure for another 2500 years, the Pāli Texts were inscribed on marble slabs.

Thus the Buddha's Sāsana became shining, prosperous, wide-spread and popular. But, both this country of the Union of Burma and other East Asian Countries once fell under foreign domination. Since then, the Buddha's Sāsana like the waning moon has been decreasing gradually.

Most of these countries have now, the Union of Burma among them, obtained independence.

Therefore, in this country of the Union of Burma, the President of the Union, the Prime Minister, the Cabinet Ministers and high-ranking officials all thought thus, "When we have seen ourselves that the Buddha's Sāsana that had been repeatedly patronised by ancient righteous kings is decreasing day by day, it is not proper for us to overlook this appalling condition. It will be well and good for us, if we can edit, correct, scrutinize and classify the Pāli Texts that are subject to errors and omissions through copying errors or otherwise from time to time, translate them into various languages and propagate the same throughout the world."

After so thinking, they obtained the assent of the learned Mahatheras and bhikkhus of this country of the Union of Burma and under their direction and advice decided to hold a Great Buddhist Council, which is to last for two years and to terminate on the 2500th anniversary of the Buddha's Mahā-parinibbāna.

This forthcoming Sangāyanā shall assume the title of the Chatṭha Sangāyanā, which will be on all fours with the five previous Sangāyanā.

The purity of the Pāli Texts being the most essential factor in the proceedings of the Chatṭha Sangāyanā, the task of so correcting the Texts has been entrusted to a group of scholars who are well conversant with the Teachings of the Buddha.

It was also decided to invite the learned Bhikkhus from Thailand, Ceylon, Cambodia and Laos and their advice and co-operation has been enlisted to convene the Chatṭha Sangāyanā.

This Chatṭha Sangāyanā is now soon to be held, and it is hoped that the Buddha's Sāsana will endure for long, owing to the co-operation, collaboration and participation of all Buddhists all over the globe.

The following is the summary of the above in verse.

Stanza 1 : Mahā Kassapa the Great convened the 1st Great Buddhist Council in order that the Buddha Sāsana may endure for long.

Stanza 2 : The learned Bhikkhus of Burma are also convening a Chatṭha Sangāyanā so that the Buddha Sāsana may endure

Stanza 3 : Thus may the Buddha's Sāsana endure for long, with the co-operation, collaboration and participation of all Buddhists.

Broadcast by Ven. Bhikkhu V. Dhammawara Mahathera from All India Radio, New Delhi,
 on the occasion of VAISAKHA CELEBRATION
 May 27, 1953 (2497).

Sisters and Brothers :

Vaisakha Greetings to you all.

Two thousand five hundred and seventy seven years ago, on the full moon day of Vaisakha Purnami as it is to-day in this glorious land of ours, one of the greatest men the world has ever produced was born. He was Prince Sidhattha of the royal Sakya clan of Kapalavatthu. Thirty five years later, also on this day of Vaisakha, He attained Perfect Enlightenment and became a Supreme Buddha; and it was on this day of Vaisakha too, after 45 years of service to humanity, that He passed away at the age of 80. This full moon day of Vaisakha is therefore to be remembered and revered not only in India, but all over the world, as it is connected with Three Great Events in the life of the perfect Buddha.

To-day people here, in Asia, and the world over, assemble to celebrate the Thrice Sacred Festival to commemorate the Three Events with great eclat and enthusiasm and pay their homage and obeisance to the Great Master.

Buddhists all over the world will be happy to know that for the first time in the history of India the Union Government has declared this day of Vaisakha a public holy day. This act so appropriately taken on this most auspicious occasion will, it goes without saying, strengthen the bond of respect, love and admiration of the Buddhist World. Glory be to this Sacred land, its Government and its people.

Living as we are to-day, in a world torn asunder with conflict, confusion and uncertainty, we are more than ever before in need of the blissful Ambrosia of the Buddha's Teachings.

Speaking of Him I am reminded of the valuable words Carlyle has said that "the history of the world was just the history of its great men", and here I say that the history of India, nay of the world, will be incomplete without the history of the Buddha. He was called the Buddha because He attained Supreme Enlightenment and the Highest Perfection,—the final

goal of man up the ladder of evolution—and possessed full insight of Truth where the rest of His fellow-beings see but darkly.

He made the greatest contribution to the world's knowledge and wisdom and enriched it with mental and spiritual wealth, the rarest gift of Enlightenment and Intuition. He attained the Asavakkhayan by which His heart and mind became white and pure, free from greed or selfish craving, hatred and delusion, which evils have coloured men's minds and as the result of which they are prone to look at everything coloured by these stains. Is not this selfish craving, this greed for wealth, power and domination the root cause of all troubles and unrest of the world to-day ?

Just at a time when the world was in a chaotic condition and people were suffering from untold miseries which drove them to seek relief by various ways and means of performances and worshippings with sacrifices to appease the gods whom they believed to be the cause of their miseries and welfare, the Buddha came to show light and guided them on the right path to happy existence.

He was born on this earth as every man was, but through His own efforts He became the Enlightened One. He made no claim of divine birth or to be a messenger sent to this earth to save mankind from their sins. He simply pointed out to men the path to a harmonious and dignified life and guided them on to the eternal peace, the final goal attainable through many efforts. He told them to rely on themselves and said that there is no need for them to look and pray to anything outside themselves for help and guidance to save them from the result of their sins, but to look for everything from within. "Attahi attano natho, self is the Lord of self", said He. If man trusts himself and tries to utilise his latent power and strength within, he will attain anything possible for a man to achieve without resorting to any outside help. He indeed pointed out to them that they can make or mar themselves for they are the creators of their own happiness and miseries and no one else. "Ye reap what ye sow", He added.

While consoling Ānanda, His Chief Attendant who grieved at the news of the passing away of the Master, He said, "Ānanda, be a lamp unto yourself, be an island for yourself, take to no external refuge." Work diligently and you will be soon free from all worldly bondages as I am." Are not these words the quickening tonic of self-reliance and self-sufficiency which is the panacea of all ills the world needs?

Let no man think that a Buddhist is an atheist as he is often misunderstood to be. He is neither a theist nor an atheist. His attitude of mind is not to lend support to nor to reject either, but to maintain perfect equanimity and follow the middle path taught by the Buddha. His aim in life is to strive to perfect himself and get himself enlightened so that he may be able to help others to be enlightened too. This he fully knows, can be achieved through his own efforts. He does not pray but develops his mental faculty through meditation and sends his loving-kindness and goodwill to all.

While fighting the evil of the caste system that created racial prejudices, and a water-tight compartment between men He proclaimed the equality of men and said, "Not by birth is a man a Brahmin (high caste) or a Sudra (low caste). By deeds alone is a man a Brahmin or a Sudra. By deeds alone a man is divine or a devil." Therefore there is nothing for a sincere man to be afraid and ashamed of in this world, but his own misdeeds. This is the teaching men of to-day need, for it emboldens them to stand erect and shoulder their own responsibility independently. It is not a religion of weaklings that teaches them to look to some one else for help to escape from the result of their sins and misdeeds. It is a religion, if it must be called so, of bold men who fear nothing in the world, but their own misdeeds; and who depend on no one and on nothing but their own good deeds and right actions. The Buddha then said, "By oneself evil is done, by oneself evil is left undone. Purity and indurity are matters of personal concern no one actually can purify another." The Buddha's Teachings stand out, therefore, to make man self-supporting and self-sufficient and self-Enlightened which virtues form the basic principle of true freedom.

The Buddha's universal love and compassion for life was boundless. While He was going about preaching His lofty Doctrine to the multitudes along the Gangetic Valleys, He not only condemned but challenged the validity of religious sanction of sacrifices performed in the name of God and religion, particularly those involving blood-shed and killings. He made men look on all lives whether high or low, great or small, as equal partners of the wonderful gift of nature, this world we are living in, with equal opportunity and the right to live their lives to the full without interference. He urged them not to be cruel to animals and hurt them in any way, but to love them and nurse and give them comfort when they fall sick.

From the inscriptions on the stone pillars we have learnt that Asoka the Great built hospitals and nursing homes throughout this vast empire not only for men but also for animals. Here is found the answer to the assertion that prevention of cruelty to animals started only from the west. Another great humanitarian service the Buddha rendered the world was the abolition of slavery. This commendable act of His was justified by His condemnation and prohibition of slavery and trafficking in human beings wherever he went. This also shows that it was not William Wilberforce who was the first man to start the movement for abolition of slavery as has been said but that the preaching had its origin in the Gangetic Valleys two thousand five hundred years ago.

Buddhism is in the true sense of the word "a way of life". It is a path of liberation from superstition, delusion and worldly bondages. It is a Teaching of serene and dignified life which is in utter contrast with that of fear and penitence. It is a religion of boundless loving-kindness as never a man or even animal has been persecuted or killed in its name, yet the Buddha made no claim to give heaven or salvation to anybody. He simply showed the path through which a man can work out his way to complete freedom and happy existence, the path on which He Himself crossed over the ocean Samsāra to another shore of eternal bliss of Nibbāna. Man is entirely free to follow His footsteps or not.

To alama, He said "Kalama, do not accept anything simply because it has been said by your Teacher, or merely because it has been written in your sacred book,

or merely because it has been believed by many, or because it has been handed down to you by your ancestors. Accept and live only that with which you see truth face to face." With these words the Buddha gave man the greatest freedom of thought and action ever made known to mankind. Never in the history of religion have such words ever been heard of.

Buddhism was born in a calm and peaceful atmosphere under a giant Bodhi Tree at Buddha Gaya, Bihar. It needed no battle field nor sword nor symbolism to establish and propagate itself. Among the great teachers and prophets, the Buddha lived the longest life for the service of the suffering world. If man in this world will give ear to the message of the great Sage and follow his footsteps, there will be no miseries but peace and happiness will prevail all over the world as it was at the time of Asoka the Great. No doubt a message that

made a blood thirsty monarch like Asoka to renounce hatred and the sword in favour of love and virtue after the victorious battle of Kalinga where mass massacres and horrible bloodshed took place, will not fail to bring peace to the world as it once did in the past. It was Asoka who sent emissaries of peace and goodwill to the whole of Asia and some parts of Europe 2300 years ago.

Will the world give ear to the message of the Buddha and follow the example of Asoka the Great by renouncing hatred and the sword and planting the trees of love and virtue in their place and thus make this earth a peaceful heaven worth living in?

If it does, I have no hesitation in saying that peace in plenty will prevail all over the world.

May peace be to all beings.

By faith and virtue, energy and mind
In perfect balance, searching of the Norm,
Perfect in knowledge and good practices,
Perfect in concentration of your thoughts,
Ye shall strike off this multitude of woes.

Dhammapada, v. 144

DOCTRINES TRUE AND FALSE

THE TEST OF TRUE DOCTRINE

"Of whatsoever teachings, Gotamid, thou canst assure thyself thus :
"These doctrines conduce to passions, not to dispassion ; to bondage, not to detachment ; to increase of worldly gains, not to decrease of them ; to covetousness, not to frugality ; to discontent, and not content ; to company, not solitude ; to sluggishness, not energy ; to delight in evil, not delight in good" : of such teachings thou mayest with certainty affirm, Gotamid, " This is not the Norm. This is not the Discipline. This is not the Master's Message. "

But of whatsoever teachings thou canst assure thyself that they are the opposite of these things that I have told you,----of such teachings thou mayest with certainty affirm: " This is the Norm. This is the Discipline. This is the Master's Message. "

Vinaya, ii. 10.

THE INCOMPARABLE IDEAL

ASHIN KEWALANANDA

LITTLE heroes dwindle with time and are forgotten in a century. The great ones however, appear to grow bigger as we increase our distance from them. They tower above the other people of their day like the peak of a high mountain, alone among small hills.

So wonderful was the Buddha that inevitably men began to think of him as divine. We must not be surprised that, in some countries, the Tathāgata is worshipped as a god. Prayers are said to him. In yet other countries the Buddha has been made into a universal spirit, a god who is always and everywhere available to confer blessings upon those who know the magic formula, like electricity, which comes whenever you press the switch. Prayer wheels are set spinning in the wind to generate merit like dynamos, for the benefit of those who have made or purchased them.

This delusion degrades the idea in men's minds of the Buddha. Instead of being respected as a very great man; He is made out to be a very little god. The Theravadin point of view is ably stated by the Ven. Narada Maha Thero, in his *Manual of Buddhism*. He says : 'The Buddha left no room whatsoever for anyone to fall into the error of thinking he was an immortal being.' 'As a man he was born, as a man he lived, and as a man his life came to an end.'

A god cannot be followed as an ideal, he can only be worshipped. But, seen as a man, the Buddha is the supreme, the incomparable ideal.

After his Enlightenment the Buddha had a wondrous grace which was observable a long way off. Just a few of the carvings suggest that marvellous grace of bearing, expressing spiritual purity. His eyes were brilliant and his body glowed like gold. He was 'gracious, beautiful to behold, with senses stilled and mind restrained, as one who has attained the supreme calm of self conquest.'

Not long after that great event, when he was on his way to Benares, in order to tell his five friends about his marvellous victory, a wandering ascetic came up to him and said :

'Extremely clear are your senses, friend. Your complexion is pure and clean. On whose account have you renounced, Friend ? Who is your Teacher ?'

The Blessed One replied : 'I have myself overcome all, gained knowledge of all. I am detached from all things having destroyed

craving. Having comprehended all things by myself, whom shall I call my teacher ? No teacher have I. An equal to me there is not. In the world, together with gods there is no rival to me.'

Upaka, the wandering ascetic, said, 'It may be so friend.' And nodding his head he turned into a side road and departed.

But the five friends who had decided not to greet him or to offer hospitality, as a mark of their disapproval of his abandonment of rigorous austerity, when he approached, forgot all their resolutions. One came forward to take his bowl, another prepared a seat, while a third got water for his feet. When he told them about his attainment, they themselves in a short time realised Arahatsip.

The effect of the Master's presence upon all around him is well illustrated by the story of the King of Magadha's visit. One night he went with a retinue of 500 elephants and torches to the Mango Grove of Jivaka, where the Buddha was residing with 1250 of his followers. The king, as he approached, was seized with fear and trembling ; so that the hair on his head stood up. For all was perfectly silent. Not a sound, not a sneeze, not a clearing of the throat from the thousand. The rajah thought he was being led into a trap. Being reassured, he entered the pavilion and went up to the Exalted One, who sat against the mid-most pillar, surrounded by the brethren. The king gazed on that company sitting there in perfect silence 'calm as a translucent pool', and exclaimed : 'Oh that my boy, Prince Uday may be blessed with the peacefulness wherewith this company of monks is blessed.'

Though the Master was unruffled by the insults of the insolent young Brahman, though he could calm the rage of a mad elephant, yet he was never harsh, even to Devadatta who attempted to take his life. And he was at all times considerate of the feelings of others. Once, approaching the hermitage where the monks were staying he heard them talking inside. So he patiently waited in the porch until they had finished. Then he coughed and rattled the chain to be admitted. And who can resist the Buddha's tenderness to the aged Ānanda, weeping at the Master's approaching death.

It is such glimpses as these, scattered through the Suttas, which reveal a personality abounding in love and grace and wisdom.

AN APPEAL FOR BUILDINGS FUND

ON Sīri Mangalā plateau near Kabā-Aye (World Peace Pagoda) about three miles from the outskirts of Rangoon, thousands of Maha Theras, who are all great scholars learned and wise in the Tipiṭaka and their commentaries, under the leadership of the Chaṭṭha Sangāyanā Advisory Committee (Ovad'ācariya Sangha Nāyaka Sabha) consisting of Maha Theras of Burma, Thailand, Lanka, Cambodia and Laos will assemble in what is to be known in the history of Buddhism and of the world as "The Sixth Great Buddhist Council" (Chaṭṭha Sangāyanā).

Commencing from the Fullmoon day of May 1954 (Fullmoon day of Kason 1316 Burmese Era and Visakha Puṇṇima of 2498 Buddhist Era) and terminating on the Fullmoon day of May 1956 (Fullmoon day of Kason 1318 Burmese Era and Visakha Puṇṇima of 2500 Buddhist Era), this Great Council will meet in five Sessions where the Tipiṭaka Texts, which shall have by then been re-edited by the joint efforts of the learned Maha Theras of these five countries, will be recited and formally adopted as the commonly accepted Texts of the Tipiṭaka.

All necessary preparations involving a tremendous amount of learning, labour, and funds are going on at a great pace; it is estimated that the total cost of this great undertaking will exceed 250 lakhs of Kyats* of which the buildings and their equipment are to cost about 150 lakhs.

In the building programme the following buildings are included :—

- (i) The Chaṭṭha Sangāyanā Assembly Cave (Chaṭṭha Sangāyanā Mahā Pāsāna Gūha) with a seating capacity for 5,000 Bhikkhus and 10,000 laymen ;
- (ii) Four hostels to accommodate 1000 Bhikkhus ;
- (iii) One refectory with a capacity for feeding 1500 Bhikkhus at a time, together with a kitchen equipped with up-to-date cooking systems ;
- (iv) An International Buddhist Library (Mahā Pothakālaya) to house Tipiṭaka Texts and books on Buddhism ;

(v) A sanatorium and dispensary with 40 beds ;

(vi) A press building where huge printing works will be housed for printing Tipiṭaka Texts in Pāli and Burmese ;

(vii) Administrative block where the offices of the Buddha Sāsana Council and the organizing authority of the Chaṭṭha Sangāyanā will be housed ; blocks of apartment buildings for members of the staff of various grades.

Of these buildings, the Cave, four hostels, refectory, and the press building are at different stages of construction and the remaining buildings also will soon be started so that all these buildings will be completed in time for the holding of the Sangāyanā.

The Government of the Union of Burma, in keeping with the traditions of the Burmese Governments of the past, as the supporters of the Buddha Sāsana, have decided to provide all the funds required to meet the expenses incurred in connection with this Great Sangāyanā and have delegated the work of making all these necessary preparations to the Union of Burma Buddha Sāsana Council (which was established by an Act of Parliament). On the advice of the Maha Theras and also in their desire to share equally the merits with all the Buddhists of the world, the Government of the Union of Burma and the Buddha Sāsana Council have decided to offer an opportunity to all Buddhists to have a share in this great and epoch making undertaking. In the history of nearly 2500 years of Buddha Sasana there have been only five occasions in the past where the Buddhists were fortunate enough to have the opportunity of participating in a Sangāyanā and such a rare opportunity should not be missed. It is therefore now open to every Buddhist and well-wisher to contribute an amount great or small. Contributions could be made individually or by groups or associations or by localities (such as towns, districts, provinces, etc.) or by countries. Any donor may earmark his or her contribution for any particular part in the programme.

* One lakh kyats is approximately equivalent to £7500/- sterling.

Any donor who wishes to contribute towards the buildings fund may do so generally or for a particular building or portion or portions of a building ; the name of the donor will be inscribed on the part or parts of the buildings for which he makes the contribution.

The Government of Ceylon have already formed a high powered committee to raise funds from the Buddhist public in order to contribute, as their share in the building programme, in the form of a building to be known as " Sihala Mandira ".

1. The cost of Sangāyanā Assembly Cave is estimated at 50 lakhs.
2. Four hostels costing 33 lakhs; each hostel costing 825,000 Kyats.
3. One refectory costing 12 lakhs.
4. An International Library, costing about 25 lakhs.
5. One Sanatorium with 50 beds costing about 5 lakhs.
6. One press building costing 3 lakhs.

But, Nigrodha there are bad things not put away, things that have to do with corruption, things that draw one down again to rebirth, things causing suffering, having ill for their fruit, things concerned with rebirth, decay, and death in time to come. It is for the rejection of these things that I teach you the Norm, walking according to which these things that are concerned with corruption shall be put away by you, and wholesome things shall be brought to increase ; by which even in this present life by his own abnormal powers a man shall realize and abide in the full knowledge and realization of perfect wisdom."

D. N. iii. 56-7.

COMFORTABLE WORDS

Thus have I heard : The Exalted One was once staying among the Bhaggi, at Crocodile-Haunt in Bhesakala Grove in the Deer-Park. Then the housefather Nakulapitar came to the Exalted One, saluted Him, and sat down at one side.

As he sat there, the housefather Nakulapitar addressed the Exalted One, saying : ' Master, I am a broken-down old man, aged, far-gone in years, I have reached life's end, I am sick and always ailing. Moreover, Master, I am one to whom rarely comes the sight of the Exalted One and the worshipful brethren. Let the Exalted One cheer and comfort me, so that it be a profit and a blessing unto me for many a long day. '

' True it is, true it is, housefather, that your body is weak and cumbered. For one carrying this body about, housefather, to claim but a moment's health would be sheer foolishness. Wherefore, housefather, thus should you train yourself : " *Though my body is sick, my mind shall not be sick.* " Thus, housefather, must you train yourself. '

Then Nakulapitar, the housefather, welcomed and gladly heard the words of the Exalted One, and rising from his seat he saluted the Exalted One by the right, and departed.

S. N. iii. 1.

Notes and News

Buddhist Representation on Buddhist Temple Committee.

We may regard as a definite step forward, but as no more than a step forward, the handing over of the most sacred place of the Buddhists to a nine-man Committee of which four persons are to be Buddhists.

Two thousand five hundred and seventy seven years ago, Prince Siddhatha attained full Enlightenment under the Bodhi-tree at what is now known as Buddha Gaya. Nearly three centuries later, the great Buddhist Emperor, Asokha, built a pagoda there which, still standing, is known as the Bodh Gaya Temple.

But in the land of the Buddha, in succeeding centuries, Buddhism was strangled and Buddhists driven out to the perimeter of the country. At this most sacred spot a Hindu ascetic settled and took over the temple; and his followers, while neglecting the sacred shrine, allowing animals to wander in and out at will, beat out by force any

Buddhists who attempted to pay homage there.

The saintly Anagarika Dharmapala of Ceylon, seeing this sorry state of affairs, dedicated his life to restoring to Buddhists their own temple. After his death his efforts have finally borne some fruit in that the Government of India have passed the Bodh Gaya Temple Act which entrusts the management of the Temple to a Committee. For this we must feel most grateful to the Government of India and we must compliment the Committee on a good start; the Temple has been cleaned, a caretaker appointed and Buddhists may now freely pay homage there, in a place more fitting than it was before the Committee took over.

However, while Buddhists are a minority on the Committee, we must, without wishing to appear too captious, keep in mind the fact that this is a Temple which belongs to Buddhists and which should be under full and complete Buddhist control.

MINDFUL AND SELF-POSSESSED

Now at Vesali the Exalted One was staying in Ambapali's Grove. On that occasion the Exalted One called to the brethren and said :

Brethren, let a brother dwell mindful and self-possessed. This is my advice to you. And how, brethren, is a brother mindful ?

Herein, brethren, a brother, realizing body as a compound, remains ardent, composed, mindful, by controlling that covetousness and discontent that are in the world. That, brethren, is how a brother is mindful.

And how, brethren, is a brother self-possessed ?

Herein, brethren, a brother, both in his going forth and in his home-returning, acts composedly. In looking forward and in looking back he acts composedly. In bending or stretching (arm or body) he acts composedly. In wearing his robes and bearing bowl and robe : in eating, drinking, chewing, swallowing : in relieving nature's needs : in going, standing, sitting, sleeping, waking, speaking, keeping silence, he acts composedly. That, brethren, is how a brother is self-possessed.

Then let a brother dwell mindful and self-possessed. This is my advice to you, brethren. !

D. N. ii. 94-5.

BOOK REVIEWS

“THE WORD OF THE BUDDHA”

By VENERABLE NYANATILOKA
MAHATHERA

Vital and interesting as well as learned and authoritative, this book is valuable to one beginning a study of Buddhism and as valuable to the Buddhist scholar.

The Author covers the whole ground in less than 100 pages of a clear and simple exposition, clearly and simply and readably printed.

This is the Buddhism of the Buddha presented by one of the Buddhist scholars, himself for many years now a Mahathera (leading Buddhist Bhikkhu) who has brought his great attainments of mind and learning to the task and has produced a finished work of great interest and value.

The book was published originally in German and the first English version was published in 1917. This is the 11th edition which has been revised throughout with additions to the introduction and to the explanatory notes and with some addition of Texts.

Our copy is from the “WORD OF THE BUDDHA” Publishing Committee, “Asoka”, 139 High Level Road, Nugegoda, Ceylon and it is also obtainable from the “Buddhist World Publications” P. O. Box 1076, Colombo, Ceylon, and the price is only Rs. 1. (paper cover) or, bound in cloth, Rs. 3. We understand that special rates are applicable for orders above 25 copies.

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A GLIMPSE OF BUDDHISM

By Dr. R. L. SONI, M.B.B.S., F.R.H.S., F.Z.S.

This booklet, as its name implies, is an introduction to Buddhism, and is a very sound and really excellent introduction indeed. Particularly for those non-Buddhists who need a simple, straight-forward

setting-out of the subject as concisely as possible, but also for those Buddhists engaged in missionary activities who would wish to present their message in a short and concise form, this “Glimpse of Buddhism” should prove a great help.

It is sold by all booksellers in Burma at K.2/- per copy and published by “The Institute of Buddhist Culture”, The Soni Building, C. Road, Mandalay.

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TO LEARN PĀLI.

Perhaps nobody ever has done or ever will do so much to help the student of Pāli as the Venerable A. P. Buddhaddatta Thera of whom, as a contributor, a short account appears elsewhere in this issue.

His “New Pāli Course” in two small volumes and his “Aids to Pāli Conversation and Translation”, the latter with its full examples in Pāli and English conversation and correspondence and its glossary comprising many modern words, makes Pāli possible as a living language.

His “Concise Pāli-English Dictionary”, small and easily carried, yet within its bounds, very complete, is also invaluable.

These are really necessary for the Pāli student and are obtainable from “Buddhist World Publications” P.O.Box 1076, Colombo.

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THE DHAMMAPADAM.

This is easily the most translated of all Buddhist Scriptures and we now have yet another translation which has been sent to us for review. This translation is by the Venerable A. P. Buddhaddatta Thera some of whose Pāli works have been above reviewed; and is, from the pen of such a scholar, as one would expect, a really authoritative translation. Obtainable from “Buddhist World Publications.”

GLOSSARY

- Abhinivesa:** Inclination; tendency.
- Anāgāmi:** The 'Non-returner'—a noble disciple on the 3rd stage of purification.
- Apāya:** The 4 'Lower Worlds'; they are animal world, ghost world, demon-world, hell.
- Appanā Samādhi:** 'Attainment Concentration or Ecstatic Concentration', *i.e.*, that concentration which is present during the Jhānas.
- Arūpa Rāga:** Craving for life in the formless realm.
- Asankhata-dhamma:** The state of the 'Uncompounded', 'Unoriginated'. It is a name for Nibbāna, the Beyond of all becoming and conditionality.
- Asūras:** An inferior class of Devas of an unpleasant nature. Classed with Yakkhas, Nāgas and Gandhabbas.
- Āyatana:** The 12 bases of mental action or spheres of cognition; *i.e.*, the five sense-organs and the mind, and their corresponding functions.
- B**
- Bahita pāpa:** One who has "put aside the burden of evil".
- Bhaṅga:** Dissolving point of the 'Consciousness-moment'. dissolution; breaking up.
- Bhavanga:** (Bhava & anga) Subconsciousness. Life-continuum. This 'subconsciousness' or undercurrent of life, which certain modern psychologists call the Unconscious, is that by which might be explained the faculty of memory, the problem of telekinesis, mental and physical growth, Karma and rebirth, etc.
- Brahmin:** In Buddhism, synonym for Arahant. One who has attained the Summum Bonum of religious aspiration—
- Nibbāna. The Buddha did not admit caste distinctions by virtue of birth, but on the basis of spiritual attainment.
- C**
- Citta:** Consciousness; thought.
- D**
- Dhammacakka sutta:** The Buddha's First Sermon, delivered at Sarnath. The Discourse called the "Turning of the Wheel of the Law."
- Diṭṭhi:** Views; dogma; theory; belief. Also erroneous theories of life and philosophical concepts, *e.g.* Natthika—Ahetuka—and Akiriya-diṭṭhi or Materialistic Nihilism, Fatalism and Amoralism (denial of moral law.)
- Domanassa:** Grief; displeasure; melancholy.
- Dosa:** Anger; Hatred.
- E**
- Ekāyano** The only way.
- G**
- Gāha:** That which holds or grips, especially a mental obsession.
- Gati:** "Going"; course; destiny.
- J**
- Jhana:** 'Trance' mental absorption. There is no exact equivalent in English for the state denoted by this word.
- K**
- Kāma Rāga:** Sensuous Craving.
- Kamavacara-citta:** Sense-Sphere consciousness.
- Kammaṭṭhāna** Sphere of action; a subject for meditation.
- L**
- Lobha:** Greed.

M		
Māna:	Pride, arrogance. Eighth of the Ten Fetters.	Sangāyanā: (Lit. chanting together.) Great Buddhist Council where the Theras chant the Teachings of the Buddha.
Māyā:	Illusion.	
Maññanā:	Conceit	
Moha:	Delusion.	Saññā: Perception. One of the Five Khandhas.
N		
Nāma-rūpa:	Mind and matter; Mental Group and Corporeality Group of the Five Khandhas	Sattānam: Beings.
Nivāraṇa:	Hindrances.	Silabbata Clinging to rules and ritual.
P		parāmāsa: The second of the Ten Fetters.
Pañca-dvāra:	Five Doors of the senses, Eye-door; ear-door; nose-door; tongue-door; body-door. (In Buddhist Psychology the mind-door, Mano-dvara, is included as the Sixth Sense)	Suddhāvāsa: The 'Pure Abodes' belonging to the Fine Material World.
Pañc'upādānakkhandā:	The Five Khandhas: The five groups of existence brought into being by 'Upādāna' grasping).	Sangha: Multitude; assemblage; the Buddhist Monastic Order.
Papañca:	Expansion; diffuseness; manifoldness; an obsession; an illusion; obstacle to spiritual progress.	T
Pariññā:	Profound knowledge; exact knowledge; full understanding.	Thiti: Transitional point of the 'Consciousness moment'. (Uppāda) & passing away (Bhaṅga).
Paṭicca Sammupāda:	Dependent Origination.	Thera: An elder; a senior; a bhikkhu who has spent 10 years in the Sangha from the time of his "Upasampadā" Ordination.
Puggala-bhedo	Classification of Individuality in the Abhidhamma.	Uddhacca: Restlessness. Ninth of the Ten Fetters.
Putthujana:	Worldlings.	Uppāda: Genetic point of the 'Consciousness moment'.
R		Upasampadā: Acquisition; ordination of a Bhikkhu.
Rāga:	A synonym of lobha. Lust; attachment.	V
Rūpa Rāga:	Craving for existence in the Fine Material World.	Vyāpāda: Ill-will. Fifth of the Ten Fetters.
S		Vicikicchā: Sceptical Doubt. Second of the Ten Fetters.
Saccikiriya	For the attainment of - - -	Vihāra: Abode.
Sakadāgāmi:	The 'Once-Returner'. A	Vipallāsa: Hallucination.
		Vipassanā: Supramundane Insight.



BIOGRAPHICAL SKETCHES

of our contributors.

ASHIN KEWALANANDA (Cyril Francis Moore) :

Born in England fifty-four years ago in a Christian family. Took part in the First World War. Became interested in Buddhism and was Editor of "The Middle Way", a journal of the Buddhist Society of England. Has written and lectured on Buddhism in England and in Ceylon.

Came to Burma as a guest of the Union Buddha Sāsana Council and was ordained a bhikkhu at Āshin Adicca Vamsa Kyaungdaik, Rangoon, on Sunday the 22nd February 1953 under the leadership of Ven'ble U Thittila, well-known for his long Dhammaduta work in the West.

* * *

FRANCIS STORY. English: Born in London during World War I. Educated privately. Became a Buddhist by reading and independent thinking between the ages of 14 and 16. Married at 23: wife died six years later. After the war lived in India as voluntary worker for the Maha Bodhi Society, of which he is a Life Member. Became Anagarika at Buddha Gaya, 1948 with the religious name of Priyadarshi Sugatananda. Founded the Burma Buddhist World-Mission in Rangoon, 1950. Lecturer and contributor to several Buddhist periodicals. In 1951 wrote "Buddhism Answers the Marxist Challenge". Recently lectured on Buddhism in Singapore and Penang. Has lived in Rangoon for the past four years.

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VENERABLE PIYADASSI THERA

Ven'ble Piyadassi Thera of Vajirarama, Colombo, Ceylon, is a well-known Buddhist scholar. He is an English and Pāli scholar and also famous as a lecturer. He had broadcast on many occasions from Radio Ceylon, "The Law of Cause & Effect", "Life of the Buddha" etc. He is a regular contributor to "The Light of the Dhamma".

Ven'ble Piyadassi Thera went to Tokyo as a delegate from Ceylon to attend the Second World Buddhist Conference held

in 1952. On his return from Japan he paid a short visit to Burma. Author of "A short study of the life of the Buddha" and other books.

* * *

Venerable Bhadantacariya Nyanatiloka Maha Thera

One of the top-ranking Pāli scholars: The learned Mahāthera was born in Germany 75 years ago and more than anyone else has interpreted (and is continuing to interpret) Buddhism to the West. Fifty years ago he went to Ceylon and then came on to Burma where he was ordained as a Buddhist bhikkhu and returned to Lankā which he so greatly loves.

He has visited Burma from time to time and is a great link between Burma and Lankā as well as between the Theravāda countries and the West.

First published 47 years ago in German and a year later in English, his "Word of the Buddha" is reviewed elsewhere in this magazine.

His "Guide through the Abhidhamma-Piṭaka" is perhaps the most scholarly work of its kind that has ever appeared while his "Buddhist Dictionary" is authoritative.

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VEN. BUDDHADATTA THERA of Aggārāma, Ambalangoda, Ceylon

Born in 1887 at Ambalangoda, Ceylon. Became a sāmanera at the age of 12, under Ven. Dhammadhara Thera. After three years of study under him visited Burma in 1903, and studied Abhidhamma and Burmese language at Konhat near Moulmein. After two years returned home and again came to Burma at the end of 1906, and after completing studies returned home in 1911.

Compiled a booklet "First Steps in Pāli Conversation" in 1908. Again came to Burma on a pilgrimage with some other monks in 1925. Went to Switzerland in 1928 at the request of people there, and after five months visited Germany and England and returned home at the end of the same year.

Works and Editions

1. New Pāli Course I, II
2. Higher Pāli Course
3. Aids to Pali Conversation and Translation
4. Pāli-English Dictionary
5. English-Pāli Dictionary (in Press)

Edited for the Pāli Text Society

1. Nāmarupapariccheda
2. Abhidhammavatāra
3. Vibhangaṭṭhakathā (in full)
4. Niddesaṭṭhakathā (in full)
5. Vinayavinicchaya & Uttaravinicchaya

Edited in Ceylon

1. Apādānapāli
2. Visuddhimagga
3. Kalyani Inscriptions

Translated into English

1. Dhammapada

Translated into Sinhalese

1. Travels of Hiuen Tsiang
Not less than 10 volumes in Sinhalese language on religious and historical subjects.

DR. FRANK N. TRAGER

Born October 9, 1905 in New York City. Schooled in New York at New York University from which he received his :

Bachelor of Science Degree with honors in Philosophy

Master of Arts Degree.

Doctor of Philosophy Degree.

He taught Philosophy at Johns Hopkins University where he also held a Research Assistantship on a grant from the American Council of Learned Societies.

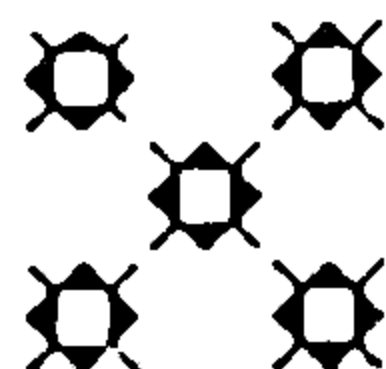
In the middle 30s he held several posts in the Federal Government such as the Director of Research and Publicity for the Civil Works Administration in Maryland ; and the Labor Relations Division of the Resettlement Administration, Washington.

Subsequent to this he served as full-time National Labor Secretary of the Socialist Party, U.S.A., and then for approximately 12 years worked for various communal organizations in matters of program planning and community organization.

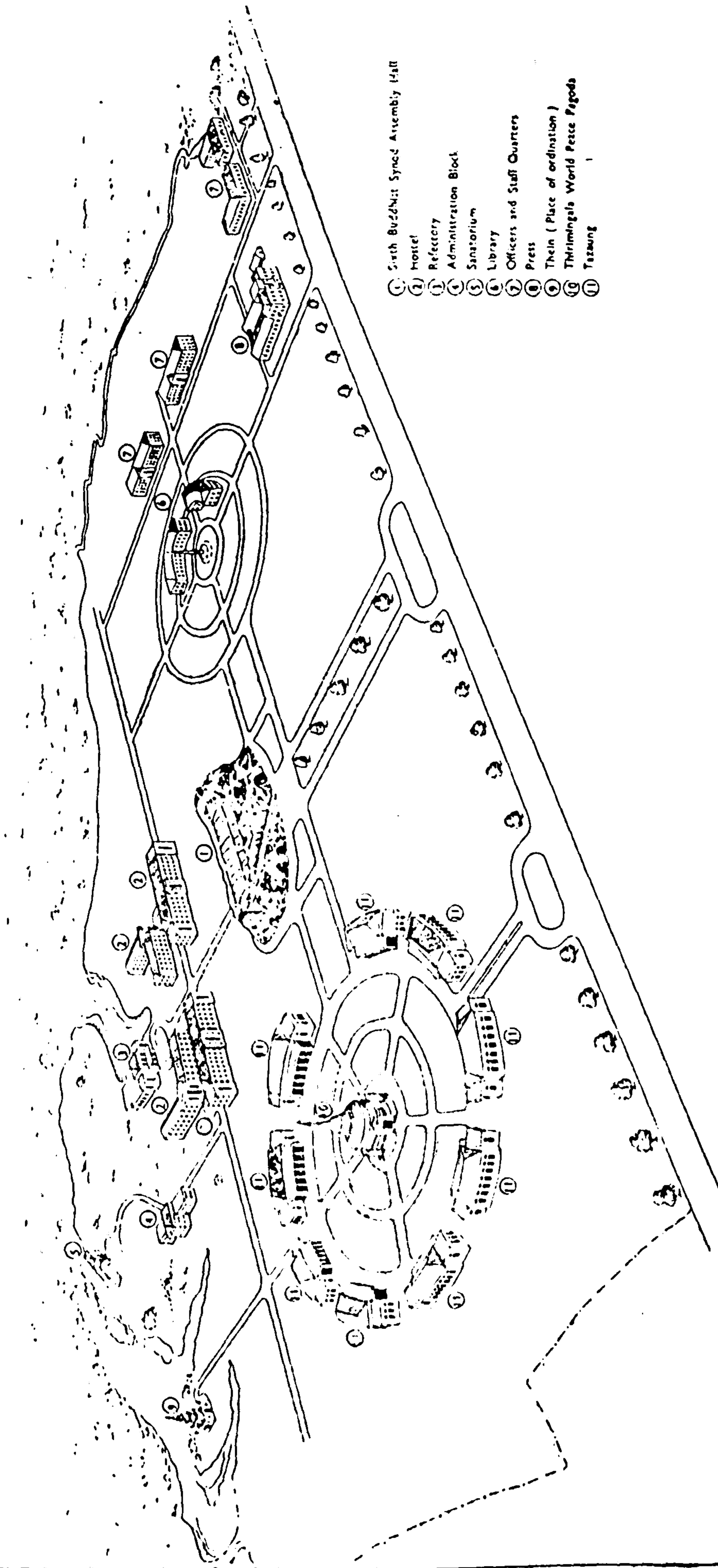
During the war he was a Psychologist in the Air Force.

In October, 1951, he came to Burma as Deputy Director of ECA. Shortly thereafter he became Acting Director, and in October, 1952, Director of TCA in Burma. His wife accompanied him to Burma where she held an honorary visiting professorship on the Faculty of Education, University of Rangoon.

He is the author of numerous articles and contributor to various books.



SIXTH BUDDHIST SYNOD
 ASSEMBLY HALL AND BUILDINGS



The Plan of the Assembly Hall and Buildings as the Project will appear on completion.

