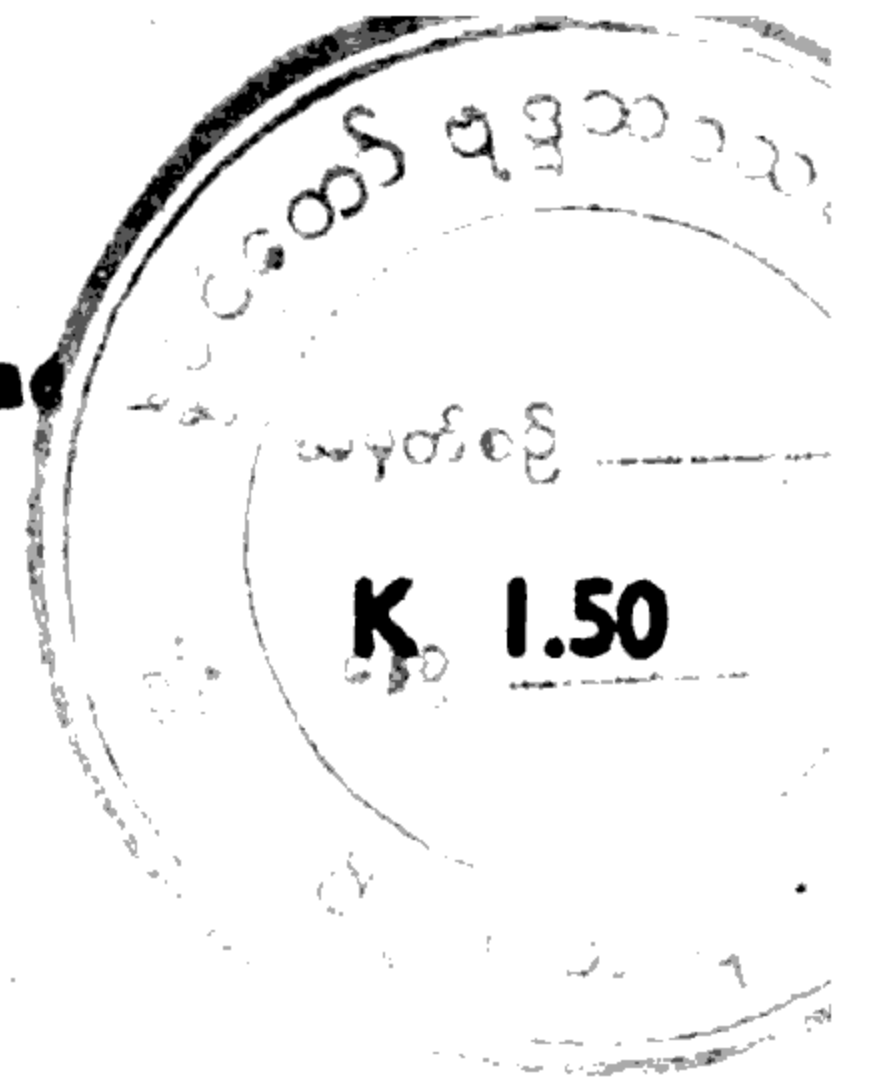


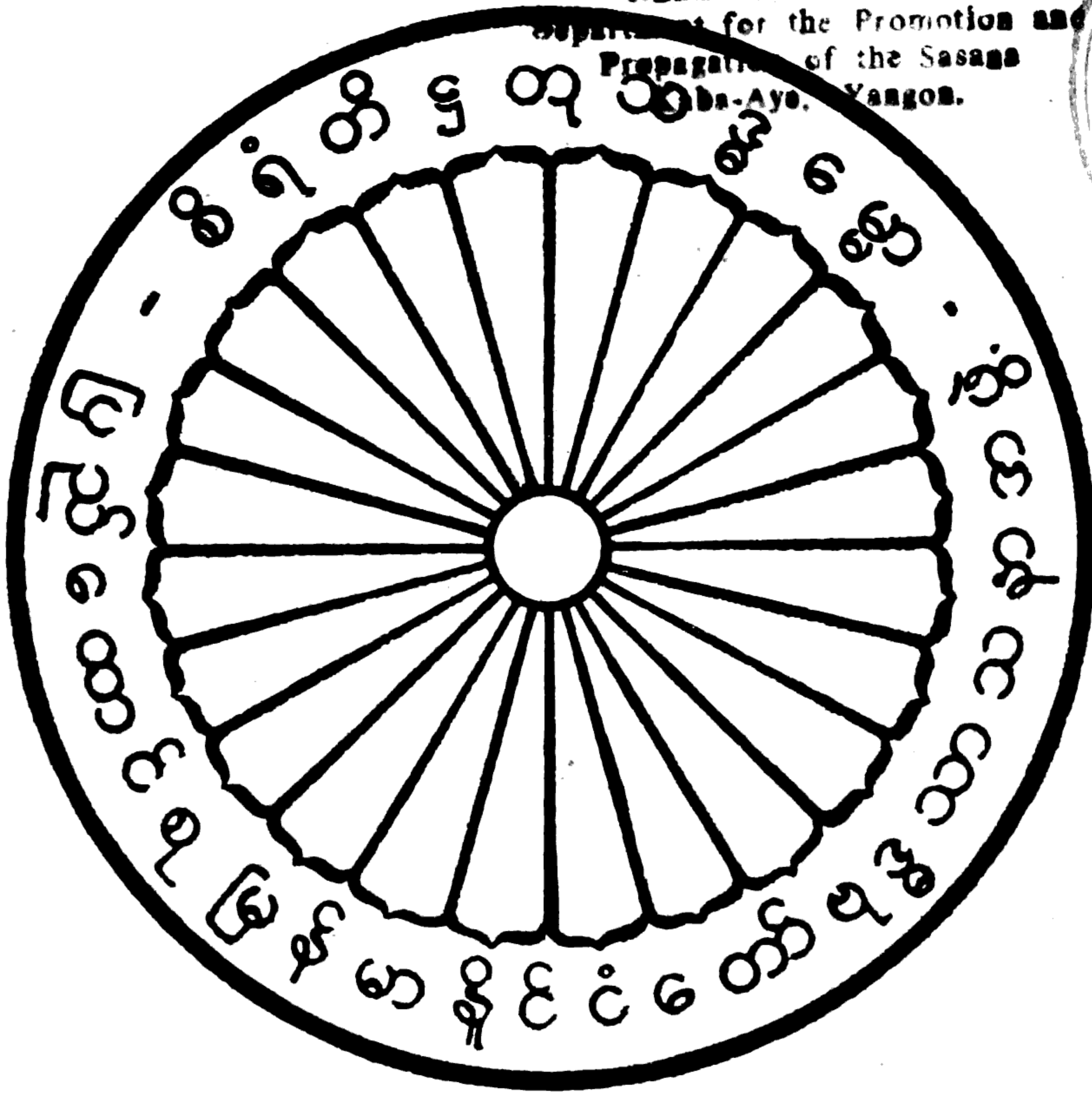
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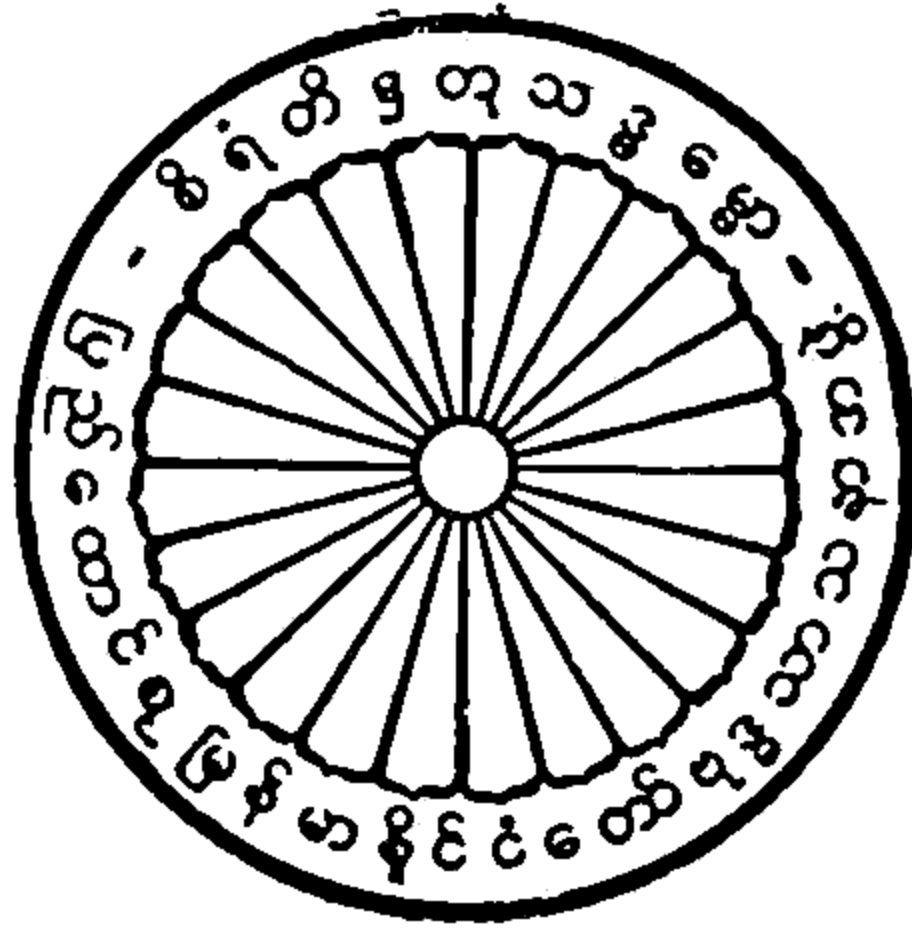


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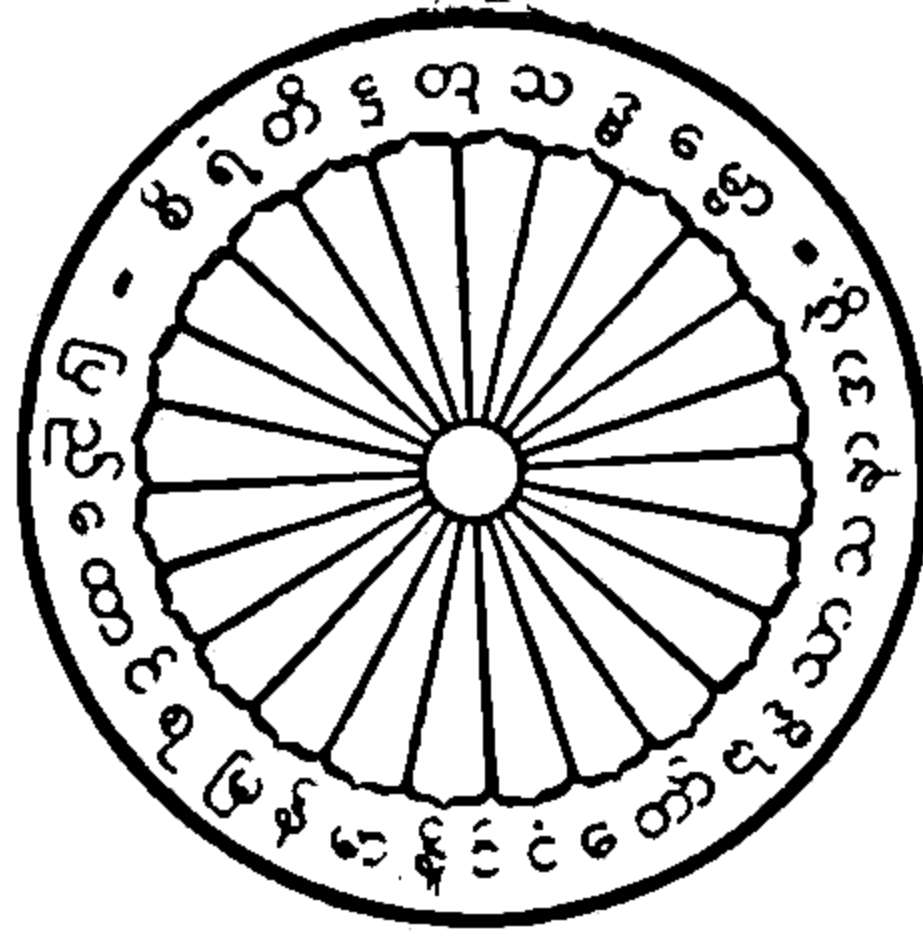
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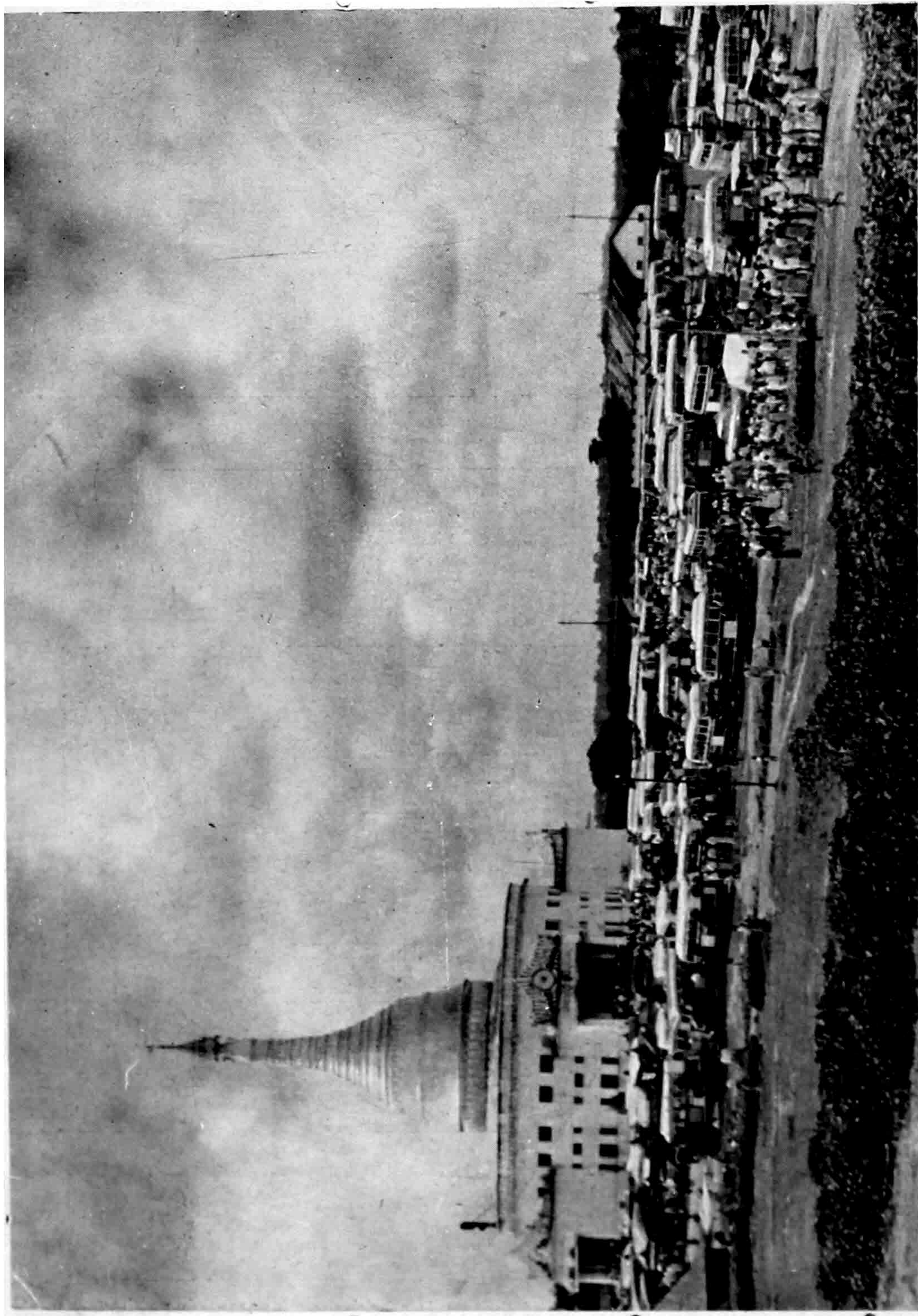
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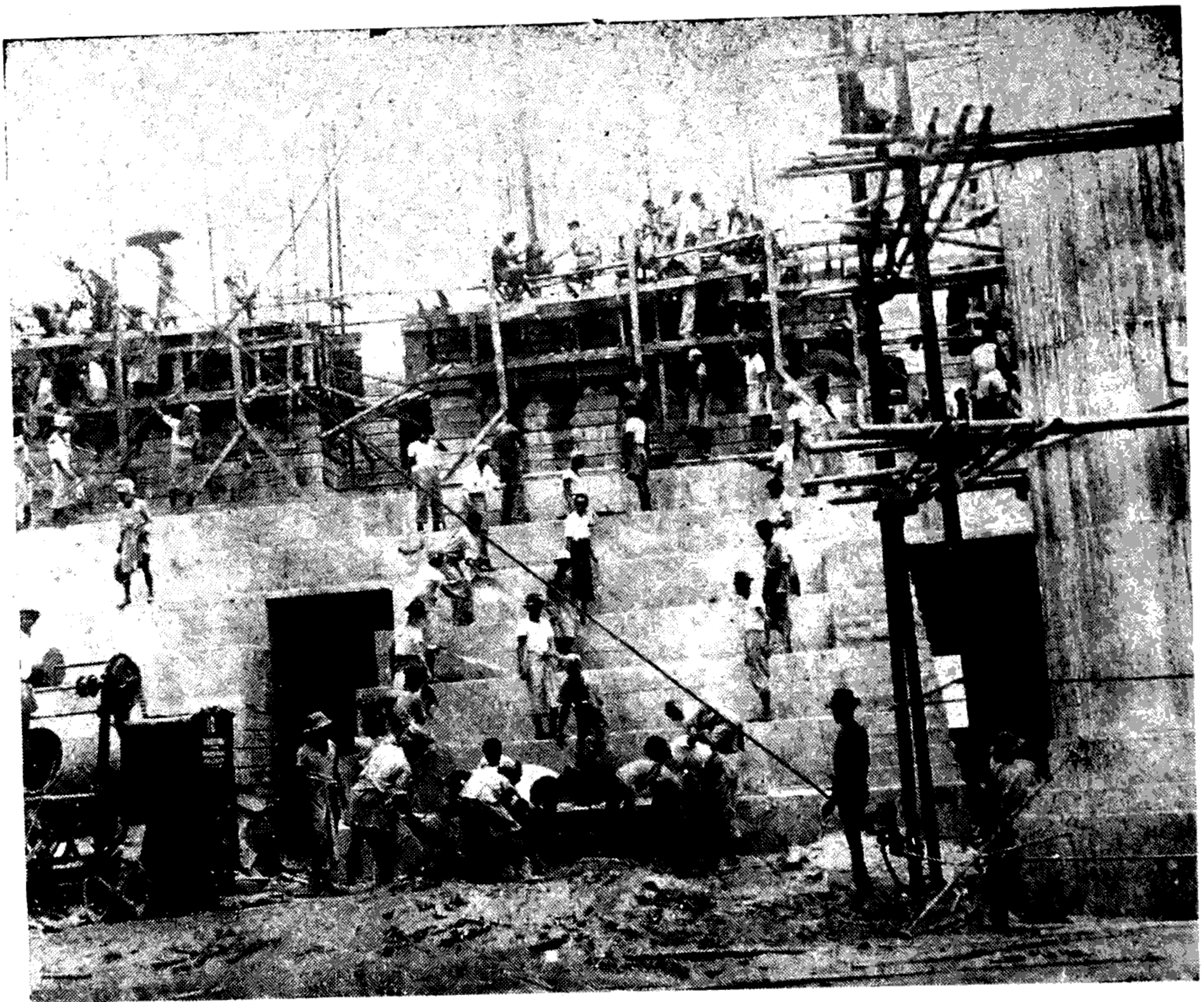
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THE EDITOR,  
"THE LIGHT OF THE DHAMMA"  
Union Buddha Sāsana Council,  
16, Hermitage Road, Kokine,  
Rangoon, Union of Burma.



The centre for the Chattha Sangayana, the Kabā Aye (World Peace) Pagoda showing motor vehicles which have brought  
voluntary workers to erect the buildings





A small group from the tens of thousands of citizens who are giving voluntary labour to erect the buildings for the Sixth Great Council.



# CĀTUMĀ SUTTA

## Discourse at Cātumā

### MAJJHIMANIKĀYA—MAJJHIMAPANĀSAM

*Translated by the Pāli Department of the University of Rangoon.*

Thus I have heard. On one occasion the Bhagavā (the Buddha) was staying at Cātumā in the Emblic-myrobalan Wood. At that time five hundred monks, led by Sāriputta and Moggallāna, arrived at Cātumā to see the Bhagavā. And then the visiting monks while returning the greetings of the resident monks and arranging accommodation and setting their bowls and robes in order, created noise and uproar. Then the Bhagavā spoke to the Venerable Ānanda, "Ānanda, what are these great and loud noises which sound like fishermen scrambling for fish?" "Lord, these are the five hundred monks led by Sāriputta and Moggallāna who have just arrived at Cātumā to see the Bhagavā. These visiting monks, while returning greetings of the resident monks, arranging their accommodation and setting their bowls and robes in order, are creating that noise and uproar." "Then Ānanda, tell them in my name, "The Master is calling the venerable ones." The Venerable Ānanda saying "Yes, Lord" approached those monks and said to them "Venerable Ones, the Master calls." Those monks answered "Yes, brother" and approached the Buddha, made obeisance and took their seats. To those monks who had taken their seats the Bhagavā said: "Why is it, monks, that you created noise and uproar like fishermen scrambling for fish?" "Lord, these are the five hundred monks led by Sāriputta and Moggallāna who have just arrived at Cātumā to see the Bhagavā. These visiting monks, while returning greetings of the resident monks and while arranging their accommodation and setting their bowls and robes in order, were creating noise and uproar." "Go away, monks I dismiss you, you ought not to live near me." Those monks obeyed the Buddha saying "Yes, Lord", rose up from their seats and after making obeisance, went round the Bhagavā as a mark of respect and after folding up their bedding and mats, took their bowls and robes and left.

At that time, however, the Sākyans of Cātumā were assembled in their assembly hall for a certain business. The Sākyans of Cātumā saw those monks going from a distance. Having seen them they approached and asked, "Now then, where are

you, venerable ones, off to?" "O friends, the Bhagavā has dismissed us." "Then will you venerable ones wait for a while, perhaps we may be able to conciliate the Bhagavā." Those monks assented to the Sākyans of Cātumā saying "Yes, friends." Then the Sākyans of Cātumā approached the Buddha, made obeisance and took their seats. The Sākyans of Cātumā, having taken their seats, said to the Bhagavā: "May the Bhagavā be pleased with the Order of monks. May the Bhagavā speak kindly to the Order of monks. Just as in the past, the Bhagavā had shown favour to the Order of monks so may the Bhagavā show favour to the Order of monks on this occasion. Here among these monks, Lord, there are new and recently ordained ones who are newly come into this Dhamma and Vinaya and if they are not privileged to see the Bhagavā there might come a change and deterioration in them. Just as, Lord, the freshly germinated seeds, without water, dry up and deteriorate, in the same way, Lord, here among these monks there are new and recently ordained ones who are newly come into this Dhamma and Vinaya and if they are not privileged to see the Bhagavā there might come a change and deterioration in them. Just as also, Lord, a newly born calf, not seeing its mother, would become affected and suffer a setback, in the same way, Lord, here amongst these monks there are new and recently ordained ones who are newly come into this Dhamma and Vinaya and if they are not privileged to see the Bhagavā there might come a change and deterioration in them. May the Bhagavā be pleased with the Order of monks, Lord, may the Bhagavā speak kindly to the Order of monks. Just as in the past, Lord, the Bhagavā had shown favour to the Order of monks, so may the Bhagavā show favour to the Order of monks on this occasion."

Then Sahampati, the Brahmā, knowing the thought of the Bhagavā by the power of his mind, disappeared from the Brahmā world and appeared before the Bhagavā, just as a strong man would stretch out his bent arm or bend his out-stretched arm. Then Sahampati, the Brahmā, having arranged his upper garment on one shoulder



(keeping the right shoulder bare) made obeisance to the Bhagavā with palms joined in adoration and said to Him: "Lord, May the Bhagavā be pleased with the Order of monks; Lord, may the Bhagavā speak kindly to the Order of monks. Just as in the past the Bhagavā had shown favour to the Order of monks, so may the Bhagavā show favour to the Order of monks on this occasion. Here amongst these monks, Lord, there are new and recently ordained ones who are newly come into this Dhamma and Vinaya and if they are not privileged to see the Bhagavā there might come a change and deterioration in them. Just as, Lord, the freshly germinated seeds, without water dry up and deteriorate, in the same way, Lord, here amongst these monks there are new and recently ordained ones who are newly come into this Dhamma and Vinaya and if they are not privileged to see the Bhagavā there might come a change and deterioration in them. Just as also, Lord, a newly born calf, not seeing its mother, would become affected and suffer a setback in the same way, Lord, here amongst these monks there are new and recently ordained ones, who are newly come into this Dhamma and Vinaya, and if they are not privileged to see the Bhagavā there might come a change and deterioration in them. Lord, may the Bhagavā be pleased with the Order of monks; Lord, may the Bhagavā speak kindly to the Order of monks. Just as in the past the Bhagavā had shown favour to the Order of monks, so may the Bhagavā show favour to the Order of monks on this occasion.

The Sākyans of Cātumā and Sahampati, the Brahmā, were able to conciliate the Bhagavā by their illustrations of the seed and the calf. Then Venerable Mahāmoggallāna said to the monks, "Get up, brothers, and take your bowls and robes; the Bhagavā has been conciliated by the Sākyans of Cātuma and by Sahampati, the Brahmā, with their illustrations of the seed and the calf." Those monks assented to the Venerable Mahāmoggallāna saying "Yes, brother", got up from their seats and taking their bowls and robes approached the Bhagavā, made obeisance to Him and took their seats. The Bhagavā said to the Venerable Sāriputta who was sitting there, "Sāriputta, what thought struck you when I dismissed the monks?" "Lord, when the Bhagavā dismissed the monks this was the thought that struck me: "Now the Bhagavā will be free from worry and will live in enjoyment of

happiness in this world, and we too shall be free from worry and shall live in enjoyment of happiness in this world." "Wait you, Sāriputta! Wait you, Sāriputta! Such a thought, Sāriputta, should not again be entertained by you." Then the Bhagavā addressed the Venerable Mahāmoggallāna thus, "Moggallāna, what thought struck you when I dismissed the monks?" "Lord, when the Bhagavā dismissed the monks this was the thought that struck me: Now the Bhagavā will be free from worry and live in enjoyment of happiness in this world, and Sāriputta and I shall now look after the Order of monks." "Very well, Moggallāna, very well, either I or Sāriputta and you, Moggallāna, should look after the Order of monks."

Then the Bhagavā addressed the monks thus: "O Monks, there are these four dangers that are to be apprehended in going down into the water. What are the four? They are the dangers of waves, of crocodiles, of whirlpools and of porpoises. O Monks, these are the four dangers that are to be apprehended in going down into the water. Similarly O monks, according to this Dhamma and Vinaya, these are the four dangers that are to be apprehended here by any person who goes forth from the household life to the houseless state. What are the four? They are the danger from waves, from crocodiles, from whirlpools and from porpoises.

O Monks, what is the danger from waves? Here, in this world, monks, a certain son of a noble family out of faith goes forth from the household life to the houseless state with the idea "I am subject to birth, old age, death, sorrow, lamentation, physical suffering, mental suffering and despair. Being subject to pain and overcome by pain, may the making an end of the entire mass of suffering become evident to me." The fellow monks admonish and instruct the person who had thus been ordained, "Thus should you move to and fro, thus should you look this way and that way, thus should you draw in and stretch out your arms, thus should you hold the outer garment, bowl and robes." Then it occurs to him, "Formerly, when we were in the household life we used to admonish and instruct others. But now those who are like our sons and grandsons think it fit to admonish and instruct us. He gives up training and reverts to the low life of a layman Monks, he is said to be one who gives up training and reverts to the low life being afraid of the danger from waves. O monks, by the

danger from waves is meant the despair born of anger.

Monks, what is the danger from crocodiles? Here, in this world, monks, a certain son of a noble family goes from the household life to the houseless state out of faith, with the idea "I am subject to birth, old age, death, sorrow, lamentation, physical suffering, mental suffering and despair. Being subject to pain and overcome by pain, may the making an end of the entire mass of suffering become evident to me." The fellow monks admonish and instruct the person who had thus been ordained "You should eat this but not that, you should take this food but not that, you should taste this but not that, you should drink this but not that; you should eat that which is allowable but not that which is not, you should partake of that which is allowable but not that which is not, you should taste that which is allowable but not that which is not, you should drink that which is allowable but not that which is not; you should eat in time but not out of time, you should partake of food in time but not out of time, you should taste in time but not out of time, you should drink in time but not out of time." Thus it occurs to him, "Formerly, when we were in the household life, we used to eat what we liked, take what food we liked, taste as well as drink what we liked; we used to eat what was allowable and what was not, we used to partake of what was allowable and what was not, used to taste as well as drink what was sanctioned and what was not; we used to eat in time as well as out of time, used to partake of food in time as also out of time, we used to taste as well as drink in time as also out of time. But now whatever delicious eatables and food believing householders offer us in the way but out of time, we feel that a check to our mouth has been put against that food." And so he gives up his training and reverts to the low life of a layman. This person, monks, is said to be the one who, being afraid of the crocodile, gives up the training and reverts to the low life. O monks, fear from a crocodile implies gluttony.

O monks, what is the danger from a whirlpool? Here, in this world, O monks, a certain son of a noble family goes from the household life to the houseless state out of faith with the idea "I am subject to birth, old age, death, sorrow, lamentation, physical suffering, mental suffering and despair. Being subject to pain and overcome by pain, may the making an end of the entire mass of

suffering become evident to me." After having become a monk thus, he would robe himself early in the morning and taking his bowl and robes would enter the village or the town for alms without keeping a careful watch over his physical and vocal actions, without being mindful of his actions and become unrestrained in his senses. There he would find a householder or his son indulging in, being in full possession of and enjoying the fivefold sense pleasures. Thus it occurs to him "Formerly, when we were in the household life, we used to indulge in, be in full possession of and enjoy the fivefold sense pleasures. We have wealth in our family; it is possible for us to enjoy the wealth and at the same time to perform meritorious deeds." And so he gives up his training and reverts to the low life. This person, monks, is said to be the one who, being afraid of a whirlpool, gives up the training and reverts to the low life. Monks, fear from a whirlpool implies the fivefold sense pleasures.

O monks, what is the danger from a porpoise? Here, in this world, O monks, a certain son of a noble family goes from the household life to the houseless state out of faith with the idea "I am subject to birth, old age, death, sorrow, lamentation, physical suffering, mental suffering and despair. Being subject to pain and overcome by pain, may the way of making an end of the entire mass of suffering become evident to me." After having become a monk thus, he would robe himself early in the morning and taking his bowl and robes would enter the village or the town for alms without having a careful watch over his physical and vocal actions, without being mindful of his actions and become unrestrained in his senses. There he sees womenfolk who are ill-clad and scantily covered. Seeing the womenfolk, ill-clad and scantily covered, passion assails his mind and as a result of his mind being assailed by passion he gives up the training and reverts to the low life. This person, monks, is said to be the one who, being afraid of the porpoise, gives up the training and reverts to the low life. Monks, by the danger from a porpoise the women-folk is meant.

These, monks, are the four dangers that are to be apprehended by one who would leave the household life for the houseless state.

The Bhagavā said thus. Those monks being glad at heart rejoiced at what the Bhagavā had said.



## Discourse on ATTĀ and ANATTĀ

*(A discourse delivered by Venerable Ashin Thittila to the members of the Staff and students of the University of Rangoon.)*

At the time of the Buddha in India, there were two schools of thought about Attā, the Self or Soul which is the immaterial and immortal part of man. One was Nihilism which was known as the Ucceda system of philosophy and taught that a being comes to a complete end with its death, for at death life ends like the flame of a candle that has burnt out and there is nothing more beyond that.

The other was Eternalism which was known as the Sassata System of philosophy and laid great stress on the belief in Attā. It taught that the disbelief in existence of Attā does not tend towards religion and that without the belief in it there could not be any way of salvation. According to this teaching, the "Soul," when freed from its material limitations, would attain perfect release just as the wild bird would do when liberated from its trap. When the Self discerned its immaterial nature, it would attain true deliverance.

There are many people in the world today who hold the latter view. They say that the Self, Attā, is indefinable, beyond all apprehension, that it is neither body nor sensation nor perception nor the mental activities nor the consciousness and that it is something which lies behind all these. If one were to assume the existence of such a "something behind", then there is no reason why there may not be another "something behind", behind that "something behind". And so one would fall into an endless series of such.

According to Buddhism, apart from mind and matter, Nāma and Rūpa, which constitute the so-called being, there is no such thing as an immortal Soul, Attā, which lies behind them. Matter, Rūpa, is the visible form of invisible qualities and forces which are known in Pāli as Mahā-Bhūtas, essential elements. They are fourfold :

(1) The element of extension which is the fundamental principle of Matter. It is this element which enables objects to occupy space. The qualities of hardness and softness of all material objects are two phases of this element. It can be found in earth, water, fire and air, but it preponderates in earth and therefore it is called the element of earth.

(2) The element of cohesion which is known as the element of water because of its preponderance in water though it is present in earth, water, fire and air. It is this element which coheres the scattered atoms of matter and forms into mass or bulk or lump.

(3) The element of heat which matures all objects of matter. Although it preponderates in fire and therefore is called the element of fire it includes cold, for heat and cold are two phases of this element. Preservation and decay of all material objects are due to this element.

(4) The element of motion which is the power of supporting or resisting. Movement and vibration are due to this element.

These four elements are inseparable and inter-related. All forms of matter are primarily composed of these elements, every material object being a combination of them in one proportion or another. But as soon as the same matter is changed into different forms the composite things are held to be mere conceptions presented to the mind by the particular appearance, shape or form.

A piece of clay, for example, may be called cup, plate, pot, jar and so on, according to the several shapes it assumes but these objects can be analysed and reduced into fundamental elements which alone exist in an ultimate sense. The terms, cup, plate and so on are mere conceptions which have no separate essential substance other than the elements. According to the Abhidhamma Philosophy there are twenty-eight types of material qualities which constitute the physical body of an animate being, but just to show the primary elements on which the other twenty-four material qualities are based, only the four Mahā-Bhūtas, are mentioned here.

### Mind, Nāma

Mind which is the most important part in a being, is essentially a stream of consciousness and it can be expressed by the word "Thought". Thought, however, is not simply a physiological function but a kind of energy, something like electricity. Thoughts and radiations of currents of thought are mental elements of the mental world which correspond to the four material elements of the

physical world. A being is essentially the manifestation of its thought-forces which are in a state of flux.

If the forces of the thoughts are developed they become by their degree of perfection finer and higher energies of thought, and if they are further developed they become sufficiently strong to overcome the gravitational sphere of the earth. The currents of thoughts which are not capable of overcoming the gravitational sphere of the earth, remain within that sphere of the earth, within the circulation of all things. But they will form a new type of life, so a current of thought, though subject to change, is not lost; it will continue its life and manifest itself in a new being of some kind according to its tendencies. In this way this circulation of life and death goes on forever until and unless it is checked by the development of the mind.

The Buddha's analysis of the mind shows that the mind consists of the four mental aggregates, namely (1) The sensations or feelings of whatever kind (*vedanā*), (2) the perceptions of sense objects or the reaction to the senses (*saññā*), (3) The fifty types of mental formations including tendencies and faculties (*sankhāra*) and (4) Consciousness (*viññāna*) which is the fundamental factor of all the other three.

Thus, the so-called being, *satta*, is a composition of the five aggregates or of the material and mental forces which are changing all the time and not remaining for two consecutive moments the same.

Is any of the five aggregates *Attā*, the Self or Soul? The Buddha's answer is "no." Then what remains to be called *Attā*, the self or soul? As it has been said above, apart from the five aggregates there remains nothing to be called *Attā*. Here then we have one of the three fundamental characteristics of all existence, namely the characteristic of *Anattā*, the absence of a permanent, unchanging self or soul. It is this doctrine of *Anattā*, no-soul, for which Buddhism stands and on which Buddhism differs from other religions. If the wheels and axles, the floorboards and sides, the shafts and all

other parts are removed from a cart what remains? The answer is "nothing", and the combination of all these parts is called a cart. In exactly the same way the combination of the five aggregates is called a being which may assume as many names as its types, shapes, forms and so on may vary according to the mode of physical and mental changes.

If there is no *Attā*, the self or soul, what is it that moves from life to life, changing all the time until it enters into the state of *Nibbāna* which is the only unchanging Reality?

The answer is the uninterrupted process of psychophysical phenomena or the composition of the five aggregates which is called a being. The process of this psychophysical phenomenon called a being is constantly moving and changing like the current of a river (*Nadisotoviya*). This state of constant change, *Anicca*, is also one of the three fundamental characteristics of phenomenal existence. What is constantly changing cannot be restful, peaceful or satisfactory. The unsatisfactory nature, a state of unrest or non-peace, *Dukkha*, is the other fundamental characteristic of all phenomenal existence.

The main cause of all this restlessness, suffering, is *Tanhā*, craving or selfish-desire for existence which is one of the fifty mental formations (*sankhāra*). It is this *Tanhā* which sets the life-force in motion. *Tanhā* stimulates the mind which, as a result, manifests itself in action. This action, *Kamma*, is in reality *cetanā*, volition or will-power, which is responsible for the creation of a being, i.e. binding the five aggregates together. Without *Tanhā*, however, the whole process would not be possible, therefore *Tanhā* is the real creator of a being or the chief builder of the house of the five aggregates which is called I, man, woman and so on. It is only when this fact is realized and the main root-cause, *Tanhā*, is annihilated that the psycho-physical process of becoming ceases and there supervenes the unchanging uncompounded, everlasting peace of *Nibbāna*.

"For the foolish commit sin on account of intoxication,  
And also make other people intoxicated.  
One should avoid this seat of sin,  
This madness, delusion, a pleasure to the fool."

*Sutta-Nipāta.*

## SHRINES OF BURMA

### No: 5 The Soolay Pagoda

U OHN GHINE

In the heart of Rangoon, an island of peace in an ocean of traffic, rises the small but distinctive Soolay Pagoda. Round its base, from the four quarters of the city, flows busy trade ; to and from the wharves and to and from the main residential quarters and the bazaars.

Opposite, on the north, is the Town Hall with its business and care of the municipality and on the south-east is the small Bandoola Square, a parklet where sometimes citizens' meetings are held.

All the cares and busyness of a modern civilisation whirl ceaselessly round the base of the Soolay Pagoda as stormy waves round a peaceful tropic isle.

The illustration (taken on a close holiday) shows the size and situation of this shrine, but the actual founding was so long ago, before Rangoon existed as a great city, that the history of its beginning is lost in the mists of tradition, while the great Shway Dagon, a few miles to the north, was so much the centre of attraction that the Soolay was regarded as but a stage in the pilgrimage to that great fane.

The most authentic account says that the Soolay was built some 240 years after the Mahāparinibbāna of the Buddha. Some 235 years after the demise of the Buddha, the Third Great Buddhist Council was held under the leadership of Ven'ble Maha Moggali Putta Tissa Thera during the reign of Asoka the Great of India. After this Great Council, Buddhist missionary Arahants were sent to Burma and other lands.

Ven'ble Mahinda went to Lankā (Ceylon) in the year 236 B.E. and spread the Buddha-Dhamma with the help of King Devanam Piya Tissa. Three years after the introduction of Buddhism to Lankā, according to an old tradition, the king of Ceylon sent a delegation to Burma with presents including some relics of the Buddha.

Bogha Sēna. King of Sīha Dīpa (present Syriam) was very pleased to receive the eight venerable ones from Ceylon with their gifts. He then presented a wonderful emerald to the King of Ceylon, and selected suitable places for enshrinement of the relics. The Soolay Pagoda was one of the Pagodas built for him.

Athoke, a hero and minister of the king, was entrusted with the building of the Pagoda now known as Soolay Pagoda. Relics of the Buddha were put into a casket and enshrined in the sacred edifice. The Pagoda was first named "Kyaik Athoke" after the name of the builder, and to this was added the appellative "Sura". The word "Sura" means "heroic" in Mon and the Pagoda became known finally as "Kyaik Sura". In the course of time the name changed, as everything changes, and the Pagoda came to be known as "Soolay", as it is known today.

Another account says that the name comes from the word "Su" -- "a collection or gathering" and that the Pagoda was built on a site where, as far back as the lifetime of the Buddha, all the people collected to ask advice as to the correct place to erect the famous Shway Dagon Pagoda.

The Soolay Pagoda is today a golden island of peace in the heart of Rangoon and a most important shrine.

You melt out of the busy traffic at the base, take off your shoes, climb to the platform and feel that you are indeed "upon holy ground".

For when you have mounted the few steps to the Pagoda platform, here at once is cloistered peace, cool, quiet, a calm as profound as one would wish.

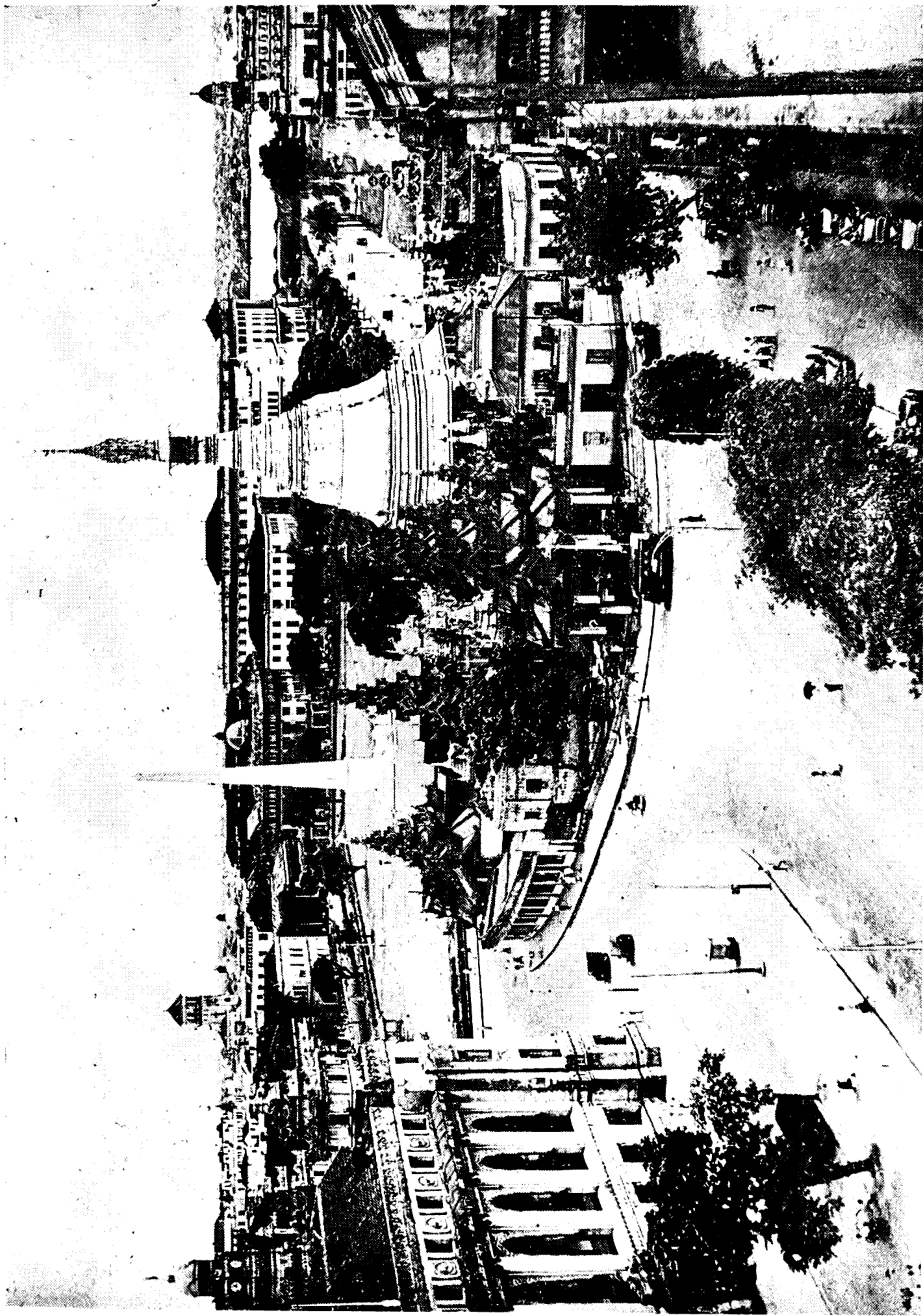
One remembers the verse in the Dhammapada :

"So karohi dīpam attano,  
khippam vāyama paṇḍito bhava.  
niddhantamalo anaṅgaṇo  
na puna jāti-jaram upehisi.

Let a man make of himself an island and learn wisdom. When he has rid himself of evil desires he will be free from the round of rebirth."

One realises then that even in the cares and business of the daily round in this ocean of Samsāra, one can go apart for a little into an island of peace, entering the quiet of meditation if but for a few minutes, coming out with a heart fortified and refreshed into the heat and bustle of life's day. And by degrees one is encouraged to gain more and more of quiet peace until firm steps are made towards the real Peace of Nibbāna.





**The Soolay Pagoda, Rangoon.**

(The obelisk in left centre of the picture is the "Independence Pillar" erected in 1948).

## The Vipassanā-Dīpani or Manual of Insight

By the MAHĀ-THERA LEDI SAYADAW,

*Aggamahāpandita, D. Litt.*

*Translated into English by U Nyāna, Patamagyaw of  
Masoeyein Monastery, Mandalay.*

(Continued from previous issue)

(By way of showing how great is the dispersion of existence which is called Puthujjana-gati, the Nakhasikha and Kānakaccapa Suttas may here be cited. However, only an outline of each will here be produced.)

*Nakhasikha—Sutta.* “At one time the Buddha, showing them some dust which he had taken upon the tip of his finger-nail, addressed the disciples thus: “If, O Bhikkhus, these few grains of dust upon my finger-nail and all the dust in the universe were compared in quantity, which would you say was less, and which more?” The disciples replied: “Lord, the dust on your finger-nail is less, and that of the universe is more. Surely, Lord, the dust on your finger-nail is not worthy of mention in comparison with the dust of the universe.” Then the Buddha continued; “Even so, Bhikkhus, those who are reborn in the abodes of men and Devas whence they have expired, are very few even as the few grains of dust on my finger-nail; and those who are reborn in the four realms of misery are exceedingly many, even as the dust of the great universe. Again, those who have expired from the four miserable worlds and are reborn in the abodes of men and Devas are few even as the grains of dust on my finger-nail; and those who are repeatedly reborn in the four miserable worlds are innumerable, even as the grains of dust of the great universe.”

What has just been said is the substance of the Nakhasikha-Sutta. But, to say nothing of the beings of all the four realms of misery, the creatures that inhabit the four great oceans alone will suffice to make evident how great is the evil of Vinipātana-gati, that is, the dispersion, the variety of possible kinds of existence after death.

*Kānakaccapa-Sutta.* “At one time the Buddha addressed the disciples thus: “There is, O Bhikkhus, in the ocean a turtle, both of whose eyes are blind. He plunges into the water of the unfathomable ocean and swims about incessantly in any direction wherever his head may lead. There is also in the ocean the yoke of a cart which is ceaselessly floating about on the surface of the water, and

is carried away in all directions by tide, current and wind. Thus these two go on throughout an incalculable space of time: perchance it happens that in the course of time the yoke arrives at the precise place and time where and when the turtle puts up his head, and yokes on to it. Now, O Bhikkhus, is it possible that such a time might come as is said?” “In ordinary truth, O Lord,” replied the Bhikkhus “it is impossible; but time being so spacious, and an aeon lasting so long, it may be admitted that perhaps at some time or other it might be possible for the two to yoke together, as said; if the blind tortoise lives long enough, and the yoke does not tend to rot and break up before such a coincidence comes to pass.”

Then the Buddha said, “O Bhikkhus, the occurrence of such a strange thing is not to be counted a difficult one; for there is still a greater, a harder, a hundred times, a thousand times more difficult than this lying hidden from your knowledge. And what is this? It is, O Bhikkhus, the obtaining of the opportunity of becoming a man again by a man who has expired and is reborn once in any of the four realms of misery. The occurrence of the yoking of the blind tortoise is not worth thinking of as a difficult occurrence in comparison therewith. Because those who perform good deeds and abstain from doing bad alone can obtain the existence of men and Devas. The beings in the four miserable worlds cannot discern what is virtuous and what vicious, what good and what bad, what moral and what immoral, what meritorious and what demeritorious, and consequently they live a life of immorality and demerit, tormenting one another with all their power. Those creatures of the Niraya and Peta abode in particular, live a very miserable life on account of punishments and torments which they experience with sorrow, pain and distress. Therefore, O Bhikkhus, the opportunity of being reborn in the abode of men is a hundred times, a thousand times harder to obtain than the encountering of the blind turtle with the yoke.”

According to this Sutta, why those creatures who are born in the miserable planes are far

from human existence is because they never look up but always look down. And what is meant by looking down? The ignorance in them by degrees becomes greater and stronger from one existence to another; and as the water of a river always flows down to the lower plains, so also they are always tending towards the lower existences; for the ways towards the higher existences are closed to them, while those towards the lower existences are freely open. This is the meaning of "looking down". Hence, from this story of the blind turtle, the wise apprehend how great, how fearful, how terribly perilous are the evils of the—Puthujjana-gati, i.e. the "dispersion of existence".

What has been said is concerning the Puthujjana-gati. Now what is Ariya-gati? It is deliverance from the dispersion of existence after death. Or it is the disappearance of that "dispersion of existence" which is conjoined with the destiny of inevitable death in every existence". It is also the potentiality of being reborn in higher existences or in existences according to one's choice. It is also not like the fall of coconuts from trees; but it is to be compared to birds which fly through the air to whatsoever place or tree on which they may wish to perch. Those men, Devas and Brahmas who have attained the Ariyan state, can get to whatever better existence, i.e. as men, Devas, Brahmas, they may wish to be reborn into, when they expire from the particular existence in which they have attained such Ariyan state. Though they expire unexpectedly without aiming to be reborn in any particular existence, they are destined to be reborn in a better or higher existence, and at the same time are entirely free from rebirth into lower and miserable existences. Moreover, if they are reborn again in the abode of men, they never become of the lower or poorer classes, nor are they fools or heretics, but become quite otherwise. It is the same in the abodes of Devas and Brahmas. They are entirely set free from the Puthujjana-gati.

What has been said is concerning the course of Ariyas. Now we will explain the two Gatis side by side. When a man falls from a tree he falls like a coconut because he has no wings with which to fly in the air. In precisely the same way when men, Devas and Brahmas who are Putthujjana, riveted to the hallucination of wrong views and having no wings of the Noble Eightfold

Path to make the sky their resting-place, transmigrate after the dissolution of their present bodies into new ones, they fall tumbling into the bonds of the evils of dispersion. In this world ordinary men who climb up very high trees fall tumbling to the ground when the branches which they clutch or try to make their resting place break down. They suffer much pain from the fall, and sometimes death ensues because they have no other resting-places but the branches, neither have they wings wherewith to fly in the air. It is the same with men, Devas and Brahmas who have the hallucination of Wrong Views, when their resting-place of Wrong Views as regards self is broken down, they fall tumbling into the dispersion existence. For their resting-places are only their bodies; and they have neither such a resting-place as Nibbāna, nor such strong wings as the Noble Eightfold Path to support them. As for the birds, though the branches they rest on may break, they never fall, but easily fly through the air to any other tree. For the branches are not their permanent resting places but only temporary ones. They entirely rely on their wings and the air. In the same way, men, Devas and Brahmas who have become Ariya and are freed from the hallucination of Wrong Views, neither regard their bodies as their Attā or Self, nor rely upon them. They have in their possession permanent resting places, such as Nibbāna which is the entire cessation of all tumbling existence. They also possess the very mighty wings of the Noble Eightfold Path which are able to bear them to better existences.

What has been said is concerning the distinction between the two Gatis, i.e., the Puthujjana-gati and the Ariya-gati.

## THE TWO SACCAS OR THE TWO TRUTHS

Saccā or Truth is the constant faithfulness or concordance of the term which names a thing, to or with that thing's intrinsic nature.

It is of two kinds, to wit:—

1. Sammuti-saccā, conventional or relative truth.

2. Paramattha-saccā, or ultimate Truth.

Of the two, conventional truth is the truthfulness of the customary terms used by the great majority of people, such as "Self exists", "a living soul exists", "men exist".



“Devas exist”, “Sakkas exist”, “elephants exist”, “head exists” and so on. This conventional truth is the opposite of untruth, and so can overcome it. It is not a lie or an untruth when people say:

“There probably exists an immutable, permanent, one continuous self or living soul which is neither momentarily rising nor passing away throughout one existence,” for this is the customary manner of speech of the great majority of people who have no intention whatever of deceiving others. But according to ultimate truth, it is reckoned a Vippallasa or hallucination which erroneously regards impermanent as permanent and non-self as self. So long as this erroneous view remains undestroyed, one can never escape from the evils of Saṃsāra, the wheel of life. All of the foregoing alike holds good when people say “a person exists” and so on.

Ultimate truth is the absolute truthfulness of assertion or negative in full and complete accordance with what is actual, the elementary, fundamental qualities of phenomena. Here stating such truth in affirmative form, one may say: “The element of solidity exists”, “The element of extension exists”, “the element of cohesion exists”, “the element of kinetic energy exists”, “mind exists” “consciousness exists”, “contact, feeling and perception exist”, “material aggregates exist” and so on. And expressing such truth in a negative form, it can be said: “No self exists”, “no living soul exists”, “no person exists”, “no being exists”, “neither does an elephant exist” “nor do hands, nor legs, nor any members of the body exist”, “neither does a man exist nor a Deva” and so on. In saying here: “No self exists” “no living soul exists” we mean that there is no such ultimate entity as a self or living soul which persists unchanged during the whole term of life, without momentarily coming to be and passing away. In the expression: “No being exists” and so forth, what is meant is that nothing actually exists but material and mental elements. These elements are neither persons nor beings, nor men, nor Devas etc. Therefore there is no separate being or person apart from the elements. The ultimate truth is the diametrical opposite of the hallucination, and so can confute it. One who is thus able to confute or reject the hallucination can escape from the evils of Saṃsāra, the evolution of life.

According to conventional truth, a person exists, a being exists; a person or a being continually transmigrates from one existence to another in the ocean of life. But to ultimate truth, neither a person nor a being exists, and there is no one who transmigrates from one existence to another. Here, it may be asked: “Do not these two truths seem to be as poles asunder?” Of course they seem to be so. Nevertheless we may bring them together. Have we not said: “According to conventional truth” and “according to ultimate truth”? Each kind of truth accordingly is truthful as regards its own mode of expression. Hence if one man should say that there exists a person or a being according to conventional truth, the other to whom he speaks ought not to contradict him, for these conventional terms describe what apparently exists. And likewise, if the other says that there exists neither a person nor a being, according to ultimate truth, the former ought not to deny this, for in the ultimate sense, material and mental phenomena alone truly exist and in strict reality they know no person or being. For example: Men dig up lumps of earth from certain places, pound them into dust, knead this dust with water into clay, and from this clay make various kinds of useful pots, jars, and cups. Thus there exist various kinds of pots, jars and cups in the world. Now when discussion takes place on this subject, if it were asked: “Are there earthen pots and cups in this world?” the answer, according to the conventional truth should be given in the affirmative, and according to the ultimate truth, in the negative, since this kind of truth admits only the positive existence of the earth out of which the pots and so forth were made. Of these two answers the former requires no explanation inasmuch as it is an answer according to the established usage: but as regards the latter, some explanation is needed. In the objects that we called “earthen pots” and “earthen cups”, what really exists is only earth; not pots nor cups, in the sense of ultimate truth: because the term “earth” applies properly not to pots and cups but to actual substantial earth. There are also pots and cups made of iron, brass, silver, and gold. These cannot be called earthen pots and cups, since they are not made of earth. The terms “pots” and “cups” also are not terms descriptive of earth but of ideas derived from the appearance of pots and cups, such as their circular or spherical shape and so on. This is obvious,



because the terms "pots" and "cups" are not applied to the mere lumps of earth which have no shape or form of pots and cups. Hence it follows that the term "earth" is not a term descriptive of pots and cups, but of real earth; and also the terms "pots" and "cups" are not terms descriptive of earth but of pictorial ideas (santhāna-paññati) which have no separate elementary substance other than the dust of clay, but are mere conceptions presented to the mind by the particular appearance, form, and shape of the worked-up clay. Hence the negative statement according to the ultimate truth, namely, that "no earthen pots and cups exist" ought to be accepted without question.

Now we come to the analysis of things in the ultimate sense. Of the two kinds of ultimate phenomena, material and mental, as mentioned above, the former is of twenty-eight kinds:

- (I) The four great essential elements, viz:
  - (1) The element of solidity
  - (2) The element of cohesion, or the holding, the fluid.
  - (3) The element of kinetic energy.
  - (4) The element of motion.
- (II) The six bases, viz :-
  - (5) The eye basis
  - (6) The ear basis
  - (7) The nose basis
  - (8) The tongue basis
  - (9) The body basis
  - (10) The heart basis.
- (III) The two sexes, viz :-
  - (11) The male sex
  - (12) The female sex.
- (IV) One species of material quality of life, viz :-
  - (13) the vital force.
- (V) One species of material quality of nutrition, viz :-
  - (14) Edible food.
- (VI) The four sense fields, viz :-
  - (15) Visible form
  - (16) Sound
  - (17) Odour
  - (18) Savour.

These eighteen species are called Jāta-rūpāni or genetic material qualities, as they possess the power of production.

(VII) One species of material quality of limitation, viz :-

(19) The element of space.

(VIII) The two communications, viz:

- (20) Intimation through the body
- (21) Intimation through speech.

(IX) The three plasticities, viz :-

- (22) Lightness
- (23) Pliancy
- (24) Adaptability.

(X) The four salient features, viz:

- (25) Integration
- (26) Continuance
- (27) Decay
- (28) Impermanence or death.

These last ten species are called Ajāta-rūpāni or non-genetic material qualities, as they do not possess the power of production.

## FIFTY-FOUR KINDS OF MENTAL PHENOMENA

There are 54 kinds of mental phenomena.

Citta : mind or consciousness ;

Cetasika : mental properties or concomitants, fifty-two in number and

Nibbāna : Getting out of the circle of existences ;

(Nibbāna is here reckoned as a mental phenomenon, not from the subjective, but from the objective point of view. Tr) Citta means the faculty of investigating an object (āramana) or the faculty of taking possession of an object, or the faculty of knowing an object, or the faculty of being conscious of an object.

Cetasikas are characters of consciousness, or mental properties born of mind, or concomitants of mind.

Nibbāna means freedom from every kind of infelicity.

(I) CONSCIOUSNESS is divided into six classes :-

- |    |               |    |       |
|----|---------------|----|-------|
| 1. | Consciousness | of | sight |
| 2. | "             | "  | sound |
| 3. | "             | "  | smell |
| 4. | "             | "  | taste |
| 5. | "             | "  | touch |
| 6. | "             | "  | mind. |

1. The Consciousness arising at the eye-basis is called the consciousness of sight, and has the function of seeing.

2. The Consciousness arising at the ear-basis is called the consciousness of sound, and has the function of hearing.

3. The Consciousness arising at the nose-basis is called the consciousness of smell, and has the function of smelling.

4. The Consciousness arising at the tongue-basis is called the consciousness of taste, and has the function of tasting.

5. The Consciousness arising at the body-basis is called the consciousness of touch, and has the function of touching.

6. The consciousness arising at the heart-basis is called consciousness of mind. In the Arūpa-loka, however, mind-consciousness arises without any basis. The mind-consciousness is again subdivided into four kinds.

- (a) Kāma-consciousness
- (b) Rūpa-consciousness
- (c) Arūpa-consciousness
- (d) Lokuttara-consciousness.

(a) Of these, Kāma-consciousness is that which lies within the jurisdiction of desire prevailing in Kāma-loka (Kāma-taṇhā) and it is fourfold, thus: Moral (kusala) Immoral (akusala), Resultant (vipāka, and Ineffective (kriya).

(b) Rūpa-consciousness is the jhānic or ecstatic mind which has become free from Kāma-desire but still remains within the jurisdiction of the desire prevailing in Rūpa-loka (Rūpa-taṇhā), and it is threefold, thus :

Moral,  
Resultant,  
Ineffective.

(c) Arūpa-consciousness is also the jhānic or ecstatic mind which has become free from Rūpa-desire, but still remains within the jurisdiction of the desire prevailing in the Arūpa-loka (Arūpa-taṇhā), and it also is three fold, thus :

Moral,  
Resultant,  
Ineffective.

(d) Lokuttara, or transcendental consciousness is the noble mind (Ariya-citta) which has become free from the threefold desire, and has transcended the three planes, Kāma,

Rūpa and Arūpa. It is of two kinds, thus : Noble consciousness in the Path, and Noble consciousness in the fruition.

II. FIFTY-TWO KINDS OF CETASIKA  
Mental properties are of 52 kinds.

(a) The Seven Common Properties (Sabba cittaka), so called on account of being common to all classes of consciousness, viz :

1. phassa (contact)
2. vedanā (feeling)
3. saññā (perception)
4. cetanā (volition)
5. ekaggatā (concentration of mind)
6. jīvita (psychic life)
7. manasikāra (attention).

(b) The six Particulars (pakinnaka) so called because they invariably enter into composition with consciousness, viz :

1. vitakka (initial application)
2. vicāra (sustained application)
3. viriya (effort)
4. piti (pleasurable interest)
5. chanda (desire-to-do)
6. adhimokkha (deciding).

The above thirteen kinds (a) and (b) are called Mixtures (vimissaka), or better, as rendered by Shwe Zan Aung "Un-morals", as they are common to both moral and immoral consciousness in composition.

(c) The fourteen Immorals (pāpa-jāti), viz:

1. lobha (greed)
2. dosa (hate)
3. moha (dullness)
4. diṭṭhi (error)
5. māna (conceit)
6. issā (envy)
7. macchariya (selfishness)
8. kukkucā (worry)
9. ahīrika (shamelessness)
10. anottappa (recklessness)
11. uddhacca (distraction)
12. thina (sloth)
13. middha (torpor)
14. vicikicchā (perplexity).

(d) The twenty-five Morals (kalayāna-jātika) viz:

1. alobha (disinterestedness)
2. adosa (amity)
3. amoha (reason)
4. saddhā (faith)
5. sati (mindfulness)

6. hīri (modesty)
7. ottappa (discretion)
8. tatramajjhataṭṭā (balance of mind)
9. kayāpassaddhi (composure of mental properties)
10. cittapassaddhi (composure of mind)
11. kāyalahutā (buoyancy of mental properties)
12. cittalahutā (buoyancy of mind)
13. Kāyamudutā (pliancy of mental properties),
14. citta mudutā (pliancy of mind)
15. kāyakammaññatā (adaptability of mental properties)
16. cittakammaññatā (adaptability of mind)
17. kāyapaguññatā (proficiency of mental properties)
18. cittapaguññatā (proficiency of mind)
19. kāyujkatā (rectitude of mental properties)
20. cittujkatā (rectitude of mind)
21. sammāvācā (right speech)
22. sammākammanta (right action)
23. sammāājīva (right livelihood)  
(the immediately preceding three are called the Three Abstinences)
24. karunā (pity)
25. muditā (appreciation)  
(The last two are called the two Illimitables or Appamaññā.

1. Phassa means contact, and contact means the faculty of pressing the object (ārammana), so as to cause the agreeable or disagreeable sap (so to speak) to come out. So it is the main principle or prime mover of the mental properties in the uprising. If the sap cannot be squeezed out, then all objects (ārammana) will be of no use.

2. Vedanā means feeling, or the faculty of tasting the sapid flavour thus squeezed out by the phassa. All creatures are sunk in this vedanā.

3. Saññā means perception, or the act of perceiving. All creatures become wise through this perception, if they perceive things with sufficient clearness in accordance with their own ways, custom, creed, and so forth.

4. Cetanā means volition or the faculty of determining the activities of the mental concomitants so as to bring them into harmony. In the common speech of the world we are accustomed to say of one who supervises a piece of work that he is the performer or author of the work. We usually say: "Oh, this work was done by So-and-so",

or "This is such and such a person's great work". It is somewhat the same in connection with the ethical aspects of things. The volition (cetanā) is called the doer (kamma), as it determines the activities of the mental concomitants, or supervises all the actions of body, of speech, and of mind. As every kind of prosperity in this life is the outcome of the exertions put forth in work performed with body, with speech and with mind, so also the issues of new life or existence are the results of the volition (asynchronous volition is the name given to it in the Paṭṭhāna, and it is known by the name of Kamma in the actions of body, speech and mind) performed in previous existences. Earth, water, mountains, trees, grass and so forth, are all born of Utu, the element of warmth and they may quite properly be called the children or the issue of the warmth-element. So also all living creatures may be called the children or the issue of volition, or what is called Kamma-dhātu, as they are all born through Kamma.

5. Ekaggatā means concentration of mind. It is also called Right Concentration (samādhi.) It becomes prominent in the Jhānasamāpatti the attainment of the supernormal modes of mind called Jhāna.

6. Jīvitā means the life of mental phenomena. It is pre-eminent in preserving the continuance of mental phenomena.

7. Manasikāra means attention. Its function is to bring the desired object into view of consciousness.

These seven factors are called Sabba-cittika, Universal Properties, as they always enter into the composition of all consciousness.

8. Vitakka means the initial application of mind. Its function is to direct the mind towards the object of research. It is also called Sankappa (aspiration), which is of two kinds, viz., Sammāsankappa or Right Aspiration, Micchāsankappa or Wrong Aspiration.

9. Vicāra means sustained application. Its function is to concentrate upon objects.

10. Vīriya means effort of mind in actions. It is of two kinds, right effort and wrong effort.

11. Pīti means pleasurable interest of mind, or buoyancy of mind or the bulkiness of mind.

12. Chanda means desire-to-do, such as desire-to-go, desire-to-say, desire-to-speak, and so forth.



13. Adhimokkha means decisions, or literally, apartness of mind for the object ; that is, it is intended to connote the freedom of mind from the wavering state between the two courses; "Is it?" or "Is it not?"

These last six mental properties are not common to all classes of consciousness, but severally enter into their composition. Hence they are called Pakinnaka or Particulars. They make thirteen if they are added to the Common Properties ; and both, taken together are called Vimissaka (mixtures) as they enter into composition both with moral and immoral consciousness.

14. Lobha ethically means greed, but psychically it means agglutination of mind with objects. It is sometimes called Taṇhā (craving), sometimes Abhijjhā (covetousness) sometimes Kāma (lust) and sometimes Rāga (sensual passion).

15. Dosa in its ethical sense is hate, but psychically it means the violent striking of mind at the object. It has two other names i.e. Patigha (repugnance), and Byāpāda (ill-will).

16. Moha means dullness or lack of understanding in philosophical matters. It is also called Avijjhā (nescience), Aññāna (notknowing) and Adassana (not-seeing).

The above three just mentioned are called the three Akusalamūla, or the three main immoral roots, as they are the sources of all immoralities.

17. Diṭṭhi means error or wrong seeing in matters of philosophy. It takes impermanence for permanence, and non-soul for soul, and moral activities for immoral ones; or it denies that there are any results of action, and so forth.

18. Māna means conceit or wrong estimation. It wrongly imagines the name-and-form (nāma-rūpa) to be an "I", and estimates it as noble or ignoble according to the caste, creed, or family, and so on, to which the person belongs.

19. Issā means envy, or disapprobation, or lack of appreciation, or absence of inclination to congratulate others upon their success in life. It also means a disposition to find fault with others.

20. Macchhariya means selfishness, illiberality, or unwillingness to share with others.

21. Kukkucca means worry, anxiety, or undue anxiousness for what has been done wrongly, or for right actions that have been left undone. There are two wrongs in the

world, namely, doing sinful deeds and failing to do meritorious deeds. There are also two ways of representing thus "I have done sinful acts", or "I have left undone meritorious acts, such as charity, virtue, and so forth." "A fool always invents plans after all is over", runs the saying. So worry is of two kinds, with regard to forgetfulness and with regard to viciousness, to sins of omissions and sins of commission.

22. Ahirika means shamelessness. When a sinful act is about to be committed, no feeling of shame such as "I will be corrupted if I do this", or "Some people and Devas may know this of me", arise in him who is shameless.

23. Anottappa means utter recklessness as regards such consequences, as Attānuvādaya (fear of self-accusations like: "I have been foolish; I have done wrong", and so forth,) Parānuvādaya (fear of accusations by others); Dandabhaya (fear of punishments in the present life inflicted by the rulers); Apāyabhaya (fear of punishments to be suffered in the realms of misery).

24. Uddhacca means distraction as regards an object.

25. Thina means slothfulness of mind; that is, the dimness of the mind's consciousness of an object.

26. Middha means slothfulness of mental properties that is, the dimness of the faculties of each of the mental properties, such as contact, feeling and so forth.

27. Vicikicchā means perplexity, that is, not believing what ought to be believed.

The above fourteen kinds are called Pāpajāti or Akusala-dhamma, in fact, they are real immoralities.

28. Alobha means disinterestedness of mind as regards an object. It is also called Nekkhamma-dhātu (element of abnegation or renunciation), and Anabhijjhā (liberality).

29. Adosa, or amity in its ethical sense means inclination of mind in the direction of its object, or purity of mind. It is also called Abyāpāda (peace of mind), and Mettā (loving-kindness).

30. Amoha means knowing things as they are. It is also called Ñāna (wisdom), Paññā (insight), Vijjhā (knowledge), Sammādiṭṭhi (right view).

These three are called the three Kalayānamūlas or the three Main Moral Roots as they are the sources of all moralities.

31. Saddhā means faith in what ought to be believed. This is also called Pasāda (transparency).

32. Sati means constant mindfulness in good things so as not to forget them. It is also called Dhāraṇa (Retention), and Uthāna (readiness).

33. Hiri means modesty which connotes hesitation in doing sinful acts through shame of being known to do them.

34. Ottappa means discretion which connotes hesitation in doing sinful deeds through fear of self-accusation, of accusation by others, or of punishments in spheres of misery (apāyabhaya).

35. Tatramajjhataṭṭā is balance of mind, that is to say, that mode of mind which neither cleaves to an object nor repulses it. This is called Upekkhā-brahmavihāra (equanimity of the Sublime Abode) in the category of Brahmavihāra ; and Upekkhasambojjhanga (equanimity that pertains to the factors of Enlightenment) in the Bojjhanga.

36. Kāyapassaddhi means composure of mental properties.

37. Cittapassaddhi means composure of mind. By composure it is meant that the mental properties are set at rest and become cool, as they are free from the three Immoral (Pāpa-dhamma) which cause annoyance in doing good deeds.

38. Kāya-lahutā means buoyancy of mental properties.

39. Citta-lahutā means buoyancy of mind. By buoyancy it is meant that the mental properties become light, as they are free from the Immorals which weigh against them in the doing of good deeds. It should be explained in the same manner as the rest.

40. Kāya-mudutā means pliancy of mental properties.

41. Citta-mudutā means pliancy of mind.

42. Kāya-kammaññatā means fitness of work of mental properties.

43. Citta-kammaññatā means the fitness of the mind for work.

44. Kāya-pāguññatā means proficiency of mental properties.

45. Citta-pāguññatā means proficiency of mind. Proficiency here means skilfulness.

46. Kāyujukatā means rectitude of mental properties.

47. Cittajukatā means rectitude of mind.

48. Sammā-vācā means Right Speech, that is abstinence from the fourfold sinful modes of speech i.e. lying, slandering, abusive language and idle talk.

49. Sammākammanta means Right Action, that is abstinence from the threefold sinful acts, i.e. killing, stealing, and unchastity.

50. Sammā-ājīva means Right Livelihood.

These three Sammā-vācā, Sammākammanta and Sammā-ājīva are called the Triple Abstentions.

51. Karuṇā means pity, sympathy, compassion or wishing to help those who are in distress.

52. Muditā means appreciation of, or congratulation upon or delight in the success of others.

53. These two are respectively called Karuṇā-brahmavihāra and muditā-brahmavihāra. They are also called Appamaññā (Illimitables according to the definition "Appamānesu sattesu bhavā ti Appamāññā", that is : "Appamaññā is so called because it exists without limit among living beings."

Nibbāna may be classified into three kinds, viz :- First Nibbāna, Second Nibbāna and Third Nibbāna.

Freeing or deliverance from the plane of misery is the first Nibbāna.

Freeing or deliverance from the plane of Kāma-loka is the Second Nibbāna.

Freeing or deliverance from the planes of Rūpa-loka and Arūpa-loka is the Third Nibbāna.

Consciousness one, Mental Properties fifty-two, Nibbāna one, altogether make up fifty-four Mental Phenomena. Thus the twenty eight material phenomena and 54 mental phenomena make up 82 ultimate things which are called Ultimate Facts. On the other hand, Self, Soul, Creature, Person and so forth, are Conventional Facts.

( To be continued )

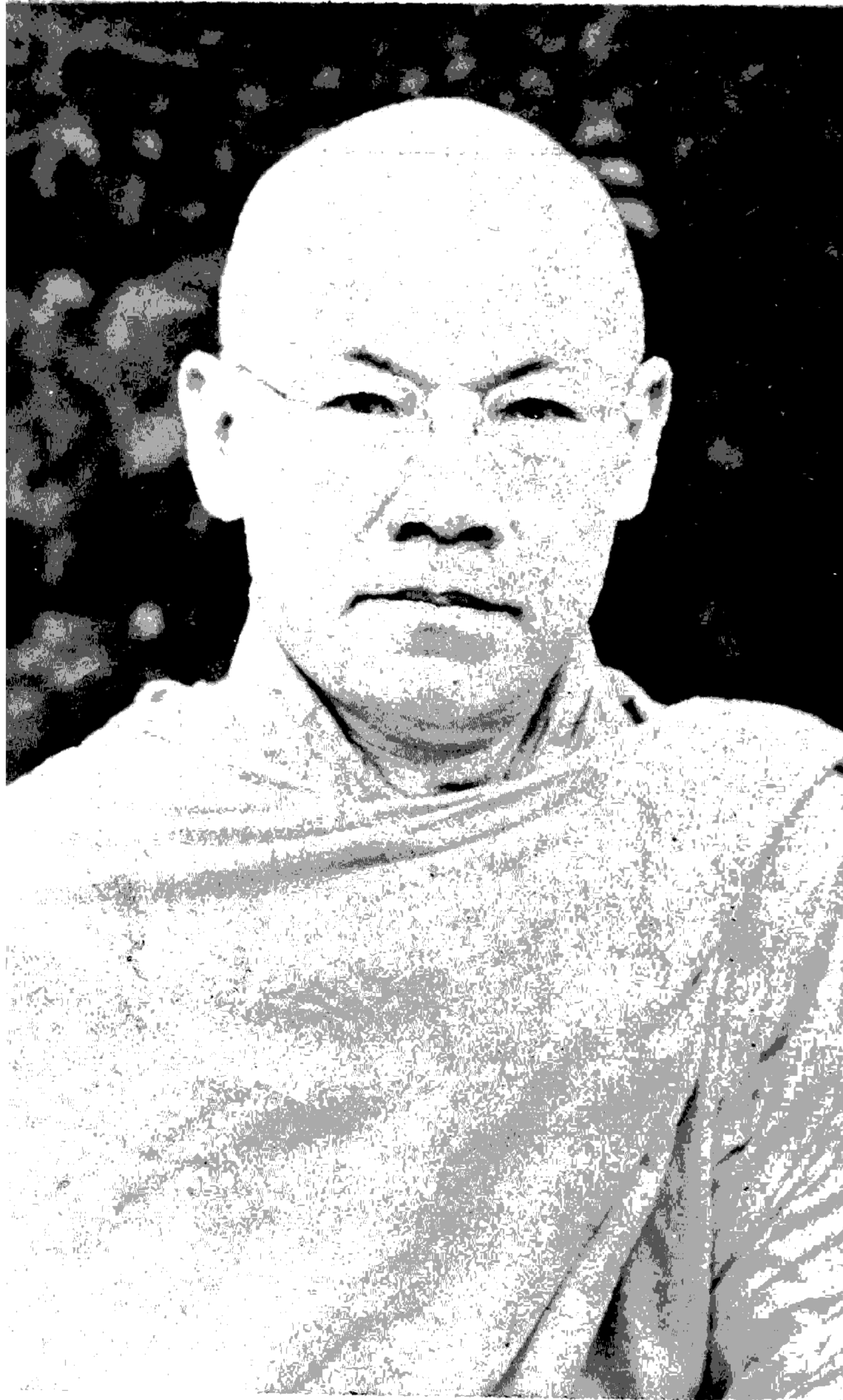
" Ceasing and abstaining from Evil,  
Refraining from intoxicating drink,  
Vigilance in righteous acts;  
This is the most auspicious Performance."

Sutta-Nīpāta.





The late Venerable Ledi Sayadaw, D. Litt.,  
Agga Maha Pandita.



The Venerable Patamagyaw U Thittila.

## RIGHT PROTECTION

By NYANAPONIKA THERA

ONCE the Blessed One told to his monks the following story: \* “There was once a pair of jugglers who did their acrobatic feats on a bamboo pole. Once the master said to his apprentice: “Now get on my shoulders and climb up the bamboo pole!” When the apprentice had done so, the master said: “Now protect me well and I shall protect you! By protecting and watching each other in that way, we shall be able to show our skill, make a good profit and shall safely get down from the bamboo pole!” But the apprentice said: “Not so, master! You, O master, should protect yourself, and I too shall protect myself! By keeping myself secure I shall be protecting you. Thus self-protected and self-guarded we shall protect each other by protecting ourselves, and shall safely do our feats!”

“That is the right method!” said the Exalted One. “It is just as the apprentice spoke to his master:”

‘I will protect myself’, thus the Arousing of Mindfulness (Satipaṭṭhāna) should be practised. ‘I will protect others’, thus the Arousing of Mindfulness should be practised. By protecting oneself, one protects others. By protecting others, one protects oneself.

And how does one, by protecting oneself, protect others? By repeated practice, by meditative development, by frequent occupation with it.”

And how does one, by protecting others, protect oneself? By patience and forbearance, by a non-violent and harmless life, by loving-kindness and by compassion.”

This Sutta belongs to the considerable number of important and eminently practical teachings of the Buddha which are still like buried treasures, unknown and unused. Yet it has an important message for us and the fact that it is stamped with the royal seal of Satipaṭṭhāna is an additional claim on our attention.

■ The Sutta deals with the relations between ourselves and our fellow beings, between individuals and society. It sums up in an admirable way the Buddhist attitude to the problems of individual and social ethics, of egoism and altruism. The gist of it is contained in two concise sentences: “By

protecting oneself, one protects others. By protecting others, one protects oneself (Attanam rakkhanto param rakkhati, param rakkhanto attanam rakkhati).” These two sentences supplement each other, and should not be taken separately.

Nowadays, when social activity is so greatly stressed, people may be tempted to quote, in support of their ideas, only the second sentence: “By protecting others, one protects oneself.” Any such one-sided quotation would misrepresent the Buddha’s standpoint. It should be remembered that in our story the Buddha expressly recommends the apprentice’s method i.e. that one has first carefully to watch one’s own steps if one wishes to protect others from harm. He who himself is sunk in the mire cannot help others out of it. In that sense, self-protection forms the indispensable basis for the protection and help given to others. But self-protection is not selfish protection. It is self-control, ethical and spiritual self-development.

Certain great truths have an increasing range of significance, and are applicable on various levels of understanding and reality; they are valid on various planes of existence. After having reached the first or the second level, one will be surprised that again and again new vistas open themselves to our understanding and are illumined by that truth. This holds also true of these great twin truths of our text which we shall consider now in some detail.

“By protecting oneself, one protects others”: the truth of it begins at a very simple and practical level. That material level of truth is so self-evident that I need no more than just mention it with a few words. It is obvious that the protection of our own health will go far in protecting the health of our closer or wider environment; that caution and circumspection in all our own doings and movements will protect others from any harm that may come to them through our carelessness or negligence.

We come now to the ethical level of that truth. *Moral self-protection* will safeguard other individuals and society against our own unrestrained passions. If the three Roots of everything evil, Greed, Hate and

\* Mahāvagga—Satipaṭṭhāna-Suttā—Naḷanda Vaggo.



Delusion take firm hold in the soil of our own hearts, what is growing from these roots will spread far and wide like a jungle creeper and suffocate much healthy and noble growth all around. If we protect ourselves against these 3 Roots of Evil, our fellow-beings too will be safe from our greed for possessions or power, from our unrestrained lust and sensuality; from envy, jealousy, rapaciousness and cupidity; they will be safe from the destructive or even murderous consequences of our hate and enmity; from the outbursts of our anger, from spreading an atmosphere of ill-humour and quarrelsomeness which may make life unbarable to those around us. But the harmful effect of greed and hate on others is not limited to cases when these others themselves have become objects of our hate or their possessions object of our greed. Greed and hate have also infectious power. If we ourselves should think of nothing else than to acquire, to grasp, to possess, to hold, we shall rouse or strengthen these possessive instincts in others too; our bad example may become the standard of life for our environment, e.g. our children; we may also induce others to join us in the common satisfaction of rapacious desires. If we are full of sensuality, we may kindle that fire of lust in others too. Hate causes hate and vengeance in return. We may also ally with others, or instigate them to common acts of hate and enmity. Greed and hate are, indeed, like contagious diseases; we shall protect others, to a fair extent, if we protect ourselves and make ourselves as immune as possible.

As to the third Root of Evil, Delusion or Ignorance, we know very well how much harm may be done to others through the stupidity, thoughtlessness, illusions and delusions of a single person.

Without wisdom and knowledge, attempts at protecting oneself and others will mostly fail. One will see the danger only when it is too late, one will not make provision for the future, one will not know the right and effective means of protection and help. Therefore *self-protection through wisdom and knowledge* is of the greatest importance. Through acquisition of true wisdom and knowledge, we shall protect others against the harmful consequences of our ignorance, our prejudices, our infectious fanaticisms and delusions.

History has shown us that great and destructive mass delusions have often been started or kindled by a single person or a small number of people. Self-protection through wisdom and knowledge will make ourselves and our environment immune against their pernicious effect.

We have seen how strong and manifold the reactions are which our own private lives may have on the lives of others. If we leave untouched the actual or potential sources of social evil within ourselves, any external social activity of ours will be either futile or glaringly incomplete. Therefore if we are moved by a spirit of social responsibility, we must not shirk the hard task of self-protection, i.e. moral and spiritual self-development. Devotion to social activity must not be made an excuse of escape from the first duty: to tidy up one's own house first. On the other hand, he who earnestly devotes himself to moral self-protection and spiritual self-development will be a strong and active force for the Good in the world, even without engaging in any external social activity. His silent example alone will give help and encouragement to many, by showing that the ideals of a selfless and harmless life can be actually lived, and are not only subjects of sermons.

We proceed now to the next higher level in the interpretation of our text. It is expressed in the following words of the Suttā. "And how does one, by protecting oneself, protect others? By repeated practice, by meditative development, by frequent occupation with it."

Moral self-protection will lack reliability as long as it starts to function only after a struggle of motives or if it has to be enforced against conflicting habits. The outcome of that struggle may sometimes decide against our better intentions, or we may fail to enforce them against deep-rooted habits of ours. Only if moral self-protection has become a spontaneous function, if it comes as natural as the protective closing of our eye-lids, will it give real safety to ourselves and to others. This naturalness is not a gift from heaven, but it has been acquired, in this life or in previous existences, by repeated practice. Therefore our Sutta says that it is repeated practice by which self-protection will become strong enough to protect others too. But if that repeated practice of the Good takes place only on the practical emotional and intellectual level,

its roots will not yet be firm and deep enough, unless it extends to the meditative level too. By meditation, the practical, emotional and intellectual motives of self-protection will become a mental property of ours which cannot easily be lost again. Therefore our Sutta speaks here of "Bhāvanā", i.e. meditative development of mind in its widest sense. It is next to holiness (arahatta) the highest form of protection which our world can bestow. A man with meditative mind lives at peace with himself, and with the world. No harm or violence will issue from him. The peace and purity he radiates, will have conquering power and be a blessing to the world. *He will be a positive factor in society, even if he lives in seclusion and silence.* When understanding and recognition of the social value of a new life ceases in a nation, it will be the first symptom of spiritual death.

We have now to consider the second part of the Buddha's great utterance which is a necessary supplement of the first one: "By protecting others, one protects oneself. And how? Through patience and forbearance, through a non-violent and harmless life, through loving-kindness and compassion"; in Pāli: "Khantīya Avihiṃsāya mettatāya anudda-ya tā ya." He whose relationship to his fellow beings is governed by these four principles will protect himself better than any mighty weapons or physical strength could do. He who is patient and forbearing will avoid many conflicts and quarrels, and will make many friends of those for whom he has shown a patient understanding. He who does not use force or coercion will rarely become an object of violence himself as he does not provoke it. And if he should encounter violence he will bring it to an earlier end as he will not extend it by vengeance. He who has love and kindness for all beings, not knowing enmity, will conquer ill-will of others and disarm the violent and brutal. And a compassionate heart will be the friend and refuge of the whole world.

Now we shall better understand how these two supplementary sentences of our text harmonize. Moral self-protection is the indispensable basis. But true self-protection is only possible if it does not conflict with the protection of others, otherwise it will defile as well as endanger the individual. On the other hand, protection of others must not conflict with the four principles of patience,

non-violence, love and compassion, and must not interfere with the free spiritual development of the individual. Thus in the Buddhist conception of self-protection, all selfishness is excluded, and in protection of others all excessive violence and interference.

Self protection and protection of others correspond to the two great twin virtues of Wisdom and Compassion. Right self-protection is the expression of Wisdom, and right protection of others is the result of Compassion. Wisdom and Compassion, being the characteristic elements of Bodhi, of Enlightenment, have found their highest perfection in the Enlightened One, the Buddha. The insistence on their harmonious development is a characteristic feature of the entire Dhamma. We meet them, for example in the four Sublime States or Brahma Vihāra where Equanimity corresponds to Wisdom and self-protection, while Love, Pity and Sympathetic Joy correspond to Compassion and protection of others.

These two great principles of Self-protection and Protection of others are of equal importance to individual and social ethics and provide for a harmony between both. They lead the individual upwards to the highest realisation of the Dhamma, and provide, at the same time, a firm foundation for the life of society. Let me recall again the two key sentences of our Sutta; "By protecting oneself, one protects others; by protecting others, one protects oneself." The social message of these words is also contained in the saying of a great ancient thinker of China which, I hope, modern China too will not forget. It was Laotse who said in his Tao Te King: "The basis of society is the feeling of reciprocity", i.e., the principle of mutuality, of give and take. The words of the Buddha which we have considered to-day, make this brief saying of Laotse's more explicit and give to it a far-reaching significance. They make it clear that reciprocity does not only refer to the life of single individuals, but should also govern the relation between the individual and society, citizen and state.

It is my belief that the understanding of these two great principles of Self-protection and Protection of others, of Wisdom and Compassion would be of vital importance to Buddhist education in its widest sense, for young and old alike. They are, indeed, the corner stones of character building, and

deserve a central place in Burma's present great endeavour for spiritual revival which will find its culmination in the year 2500. I beg therefore to suggest that up to the year 2500 a special effort is made by all of us to understand well, to practise fully, and to propagate widely this great message of the Enlightened One. "I shall protect myself"

thus should we establish our mindfulness, and in that sense should we practise Sati-paṭṭhāna. "I shall protect others", thus should we establish our mindfulness, and in that sense should we practise Satipaṭṭhāna, for the sake of our own liberation as well as for the welfare and happiness of many.

May you be Happy !

"Abstaining from fish or flesh, nakedness,  
Shaving of the head, matted hair, covering with ashes, wearing  
Rough deer skins, attending the sacrificial fire, nor  
All the various penances in the world performed  
For immortality, neither incantations, oblations,  
Sacrifices nor seasonal observances, purifies a  
Person who has not overcome his doubt."

"He who lives with his senses guarded and conquered,  
And is established in the Law, delights in uprightnes  
And gentleness, who has gone beyond attachments and  
Has overcome all sorrows; that wise man does not cling

to what is seen and heard."

*Sutta-Nipāta.*

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## THE DHAMMAPADA COMMENTARY.

### KĀLĪYAKKHINĪ-VATTHU

*Translated by the Pāli Department of the University of Rangoon.*

“ Na hi verana verāni sammantīdha, kudacanaṃ,  
Averena ca sammanti ; esa dhammo sanantaro ”.

“ Hatred never ceases by hatred in this world.  
Through loving-kindness it comes to an end.  
This is an ancient Law.

The Master preached this religious discourse while residing at Jetavana in connection with a certain woman who was barren.

It is said that a householder, on the death of his father, did all the work all by himself both in the field and at home, and looked after his mother. Then his mother said, “ My dear, I shall bring you a young girl to be your wife ! ” “ Mother, speak not so, I will look after you as long as you live ”. “ My dear, you are doing the work alone both in the field and at home, for which I do not feel happy. I will bring you a wife ”. He refusing the proposal again and again at last remained silent. She, intending to go to a certain family, left home. Then her son asked, “ To which family are you going ? ” and when told, “ To so and so family ” he stopped her from going there and mentioned to her the family of his choice. She went there, chose the girl, fixed a suitable day and installed her in his house. The girl proved to be barren.

Then the mother said to him, “ Son, you made me bring a girl of your own choice and now it appears she is barren. The line of the family without a son will be broken and the lineage will not be continued, therefore I will bring you another girl ”. Although he said, “ Enough of this mother ”, she went on saying it again and again. The barren woman hearing those words thought ; “ Indeed children cannot go against the words of parents. Now after they have brought a woman capable of bearing a child they will make use of me as a slave. What if I were to bring a girl myself ”, and going to a certain family she chose a girl for her husband and when the parents of that girl refused her, saying “ Girl, what is it that you are saying ? ” she requested them “ I am barren ; the line of a family without a son will be broken and when your daughter will have a son she will become the mistress of the household. So give her for my husband ”. Having made them give consent she brought the girl to her husband’s house and installed her there. Then she thought, “ If this woman will have

a son or a daughter, she will indeed become the mistress of the family. It behoves me to contrive a plan so that she does not get a child ”. Then she told her, “ When you become pregnant, then please let me know ”. The girl consented saying “ Very well. ”, and when she was with child informed her. She herself used to serve the pregnant woman with rice and gruel regularly and then she gave an abortive drug with her food. And she had an abortion.

On a second occasion also, when the other woman was carrying, she informed her. For the second time too that woman caused the abortion. Then the women who were her neighbours asked “ Could it be that your co-wife is doing harm to you ? ” She told them the facts. Then they said, “ You blind fool, why did you do so ? This woman, for fear of your supremacy prepared an abortive drug and gave it you. Therefore you had a miscarriage. Don’t you do it again ”. On the third occasion she did not tell the elder wife. Then the other seeing her belly asked “ Why didn’t you tell me that you were pregnant ? ” and when she replied “ You brought me here and caused my abortion twice ; why should I tell you ”, the other thought “ Now I am ruined ”. and looking for the moment when her co-wife was off her guard and when the pregnancy was matured, she availed herself of an opportunity prepared a drug and administered it to her. But the foetus being fully matured, miscarriage was not possible and it lay obliquely in the womb ; severe pain set in to the mother and it was doubtful if she would survive. She said “ You have brought about my ruin. It was you who brought me here and killed my three children. Now, I too shall have to die ”, and she prayed thus, “ When I have passed away from here, may I be reborn as an ogress that I may be able to devour your children. ” Then she expired and was reborn as a female cat in that very house. The husband, catching hold of the other woman and saying “ You have brought about a break in the line of my family ”

struck her severely with elbows, knees etc. As a result of that very injury she died and was reborn there in that same house as a hen and some time after the hen laid eggs. The cat came and ate them and she did this for the second and third time also. The hen thought "Thrice has she eaten my eggs; and now she wants to devour me too." And she prayed, "When I have passed away from here, may I get the opportunity to devour her and her children", and she was reborn as a leopardess. The other was reborn as a doe.

At the time the doe gave birth to a young one, the leopardess came and ate it and this was repeated three times. When she was about to die, the doe thought, "Thrice has she eaten my young ones and now she is going to devour me too" and she prayed: "When I have passed away from here, may I get the opportunity to devour her and her children", and she was reborn as an ogress. The leopardess passed away from that existence and was born as a daughter of a noble family in Sāvatti. When she came of age she went to her husband's house situated in a village near the city gate. Later on, she gave birth to a son. The ogress came in the guise of her dear friend and asked "Where is my friend?" "She is in confinement inside the room". "Is it a son or a daughter that she has given birth to? I wish to have a look", so saying, she entered the room and pretending to look at the child, devoured him and went away. On the next occasion also she devoured the child as before. On the third occasion when the woman was heavy with child she spoke to her husband, "My dear, in this place an ogress has devoured, my two sons. Now I will go to my parents house and have my confinement" and she went there and gave birth to a child.

At that time that ogress was away taking her turn to fetch water. It was the usual practice for the ogresses to take turns in fetching water from Anotatta lake in head to head relay for Vessavaṇa. \*

They were relieved of their duty after every four or five months, though some died earlier through exhaustion.

As soon, however, as she was released from her turn to carry water, she went hurriedly and inquired, "Where is my friend?" "Where is she? You won't see her. The ogress used to eat every child born to her in this place. So she has gone to her parents' house". She thought, "Let her

go anywhere, she will not escape me". With her mind spurred on by the force of enmity she rushed towards the city. The other woman, on the day of naming the boy, had him bathed, gave a name to him and said, "My dear, now let us go home." Taking the child, she and her husband were going along the road that passed through a monastery enclosure. At the monastery's tank she handed the child over to her husband and took a bath and when her husband was having his bath she stood by feeding the child; then she saw the ogress coming and recognising her she shouted "Husband, husband, come, hurry, here is the ogress!" and she turned back and rushed towards the interior of the monastery. At that time the Master was giving a religious discourse in the midst of an assembly and she laid the child at the feet of the Tathāgata and said, "I give you this child, save my son's life". The deity named Sumana who resided at the gateway did not allow the ogress to go inside.

The Master spoke to the Thera Ānanda, "Ānanda, go and call in that ogress." The Thera called her in. The woman cried "Lord, that ogress is coming". The Master said "Let her come, don't say anything" and the ogress came and stood near him. He said to her "Why do you do this? If both of you had not come to the presence of a Buddha like me, your enmity would have lasted for an aeon like that of the crow and the owl who were shaking with envy. Why do you return hatred for hatred? Hatred ceases through love, and not by hatred", and uttered this stanza:

"Hatred never ceases by hatred in this world. Through loving-kindness it comes to an end. This is an ancient Law."

Therein "na hi verena" "not indeed by enmity" means, just as a person would be unable to clean a dirty place by using filth as that would create more filth and that place would become all the more dirty and foul smelling; in the same way, when one gives abuse for abuse, and blow for blow, it is not possible to put an end to hatred by hatred. On the other hand it creates more of that very hatred. Thus never indeed does hatred cease by hatred, it only goes on increasing. "Averena ca sammanti" "By loving-kindness ceases" means on the contrary, just as those dirty matters on being washed with clean water disappear and that place becomes clean and free from foul smell, in the same way, through

friendliness, forbearance, the waters of love, wise attention and consideration, the hatred subsides, is allayed, and it disappears. "Esa dhammo sanantano" "This is the eternal law" means this is the ancient law, known as the ceasing of hatred through loving-kindness. This is the path traversed by all the Buddhas, Pacceka Buddhas and those who are free from the moral intoxicants. (āsavas).

At the end of the stanza, the ogress was established in the Fruition of Sotāpatti. The discourse was beneficial to the assembled gathering.

The Master said to that woman "Give your son to the ogress". "I have misgiving, Lord". "Have no fear, there will be no harm to you from her". The woman gave the child to her. The ogress kissed and embraced the child, returned him to his mother and began to weep. Then the Master asked her "What is the matter?" "Lord, formerly eking out a living somehow I did not get enough to fill my stomach, now how shall I live?" Then the Master consoled her saying, "Don't be anxious"; and to the woman He said, "Take her and put her up in your house and serve her with the first portion of rice porridge and food". The woman took her home and keeping her on the ridge pole of the roof served her with the first portion of rice porridge and food. At the time of the pounding of rice she felt as if her head were being pounded with the pestle. She spoke to her friend "I cannot live here, put me somewhere else". Though she was put in such places as the pounding shed, the place where water-pots are kept, in the kitchen under the eaves, on the dust-heap and at the village gate respectively, she rejected them all saying, "Here also I feel as if the pestle is splitting my head; here the boys throw waste water, here the dogs lie down, here the boys make the place dirty, here they throw away rubbish, here the village boys practise target hitting". Then, they installed her in an open space, outside the village and there they brought for her the first portion of rice and porridge and food. The ogress used to tell her friend, "This year, there will be abundant rainfall, grow your crop on the high land. This year there will be drought,

grow your crop on the low land". While, the crops grown by the other people failed due to the excess or lack of water, the woman's crops, by the ogress' advice, thrived very well. Then people asked her "Friend, crops grown by you never fail due to the excess or lack of water. Do you grow crops knowing beforehand the condition of good and bad rainfall? How is this?" "An ogress, friend of ours, tells us the conditions of good and bad rainfall. According to her direction we grow the crops on high or low lands. Therefore our crops thrive. Don't you see that rice porridge and food are being taken out regularly from our house? Those are taken for her. You also take the first portion of rice gruel, food etc. for her and she will look after your occupation too". Then the whole town started to send offerings. From that time onwards, the ogress also, looking after the business of all the people, had great gain and a big following. As time went on, she fixed eight units of food as the offering and these are given up till the present day.

This story about Kali the ogress is the fourth in the Dhammapada commentary and was told to illustrate the stanza :

"Na hi verena verāni sammantīdha, kudācanam,

Averena ca sammanti; esa dhammo sanantano". "Hatred never ceases by hatred in this world. Through loving-kindness it comes to an end. This is an ancient Law."

\* Vessavaṇa—One of the names of Kuvera given to him because his kingdom is called Visāna. He is one of the Cātummahārājikas the Four Great Kings who are the guardians of the four quarters, and he rules over the Yakkhas, his kingdom being in the North. His retinue is composed of ten thousand crores of Yakkhas. Vessavaṇa, like Sakka, is not the name of a particular being, but the holder of an office. When one Vessavaṇa dies, Sakka chooses another as his successor. It was the duty of Yakkhinīs to fetch water from Anotatta for Vessavaṇa's use. Each Yakkhinī served her turn sometimes for four, sometimes for five months. But sometimes they died from exhaustion before the end of their term.

\*\*It is an old belief that "supernatural" beings cannot abide noise.

"Not by birth is one an outcaste,  
Not by birth is one a Noble;  
But by deeds is one an outcaste,  
And by deeds is one a Noble."

*Sutta-Nipāta.*



## A STEP FORWARD

*Bodh Gaya now managed by Committee having Buddhist Representation.*

Two thousand five hundred and seventy seven years ago, Prince Siddhattha, having seen that a life of luxury is low, vulgar, worthless, and but ends in misery, and that equally, a life of penance and over-strict austerity is low, vulgar, worthless, but ends in misery, practised vipassanā and reached that pinnacle for which there is no other name but Nibbāna.

He gained the perfect Omniscient Enlightenment of a perfect Buddha under the Bodh Tree where now stands the Bodh Gaya Temple near Banaras in India. This then became the most hallowed spot for Buddhists the world over.

Due to various causes, Buddhism was almost strangled in the land of the Buddha, and although the Emperor Asoka had built the Great Bodh Gaya Temple, the Buddhists were at a later date in India's history driven out of the district and four hundred years ago a Hindu ascetic settled there and took over the Temple. His descendants although they allowed animals to wander at will over the hallowed spot and otherwise neglected it, refused admission to Buddhists and even violently beat out those Buddhists who wished but to worship there.

The noble Anagarika Dharmapala of Ceylon, seeing this sorry state of affairs, with the Temple neglected and desecrated, made a vow to restore it to its rightful owners, the Buddhists.

We cannot (and should not) reiterate all the sad story of how his many attempts were foiled and frustrated, except to mention that this great and good man never abandoned his efforts up till the day of his death.

Below we publish the Bodh Gaya Temple Act of 1949 and we regard this as a step forward in the long endeavour to get back for Buddhists their most sacred spot.

It will be noted that in the Act provision is made to constitute an Advisory Board, the majority of the members of which shall be Buddhists who may not all be Indians.

This we regard as a very wise provision and it is hoped that it will be implemented in the right spirit and that Buddhists from Burma, Ceylon, Thailand, Cambodia and Laos will be invited to sit on the Board. Burma which has contributed for centuries, and particularly in latter days to the maintenance and enrichment of Bodh Gaya should, we feel, be strongly represented.

### Bihar Act XVII of 1949

## THE BODH GAYA TEMPLE ACT, 1949.

This Act received the assent of the Governor on the 19th June, 1949, and the assent was first published in the Bihar Gazette of the 6th July, 1949.

#### AN ACT

TO MAKE PROVISION FOR THE BETTER MANAGEMENT OF THE BODH GAYA TEMPLE AND THE PROPERTIES APPERTAINING THERETO

Whereas it is expedient to make provision for the better management of the Bodh Gaya Temple and properties appertaining thereto ;

It is hereby enacted as follows :-

#### Short title and commencement.

1. (1) This Act may be called the Bodh Gaya Temple Act, 1949.

(2) It shall come into force at once.

#### Definitions.

2. In this Act, unless there is anything repugnant in the subject or context, --

(a) "the temple" means the great temple built by the side of the Mahabodhi tree near the village of Bodh Gaya in the district of Gaya and includes the Mahabodhi tree and Vajrasan ;

(b) "the temple land" means the land in which the temple and its precincts stand and shall cover such area or shall lie within such boundaries as the Provincial Government may, by notification, direct ;

(c) "the Mahanth" means the presiding priest for the time being of the Saivite Monastery of Bodh Gaya ; and

(d) "Committee" means the Committee constituted under section 3.

### Constitution of Committee.

3. (1) As soon as may be after the commencement of this Act, the Provincial Government shall constitute a Committee as hereinafter provided and entrust it with the management and control of the temple, the temple land and the properties appertaining thereto.

(2) The Committee shall consist of a Chairman and eight members nominated by the Provincial Government, all of whom shall be Indians and of whom four shall be Buddhists and four shall be Hindus including the Mahanth :

Provided that if the Mahanth is a minor or of unsound mind or refuses to serve on the Committee, another Hindu member shall be nominated in his place.

(3) The District Magistrate of Gaya shall be the *ex-officio* Chairman of the Committee :

Provided that the Provincial Government shall nominate a Hindu as Chairman of the Committee for the period during which the District Magistrate of Gaya is non-Hindu.

(4) The Provincial Government shall nominate a person from among the members to act as Secretary of the Committee.

### Incorporation of Committee.

4. The Committee shall be a body corporate by the name of Bodh Gaya Temple Management Committee, having perpetual succession and a common seal, with power to acquire and hold property, both movable and immovable, and to contract, and shall by the said name sue or be sued.

### Term of office of members.

5. (1) The term of office of the members of the Committee shall be three years :

Provided that the Provincial Government, if they are satisfied that the Committee is guilty of gross mismanagement, dissolve the Committee and constitute another Committee or assume direct control of the temple, temple land and the properties appertaining thereto.

(2) Where a member of the Committee dies, resigns, refuses to serve on the Committee, absents himself from six consecutive meetings of the Committee without the leave of the Committee or ceases to reside in India, or becomes incapable of

working, the Provincial Government may nominate a person to fill the vacancy.

(3) Any act done by the Committee shall not be questioned on the ground merely of the existence of any vacancy in, or any defect in the constitution of, the Committee.

### Publication of names of Chairman and members.

6. The name of the Chairman other than the District Magistrate of Gaya and of every member of the Committee shall be published by the Provincial Government in the Official Gazette.

### Office and meetings of the Committee.

7. (1) The Committee shall maintain its office at Bodh Gaya.

(2) At the meeting of the Committee the Chairman, or in his absence one of the members to be elected at the meeting, shall preside.

(3) No business shall be transacted at any meeting unless at least four members are present.

### Limitation on Committee's power to alienate property.

8. (1) No movable property of a non-perishable nature appertaining to the temple shall be transferred without the previous sanction of the Committee, and if the value of the property is more than one thousand rupees, without the previous approval of the Provincial Government.

(2) No immovable property appertaining to the temple shall be leased for more than three years or mortgaged, sold or otherwise alienated except with the previous sanction of the Committee and the Provincial Government.

### Limitation of borrowing power.

The Committee shall have no power to borrow money from any person except with the previous sanction of the Provincial Government.

### Duties of the Committee.

10. Subject to the provisions of this Act or of any rules made thereunder, it shall be the duty of the Committee --

(1) to arrange for --

- (a) the upkeep and repair of the
- (b) temple; the improvement of the temple land ;

- (c) the welfare and safety of the pilgrims ; and
- (d) the proper performance of worship at the temple and *pindadan* (offering of *pindas*) on the temple land ;
- (2) to prevent the desecration of the temple or any part thereof or of any image therein ;
- (3) to make arrangements for the receipt and disposal of the offerings made in the temple, and for the safe custody of the statements of accounts and other documents relating to the temple or the temple land and for the preservation of the property appertaining to the temple ;
- (4) to make arrangements for the custody, deposit and investment of funds in its hands ; and
- (5) to make provision for the payment of suitable emoluments to its salaried staff.

#### Right of access and worship.

11. (1) Notwithstanding anything contained in this Act or in the rules framed thereunder, Hindus and Buddhists of every sect shall have access to the temple and the temple land for the purpose of worship or *pindadan*.

(2) Provided that nothing in this Act shall entitle any person to perform animal sacrifice or to bring any alcoholic liquor within the temple or on the temple land, or to enter the temple with shoes on.

(3) If any person contravenes the provisions of the proviso to sub-section (1), he shall be punishable with fine not exceeding fifty rupees.

#### Decision on dispute between Hindus and Buddhists.

12. Notwithstanding anything contained in any enactment for the time being in force, if there be any dispute between Hindus and Buddhists regarding the manner of using the temple or the temple land, the decision of the Provincial Government shall be final.

#### Committee to have no jurisdiction over properties of Saivite Monastery.

13. Notwithstanding anything contained in this Act or in the rules made thereunder, the Committee shall have no jurisdiction over the movable or immovable property of the Saivite Monastery of Bodh Gaya.

#### Audit of accounts.

14. The Provincial Government shall every year appoint an auditor to audit the accounts of the funds of the Committee and fix his remuneration which shall be paid from the said funds. The auditor shall submit his report to the Committee and send a copy of it to the Provincial Government which may issue such directions thereon, as it may deem fit, and the Committee shall carry out such directions.

#### Constitution of an Advisory Board.

15. (1) The Provincial Government may constitute an Advisory Board (hereinafter referred to in this Act as the "Board") which shall consist of such number of members as the Provincial Government may determine.

(2) The majority of the members of such Board shall be Buddhists who may not all be Indians.

(3) The members of the Board shall hold office for such term as may be fixed by the Provincial Government.

(4) The Board shall function purely as an advisory body to the Committee and shall discharge its functions in the manner prescribed by the Provincial Government by rules made in this behalf.

#### Act to override Act XX of 1863, etc.

16. This Act shall have effect notwithstanding anything to the contrary contained in the Religious Endowments Act, 1863, or in any decree, custom or usage.

#### Power of the Committee to make bye-laws.

17. (1) With the previous sanction of the Provincial Government, the Committee may, from time to time, make bye-laws to carry out the purposes of this Act.

(2) In particular, and without prejudice to the generality of the foregoing powers, such bye-laws may provide for :

- (a) the division of duties among the Chairman, the members and the Secretary of the Committee ;
- (b) the manner in which their decision may be ascertained otherwise than at the meetings ;
- (c) the procedure and conduct of business at meetings of the Committee ;
- (d) the delegation of powers of the Committee to individual members ;
- (e) the books and accounts to be kept at the office of the Committee ;



- (f) the custody and investment of the funds of the Committee ;
- (g) the time and place of its meetings ;
- (h) the manner in which notice of its meetings shall be given ;
- (i) the preservation of order and the conduct of proceedings at meetings and the powers which the Chairman may exercise for the purpose of enforcing its decisions ;
- (j) the manner in which the proceedings of its meetings shall be recorded ;
- (k) the persons by whom receipts may be granted for moneys paid to the Committee ; and
- (l) the maintenance of cordial relations between the Buddhist and the Hindu pilgrims.
- (3) All bye-laws, after they have been confirmed by the Provincial Government, shall be published in the Official Gazette, and shall thereafter have the force of law.
- Power of Government to make rules.
18. The Provincial Government may make rules to carry out the purposes of this Act.

“ This two footed dirty body  
Which carries about a bad odour  
And which is full of impurities,  
Which pour out from different places.  
With a body of this sort  
If one thinks high of oneself  
And looks down upon others  
Due to what can it be, except ignorance? ”

*Sutta-Nipāta.*



## THE BUDDHIST SOCIETY,

16, Gordon Square,  
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Hon. Secretary for Burma:

**U KYAW HLA,**  
Civil Lines,  
MANDALAY.

## PROPAGATING THE PURE DHAMMA

*An address given by Mr. Francis Story (Anagarika P. Sugatananda) at public meetings held by the Burma Buddhist World Mission in the Shway Dagon and Soolay Pagodas.*

We have chosen this day, the Full Moon Day of Kason, to hold the first large scale public meetings organised by the Burma Buddhist World-Mission because we feel that there is no more appropriate or auspicious occasion than the anniversary of the Buddha's Birth, Enlightenment and Pari-Nibbāna on which to inaugurate our public meetings. There is also no more auspicious place than these two world-famed Pagodas, known to Buddhists far and wide and celebrated for their sanctity no less than for their beauty.

We, the founders and sponsors of the Burma Buddhist World-Mission, have set ourselves a certain task—a task that, if we succeed in carrying it out will be of immeasurable benefit for mankind. It is the task of propagating knowledge of the sublime Dhamma of the Buddha in places where it is little known—the task of carrying it far and wide, even as did the first Disciples of the Buddha after His exhortation to them: "Go forth, O Bhikkhus! Proclaim the Doctrine glorious and perfect! Make it known—for the good, the advantage, the welfare of gods and men and all beings!"

Not only this is our aim, but we are also determined that the Buddhism we propagate shall be the true Theravāda Buddhism as it has been known and followed here in Burma for centuries. Probably more than any other religion Buddhism has suffered from the mass of false beliefs that have sprung up around it, so that the non-Buddhist hardly knows what to accept as being genuine Dhamma and what to reject. It is in the Southern countries of Buddhism—Burma, Ceylon and Siam—that this true tradition is to be found, but unfortunately there has not been very much attempt on the part of those countries to make it known outside their boundaries.

Now Burma is a free country and now is the time for her to assert the nobility of the Teaching, to make it manifest in the eyes of the world. It should be a matter of pride for every true Burmese Buddhist to make known those high spiritual principles declared by the Buddha, which in the past were the means of making this fair land a happy, prosperous and peaceful nation. Furthermore, it should be the duty of every true Buddhist, of whatever nationality, to

cultivate in himself those qualities which, the Buddha taught us, belong to an Ariya, a man of noble nature.

Here in Burma we read something about the forces of materialism that are threatening the world; and what they are doing in some Buddhist countries to undermine the Sāsana and we know of their hostility towards all religious principles. We know—or should do, if we have thought about the matter—that religion is in decay all over the world and that mankind is sinking into spiritual darkness. There is only one influence that can combat this disastrous tendency, and that is Buddhism.

Why is this so? Why is Buddhism better fitted than any mere religion to bring mankind back to the way of truth and purity? It is because Buddhism alone can give a reasoned answer to the materialist scepticism of this technical and machine-dominated age. That is what I myself discovered when I started to question the truth of the religion in which I was reared. I was then about fifteen; by the time I had reached the age of seventeen I was assured that in the Doctrine of the Buddha I had found that which I had been seeking.

I may say that right from the beginning, when I first started reading about Buddhism, I knew that here was the answer. But you must imagine to yourself the difficulties of a Westerner, brought up with absolutely opposite ideas, in trying to absorb and understand the profound philosophy of Buddhism. Add to this the fact that I had at that time no contact whatever with Buddhists, who might have helped me and cleared away some of my perplexities. All I had were a few translations of Buddhist scriptures, together with the comments and explanations of European scholars who were not themselves Buddhists and who, as I found out later, were often wide of the mark in their interpretations of Buddhist thought. Many of them contradicted one another. So I was obliged to read many works on Buddhism, and to do a lot of hard thinking, before I came to any satisfactory conclusion regarding many important points.

The first truth of which I became convinced was that of rebirth, and thus also of Kamma. At that time I read some mystical works

on the subject by Western pseudo-Buddhists belonging to a well-known "occult" society, and there again I found myself treading a by-path that did not lead to any fuller understanding. It took me some time to get back on the right track again, but I did so eventually.

I believed in Kamma and rebirth from the first because I always had a strong sense of justice and it did not seem to me reasonable, much less merciful, that any god should doom so many people, for no fault of theirs, to a life of misery, physical pain, frustration or degradation. When I thought of the millions of people born to poverty, ill-health, physical deformity and mental disease; of the number of children who die in infancy after only a short life perhaps filled with suffering that could have no moral or spiritual significance, I wanted an answer to this question. The Dhamma supplied it, where no mere religion was able to do so; it also supplied the remedy.

Similarly, when I thought of animals and their particular part in the scheme of life, again I was faced with a great query. Did some god create these animals for no purpose but to provide food and sport for man, together with millions of other species that were of no service to human beings at all, but were actively hostile and detrimental to human welfare? Some animals, I found, were killed for food, some for their skins and some just for the pleasure of hunting whereas others were cherished and loved, like my own pet dog. People sometimes talked sentimentally of meeting their pets in the next world, although their religion gave no grounds for expecting such an event, but at the same time they said nothing about meeting the countless foxes and deer they had hunted to death or the rats and insect vermin they had exterminated.

To my mind this was definitely not reasonable. All of these creatures were animals, whether human beings liked and approved of them or not—why should God make any distinction between them? Then there was the question of Darwinism and science generally, which told us that we were closely related to the animal species—that we had, in fact a common ancestry. Yet we were asked to believe that man had a soul, whereas animals had none. These facts could not be reconciled with any teaching, but that of Buddhism. Buddhism, I discovered, shows that all forms of life arise as the result of Kamma, and Kamma as the result of Craving—both what

we call the "Pleasant" and the "Unpleasant" living creatures, and that they are, indeed, closely related to us both in their structure and their sense-perceptions. Buddhism showed me that there is one law, one principle, working throughout the whole of life. I realised then that each individual is the arbiter of his own destiny according to a strict and just law of cause and effect, and that the same law which had caused the arising of this so-called "Self" of mine was equally responsible for the arising of the birds I loved to listen to and the spiders I disliked so intensely.

After that I no longer troubled my mind with the painful thought of the injustice of life. Having found what I knew to be the answer I was content with the mental satisfaction it gave me. But my whole outlook was radically altered. I could no longer treat the inferior species of beings with the same callousness and disregard as formerly, any more than I could ever, at any time, have looked down on human beings less favourably circumstanced than myself. I saw them enmeshed in suffering—the result of their own actions, no doubt, but none the less to be pitied for that. Who knows, I myself might have some past Kamma that, when time and opportunity were ripe, would assert itself and bring me to the same level of misery as they. One who has understood this great truth of the Dhamma cannot be indifferent to the suffering around him—yet, at the same time he is not tortured, as are many others to my knowledge, with a futile sense of the injustice of it. I believe it is that terrible and oppressive sense of injustice in the universe—the lack of any assurance that life is governed by a just moral law—that has brought many sensitive and humane people to madness. Buddhism could have saved them from that fate. Happily for the generality of mankind, most people do not allow this to prey on their minds: content with things as they are, they do not look for a reason or search their hearts for the answer to the problem of suffering. Not, that is, until it comes home to them and they find themselves unequipped to meet it.

The next great question was that of personal survival. I have known many sincere and very religious people, with a deep faith, but I have never yet met one who was not afraid of the thought of death. However much he might believe in the doctrine of survival he would cling to life with all the tenacity of one who expected nothing beyond



the grave. I had always found it difficult to subscribe to this belief in personal immortality, but at the same time found it equally difficult to believe that there could ever have been a time when I had not existed in some form or another. This sounds contradictory but one of my favourite questions as a child, when events were spoken of that had occurred before my birth, was: "Where was I at that time?" I simply could not believe that I had suddenly come into existence as a conscious being on one particular day of one particular year and that I had never existed previously. This was before I knew anything of Buddhism, but there seemed to be a deep instinct in me that rejected certain ideas as being inherently improbable, and this was definitely one of them. I felt I must have existed for all time; but how this could be I had no idea. Certainly it could not have been the same "I", since obviously my body and brain had only come into existence at birth and I had no knowledge beyond what I had picked up in my short lifetime.

Yet here again, this statement is not quite true. I *did* have quite a lot of knowledge that I could not have acquired in my few years of existence, yet it was of so vague a kind, not at all like memory, that it only came out in certain little incidents. Yet it was enough to convince me that I was not entirely unfamiliar with life—that I had had some acquaintance with it before and that the blurred memory of it remained with me, sometimes guiding me in a childish crisis, sometimes providing an almost uncanny insight into the motives and natures of other people.

It was not until the last war, when I came into direct contact with human suffering in a more intensified form than I had ever met with it before, that I began to feel the necessity for propagating Buddhism. The follies, cruelties and hatreds that had produced that suffering were too clear to me to allow me any longer to be indifferent to the influences that were bringing our civilisation to ruin. You may call me pessimistic if you will, but I am convinced that the forces of materialism that are at work today beneath the chromium-plated surface of Western civilisation will ultimately bring that civilisation crashing down. And the process will not take long, unless we do something, quickly, to arrest it. The Buddha taught us that it is useless to seek happiness in material

things or material gains; the true happiness comes from within, and spreads its light around us.

When the Buddha made this statement He was not announcing any dogma or making any spiritual revelation; He was simply pointing out a psychological fact that is open for all of us to realise for ourselves. A man who has much, unless he be extraordinarily wise, even in a worldly sense, always hankers for more. If he does not crave for more, he is worried about keeping what he already has. We know this is foolish: others besides the Buddha have pointed it out. But it was only the Buddha Who put His finger on it as being the motivating factor behind all life. *Taṇhā*—Craving, is the Buddhist answer to the question of why life comes to be. When we look into the processes of Nature, as science has enabled us to do, we find there confirmation of this truth. It is the craving for wider and more complex sense-pleasures that causes the evolution of the various species in nature. It is not only the struggle for survival, as biologists tell us; the single cell amoeba is just as much capable of survival as are the higher organisms. Such simple organisms have in fact survived, where complex ones have become extinct. It is the craving, the restless desire, *Taṇhā*, that provides the blind driving force that causes the most primitive life-forms to develop more refined and acute sense-organs and a more complicated physical and nervous mechanism. And while at the mercy of this blind driving force all are subject to *Dukkha*.

Now it is in this doctrine of *Dukkha* that the Buddha strikes an altogether different note from all other religious teachers. There are two aspects of this *Dukkha*. The first is the one that is obvious to everybody—the fact that physical life is the seat of all kinds of suffering—from disease, injury, thwarted desires and a thousand other causes. This is what one might call the exoteric or outward manifestation of *Dukkha*. It is so obvious, so universally prevalent—and yet Buddhism is the sole teaching that has taken it into account in proportion to its importance in the scheme of life. But there is another aspect of *Dukkha*, which we only find when we have studied Buddhist philosophy and meditated deeply upon it. This we may call the esoteric or hidden side of *Dukkha*. Hidden, only because it is not taken into account by the majority of

people and is veiled by ignorance. *It is that all sensations, all experiences connected with life are Dukkha.* The process of the arising and passing away of the constituents of being—that process which is going on incessantly, from moment to moment in all living beings, *is itself Dukkha.* In this process, birth and death, both of them Dukkha, are going on all the time. Every second and fraction of a second the atomic and cellular units of our minds and bodies are arising and passing away. When we think we are happy, we cannot be completely so because the very consciousness that tells us we are happy is passing away even in the moment of our acknowledging it. There is nothing permanent, nothing that can be seized and grasped—nothing that is *real* behind the sensation or the consciousness. This continual movement, the flux of becoming and passing away that is taking place all the time—that is Dukkha. It is only when we understand this that we can be said to have really grasped the profound truth of the Buddha's Teaching concerning Suffering. "Sabbe sankhārā aniccā. Sabbe dhammā anattā." "All composite things are transient; all are lacking in any persistent identity or absolute reality; (therefore) all are suffering."

So the whole of this arising of painful states can be traced to *Taṇhā*—Craving. And *Taṇhā* can be traced to *Avijjā*—Ignorance. What then is this Ignorance which is the starting-point of the cycle of Dependent Origination? It is not just ignorance as we commonly use the word. "A-vidya" in Sanskrit; "Avijjā" in Pāli; what does it rightly signify? It means "Not-Knowing," or "False Knowing". It means that in all our thinking, because of some mental conformations present in us, (the *Āsavā*) we have a twist; we take the unreal for the real; we cannot see beyond the illusion of the physical, material universe. When we look at any common object we see only the outward aspect of that object, and in our ignorance we imagine that is the only part there is to see. We think that what we see is the reality. But even science tells us that what we see is a false picture. In modern physics there is no such thing as a solid material object. There is only a collection of atomic and electronic units which, if we could see them with the naked eye would appear quite different from the solid object they seem to us to compose.

That defect in our knowledge, that limitation of vision, I consider to be a part of our inherent *Avijjā* or wrong thinking. If we could see the solid object rightly, as it is, we should see the process of arising and passing away going on in its structure, in the flux of the atomic units. Then we should realise Anicca and Anattā, for it is clear that an object which is merely the manifestation of a process of change must be Anicca, transitory; and because there is no identity, no continuous existing entity in the object, it must also be Anattā. And even as is the material object, so also is the Five Khandha complex of a human or other living being.

It is not my intention in this talk to go deeply into the philosophical question of the Four Mahabhūtas in relation to the physics of the material universe. It is sufficient to say that if we apply the knowledge that modern physics gives us we can the more readily understand the Buddhist concept of the Four Great Elements. That philosophical knowledge is easily accessible to all people who wish to study it; what is needed is to make it known and to bring it into relation with the scientific facts regarding the nature of matter known to the rest of the world. There are, broadly speaking, two currents of thought which are supposed to be fundamentally antagonistic. They are Idealism and Materialism. To which of these categories of thought does Buddhism belong.?

The answer is "Neither". Buddhism does not, like the extreme forms of Idealism, deny the existence of matter. Neither does it agree with the materialistic theory that everything arises from matter. On the contrary, the Buddha said, "Mano pubban-gama dhamma"—all states arise from mind. But both the idealistic and materialistic views are extreme; they belong to the realm of wrong thinking in which views come into opposition, and not the Middle Way in which the Buddha declared the truth to be found. Buddhism treats matter as a reality, *on its own particular level*, which is to say the level of relative reality—that level on which the solid object appears to be a solid. But the material substance is Anicca, Anattā and Dukkha; it is impermanent, without self-identity, and characterised by suffering. Therefore it is not, speaking in an absolute sense, real; in dealing with it we must bear

in mind the difference between conventional truth and absolute truth. It is merely something that comes into being and disintegrates in accordance with the law of cause and effect. If the consciousness is raised to the next higher level of perception, the solid substance is seen to be composed of these four Mahabhutas, the atomic constituents in a continual state of flux. If the consciousness is raised to the next higher level what is seen is the Law that causes them to arise and pass away. This approximates to perception of the Dhamma. In the highest state of all there is seen neither material substance, atomic constituents nor arising and passing away. In other words there is no longer any Anicca, Anattā nor Dukkha. Nibbāna is Asankhata Dhamma ; uncreated, uncaused, not subject to change, not subject to Dukkha.

Buddhism teaches us the approximate stages by which this supreme insight is to be attained. It begins where science leaves off—but instead of denying the relative truths of science it carries them on and logically completes and fulfils them on a higher level of consciousness than that accessible to the mundane mind.

This is why Buddhism can help the world to-day as no other religious system or philosophy can do. If people throughout the world could be made to realise the truth of Kamma, the spiritual or concealed side of the law of the conservation of energy, they would at once have an entirely different outlook on life. They would see the folly of their actions based on greed, hatred and pursuit of material pleasures. They would recognise the folly of selfishness and would lose their present infatuation with material gains, the illusion of progress and the craving for power and domination.

We of the Burma Buddhist World-Mission are not irresponsible idealists, out of touch with the realities of life. We are sober and responsible citizens ; business men, professional men, lawyers, doctors and people from all walks of life. We do not imagine that the world can be transformed overnight. We are realists, and fully recognise that there are many people throughout the world for whom the Teaching of the Buddha is too profound and its morality too high. But at the same time, because we are educated people, typical of the twentieth century in which we live, we see clearly that science has opened up wider horizons for the average man than ever before, and that because of the discoveries of science it is possible for more people to understand Buddhism. That is why there are many more Buddhists in the

West than ever before. Like myself, they have come to Buddhism by a long and arduous path, whereas people here in Burma have it made easy for them—or it is made easy for them if they have the sincere desire to learn. Burma is a shrine of Buddhist knowledge. We want to open it up for the benefit of others, because we are convinced that there are many people living to-day who are ready for the Dhamma, if it is presented to them in the right way.

What is the right way ? Exactly as the Buddha taught it twenty-five centuries ago. It is as true to-day as it was then—without alteration, without modification or apologetics. But at the same time we have means of presenting Buddhist ideas in conformity with modern knowledge that would have been meaningless to the contemporaries of the Buddha. We have a technical vocabulary and a vast field of scientific data to draw upon for confirmation, illustration and analogy. We can bring the whole of scientific knowledge to attest the truth of Buddhism and to throw light on its more difficult aspects. We can take the philosophical writings of Burmese Mahātheras and present them to the world in a fitting and acceptable form. If necessary we can use scientific facts to amplify and clarify them. And now is the right time for such work.

The avowed enemies of religion now active in the world do not make any distinction in favour of Buddhism. They would, if they had their way, destroy Buddhism along with all the rest. What have they to offer in its place ? Only the sterile, hopeless creed of Dialectical Materialism — a creed that is devoid of morality, of ethical principles and of nobility. It is a creed that reduces mankind to the status of a tool of forces outside his control, a slave of economic conditions, a nonentity to be used in the game of power politics, with no individual destiny or hope for a higher life. We, as Buddhists, cannot stand idly by and see the world fall into this blackest pit of ignorance and despair when we know that the Light of the sublime Dhamma could guide countless millions to happiness. It is our duty to humanity to make the great Truth of Buddhism known to all men, to proclaim it far and wide. We shall endeavour to do that by every means that lies in our power ; to this we have pledged ourselves. “The gift of the Dhamma excels all other gifts.” May the merit we earn by our work be shared by all beings, small and large, near and far ; above, below and in all of the four quarters and the intermediate quarters. May they be happy ; may all attain Nibbāna.





*Sitting.—Left to right:* U Visuddha Mahāthera, Secretary to the Text Re-editing Groups  
Venerable Buddhadatta Mahāthera, Sinhalese representative to the  
Text Re-editing Groups, and Bhikkhu Phra Dhammadhiraja  
Mahāmoni, the Thai representative to the above Groups.

*Standing—Left* : Bhikkhu Kiet Sukitti, Thailand, and  
*Right* : Sāmanera Kañcana, U Visuddha's pupil.



Ven. A. P. Buddhadatta Mahāthera.  
Renowned Pāli scholar of Ceylon.

# SANDESO

Sirijambudipe marammaratthe chaṭṭha saṅgītiyā Saṃghabhāravāhakadhurandharehi mahātheravarehi Sirīlaṅkādipe Saṃghanāyakattheravarānaṃ Ārocitāyaṃ paṭisandhara kathā.

Laṅkādi pavaro Buddha, sāsanassa pacāraṇaṃ; karonto bhūmaṇḍalamhi, sobhataṃ akutobhayo.

1. Laṅkā, Tambapaṇṇi, Sihaladīpasaṅkhātehi anvatthanamehi suvissutaṃ dīpamiṃsaṃ amhākaṃ āgamaṃ purākata-puññānubhāvopatthambhanera siddhan ti maññaṃ mānā mayā acchariyabbhuta-cittajātā homa.

2. Imaṃ hi dīpaṃ amhākaṃ Buddho bhagavā tikkhattum sampatto ti Dīpavaṃsa—Mahāvaṃsa—Dāṭṭhādhatuvaṃsa — Bodhivaṃsa—Ganthavaṃsādisu dissati. Ayaṃ pana dīpo bhagavato dāṭṭhādhatuyā c'eva Sirīpā dalaṅchanena ca samalaṅkato, Saṃghamittātheriyā bhatadakkhiṇasākhābo-dhiyā ca vibhūsito, Sāriyādhātūnaṃ nidahitānekacetiyehi ca sobhito, pubbe adhimatta satimantehi mahāmatīhi n. ukhāgamavasena ābhatabuddhapāvacaṇassa potthakāruḷhakaranavaseṇa aṭṭhakathāṭṭhānūṭṭhīkādiganthānaṃ pabhavaṭṭhānavaseṇa ca paññāto hoti.

3. Mayā Bhante sāsanujjotanaṭṭhānabhūte imasmim dīpe tamhi tamhi nikāye padhānabhūte mahāthere disvā atīva modāma. Mayāhi Sonuttaradhammadassī saṅkhāta-arahantānaṃ sissānusissaparamparabhūtā, tumhepi dīpappasādakamahāmahindādi arahantānaṃ sissānusissaparamparabhūtā hutvā sabbe'va mayā arahantapabhavatāya ca Theravādībhāvena ca samānā yeva. Samānānaṃ ca aññaṃaññaṃ samāgamo cīravippavutthānaṃ viya nā timitānaṃ ativasammodaniyo hoti.

4. Dīpaṃ imaṃ amhākaṃ āgamaṃ pana chaṭṭhasaṅgīti saṅkhātasāsanikakiccasena bhavati. Chaṭṭhasaṅgīti tyayam vohāro ca majjhimadesa pavattitaṃ saṅgīti tīyānaṃ ca Vaṭṭagāmaṇidhammarājakāle Laṅkādipe pavattitaṃ potthakāruḷham catutthim dhammasaṅgītiṃ ca Mindōndhammarājakāle Marammaratthe pavattitaṃ selakkharāruḷham pañcamim dhammasaṅgītiṃ ca upādāya hoti.

5. Tissaṃ ca chaṭṭha dhammasaṅgītiyaṃ tumhākaṃ sāhāyabhāvenupatthambhanam mayā sammodamānā visesato paccāsimsāma. Tathāhi chaṭṭhasaṅgītiyāyāyā—ovādakācaripānaṃ sannipāte ca saṅghabhāravātakānaṃ sannipāte ca tesam eva mahātherānaṃ ca asītiyā Pālivisodhaka-gaṇehi uccinitānaṃ dvinnam dvinnam therānaṃ cā ti dvisatānaṃ therānaṃ sannipāte ca tissaṃ chaṭṭhadhammasaṅgītiyaṃ Laṅkādipto bhikkhusaṅgham nimantetuṃ c'eva tassā bhārabhūtesu Pālivisodhanādiki-ccesu sahāyabhāvūpagamanattaṃ apaloketuṃ ca sammataṃ hoti.

6. Pubbe pana Laṅkādipe pavattitāya catutthiyā dhammasaṅgītiyaṃ Marammaratthīkānaṃ mahātherānānāgamānaṃ ca Marammaratthe pavattitāya pañcamiyā dhammasaṅgītiyaṃ Sihalikānaṃ mahātherānānāgamānaṃ ca tasmin kāle gamānāgamanaṃ sadukkarattāni maññaṃ.

7. Sihaladīpe pavattitā catutthī dhammasaṅgīti Marammikehi mahātherehi ca Marammaratthe pavattitā pañcamī dhammasaṅgīti Sihalikehi mahātherehi ca Theravādīnaṃ saṅgītibhāvena samānattā anumattā yeva hoti.

8. Tathāhi Laṅkādipe pavattitaṃ potthakāruḷhasaṅgītiṃ catutthī dhammasaṅgīti saññaṃ katvā attano selakkharāruḷhasaṅgītiṃ pañcamī dhammasaṅgīti saññaṃ karaṇeṇ'eva Laṅkādipe pavattitāya saṅgītiyā Marammaratthīkehi anumatabhāvo pākato hoti.

9. Na ettakam eva. Atha kho āyasmato mahābuddhaghosassa saṅgha-aṭṭhaka-thādi ganthānaṃ amhākaṃ Marammarattham ānayanena dvinnam ratthānaṃ aññaṃaññaṃ sambhannabhāvo ca pākato hoti.

10. Aparā ca amhākaṃ ratthe Narapatijayasūrassa nāmarañño kāle Bhadanta Uttarājīvatthero vīsativassikaṃ Chappadaṃ nāma sāmaṇeraṃ ādāya imaṃ Sihaladīpaṃ āgantvā tadesikehi bhikkhūhi saddhim attanā upajjhāyo hutvā upasampādetvā idh'eva ṭhapetvā sakarattham eva gato. Chappado pi bhikkhu sabbapariyattidharo hutvā dasavassakāle Sihaladīpato cattāro bhikkhū ānetvā sakarattham'eva paccāgantvā Jinasāsanam vadḍhesi. Chappadatherassa sīssanusīssā yāvajjatanā Marammaratthe tiṭṭhanti.



11. Dhammacetiyyasa nāma rañño kāle ca Moggalānttherappamukhā catuṅgī sati bhikkhū imaṃ Sīhalādīpam āgantvā Kalyāṇinadiyaṃ udakukkhepasīmāyaṃ puno-pasapadaṃ gaṇhiṃsu. Tehi Pegu nagare sammatā sīmā Kalyāṇīsīmā ti pākaṭā hoti. Tesāṃ ca sissānusīssā yāvajjatanā samvijjat'eva.

12. Haṃsāvati setibhasā mibhū tassa rañño kāle ca Rāmaññaraṭṭhato Marammi-kabhikkhū ānetvā imasmīṃ Sīhalādīpe Jina-sāsanam sobhesi. Tesāṃ ca paramparā idha Ramaññānikāya nāmena yāvajjatanā samvijjat'eva.

13. Amarapūranagare Padum nāma rājakāle Laṅkādīpato sampattā cha sāma-nerā tasmīṃ yevāmarapure Chaṅkro shwegū nāmikāya mahāsīmāya saṅgharājamahā-theravaram upajjhāyaṃ katvā upasampadaṃ labhiṃsu. Tesāṃ ca paramparā idha Amarapūranikāyanāmena yāvajjatanā samvijjat'eva.

14. Nāticirakāle Sirīdhammo nāma Sīhalabhikkhu Shwegyīn nikāyādhipatibhū-tassa Mahāvisuddhārāmikamahātherava rassa santike nissayaṃ gahetvā pariyattibhussuto hutvā sakkatabhāsaṃ ca pariyāpuṇitvā dīpam imaṃ punarāgota. Tassa pana paramparā Visuddhārānikāyanāmena samvijjat'eva.

15. Imāni pana Laṅkādīpe ca Maram-maraṭṭhe ca Buddhasāsanassa aññaṃ amaññaṃ paṭibaddhvā avasādhakāni lakkhitabbakāraṇāni.

16. Tam yathā vā tathā vā hotu. Saṃsāre carantānaṃ sattānaṃ anekantarāye vināsetva nānāvidhasukkhāṃ sampādāya mānaṃ tato saṃsāra vaṭṭadukkhaṃ samuddharitvā nibbānasampāpakaṃ pana ādimijhapari-yosānakalyāṇaṃ kevalaparipuṇṇaṃ parisuddhaṃ Buddhasāsanam eva hoti.

17. Ten'eva ca yathā Buddhassa bhagavato sāsanaṃ asammosāya anantaradhānāya vuddḍhiyā viruḥhiyā vepullāya ca sunikkhitam sātthaṃ sabyañjanaṃ parisuddham tassa pāvacaṇaṃ tantim Mahākassapādi therehi āropitam. Tath'ev'etaṃ suvisodhitam katvā tadatthāya saṃrakkhaṇaṃ amhākaṃ bhāro hoti.

18. Tasmā mayaṃ bhante yathā vuttavacanaṃ chaṭṭhasaṅgītiṃ kātum samārabhāma. Samārabhamānā ca yathāyaṃ sangīti sammāsambuddhassa parinibbānato divinnaṃ vassasahassānaṃ upari paṭicasa-time vasse sabbaso niṭṭhānaṃ pāpuṇeyya. Tathā amhākaṃ saddhāvīriyadisāsanikaballa-ssa ca Buddhasāsanamahāsamitiyā pacca-yāpariccāgā ti lokiyabalassa ca vasena yathā satti yathā balaṃ samvidahāma. Evaṃ samvidahiyamāyā chaṭṭhasaṅgītiyā tumhe pi amhākaṃ sahāyā hutvā pañcavidhāvimuttsukhadāyakassa Buddhasāsanassa bhāraṃ yathāsatti yathābalaṃ vaheyyāthā ti balavatiyā āsiṃsāya Laṅkādīpe āyasmante abhiyacāma ti.

Idaṃ pan'ettha nigamanavasenaṃ mhākaṃ uyyojanapubbakā' sinsavacanaṃ . . .

- (A) Saṅgāyinsu ca saddhammaṃ,  
Paggaṇhinsu ca sāsanaṃ,  
Sāsanaṃ malaṃ hantvā,  
Therā ca Kassapādayo.
- (B) Saṅgāyeyyāma saddhammaṃ,  
Paggaṇheyāma sāsanaṃ,  
Sahāyā hotha tumhe'pi,  
Tattha Sammodamānasā.
- (C) Ice'evaṃ vāyamanthānaṃ,  
Amhaṃ tumhaṃ ca ekato,  
Vāyāmassā nubhāvena,  
Ciraṃ jotetu sāsanaṃ ti.



“ The pure meditation which the Supreme Buddha praised,  
That meditation which gives instantaneous results,  
There is nothing equal to that meditation,  
Truly, in the Dhamma is this precious Jewel,  
By this truth may there be happiness! ”

*Sutta-Nipāta.*



# SANDESO

Sirijambudīpe marammaraṭṭhe chaṭṭha saṅgītiyā Saṅghabhāravāhakadhurandharehi mahātheravarehi Sirīlaṅkādipe Saṅgha-nāyakattheravarānaṃ Ārocitayaṃ paṭisandhara kathā.

Laṅkādi pavaro Buddha, sāsanaśāsanassa pacāraṃ ; karonto bhūmaṇḍalamhi, sobhataṃ akutobhaya.

1. Laṅkā, Tambapaṇṇi, Sīhalādīpasaṅkhātehi anvatthanāmehi suvissutaṃ dīpami-maṃ amhākaṃ āgamaṃ purākata-puññānubhāvopatthambhanaṃ siddhan ti maññaṃ mānā mayam acchariyabbhuta-citta-jātā homa.

2. Imaṃ hi dīpaṃ amhākaṃ Buddho bhagavā tikkhattuṃ sampatto ti Dīpavaṃsa—Mahāvaṃsa—Dāṭhādhātuvaṃsa — Bodhi-vaṃsa—Ganthavaṃsādīsu dissati. Ayaṃ pana dīpo bhagavato dāṭhādhātuyā c'eva Sirīpā dalaṅchanena ca samalaṅkato, Saṅghamittātheriyā bhatadakkhiṇasākhābo-dhiyā ca vibhūsito, Sārīrikadhātūnaṃ nidahitānekacetiyehi ca sobhito, pubbe adhimatta satimantehi mahāmatīhi n. ukhā-gamavasena ābhatabuddhapāvacaṇassa pot-thakāruḷhakaranavaseṃ a aṭṭhakathāṭṭhā kānu-ṭṭīkādiganthānaṃ pabhavaṭṭhānavaseṃ ca paññaṃ hoti.

3. Mayam Bhante sāsanaññajotanaṭṭhāna-bhūte imasmim dīpe tamhi tamhi nikāye padhānabhūte mahāthere dīsvā atīva modāma. Mayamhi Sonuttaradhammadassī saṅkhāta-arahantānaṃ sissānusissaparampara-bhūtā, tumhepi dīpappasādakamahāma-hindādi arahantānaṃ sissānusissaparam-parabhūtā hutvā sabbe'va mayam arahantap-pabhavatāya ca Theravādībhāvena ca samā-nā yeva. Samānānaṃca aññaṃaññaṃ samāgamo cīravippavutthānaṃ viya nā timit-tānaṃ atīvasammodaniyo hoti.

4. Dīpaṃ imaṃ amhākaṃ āgamaṃ pana chaṭṭhasaṅgīti saṅkhātasāsanikakicca-vasena bhavati. Chaṭṭhasaṅgīti tyayam vohāro ca majjhimadesa pavattitaṃ saṅgīti tīyānaṃca Vaṭṭagāmaṇidhammarā-jakāle Laṅkādipe pavattitaṃ potthakāruḷhaṃ catutthim dhammasaṅgītiṃ ca Mindōn-dhammarājakāle Marammaraṭṭhe pavatti-taṃ selakkharāruḷhaṃ pañcamim dhamma-saṅgītiṃ ca upādāya hoti.

5. Tissaṃ ca chaṭṭha dhammasaṅgītiyaṃ tumhākaṃ sāhāyabhāvenupatthambhanaṃ mayam sammodamānā visesato paccāsira-sāma. Tathāhi chaṭṭhasaṅgītiyāyatta—ovādakācaripānaṃ sannipāte ca saṅgha-bhāravātakānaṃ sannipāte ca tesam eva mahātherānaṃ ca asītiyā Pālivisodhaka-gaṇehi uccinitānaṃ dvinnam dvinnam therā-naṃ cā ti dvisatānaṃ therānaṃ sannipāte ca tissaṃ chaṭṭhadhammasaṅgītiyaṃ Laṅ-kādīpato bhikkhusaṅghaṃ nimantetuṃ c'eva tassā bhārabhūtesu Pālivisodhanādiki-ccesu saṅghāyabhāvūpagamanattaṃ apaloke-tuṃ ca sammataṃ hoti.

6. Pubbe pana Laṅkādipe pavattitāya catutthiyā dhammasaṅgītiyaṃ Maramma-raṭṭhīkānaṃ mahātherānānaṃ gamanaṃ ca Marammaraṭṭhe pavattitāya pañcamiyā dhammasaṅgītiyaṃ Sīhalikānaṃ mahā-therānānaṃ gamanaṃ ca tasmin kāle gamanāgamanaśāsanadukkarattāni maññaṃ.

7. Sīhalādīpe pavattitā catutthī dhamma-saṅgīti Marammikehi mahātherehi ca Marammaraṭṭhe pavattitā pañcamī dham-masaṅgīti Sīhalikehi mahātherehi ca Theravādīnaṃ saṅgītibhāvena samānattā anumattā yeva hoti.

8. Tathāhi Laṅkādipe pavattitaṃ pottha-kāruḷhasaṅgītiṃ catutthī dhammasaṅ-gīti saṅghānaṃ katvā attano selakkharā-ruḷhasaṅgītiṃ pañcamī dhammasaṅgīti saṅghānaṃ karaṇe'eva Laṅkādipe pavattitāya saṅgītiyā Marammaraṭṭhīkehi anumata-bhāvo pākato hoti.

9. Na ettakam eva. Atha kho āyasmato mahābuddhaghosassa saṅgha-aṭṭhaka-thādi ganthānaṃ amhākaṃ Maramma-raṭṭham ānayanena dvinnam raṭṭhānaṃ aññaṃaññasambhannabhāvo ca pākato hoti.

10. Aparam ca amhākaṃ raṭṭhe Narapa-tijayasūrasa nāmaraññaṃ kāle Bhadanta Uttarājīvatthero vīsativassikaṃ Chappadaṃ nāma sāmaṇeraṃ ādāya imaṃ Sīhalādīpaṃ āgantvā taddesikehi bhikkhūhi saddhim attanā upajjhāyo hutvā upasampādetvā idh'eva ṭhāpetvā sakaraṭṭham eva gato. Chappado pi bhikkhu sabbapariyattidharo hutvā dasavassakāle Sīhalādīpato cattāro bhikkhū ānetvā sakaraṭṭham'eva paccā-gantvā Jinasāsanam vadḍhesi. Chappada-therassa sīssanusīssā yāvajjatanā Maram-maraṭṭhe tiṭṭhanti.

performed the upasampada ceremony. Their descendants are now known as the Ramañña sect.

13. At the time of King Padon who ruled in Amarapura, there came six novices from Ceylon and obtained the higher ordination from the Burmese Elders headed by the Sangharaja of that time, at the chapter-house named Singyo-shwaygu (Suvanṇagūha). Returning to Ceylon they established the Amarapura Sect here, which is now widespread.

14. Not long ago, a Sinhalese monk named Siridhamma came to Burma and living under the tutorship of the Venerable Elder who was the Head of the Mahavisuddharama, Mandalay, and of the Shwegyin Sect, studied Dhamma, Vinaya and Sanskrit. Afterwards he came to Ceylon. His followers are today known as the Visuddhirāmikas.

15. These are the facts that show the connection between the two communities of the sangha in Burma and that of Ceylon.

16. Buddhism, which is beneficial in the beginning, in the middle, and in the end, which is complete in every respect and void of blemishes, is able to lead mankind through the ocean of Saṃsāra, while beset by various dangers, and to bring them to the safe place of Nibbāna which is the supreme bliss.

17. Therefore the saints of yore, the Elder Maha Kassapa and others held the convocations in order to preserve, not to be forgotten and lost, to last long and propagate widespread this noble doctrine, and to keep it in purity, in continuity and full of meaning. In the same way we also are responsible for its upkeep after removing textual corruptions.

18. According to these facts we are going to hold the Sixth Convocation. And we expect to finish it at the completion of the 2500th year from the Mahāparinibbāna of the Buddha, with our power of faith, perseverance and other qualities and through the material help received from the Buddha Sāsana Council, according to its ability and power. So we earnestly request you, Venerable Sirs living in Ceylon to become co-partners in this Sixth Convocation and to bear the burden of purifying the Sāsana which brings five kinds of release which is beneficial to all.

These are our parting words for instigation:

(a) The Venerable Elders Mahā-Kassapa and others protected the doctrine by reciting together, and removing impurities thence.

(b) In the same way let us uphold the Sāsana by reciting together the doctrine. Be you, also, Venerable Sirs, with gladdened hearts the participators in the noble action.

(c) If we, together with you, thus persevere, the Doctrine will be much brighter with the power of our joined action.

## PACCUTTARA-SANDESO

### NAMO BUDDHĀYA.

“ *Sukhā Sanghassa Sāmaggī* ”

Rammaṃ Mamma-vikhyātaṃ  
raṭṭhaṃ seṭṭha sudhijanaṃ,  
bhūvaṃ ubhūsaṃ hutvā  
ciraṃ bhātu nirāmayāṃ

Siri Jambudīpe Mammaraṭṭhe chaṭṭhasāṅgītiyā Saṅgha bhāravāhakadhurandharehi mahātheravarehi ceva Mammaraṭṭha—Buddhasāsanamahāsamitiyā kammakārehi ca Siri Laṅkādiṭṭhe bhikkhusaṅghassa pesitānaṃ dvinnāṃ sandesānaṃ, paccuttaravasena Laṅkādiṭṭhe bhikkhusaṅghena Mammaraṭṭhaṃ pati pesiyamāno sandeso'yaṃ.

Pūañiyatarā āyasmanto mahātheravarā,  
Tumhehi amhākaṃ Laṅkādiṭṭhaṃ pesitā  
Ñoṇ'Yāṇ' nāma saṅgharājamahātheravara-  
ppamukhabhikkhusaṅghena ca Mammaraṭṭhe  
Sāsanamaccadhurandhara 'U Win' Sāma  
matippamukhasogatopāsakehi ca  
nanyuttā dūtāparisā Laṅkādiṭṭhe gaha-

ṭṭha-pabbajitehi ādaragāravapurassamaṃ  
abhinanditā.

Tāya dūtāparisāya amhākaṃ niyyāditāṃ  
tumhākaṃ sandesdvyanā ca pītipubbañ-  
gamamaṅgikatamamhehi.

Paramadullabhassa sammāsambuddhadham-  
massa ciraṭṭhitatthaṃ tumhihe āraddhassa  
'chaṭṭhasāṅgīti' rāmakassa tipitakagantha-  
sansodhanassa pītipmodā vahaṃ pavattāṃ ca  
sutvā mayā at va santuṭṭhā.

Tumhākaṃ Sandese'kasmim pakāsitanīyā-  
meneva amhākaṃ raṭṭhadvyaṃ cirakālato  
paṭṭhāya aññamanaññāṃ paramapiyamittab-  
hāvenā pavattateva.

Yāthāvuttaṃ tumhākaṃ tipitakagantha-  
sar sodhanaṃ pati Laṅkāvāsīnamamhākaṃ  
sahāyabhāvāyācanampi na kevaḷaṃ amha-  
kaṃ manasi pītipmodaṃ tumhesu  
adhikamattappasādañcāvahateva.

Amhākaṃ bhante Lañkādipo chappañca-  
vassasatamattaṃ dīgha kālaṃ nānāvidhehi  
bāhirabbhantarūpaddavehi ceva videsikapāl-  
anena ca plīto' dhunā atīva niddhano  
dukkhito ca vattateti tumhehipi ñatāmetaṃ.  
Ito pañcannaṃ sanvaccharānaṃ pubbe  
sarajjalābhato paṭṭhāya amhākaṃ desa-  
pālakā ratthavāsnaṃ jīvitayāpanatthaṃ  
mahatā dhanabbayena nirantaraṃ mahantaṃ  
parissamaṃ karonti. Tathāpi tumhehi  
āraddhassa imassa seṭṭhatamakiccassa yathā-  
satti yathābalaṃ upakaraṃ kātuṃ amhākaṃ  
Lañkārajjañceva bhikkhusaṅgho ca sabbe  
sogatā ca nirantaramussukkamaṃ pannā-  
tītipubbaṅgamaṃ nivedema. Tumhehi  
apekkhitan saḥāyattaṃ dātuṃ avassabhūtāni  
sabbāni kiccānīdāni sīghasīghaṃ sampādī-  
yante Lañkārajjena.

Bhante dhammavinayadharā mahāthera-  
pādā,

Tipiṭakaganthasansodhane atisayā vassa-  
bhūtāni ekaṃ kāraṇaṃ tumhākaṃ manasi  
kāretuṃ mayamokāsaṃ yācāma. Lañkāya  
Mātulajanapade Ālokalene tipiṭakapāliya  
potthakarūḥhikālato paṭṭhāya abyattānaṃ  
pālibhāsāya akovidānaṃ lekhakānaṃ pamā-  
dabbhamavasena jātāni nānāvidhāni khalitāni  
tipiṭakaganthesu vattantīti ca aṭṭhakathāsu  
ca tattha tattha tipiṭakapālito uddhaṭāni tādi-  
sāni anekāni visamavacanāni dissanti cāti  
dhammadharā jānanteva. Tādisānaṃ thān-  
ānaṃ suddhāsuddhbhāvavivecanaṃ pālipot-  
thakeheva kātuṃ na sukaranti viditametan  
bhāsāsattavidūnaṃ vīmansakānaṃ. Kat-  
thaciaṭṭhakathācariyehipi asuddhapāṭhaṃ  
suddhattena aṅgīkatvā yo koci attho vutto.  
Jātakapāliyan pana.

“Idhāgamā jaṭilo brahmacārī  
sudassaneyyo sutanū vineti,  
nevātidīgho na panātirasso  
sukaṅhakaṅhacchadanehi bhoto” iti.  
ayaṃ gāthā dissatē. Imissā, ‘vineti’ ti padassa  
“attano sarīrappabhāya assamapadaṃ ekob-  
hāsaṃ viya vineti pūreti” ti ca catuttha-  
pādassa “tāta tassa bhoto sukaṅhehi kaṅhac-  
chadanehi bhamaravaṅṅhehi kesehi sukaṅhaṃ  
sīsaṃ sumajjitamaṇimāyaṃ viya khāyatī ti  
ca aṭṭhakathā likhita. Ayaṃ aṭṭhakathā  
asuddhapāṭhānaṃ suddhattena aṅgīkaraṇena  
likhitāti anumātuṃ sakkā. Yassaṃ kathāyaṃ  
gāthā'yaṃ āgacchati, sā kathā ekasmim

atipurātane Sakkataganthehi dissati. Tattha  
dissamāno

“Ihāgato jaṭilo brahmacārī  
sutassurāṇā miva darsanī yah,  
na vai hrāsvo nātidīgho manasvī  
suslakṣṇa krsṇāksiratīva gaurah”  
iccayaṃ siloko yathā vuttāya gāthāya atīva  
sāmanattaṃ bhajati. Imassa silokassa  
dutiya-pādo “suto surānaṃ viya dassaneyyo”  
ti ca catutthapādo “susaṅhakaṅhacchi atīva  
seto” ti ca pālibhāsāya parivattetuṃ sakkā.  
Ime vā imehātisamānā aññe vā pāṭha pāṭha-  
maṃ tassā gāthāya ahesunti ca, aṭṭhakatha-  
karaṇato puretameva te duṭṭhattaṃ pattā  
samānā Jātakatṭhakathācariyena suddhattena  
sallakkhitā yathā vuttā aṭṭhakathā ca  
likhitāti cintetuṃ sakkā.

Idisāni aññānīpi thānāni pāliyaṃ ceva  
aṭṭhakathāsu ca dissanti. Tādisānaṃ pāṭha-  
naṃ vipallāsaṃ kātuṃ neva mayaṃ vadāma.  
Kevalaṃ ñesu ganthesu dissamānānaṃ  
tādisānaṃ samānapāṭhānaṃ adholipivasena  
dassanameva mayaṃ anumaññāma. Pāligan-  
thamattasansandanēva tipiṭakaganthasank-  
haraṇaṃ sabbaso paripuṅṅaphaladāyakava-  
sena kātuṃ na sakkāti iminā nidassanenāpi  
viññāyateva.

Mahāsaṅghikādīhi nikāyantarikehi Sak-  
katabhāsāya ceva Sakkatamissabhāsāvi  
sesena ca parivattitāni bahūni Buddhavacan-  
āni santi. Tāni ceva yuttaṭṭhānesu Mahā-  
bharata—Upanisadādike porāṇaka-Sakkata-  
ganthe ca atīte Cīnādibhāsāparivattitā-  
piṭakaganthe ca sansandevā tipiṭakagantha-  
sānkharānaṃ kātuṃ mayaṃ paṇāmapub-  
baṅgamaṃ yācāma. Tādisameva tipiṭakag-  
anthasankharaṇaṃ lokassa atīvāvassakamīti  
amhākaṃ khanti.

Bhante, tumhehi pesitāni tipiṭakapottha-  
kāni Sīhalakkharalikhitehi porāṇakatipiṭa-  
kapotthakehi saddhiṃ sansandevā visama-  
pāṭhe adholipivasena yojetvā tumhākaṃ  
niyyādetuṃ āvassakakiccānīdāni Lañkāraj-  
jassa sadesakiccabhāradhārinā amaccenā-  
tisīghaṃ sampādīyanteti.

Itthaṃ nivedeti

Lañkādīpikabhikkhu saṅgho.  
Sammāsambuddhapariniḥḥāto divinnaṃ  
vassasahassānaṃ upari channavutitame  
sanvacchare Māghmāse sukkapakke  
terasiyaṃ Maṅgalavāre Lañkādīpatoti.

**Document sent in reply by the Sangha of Ceylon.**

**Homage to the Enlightened One.**

**UNITY OF THE SANGHA IS HAPPINESS.**

Let the country called Maramma (Burma),  
in which are many noble and learned persons,

shine without any mishap for a long time,  
as an ornament to the world.

This document is sent to Burma by the community of monks in Ceylon as an answer to the two documents sent by the Venerable Elders and the members of the Union Buddha Sāsana Council of Burma, who are the executors of the Chaṭṭhasagāyanā, to the Saṅgha of Ceylon.

Most Venerable Sirs,

The delegation sent here by you, the Elders headed by the Saṅgharāja Nyaungyan Sayadaw, and the gentlemen headed by the Honourable U Win, the Minister of Religious Affairs, is received by us, by monks and laymen, with great affection; and also we received the two documents sent by you with great respect and pleasure.

We were very glad to hear about the 6th Convocation which you are going to hold for the furtherance of the Doctrine of the Omniscient One, which is a very rare thing in the world.

As you have stated in one of your documents, people of the two countries, Burma and Ceylon, have been very friendly since a long time.

Your action of asking help from us for the edition of the Tipiṭaka not only pleases us but also generates a long-lasting attachment towards you.

Venerable Sirs, you already know that our Island is very poor and devastated because of the foreign rule that existed for more than five hundred years, and some internal disturbances. Now, as we have obtained some measure of independence our people are trying their best to improve the condition of the country and its inhabitants. But we are glad to inform you that our Government, the monks, and the Buddhist leaders are willing to help you according to our ability in this noble task of yours. Now our Government is making necessary arrangements for helping your cause.

Venerable Great Elders of erudition, we beg your permission to set before you a method which should be considered while editing the Tipiṭaka. Since the time when these books were inscribed in the Āloka Cave in Mātula Territory in Ceylon, scribes who were not well-versed in Pāli, have made many mistakes in copying them again and again. Your Venerables know that some corrupt words have crept even into the Commentaries, and some commentators have commented on those corrupt words. It is difficult to correct such places only with the help of the Pāli texts. In some places the Commentator has taken a corrupt word as correct and commented on

it. For instance the following verse appears in the Jātaka :-

“ Idhāgama jaṭilo brahmacārī  
sudassaneyyo sutanū vineti  
nevātidigho na panātirasso  
sukaṇha-kaṇhacchadanehi bhoto. ”

Here *vineti* is commented on as “ attano sarī rāpabhāya assamapadesaṃ ekobhāsaṃ viyavineti pūretī ti. ” And on the fourth line it has been commented on as “ Tāta, tassa bhoto sukaṇhehi kaṇhacchadanehi bhamara-vaṇṇhehi kesehi sukaṇham sīsam sumajjitamaṇimayam viya khāyati. ” We think that he has commented on some corrupt readings. The same story is found in a very old Sanskrit book, and there is a verse very similar to this Pāli gāthā, which runs as follows :-

“ Idhāgato jaṭilo brahmacārī  
sutassurānām iva darsanīyah  
na vai hrasvo nātidīrgho manasvī  
suslakshana-krishnakshir atīva  
gaurah. ”

The second line of this last verse may be translated into Pāli as “ suto surānam viya dassaneyyo, ” and the 4th line as “ susaṇhaka-ṅkakkhi atīva seto. ” It might be that in former days these lines were very similar to the lines that we have corrected, but they were corrupted even before the time of the Commentator, so that he had to comment on corrupted lines.

There are such other places too. We do not say that you should correct them at once. But it is better to show such various readings in footnotes. By this instance you can understand the Pāli texts alone cannot help themselves in editing them.

There are many Buddhist texts, in Sanskrit and mixed-Sanskrit, composed by the Mahāsaṅghikas and other sects. There are old Sanskrit texts such as Mahābhārata and Upanishads. There are Chinese translations of our texts. So we request you to collate our books with theirs in editing them. Such an edition will be very useful for the present world.

The Home Minister of Ceylon is now making preparations in order to collate your Piṭaka texts with old and new Sinhalese MSS. and editions and send them to you after some learned monks have marked various readings on them.

Thus informs the community of Saṅgha in Ceylon.

This is sent from the Island of Lankā on the 13th day of the bright half of the month Māgha in the year 2496 of the Buddhist Era.



## THE DOCTRINE OF REASON

By VEN'BLE M. JINANANDA, *Nāyaka Thero*.

REASON can penetrate through the most intricate problems. It is not true to say that reason is limited. Reason itself is never limited: it is limited only in so far as individual attainments are concerned. Reason must be cultivated. The educated man possesses it in a greater degree than the uneducated; the adult more than the child. Reason begets reason. It is by the cultivation of reason that you can develop reason. Start from what you know and proceed higher. It is foolish to take up an intricate question, and say at the beginning, it is beyond reason. It may perhaps appear beyond only *your* reasoning. If one proceeds step by step he should understand it naturally. There can be nothing beyond human reason.

The one great characteristic of Buddhism is the absence of any hypothetical dogmas. It teaches how to root out ill by one's own effort, and not to depend on the mercy of an 'Incomprehensible God.' God is, in fact, the inexplicable; and he exists only in the minds of men and is to each one, what each one makes him to be by his cultivated conscience. It is difficult to find two persons agreeing as to the nature of 'God', independent of dogmatic definitions.

Whatever this may be, Buddhism has no quarrel with any religion, and history is very eloquent on this point. Not a single drop of blood has ever been shed in the name of Buddhism, either in sacrifice or in religious wars: for Buddhism has no sacrifice, and war in any cause is reprehensible in this super-religious system. Its power lies in its gentleness and in its strong appeal to calm and thoughtful reasoning. Buddhism ever rings the bell of sweet reasonableness; those that have ears, let them hear it; and hearing, may they realise the truth.

### THE PATH TO BLISS

*What is the ultimate object of the activities of all human beings.?*

The ultimate object of the activities of all human beings is the attainment of bliss.  
*What is bliss?*

Bliss is the absence of suffering  
*How can man eliminate suffering and attain bliss?*

Man can eliminate suffering and attain bliss by making an earnest attempt to understand and live up to the all immutable, all encompassing, self-sufficient and self-evident facts ever present in the universe.

*Can these self-evident facts be ascertained by individual effort?*

Yes, it is only by individual effort that they can be fully ascertained.

*Did anyone ever succeed in ascertaining these self-evident facts by individual effort?*

Yes, many. Prince Siddhattha was one. He pre-eminently succeeded in ascertaining these self-evident facts when He attained Buddhahood.

*Why is He called the Buddha?*

He is called the Buddha, the enlightened, because He, by his individual effort at careful reasoning of his personal experiences, clearly perceived all the immutable and universal facts concerning the universe.

*To whom is the term Buddha applicable?*

The term Buddha is applicable to one who by his own effort attains enlightenment in regard to all universal facts.

*Which are the fundamental universal facts?*

The fundamental universal facts are,

“ Aniccā vata sankhārā  
Uppādavaya dhammino  
Uppajjitvā nirujjhanti  
Tesam vūpasamo sukho.”

Digha Nikāya—Sutta Piṭaka--Mahāvagga-Mahāparinibbāna Sutta.

It is a “Fixed Law” that all conditioned things arise and disappear, and having arisen are destroyed.

If one can realise these things with wisdom, he will attain Deliverance.

*How far has science been able to prove the truth of this statement?*

Science has proved the truth of this statement when it says that “There's all movability in the universe from the tiny electron to the most colossal sun; all is motion from form to form.” In other words it is all in a state of flux.

*Then is there nothing constant in the universe?*

There is nothing constant in the universe. Constancy in the universe is an illusion. Things appear constant because our lives are too short to witness the changes taking place in many things, or because the changes are too subtle for undeveloped intelligence.

*This being so, how far should man regulate his life and take the Buddha, the all awakened One as an example ?*

His rule of life should be to make the prerogative of reason the ultimate criterion of truth as the Buddha Himself has done.

*Is it righteous for one to doubt what is not clear to him ?*

Yes, it is ; but he ought not to be satisfied until he clears his doubts.

*What does the Buddha say about doubting ?*

He says " It is in the nature of things that doubt should arise. After careful observation and analysis, when what is put forward as truth agrees with reason and is conducive to the good and the benefit of one and all, then only accept it as truth and live up to it. "

*How far is the truth of the statement that, " all are subject to change, and decay is inherent in all things " apparent to us ?*

The truth of this statement is apparent to us even in our very lives--- the change from the womb to childhood, from childhood to manhood and thence to dotage, death and decay.

*Does this apply to all things universal ?*

Yes, it does, for we know that no particle of matter is absolutely the same for any two consecutive moments.

*How far is man affected by this continual change ?*

Man, ignorant of the actual facts, attaches himself to things that please his senses and is ever disappointed at the inevitable changes which those things undergo.

*What is the outcome of disappointment ?*

The outcome of disappointment is suffering.

*What are the principal causes of suffering ?*

The principal causes of suffering are— separation from things pleasant and, contact with things unpleasant. In short all attachment causes suffering.

*What is suffering ?*

Suffering is the feeling produced by change, in that worldly bliss is only a prelude to disappointment and pain.

*Can there be a cessation of suffering in this world ?*

Yes, there can be a cessation of suffering in this world.

*Is there a way to the cessation of suffering ?*

Yes, there is a way to the cessation of suffering and that is by eliminating the root cause of suffering.

*How can we eliminate the root cause of suffering ?*

We can eliminate the root cause of suffering by treading the path which led the Buddha to the cessation of suffering.

*What is the path which led the Buddha to the cessation of suffering ?*

The path which led the Buddha to the cessation of suffering is, " THE NOBLE EIGHTFOLD PATH. "

## KAMMA AND REBIRTH

### OR

## THE PROCESS OF BECOMING

*Is the fact that suffering is man's lot apparent to us ?*

Yes, it is apparent in all phases of life.

*Why is life an ill ?*

Because life is transient and subject to change.

*Why is life transient ?*

Because it has arisen from a cause.

*How is bliss possible in a world of transiency ?*

This is possible when ill is not only experienced, but is also understood.

*By what means is ill understood ?*

It can be understood by a correct understanding of the ' Self ' or the so-called ' I-personality ' in life.

*What is there to understand about the ' I ' ?*

The so-called ' I-personality ' has arisen from a cause; therefore it is wholly transient. In it there is no enduring entity. The self is apparent ' I '.

*Then what is this ' I ' and what is its composition ?*

The ' I ' is only a conception, a name for the phenomenon of ' becoming, ' consisting of the combination of the five elements of life impulses. There is no real ' I ' or ' Mine. ' It is like a flame produced by a combination of gases. For what is a flame but a phenomenon produced by rapid oxidation.

*What are the elements of life-impulses ?*

The five elements of life-impulses are (1) Form (2) Sensation (3) Perception (4) Mental Co-efficients other than (2) & (3); (5) Consciousness.

*How far have modern scientists been able to arrive at the same analysis of the ' I ' ?*

European psychologists are aiming at the same conclusions. Modern psychology is on the threshold of the realms which the Buddha entered and examined long ago.

*Then what is that which we call life, and how is it possible for us to act and to will ?*

What we call life is a combination of the five elements-of-life. There is no ' will ' or ' act ' but ' willing ' and ' action ' which are one with the process called life.

*Are the five elements of life real and lasting?*

They too are not real and lasting in the ultimate sense.

*By what is combination of the five elements brought about?*

This combination is brought about by Kamma. So long as life-affirming kamma is in force there will also be life in transiency or the illusion of an apparent personality.

*But what is Kamma?*

Kamma is the universal law of action and reaction, or cause and effect by which we can determine our own future by our own deeds. It is the practical and scientific demonstration of the truth, "As ye sow, so shall ye reap."

*How does kamma give rise to an apparent personality?*

The attachment to life or the will to live is one form of kamma. This kamma like a latent energy bridges the next existence to this, and at the same time becomes the next. This, in popular language, is known as rebirth.

*Is there any transmigration of soul in rebirth?*

Buddhism shows that a living-being is only a continuous process of rising, maturing and passing away, without any self-identity, and that this causal continuity links up one life-span to another. There is in this sense a continuous chain of existences until Nibbāna is attained.

*To what may the process of rebirth be compared?*

It may be compared to the succession of one wave-form in the ocean by another where though the substance of the one does not pass into the other, yet is wholly dependent on the nature of the former, each wave-form representing a life as we commonly term it.

*Is it the same person that is reborn or is it another?*

It is neither the same nor another, for personality is only a conception, and life is a mere process, and may well be compared to a flame.

*When we in popular language say the cause of rebirth is kamma what do we mean?*

By this we mean merely that the process of becoming is in progress.

*If the connection between this life of 'mine' and the next is of such a nature what possible interest have 'I' with the next?*

The connection 'I' have with the next is very intimate, since there or thereafter 'I' reap, 'my' due reward or punishment.

Just as an old man may reap the results of his actions as a young man.

*Since 'my' self is only a seeming 'I' and since there is no act but action, how can there be reward or punishment?*

Though there is no 'I-doer' there is action and this action causes re-action and produces a continuation of action in the guise of a fresh "personality" which drags with it the results of action.

*Then is there no escape from the results of action? Is there no pardon?*

No there is no escape. To say so is to deny the universal fact of action and reaction. As every reaction is conditioned by the specific nature of the action, so the manner in which the consequence of an action finds expression is determined by the action itself. This is what is meant by reward or punishment.

*Under these conditions, what does all this matter to 'me' if 'my' present consciousness does not persist after death?*

For a right comprehension of this, one must not only experience suffering, but must fully understand suffering. To understand transiency is to understand the nature of cause and effect. This really means to get an insight into the working of kamma in rebirth. He who has this insight knows that this existence is the same as the last and the next, for they are in fact three heavings or manifestations of a single wave-process in the ocean of 'Samsāra.'

*Even if the results of 'my' action come within the grasp of 'my' consciousness, how do 'I' know that the consequence of the deed will always fall on 'me'?*

'I' am sure to know this by understanding the law of cause and effect, and through this, the fact of the non-ego. For in the absence of the 'I' there can be no act but only action; hence the 'I' is itself action, although the phenomenon of a reward or punishment corporealised appears before our senses as a fresh personality.

*Does the comprehension of this law conduce to the moral well-being of man?*

Yes, to all possible extent; for without the fear of a 'God' or the reward of a 'heaven' 'man' finds that, by this comprehension he is forced into the mould of an iron moral law whose justice is so exalted and impartial that to escape from it is absolutely impossible.

*How does the Buddha briefly state this law?*

He says in popular language that man lives by reason of his kamma.

*Then what does this comprehension lead up to ?*

It leads up to the unshakable certainty when this knowledge is attained by Insight, that everything is at an end. The 'I' and the world are both ended. Since the beginning of all was the certainty of ill, so the end of all is the certainty of the freedom from ill. As the world-arising lies in me and is subjective, so the world ending likewise rests in me and is subjective.

*Deliverance is nothing but the certainty of the complete deliverance of the mind from craving.*

*Does deliverance depend upon faith in the teaching of the Buddha ?*

Certainly not. The facts stated in Buddhism cannot be realised at once, and must not be believed merely on the word of the Buddha. They should be realised only through one's own long-continued effort, working upwards from the fact of ill in transiency.

*How then do the teachings of the Buddha help one to attain bliss ?*

The Buddha has drawn our attention to the self-evident fact of ill in transiency. To an earnest seeker who starts from this beginning the Master's deductions will serve as landmarks or beacons assuring him that he is on the right path to bliss. Intelligent and right effort will secure salvation and never external intervention.

*What is the aim of all religions ?*

The one aim of all religions is the attainment of a happier state than that to which man has been born.

*What does this state of mind naturally signify ?*

It signifies the admission of the existence of ill or sorrow in life.

*How is it then that Buddhism alone carves out in this respect a path different from that of all mere religions ?*

Though sorrow is experienced by all theists, they make the solution of this problem impossible by introducing the unwarranted hypothesis of God at the very outset and basing it on blind belief.

*Since all religions admit the existence of ill, is not Buddhism one with them ?*

On the contrary it is just here that Buddhism differs and takes its departure. While in all mere religions the sorrows of life, even when viewed from the most optimistic stand-point are trials the mitigation of which has to be begged of a deity with

tearful eyes, in Buddhism they are the necessary corollary of life, the solution of which has to be undertaken by each one resolutely facing facts with indomitable courage.

*How then did the Buddha set about the solution of the problem of life ?*

Having critically examined all religious beliefs then prevalent, the Buddha perceived that all religious reformers had set about the solution of this difficult problem with an unwarranted assumption and that they had consequently strayed away completely from the right course and come to an unproved conclusion. The genius of the Buddha however took quite an opposite view of life and arrived at a most satisfactory logical conclusion.

*What is the aspect the Buddha took of life in order to arrive at a reasonable and satisfactory conclusion ?*

The view that dawned upon the Buddha's acute mind was that he could solve the difficulty by taking a negative aspect of life. In other words he saw in life a mere process or becoming which he clearly perceived was the case with all things. Hence he declared: "Sabbe sankhārā aniccā, sabbe sankhārā dukkhā, sabbe dhammā anattā."—"Everything is change, everything is ill, everything imaginable is soul-less," or in popular language, 'Vanity of vanities, all is vanity.'

*What are the three fundamentals of Buddhism ?*

The three fundamentals of Buddhism are—Anicca, Dukkha, Anattā ; that is Impermanence, Suffering, Soul-lessness. These are interdependent, for suffering is due to impermanence, and what is impermanent can have no enduring entity or soul.

*How is the problem of ill made soluble in Buddhism ?*

This solution is made possible by replacing the unknowable in other creeds by something knowable and understandable ; something unteachable in them is here replaced by something teachable. Buddhism teaches one to solve the difficulty by reasoning and understanding, for with right understanding the highest shall become clear.

*Does Buddhism take a pessimistic view of life ?*

The contrary is the case. It is the most optimistic Teaching in the world. How can pessimism have a place in a system where deliverance from suffering is in one's own



power and where there is no eternal perdition. Best of all in Buddhism each one is a potential Buddha if he only resolutely works up to it, and in this doctrine there is no "weeping and gnashing of teeth."

*Is there any justification for calling Buddhism, pessimism?*

None whatever. That Buddhism has pointed out the facts of life as they really exist cannot make it pessimism. If it had merely pointed out the disease without its cure, then such an accusation would have been possible. But Buddhism has pointed out not only the disease but also its certain cure; and what is most optimistic of all is that the cure is in one's own hands, and not even the aid of a doctor is needed to effect this cure.

*What precisely is the difference between Buddhism and ordinary religions?*

Buddhism starts with the known fact of suffering and solves the problem of life with mathematical accuracy proceeding from the known to the unknown; whereas religions attempt the solution of their problem by proceeding from an unknowable 'God' and 'soul' to the known facts of life by appealing to unreliable emotions and child-like faith.

*Then are not the religions founded on a reliable basis?*

Whatever their basis be, one fact emerges clear. Since each of the theisms claims that its theos is the only true one and its mode of worship is alone correct, only one of these theisms could be right or none at all. But a Buddhist knows that there is no need of such a theos for his deliverance; for Buddhism nobly rises above all theisms.

*In what way does Buddhism rise above all theisms?*

Buddhism is concerned only with the ill in life and its ending, and it proposes to end suffering by a correct comprehension of the origin and nature of ill, by a process of natural reasoning, and without the aid of an "Incomprehensible Theos."

*What is the way in which Buddhism proposes to solve the problem of life?*

Buddhism perceiving that life is bound up with suffering, proposes to solve this problem by taking a purely negative aspect of life. The negative aspect of life is that it is an ill-thing and the complete elimination of ill can leave no positive element which can be called life as we commonly term the phenomenon of existence.

*Is Buddhism very clear on this point?*

Yes, this point is very clear in Buddhism; for the Buddha himself says: "One thing and only one thing do I teach-- suffering and its ending."

*What is it then that makes man crave for "immortal" life?*

It is his "Avijjā" or "ignorance of the eternal law of impermanency."

*Then is the elimination of suffering the ultimate goal of Buddhism?*

It is. This rationally can be the only goal for any religion. However, all theistic religions on account of their non-understanding of suffering and its cause, crave for immortal life in God's heaven. Hence, their timidity to face the negative aspect of the problem leaves them with an imaginary positive element of life in some heavenly world.

*Then with the right understanding of suffering and by its complete elimination does one cut off all root causes of life?*

Yes, he does. Such a one we say has sighted Nibbāna.

*Then what is meant by Nibbāna in Buddhism?*

In so far as the intellect can understand it, Nibbāna is nothing but the bliss that results from the knowledge that suffering is at an end now and for evermore.

*Is it then impossible to compare Buddhism with any other religion?*

It is impossible; for such a comparison would be one of incongruous quantities. The goal of Buddhism is not heaven or union with any deity, but freedom from suffering even here in this human existence provided one avails oneself of the opportunity.

*Has not Buddhism by the omission of the idea of a godhead left a void in the minds of men?*

No, in Buddhism the place of the "Incomprehensible God" is filled by the complete comprehension of things as a result of accurate reasoning.

*Is it harmful to believe in a God and long for life in heaven?*

It is no doubt very harmful to the comprehension of true bliss. But on the other hand it is perfectly natural for all those who being sensuous, dislike the idea of "non-attachment and non-craving." They are like babies who cry for things which they do not know are harmful.

*To what may the sensuous enjoyment of immortality, in a heaven which man in his ignorance craves for, be compared?*

It may well be compared to the sensuous pleasure of being fanned to subdue the heat, of being rubbed to soothe the flesh irritated by a nettle or insect, or of being warmed to keep off the cold, etc., etc.

*Does not Buddhism teach that there are heavens in the deva-lokas and brahma-lokas ?*

Yes, it does. But the joys in them are similar to those of this earth. They are the necessary reaction from previous ills, and fresh ills as their reaction will inevitably follow in turn. Though the tremendous length of the periods in some of them appear as immortality and endless joy, Buddhism perceives in all these worlds the mere swing of the pendulum of transiency and suffering.

*Is it true to say that there is no faith in Buddhist ?*

Faith in the theistic sense is wholly absent in Buddhism. Faith to a Buddhist is a product of reason, knowledge and experience. It is similar to a surgeon's faith in antiseptics before an operation. His faith in it is due to experience and knowledge.

*Is the acknowledgment of the fact of suffering the starting point of the career of a Buddhist ?*

Yes. Working upon this acknowledgement the cause to suffering and the way to the elimination of suffering will dawn upon him gradually.

*Is there no worship in Buddhism ?*

There is no worship. Buddhists merely revere the image of the Buddha as it represents to them the figure of the fountainhead

of all true knowledge. Images and relics to them are only symbols possessing no inherent powers at all.

*Why do the Buddhists place flowers before the image of the Buddha ?*

They do this for two reasons (1) as a mark of reverence and gratitude (2) as a means of meditating on the eternal truth of impermanence, as revealed by the fading of a beautiful flower.

*Why do the Buddhists repeat daily the five formulas known as "panca sīla" ?*

This is done to establish a firm purpose to abstain from the five vices of:—

(1) killing, (2) stealing, (3) lustfulness, (4) lying and (5) the consumption of intoxicants.

*Why does the Bhikkhu commence all religious ceremonies of the laity with a repetition of these formulas ?*

He does this to bring their minds to a fit state so as to obtain the greatest benefit from what is to follow.

*Is this all that is expected of a lay Buddhist ?*

This is the least he should practise in preparation for further realization.

*What will the practice of these virtues lead to ?*

It will lead him to a better understanding of the fact of "anattā" or selflessness.

*What is the characteristic frame of mind which is cultivated in a Buddhist as a result of all this ?*

He momentarily meditates "Sabbe satta bhavantu sukhi tatta." "May all things possessed of life find their deliverance from ill."



“ Just as a mother would protect her only child  
At the risk of her own life,  
Even so let him cultivate a boundless heart  
Towards all beings.  
Let his thoughts of boundless love  
Pervade the whole world,  
Above, below and across without any obstruction  
Without any hatred without any enmity.”

*Sutta-Nipāta.*

# BOOK REVIEWS

## Uttamapurisa : The Real Superman

*Review of "The Doctrine of awakening" By J. Evola,  
translated from the Italian by H. E. Musson. Luzac & Company, London.*

By FRANCIS STORY

The critical reader opens a new book on Buddhism in a spirit of hope tempered by apprehension. Here at last may be the perfect exposition of the Dhamma complete in all its parts, that has been so long awaited ; on the other hand it may be the usual stereotyped production, an ill-digested summary of certain features of Buddhism coloured by non-Buddhist terms of reference, or it may be a gross misrepresentation. The last, however, is usually to be found in the drearier kinds of fiction or travel-reportage ; most serious writers do make a genuine attempt to present what they are able to understand of Buddhism, and the measure of their failure is only the degree of their inability to adjust their minds to the strange atmosphere of Buddhist thought. Such writers usually fail to fulfil the promise of their opening pages ; but in judging them the reader must recognise that his own understanding of the vast subject, also, cannot be complete and may, all unknown to him, be cast in alien forms, the result of preconceived ideas and former convictions, personal obsessions and tendencies to over-emphasise some aspects of the truth at the expense of others. If he finds a book which presents Buddhism from nearly the same viewpoint as his own, for him that book is a good one ; if the author's angle of vision is different from his, the book is bad. In justice to all sincere writers, this fact should be remembered.

One of the first things about Evola's "The Doctrine of Awakening" which will strike the reader of strong democratic and equi-racial bias is the author's pronounced aristocratic and Aryan mood which, without ever actually reaching a "Gospel according to Gobineau" level, pervades the entire book and gives its treatment a peculiar and characteristic tonality. Quite rightly, he stresses the austere, classic spirit of the Buddhist asceticism, and his astringent presentation is in refreshing contrast to the spurious sentimentality, quite foreign to the original nature of Buddhism, in which the Doctrine tends to become muffled and hidden away by too many modern writers. The Buddhist ascetic is from beginning to end a Khattiya, his will tempered to the fineness of a Toledo

blade, and exercised with a spartan vigour belonging to the classic age rather than to the degenerate oscillation between maudlin sentiment and barbarous cruelty that is characteristic of our own. If this heroic age never existed outside the imagination of the weavers of legends, the transmitters of the Odyssey and the Mahabharata, no matter: there have been spirits of classic mould, and of them the Buddha was the supreme example for all time. It is to emphasise this *heroic* aspect of Buddhism, no doubt, that throughout the book the Buddha is "Prince Siddhatha"; His aristocratic and princely lineage, His background of blood and race, are never for one moment forgotten by the author.

If he somewhat over-stresses this, the reader must not allow it to alienate his sympathies ; Evola makes his point, which is that the Buddhist Path is not a mere refuge for the weak and timid of spirit, but demands a resolute facing of facts and attack upon the citadels of delusion which can be undertaken only by the finest and most severely disciplined natures. The author may be mistaken in identifying this spirit too closely with aristocratic birth and racial distinction, but the two features are so often combined in nature as the logical result of past Karma, that his approach cannot be said to be entirely unjustified. Only once he allows his bias to carry him too far, as when on page 42 he writes :

"This shows that there is no question here of equalitarian subversion under spiritual pretexts, but of rectification and epuration of the existing hierarchy. Prince Siddhatha has so little sympathy for the masses that in one of the oldest texts he speaks of the 'common crowd' as a 'heap of rubbish' where there takes place the miraculous flowering of the Awakened One."

The footnote to the above passage refers the allusion to the Dhammapada verses 58-59, but *sankharadhana* (rubbish-heap) and *puthujjana* (ignorant worldlings) in these *gathas* signify all the unawakened, of all castes and races, who are in pursuit of sensory pleasures, as distinct from the four

groups of Ariyas, and to identify the terms with the modern "masses" gives a totally false impression.

Evola deals almost exclusively with the ascesis of Buddhism, its technique and objective; he has, perhaps wisely, refrained from touching on eschatology or Buddhist universalism. References to man's cosmic background are few and incidental, and those who are interested in the cosmic machinery and man's place in it may be disappointed that he has not taken more advantage of the enormous field of interest offered to the general reader by this facet of the Doctrine. But as its title clearly indicates, the book is a specialised work concerned with the individual entity, man, and his prospects of emancipation, and in severely restricting himself to this the author has displayed a great measure of that discipline of form and content which he extols in the Buddhist ideal of life. Obedient to the principles outlined in his section on "Destruction of the Demon of Dialectics", he touches on philosophy only where it is essential to his main theme, but when he does so his approach is conscientious even where it is not entirely successful. *Paticca-samuppada* --- rendered via the Italian as "conditioned genesis" under closer yet at the same time expanded scrutiny has emerged in a form much closer to the actuality than has hitherto been the case, and his treatment of it suggests the result of a direct enquiry into original sources rather than a long-distance view taken through the refracting medium of intermediate philosophies. Due recognition of the fact that the term employed in the Pali texts is *paccaya*, meaning condition, and not *hetu*, cause, has freed the author's mind from the concept of a rigidly serialised and temporal relationship of the twelve *Nidāna* which has dominated the interpretations of earlier writers. His exposition, following two lines defined as horizontal and vertical, admits—even insists upon—the necessity of an extra-dimensional reading of the formula: its interpretation as a causal sequence, as a group manifestation of phenomena existing co-incidentally and, as a logical outcome of this, its contingent nature viewed as the momentarily-arising conditionality of *Abhidhamma*. The incompleteness of a reading which takes into account only the temporal sequence of the factors is well brought out here, and in this connection it is interesting to note that, while copious references are made not only to the

Pāli texts but to European scholars including Nyanatiloka, Neumann, Dahlke, Warren and Poussin, no mention is made in this section of Oldenberg.

The difficulties of *Paticca-samuppada* are not, however, entirely overcome by an exposition which has to resort to the "three entities", *Kāraṇa*, *Liṅga* and *Sthūla-carira*, of *Sāṃkhya* philosophy, to explain the process of arising associated with the appearance of the *Nāma-rūpa* factor, and here it is not made sufficiently clear that Buddhist Dependent Origination does not require the *mens, anima* and *corpus* of the ancient western tradition. That the oldest Buddhist canon often presents the facts in such a manner that the "daemon or saṃsāric entity", as the author calls it, seems to be equivalent to *Viññāna* is a conclusion fully dissipated by the thoroughness of the *anattā* doctrine and the Buddha's own denial of *Viññāna* as a transmigrating factor, given in the *Mahā-Taṇhāsankhaya Sutta* (*Majjhīma Nikāya*). The apparent entity is nothing more than a current of causality set in motion and sustained by the craving principle, and its association with *Viññāna* resulting in the self-identifying awareness of the individual does not constitute any additional element to the Five *Khandha* group. While it is the confluence of the Five *Khandhas* that gives a *locale* to the illusion of selfhood, it is the *Viññāna* and *Saññā* in particular which are responsible for the deceptive sense of individuality, the "I am" that centres about sensation, perception and the field of experiences resulting from them, and this fact is adequately established in other parts of the book. The difficulty experienced by the author is apparently in expressing the transfer of the causal current from one manifestation of the individual *Kamma* to another without some identifying factor.

A certain ambiguity, traceable to the same cause, is felt in his dealing with the question of rebirth elsewhere in the book. Here it is best to let the author speak for himself. On page 32-3 he writes:

"We have already spoken of the pantheistic danger. In addition to these points we have yet to consider the effect of foreign, non-Aryan, influences to which we believe are attributable in no small degree the formation and diffusion of the theory of reincarnation.

As we have said, there is no trace of this in the early Vedic period; this is because it is quite incompatible with an Olympian



and heroic vision of the world, being as it is a 'truth' of non-Aryan races which are tellurgically and matriarchally adjusted in outlook. Reincarnation, in fact, is conceivable only by one who feels himself to be a 'son of the earth', who has no knowledge of a reality transcending the naturalistic order; bound as he is to a female-maternal divinity found alike in the pre-Aryan Mediterranean world, and in the pre-Aryan Hindu civilisation, such as the Dravidian and Kosalian. Into the source from which he has sprung, the individual, when he dies, must return, only to reappear in fresh terrestrial births, in an inescapable and interminable cycle. This is the ultimate sense of the theory of reincarnation, a theory which begins to infiltrate as early as the period of Upanishad speculations....."

Again, on page 222 :

"To begin with, at this point we must forestall the idea that not only is the theory of reincarnation assumed by the Buddhist teaching, but that it is, in fact, demonstrated by a direct form of transcendental knowledge in the shape of an actual memory. It might seem that is to say, that the situation were thus : that one single being, having lived several lives or, at least, several forms of existence, could, at a particular moment, see retrospectively. Such an interpretation, in spite of all appearances, would be mistaken."

This is followed by a description of memory-experiences based upon what is called their "point of departure", *ñāṇadassana*, which is said to be "the vision or 'projection' of one's own person which allows of its consideration as a thing or as the person of another", the result of severance from one's own individuality. "Consciousness", continues the author, "is no longer tied to a particular 'name-and-form', it can move, it can take on the person of other people, both in space and time. This is the foundation of the first two 'transcendental knowings', the vision of many preceding forms of existence (super-individuality in time) and the vision of the disappearance and reappearance of other beings (super-individuality in space, that is to say, with regard to various individual lives co-present in space). With reference to the first experience, we could speak, in a certain sense, of 'memory' but not as though it were one particular

'I' that remembered having lived other lives, or more generally having passed through other forms of existence."

If the intention here is to make the necessary distinction between the popular idea of "reincarnation" and the Buddhist "rebirth in the sense of a current of becoming, the sole objection is that the author has not made his point clear either in these or the passages that follow, and that he has come dangerously close to denying any connection at all between the manifestations of an individual current of cause and effect in the series of rebirths. Alternatively, if he is considering "reincarnation" in its grossest and most literal sense, that of a terrestrial, corporeal and human reappearance, which is only one out of thirty two possibilities, he has succeeded only in obscuring his design, which will be quite lost on the general reader. But on page 225 we find the following, which seems to speak clearly for the author's viewpoint :

"On the subject of 'reincarnations' and 'many lives', we must remember that, in spite of the opinions held in some circles, such ideas find no place in serious traditional teachings, Eastern or Western, nor therefore in Buddhism. Those passages in Buddhism and in the Indo-Aryan tradition in general which would seem to indicate the contrary, do so either because of a too literal reading of the texts or because they are popular forms of exposition which only have a symbolical value, rather like the crude images of the Christian purgatory or hell which are common amongst simple folk. To accept unquestioningly all that can be found in the Buddhist texts on the subject of preceding existences not only opens the way to all sorts of contradictions and incoherences on the doctrinal level, but also breeds doubts as to the efficacy of the historical Buddha's real supernatural vision."

To the reader who has followed appreciatively Evola's exact and approving description of the Buddhist ascesis and its goal, the emancipation from *Samsāra* -- which can mean nothing but final release from the round of rebirths—this passage is highly bewildering. If it is not to bring to an end the ceaseless experience of *Dukkha* consequent upon rebirth, what does the author imagine to be the objective of the Buddhist spiritual discipline? The entire work shows that Evola agrees with the purpose and technique of the

asceticism, and places it higher than all the others with which he brings it into comparison in the first section of his treatise, yet here he appears to be removing at one stroke the order of things which makes it necessary. That he does so without showing any justification for his assertion regarding the absence of ideas concerning "reincarnation" or "many lives" in "Serious traditional teachings" is practically inconsequential beside the fact of the denial itself. His position is not clarified by other passages scattered throughout the book which become meaningless without the pre-assumption of rebirth, and in which he himself appears to take for granted the Buddhist doctrine of a causal continuum of actions and resultants linking the various individual lives of the series belonging to one particular current. I must confess that, having read and re-read these passages in the light of their contexts and the general pattern of thought presented by the book, I find myself unable to resolve the contradiction. The only solution I can suggest (and I am aware of its unsatisfactory nature) is that in view of the truth of Anattā as demonstrating the complete absence of any phenomenal identity between one life and another, Evola chooses to discard entirely the notion that the particular relationship between them can be expressed by calling it "rebirth". Not he, yet not another, the true Buddhist summary of the position, can be understood best by considering the transitional nature of personality in the course of one particular lifetime, from birth to old age, and applying the same principle of relationships to the sequence when it is carried over from one life to another. It may not be wide of the mark to detect in the author's one-sided presentation of this truth a revulsion from what he feels to be a "vulgar" belief because it takes the form of "reincarnation" in the minds of the majority. That in his own mind the truth of Anattā is firmly established is evidenced by passages like the following: "Even the person Sakkayā is *khandha* and *santāna*, an aggregate and a current of elements and of impermanent, 'compounded' and conditioned states. It is also *sankhata*. Its unity and reality are purely nominal, at the most 'functional'" (p.57). "These bonds, which bind the 'ignorant common man, insensible to what is *Ariya*, remote from the doctrine of the *Ariya*, inaccessible by the doctrine of the *Ariya*', are: firstly, attachment to the 'I', the illusion of individualism

(*atta-diṭṭhi* or *sakkāyadiṭṭhi*); secondly, doubt (*vicikiccha*)" etc., etc. (p.158). Evola's rendering of Pāli terms (and that of his translator) is everywhere precise, scholarly and conscientious; Sakkāya-diṭṭhi, the first, of the Fetters to be broken in the Ariyan rectification, means the false belief that the "body" of Khandhas, either separately or as a group, stand for a self-entity"; those who try to limit it to identification of self with the physical body have misunderstood the philosophical meaning of *kāya* as it is explained in the *Diṭṭhigata Sutta*, and ignore its extended meaning when it appears in such combinations as *sakkāya-samudaya* (arising of individuality), *namā-kāya* (mental body) and *kāya-sankhara* in the *Mahā-Satipatthānā Sutta*.

We now come to the main theme of the book, a schematic presentation of the technique of enlightenment. It is here that Evola lifts his work into a sphere where it may long stand unique, for he transcends the scholastic and philosophical and ventures upon a direct investigation of the practical values of the system, which he conducts in the same spirit of classic virility that distinguishes his treatment of the Buddhist groundwork. Any suspicion that may linger in the uninformed mind that Buddhist meditation resembles the quietism of Western sects from the Hesychists onwards is summarily dismissed. "Only if the discipline of the Ariya were to stop at *sīla* and *samādhi* could its achievements be likened to that of the most enlightened Stoicism. But Buddhism --- like all initiations --- has higher and freer realisations ... Imperturbability, calm fixedness *samatha* equivalent to the Stoical *apatheia*, along the path of awakening is, in fact, considered at a certain point as a bond from which one frees oneself in order to approach the domain of 'non-existence'" (p.183). The Jhānas are attained by an active and resolute application of will, directed by a clear conception of the positive benefits to be gained and the form they will take. "The Buddhist asceticism is *conscious*, in the sense that in many forms of asceticism and in the case of Christian asceticism almost without exception the accessory is inextricably tied up with the essential, and ascetic realisations are, one might say, indirect because they result from impulses and working of the mind determined by religious suggestions or raptures; whilst in Buddhism there is direct action, based on knowledge conscious of its aim and develop-

ng throughout in controlled stages" (p.7). Following upon this a further significant point is made : " Buddhism is almost the only system which avoids confusion between asceticism and morality, and in which the purely instrumental value of the latter in the interests of the former is consciously realised. From this it can be seen that not only have all religious mythologies been surpassed, but also all ethical mythologies. In Buddhism, the elements of *sīla*, that is, of 'right conduct', are considered purely as 'instruments of the mind': it is not a question of 'values' but of 'instruments', instruments of a *virtus* not in the moralistic sense but in the ancient sense of virile energy". This is admirably put, and prepares the reader for the development of the idea found on page 148 : " We have already said that there is a complete absence of any moralistic mythology in Buddhism, since it is a creation of the pure Aryan spirit. Moralistic and moralising obsession is another of the signs of the low level of the modern world. It is even thought now that religions only exist in order to support moral precepts ; precepts which incidentally only tend to chain the human animal socially. This attitude is indeed an aberration. The fact is, and we must state it categorically, that every moral system, in itself, is completely void of any spiritual value. Morality, as it is thought of to-day, is only secularised religion, and, as such, purely contingent ; this is so much the case, that we are almost always forced to refer, in order to justify it, to the factual conditions of a particular historical society. But even on this level the words of one Buddhist text which discusses the Order of Bhikkhus are still valid : namely that when beings deteriorate and the true doctrine decays then there are more rules and fewer men live steadfastly." .. (Footnote : Majjh. I.) Elsewhere it is noted in passing that as a one-sided development of this "moralising obsession", "only religions noticeably affected by the semitic spirit have carnal ethics ; this is now so much the case that sexual matters have almost become the measure of sin and virtue" --- a curious aberration to which I have drawn attention in my own study in contrasts between Buddhist and Western ethics.

The point of departure for a true assessment of the Buddhist discipline, then, must be a realisation of the contingent nature of the morality which, nevertheless, is its

necessary prerequisite and instrument. The extra-samsāric goal is not to be obscured by the more immediate problems that conditionality imposes on the way, and tribal moralities are only of use in so far as they run parallel with the transcendental principles of the asceticism that aim at extinction of craving and self-illusion. The difference between the legalistic Hebraic moralities and those of the Aryan tradition are rooted in a fundamentally different concept of life.

The description of the disciplinary exercises begins with the four groups of the *Sati-paṭṭhāna*, the setting-up of mindfulness in regard to the body, the sensations, the mind and phenomena, and a detailed account is given of the progress of awareness from *Ānāpāna-sati* to realisation of the body as a function of the Four Mahābhuta, rightly defined here as not merely "states of material" but rather as "manifestations of cosmic forces" --- although whether, as the author asserts, this was the concept of them held by the medieval Western tradition is open to doubt. The more materialistic developments of medieval alchemy seem to indicate that the so-called Hermetic tradition had been obscured, if not entirely lost.

"The aim of the meditation is to comprehend the body as a function of the impersonal forces of the world which follow their laws with complete indifference to our person ... We have to understand that these 'great elements' are subject to the laws of change and dissolution". So also with the contemplation of sensations, mind and phenomena, the purpose is to stand detached, observing their arising and dissolution, knowing their genesis to be in thirst for life, their sustenance in contacts and their nature to be restless and transitory. From this comes the knowledge, "This is not 'I'; this is not 'mine'; this is not 'myself'" At the culmination of the exercise "the pure and detached element of consciousness *sati* must constitute, in a manner of speaking, a higher 'dimension' than the content of any ordinary experience". Thereafter it should be cultivated into a habitual mode of awareness, a clear consciousness maintained at all moments of daily life : "The ascetic knows when he is walking, 'I am walking'; when standing, 'I am standing' and so for all movements, postures and actions ; each is to be undertaken with full awareness that the 'I' assumed to be walking is only the grammatical, conventional "I" of everyday speech. The walking is "an act of the

mind, transmitted and assumed by the breath which pervades the body and moves it". Each thought, each action, is scrutinised and dominated by this element of mindfulness to a point of absolute control... "As the natural counterpart of the watch on the doors of the senses, a work of dis-intoxication is carried out within the zone that is now isolated, in order to eliminate or reduce those internal smouldering embers of agitation and self-identification which may be made to burst into life by external contacts." "It is thus that the conditions for further liberation and then for awakening the extra-samsāric principle are consolidated ... development in this sense is directly continued in the four Jhānas".

At this point the author well and clearly enunciates the superhuman (*uttamapurisa*) character of one who has fulfilled the Jhānas; he has gone beyond the self-control of the Stoic and the cosmic-indentification of the mystic; the "human condition in general tends to disappear", and with it all associations and affects. "We shall see almost at once that in order to achieve such an ideal a special enlightened use of sentiments such as love and compassion is even employed; a technique which carries us far beyond the plane of the contradictions against which fought without hope, for example, the soul of Nietzsche and Dostoievski" --- and, it might be added, of the mystics who experience the "dark night of the soul".

Concerning love --- *Mettā* --- the observation is made that "in the first place, it does not appear as an absolute value... as *charitas*, the theological attribute 'God is love', but rather as an ascetic instrument which, at the fourth stage, gives way to impassibility, to a state of mind that is detached from all beatitude, that is 'neutral' in a higher and sovereign sense. In the second place, it has nothing to do with a human 'love for one's neighbour', but rather with the irradiant and almost objective power which proceeds, in a natural way, from an integrated and liberated mind. Love, here, is not a matter of running after others with cures and solicitude and effusions but is something which is based on 'obtaining one's own health' --- that is, one's own spiritual fulfilment --- until it becomes 'radiant' and like the light of the sun which shines equally, irresistibly and impersonally upon the good as upon the evil, without any special 'affection', without any particular intent". World-regarding love must ex-

press itself in action, and actions are involved in contradictions, so that only a super-cosmic love transcending personalities and conditions can assume the power of an inevitable "rightness" --- and this is so far removed from the common conception of love that it is very difficult to bridge the gulf while employing the same word. Later in the book Evola mentions the process of popularisation in Mahāyāna which included, among other features, the substitution of a more "humanistic" and world-regarding love for the original Aryan super-cosmic power.

For the Four Brahma Vihārā the term "irradiant contemplations" is used, and they are described as aiming at "dissolving the bond of finite consciousness by means of the irradiation of an ever vaster, more dis-individualised and more universal feeling, so developed that it ends by leading to the same state as the fourth Jhāna, to a state of almost discarnate equanimity and mental clarity ... They produce 'the limitless redemption of the mind'". *Mettā*, *Karūna*, *Mudita* and *Upekkha* are so defined as to prevent any possibility of confusing them with mere moral rules, a vulgarisation which could only result from a decline in understanding of their real content, and from subjection to the influence of inferior religious ideas. But the Ariyan aspiration does not cease at the extreme limit of individuality, the attainment of the Brahma-consciousness, or the formless realms, and of the Brahma Vihārā themselves it must ultimately be said: "This does not lead to turning away, not to cessation, not to calm, not to wisdom, not to awakening, not to extinction --- but only to ascension into a world of saintliness". So in the following chapter is given a verbal "map", as it were, of the *arūpa-loka* and the two paths of *arūpa-jhāna* and *abhiññā*, with their auxiliary and preparatory means, the *parikamma-nimitta*, and the eight "liberations" (*vimokkha*). The first three of these Evola classes as preliminary to the five relating to *āyātana*, the usual interpretation being that 1 to 3 correspond to *abhibhāyātana*, the degrees of mastery gained through the *kasina* exercises: 4 to 7 to *jhāna* related to the four immaterial spheres (*arūpāyātana*) while 8 *nirodha-samapatti*, stands distinct as the result of transcending the *nevasaññā-nāsaññāyātana* (sphere of neither perception nor non-perception) by the disciple, already Anāgāmin or Arahāt, who has attained the preceding *jhāna*. The *kasina* exercises them-



selves are described in principle, and a careful distinction is made between their objectives and the abnormal results that may be obtained by self-hypnosis. "It is quite possible that those idle people who go in search of 'occult exercises', of short cuts by which to reach the supersensible without effort, may believe that they have found something on these lines in the colour and light *kasina*, they may then mistakenly believe that by practising a form of hypnosis they can do without any renunciation, discipline or spiritual effort. This would be a grave mistake". It is pointed out that although the technique of the *kasina* corresponds in some measure to the trance-inducing practices of visionaries, mediums and hypnotic practitioners its results when correctly applied are on a totally different level. By correct application it is meant that consciousness must be already detached and concentrated to the point of being capable of maintaining itself by its own efforts so that, when the peripheral sensitivity (the extraneous consciousness of things outside the object of concentration) is neutralised, an integrated will and awareness of direction can be maintained; then only "can one go up rather than down, can one set out to attain a purified super-consciousness instead of sinking into the morass of the visionary or low-grade medium". Throughout the book it is made clear that the Ariyan Path has nothing whatever in common with mysticism, occultism or any of the devious by-paths with which it is too often confounded. On page 151 we find the following: "The last part of right discipline, *mahā-sīla*, concerns not only abstention from practising divination astrology or mere magic, but also from abandoning oneself to the cult of some divinity or other. Thus the precepts dealing with astrology, divination and the like, could easily refer to the modern debased practices of like nature in the form of 'occultism', spiritualism and so on. Measured with the ideal of Awakening all this has thus the character of a dangerous straying." Dealing with the transformation of original Buddhism into Māhāyāna the author speaks of "esoteric" Buddhism as denoting the inner teaching for the elect which, in contradistinction to the popular religion, is identical with the Theravāda teaching.

On the ultimate goal, Nibbāna, the author is explicit. While emphatically asserting that it is not the "annihilation" and "nothingness" of those whose spiritual paucity can

see no further than the negative terms in which it is of necessity expressed, he does not go to the opposite extreme of trying to identify it with other concepts of the absolute which have been developed from time to time in the history of human thought. In fact, not the least useful contribution he has to make is in his careful distinctions between concepts, attainments, methods and final objectives peculiar to Buddhism, and those found in other systems of thought which while appearing superficially to correspond to them, in actuality bear no resemblance. There is a refreshing absence of those vague references to the experiences of theistic mystics, and attempts to correlate them with Buddhist attainments, which blur the picture presented by some other Western writers, and which tend to confuse the enquirer. The greater part of the book is bathed in a light of intellectual clarity which shows the outlines sharp and distinct, yet it has nothing of the sterile dryness of the scholastic approach; one does not get the feeling that Buddhism is being treated as a branch of antiquarian studies. It is presented here by one who obviously believes in it and has made a profound study of its essential meaning and its place in the modern world. Towards the end of the book, where some Māhāyāna schools are briefly described, the same tone of authority is preserved. It is justly noted, for instance, that Zen maintains a closer affinity with the spirit of original Buddhism than with the Māhāyāna pantheistic mould of thought with which it is classified; Māhāyāna encourages metaphysic and ritual, Zen scorns both, but seeks the direct experience through a more abrupt and radical overturning of the ordinary values than does Theravāda. The usual examples of Zen "shock tactics" are given the face-slapping, the wordless sermons, the uncompromising paradoxes. "Once again," comments the author, "it is a matter of catharsis from subjectivity, of destruction of 'psychology', which had already been the aim of the *yathābhūtaṃ* of ancient Buddhism, the transparent vision conforming to reality. Then nature, in its liberty and impersonality, in its extraneousness to all that is subjective and affective, is able to intimate the state of illumination. This is why Zen declares that the doctrine is found in simple and natural facts rather than in the texts of the canon, and that the universe is its real Scripture and the body of the *Tathāgata*." But it must be remembered

that this can only be true when the universe has already been interpreted by the Teaching of the Buddha ; without that, all it offers us is illusion. It means, therefore, that Zen assumes the Teaching ; it cannot stand on its own without support from the body of the Doctrine.

In the last chapter the author sums up the purpose of his work which, in his own words, is "to indicate the fundamental elements of a complete system of asceticism", and goes on to discuss "the significance that an asceticism of this sort may have at the present day". He has some profound and original comments to make on the present world and the factors that have produced it. It would be hard to deny that 'activism', the exaltation and practice of action understood as force, impetus, becoming, struggle, transformation, perennial research or ceaseless movement, is the watchword of the modern world. Not only do we have to-day the triumph of activism, but also a philosophy *sui generis* at its service ; a philosophy whose systematic criticism and whose speculative apparatus serve to justify it in every way whilst pouring contempt and heaping discredit on all other points of view. Interest in pure knowledge has become ever more displaced by interest in 'living' and in 'doing' or, at any rate, by interest in those departments of knowledge which can be employed in terms of action or practical and temporal realisation." This kind of world, he points out, is at the opposite pole from any ascetic withdrawal, for even religion has been drawn into the conspiracy of activism. "The prejudices that have been created or encouraged by certain quite special, abnormal and un-Aryan forms of asceticism we have already removed. Let no one, then, declare that asceticism means renunciation, flight from the world, inaction, quietism or mortification. The affirmation of a background of pure transcendence to balance a world that is ever more and more the captive of immanence, is the first point and the first task. But another point, not less important, concerns that very action which lies

so close to the heart of our contemporaries. Indeed, one could justly maintain that those who despise all asceticism know nothing of what action really is, and what they exalt is merely an inferior, emasculated and passive form of action. The sort of activism that consists in fever, impulsiveness, identification, centreless vertigo, passion or agitation, far from testifying power, merely demonstrates impotence. Our own classical world knew this well : the central theme of the Ciceronian oration *Pro Marcello* is just this : there is no higher power than mastery over oneself. Only those who possess this mastery can know what is the true action, which shows them also to the outside world not as those who are acted upon, but as those who truly act. We remember the illuminating Buddhist saying :

"He who goes, stands still—he who stands still, goes". For this very reason, in the traditions springing from the same root, all movement, activity, becoming or change was referred to the passive and female principle, whilst to the positive, luminous, masculine principle were attributed the particular qualities of immobility, unchangeability and stability. We can, then, definitely affirm the existence of an asceticism which in no way signifies quietism, but which is, rather, the prerequisite for a higher, aristocratic ideal of activity and virility". This represents a significant advance in true understanding of Buddhism from the conclusions of writers who have seen in its emphasis on compassion and withdrawal from the strife of the world nothing more than a feminine attitude to life. It brings into sharp focus the heroic quality of the Buddhist asceticism and the way of life that centres about it.

Evola's "Doctrine of Awakening" is a most distinguished contribution to the literature of Buddhism, and perhaps the most important one since Dahlke. The translation by H. E. Musson has style and authenticity ; it is the first English translation, the Foreword informs us, of the author's works, and passing references to his other books inspire the hope that these also will soon be available to English readers. A work of such scope and depth as this should do much to promote the knowledge of Buddhism in the West, and should certainly be read by all those who wish to grasp the spiritual essence of the Aryan discipline. -

\* It appears that the author's real meaning here is that it is not escapism.

## “SHADOW IN SAFFRON”

By G. R. FAZAKERLY

(Messrs. Thames & Hudson of London.)

It is well known that in the past Buddhism has offered an inviting realm for the writer of cheap romances and it has been exploited to the full by this class of author who has taken advantage of the grave misconceptions of Buddhism that have existed in the Western mind.

Here, however, is a book of totally different genre.

With a bitter and sustained attack, too sustained to be merely accidental, this book sets out to perpetrate the most shocking slanders and deliberate untruths at least some of which must have been known to the author as untruths.

“Shadow in Saffron” purports to give a picture of Buddhism and of Buddhist life in Ceylon. In the words of one reviewer: “Judging from the names and descriptions of village life in Ceylon in the book, Fazakerly was apparently living in the island some time or other, but his Buddhism as presented in his book is sadly mixed up with beliefs current in places like Tibet and Mongolia.” Even so, we might add, there are distortions and malicious distortions at that.

The work gives a completely false picture of Buddhist doctrines, beliefs and practices which is harmful and damaging. Buddhists of Asia are now conscious of the spiritual and intellectual superiority of their religion and are doing their utmost to make its Truth known and appreciated throughout the world. They are therefore shocked by the publication of a book which deliberately and with malice, impudently puts out this perversion, and are prepared to take whatever action may be found necessary to counteract this kind of malicious misrepresentation.

There is a great need for a spiritual approach and growth of understanding between East and West and such a book will tend to raise an insurpassable barrier to this and must give great solace to the enemies of all spiritual values.

The Theravāda Buddhist countries are deeply conscious of the great heritage of spiritual Truth embodied in the Teachings of Gotama Buddha, of which they are the

guardians, and they feel it to be a sacred obligation to spread these truths in a world to which all other ideologies have failed to bring peace and happiness and it is requested that all those who are lovers of Truth and Justice should make it known that the book in question is a deliberate distortion and misrepresentation of the theme with which it purports to deal.

It will be appreciated as an act of goodwill to Buddhist countries of Asia if action is taken against this book by all countries of the world.

EXTRACTS from “Shadow in Saffron”.::

“The “Sutta Nipata,” that little book of abstract philosophical half-truths !”

Of the bhikkhus: “They would be the common priests, the shuffling mendicants of the city streets.”

“They did not understand a Buddha who drank arrack and raped their daughters and made them afraid to go out after dark.”

“..the greatest darkness of all, Nirvana.”

Of an ordination ceremony for Bhikkhus: “on and on endlessly, and they were all lies, all hypocrites.”

“The fishermen lived in huts on the beach, hidden by the hill. They were mainly CATHOLICS, a little colony that would not shift an inch for all the saffron priests (Bhikkhus) in the village. Peru (the boy to be ordained) envied them.”

### PARADOX AND NIRVANA.

Robert Lawson Slater (The University of Chicago Press, Chicago, Illinois).

On the whole this is a sincere enough attempt by a Professor of Theology to understand an atheistic Doctrine.

Dr. Slater spent some years in Burma and it would have been a better book had he quoted more of the actual words of the people in this country with whom he discussed Buddhism than of the words of other Westerners who learned about Buddhism from reading other Westerners' books about Buddhism. Also his would have been a better book if he had quoted more of the actual words of the Buddha from the good translations that exist.

Unfortunately (and we wonder just why) Dr. Slater, in quoting the fine “Kevaddha Sutta”, omits the conclusion entirely (a wonderful, a logical, an instructive conclusion)

and adds a very fanciful almost "Christian apologetic" ending or extension of his own.

Perhaps he just didn't understand the ending. As the Buddha said to Poṭṭhapāda (in the "Poṭṭhapāda Sutta" of the Dīgha Nikāya) "Hard is it for you, Poṭṭhapāda, holding, as you do, different views, other things approving themselves to you, setting

different aims before yourself, striving after a different perfection, trained in a different system of doctrine, to grasp this matter".

Dr. Slater, we feel, is shackled by his traditions and for all his evident straining, cannot surmount the hindrance of his training. The really objective approach is, of course, not easy.

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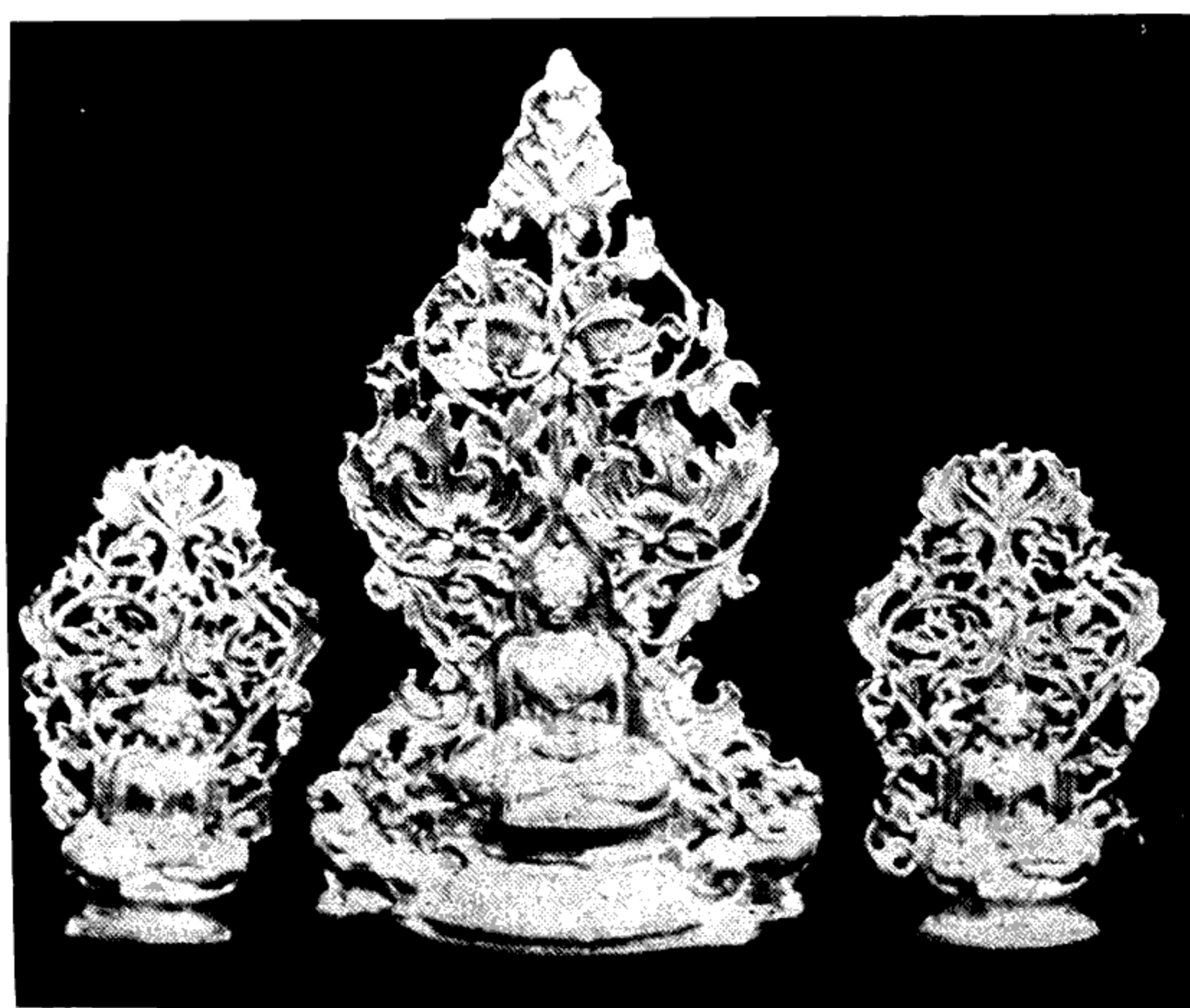
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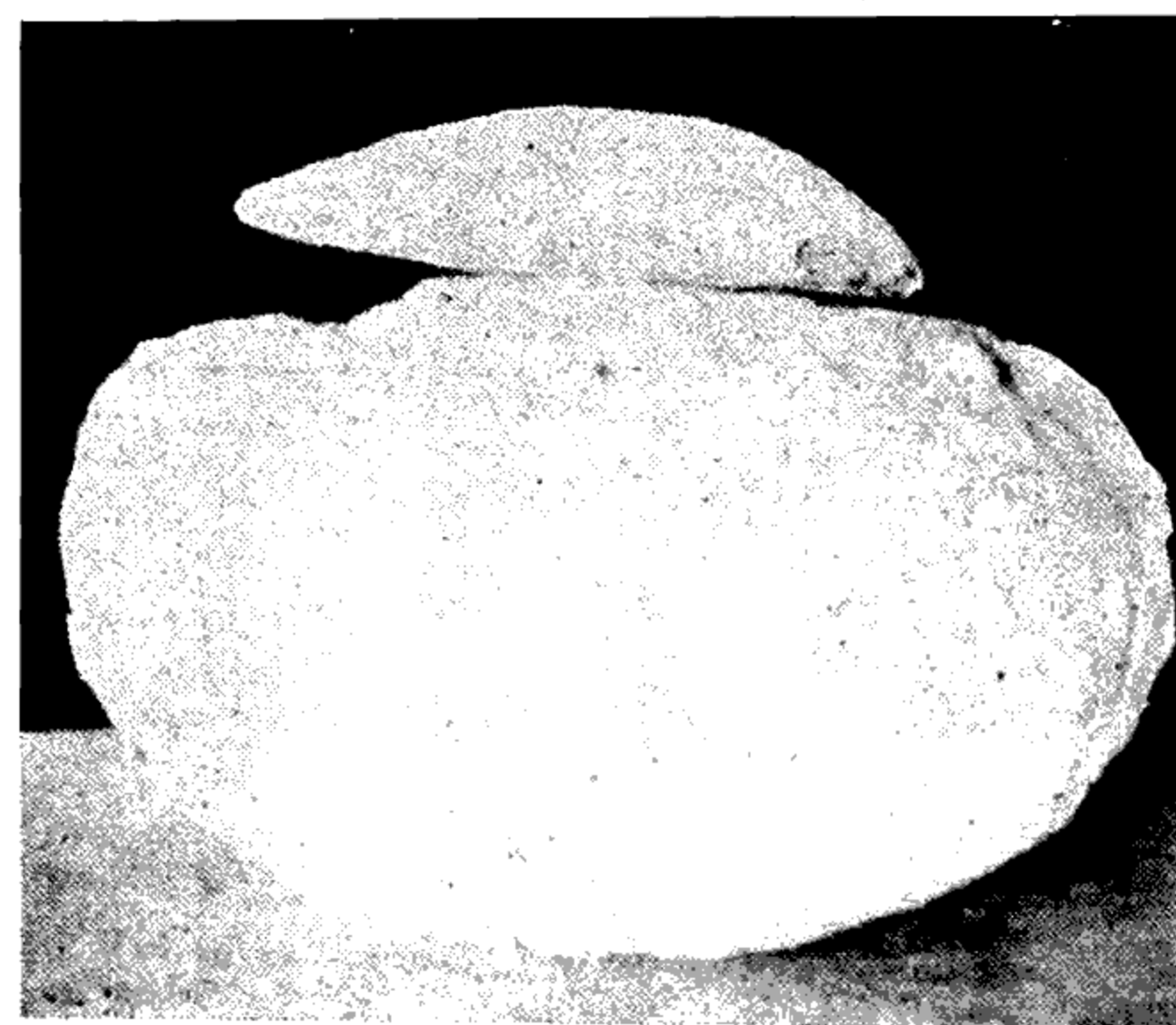




Gold and silver images and terra cotta plaques recently excavated near the Shway Sandaw Pagoda in Prome.



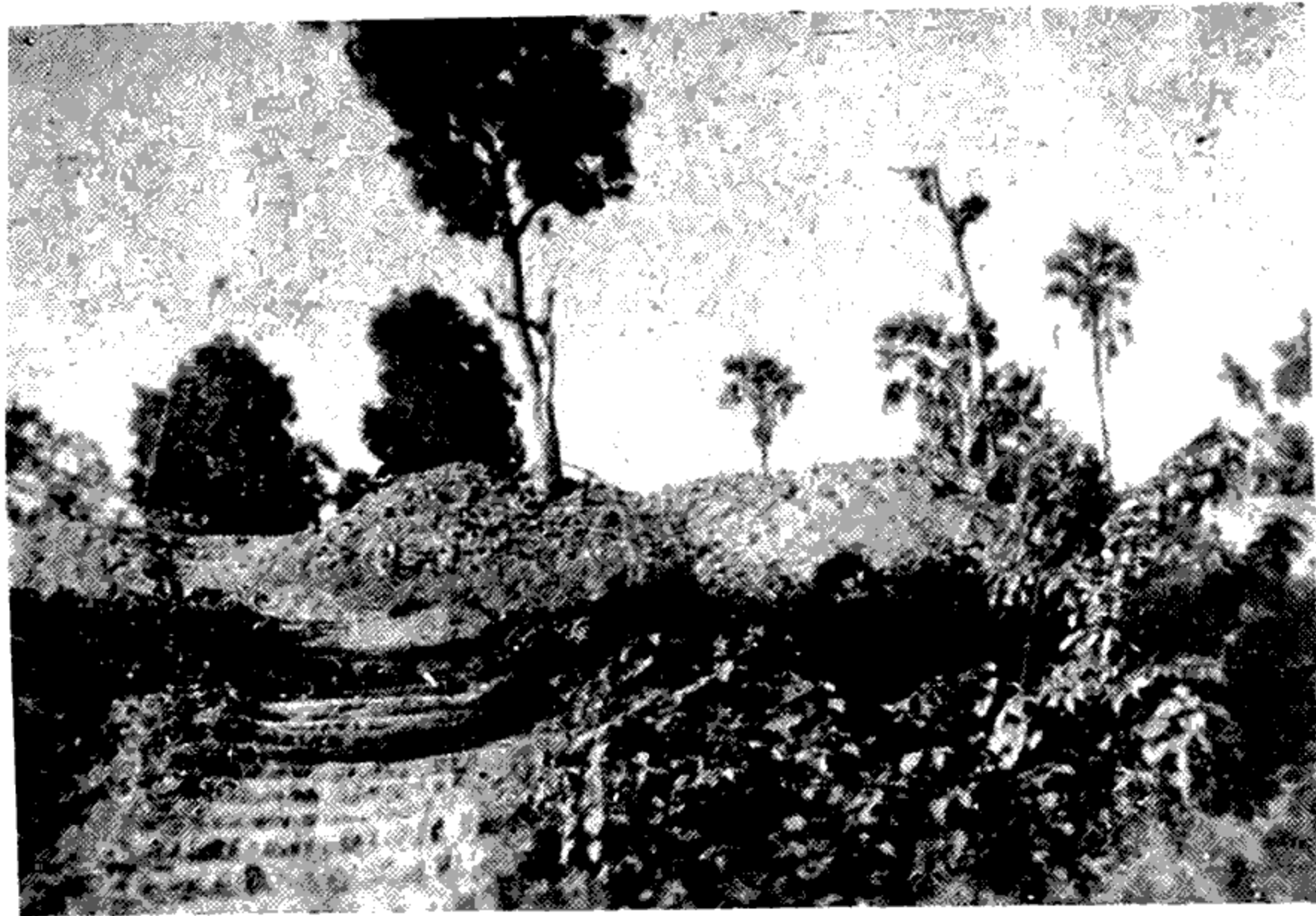
Decorated images of the Buddha made of a peculiar alloy.



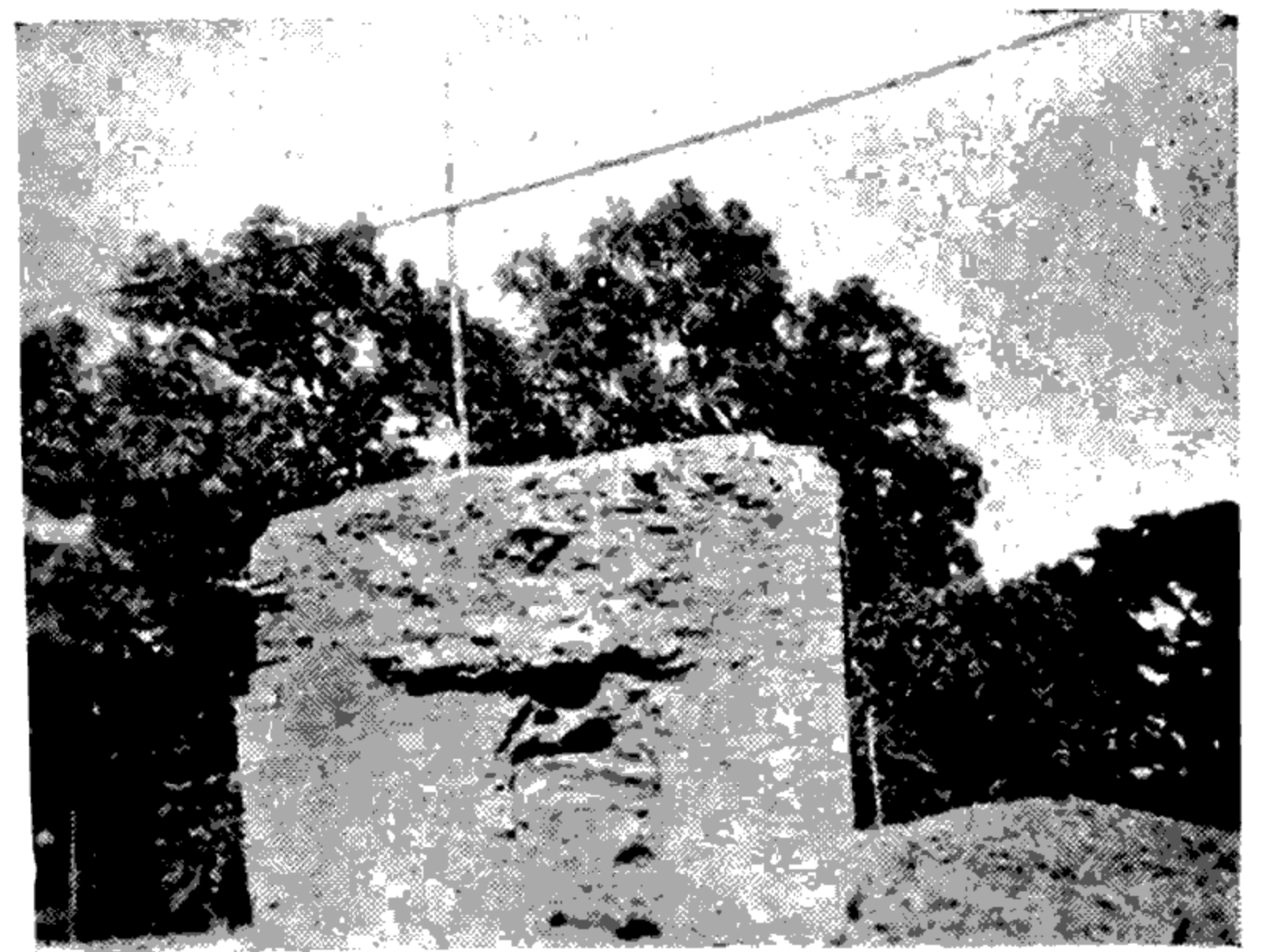
Stone receptacle wherein a Relic was discovered.



Terra cotta plaques and tablets bearing inscriptions in Pyu characters from Poñña Ceti.



Poñña Ceti covered with jungle.



Poñña Ceti (in ruins) seen after the **jungle** has been cleared.

# Notes and News

## PREPARATIONS FOR CHAṬṬHA SANGĀYANĀ Re-editing of Pāli Texts

Pāli Texts, which have been re-edited by Text Re-editing Groups of Burma have been collated with the corrected Vinaya Books brought to us by the Ceylonese Mission. As previously arranged, Ceylon, Thailand, Cambodia and Laos were to send a representative each to work in co-operation with the Text Re-editing Groups of Burma. The learned Theras and Mahātheras of Cambodia and Laos were unable to send their representatives, but gave their assent to the decisions to be arrived at by the Mahātheras of the remaining Theravāda countries. Venerable Buddhadatta Mahāthera, representing Ceylon, and Bhikkhu Phra Dhammadhirāja Mahāmuni, representing Thailand arrived here in July last, for the purpose of scrutinising the Pāli Texts in conjunction with the Text Re-editing Groups of Burma. They went to Mandalay and began their work in co-operation with eight other Mahātheras from the Text Re-editing Groups of Burma. They have ably scrutinised the Five Books on Vinaya and completed their task very smoothly in 20 days. This is an auspicious sign and a big stride forward in the preparations for the holding of the Chaṭṭha Sangāyanā, and all Buddhists all over the world should be inspired to hear this. After completing their task at Mandalay, the Mahātheras from Ceylon and Thailand visited many pagodas of note both at Mandalay and Sagaing, and returned to Rangoon before the Full moon of the second month of the Vassa. They are now residing in the Śīma (Ordination Hall) at the Thāthana Yeiktha. The Pāli Texts thus scrutinised by the ten Mahātheras will be put up before the meeting of the Bhāranitthāraka Mahātheras for their approval. After these Five Books on Vinaya receive the general assent of the Bhāranitthāraka Mahātheras, 3000 copies of each will be printed at the Council's huge printing works at Yegu, Rangoon.

### Buildings Construction for Chaṭṭha Sangāyanā

The erection of buildings is going on apace and a recent visitor from England, Mr. Christopher Mayhew, M. P., expressed

himself as being delighted and surprised to see how people of a country could get together and offer voluntary labour in a good cause. Elsewhere in this magazine we publish pictures showing the work being done.

## BUDDHIST GROUP AT BANARAS HINDU UNIVERSITY

We have had good news from Ven 'ble U Nyanadipa, a Buddhist Bhikkhu who is studying in Banaras. There is a strong Buddhist group there and they have formed a Buddhist Society with several hundred membership and, led by half a dozen Burmese Buddhist Bhikkhus, observe the Buddhist holy days.

## THERAVĀDA GROUP IN SAIGON

From Mr. Nguyen van Hieu we have had an account of the Katthina Festival at Ky-vien-tu, Saigon. This devout group is under the leadership of Ven 'ble Thong-Kham, a Vietnamese Bhikkhu who has followed the Pāli courses in the High School of Pāli in Cambodia. They recently had a visit from Ven 'ble Narada Thera of Vajirarāma, Ceylon.

## CEYLONESE BUDDHIST MISSION.

A further Ceylonese Buddhist Mission comprising the Venerable Sri Devamitta Nayaka Thero of the Shan Group, Venerable Devinuvara Nanawasa Thero of the Shwegyin Group and led by the Venerable Padithavelagedara Somaloka of the Amara-pura Group arrived in Burma on the 14th November bringing corrected books of the Nikāya on which the Ceylon Theras have been working.

The Mission was greeted at the Lewis Street Jetty by the Leading Mahātheras of the Union Buddha Śāsana Council, the Honourable U Win, Minister for Religious Affairs and National Planning, Thado Thiri Thudhamma Sir U Thwin, President of the Buddha Śāsana Nuggaha Association, Thado Maha Thray Sithu U Chan Htoon, Attorney-General, Burma and Honorary General Secretary of the Union Buddha Śāsana Council, the Ceylonese Ambassador and many representatives from various Buddhist Associations in Rangoon. This marks another step in the work for the Sixth Great Council.



## BURMA AND THAILAND WORK TOGETHER

U Tayzeinda, a Burmese Thera and Abhidhamma scholar now teaching in Bangkok, sends us news that the people of Thailand are most interested in the proceedings of the Chaṭṭha Sangāyanā and are very eager to offer help.

As but one instance, he cites Phra Pi, an influential Buddhist and philanthropist of Thailand, who has kindly donated a sum of Ticals 1035 to Thado Thiri Thudhamma Sir U Thwin through U Tayzeinda ; the money to be used for the purposes of the Chaṭṭha Sangāyanā proceedings.

At the invitation of Ecclesiastical Minister Bhimaladhamm and the people of Thailand, Sayadaw U Asabha of Pakokku and Sayadaw U Indavamsa, who are kamaṭṭhana teachers and are the disciples of Mahāsi Sayadaw Agga Maha Pandita visited Bangkok in 2497 B. E. and opened three Meditation Centres, at the following places :-

- (1) Wat Mahahtat.
- (2) Wat Lakhant, and
- (3) Wat Dhamma-nimit.

The trainees comprise Shan, Burmese, Thai and Laotian people and the yogins are divided into three classes - - - bhikkhus, nuns and laymen ; some 200 having already received training, while the classes are increasing monthly.

Thailand has reciprocated and has sent Theras to Burma to undertake with Ceylonese and Burmese bhikkhus, the re-editing of the Pāli Texts for the Sixth Great Council.

## EXCAVATION OF ANCIENT PAGODA SITE

In the year 2497 (Buddhist Era), during the month of December 1952 C. E., while clearing the jungle near the Shway Sandaw Pagoda in Prome, the ruins of an ancient pagoda, Poñña Ceti, were found. When excavations were made at that point many

articles of interest were discovered including a Tooth Relic, gold and silver images, terra cotta plaques etc. A new pagoda is to be built on the old site and the Hon'ble Prime Minister U Nu laid a foundation pike on the spot during January of this year.

## VENERABLE U THITILA

Born in 1886 at Pyawbwe, Central Burma. Became a Sāmanera at the age of 15 under Ven. U Kavinda of Padigon. Was ordained a bhikkhu at the age of 20 under the leadership of Ven. Ashin Ādicca Vamsa. Gained the official title, "Patamagyaw", i.e. he stood first in the examination in Pali, Buddhist philosophy and Literature held in 1918 by the Government of Burma. At the age of 25 he passed the highest doctrinal examination held in Mandalay and earned the title, "Dhammācāriya" fully qualified teacher of the Dhamma. Worked as a teacher and lecturer at the Ashin Adicca Vamsa Monastery, Rangoon, for 12 years.

In 1938 U Thittila went to England to study education and remained there for 14 years. At the outbreak of the last war he joined an Ambulance unit in London for 2 years. Broadcast at the B.B.C. for 2 years. Compiled a Burmese-English Dictionary, wrote "Buddhism and the Personal Life" and many articles on Buddhism for various English magazines and translated Dhammapada into modern Burmese.

Since the end of the last war U Thittila has been working for Buddhism in the West so hard and successfully that he is known there as a beloved teacher of the Dhamma, guide and an exemplar of the good life. He is now a lecturer in Buddhist Philosophy at the University of Rangoon.





# GLOSSARY.

## A

- Abbhantara :** Within ; inside.
- Abhibāyatana** Position of a Master or Lord ; station of mastery.
- Adhimokkha :** Deciding ; firm resolve ; determination.
- Amoha :** Reason ; absence of bewilderment.
- Ānāpāna :** Breath ; inspiration and expiration.
- Anottappa :** Recklessness ; lack of conscience ; unscrupulousness ; disregard of morality.
- Appamaññā :** Boundlessness ; infinitude.
- Atta-diṭṭhi :** Speculation concerning the nature of the soul.

## B.

- Bāhira :** Outside.
- Bhante :** Sir, Venerable Sir. (Formal address to Bhikkhus).
- Bhāra :** A load.
- Bhaya :** Fear.
- Brahmacārī :** One who leads a holy or pious life ; celibate.

## C

- Ca :** And ; Also.
- Cetanā :** Volition ; will.
- Chanda :** Desire-to-do ; intention
- Chaṭṭha :** Sixth.

## D

- Desapālakā :** Guardians of the country ; Government.
- Dīgha :** Long.

## E

- Eva :** Only.

## G

- Ghāna :** Nose ; sense of smell.

## H

- Hetu :** Root—condition.

## I

- Issā :** Envy ; jealousy.

## K

- Kaccapa :** A tortoise ; turtle.
- Kasina :** One of the aids to Kamaṭṭhāna the practice by which concentrative meditation may be obtained.
- Kāṇa :** Blind, usually of one eye, occasionally of both.

## L

- Lahutā :** Lightness ; buoyancy.

## M

- Macchariya :** Selfishness ; stinginess ; avarice.
- Maramma :** Burma ; Burmese.
- Middha :** Torpor ; langour.
- Muditā :** Appreciation ; sympathetic joy.

## N.

- Nakha :** A nail of finger or toe.
- Ñāṇādassana :** “The eye of Knowledge.”
- Nidāna :** Tying down to ; ground, foundation, occasion ; source, origin, cause ; reason, reference, subject.
- Nimitta :** ‘Mark, Sign, Reflex, is called that mental ‘Image’ which, by successful practice of certain concentration exercises arises in the mind and appears as if seen with the eye.
- Nirodha-samāpatti:::::** Extinction ; cessation of Samsaric processes.

## O

- Ottappa :** Moral dread ; discretion.

<b>P</b>		<b>Santhāna )</b>	Configuration ; position ;
<b>Paccaya :</b>	Condition on which the "conditioned thing" is dependent. All phenomena have a conditional nature.	<b>Saṅghāna )</b>	shape ; form.
<b>Paññatti :</b>	Idea ; concept ; manifestat- ion.	<b>Sati :</b>	Wakefulness of mind ; mindfulness.
<b>Parikamma Nimitta :</b>	Preparatory image perceived at the very beginning of con- centration. (See 'Nimitta')	<b>Sikha :</b>	Dust.
<b>S</b>		<b>T</b>	
<b>Samatha :</b>	Calm ; quietude of heart.	<b>Tatramajj- hattatā :</b>	Equipoise ; equanimity ; mental balance.
<b>Samudaya :</b>	Rise ; origin.	<b>V</b>	
<b>Samaggi :</b>	Meeting ; communion.	<b>Vicara :</b>	Discursive thinking.
<b>Sankhata :</b>	Conditioned ; produced by a combination of causes.	<b>Vinipāta :</b>	Ruin ; destruction ; a place of punishment.
<b>Santāna :</b>	Continuity.	<b>Vitakka :</b>	Thought conception.
		<b>Viriya :</b>	Energy.

" He is not a friend who always suspects a breach  
And who looks for defects; but if one can sleep  
At his breast, like a son at the breast of his father,  
He is indeed a friend that cannot be separated by others."

*Sutta-Nipāta.*

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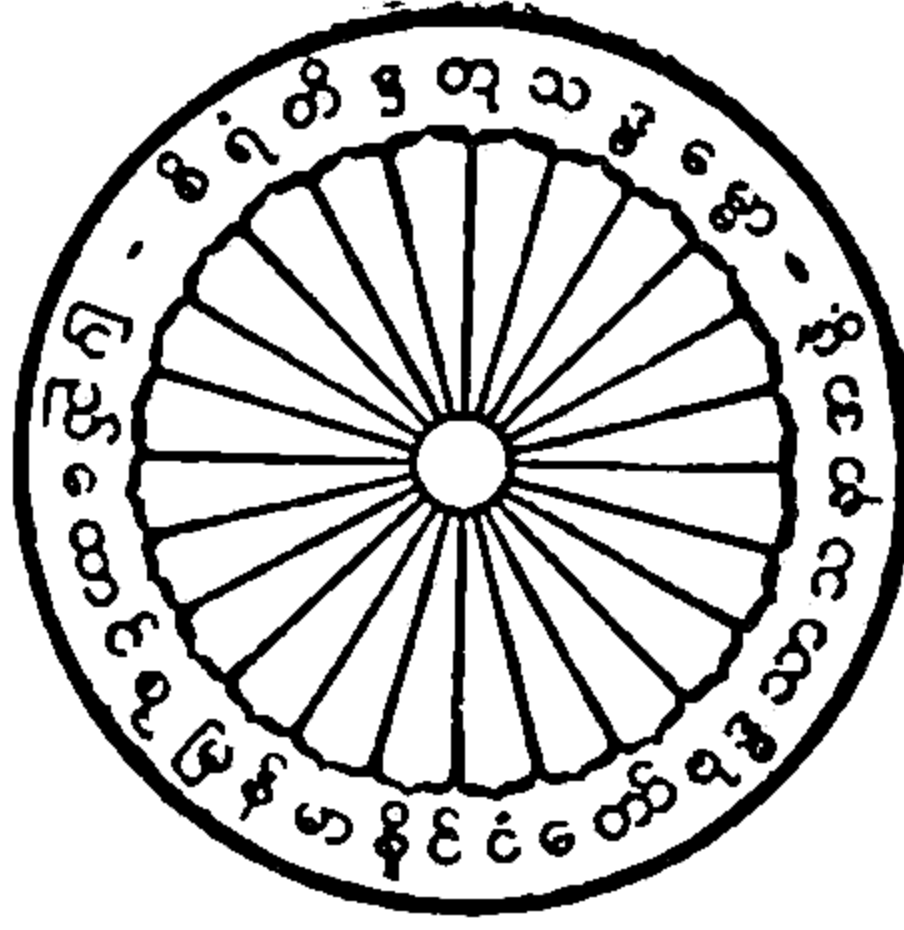
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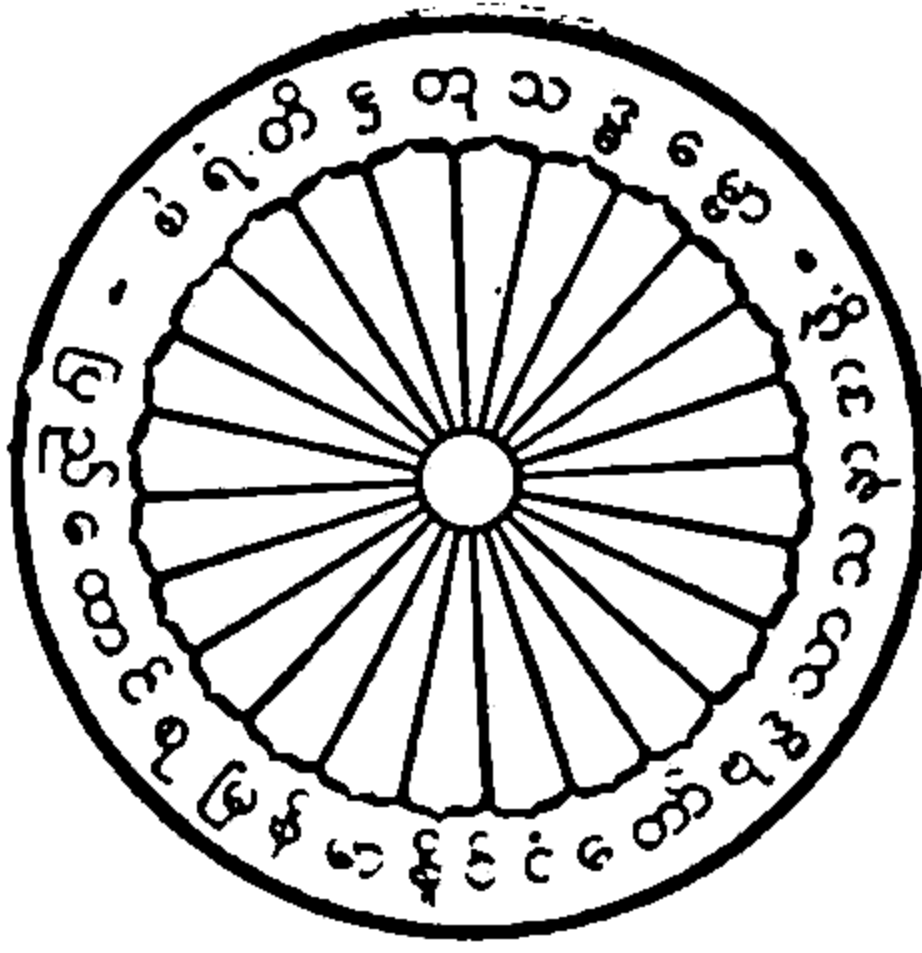
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THE EDITOR,  
"THE LIGHT OF THE DHAMMA"

Union Buddha Sāsana Council,  
16, Hermitage Road, Kokine,  
Rangoon, Union of Burma.

# ARIYAPARIYESANA SUTTA

## Discourse on the Noble Quest

MAJJHIMANIKAYA — MULAPANNASA

*Translated by the Pāli Department, University of Rangoon.*

Thus I have heard. On one occasion the Bhagavā was staying at Jeta's grove in the monastery of Anāthapiṇḍika at Sāvatti. The Bhagavā, having dressed Himself and carrying His bowl, in the morning entered Sāvatti for alms. Then a large number of monks approached the Venerable Ānanda and said : " Brother Ānanda, it has been a long time since we heard a religious discourse directly from the Bhagavā ; Brother Ānanda, it would be good if we could get a chance to listen to a religious discourse directly from the Bhagavā."

" Well then, your reverences may go to the hermitage of Rammaka the brahmin and perhaps you may have an opportunity to hear a religious discourse directly from the Bhagavā ". " Yes brother " answered those monks to the Ven. Ānanda. Then the Bhagavā, having gone on the round for alms in Sāvatti, on His return, after His meal, spoke to Ven. Ānanda, " Come Ānanda, let us go to Pubbārāma and to the palace of Migāra's mother for midday rest ". " Yes Lord ", replied the Ven. Ānanda to the Bhagavā. Then the Bhagavā with the Ven. Ānanda proceeded to Pubbārāma and to the palace of Migāra's mother. Then the Bhagavā arose from His meditation in the evening and said to the Ven. Ānanda, " Come Ānanda, let us go to Pubbakoṭṭhaka to bathe. " " Yes Lord, " replied the Ven. Ānanda to the Bhagavā. Then the Bhagavā with the Ven. Ānanda proceeded to Pubbakoṭṭhaka. At Pubbakoṭṭhaka the Bhagavā bathed and coming out of the water stood with a single robe while drying Himself. Then the Ven. Ānanda said to the Bhagavā, " Lord, the hermitage of Rammaka the brahmin is not very far off ; Lord, Rammaka the brahmin's hermitage is a delightful place ; Rammaka the brahmin's hermitage is a pleasant place, Lord. It would be well, Lord, should the Bhagavā go to the hermitage of Rammaka the brahmin out of compassion. The Bhagavā agreed in silence. Then the Bhagavā proceeded to the hermitage of Rammaka the brahmin. At that time a large number of monks were sitting together there talking on the Dhamma. Then the

Bhagavā stood outside the porch, waiting till the talk was over. And the Bhagavā, coming to know that the talk was over, coughed and knocked at the door. The monks opened the door for the Bhagavā. Then the Bhagavā entered and sat on the seat made ready for Him. Having sat down He addressed the monks, " Sitting here together, monks, what are you talking about now. What was the topic of the talk which was interrupted by my arrival? " " Lord, it was relating to the Bhagavā Himself that we were talking when the Bhagavā arrived ". Good, O monks, it is proper that you, noble youths who have gone forth out of faith from the household life to the houseless state, should sit together talking on the Dhamma. Monks, there are two things that you should do when you sit together—either talk about the Dhamma or maintain a noble silence.

Monks, there are these two quests—the noble quest and the ignoble quest. What, monks, is the ignoble quest? In this world, monks, someone being himself subject to birth seeks only for that which is subject to birth, himself subject to old age, illness.....death.....grief.....mental impurity, seeks only for that which is subject to mental impurity. And what, monks, do you say is that which is subject to birth? Verily monks, these bases for attachment are subject to birth ; being tied up to, infatuated with and engrossed in these bases of attachment he himself being subject to birth seeks for that which is subject to birth. What, monks, do you say is that which is subject to old age.... to illness..... to death.... . . . .to grief . . . . .to mental impurity? Monks, wife and children, slaves male and female, goats and sheep, fowls and pigs, elephants, cows, horses and mares, gold and silver are subject to mental impurity. Verily monks, these bases for attachment are subject to mental impurities ; being tied up to, infatuated with and engrossed in these bases of attachment, he himself being subject to mental impurity seeks for that which is subject to mental impurity. This, monks, is the ignoble quest.

And what, monks, is the noble quest? In this world, monks, someone being himself subject to birth, knowing the danger in that which is subject to birth, seeks for Nibbāna which is not characterised by birth, is incomparable and is safety from bondage. Being himself subject to old age, . . . illness . . . . . death . . . . . grief . . . . . mental impurity, knowing the danger in that which is subject to old age . . . illness . . . . . death . . . . . grief . . . . . mental impurity, seeks for Nibbāna which is incomparable, not liable to old age . . . illness, . . . death . . . . . grief . . . . . mental impurity and is safety from bondage. This, monks, is the noble quest.

I too, monks, before my enlightenment, when I was still unenlightened, and was only a Bodhisatta, I myself being subject to birth sought only for that which is subject to birth, I myself being subject to old age, . . ., illness, . . . . . death . . . . . grief . . . . . mental impurity, sought only for that which was subject to birth, . . . old age . . . . . illness death, . . . . . grief . . . . . mental impurity. Monks, it occurred to me, "How is it that I myself being subject to old age, . . . illness death . . . . . grief . . . mental impurity seek only for that which is subject to old age, . . . illness death, . . . grief, . . . mental impurity? What if I, myself being subject to birth and knowing the danger in that which is subject to birth, should seek for Nibbāna which is not characterised by birth, is incomparable and is safety from bondage. I myself being subject to old age . . . illness . . . . . death . . . . . grief . . . . . mental impurities and knowing the danger in that which is subject to old age, . . . illness . . . . . death . . . . . grief . . . . . mental impurities should seek for Nibbāna which is not characterised by birth, old age, illness, death, grief and mental impurities, which is incomparable and is safety from bondage.

Monks, that very I, at one time even when I was young with jet black hair, endowed with handsome youthfulness and early in life, shaved off my hair and beard, put on the yellow garments and went forth from the household state to that of the houseless one against the wish of my parents who were then crying with tearful faces. Thus having become a recluse searching for what was good and seeking for the incomparable noble state of peace, I approached Āḷāra Kālāma, and having approached him said: "Friend Kālāma, I wish to practise the holy practice according to this doctrine and discipline."

This being spoken, monks, Āḷāra Kālāma said to me, "The venerable one may stay. This doctrine is such that a wise man, even before long, realising by his own insight would abide in, after having acquired the doctrine of his teacher." That I, monks, even before long, very quickly mastered that doctrine. I, monks, even by repeating and reciting what I was taught, could say that I knew and was well-established in the doctrine, and that I as well as others acknowledged that I knew and understood it. Then, monks, this occurred to me, "It is not merely through faith that Āḷāra Kālāma declares that he has realised by his own insight and abides in it after having acquired it; but surely Āḷāra Kālāma, by understanding and experiencing it, abides in this doctrine." Thereupon monks, I approached Āḷāra Kālāma and said, "Friend Āḷāra Kālāma, to what extent have you acquired the doctrine you preached which you have realized by your own knowledge?" This being said, monks, Āḷāra Kālāma told of the Sphere of Nothingness (Ākiñcāññāyatana). Monks, it occurred to me "It isn't that Āḷāra Kālāma alone has faith, I too have it, it isn't that Āḷāra Kālāma alone has energy . . . . . mindfulness . . . . . concentration . . . . . wisdom, I too have it . . . What if I were to strive for the realisation of that doctrine which Āḷāra Kālāma preaches after having acquired and realized it through his own insight." Then, monks, even before long and quickly, I, after having realized it by my own insight, did abide in it after having acquired that doctrine.

Then monks, I approached Āḷāra Kālāma and said, "Friend Kālāma, is this doctrine which you have realized by your own insight and abide in, after having acquired it, so much only?" Kālāma replied that the doctrine which he had realized by his own insight and abode in, after having acquired it, was that much only. And I said that I too had realized that much of the doctrine by my own insight and abode in it. Said Kālāma "It is indeed a gain to us, friend, it is indeed a gain well-gotten that we meet such a fellow recluse. Thus the doctrine which I have realized—after having acquired, that you have realized—after having acquired, and the doctrine which you have realized . . . after having acquired that I too have realized . . . after having acquired. Thus the doctrine which I know, that you know; and the doctrine which you know, that I too know."

In this way as I am, so you are, and as you are, so I am. Come, friend, now that we are two, let us take care of this sect of recluses." Thus monks, though Ālāra Kālāma was my teacher and although I was his pupil, he put me on the same level as himself and did me a great honour. However, monks, it occurred to me, "This doctrine does not lead to aversion, passionlessness, cessation, tranquility, higher knowledge, enlightenment and Nibbāna; it is only for the attainment up to the Sphere of Nothingness (Akiñcaññāyatana). Monks, I did not appreciate that doctrine and being disgusted I left it.

I, monks, while searching for what was good and seeking for the incomparable noble state of peace, approached Uddaka Rāmaputta and told him, "Friend, I wish to practise the holy practice according to this doctrine and discipline". Uddaka Rāmaputta said, "The Venerable One may stay. This doctrine is such that a wise man, even before long realizing by his own insight, would abide in, after having acquired the doctrine of his teacher". That I, monks, even before long, and very quickly, mastered that doctrine. I myself, monks, even by repeating and reciting what I was taught, could say that I knew and was well established in the doctrine and that I as well as others acknowledged that I knew and understood it. Then monks, this occurred to me, "It is not merely through faith that Uddaka Rāmaputta declared that he had realized by his own insight and abode in it, after having acquired it, but surely Uddaka Rāmaputta by understanding and experiencing it, abides in this doctrine". Thereupon, monks, I approached Uddaka Rāmaputta, and said, "Friend Uddaka Rāmaputta, to what extent have you acquired the doctrine you preach which you have realized by your own knowledge?" This being said, monks, Uddaka Rāmaputta spoke of the Sphere of Neither-Perception-nor-nonperception (Nevasaññānāsaññāyatana). Monks, then it occurred to me "It isn't that Uddaka Rāmaputta alone has faith, I too have it, it isn't that Uddaka Rāmaputta alone has energy, mindfulness, concentration, wisdom, I too have it. What if I were to strive for the realization of the doctrine which Uddaka Rāmaputta preaches after having acquired and realized it through his own insight." Then monks, even before long and quickly, I, after having realized it by my own insight, did abide in it after

having acquired that doctrine. Then, monks, I approached Uddaka Rāmaputta and said, "Friend Rāmaputta, is this doctrine which you have realized by your own insight and abide in after having acquired it, so much only?" Rāmaputta replied that the doctrine which he had realized by his own insight and abode in after having acquired it, was that much only. And I said "I too have realized this much of the doctrine by my own insight and abide in it after having acquired it." Rāmaputta said, "Friend, it is indeed a gain, friend it is indeed a gain well-gotten, that we meet such a fellow recluse. Thus the doctrine which I have realized . . . after having acquired, that you have realized—after having acquired and the doctrine which you have realized . . . after having acquired, that I too have realized—after having acquired. Thus the doctrine which I know, that you know; and the doctrine which you know, that I too know. In this way, as I am, so you are; and as you are, so am I. Come friend, you take care of this sect of recluses." Thus, monks, Uddaka Rāmaputta, although he was my fellow recluse, placed me in the position of a teacher and did me a great honour. Then monks, it occurred to me, "This doctrine does not lead to aversion, passionlessness, cessation, tranquillity, higher knowledge, enlightenment and Nibbāna; it is only for the attainment up to the Sphere of Neither-perception-nor-nonperception (Nevasaññānāsaññāyatana). Monks, I did not appreciate that doctrine and being disgusted I left it.

That I, monks, while searching for what was good and seeking for the incomparable noble state of peace and while travelling in Magadha by stages, repaired to the village of Senāni at Uruvelā. There I saw a pleasant and a delightful forest grove with a flowing river of clear water, a pleasant and delightful ford and a village near by for procuring food. Monks, then it occurred to me, "Pleasant and delightful indeed is the forest grove with a flowing river of clear water, a pleasant and delightful ford and a village near by for procuring food. Indeed it is a good enough place for a noble youth intent on spiritual exertion. Monks, I sat down at that very spot thinking, "This is a good enough place for spiritual exertion."

Monks, being myself subject to birth and knowing the danger in that which is subject to birth, while seeking for Nibbāna which is



not characterised by birth, is incomparable and is safety from bondage, I attained the state of Nibbāna which is not characterised by birth, is incomparable and is safety from bondage. Being myself subject to old age, illness.....death...grief...mental impurities, while seeking for Nibbāna which is not characterised by old age, illness, death, grief and mental impurities, which is incomparable and is safety from bondage, I attained the state of Nibbāna which is not characterised by old age, illness, death, grief and mental impurities, which is incomparable and is safety from bondage. Then this knowledge and insight arose in me, "My emancipation is assured, this is the final birth for me and there is no other existence for me".

To me, monks, this thought occurred, "I have attained this Dhamma which is profound, difficult to understand and comprehend, peaceful, exalted, beyond the reach of logic, subtle and conceivable only by the wise. These worldlings, however, take delight in the resting places of the mind (sense objects), they are given up to it and rejoice in it. This state (dhamma), namely, the conditioned origination and the causal genesis, is also difficult to be understood by the worldlings who take delight in the resting places of the mind, who are given up to it and rejoice in it. This state, namely, the cessation of the saṅkhāras, relinquishment of all the bases of attachment, wearing out of craving, absence of passion, cessation of all sufferings and Nibbāna, is also difficult to understand. And, moreover, were I to preach the Dhamma and if others would not understand it, it would be weariness and trouble for me. And so monks, these verses not heard of before occurred to me:

"It has been acquired by me with difficulty. There is no use in expounding it. It cannot be comprehended easily by those overcome by passion and illwill".

"Those who are given to passion and are so enveloped by the mass of darkness, of ignorance, will not understand the Dhamma which moves against the current of passion which is subtle, profound, difficult to perceive and rare".

Monks, as I was pondering thus my mind tended towards absence of eagerness and not for preaching the Dhamma. Thereupon, monks, it occurred to Brahmā Sahampati who knew my reflection with his own mind, "Alas. this world is perishing, alas,

this world is being destroyed in as much as the mind of the Tathāgata, the Arahāt the Perfectly Enlightened Buddha is tending towards absence of eagerness and not to preach the Dhamma." Then monks, just as a strong man would stretch out his bent arm or bend his out-stretched arm, even so Brahmā Sahampati vanished from the world of Brahmā and appeared in front of me. Then Brahmā Sahampati, having put the upper garment over his one shoulder, stretched forth his clasped palms towards me and said, "May the Bhagavā preach the Dhamma, may the Happy One preach the Dhamma. There is a class of beings who are without any mental impurities, who for not hearing the Dhamma are degenerating. There will be those who will understand the Dhamma". Monks, Brahmā Sahampati added further:-

"Formerly in Magadha country there appeared only a doctrine, impure and thought out by the impure minded. Please open this door of deathlessness. Let them listen to the Dhamma transcendently known by One free from impurities.

"Just as a person, standing on a rock on the top of a mountain would survey the crowd of people in all directions, in like manner, O Intelligent One, having ascended the palace formed of Dhamma, O All-Seeing One, who is devoid of sorrow, behold the multitude of men who are plunged in sorrow and overpowered by birth and decay."

"O Hero, the Conqueror of the battle, rise up; O Caravan Leader, who is free from debt, move about in the world. O Blessed One do preach the Dhamma. There will be those who will understand the Dhamma."

Then I, having known the wish of Brahmā and out of sympathy for beings, surveyed the world with the eye of the Buddha. Monks, while surveying the world with the eye of the Buddha I saw living beings with little impurity and with much impurity, with sharp faculties and with dull faculties, of good character and of bad character, easy to be convinced and difficult to be convinced and even some who look upon the sinfulness of the next world with fear. Just as in a pond of blue lotuses, of red lotuses or of white lotuses, some are born in water, grow in water and do not rise above the level of water but thrive submerged in water; some are born in water, grow in water and stand on the same level with water and others which are born in water, grow in water and

stand rising above the water without being in contact with the water, even so, surveying the world with the eye of the Buddha, I saw living beings with little impurity and with much impurity, with sharp faculties and dull faculties, of good character and of bad character, easy to be convinced and difficult to be convinced, and even some who looked upon the sinfulness of the next world with fear. Then monks, I replied to Brahmā Sahampati in verse :-

“Open are the doors to deathlessness for them; let those who have ears discard faith in wrong doctrine. O Brahmā, thinking that it would be a trouble to me I did not preach the superb and excellent Dhamma among men”.

Then the Brahmā Sahampati, understanding that the Bhagavā had condescended to preach the Dhamma, bowed down to me and having circled round me keeping me on his right as a mark of respect disappeared from that very spot.

Then monks, it occurred to me “To whom should I preach the Dhamma first? Who will grasp this Dhamma quickly?” Then monks, I thought “This Āḷāra Kālāma is clever, wise and intelligent and for a long time he has had no impurity. What if I should preach the Dhamma to Āḷāra Kālāma first? He will perceive it quickly.” Then, monks, gods approached me and said, “Lord, Āḷāra Kālāma has passed away seven days ago. Then monks, this thought occurred to me, “Āḷāra Kālāma was of noble origin. If he had heard this Dhamma he would have grasped it quickly”. Then monks, it occurred to me “To whom should I preach the Dhamma first? Who will grasp it quickly?” Then monks, I thought “Uddaka Rāmaputta is clever, wise and intelligent and for a long time has had no moral impurity. What if I should preach the Dhamma to Uddaka Rāmaputta first? He will perceive it quickly.” Then monks, gods approached me and said, “Lord, Uddaka Rāmaputta died last evening.” Then I knew and perceived that Uddaka Rāmaputta had passed away last evening. Then monks, this thought occurred to me,

“Uddaka Rāmaputta was of noble origin. If he had heard this Dhamma he would have grasped it quickly.” Then, monks, I thought “To whom should I preach the Dhamma first? Who will grasp it quickly?” And it occurred to me, “The band of five monks who attended upon me when I was engaged in austere practices has been of great service to me. What if I were to preach the Dhamma to the band of five monks first.” Then I thought, “Where are they staying now?” Monks, I saw with my pure spiritual vision passing beyond that of men, the band of five monks residing at Banaras in the Deer-park of Isipatana. Then I stayed at Uruvelā as long as it pleased me and set out on a journey towards Banaras.

Monks, Upaka the ājīvaka (the follower of Makkhali-Gosāla) met me while I was travelling along the highway between Gayā and the Seat of Enlightenment (Buddhagayā) and seeing me he said, “Friend, your faculties are serene and your complexion is clear and bright. Friend, under whom have you gone forth? Who is your teacher and whose doctrine do you approve of?” Monks, I replied to Upaka the ājīvaka in verse :

“I have conquered everything and I know all, I am unattached to all things, I have abandoned all and am liberated by having worn out craving. Having realized the truth by myself, whom should I look up to as my teacher.”

“I have no master and there is none equal to me. There is none to compete with me in this world or that of the gods. Verily I am the Worthy One in this world; I am the Unexcelled Teacher; I am the only Perfectly Enlightened One; I have attained the state of tranquillity and supreme bliss.”

“To turn the wheel of the Dhamma, I am going to the city of Kasians, and I shall beat the drum of deathlessness in this blinded world.”

“Friend, as you so claim you deserve to be the absolute conqueror.” said Upaka.

“Like me, indeed, are the conquerors who have attained the state of having worn out the fluxions (āsava\*). I have conquered

\* ĀSAVA : “Influxes”, is a figurative name for the often mentioned 4 Biases, namely : sensuous bias (*Kāmāsava*), bias for existence (*bhavāsava*), bias of views (*diṭṭhāsava*), bias of ignorance (*avijjāsava*).

the evil state and so, Upaka, I am the Conqueror (Jina).”

Monks, after I said this, Upaka the ājīvaka said, “ May be so, friend ” and nodding his head (in agreement) went away taking a side track.

Then, monks, journeying stage by stage, I went to the Deer-park of Isipatana in Banaras where the band of five monks was. Monks, the band of five monks saw me from a distance and having seen me they came to an understanding among themselves, “ Friends, here comes the monk Gotama, who indulges in abundance, who is distracted from the practice of austerity and has reverted to the life of ease. He should not be saluted nor should we get up to receive him, nor should we take his robe. But a seat should be kept for him and if he so desires he will sit on it.” Monks, as I drew nearer and nearer the band of five monks was no longer able to stand by the agreement. Some came forward and took my bowl and robe, some arranged the seat and some provided water for washing my feet, but they still addressed me by my name or by the term “ friend ”. Monks, being addressed thus I said to them, “ Monks, do not address the Tathāgata by name or by the term “ friend ”. Monks, the Tathāgata is an Arahāt, a Perfectly Enlightened One. Give your ears, monks, the Deathlessness has been attained. I shall instruct you and preach to you the Dhamma and by practising as you are instructed you will before long realize by your own insight and abide in it, after having acquired it in this present life, that unexcelled consummation of the holy life for the sake of which noble youths rightly leave the household life for the houseless state.” This being said, monks, the band of five monks said to me, “ Friend Gotama, even with that mode of living, that way of practice and that life of hardship you did not attain the noble and distinctive knowledge and insight surpassing that of men. Now that you have indulged in abundance, distracted from the practice of austerity and reverted to the life of ease, how would you attain to the highly noble and distinctive knowledge and insight surpassing that of men.” This being said, I told them “ Monks, the Tathāgata has not indulged in abundance, He is not distracted from the practice of austerity and has not reverted to the life of ease. Monks, the Tathāgata is an Arahāt and a Fully Enlightened One. Give ear to me, monks, the Deathlessness has been attained

by me, I shall instruct you and teach you the Dhamma ; by practising as you are instructed you will before long realize by your own insight and abide in it after having acquired it in this present life, that unexcelled consummation of the holy life, for the sake of which noble youths rightly leave the household life for the houseless state.” For the second time also, monks, the band of five monks said to me, “ Friend Gotama even with that mode of living, . . . , how would you attain the noble and distinctive knowledge and insight surpassing that of men.” For the second time also monks, I told them, “ Monks, the Tathāgata has not indulged in abundance . . . , for the sake of which noble youths rightly leave the household life for the houseless state!” For the third time also, monks, the band of five monks said to me, “ Friend Gotama, even with that mode of living . . . , how would you attain the highly noble and distinctive knowledge and insight surpassing that of men ”. I told them, “ Monks, do you remember me having used such words as these before ?” “ No, indeed, Lord.” said they. “ Monks, the Tathāgata is an Arahāt and a Fully Enlightened One. Give ear to me, monks, the deathlessness has been attained by me ; I shall instruct you and preach to you the Dhamma ; and by practising as you are instructed you will before long realise by your own insight and abide in it after having acquired it in this present life, that unexcelled consummation of the holy life for the sake of which noble youths rightly leave the household life for the houseless state.” And I was able to convince the band of five monks. I used to exhort the two while the other three monks would go about for alms, and what food the three used to bring from their alms round, we, the group of six, lived on that. Monks, I used to exhort the three while the other two monks would go about for alms and what food the two monks used to bring from their alms round, we, the group of six, lived on that. Then monks, the band of five monks being exhorted and instructed by me, thus, themselves being subject to birth, knowing the danger in that which is subject to birth, sought for Nibbāna which is birthless and incomparable safety from bondage, themselves being subject to old age . . . illness . . . death . . . grief . . . , mental impurity, knowing the danger in that which is subject to mental impurity, sought for Nibbāna which is birthless and incomparable safety from bondage. Then

knowledge and insight arose in them “ Our emancipation is assured, this is the final birth, there is no further existence for us now.”

Monks, there are five kinds of sense desire. What are the five? **Objects** which are desirable, pleasant, charming, lovely, connected with desire and attractive and which are to be perceived by the eye, sounds which are desirable...by the ear, smells which are desirable...by the nose, tastes which are desirable...by the tongue, touch which is desirable, pleasant, charming, lovely, connected with desire and attractive and which is to be perceived by the body. These, monks, are the five kinds of sense desire, Monks, whatsoever monks or brahmins who are bound up with, stupefied by, immersed in these five sense desires without seeing the danger in them and not having the knowledge of escape, enjoy them, they should be regarded as having fallen into misery and calamity and having become victims of the whims of the Evil One. Just as, monks, a wild beast being trapped would lie prostrate and thereby be regarded as having fallen into misery and calamity and being at the mercy of the hunter. When the hunter arrives he will not be able to flee according to his wish. Similarly, monks, some monks or brahmins who are bound up with... become the victims of the whims of the Evil One. But some monks and brahmins who are not bound up with, stupefied by, immersed in these five sense desires, seeing the danger in them and having the knowledge of escape, enjoy them, they should be regarded as not having fallen into misery and calamity and not having become the victims of the whims of the Evil One. Just as, monks, a wild beast not being trapped would lie prostrate and thereby he is to be regarded as not having fallen into misery and calamity and not being at the mercy of the hunter and whenever the hunter arrives he will be able to flee according to his wish. Similarly monks, some monks and brahmins who are not bound up with... do not become the victims of the whims of the Evil One.

Just as monks, a wild beast roaming about in the forest and mountain slope, moves about, stands, rests and lies down confidently. What is the reason? Monks because he has gone beyond the reach of the hunter. Similarly, monks, the monk detached from sense-desires and evil states of mind, attains to and abides in the First

Jhāna which is accompanied by thought and reflection and joy and happiness born of detachment. Monks, this means that the monk has blinded Māra, destroyed Māra's sight completely without leaving a track and has gone beyond the sight of Māra. Then again, monks, a monk, by calming down of thought and reflection, attains to and abides in the Second Jhāna with its internal serenity...one pointedness of the mind, divested of thought and reflection and joy and happiness born of concentration of mind. Monks, this means that the monk—has gone beyond the sight of Māra. Furthermore, monks, by divesting himself of joy he attains to and abides in the Third Jhāna and he lives with equanimity, being mindful and conscious, and experiences physical ease—which the noble one designates as one who is endowed with equanimity, mindful and living in physical comfort.

This means that the monk—and has gone beyond the sight of Māra. Furthermore monks, the monk by putting away ease and pain, by the previous annihilation of happiness and misery, attains to and abides in the Fourth Jhāna which is free from pain and pleasure, physical and mental, and accompanied by purity of mindfulness born of equanimity. This means that the monk—and has gone beyond the sight of Māra. Then again, monks, the monk, having gone completely beyond the perception of form by the cessation of reflex perception and by not paying attention to the perception of variety, attains to and abides in the Sphere of Infinity of Space knowing that “Space is infinite”. This means that the monk—and has gone beyond the sight of Māra. Furthermore monks, the monk, having gone completely beyond the Infinity of Space and knowing that, “Consciousness is infinite”, attains to and abides in the Sphere of Infinity of Consciousness. This means that the monk...and has gone beyond the sight of Māra. Furthermore monks, the monk having gone completely beyond the Sphere of Infinity of Consciousness, attains to and abides in the Sphere of Nothingness knowing that, “Nothing exists”. This means that the monk...and has gone beyond the sight of Māra. Then again, monks, the monk having gone completely beyond the Sphere of Nothingness attains to and abides in the Sphere of Neither-perception-nor-nonperception...and having gone completely beyond the Sphere of Neither-perception,



nor-nonperception, he attains to and abides in the Sphere of Cessation of Perception and Sensation, and having seen through knowledge and wisdom, his fluxions (*Āsavas*) wear off. This means, monks, that the monk has blinded *Māra*, destroyed *Māra*'s sight completely without leaving a track and has gone beyond the sight of *Māra*. He

has passed beyond attachment in this world. He moves about, stands, sits and lies down confidently. What is the reason? Because, monks he has gone beyond the reach of the Evil One.

Thus spoke the *Bhagavā*. Those monks delighted as they were, rejoiced at the words of the *Bhagavā*.

“Take the case, *Ānanda*, of the disciple of the Noble who reflects that all these pleasures of sense, here or hereafter - - - with all perceptions of them, all Form, here or hereafter, with all perceptions of Form, all perceptions of Permanence, of the Realm of Naught, and of Neither-Perception - nor- Non- Perception,—all mean mere Individuality, whereas one thing only is Deathless, to wit, the heart's Deliverance, which knows no sustentation.”

*Āṇaṅja-Sappāya-Sutta.*



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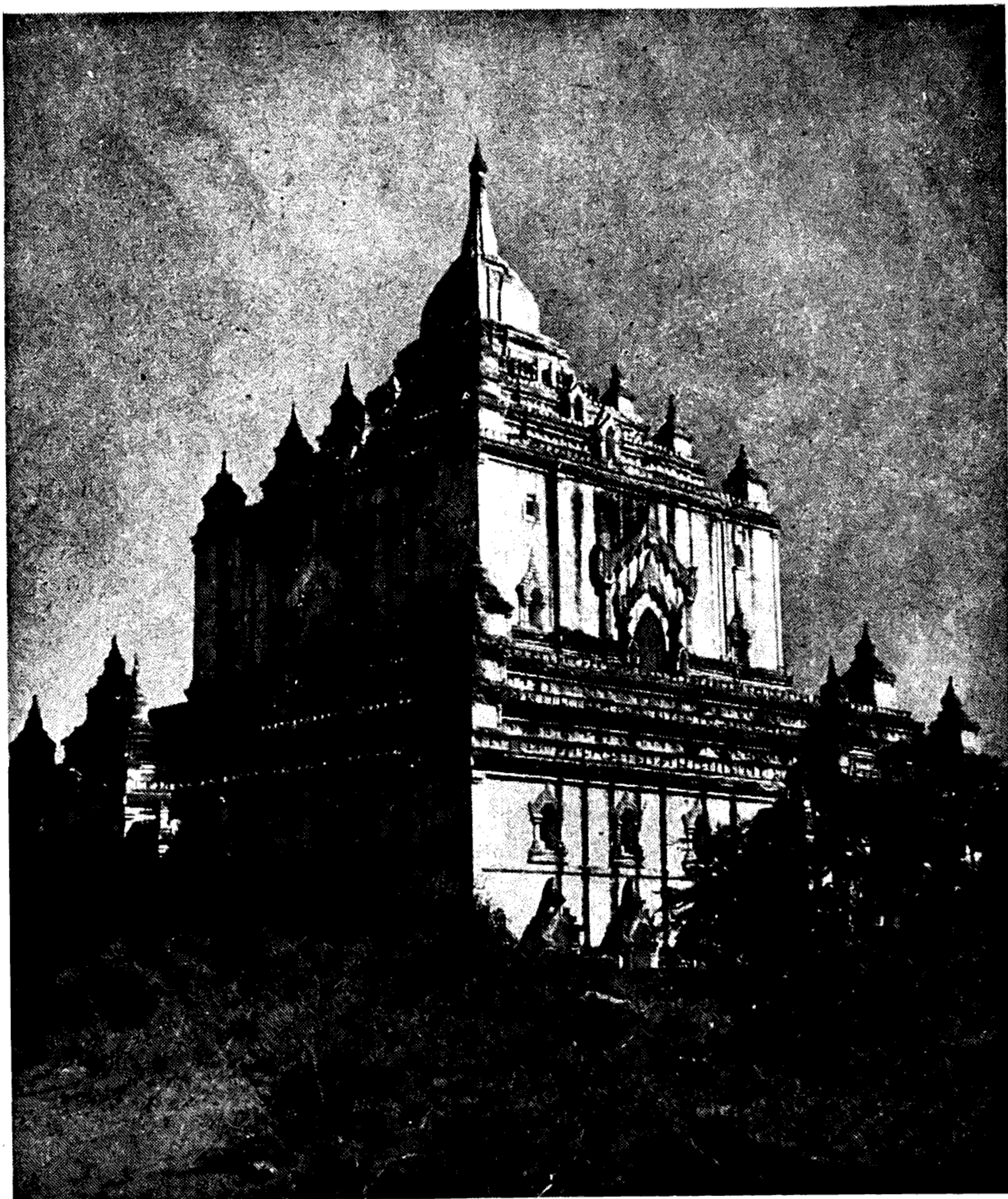
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Ven. Nārada Mahā Thera, Vajirarama, Bambalapitiya, Colombo, Ceylon, is one of the best known Buddhist authors and writers. He is widely travelled in all Buddhist countries where he has done excellent work in binding together the Buddhists of Asia. He is at present in England in connection with the founding of a Buddhist Vihāra in London.

## AN OUTLINE OF BUDDHISM

NĀRADA THERA

On the fullmoon day of May, in the year 623 B.C. there was born at Kapilavatthu, on the borders of Nepal, a Sakyan Prince named Siddhattha Gotama, who was destined to be the greatest moral teacher in the world.

At sixteen he married and had a son named Rahula. For thirteen years after his happy marriage he led a luxurious life, but his contemplative nature and boundless compassion did not permit him to enjoy the fleeting material pleasures of the Royal household. He knew no woe, but he felt deep pity for sorrowing humanity. Amidst comfort and prosperity he realized the universality of sorrow. The palace with all its worldly allurements was no longer a congenial place for the intellectual prince. Time was ripe for him to depart. Realizing the worthlessness of sensual enjoyments, highly prized by ordinary men, and the value of renunciation in which the wise seek delight, in his 29th year he renounced all worldly pleasures, and donning the simple yellow garb of an ascetic, alone, penniless, wandered forth in search of Truth and Peace.

He sought the advice of the distinguished teachers of the day, but he could not achieve his desired object from outside sources. The painful austerities which he practised proved absolutely futile. Circumstances compelled him to think for himself and seek within. He sought, he thought, and ultimately he realized the Truth which he had not heard before. Illumination came from within, and light arose in things which he had never seen before.

After a superhuman struggle of six strenuous years, unaided and unguided by any supernatural agency, but solely relying on his own efforts and wisdom, he eradicated all defilements, ended the process of grasping, and realizing things as they truly are, by his own intuitive knowledge, became a Buddha—an Enlightened One, in his 35th year.

As the perfect embodiment of all the virtues He preached, endowed with deep wisdom commensurate with his boundless compassion, He worked incessantly for 45 years for the good and happiness of all, dominated by no personal motive, and passed

away in His 80th year leaving no successor but exhorting the disciples to regard His doctrine and discipline as their teacher.

His iron will, profound wisdom, universal love, boundless compassion, selfless service, great renunciation, perfect purity, unique personal life, the exemplary methods employed to propagate the teaching, and his final success --- all these factors have compelled mankind to hail the Buddha as the greatest moral teacher that ever lived on earth.

The ethico-philosophical system, expounded by the Buddha, is called the Dhamma and is popularly known as Buddhism.

Strictly speaking, Buddhism is not a religion as it is not a system of faith and worship owing any allegiance to a supernatural God.

Here blind faith is dethroned and is substituted by confidence based on knowledge. Although a Buddhist seeks refuge in the Buddha as his incomparable moral guide and teacher, he makes no self-surrender. A Buddhist is neither a slave to a book nor to any individual. Without sacrificing his freedom of thought he exercises his own freewill and develops his wisdom even to the extent of becoming a Buddha himself, for all are potential Buddhas. Naturally Buddhist followers quote the Buddha as their authority, but the Buddha Himself discarded all authority. Immediate self-realization is the sole criterion of truth in Buddhism. Its keynote is rational understanding.

Though such external forms of homage as the offering of flowers and so forth are prevalent amongst Buddhists, the Buddha is not worshipped as a God. The Buddha was no doubt highly venerated in His own time, but He never arrogated to Himself divinity. He was a man, an extraordinary man (*Acchhariya Manussa*). Nevertheless, it should be remarked that there was no moral teacher "ever so godless as the Buddha yet none so god-like."

What the Buddha expects from His disciples is not so much obeisance as the actual observance of His teaching. "He honours me best who practises my teaching best", is His admonition.



Furthermore, prayers that "seek for objects of earthly ambitions and that inflame the sense of self" are foreign to Buddhism. On the contrary great emphasis is laid on mental trainings that tend to self-discipline, self-control, self-purification and self-enlightenment.

There is no God Creator to be obeyed and feared by a Buddhist. Instead of placing an unseen almighty God over man, the Buddha has raised the worth of mankind. Buddhism teaches that man can gain salvation by self-exertion without depending on God or mediating priests. It expounds no dogmas that one must blindly believe, no creeds that one must accept on good faith without reasoning, no superstitious rites or ceremonies in order to enter the fold, no meaningless sacrifices or penances for one's purification.

If as Karl Marx says "Religion is the soul of soul-less conditions, the heart of a heartless world, the opium of the people", certainly then Buddhism is not such a religion.

If by religion is meant a system of deliverance from the ills of life, then Buddhism is a religion of religions.

The foundations of Buddhism are the Four Noble Truths which are associated with the so-called being. The Buddha states: "In this very fathom long body, along with its perceptions and thoughts, do I proclaim the world, the origin of the world, the cessation of the world, and the Path leading to the cessation of the world." This interesting passage refers to the Four Noble Truths which the Buddha Himself discovered by His own intuitive knowledge. Whether Buddhas arise or not they exist, and it is a Buddha that reveals them to the deluded world. For the knowledge of these truths which do not and cannot change with time, the Buddha was not indebted to any one as He Himself said they were unheard of before. Hence there is no justification in the statement that Buddhism is a natural outgrowth of Hinduism, although it is true that here are some fundamental doctrines common to both systems.

The First Truth deals with the existence of Dukkha, which, for need of a better English equivalent, is inappropriately rendered by suffering or sorrow.

All are subject to birth, and consequently to decay, disease, and death. No one is exempt from these four inevitable causes of

suffering. Impeded volition is also suffering. In brief this body itself is a cause of suffering.

This First Truth of suffering which is concerned with the constituents of this so-called being and the different phases of life, is to be carefully analysed, scrutinized, and examined. This examination leads to a proper understanding of oneself as one really is.

The cause of this suffering is Craving or Attachment; which is the Second Noble Truth. This craving is a powerful invisible mental force latent in us all and is the cause of all divergent, multifarious phenomena and noumena. This truth indirectly deals with the past, present and future births.

Rational understanding of the First Truth leads to the eradication of this Craving, the Second Truth which deals with the psychological attitude of the ordinary man towards the external objects of sense.

This gross and subtle craving which leads to repeated births and deaths and which is the cause of all ills of life is such a potential force that one has to summon eight equally powerful forces (Eightfold Path) to overcome this one single foe.

The Third Noble Truth is the complete cessation of suffering which is achieved by the total eradication of all forms of craving. It is Nibbāna, which can be attained in this life itself. This Third Truth, though dependent on oneself, is beyond logical reasoning (*atakkāvacara*) and is supramundane unlike the first two which are mundane. It is purely a self-realization--- a Dhamma to be comprehended by the mental eye by complete renunciation, not merely by renouncing external objects but actually by renouncing internal attachment to the external world. It should be noted that the mere cessation of suffering or the mere destruction of craving is not Nibbāna. If so, it would be tantamount to annihilation. Nibbāna is a positive, unconditioned state. In Nibbāna nothing is eternalized nor is anything annihilated because Buddhism denies the existence of a permanent soul or Atma. Referring to Nibbāna the Buddha states: "There is an unborn (*ajāta*), unoriginated (*abhūta*) unmade (*akata*) and non-conditioned (*asankhata*). If there were not this unborn, unoriginated, unmade, and non-conditioned, an escape to one who is born, originated, made, and conditioned, would not be possible here."

This Third Truth has to be realized by developing the Noble Eight-fold Path which is the fourth Noble Truth. This is the Via Media — Golden Mean — (*Majjhimā Paṭipadā*). It consists of right understanding, thoughts, speech, action, livelihood, effort, mindfulness, and one-pointedness. These are the powerful moral mental forces that are summoned to attack one latent evil force --- craving. This Middle Path, which constitutes Morality (*Sīla*), Concentration (*Samādhi*) and Insight (*Paññā*), is embodied in the following beautiful little verse :-

“ To cease from all evil.  
To do what is good,  
To cleanse one’s mind ;  
This is the advice of all the Buddhas. ”

The first three Truths deal with the philosophy of the Buddha’s Teaching, and the fourth with the practice in accordance with that philosophy.

Buddhism as such is neither an ordinary philosophy which deals with theorisings irrelevant to one’s Deliverance from suffering and death, nor an ordinary ethical system which, though essential, is only the ABC of Buddhism. The Buddha-Dhamma is an ethico-philosophical system which is founded on the bedrock of facts that can be tested and verified by personal experience. Buddhism is, therefore, rational and practical, devoid of esoteric doctrines, coercion, persecution or fanaticism. To its unique credit it should be said that during its peaceful march of 2500 years no drop of blood was shed in the name of the Buddha, and no conversion has ever been made either by force or by any repulsive methods.

Buddhism is saturated with this spirit of complete tolerance which is extended to men, women and all living beings.

It was the Buddha who for the first time in the known history of the world attempted to abolish slavery. It was He who vehemently protested against the caste-system that blocked the progress of mankind, and granted equal privileges to all. Irrespective of caste, colour, or rank, He established for both deserving men and women a celibate Order which was “ democratic in constitution and communistic in distribution.” It was also the Buddha who raised the status of women and brought them to the realization

of their importance in society. It was also the Buddha who banned the sacrifice of dumb animals and admonished His followers to extend their *Mettā* or loving-kindness to all living beings. It is this Buddhist *Mettā* that attempts to break all the barriers which promote separatism. To a Buddhist there is no far or near, no enemy or foreigner, no renegade or untouchable since universal love, realized through understanding, has established the brotherhood of all living beings. A real Buddhist is a citizen of the world.

Buddhism is therefore unique mainly owing to its rationality, practicability, efficacy and universality. It is the noblest of all unifying influences and the only lever that can uplift the world.

In addition to the Four Noble Truths, the quintessence of Buddhism, the evidentially verifiable doctrines of *Kamma* and Rebirth form two inter-related, fundamental tenets of Buddhism. These two beliefs were prevalent in India before the advent of the Buddha but it was He who explained and formulated them in the completeness we have them today.

*Kamma* is the law of moral causation.

In its ultimate sense *Kamma* means moral and immoral volition (*Kusala akusala cetanā*). It embraces both past and present actions. Hence, in one sense, we are the result of what we were; we will be the result of what we are. In another sense, it should be added, we are not totally the result of what we were; we will not absolutely be the result of what we are. The present no doubt is the offspring of the past and is the parent of the future but the present is not always a true index of either the past or the future, for so intricate is the law of *Kamma*. As we sow, we reap in this life or in a future birth. What we reap today is what we have sown either in the past or in the present.

*Kamma* is a law in itself which operates in its own field without the intervention of an external, independent ruling agency. This law of *Kamma* explains the problem of suffering, the mystery of fate and pre-destination of mere religions, infant prodigies, and above all the inequality of mankind.

Rebirth is the corollary of *Kamma*. The *Bodhisatta* ideal and the correlative doctrine of freedom to attain utter perfection are based on this belief in rebirth. It is *Kamma*

that conditions rebirth. Past Kamma conditions the present birth, and present Kamma in combination with past Kamma conditions the future. The actuality of the present needs no proofs as it is self-evident. That of the past is based on memory and report, and that of the future on forethought and inference.

The Buddhist doctrine of rebirth should be differentiated from the theory of reincarnation and transmigration of other systems, because Buddhism denies the existence of a transmigrating permanent soul, created by God, or emanating from a Paramatma.

Buddhism resolves the living being into mind and matter (Nāma and Rūpa), which are in a state of constant flux. The whole process of these psycho-physical phenomena which are constantly becoming and passing away, is at times, in conventional term called the self or Attā by the Buddha; but it is a process, and not an identity that is thus termed.

Buddhism does not totally deny the existence of a personality in an empirical sense. It denies, in an ultimate sense, an identical

being of a permanent entity, but it does not deny a continuity in process. The Buddhist philosophical term for an individual is *santati*, --- that is, flux or continuity. This uninterrupted flux or continuity of psycho-physical phenomena, conditioned by Kamma, having no perceptible source in the beginningless past nor an end to its continuation in the future except by the Noble Eightfold Path, is the Buddhist substitute for the permanent ego or eternal soul in other religious systems.

As T. H. Huxley states "Buddhism is a system which knows no God in the Western sense, which denies a soul to man, which counts the belief in immortality a blunder, which refuses any efficacy to prayer and sacrifice, which bids men to look to nothing but their own efforts for salvation, which in its original purity knew nothing of vows of obedience and never sought the aid of the secular arm ; yet spread over a considerable moiety of the world with marvellous rapidity—and is still the dominant creed of a large fraction of mankind."

*May all be well and happy*



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## BARRIERS BROKEN

At the helm of a meteor  
 Plunging in space  
 Resistance piles up :  
 Stark concentration.  
 Then with explosion  
 The barrier is broken -  
 Sound streams behind -  
 Man flies into silence.

This is material  
 This is activist,  
 Born of the passive  
 Desire for forgetfulness.

At the helm of the Self  
 Steadily rising  
 In spite of resistance  
 Stark concentration.  
 Quiet and quieter :  
 All barriers are broken -  
 Lusts are no more -  
 Man soars into Silence.

This is not material  
 Though it is activist,  
 Born of the active  
 Desire for Salvation.

OHN GHINE



## The Vipassana-Dīpanī or Manual of Insight

By the VENERABLE MAHA-THERA LEDI SAYADAW

*Aggamahāpandita, D. Litt.*

*Translated into English by U Nyāna, Patamagyaw of  
Masoeyein Monastery, Mandalay.*

( Continued from previous issue )

### The Four Mahābhūtas or the Four Great Essentials.

Mahābhūta means to develop greatly :

(1) The element of extension is the element of earth ; that is, the fundamental principle or foundation of matter. It exists in gradations of many kinds, such as, hardness, more hardness, stiffness, more stiffness, softness, more softness, pliability, more pliability, and so on.

(2) The element of cohesion is the element of water, that is, the cohesive power of material qualities whereby they form into mass or bulk or lump. There are apparently many kinds of cohesion.

(3) The element of heat is the element of fire, that is, the power to burn, to inflame, and to mature the material qualities. This maturative quality is of two kinds, namely, the maturative quality of heat and the maturative quality of cold.

(4) The element of motion is the element of wind, that is, the power of supporting or resisting. It is of many kinds, such as supportive, resistive, conveying, vibratory, diffusive, and so on. From these four great Elements all other forms of matter are derived or are born. Or, expressed in another way : All matter is a combination, in one proportion or another, of these four elementary properties.

### The Six Bases.

Basis is that where consciousness generates, arises, develops, or that whereupon it depends.

(5) The eye-basis is the element of the sensorium within the eye-ball where consciousness of sight is generated; and the consciousness of sight connotes the power of seeing various kinds of colours, appearances, forms and shapes.

(6) The ear-basis is the element of the sensorium within the organ of the ear where consciousness of sound is generated, and the consciousness of sound connotes the power of hearing various kinds of sound.

(7) The nose-basis is the element of the sensorium within the nose organ where consciousness of smell is generated, and the consciousness of smell connotes the power of smelling different kinds of odours.

(8) The tongue-basis is the element of the sensorium upon the surface of the tongue where consciousness of taste is generated, and the consciousness of taste connotes the power of tasting many kinds such as sweet, sour, and so forth.

(9) The body-basis is the element of the sensorium locating itself by pervading the whole body within and without from head to foot, where consciousness of touch is generated, and the consciousness of touch connotes the power of feeling or sensing physical contacts.

(10) The heart-basis a kind of very fine, bright, subtle matter within the organ of heart where mind consciousness, comprising sixty-nine classes of the same in number is generated.

From these six bases all classes of consciousness are generated and arise.

### The Two Bhāvas or Sexes.

Bhāva means production or productive principle.

(11) The Itthi-bhāva or the female sex is a certain productive principle of matter which produces several different kinds of female appearances and feminine characters.

(12) The Pūm-bhāva or the male sex is a certain productive principle of matter which produces several different kinds of male appearances and masculine characters.

The two sexes respectively locate themselves in the bodies of male and female, like the body-basis pervading the entire frame, from the sole of the foot to the top of the head within and without. Owing to their predominant features the distinction between masculinity and femininity is readily discerned.

### **Jīvita-Rūpa or Material Quality of Life.**

(13) Jīvita means life, that is, the vital force which controls the material qualities produced by Kamma and keeps them fresh in the same way that the water of a pond preserves the lotus plant therein from decay and so informs them as to prevent from withering. The common expressions of ordinary speech, "a being lives" or "a being dies" are descriptive merely of the presence or absence of this material quality of life. When it ceases forever with reference to a particular form, we say "a being dies" and we say "a being is living" so long as it continues to act in any particular form. This also locates itself by permeating the whole body.

### **Ahāra-Rūpa or the Material Quality of Nutrition.**

(14) Ahāra-rūpa means element of essential nutriment that chiefly nourishes or promotes the growth of material qualities. Just as the element of water that resides in earth or that falls from the sky, nourishes trees or plants or mainly promotes their growth or helps them to fecundate, develop and last long; so also this material quality of nutrition nourishes or mainly helps the four kinds of bodies or matter produced by the four causes, namely, kamma, mind, temperature and food, to fecundate and grow. It is the main supporter of the material quality of life, so that undertaking various kinds of work in the world for the sake of getting one's daily food, is called a man's living or livelihood.

### **Gocara-Rūpas or the Four Sense-Fields.**

Gocara means sense-field or object of the five senses.

(15) The object "visible form", is the quality of colour or of shape of various objects.

(16) The object "sound" is the quality of sound itself.

(17) The object "odour" is the quality of scent or smell.

(18) The object "savour" is the quality of savour or taste. Mention is not made here of touch or the tangible, as it consists in the Great Essentials or Elements. It is of three kinds, Viz., Pathavī-potthabba or extension tangible, Tejo-potthabba or temperature tangible, Vāyo-potthabba or movement tangible. Counting in the tan-

gible also we thus get five sense-fields in all. Of these, visible form is the object of eye; sound, of ear; odour, of nose; savour, of tongue; and the tangible, of body.

### **Akāsa-Dhātu or Material Quality of Limitation.**

(19) Akasa-dhātu means the element of space. In a heap of sand there is a space between each particle of sand. Hence we may say that there are as many spaces as there are particles of sand in the heap; and we can also distinguish the particles of sand from one another. When the heap is destroyed the particles of sand are scattered about, and the space enclosed between them disappears also. Similarly, in very hard lumps of stone, marble, iron, and metal, there are innumerable atoms and particles of atoms which are called kalāpas or groups. Into every finest, smallest particle of an atom there enters at least these following eight qualities of matter, i.e., the Four Essentials and colour, odour, savour, and nutritive essence. And each group is separated by the element of space which locates itself between them. Therefore there is at least as much of space as there is of the matter of the lump. It is owing to the existence of this space that lumps of stone and iron can be broken up, or cut into pieces, or pounded into dust, or melted.

### **The Two Viññatti-Rūpa or Modes of Communications.**

Viññatti-rūpa means mode of communication or sign employed to communicate the willingness, intention, or purpose, of one person to the understanding of another.

(20) Kāya-viññatti is that peculiar movement of body by which one's purpose is made known to others.

(21) Vacī-viññatti is that peculiar movement of sounds in speech by which one's purpose is made known to others.

Those who cannot see the minds of others know the purpose, the intention, the willingness, of others through the use of these two modes of communication or Viññatti-rūpas. These two are employed not only in communicating one's purpose or intention to the understanding of another, but also in moving the parts of the body while walking, and so forth, according to one's own will; as also in learning by heart, reading to oneself, and so forth.

### The Three-Vikāra-Rupas or the Three Plasticities.

Vikāra means the peculiar expression or distinctive condition of the Jātā-rupas, the genetic material qualities :

(22) Lahutā is the lightness of the material quality.

(23) Mudutā is the pliancy of the material quality.

(24) Kammaññatā is the adaptability of the two media of communication. When one of the Four Great Essentials falls out of order and becomes disproportionate to the rest in any parts of the body, these parts are not light as usual in applying themselves to some work, but tend to become heavy and awkward; they are not pliable as usual, but tend to become hard, coarse and rigid; they are not as adaptable as usual in their movements in accord with one's will, but tend to become difficult and strained. Likewise when the Essentials are out of order, the tongue, the lips, are not adaptable according to the wish in speaking, but become firm and stiff. When the Four Great Essentials are in good order and the parts of the body are in sound health, the matter of the body (rūpa) is said to be in possession of these qualities, i.e. lightness, pliancy, and adaptability, which are called the three plasticities (vikāra-rūpas).

### The Four Lakkhaṇa-Rūpas or the Four Salient Features.

Lakkhaṇa means salient feature or mark by means of which it is decisively known that all material and mental qualities are subject to impermanence.

(25) Upacaya-rūpa means both integration and continuance of integration, of which two the former may be called Acaya (initial integration) and the latter Upacaya (sequent integration).

(26) Santati-rūpa means continuance. From the cessation of sequent integration to the commencement of decay the phenomenon continues without any increase or decrease. And such a continuous state of material phenomenon is called Santati or Pavatti (Prolongation). The production (jāti) of the groups of material qualities alone, is described by the three names of Acaya, Upacaya and Santati.

(27) Jaratā is the state of growing old, of decline, of maturity, ripeness (in the sense of being ready to fall), decayedness, caducity, rottenness, or corruption.

(28) Aniccatā means impermanence, death, termination, cessation, brokenness, or the state of disappearing. (It is our Ledi Sayadaw's style in writing to express an idea by means of as many synonymous terms as he can collect, and a translator, such as I, who has not fully attained the mastery of the language in which the treasures of Burmese literature are to be deposited, can with difficulty furnish the translation with a sufficient number of appropriate terms).

A plant has five periods, the Acaya period, the Upacaya period, the Santati period, the Jaratā period, and the Aniccatā period. It is first generated then grows up gradually or develops day by day and after the cessation of growth it stands for sometime in the fully developed state. After that it begins to decay and at last it dies and disappears leaving nothing behind. Here the primary generation of the material qualities is called ācaya period; the gradual growth or development, the upacaya period; and their standing in their fully developed state, the santati period. However, during these three periods there are momentary decays (khaṇika jaratā) and momentary deaths (khaṇika-aniccatā), but they are not conspicuous.

The declining of the plant is called jaratā period. During the period of decline there are momentary births (khaṇikajāti) and momentary deaths (khaṇikamarāṇa), but they are also inconspicuous.

(The Commentator of the "Dhammasaṅgani" in his Athasālinī, explains this by an illustration of a well dug out on the bank of a river. The first gushing out of water in the well, he says, is like the Ācaya of the material phenomenon; the flushing up or the gradual increasing or the rising up of water to the full, is like the Upacaya; and the flooding is like the Santati. Tr.)

The death of the plant and the final disappearance of all its constituent is called the aniccatā period. During what we call death there are also momentary births and decays but they are invisible. The five periods allotted to what is apparent to the view are shown here only in order to help one to grasp the idea of Lakkhaṇa rūpas,

In a similar manner we may divide, in the life of a fruit tree, the branches, the leaves, the buds, the flowers, and the fruits into five periods each. A fruit can be divided into five periods thus : the first period of appearance, the second period of growth or development, the third period of standing, the fourth period of ripening and decaying, and the fifth period of falling from the stem or total destruction or final disappearance.

Just as we get five periods in the life of plants so is it with all creatures and also with all their bodily parts, with their movements or bodily actions such as going, coming, standing, sitting, with their speech and with their thought. The beginning, the middle, and the end are all to be found in the existence of every material thing.

#### The Four Producers or Generators of Material Phenomena.

There are four kinds of producers which produce material phenomena:—

1. Kamma,
2. citta,
3. utu,
4. ahāra.

Kamma means moral and immoral actions committed in previous existences.

Citta means mind and mental concomitants existing in the present life.

Utu means the two states of Tejo-dhātu, the fire-element, i.e., heat (uṇha-tejo) and cold (sīta-tejo).

Ahāra means the two kinds of nutritive essence, internal nutriment that obtains from the time of conception and external nutriment that exists in edible food.

Out of the twenty-eight species of material qualities, the nine species, i.e., the six bases, two sexes, and life, are produced only by Kamma. The two media of communications are produced only by Citta.

Sound is produced by Citta and Utu. The three plasticities are produced by Citta, Utu, and Ahāra. Of the remaining thirteen, excluding Jaratā (decay) and Aniccāta (impermanence), the eleven—comprising the Four Great Essentials, nutriment, visible form, odour, savour, the element of space, integration, and continuance—are produced by the four causes. These eleven always

appertain severally to the four classes of phenomena produced by the four causes. There are no phenomena that enter into composition without these. Material phenomena enter into composition with these, forming groups of eight, nine, and so forth, and each group is called Rūpa-Kalāpa.

As to the two salient features, decay and impermanence, they exclude themselves from the material qualities born of the four causes as they disorganise what has been produced.

#### CAUSES OR ORIGINS.

Of these eighty-two ultimate things, *Nibbāna*, inasmuch as it lies outside the scope of birth (*Jāti*), does not need any originator for its arising ; neither does it need any cause for its maintenance since it also does not come within the range of decay and death (*Jarā-Maraṇa*). Hence *Nibbāna* is unconditioned and unorganized. But, with the exception of *Nibbāna*, the eighty-one phenomena, both mental and material, being within the spheres of birth, decay and death, are conditioned and organized things.

Among the four causes already dealt with in connection with the material qualities, *Kamma* is merely an originator and *Citta* (mind) is simply a stimulus. The physical body develops, stands, and is maintained by the power of the warmth-element called *Utu* and by the power of the essence of nutriment. If the forces of the latter two come to an end, the forces of the former two also can no longer operate but cease simultaneously.

In the case of trees, for example, the seeds are only their origins. They grow, develop, and are maintained by means of the elements of earth and water. If these two principles fail them, the power of the seed also fails along with them. Here the physical body is like the tree; *Kamma* is like the seed; the warmth-element, or what is called *Utu* is like the earth ; the nutritive essence is like the rain-water, which falls regularly at proper seasons ; and mind is like the atmosphere and the heat of the sun, both of which give support from outside.

With regard to the causes of mind and mental properties, three things are needed for the arising of Resultants; a past *kamma*, a basis to depend upon, and an object. The first is like the seed of the tree, the basis is like the earth, and the object is like the rain-water.



Two things are necessary for the arising of each of the mental phenomena of the Morals, the Immorals and the Ineffectives, :- a basis to depend upon, and an object. However, to be more detailed, full rational exercise of mind (*yoniso-manasikāra*) is needed for the Morals, and defective irrational exercise of mind (*ayoniso-manasikāra*) for the Immorals. The Ineffectives which have apperceptual functions have the same causes as the Morals. As for the two classes of consciousness called "Turning towards," if they precede the Morals they have the same causes as the Morals, and if they precede the Immorals they have the same causes as the Immorals. Here *yoniso-manasikāra* means proper exercise of reason, and *ayoniso-manasikāra* means improper exercise of reason. These are the functions of the two classes of consciousness called *Avajjana*, "Turning towards." On seeing a man, if the *manasikāra* be rationally utilized, moral consciousness arises; and if the *manasikāra* be irrationally utilized, immoral consciousness arises. There is no particular object which purely of itself will cause to arise only a moral consciousness, or only an immoral consciousness. The process of the mind may be compared to a boat of which the *Avajjana-citta* or "Turning-towards-thought" is the helmsman. As the course of a boat lies entirely in the hands of the helmsman, so also the occurrence of the moral and the immoral consciousness lies entirely in the hands of *Avajjana*.

What the seed is to the tree, that the *Manasikāra* is to the Morals and the Immorals. What the earth is to a tree, that their "Basis" is to the Morals and Immorals. While what the rain-water is to a tree, that their "object" is to the Morals and Immorals.

We will now set forth the causes in another way.

Each of the six classes of consciousness has four causes. For the arising of the consciousness of sight there is needed *Cakkhu-vatthu*, *Rūpārammana*, *Aloka* and *Manasikāra*. Of these, *Manasikāra* is the name of the *Avajjana-citta* which turns the process of mind in the direction of the object of sight. *Aloka* means light. Unless there is light, the function of seeing will not take place, nor the process of cognition. *Cakkhu-vatthu* means eye-basis; and *Rūpārammana* means object of sight, literally, form-object.

For the arising of the consciousness of Sound, there is needed *Sota-vatthu* (ear-basis) *Saddā-rammana* (object of sound), *Akāsa*

and *Manasikāra*. Here *Akāsa* means the space through which sound is communicated to the ear. The function of hearing can take place only when it is present; the process of ear-door cognitions also occurs only when hearing takes place.

For the arising of the consciousness of smell, there is needed *Ghāna-vatthu* (nose-basis), *Gandhārammana* (object of smell), *Vāta* and *Manasikāra*. Here *Vāta* means the air in the nose or the inhaled air. If this is not present, odours cannot come into contact with the nose-basis, and consequently the function of smelling and the nose-door cognitions cannot take place.

For the arising of the consciousness of taste, there is needed *Jivhā-vatthu* (tongue-basis), *Rasārammana* (object of taste), *Apa* and *Manasikāra*. Here *Apa* means wetness of the tongue. If the tongue is dry, the savour or sapidity cannot come into contact with the tongue-basis, and consequently the function of tasting and the tongue-door cognitions cannot take place.

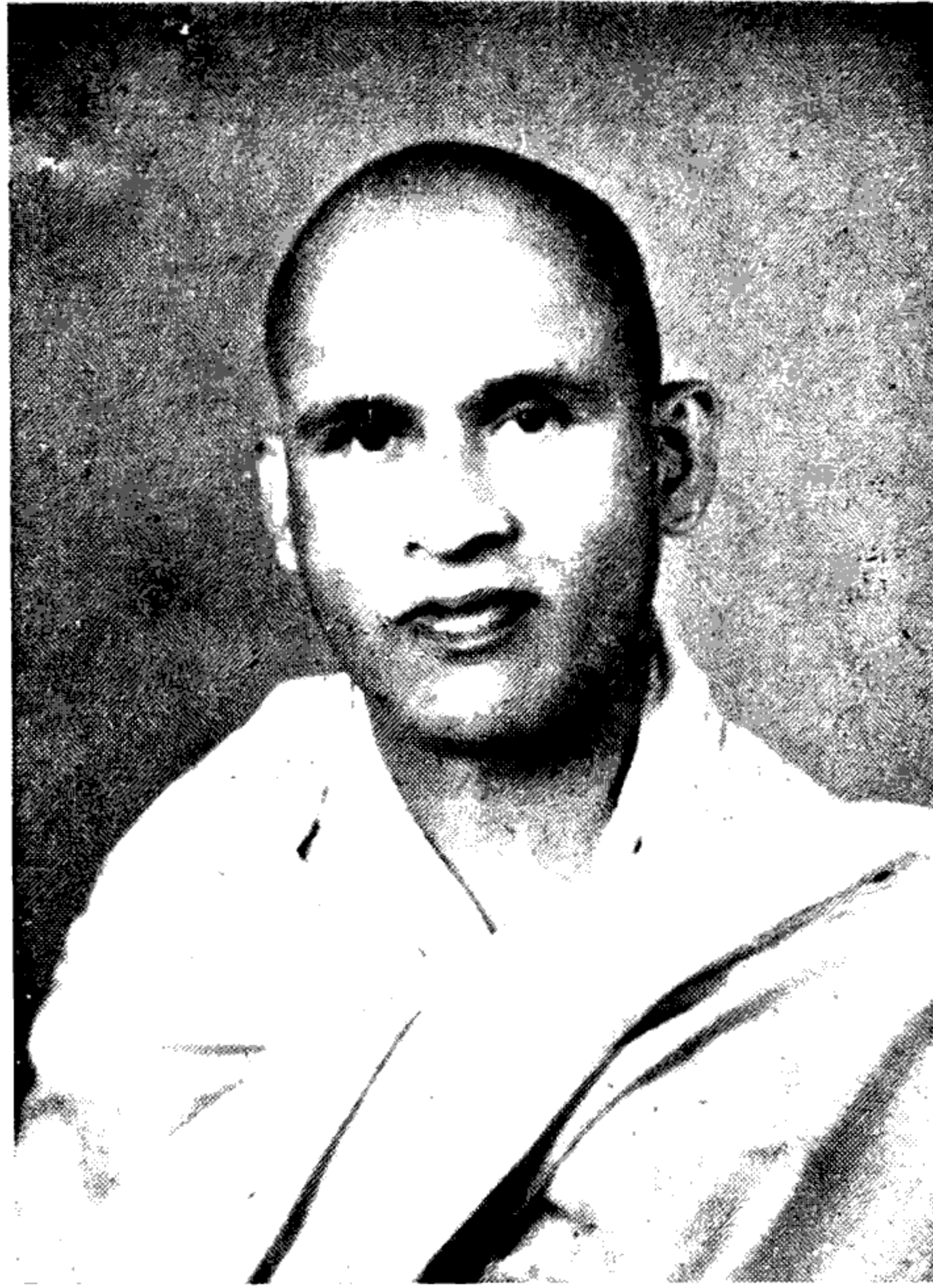
For the arising of the consciousness of touch, there is needed *Kāya-vatthu* (body-basis), *Phoṭṭhabhārammana* (object of touch), *Thaddha* and *Manasikāra*. Here *Thaddha* means the quality of the object of touch, i.e., the degree of coarseness of it. Only a somewhat coarse touch can make an impression upon the body-basis. If the object of touch is too subtle, it cannot impinge upon the body-basis. And unless there is impingement, neither consciousness of touch nor the body-door cognitions can arise.

For the arising of the consciousness of mind, there is needed *Hadaya-vatthu* (heart-basis), *Dhammārammana* ((object of thought) *Manodvāra* (mind-door), and *Manasikāra*. Of these, *Dhammārammana* means all objects comprising all material qualities other than the five-fold objects, all mental qualities, all ideas, and *Nibbāna*. As a matter of fact, the five-fold objects (form, sound, smell, taste and touch) are also the objects of consciousness of mind, but in order to set forth what is not related to the five doors, or five senses, only thought-objects are mentioned here. *Mano-dvāra* or mind-door means the continuum of sub-consciousness. Though the heart-basis is the place where consciousness of mind arises, since it does not possess the appropriate kind of sensuous organs, the impressions of objects cannot appear in it, hence they have to appear in the mind-door only.

(to be continued)



The Ananda Pagoda at Pagān was built by King Kyansittha in 1635 B.E. It contains sculptures of exquisite workmanship, representing scenes from the life story of the Supreme Buddha. Its plan and architecture are unique in Burma.



Bhikkhu B. Jinananda Thera. He is a Sinhalese Bhikkhu well versed in Pāli literature. A few years ago he went over to Madras to propagate the Buddha-Dhamma there.

## PATALIPUTTA

BY VEN. B. JINANANDA THERO,

*Director, Maha Bodhi Society, Madras Centre.*

Pātaliputta is a great name in the history of India. It was the capital of the first historical empire in India which was ruled over by Chandragupta, the Moriya King, the liberator of India who drove back the Greeks and freed India from foreign domination.

Chandragupta ascended the throne in B.C. 300 and during the period of twenty-four years that he ruled, he extended his sway over the whole of northern India, as far as the Narbada river. During his rule his capital Pātaliputta, grew into a great city. Megasthenes, who was sent as an ambassador to the court of Chandragupta, by the Greek Satrap Seleukos, writing about the magnificence of this city, says, "Pātaliputta, is a magnificent city, worthy to be the capital of a great empire. This capital is defended by a massive timber palisade, with sixtyfour gates and five hundred and seventy towers and a moat outside. The royal camp contains 400,000 persons and the state army includes 600,000 infantry, 300,000 cavalry, 9,000 elephants and a multitude of chariots. Not only the King but his courtesans as well are carried in palanquins of gold".

Chandragupta was succeeded by his son, Bindusara who kept intact the great empire his father had won and bequeathed it unimpaired to his son Asoka. Asoka ascended the throne in the year B.C. 264 and held it for about forty years. He conquered new countries and extended still further the empire that was founded by his grandfather. It goes without saying that together with the expansion of his empire, Asoka contributed to the further growth of his capital and considerably added to the pomp and wealth of this Imperial city, Pātaliputta. But the real greatness that this city attained lies not so much in its pomp and material wealth but in the spiritual wealth with which Asoka adorned it.

Asoka was a great and true disciple of the Exalted Buddha. There is no parallel in Buddhist history to the whole-hearted devotion with which he served the Dhamma. That he held during his reign, the third Buddhist council in Pātaliputta, is enough to prove the magnitude of the zeal with which he served the cause of Buddhism.

The First Council was held soon after the death of the Buddha by the chief disciples of the Exalted One. The Second Council was held one hundred years later. Two hundred and thirty-six years after the death of the Buddha and eighteen years after the coronation of Asoka, this great king held in his capital, Pātaliputta, the Third Council to examine and confirm the Buddhist canon on the lines the first two Councils had done. A thousand orthodox bhikkhus of holy character were selected to form this Council. The Council recited and verified the whole body of the scripture and after a session lasting nine months they completed their task and dispersed. History bears testimony also, in the form of Rock Edicts, viharas and stupas that have been discovered in modern times, not only in different parts of India but in several distant countries beyond the borders of India, to the great missionary work Asoka did during his lifetime. Just as he sent his son Mahinda and his daughter Sanghamitta for the spread of Dhamma to Ceylon, he sent also learned Bhikkhus not only to different parts of India but even to such distant countries as Syria in Western Asia, Macedonia in Eastern Europe, Egypt and North Africa, to teach the people there the Doctrine of the Buddha and built viharas, stupas and hospitals in all these distant parts of the world.

One can well imagine, during the reign of this great king who was so amazingly enterprising in spreading the light of the Dhamma even in the distant countries of three different continents to what glory his own capital Pātaliputta must have risen, as a religious metropolis of Buddhism and how it must have been gem-like, studded with magnificent religious monuments. Unfortunately, some time after the death of Asoka, however, this great city met with destruction and was buried underground. The Chinese Pilgrim Hiuen Tsiang, who came to India in the seventh century, says that he saw only the ruins of this great city. But although even Hiuen Tsiang, so far back as the seventh century, could not catch a glimpse of the glory that was Pātaliputta, we in modern times are able to do so. For the gratifying



news has been published that the Archaeological Department of India by their recent excavation work at Patna, which is the modern name for the old Pāṭaliputta, have brought to light important finds which are likely to lead us to more knowledge of the cultural and aesthetic history of Pāṭaliputta, the Imperial capital of India. The most important among these finds is a Buddhist Monastery that has been unearthed. A seal

found in this monastery bears the inscription, "Arogya Vihāra - Bhikkhu-Sangassa" which clearly shows that this monastery was in those olden days a sort of sanatorium meant for bhikkhus.

Let us hope that this work of excavation at Patna which is still in progress, will throw a further light on the spiritual and architectural achievements of that noble Asoka the Great, in the old city of Pāṭaliputta.

"You may find two Almsmen maintaining divergent views on the Abhidhamma. In the first case, if you find the two differing both as to the meaning and as to the letter, first send for the Almsman of the one faction whom you deem the more amenable and tell him what is the rightful view on the points at issue, bidding him not to stir up strife. Next send for the Almsman of the opposing faction whom you deem the more amenable and tell him what is the rightful view on the points at issue, begging him not to stir up strife. Thereby what is erroneously held is to be recognized as erroneous; and the Doctrine and Rule are to be duly set forth accordingly. Proceed likewise if the divergence is confined either to the meaning or to the letter, or if there be really no divergence at all but real agreement between both sides on both aspects. Thereby what is erroneously held is to be recognized as erroneous, where it is erroneous; and what is correctly held is to be recognized as being correct, where it is correct; and the Doctrine and Rule are to be duly set forth, with these recognitions."

*Kinti-Sutta.*



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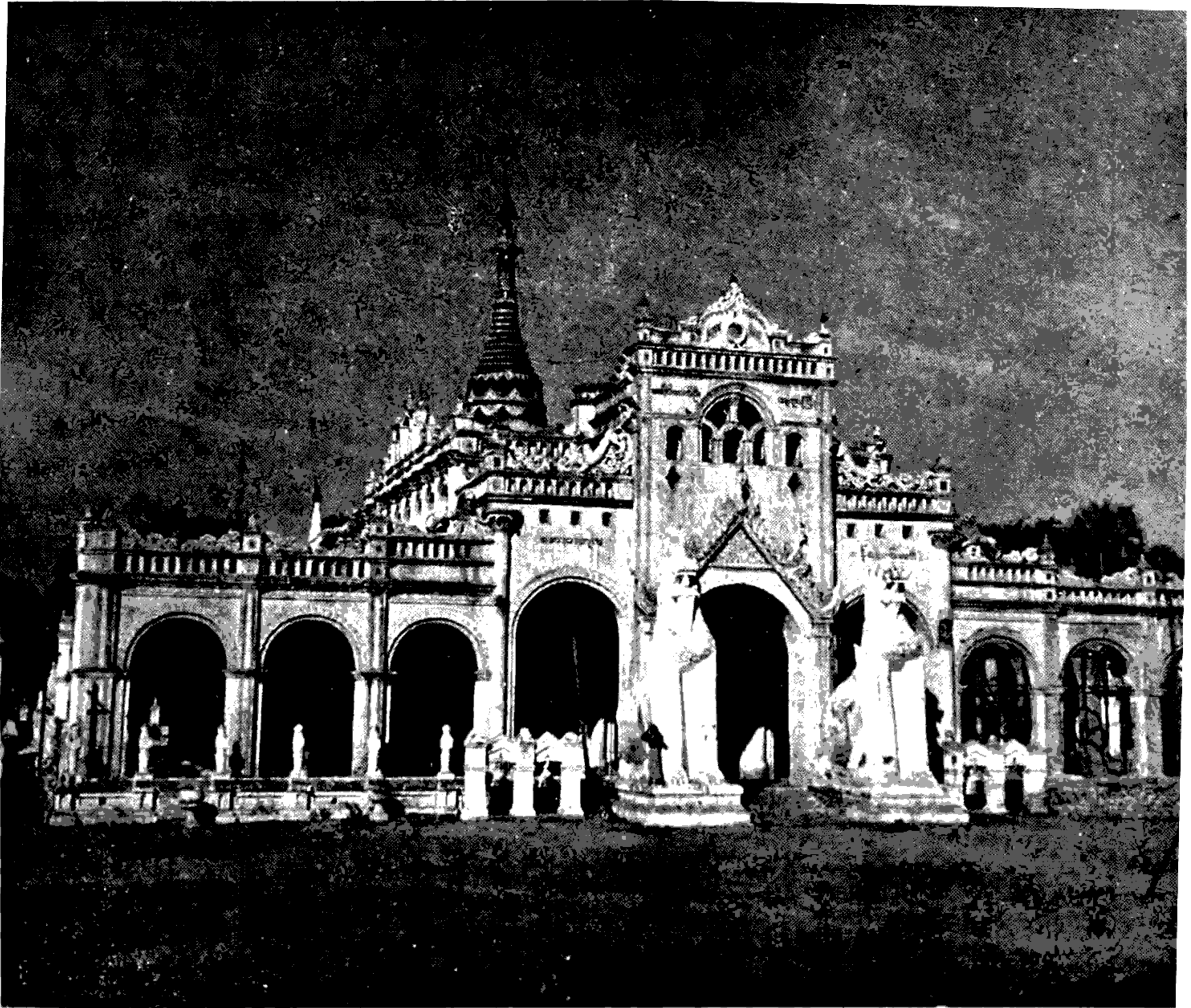
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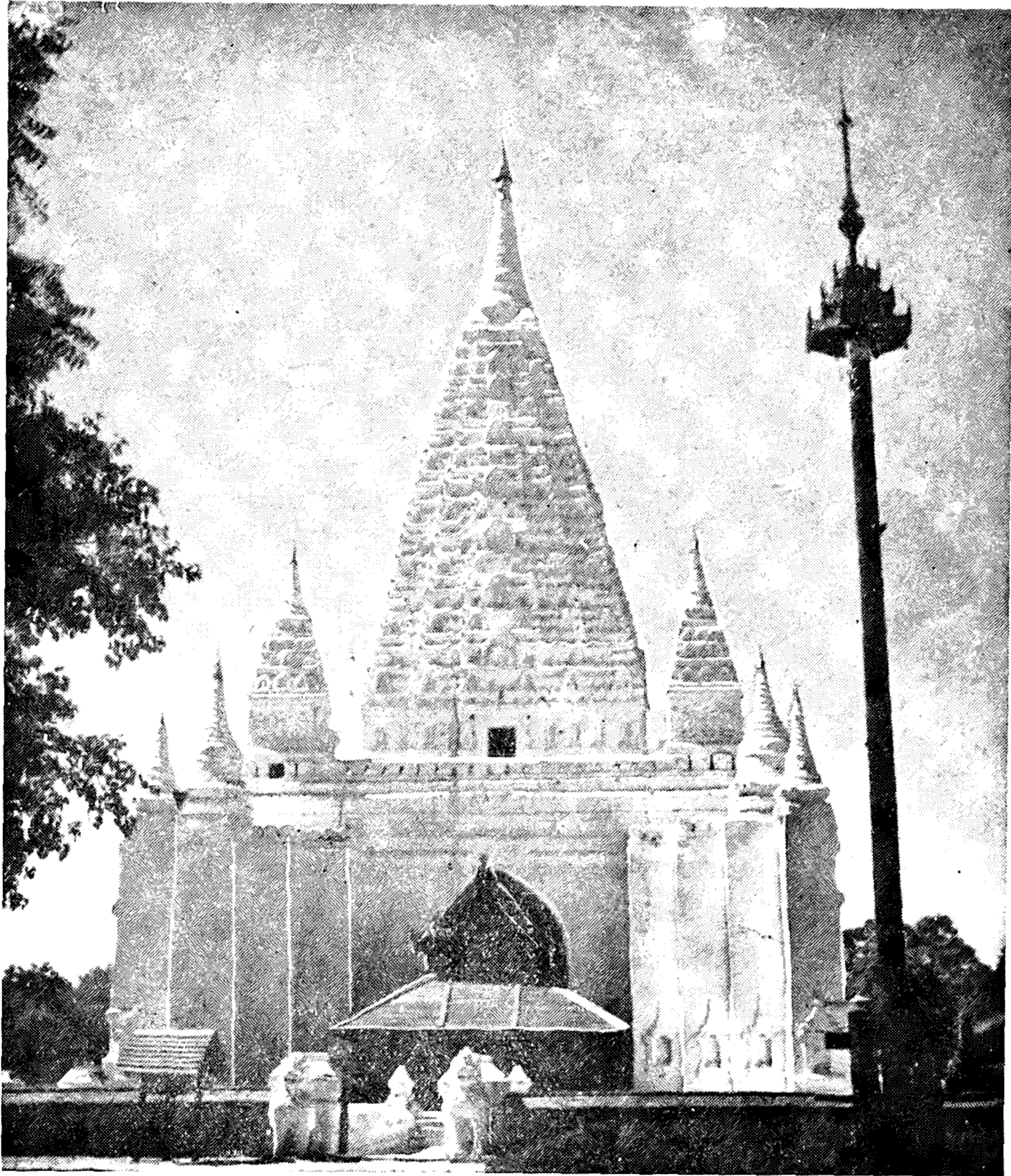
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Phaung-daw-oo Pagoda at Pakokku. (across the river from Pagān) It was built by King Alaungsithu during his visit to Pakokku.





Maha Bodhi Pagoda built by King Htilo-minlo in 1775 B.E. after the model of Bodh Gaya Temple in India.

## THE NOBLE EIGHT-FOLD PATH OF ENLIGHTENMENT.

DR. LUANG SURIYABONGS M. D.

Had the Buddha only taught the Noble Truth of Suffering, its origin and its cessation, the world would look very dark indeed, and even death would be no escape from suffering, as we have to be reborn according to the Kamma we created for ourselves. The Knowledge of the first three Noble Truths would only make us feel more unhappy than ever before. But the Buddha in his Enlightenment discovered the Path that leads to the Cessation of Suffering, to the deliverance from the Circle of Rebirth to the attainment of Nibbāna. He not only discovered the Eight-fold Path but actually experienced it by himself and then taught it to mankind. The Eight-fold Path is based upon the Law of Kamma and upon the Law of Impermanence — Painfulness — and Non-Self of individual life and of all the universe. It is the absolute truth and the only way to Salvation. All roads may lead to Rome, but the Eight Fold Path is the only way that leads to Nibbāna.

It is a path of cognition of the true facts of life, a practical method of training the mind "by gradual onsetting, gradual progress, gradual ascension" to full knowledge of the Absolute Truth, to highest wisdom, eternal peace — Nibbāna" (Majjhīma-Nikāya). Whereas in mere religions "life is all" or "love is all," in Buddhism "mind is all." In Buddhism the mind is the sixth sense which controls the other five senses. In philosophy the mind is regarded by many as all important, while others hold that matter is all. In science, the mind is the thinking part of the brain which associates all sense-impressions, registers and stores them up for later reference; and all our reactions to these sense-impressions are communicated by the mind to the outside world. Thus, in science as well as in Buddhism the mind is the all important organ which causes us to act and react. It is the most important part of our individuality which can be trained for good or for bad. Therefore, the Buddha said:

"Nothing know I, ye Monks, that without exercise would be more inflexible than the mind."

"Nothing know I, ye Monks, that by being exercised would become more flexible than the mind."

"Nothing know I, ye Monks, that without being exercised leads to such distress as the mind."

"Nothing know I, ye Monks, that by being exercised leads to such prosperity as the mind."

"Nothing know I, ye Monks that without exercise, without being developed, generates such suffering as the mind."

"Nothing know I, ye Monks, that by being exercised and developed, generates such bliss as the mind."

(Majjhīma-Nikāya.)

It is this gradual exercise and development of the mind which the Buddha taught in his Eight-fold Path of Enlightenment. The Eight-fold Path consists of eight paths each of which leads to the next following Path and when practised together constitute the Middle Path to Enlightenment, to supreme wisdom, to the deliverance from all Suffering and Rebirth — to Nibbāna. The eight paths are:

1 **Right Understanding (Sammādiṭṭhi)** :- It is the first path and means to acquire right understanding of the Buddha-Dhamma, namely to know the Four Noble Truths, the Attachment to the Five Aggregates of Existence, the Law of Kamma and Rebirth, the Holy Eightfold Path and Nibbāna, which are the five fundamental Teachings of the Buddha discovered by him and which cannot be found in any other teaching.

In the usual way we receive our Knowledge by listening to Sermons preached by the Holy Brotherhood on Fast Days and on any other occasions where monks are invited to deliver a Sermon. We also derive our knowledge by reading the text of the Scriptures which contain the Buddha's own words or by studying books written on the subject of Buddhism. Unfortunately, however, there are not many translations as yet available in our own language (Thai) of the Teachings of the Buddha as told by himself. Furthermore, the sermons delivered by our monks explaining the Buddha-Dhamma are often intermingled with so many Pāli words that those who have not studied the Pāli language or have not become used to the technical



terms used in Buddhism do not profit from the sermon as they might since they cannot understand what it is all about. Being a Buddhist country we should make an all out effort to translate the Scriptures into our own language and we should all regard it as our holy duty to spread the Buddha-Dhamma and bring it within easy reach of all for the spiritual welfare of mankind.

## 2. Right Mindedness (Sammā-Sankappa):

It means first of all to be absolutely clear in our mind as to the aims of the Buddha-Dhamma and of its final goal, namely to purify the heart of all Kilesa (mental defilements), to destroy evil, to prevent evil, to do good and to maintain it for the sole purpose of attaining to our Salvation from all suffering and rebirth, that is to Nibbāna. Once we have made that clear in our mind we must make the right resolution to act and live in such a way that we may achieve the goal, however far away it may seem to us. We must ever be on our guard not to do anything which might hinder this achievement. We must train our minds by the practice of self-restraint and self-control gradually until our minds become free from sensuality free from ill-will and free from cruelty. This is Right Mindedness.

## 3. Right Speech (Sammā Vācā):

Having gained the right understanding of the Dhamma and having made the Right resolution, Right speech becomes the natural consequence of the first two Paths. Having attained Right Mindedness we cannot but express our mental purity in any other way than by Right Speech which is the third Path and means to abstain from lying, slandering, using harsh language and vain talk.

## 4. Right Action (Sammā Kamamanta):

This is to abstain from killing any sentient being, from stealing and from wrong sexual intercourse. Right action is the logical consequence of our Right Mindedness and of Right Speech. To be truthful to one's firm resolve and to one's given word we must act rightly.

## 5. Right Living (Sammā Ajīva):

This is to renounce wrong ways of living. Therefore, the following trades are forbidden : the selling of arms ; selling live animals, meat, intoxicating drinks and poison. In our modern times it is hard to avoid such trades, but as long as science has not yet found the means of producing proteins and other food-stuffs in sufficiently large quantities which

would make it unnecessary to live on animals, fish and fowl, those who trade in these things will have to bear the consequences of their bad Kamma.

## 6. Right Effort (Sammā Vāyāma):

Even the most determined resolution and right-livelihood would sooner or later fail if we did not make the Right Efforts to keep on doing right things. The Buddha not only taught us to make the right effort but he showed us how to destroy evil and to avoid evil; to do good and to maintain it ; but we should do good not only for our own sake, but out of loving kindness and compassion we should seek to do good for others too, for all sentient beings. Therefore, for the Buddhist of today, it is his holy duty to give service to others and to spread the Buddha-Dhamma for the good of all mankind.

The Buddha stressed more than anything else the importance of making the Right Effort. Contrary to the practice of the Brahmins who kept their wisdom for themselves and for the benefit of their own caste, the Buddha was the first great Teacher to proclaim his Teachings to the world at large. The Buddha made no distinction, he taught and received men of all ranks into his Order. He sent forth his monks to proclaim the Dhamma with the following exhortation :

“ Go ye, oh Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, out of Compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Dhamma Glorious, preach ye a life of holiness, perfect and pure.”

Let us therefore awaken from our lethargy and do something really good, let us help spread the Buddha-Dhamma and bring it within easy reach of all.

## 7. Right Attentiveness (Sammā Sati):

This consists of meditation and contemplation of our own selves, namely of our body organs and of the Five Aggregates of Existence as being “ impermanent — miserable and void of self ” We then meditate upon the whole Buddha-Dhamma. By continued meditation upon those objects we exercise the mind to such a degree of concentration that we gradually gain Insight into the true facts of life and become more and more convinced of the Absolute Truth, namely :-

(1) that Ignorance is the cause of all life (Sankhāra) because it causes the

Three-fold Craving to arise, namely Sexual Desire, the Desire to be and to possess, and the Desire not to be nor to possess whatever one dislikes (Kama Taṇhā — Bhava Taṇhā — Vibhava Taṇhā).

- (2) that Taṇhā is the cause of our Attachment to the Five Aggregates of Existence which we falsely believe to be the very essence of our individuality. It is also the cause of Rebirth because the desire to live is so great that our Kamma at the moment of death grasps a new being and thus perpetuates the Circle of Rebirth.
- (3) That we are but the sum of our previous and present Kamma and have made ourselves what we are now and will determine our future existence and the state into which we shall be reborn.
- (4) That all things in this world are things compounded (Sankhāra) and are impermanent — miserable — and void of self.
- (5) That the only way to escape from this world of Impermanence and Suffering and from the Circle of Rebirth is to purify the mind from all defilements (Kilesa) and from all attachment to the Five Aggregates of Existence, to avoid evil and to do good. Having destroyed Kilesa and Kamma itself we attain to NIBBĀNA.

Right Attentiveness (Sammā Sati) is only a preliminary step to Full Concentration. It consists of continued meditation and concentration of mind in order to gain insight and to become gradually convinced of the Absolute Truth.

8. **Right Concentration (Sammā Samādhi):** This is a state of mind where all Seven Paths are present, which means that we have progressed along the Middle Path of Enlightenment and have developed the mind to such an extent that having attained to Full Concentration of mind, we now turn away from wrong speech, wrong action and wrong ways of living. In the Buddha's own words Right Speech, Right Action and Right Living mean "What turns off, turns away, turns aside,

averts from the four kinds of evil talk, the three kinds of evil action, and a wrong mode of life." (Majjhīma Nikāya—117th Sutta, Cattarisaka Suttam). Right concentration can also be said to be a state of mind which is accompanied by various states of Bliss, the JHĀNAS, and occurs only temporarily during meditation.

Thus the Middle Path of Enlightenment reveals itself as a gradual perfection of the mind to highest Wisdom and Insight of the true facts of life.

In the first path we gain Knowledge and Understanding of the Dhamma. In the second path we make the Right Resolution to attain to the final goal which is Nibbāna, and we already are walking along the Eight-fold Path by beginning to free the mind of Sensuality, Ill-will and Cruelty. Having made the Right Resolution and purified our mind we continue along the Path by attaining to Right Speech, Right Action and Right livelihood. In the sixth Path we make the Right Effort to maintain the good we have done and to avoid all evil. In the Seventh Path we have progressed to such an extent that by the practice of meditation we gain more insight and become more and more convinced of the Absolute Truth of the Dhamma. And in the eighth Path we have reached such perfection of mind that we actually turn away from Wrong Speech, Wrong Action and Wrong Ways of living.

Unlike religions which are based upon faith alone, in Buddhism "mind is all." It is only the well trained mind, the mind developed to its highest capacity to wisdom and intuitive insight which can realise its own Salvation from all Suffering and Rebirth by following the Noble Middle Path of Enlightenment discovered and experienced by the Buddha. And only one who is himself free, from the mire, can pull others out of the mire.

It is precisely for having discovered the Eight-fold Path that the Buddha has been praised by his Disciples as "The Discoverer of the Undiscovered Path, the Creator of the Uncreated Path, the Explainer of the Unexplained Path, the Knower of the Path, the Acquainted with the Path, the Expert in the Path." (Majjhīma Nikāya, 108th Sutta, Gopakamoggallana Suttam).

## THE MEANING OF LIFE

NĀRADA MAHĀ THERA

“ This body so full of flesh and blood I  
bear,

Just for the world’s good and welfare.”

Sri Sanghabodhi.

WHO ? WHENCE ? WHITHER ?  
WHY ? WHAT ?

are some important problems that affect all  
humanity.

*Who is man ?* is our first question.

Let us proceed with what is self-evident  
and perceptible to all.

Man possesses a body which is seen either  
by our senses or by means of apparatus.  
This material body consists of forces and  
qualities which are in a state of constant flux.

Scientists find it difficult to define what  
matter is. Certain philosophers define mat-  
ter as “ that in which proceed the changes  
called motion, and motions are those changes  
which proceed in matter.”

The Pāli term for matter is *Rūpa*. It is  
explained as that which changes or disin-  
tegrates. That which manifests itself is  
also another explanation.

There are four fundamental units of matter.  
They are *Paṭhavī*, *Āpo*, *Tejo* and *Vāyo*.

*Paṭhavī* means the element of extension,  
the substratum of matter. Without it,  
objects cannot occupy space. The qualities  
of hardness and softness, which are purely  
relative, are two conditions of this element.  
This element of extension is present in earth,  
water, fire, and air. For instance, the water  
above is supported by water below. It is  
this element of extension in conjunction  
with the element of motion (*Vāyo*) that pro-  
duces the upward pressure.

*Āpo* is the element of cohesion. Unlike  
*Paṭhavi* it is intangible. It is this element  
which coheres the scattered atoms of matter  
and gives us the idea of body.

*Tejo* is the element of heat. Cold is also  
a form of *Tejo*. Both heat and cold are  
included in *Tejo* because they possess the  
power of maturing bodies, or in other words,  
the vitalizing energy. Preservation and de-  
cay are due to this element.

*Vāyo* is the element of motion. The move-  
ments are caused by this element. Motion  
is regarded as the force or the generator of  
heat. Both motion and heat in the material  
realm correspond respectively to conscious-  
ness and *Kamma* in the mental.

These four powerful forces are inseparable  
and inter-related ; but one element may  
preponderate over another, as, for instance,  
the element of extension preponderates in  
earth ; cohesion, in water ; heat, in fire ;  
and motion, in air.

Thus, matter consists of forces and qualities  
which constantly change, not remaining for  
two consecutive moments the same.

At the moment of birth, scientists tell us  
that man inherits from his parents an  
infinitesimally minute cell 1/120th of an inch  
across. “ In the course of nine months  
this speck grows to a living bulk 15,000  
million times greater than it was at outset.”  
This tiny cell is the physical foundation of  
man.

Sex is also determined at the very concep-  
tion.

Combined with matter there is another  
important factor in this complex machinery  
of man. It is the mind. As such it pleases  
some learned writers to say that man is not  
Mind plus Body, but is a Mind-Body.  
Scientists tell us that life emerges from matter  
and mind from life. But it does not give  
us a satisfactory explanation with regard to  
the development of the mind.

Unlike the material body, immaterial mind  
is invisible, but it could be sensed directly.  
An old couplet runs :-

“ What is mind ? No matter.  
What is matter ? Never mind.”

We are aware of thoughts, feelings, and so  
forth by direct sensation, and we infer their  
existence in others by analogy.

There are several Pāli terms for mind.  
*Mano*, *Citta*, *Viññāna* are the most note-  
worthy of them. Compare the term *man*,  
to think, with the English word ‘man’ and  
the Pāli word *Manussa* which means he who  
has an uprising consciousness,

In Buddhism no distinction is made between mind and consciousness. Both are used as synonymous terms. Mind may be defined as simply the awareness of an object since there is no agent or a soul that directs all activities. It consists of fleeting mental states which constantly arise and perish with lightning rapidity. With birth for its source and death for its mouth it persistently flows on like a river receiving from the tributary streams of sense, constant accretions to its flood. Each momentary consciousness of this ever-changing life-stream, on passing away, transmits its whole energy, all the indelibly recorded impressions to its successor. Every fresh consciousness, therefore, consists of the potentialities of its predecessors and something more. As all impressions are indelibly recorded in this everchanging palimpsest-like mind, and as all potentialities are transmitted from life to life, irrespective of temporary physical disintegrations, reminiscence of past births or past incidents becomes a possibility. If memory depends solely on brain cells, it becomes an impossibility.

Like electricity mind is both a constructive and destructive powerful force. It is like a double-edged weapon that can equally be used either for good or evil. One single thought that arises in this invisible mind can even save or destroy the world. One such thought can either populate or depopulate a whole country.

Ouspensky writes:—“Concerning the latent energy contained in the phenomena of consciousness, i.e., in thoughts, feelings, desires, we discover that its potentiality is even more immeasurable, more boundless. From personal experience, from observation, from history, we know that ideas, feelings, desires manifesting themselves, can liberate enormous quantities of energy and create infinite series of phenomena. An idea can act for centuries and millenniums and only grow and deepen, evoking ever new series of phenomena, liberating ever fresh energy. We know that thoughts continue to live and act when even the very name of the man who created them has been converted into a myth, like the names of founders of ancient religions, the creators of the immortal works of antiquity --- heroes, leaders, and prophets. Their words are repeated by innumerable lips, their ideas are studied and commented upon.

“Undoubtedly each thought of a poet contains enormous potential force, like the power confined in a piece of coal or in a living cell, but infinitely more subtle, imponderable and potent.”

Observe, for instance, the potential force that lies in the following significant words of the Buddha :-

**Mano-pubbaṅgamā dhammā  
Mano-seṭṭhā manomayā**

“Mind foreruns all mental states, mind is chief, and mind-made are they.”

Mind or consciousness arises at the very moment of conception. Consciousness is therefore present in the foetus. This initial consciousness, technically known as rebirth consciousness or relinking consciousness (*Paṭisandhi viññāna*), is conditioned by past kamma of the person concerned. The subtle mental and intellectual differences that exist amongst mankind are due to this Kamma-conditioned consciousness, the second factor of the man.

To complete the trio that constitutes man there is a third factor, the phenomenon of life that vitalises both mind and matter. Due to the presence of life, reproduction becomes possible. Life manifests itself both in physical and mental phenomena. In Pāli the two forms of life are termed *Nāma-ijīvitindriya* and *Rūpajīvitindriya*—psychic and physical life.

Matter, mind, and life are therefore the three distinct factors that constitute man. With their combination a powerful force known as man, with inconceivable possibilities, comes into being. He becomes his own creator and destroyer. He creates his own heaven and hell. In him are found a rubbish heap of evil and a store-house of virtue. In him are found the worm, the brute, the man, the superman, the Deva, the Brahma. He may either be a blessing or a curse to himself and others. In fact the man is a world by himself.

Whence ? is our second question.

How did man originate ?

Either there must be a beginning or there cannot be a beginning for man. Those who belong to the first school posit a first cause, whether as cosmic force or as an Almighty Being. Those who belong to the second



school deny a first cause for, in common experience, the cause ever becomes the effect and the effect becomes the cause. In a circle of cause and effect a first cause is inconceivable. According to the former, life has had a beginning : whilst according to the latter it is beginningless. In the opinion of some the conception of a first cause is as ridiculous as a round triangle.

According to the scientific point of view, man is the direct product of the sperm and ovum cells provided by his parents. Scientists while asserting ' *Omne vivum ex vivo* '— "all life from life," maintain that mind and life evolved from the lifeless.

Dealing with Cosmic Purpose, Bertrand Russell states three kinds of views --- theistic, pantheistic, and 'emergent.' "The first" he writes, "holds that God created the world and decreed the laws of nature because he foresaw that in time some good would be evolved. In this view the purpose exists consciously in the mind of the Creator, who remains external to His Creation.

"In the pantheistic form, God is not external to the universe, but is merely the universe considered as a whole. There cannot, therefore, be an act of creation, but there is a kind of creative force in the universe which causes it to develop according to a plan which this creative force may be said to have had in mind throughout the process.

"In the 'emergent' form the purpose is more blind. At an earlier stage, nothing in the universe foresees a later stage, but a kind of blind impulsion leads to those changes which bring more developed forms into existence, so that, in some rather obscure sense, the end is implicit in the beginning".

We offer no comments. These are merely the views of different religionists and great thinkers.

Whether there is a cosmic purpose or not a question arises as to the usefulness of the tapeworm, snakes, mosquitoes and so forth, and for the existence of rabies and hydrophobia. How does one account for the problem of evil ? Are earthquakes, floods, pestilences and wars designed ?

Expressing his own view about Cosmic Purpose, Russell boldly declares :- "Why, in any case, this glorification of man ? How about lions and tigers? They destroy

fewer animal or human lives than we do, and they are much more beautiful than we are. How about ants ? They manage the Corporate State much better than any Fascist. Would not a world of nightingales and larks and deer be better than our human world of cruelty and injustice and war? The believers in cosmic purpose make much of our supposed intelligence, but their writings make one doubt it. If I were granted omnipotence, and millions of years to experiment in, I should not think Man much to boast of as the final result of all my efforts."

Now, from the scientific point of view, man is absolutely parent-born. As such life precedes life. With regard to the origin of the first protoplasm of life, or 'colloid' (whichever we please to call it), scientists plead ignorance.

Man is born from the matrix of action (*kammayoni*). Parents merely provide man with a material layer. As such, being precedes being. At the moment of conception, it is Kamma that conditions the initial consciousness that vitalises the foetus. It is this invisible Kammic energy generated from the past birth that produces mental phenomena and the phenomenon of life in an already extant physical phenomenon, to complete the trio that constitutes man.

Dealing with the conception of beings the Buddha states :

"Where three are found in combination, there a germ of life is planted. If mother and father come together, but it is not the mother's period, and the 'being-to-be-born' (*gandhabba*) is not present then no germ of life is planted. If mother and father come together, and it is the mother's period, but the 'being-to-be-born' is not present then again no germ of life is planted. If mother and father come together, and it is the mother's period, and 'being-to-be-born' is also present, then, by the combination of these three, a germ of life is there planted."

Here Gandhabba (*gantabba*) refers to a suitable being ready to be born in that particular womb. This term is used only in this particular connection, and must not be mistaken for a permanent soul.

For a being to be born here, a being must die somewhere. The birth of a being corresponds to the death of a being in past life;

just as in conventional terms, the rising of the sun in one place means the setting of the sun in another place.

The Buddha states --- "a first beginning of beings who, obstructed by ignorance and fettered by craving, wander and fare on, is not to be perceived."

This life-stream flows ad infinitum as long as it is fed by the muddy waters of ignorance and craving. When these two are completely cut off, then only does this life-stream cease to flow : rebirths end as in the case of Buddhas and Arahats. An ultimate beginning of this life-stream cannot be determined, as a stage cannot be perceived when this life-force was not fraught with ignorance and craving.

The Buddha has here referred merely to the beginning of the life-stream of living beings. It is left to scientists to speculate as to the origin and the evolution of the universe.

Whither ? is our third question.

Where goes man ?

According to ancient materialism, which in Pāli and Sanskrit is known as *Lokayata*, man is annihilated after death, leaving behind him any force generated by him. "Man is composed of four elements. When man dies the earthy element returns and relapses into the earth ; the watery element returns into the water, the fiery element returns into the fire, the airy element returns into the air, the senses pass into space. Wise and fools alike, when the body dissolves, are cut off, perish, do not exist any longer." There is no other world. Death is the end of all. This present world alone is real. The so-called eternal heaven and hell are the inventions of impostors.

Materialists believe only in what is cognizable by the senses. As such matter alone is real. The ultimate principles are the four elements --- earth, water, fire, and air. The selfconscious life mysteriously springs forth from them, just as the genie makes his appearance when Aladdin rubs his lamp. The brain secretes thought just as liver secretes bile.

In the view of those materialists the belief in the other world "is a sign of mendaciousness, feminism, weakness, cowardice and dishonesty."

According to certain religious systems there is no past for man. The present is only a preparation for two eternities of heaven and hell. Whether they are viewed as places or states man has, for his future, endless felicity in heaven or endless suffering in hell. Man is therefore not annihilated after death, but his essence goes to eternity.

Those religionists who believe in a past and present do not state that man is annihilated after death. Nor do they say that man is eternalized after death. They believe in an endless series of past and future births. In their opinion the lifestream of man flows ad infinitum as long as it is propelled by the force of Kamma, one's actions. In due course the essence of man may be reabsorbed in the Ultimate Reality (Paramatma) from which his soul emanated.

Buddhism believes in the present. With the present as the basis it argues the past and future. Just as an electric light is the outward manifestation of invisible electric energy even so man is merely the outward manifestation of an invisible energy known as Kamma. The bulb may break and the light may be extinguished, but the current remains and the light may be reproduced in another bulb. In the same way the Kammic force remains undisturbed by the disintegration of the physical body, and the passing away of the present consciousness leads to the arising of a fresh one in another birth. Here the electric current is like the Kammic force, and the bulb may be compared to the egg-cell provided by the parents.

Past Kamma conditions the present birth; and present Kamma, in combination with past Kamma, conditions the future. The present is the offspring of the past, and becomes in turn the parent of the future.

Death is therefore not the complete annihilation of man, for though that particular life span has ended, the force which hitherto actuated it is not destroyed.

After death the life-flux of man continues ad infinitum as long as it is fed by the waters of ignorance and craving. In conventional terms man need not necessarily be reborn as a man. He may be reborn as a man or as an animal, an invisible Peta, Deva or Brahma, according to his Kamma. Moreover, earth is not the only place in which a person, will

seek rebirth. He may be born in other habitable planes as well. There are about 1,000,000 planetary systems in the Milky way in which life in some form may exist.

If man wishes to put an end to this repeated series of births, he can do so as the Buddhas and Arahats have done by realizing Nibbāna, the complete cessation of all forms of craving.

Where does man go ? He can go wherever he wills if he is fit for it. If he does not will and leaves his path to be prepared by the course of events, he will go to the place he fully deserves.

Why ? is our last question.

Why is man ? Is there a purpose in life ?

This is rather a controversial question.

What is the materialistic point of view ?

As materialists confine themselves purely to sense-data and the present material welfare ignoring all spiritual values, they hold a view diametrically opposite to that of moralists. In their opinion there is no purposer, hence there cannot be a purpose.

“ Who colours wonderfully the peacocks, or makes the cuckoos coo so well ?” This is one of the chief arguments of the materialists to attribute everything to the natural order of things.

“ Eat, drink and be merry, for death comes to all, closing our lives,” appears to be the ethical ideal of their system. In their opinion as Radhakrishna writes — “ Virtue is a delusion and enjoyment is the only reality. Life is the end of life. Religion is a foolish aberration, a mental disease. There was distrust of everything good, high, pure and compassionate. The theory stands for sensualism and selfishness and the gross affirmation of the loud will. There is no need to control passion and instinct, since they are nature’s legacy to men.”

Sarvadarsana Sangraha says :

“ While life is yours, live joyously  
None can escape Death’s searching eye ;  
When once this frame of ours they burn,  
How shall it e’er again return ?”

“ While life remains let a man live happily, let him feed on ghee even though he runs in debt.”

Now let us turn towards science to get a solution to the question why.

Sir. J. Arthur Thomson maintains that science is incomplete because it cannot answer the question why.

Now, how does Buddhism answer the question why.

Buddhism denies the existence of a God-Creator. As such from a Buddhist point of view there cannot be a fore-ordained purpose. Nor does Buddhism advocate fatalism, determinism, or pre-destination which controls man’s future independent of his free actions. In such a case freewill becomes an absolute farce and life becomes purely mechanistic. To a certain extent man’s actions are more or less mechanistic, being influenced by his own doings, upbringing, environment and so forth, but man can exercise his freewill. A person, for instance, falling from a cliff will be attracted to the ground just as an inanimate stone would. In this case he cannot use his freewill although he has a mind unlike the stone. If he were to climb a cliff, he could certainly use his freewill and act as he likes. A stone, on the contrary, is not free to do so of its own accord. Man has the power to choose between right and wrong, good and bad. Man can either be hostile or friendly to himself and others. It all depends on his mind and its development.

Although there is no specific purpose in man’s existence, yet man is free to have some purpose in life.

What therefore is the meaning of life ?

The meaning of life lies in Supreme Enlightenment (*Sambodhi*) i.e. understanding oneself as one really is. This is achieved through Sublime Conduct, (*Sīla*) Mental Culture, (*Samādhi*) and penetrative Insight (*Bhāvanā*) or in other words through service and perfection. In service are included love, compassion, and renunciation which prompt man to be of service to others. Perfection embraces absolute purity and absolute wisdom.

The Buddha, the flower of humanity, was an embodiment of service and perfection. Buddhahood is latent in us all.

Serve to be perfect ; be perfect to serve.

**LIFE**

“ As when huge mountain crags, piercing  
the sky,  
Advance in avalanches on all sides,  
Crushing the plains east, west, north and  
south,  
So age and death come rolling over all.  
Noble and brahmin, commoner and serf,  
None can evade, or play the truant here.  
Th’impending doom o’erwhelmeth one  
and all.  
Here is no place for strife with elephants,  
Or chariots of war, or infantry,  
Nay, nor for war of woven spell or curse,  
Nor may finance avail to win the day.  
Wherefore let him that hath intelligence  
And strength of mind, to his own good  
attent,

In Buddha, Norm, and Order place his  
trust.

Who doeth right in deed and word and  
thought  
Here winneth praise, and bliss in life to  
come.”

Kindred Sayings Vol. I. p. 127

“ Sons are no shelter, nor father, nor  
any kinsfolk.  
Overtaken by death, for thee blood bond  
is no refuge.  
Discerning this truth, the wise man, well  
ordered by virtue,  
Swiftly makes clear the road leading to  
Nibbāna.”

Psalms of the Sisters.

Now, it is impossible for a man who is bogged, himself to extricate another who is bogged too ; but it is possible for a man who is himself not bogged, to extricate another who is. It is impossible for a man who is himself not broken-in, schooled and emancipated to break-in, school and emancipate another. But the converse is possible.”

*Sallekha- Sutta.*



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## THE DHAMMAPADA COMMENTARY

*The Story of the Monks of Kosambi . . . Kosambika-vatthu. Translated by the Pāli Department of the University of Rangoon.*

“ Pare ca na vijānānti “ mayam ettha yamāmasē ”, ye ca tattha vijānānti tato sammanti medhagā ”.

“ The many never realize that all of us here must one day die, But those who realize it, then their quarrels cease.”

The Master gave this religious discourse, while residing at Jetavana, in connection with the monks of Kosambī.

Two monks, the master of the Vinaya and the preacher of the Dhamma, each with five hundred followers, lived in the monastery of Ghosita in Kosambī. Of the two, the preacher of the Dhamma one day having eased himself, after washing left the water in the vessel in the bathroom and departed.

Afterwards the master of the Vinaya entered the bathroom, saw that water, came out of the room and enquired of the other, “ Brother, did you leave the water in the vessel? ” “ Yes, brother. ” “ Don’t you know that this is an offence? ” “ No, I do not know. ” “ Brother, nevertheless it is an offence. ” “ Well then, I’ll atone for it. ” “ But brother, if you have done it unintentionally and unconsciously, there is no offence. ” So the preacher of the Dhamma did not look upon that as an offence. The master of the Vinaya however, told his own followers, “ This preacher of the Dhamma, though guilty of an offence, is not aware of it. ” The followers of the master of the Vinaya seeing the followers of the preacher of the Dhamma said, “ Your preceptor is not aware of the offence though he has committed one. ” They reported this to their preceptor who said, “ This master of the Vinaya said before that it was not an offence and now says that it was so. He is a liar. ” His pupils told the others, “ Your preceptor is a liar ”, and thus developed a quarrel. Then the master of the Vinaya, finding an opportunity, pronounced the formal act of suspension on the preacher of the Dhamma for not seeing the offence. Thenceforth their patrons and the donors of their requisites formed into two factions. The bhikkhuniṣ who used to take instruction from them, the guardian deities, friends and devotees, the gods living in the sky and all beings, except the Ariyas, of all

the worlds up to the Brahma world formed into two parties. Beginning from the Cātumahārājika world this uproar rose up to the Akaniṭṭha (Brahma) abode.

Then a certain monk approached the Tathāgata and reported that those who imposed the act of suspension believed, “ This monk has been suspended legally ” while those who followed the suspended monk believed, “ He has been suspended unlawfully, ” and reported further that those followers of the suspended monk, in spite of the fact that they were forbidden by the imposers of the act to do so, had gathered around him and were following him. Twice the Bhagavā sent word saying “ Let them be united ”, and hearing that they were not willing to be united, on the third time, He, exclaiming “ The Order of the bhikkhus has been split up, the Order of the bhikkhus has been split up, ” went to them and spoke of the danger in the act of formal suspension by those who imposed the act of suspension and in the non-recognition of the offence committed by the other side. Furthermore, the Bhagavā enjoined upon them the observance of the fast-day and other duties within one and the same boundary (Sīma) and laid down the rule that those who had quarrelled should be seated alternately in the refectories etc. Hearing that they were still quarrelling, He went again to them and said, “ Stop, monks, do not quarrel, ” and added, “ Monks, such affairs as quarrels, altercations, strifes and disputes are harmful. Due to a quarrel even the tiny female quail (laṭukikā) caused the loss of life of a big elephant ”. Having related the story of the quail, He exhorted : “ Monks, be united. Do not quarrel. On account of a quarrel, many thousands of quails lost their lives ” and He related the birthstory of the quails (vaṭṭaka). But as they were not paying attention to His words, a certain person who was a speaker of the truth, wishing to avoid annoyance to the Tathāgata said, “ May the Bhagavā, the Master of the Dhamma remain at home. May the Bhagavā not worry himself and may He live at ease in the present life. We will become conspicuous by this quarrel, altercation, strife and dispute ”. Thereupon the Bhagavā related a story of the past.

Formerly, monks, there was at Banaras a king of Kāsi named Brahmadata. Prince Dīghāyu knew that his father, king of Kosala, had been robbed of his kingdom and was later, while living incognito, murdered by Brahmadata. And the Bhagavā spoke of how Prince Dīghāyu had spared Brahmadata's life and he and Brahmadata henceforth lived in amity. But although, the Bhagavā admonished, "Monks, those kings who had wielded weapons against each other had become so forbearing and gentle. Monks, it is befitting that you who have become monks under such well-propounded Dhamma and Vinaya should be forbearing and gentle", still He was unable to unite them. He, being not at ease with that disorderly state of living, thought, "Indeed, now living in this state I am not comfortable and those monks are not obeying me, better would it be if I were to live a life of solitude, all alone, away from the company of monks." And having gone on his rounds for alms in Kosambī, without telling the Order of monks, He took his own bowl and robe and went by himself to the monastery of Bālakaloṇaka. There He spoke to the elder Bhagu on the principles to be adopted by one living in solitude and at the Pācīnavamsa deer-park He spoke to the three sons of noble family on the advantages of living in concord, and proceeded to Pārileyyaka wood. There the Bhagavā spent the lent happily at the foot of Bhaddasāla tree in the Rakkhita forest grove near Pārileyyaka forest being waited upon by the elephant Pārileyya.

The lay-disciples living in Kosambī went to the monastery and not seeing the Master, enquired, "Reverend Sirs, where is the Master?" "He has gone to the Pārileyyaka forest". "Why?" "He tried to unite us but we would not be united". "Reverend Sirs, you took orders under the Master and when He tried to unite you, you refused to be united?" "Yes, friends". Then the people said, "Those monks after having taken order under the Master, are not united even when He tried to make them live in concord. On account of them we are unable to visit the Master. We will neither offer them seats nor shall we pay homage to them", and henceforth they did not even show mere courtesy to them. Becoming emaciated through want of food the monks became upright in their conduct even in a few days, and having confessed their faults and asked pardon of one another they said to the lay-disciples,

"Disciples, we have become united again. Be unto us as you have been before." "But, Reverences, have you asked pardon of the Master?" "No friends, we have not". "Well then, beg the Master's pardon and when the Master forgives you, we will be to you as we have been before." Being in the midst of the lent they dared not go to the Master and they spent that lent in misery. The Master, however, being waited upon by that elephant, was living in happiness.

The elephant too had left the herd and entered the forest for the sole purpose of living in comfort. As it has been said "I have been living in the midst of elephants, female elephants, young elephants and elephant calves; I have to eat grass with tips eaten up and torn pieces of broken branches and I have to drink turbid water and whenever I plunge into the water for bathing or come out of it, the female elephants come brushing against my body. I would rather live alone away from the herd." Then that elephant having left the herd, went to the Rakkhitagrove in Pārileyyaka forest, where the Bhagavā was residing at the foot of the Bhadda-sāla tree. Then he made obeisance to the Bhagavā; looked around and not finding anything else he levelled the earth around the foot of the Bhaddasāla tree by trampling it with his feet and taking hold of the branch of a tree with his trunk he swept the place. Thereafter, he took the water pot with his trunk and provided water for the use of the Bhagavā. He prepared hot water when the hot water was needed. How? He used to rub the wood by holding it with his trunk and make fire and kindle the fire by throwing firewood into it. And in the fire he used to heat stones, turning them with a piece of wood, and throw them into a small pool of water. Then he used to put his trunk into the water and on knowing that the water was heated he used to go and bow down before the Master. The Master having enquired, "Pārileyya, have you heated the water?", used to go there and take a bath. Then the elephant used to bring various kinds of fruits and offer them. When the Master entered the village for alms the elephant would take His bowl and robe, put them on his head and go along with Him. Arriving at the outskirts of the village, the Master would say to him, "Pārileyya, beyond this place you should not proceed; hand over to me the bowl and the robe", and after they were brought He would

enter the village. The elephant would stand there till the Master came out of the village and then go forward to meet Him, and take the bowl and robe in the same way as before, put them down at the place of residence, carry out his usual duty and fan Him with a branch. At night, thinking, "I shall guard the Master", he would take hold of a big stick with his trunk in order to ward off the danger from wild beasts, and roam about inside the forest till sunrise. Since then that forest came to be known as the Rakkhita forest grove. At sunrise he would offer water for washing the face and for other purposes ; in this way he would perform all the duties.

Then a monkey, seeing the elephant ever active in performing the various duties for the Tathāgata day after day, thought, "I too shall do something" and one day while roaming about saw a bee-hive without bees on the branch of a tree, broke the branch, took the honey-comb together with the branch to the Master and cutting a plantain leaf placed it thereon and offered it to Him. The Master accepted it. The monkey, watching whether He would partake of it or not, finding Him seated holding it, thought, "How is it?", and taking hold of one of the branches, turning it round and examining it, saw eggs, removed them gently and offered it again. The Master tasted it. The monkey pleased, caught hold of branch after branch of the tree and began dancing. Thereupon the branch he was holding as well as the one he was standing on, broke. He fell on top of the stump of a tree which pierced his body. Because he died with his heart devoted to the Master, he was reborn in the Tāvātimsa heaven in a golden mansion, thirty leagues in extent, and had a retinue of a thousand nymphs.

The fact that the Tathāgata was residing there attended upon by the elephant was publicly known all over Jambudīpa. Anāthapiṇḍikā, Visākha the eminent female lay devotee and such other members of eminent families from the city of Sāvātthi sent messages to the Thera Ānanda, "Reverend Sir, please let us see the Master," Then, too, the five hundred monks who were the residents of Sāvātthi and environs, after they had spent the lent, approached the Thera Ānanda and begged him : "Ānanda, it is a long time since we have heard a religious discourse from the Bhagavā. It would be well if we could

get the opportunity to listen to a religious preaching from the Bhagavā." The Thera took these monks and went there. Then he thought, "With so many monks it is not proper to approach the Tathāgata, who has been living alone for three months" and leaving those monks outside approached the Master alone. Pārileyya saw him and rushed towards him seizing a stick. The Master saw that and said, "Go away, Pārileyya, do not stop him, he is the attendant of the Buddha". The elephant threw away the stick then and there and asked for the favour of carrying the bowl and the robe. The Thera refused him. The elephant thought, "If he has learnt the proper conduct, he will not place his requisities on the stone slab where the Master sits". The Thera put the bowl and the robe on the ground, for monks who have acquired proper conduct do not put their bowl and robe either on the seat or bedstead of their teachers. The Thera bowed down to the Master and took a seat. The Master enquired whether he came alone and learning that he had come accompanied by five hundred monks, asked, "But where are they?" On being told, "Not knowing your wish I have come leaving them outside", He said, "Call them in" and the Thera did so. The Master extended welcome to them and having been asked by those monks, "Reverend sir, the Bhagavā the Buddha has been a tender and a delicate prince. It seems that while living all alone for three months You must have gone through difficulties and there was no one to attend to you to offer water for washing and to do such other duties." He said, "Monks, the elephant Pārileyya did everything for me. If one gets such a companion one can live conveniently together otherwise solitary life is preferable", and He spoke these three stanzas from the Nāgavagga :-

328. If one gets a prudent and steady friend living with him and if he leads a virtuous life, one should overcome all obstacles and live with him happily and mindfully.
329. If however one does not get a prudent and steady friend living with him and if he leads a virtuous life, he should live alone like a king who has left his kingdom or a noble elephant roaming alone in the forest.
330. It is preferable to live alone; there is no friendship with a fool.

One should live alone and not commit evil, like the noble elephant living free from care in the forest."

At the end of the stanzas, those five hundred monks were also established in arahatship. The Thera Ānanda informed the Bhagavā of the message sent by Anāthapiṇḍika and others and said, "Lord, the five koṭis of noble disciples led by Anāthapiṇḍika are expecting Your return". The Master made him take the bowl and the robe saying, "Well then, take the bowl and the robe" and left the place. The elephant went and stood across the road. They asked the Bhagavā, "Lord, what is the elephant doing?" "Monks, he is looking forward to offering alms to you. For a long time he has been of service to me. It is not good to offend him. Monks, please turn back." The Master turned back taking the monks with Him. The elephant also entered the forest-grove, collected various kinds of fruits such as jackfruits and bananas, heaped them up and offered them to the monks the following day. The five hundred monks could not consume them all. After the meal the Master took the bowl and the robe and left the place; the elephant passed through the ranks of monks and stood athwart the path in front of the Master. The monks asked what the elephant was doing and the Bhagavā replied, "Monks, he wants to send you away and wants me to turn back". Then the Master said to the elephant, "Pārileyya, this going away of mine is not for turning back. With this body of yours there can be neither meditation nor insight nor the path nor fruition for you; stay you." Hearing that, the elephant thrust his trunk into his mouth and followed Him closely weeping; indeed if he could make the Master turn back he would have looked after Him in the same manner as before as long as he lived. The Master however, arriving at the outskirts of the village said, "Pārileyya, beyond this is no place for you, the dwelling-place of human beings is full of danger for you. Stop here". He stood weeping where he was and as the Master was going out of sight, he died of a broken heart. As the result of his devotion to the Master, he was reborn in the midst of a thousand nymphs in a golden mansion thirty leagues in measure in the Tāvatiṃsa heaven. He was known as Pārileyyaka god.

The Master in due course arrived at Jetavana. The Kosambika monks, hearing that the Master had arrived at Sāvatti, went

there to beg the Master's pardon. The king of Kosala, hearing that these quarrelsome monks of Kosambī were coming, went to the Master and said, "Lord, I will not allow them to enter my kingdom." "King, those monks are virtuous but just because of the quarrel amongst themselves they did not obey me. Now they are coming to beg my pardon. Let them come, O king". Anāthapiṇḍika too said, "I'll not allow them to enter the monastery" but being requested by the Bhagavā he remained silent. When they arrived at Sāvatti the Master kept them in a separate place and had lodging provided for them. The other monks neither sat nor stood with those monks. Everyone who arrived there asked the Master, "Lord, where are the quarrelsome monks of Kosambī?" The Master pointed them out saying, "Here they are". Being pointed at with fingers by all those who came there saying, "These are the monks". These are the monks'." they could not hold their heads up out of shame, fell down at the feet of the Bhagavā and asked pardon of Him. The Master said, "Monks, you have committed a grave offence. Indeed, you, after having taken orders under a Buddha such as I, did not listen to my words when I was trying to unite you; even wise men of old, hearing the advice of parents who had been ordered to be executed and even while they were being deprived of their lives, did not disobey that advice" and again He related the birth story Devakosambika (Kosambika-jātaka): "Monks, the Prince Dīghāyu even while his parents were being deprived of their lives did not disobey their advice and later on married the daughter of Brahmadata and became king of the two kingdoms of Kāsi and Kosala. But you have committed a grave offence by not listening to my words." Saying so He uttered this stanza :-

"Para ca na vijānanti "mayam ettha yamāse", ye ca tattha vijānāti tato sammanti medhagā".

"The many never realize that all of us here must one day die.

But those who realize it, then their quarrels cease."

At the end of the stanza the assembled monks were established in the fruition of the Sotāpatti and the higher Paths.



## SHRINES OF BURMA, No. 6.

### THE PAGODAS OF PAGĀN. U OHN GHINE

Some 300 miles north of Rangoon in a half-forgotten yet quite accessible part of Burma is a wonderland of architecture, history, ethnology and romance.

Here, nine years before William the Conqueror invaded England, ruled King Anōratha who at that time had obtained a full set of the Buddhist Scriptures, and this began an intensity of pagoda-building that was to last for two hundred years until as a "tyrannous breathing of the north" the Tartar invaders sacked the city of Pagān.

Tradition says that in the course of centuries there have been many thousands of pagodas constructed at Pagān: certainly one may yet see hundreds of ruins and many still, well preserved in that dry climate, expressing their ancient glory.

In our Vol. I, No. 4 is a compelling article: "Pagān" by Dr. Frank Trager of TCA Washington: and we make no apology for reproducing the impression gained by another American, John Brohm of Cornell University.

"There is a great deal to tell about my travels, more than anyone can pack into one of these miserable air letters. For what space there is, however, I should tell you that seeing Pagan from the Irrawaddy was one of the really great experiences of my life, and at the same time one of the most frustrating ones. I don't mean to be critical of modern Burma, for I know what forces have made it the country that it is, but I must say that for me Pagān was the one great inspiration I have taken away with me this time. The fact that a monument of such magnitude remains relatively unknown in the western world—compared, for example, to other such monuments as Angkor or Borobudur—is a tragedy of the first order. This should not continue to be, for Pagān is a symbol which gives Burma a dignity and stature far beyond the power of contemporary words and deeds. If the present Burmese government is searching for themes about which to spin a web of nationalistic overtones, they are inexcusably ignorant of both method and fact if they don't use Pagān to the hilt. Impressive? It staggers the imagination. Beautiful? I don't mind exposing my emotions by saying that Ananda literally brought tears to my eyes.

Inspiring? No one could behold such architecture without giving thanks that exe genius had been given the vehicle for nrpression. I hope that the day will come when I can visit that place properly and when such beauty will have a nobler fate than to be neglected and desecrated as at present."

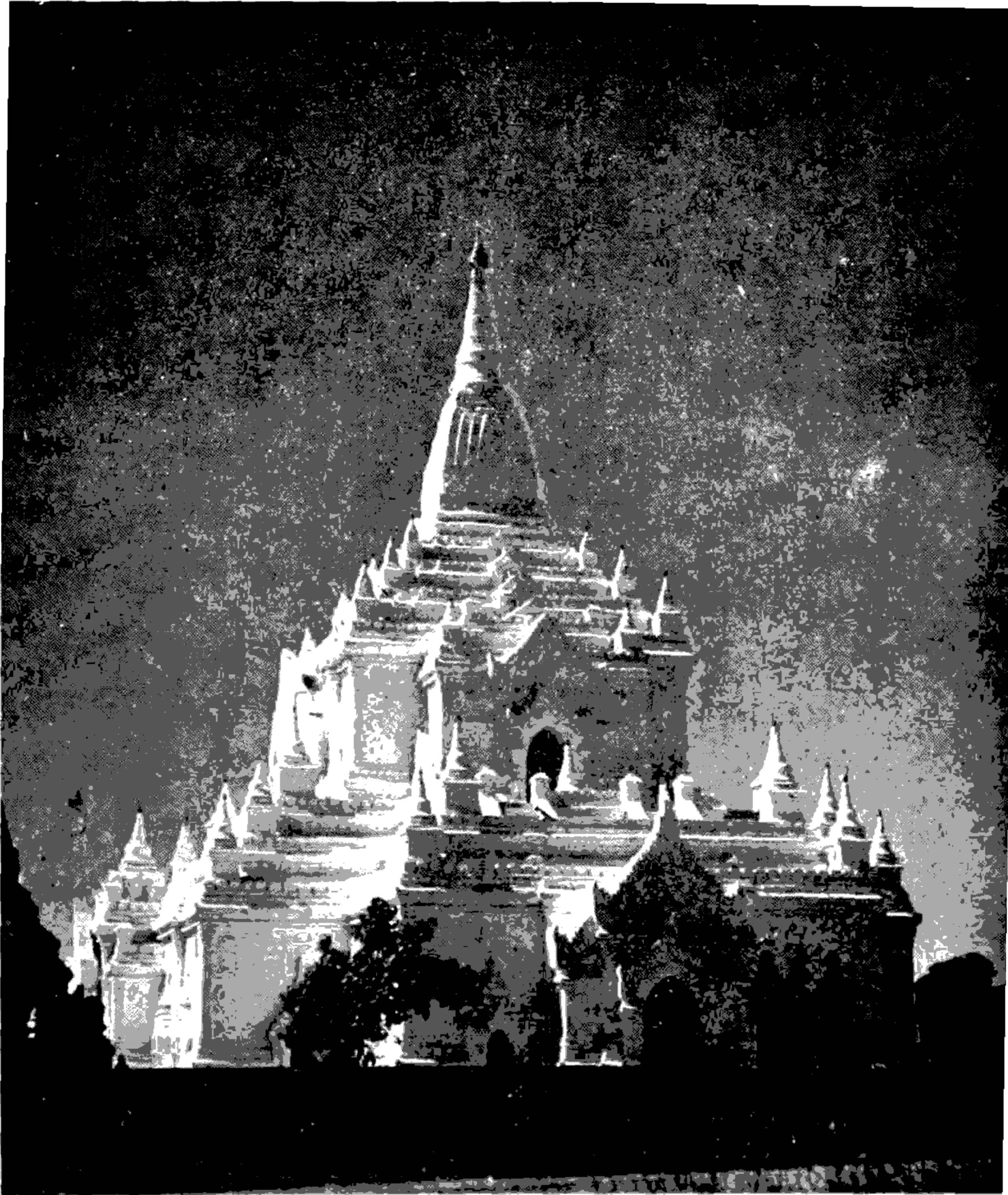
In addition to the Ananda Pagoda there is the Thapyinnyu, referred to by Dr. Trager in equally moving terms, there is the unusual "Bu" Pagoda of which none can remember the builder, and the Shway See Khon which was begun by King Anoratha and finished by his son King Kyansittha.

Then there is, among the others we illustrate, the Mahā Bodhi built after the style of the one erected by the great Emperor Asoka at Bodh Gaya.

The kings and the people who reared these inspired monuments of a deep and moving devotion to the Teaching of the Buddha, have long passed away and the pagodas themselves, subject to the universal law of Anicca (Impermanence) are, many of them, in ruins. But the blood of those kings and that people and their spirit are still in present-day Burma and the same deep devotion to the Buddha-dhamma moves the people today.

However, in this changed age, one finds also a practical end in view. Today's centre is Rangoon and today's building is of the now completed Kabā Aye, World Peace Pagoda, and the buildings round it. These great buildings are for the purpose of housing the great International Buddhist Council, sixth since the Mahāparinibbāṇa of the Buddha. For this Council Burma is to be the host. After the Council which ends in 2500 B.E. (1956 C. E.) the buildings are to serve as a Buddhist university, a centre of learning and of culture.

And I think those ancient kings and the people from whom modern democratic Burmans are descended will, if they can remember and compare the past and the present, approve and exclaim "Sādhu! Sādhu! Sādhu! for Burma today is modern Burma because of the pagodas of ancient Pagān.



Gaw-daw-palin Pagoda at Pagān, built by King Narapatisithu  
about 1750 B. E.





A ruined pagoda of Pagan. Built by an ancient King of Pagan and has some relation to Mōn art and culture.

# THE EGOLESSNESS OF ALL EXISTENCE

(ANATTĀ)

*Extract from Saṃyutta-Nikāya translated and explained*

NYANATILOKA MAHATHERA

S. V. 10

When certain things we find combined  
We speak of 'chariot', speak of 'car'.  
Just so, when all five groups \* appear,  
We use the designation 'man'.

\*Khandha, i.e. the 5 'Groups of Existence' embracing all the phenomena of existence whatever, namely: Corporeality, Feeling, Perception, Mental Formations, and Consciousness.

T'is naught but woe that does arise,  
And that exists, and passes off.  
Nothing but suffering appears,  
Nothing but woe that vanishes.

Vis. XVIII: "Whenever the different parts, as axle, wheels, frame, pole etc., are in a certain manner combined, we use the 'conventional' (*voḥāra*) designation 'chariot'. But when examining one part after the other, we can in the 'ultimate sense' (*paramattha*) not discover any independently existing unity called 'chariot'. Just so is it with the 5 groups of existence (*khandha*). For as soon as they appear, one uses the conventional designation 'living being', or 'Ego' (*attā*), or 'I', or 'self' etc. In the 'highest sense', however, one cannot discover 'being' which could form the foundation for such conceptions as 'I am' and 'I'. Hence in the ultimate sense there exist only mental and physical phenomena."

S. XII. 12

'Through Sense-Impression (*Phassa*) conditioned is Feeling (*vedanā*)'—thus it is said in the formula of Dependent Origination (*paṭicca-samuppāda*: B. Dict.)-

But who, Venerable One, is it that feels? That somebody feels, I do not teach .. If, however, the question would be put thus: 'Through what conditioned, does Feeling arise etc.?' then the right answer would be: 'Through Sense-Impression is Feeling conditioned .. through Feeling: Craving .. through Craving: Clinging etc.'

S. XII. 35

But what are Old Age and Death, and to whom do they belong? I do not teach that there is one thing called Old Age and Death, and that there is someone to whom they belong. If the view exists that Life (*jīva*: life principle, soul etc) is identical with the Body, in this case there can be no holy life. And if the view exists that Life is one thing, but Body another thing, also in this case there is no holy life possible. Avoiding both these extremes (i.e. complete Identity and complete Otherness), the Perfect One has taught the doctrine that lies in the middle, namely: 'Through Rebirth conditioned are Old Age and Death.. through the (karmical) Process of Becoming: Rebirth .. through Attachment: the Process of Becoming.. through Craving: Attachment .. through Feeling: Craving .. etc..

Vis. XVII quotes:

"From woe and sorrow springs delusive thinking,  
No first beginning of existence can be seen.  
No doer can be found, nor one that reaps the fruits.  
And twelfold empty is the cycle of rebirth,  
And steadily the wheel of life rolls on and on."

S. XII. 61

Better it would be to consider the Body as the 'Ego', rather than the Mind. And why? Because this body might continue for 10, 20, 30, 40 or 50 years even for 100 years and longer. That, however, which is called 'mind, consciousness, thinking', that rises continuously by day and by night as one thing, and as something different again it vanishes. Now, the learned and noble disciple considers thoroughly the 'Dependent Origination' (*paṭiccasamuppāda*: B. Dict.): 'If this is, then that becomes. Through the arising of this, that comes to arise: through the extinction of this, that becomes extinguished, namely: Through



Ignorance conditioned arise the Kammaformations, through the Kammaformations: Consciousness (in next life), through Consciousness: Corporeality and Mind .... through the extinction of Ignorance, the Kammaformations become extinguished ; through the extinction of the Kammaformations : Consciousness ... etc.’

#### S. XXII. 9-11

Corporeality .. Feeling .. Perception.. Mental Formations .. and Consciousness are impermanent (*anicca*) .. woeful (*dukkha*) .. egoless (*anattā*), be they of the past or the future, not to mention the present. Thus understanding, the learned and noble disciple does no longer cling to things past, and he enters the path leading to the turning away therefrom, to detachment and extinction.

#### S. XXII 18-20

The 5 Groups of Existence are impermanent, woeful and egoless (*anattā*). And also the foundation and condition for the arising of these groups of existence are impermanent, woeful and egoless. For how could that which has arisen through something impermanent, woeful and egoless as its root, ever be itself permanent, joyful and an Ego ?

#### S. XXII. 47.

All those ascetics and priests, who again and again in manifold ways believe in an ‘Ego’ (*attā*), they all do so with regard to the 5 groups of existence, or to one of them, namely :

There the ignorant worldling .. considers one of the 5 groups as the Ego, or he considers the Ego as the owner of that group, or that group as included within the Ego, or the Ego as included within that group.

#### S. XXII. 81.

Now somebody holds the view: ‘ This is my ‘ Ego ’ (*attā*), this is the world. After death ‘ I ’ shall remain permanent, steady, eternal, and not be subject to any change.

What concerns this ‘ Eternity-View ’ (*sassata-diṭṭhi*), it forms one Kammaformation (*sankhara*)\*. But through what is this Kammaformation conditioned?

\* This is the 2nd link in the formula of the Dependent Origination (*paṭiccasamuppāda* : B. Dict.), here the unwhole-

some volitional action (Kamma : B. Dict.), accompanied by Wrong Views and Ignorance.

Now, what concerns that Craving which has arisen in the ignorant Worldling, while being impressed by a feeling conditioned through an infatuated sense-impression, it is through this Craving (*taṇhā*) arisen hereby that the Kammaformation has arisen. Hence that Kammaformation is impermanent, created, and has conditionally arisen. In one who thus understands, thus sees, the immediate Extinction of Biases takes place. Again, someone holds the view : ‘ May ‘ I ’ not be ! May there nothing belong to me ! ‘ I ’ shall not be ! Nothing will belong to me ! ’ What concerns this ‘ Annihilation View ’ (*uccheda-diṭṭhi*), also this forms a Kammaformation .. is impermanent, created and conditionally arisen. In one who thus understands, thus sees, the immediate Extinction of Biases takes place.

#### S. XXII. 85

To the monk Yamaka, once the following evil view had arisen : ‘ Thus do I understand the Doctrine shown by the Blessed One that the one in whom all Biases have vanished, at the dissolution of the body, after death, will become annihilated and will no longer remain after death.

(Sāriputta): “ What do you think, Brother Yamaka : are Corporeality .. Feeling .. Perception .. Mental Formations .. or Consciousness permanent or impermanent ? “ Impermanent, Venerable Sir. ” ..

“ Now do you consider Corporeality etc. as the Perfect One ? ”

“ No, Venerable Sir. ”

“ Or do you consider the Perfect One as contained therein. ” ?

“ No, Venerable Sir. ”

“ Or do you consider all these groups combined as the Perfect One ? ”

“ No, Venerable Sir. ”

“ Or do you think that the Perfect one is without Corporeality or without Feeling, without Perception, without Mental Formations, without Consciousness ? ”

“ No, Venerable Sir. ”

“ Now, since you cannot, even during life-time, make out the Perfect One according to truth and reality, how can you rightly maintain that the Perfect One will, at the dissolution of the body, become annihilated and no longer continue after death ?”  
 “ Should somebody ask me, what will become of the Holy One, I should answer thus : ‘ Corporeality, Feeling, Perception, Mental Formations, and Consciousness are impermanent (anicca); and what is impermanent, that is woeful ; and what is woeful, that will become extinguished and annihilated.’”

Hence, it is only these 5 Groups of phenomena embracing all existence whatever, which are here to be considered, while the designations ‘ Perfect One ’, I, Ego, Self, Person, Man, animal, etc., are merely ‘conventional’ (*vohāra*) terms, not referring to any, real entities. And the so-called pure ‘Ego’ is merely a metaphysical fiction or hypothesis.

To this theme we find numerous further texts in S. XLIV.

#### S. XXII. 89

‘ Five Groups of Existence liable to Attachment ’ (*upādāna-kkhandha*) have been taught by the Blessed One, viz. Corporeality, Feeling, Perception, Mental Formations, Consciousness.

With regard to these 5 groups I do not find any ‘ Ego ’ (*attā*), or something ‘ belonging to an Ego ’ (*attaniya*), but still I am not a Holy One, not yet freed from biases. Also concerning these groups of existence liable to attachment, I am no longer subject to the thoughts of ‘ I am ’ or ‘ This I am ’.

#### S. XXII. 90

The world, as a rule, is fettered by attachment and clinging to things, and is firmly adhering to them. But the learned and noble disciple does no longer attach himself, cling and firmly adhere and incline to the thought: ‘ I have an Ego (*attā*); and he knows: ‘ Merely woe is it that arises, merely woe that vanishes ’.

#### S. XXII. 95

Suppose a man who is not blind were to behold the many bubbles on the Ganges, as they are driving along; and he should watch them, and carefully examine them. After carefully examining them, they will appear to him empty, unreal and unsubstantial. In

exactly the same way does the monk behold all corporeal phenomena, feelings, perceptions, mental formations, and states of consciousness, whether past, present or future, one’s own or external, gross or subtle, lofty or low, far or near. And he watches them, and examines them carefully ; and after carefully examining them, they appear to him empty, unreal and unsubstantial.

The body’s like a mass of foam,  
 The feeling like a water bubble,  
 Perception like a void mirage,  
 Formations like a plantain tree,  
 And consciousness like jugglery.

#### S. XXII. 96

There is no corporeality, no feeling, no perception, no mental formations, no consciousness that is permanent, enduring and lasting, and that, not subject to any change, will eternally remain the same. If there existed such an Ego (*attā*) that is permanent, enduring and lasting and not subject to any change, then there would be found no holy life leading to right extinction of suffering.

#### S. XXII. 102

Once the contemplation of impermanency has been developed and brought to full growth, then it comes to the end of all craving for sensuous existence, to the end of all craving for fine-material existence, to the end of all craving for existence, to the cessation and rooting out of all ‘ Conceit of I am ’.

Only on reaching perfect Holiness all ‘ Conceit of I am ’ (*asmi-māna*) will for ever disappear’

#### S. XXII. 117

The learned and noble disciple does not consider corporeality, feeling, perception, mental formations or consciousness as the Ego (*attā*); nor does he consider the Ego as the owner of one of these groups, nor this group as included within the Ego, nor the Ego as included within this group. Of such a learned and noble disciple it is said that he is no longer fettered by any group of existence, own or external. Thus I say.

#### S. XXII. 122

..It is possible that a virtuous man, while contemplating the 5 groups of existence as impermanent, woeful .. empty, egoless, that he may realize the fruit of Stream-entrance..

## S. XXII. 147

The noble disciple who, out of faith, has gone forth from home to the homeless life, has with regard to the 5 groups of existence to fulfill the task of living in contemplation of their impermanency, woefulness, and egolessness (*anattā*). And while penetrating these things, he becomes freed therefrom, freed from rebirth, old age and death, from sorrow, lamentation, grief and despair, becomes freed from suffering : thus I say.

## S. XXII. 151

“What must there be, and conditioned through what, may such views arise, as: ‘This is my Ego (*attā*), this the world. After death I shall continue, be everlasting, eternal, not subject to any change?’”

“The 5 groups of existence must be there.. that such views may arise.” “What do you think : Are these 5 groups permanent or impermanent ?”

“Impermanent, Venerable Sir.”

“But what is impermanent, is that joyful or woeful ?”

“Woeful, Venerable Sir.”

“But on that which is impermanent, woeful and subject to change, may there be, based thereon, arise such views as: ‘This is my Ego, this the world. After death I shall continue, be everlasting, eternal, not subject to any change?’”

In S. XXII. 47 it was in a more general way stated that any kind of Ego-Illusion is necessarily based upon the 5 groups of existence. Here, however, the same is said with special reference to the ‘Eternity-Views.’

## S. XXXV. 6

The visible objects are egoless (*anattā*); sounds, odours, tastes, bodily impressions and mind-objects are egoless. But of that which is egoless, there one has, according to reality and true wisdom, to understand thus: ‘That am I not, that does not belong to me, that is not my Ego’...

## S. XXXV. 23

What is the Totality of things (*asbham*)? Eye and visible objects, ear and sounds, tongue and tastes, body and bodily impressions, mind and mind-objects: these are called the totality of things.

## S. XXXV. 45-49

All things are ego-less (*anattā*). All things one has to comprehend fully (1st truth), all things one has to overcome (2nd truth), all things one has to realize (3rd truth)..

## S. XXXV. 85

It is said that the world is empty (*suññā*). But why does one call the world empty.

Because the world is empty of an ‘Ego (*attā*) and of something ‘belonging to an Ego’ (*attaniya*), therefore the world is called empty. But which are the things that are empty of an Ego? Empty of an Ego are called eye and visible objects, ear and sounds, nose and odours, tongue and tastes, body and bodily impressions, mind and mind-objects.

## S. XXXV. 90

One should not imagine (*na maññeyya*) oneself as being ‘identical with the Eye’ (*cakkhum*: Acc.), should not imagine oneself as being included ‘within the eye’ (*cakkhumim*: Loc.) should not imagine oneself as being ‘outside the eye’ (*cakkhuto*: Abl.), should not imagine oneself : ‘The eye belongs to me’ (*cakkhum me’ti*).

One should not imagine oneself as being identical with the Visible Objects (*rūpe*: Acc.) should not imagine oneself as being included ‘within the visible objects’ (*rūpesu*: Loc), should not imagine oneself as being ‘outside the visible objects’ (*rūpato*: Abl.), should not imagine : ‘The visible objects belong to me’ (*rūpāni me’ti*).

One should not imagine oneself as being ‘identical with Eye-Consciousness’, should not imagine oneself as being included ‘within eye-consciousness’, should not imagine oneself as being ‘outside of eye-consciousness’, should not imagine: ‘The eye-consciousness belongs to me’..

One should not imagine oneself as being identical with the totality of things..

Thus, not imagining any more, the wise disciple clings no more to anything in the world. Clinging no more to anything, he trembles no more. Trembling no more, he reaches in his own person the extinction of all vanity : ‘Exhausted is rebirth, lived the Holy Life; and no further existence have I to expect’: thus he knows,

The same exposition is given in S.XXXV. 31f, and is called there 'The suitable path to the rooting out of all imagination' (*sabbamannitasamugghāṭa-sāppāya paṭipadā*); further also in Mil, under the name of 'Exposition of the foundation of all things' (*sabba-dhamma-mūla-pariyāya*) Already in the Brhad-āraṇyaka-Upanishad are found quite identical expositions as those of our ground scheme, given however in a positive form as expression of the Brahmanic *Atma* doctrines hinted at in M.1 and then rejected one after the other.

Neumann, Lorenzo, Silacara, Chalmers and others could not make out anything of this so highly important Sutta of M. so that the meaning of this so profound text had to remain inaccessible to them.

#### S. XXXV. 141

..Consciousness (mind) is egoless (*anattā*). Also the foundation and the condition to the arising of consciousness, also these are egoless. For, how could it be possible that consciousness having arisen through something which is egoless, could ever be Ego ?..

#### S. XXXV. 163

..Whoso understands and contemplates the mind as egoless (*anattā*), in him the Ego-View (*attānudiṭṭhi*) disappears. Whoso understands and contemplates the Mind-Objects as egoless.. mind-consciousness as egoless..mind-impression as egoless.. and the agreeable and disagreeable and indifferent feeling conditioned through mind-impression as egoless (*anattā*), in him the Ego-View (*attanudiṭṭhi*) disappears..

#### S. XXXV. 193

..Just as this body has in various ways been revealed, disclosed and explained as egoless (*anattā*) in exactly the same way one should explain also mind as egoless....

"Your misdeeds were not committed by your parents, or by your brothers and sisters, or by your friends or kinsfolk, or by recluses and brahmins, or by the gods ; they were committed by none but yourself ; and it is you yourself who will reap the fruits thereof."

#### S. XXXV. 197

Empty village' is a name for the six sense-organs. Thus, whenever an experienced, learned and wise man examines the six sense-organs, as eye, ear, nose, tongue, body or mind-organ, then all these things appear to him as delusive, empty and deceitful..

#### S. XXXV. 207

'I am' is a delusion. 'This I am' is a delusion. 'I shall be' is a delusion. 'I shall not be' is a delusion. 'Corporeal shall I be' is a delusion. 'Uncorporeal shall I be' is a delusion. 'Endowed with perception shall I be' is a delusion. 'Without perception shall I be' is a delusion. 'Neither with nor without perception shall I be' is a delusion. Delusion is a sickness, an ulcer, a thorn !

#### S. XLI. 7

What is the mind-deliverance of Emptiness (*suññatā*) ? There the monk repairs to the forest, to the foot of a tree, or to an empty hut. And he contemplates this : 'Empty is all this of an 'Ego' (*attā*), or of anything 'belonging to an Ego' (*attaniya*).....

#### S. XLVI. 72f

..If one develops the contemplation of Impermanency, the contemplation of Woefulness due to Impermanency, the contemplation of Egolessness (*anattā*) due to Woefulness, then all these contemplations are leading to high blessing..

#### S. LVI. 8

Do not think such evil, unwholesome thoughts as 'Life and Body are identical'; or 'Life is one thing, but another is the Body'; or 'Does the Perfect One live after death or not?' .. And why should one not think such thoughts? Because such thoughts are not wholesome, do not belong to the genuine holy life, do not lead to the turning away and detachment, not to extinction, appeasement, enlightenment, and Nibbāna.



## BUDDHIST COUNTRIES AND BODH GAYA

In Vol: II, No. 1 we published the Bodh Gaya Temple Act, 1949 and pointed out that there was an urgent need for Burma, Cambodia, Ceylon, Laos and Thailand, the predominantly Buddhist countries which are the traditional guardians of the Pāli Canon, to be strongly represented on the Advisory Board for which provision is made in the Act. That this is really a pressing need is evidenced by the report of the Chief Justice of the Union of Burma (who is also the Vice-President of the Union Buddha Sāsana Council) who, on a recent pilgrimage to the holy places of Buddhism, made a thorough investigation of conditions at Buddhism's most hallowed spot.

### Report on the Situation of the Bodh Gaya Temple.

By

*Thado Thiri Thudhamma U Thein Maung, Chief Justice of the Union of Burma,  
and Vice-President of the Union Buddha Sāsana Council, Rangoon.*

(Translated from Burmese.)

#### 1. Introduction.

Accompanied by my wife Daw Saw Tin and by U Ba Ihaung, Registrar of the Supreme Court, I left Calcutta on the night of the 18th December 1953, reaching Gaya the next day where we were greeted by H. E. Maha Thray Sithu U Kyin, Burmese Ambassador in India, the District Magistrate of Gaya, the Additional Collector of Gaya, Police Officials and High Court Advocates of Gaya.

Although the District Magistrate of Gaya should be the *ex-officio* Chairman of the Committee, under Section 3(3) of Bihar Act XVII of 1949 (The Bodh Gaya Temple Act, 1949), he being a non-Hindu, and the Act specifying a Hindu, the Provincial Government nominated the Additional Collector of Gaya as the Chairman of the Committee.

Thanks to H. E. U Kyin, an arrangement had been made for an informal meeting at the Inspection Bungalow where we stayed temporarily. The District Magistrate of Gaya, the Additional Collector of Gaya, who is the Chairman of the Committee, and Bhikkhu Jagadish Kashyap, who is a member of the Committee, assembled at our bungalow and we discussed various matters relating to the Bodh Gaya Temple.

#### 2. Properties not yet entrusted to the Committee.

In the course of our discussion it was revealed that the following properties on the Temple land have been excluded from those handed over to the Committee by the Mahanth :

- (1) Three ossuaries of the Mahanth.
- (2) Panca Pandava Temple.
- (3) Annapura Temple, where the idol of Latchmi is kept.
- (4) A pit measuring 3 feet by 3 feet, known as "Hawankund."

The three Ossuaries, Panca Pandava Temple and Latchmi Image Shed are lying to the north and east of the path leading to the eastern entrance of the Bodh Gaya Temple. The Ossuaries of the Mahanths were erected at a later period and it is to be regretted that all these are in the precincts of the Bodh Gaya Temple and that the same have been excluded from the properties handed over by the Mahanth to the Committee. Although the exclusion of these Ossuaries is not of much concern, the exclusion of Panca Pandava Temple and Latchmi Image Shed from the properties to be entrusted to the Committee is a matter of some concern. In fact, they are Buddhist images and not those of Hindus as claimed by the Mahanths.

Just outside the temple compound and divided by a foot-path, there lies a brick Rest House donated by the late King Thibaw of Burma and I was informed that this also has been excluded. When I visited this place previously I found that it was used as a Free Dispensary; but as the Mahanth has now rented it out it has become an office headquarters.

Not only that: the Burmese Rest House situated to the East of Mahā Cetiya and built by Burma's pious King



**Thado Thiri Thudhamma U Thein Maung, Chief Justice  
of the Union.**

U Thein Maung graduated from Rangoon College and received his higher education at Cambridge University and was called to the Bar:

Returning to Burma he practised here and has always been known as a staunch upholder of Buddhism. He has been a member of the Shway Dagon Pagoda Trust for nearly forty years and is Vice-President of the Union Buddha Sasana Council.



“Bū” Pagoda at Pagān built by one of the Pagān Kings.



Mindon for the use of Burmese pilgrims now falls within the Mahanth's compound, and this is not now in its original. Nearby there are inscriptions concerning the late King Mindon's contributions. It is a serious matter that these are excluded from the properties entrusted to the Committee.

I am of opinion that the Buddhists should take a step further to get back all the above except the Ossuaries from the hands of the Mahanth and entrust them to the Committee.

### 3. Constitution of an Advisory Board : Burma's Position.

Section 15 of the Bodh Gaya Act says that the Provincial Government of Bihar may constitute an Advisory Board, the majority of the members of which shall be Buddhists who may not all be Indians. No such Board has been constituted by the Provincial Government and the Committee opines that it is the concern of the Provincial Government. So the matter is still hanging.

In this connection I gave the following suggestions to the Committee :

1. True, the Provincial Government of Bihar is the final authority to constitute an Advisory Board, but unless the Committee takes the initiative, the matter will never be finalised.

2. In taking such initiative, the Committee should not fail to suggest to the Provincial Government to have wider representation from Burma, Ceylon and Thailand—the Buddhist countries. Then only will the Committee have help from all Buddhist countries through the Advisory Board, and the Committee will be able to discharge various duties befitting the glory and grandeur of the Bodh Gaya Temple. Otherwise, it cannot expect to carry them out on any elaborate scale.

The Chairman and the members of the Committee agreed with me and promised to place the matter before a full meeting of the Committee.

The inclusion of representatives from the Union of Burma in the contemplated Advisory Board is our immediate concern and I would urge the Union Buddha Sāsana Council to take up the matter and negotiate with the Committee and the Bihar Provincial Government.

### 4. My suggestions to the Committee.

At the discussion, the Chairman and the members of the Committee made me understand that the first thing to carry out is the matter of putting a brick enclosure round the Bodh Gaya Temple including the Mucalinda Lake.

In connection with this matter I referred to the map and suggested :

(1) On either side of the path from the Temple to the Lake, there are lands belonging to private persons. The path itself is narrow and if private lands are fenced off the brick wall would be zig-zag, and the expense would be more than the compensation to be paid to the private persons, in case their lands are acquired by the Provincial Government. The Committee should urge the Government to acquire the required lands and hand them over to the Committee so that a rectangular enclosure can be made.

(2) After the acquisition of the above lands by the Provincial Government, I may be informed as to how the enclosure will be constructed and also the estimated expenditure per portion. The cost of each compartment being very little, a lot of donors would come forward, each contributing the cost of one portion.

Moreover, I gave the following suggestions in the interest of Buddhists :

(1) To have mosaic work of goldfoil and glass on the plinths on which the Buddha images stand, and on the backing thereto.

(2) The ceiling and wallings of the Gandhakuti Vihāra in which the Buddha Images are kept to be gilded.

(3) The floor of this Gandhakuti to be tiled in marble.

(4) To restore to the original form all the images, mosaic work, etc. that are either damaged or ruined.

(5) To make estimates for such repairs and reconstructions.

(6) After the necessary repairs, to gild the vase-like pinnacle of the *cetiya*.



(7) To paint yellow the whole of the Cetiya except the pinnacle but in order to make the images and mosaic work prominent these should have back-grounds in a different shade.

The Chairman and the members of the Committee accepted my proposals, and they promised that they would place these matters before the Committee meeting, which they understand is to be convened in January 1954 and also that if my proposals be accepted by the Committee, they would send the estimates of all these to me.

I gave the above proposals to the Committee so that when the Buddhists come to realise that Buddhists have a voice in the Bodh Gaya Temple affairs, many philanthropic donors would come forward readily. Even now, I am given to understand that a certain donor from Burma intends to offer an electric installation at the Temple's precincts at a cost of one and a half lakhs of rupees. In that case, he would be a rival to another Ceylonese lady donor who first promised to donate Rs. 10,000 towards the same. Also there appears a Burmese donor who is going to stand an expenditure from Rs. 20,000 to 50,000 on the repairs of Ratana-ghara.

#### **5. To give place to the Union Buddha Sāsana Council.**

Occasion now arises to include the following in my report :

The Union Buddha Sāsana Council intends to negotiate with the Provincial Government of Bihar and the Temple Committee and, in order that the Bihar Government or the Bodh Gaya Temple Committee may give due consideration to the Union Buddha Sāsana Council, the intending donors from Burma should consult the Council and make their respective donations through the Council, which would also make all the necessary arrangements for them.

#### **6. Draft bye-laws of the Committee.**

Under Section 17 of the Bodh Gaya Temple Act, 1949, the Committee with the previous sanction of the Provincial Government may, from time to time, make bye-laws to carry out the purposes of this Act. Ven. Bhikkhu Jagadish Kashyap has drawn up a draft of the bye-laws to be submitted to the Committee. He has given me a copy of the same and I am now studying it.

#### **7. Changes to be made in the personnel of the Committee**

The Committee has sat only once. When I enquired about the delay in convening another meeting, the District Magistrate of Gaya and the Chairman of the present Committee told me that one of the Committee members who is a resident of Gaya has become a Member of the Legislative Assembly and is now practising law at New Delhi. Moreover, some members are out of the district of Gaya, but that arrangements are now being made for substitutes.

#### **8. Hindu idols inside the main shrine.**

After the meeting, I gave the following additional suggestion to the Committee.

The Hindu idols now standing on both sides of the Buddha image inside the main tower should be removed to the relevant Hindu Temples.

In this connection I should like to say that our Hindu friends should realise the following fact :

The reason why the management of the Bodh Gaya Temple has been handed over to the Committee comprising Hindus as well as Buddhists is that the Mahanth and his predecessors had managed the affairs of the Temple for a very long time, and that the Hindus regard the Buddha as the incarnation of their God Vishnu and thus pay their respects to Him. Though the Hindus can worship the Buddha as one of their Hindu Gods, the Temple is not the place of worship for any other Hindu God.

Only when the members of the Committee and the Hindus see the above facts in their proper perspective can the Buddhists and the Hindus go hand in hand in managing the affairs of the Temple and in visiting the Temple for the purpose of paying homage to the Buddha. If the Hindus desire to keep other Hindu idols in the Temple on the pretext that they are allowed to pay homage to the Buddha as one of their Gods, it would be against the aims and objects of the Act. The Committee of management as well as the pilgrims will be dissatisfied.

#### **9. The Buddha Images within the Mahanth Compound.**

On the evening of the day on which the meeting was held we visited the Mahanth's monastery where the Mahanth and his

followers gave us a cordial welcome. One of his followers then showed us all the buildings within the compound. When we arrived at a compound where the caves of the Hindu God Shiva stand, I noticed two Buddha Images lying on the outside cemented wallings of the caves. Each of these images is about 30 inches high. Of these one is of emerald colour and is a bit damaged at the base. The remaining one looks very beautiful and graceful and is like the one we find in Kyaik-maraw near Moulmein. The very fact that these images are lying on the outside of the caves and exposed to wind and weather shows that the Mahanth does not look after them properly.

I have advised the people there to get them back from the Mahanth either by way of gift or purchase and keep them in the main Temple.

#### 10. My suggestions to the Maha Bodhi Society.

Some news reporters from Gaya were present at our meeting at Bodh Gaya and my suggestions appeared in some of the papers.

I had also mentioned a summary of my suggestions at a Tea Party given to me by the Gaya Bar on the 21st. December 1953.

Also at a Party given in my honour by the Maha Bodhi Society of Calcutta in their premises on the 5th January I also mentioned all the suggestions I gave at Bodh Gaya.

The reason why I did so is that the Maha Bodhi Society has taken great interest in the Bodh Gaya Temple affairs and Shri Deva-

priya Valisinha, General Secretary of Maha Bodhi Society of India, is also a member of the Bodh Gaya Temple Management Committee. He was pleased with my proposals and promised to place these matters before the next Committee meeting.

#### 11. New Burmese Rest House (Monastery) at Bodh Gaya.

The rest houses for the pilgrims near the Bodh Gaya Temple are :

Bodh Gaya Dak Bungalow, Maha Bodhi Rest House, Bodh Gaya Chinese Temple and Rest House, Birla Dharmasala and Burmese Monastery.

The Burmese Monastery stands at a distance from the Bodh Gaya Temple and was built by Burmese donors on the land now occupied by the Burmese leader — Bagyi Ba Pe. This building is two-storeyed and the upper flat has not yet been completed. The presiding Thera told me that a certain donor desires to send a donation of Rs.50,000 to him but the Pakistan Government has not yet allowed him to do so.

On my return to Rangoon I referred the matter to Bagyi Ba Pe. He told me that he is going to extend the building and that arrangements for the same have been made in consultation with U Tin, a civil engineer. I believe that very soon we shall see a very grand building on this land, to the pride and honour of the Union of Burma.

The present presiding Bhikkhu is Ven. U Ottama, who has 30 Vassas to his credit. He has been in India for the last 18 years, the last five in this monastery.

“ I premise that there must be knowledge of what wrong conduct is, how it arises, how it is ended without leaving a vestige behind, and how a man walks so as to end it. There must be the like knowledge of right conduct and of wrong and right thoughts.

In what now does wrong conduct consist ?—In wrong actions, wrong speech, and an evil mode of livelihood.—How do these arise ? From the heart, is the answer.—What is the heart ? The heart is manifold, complex, and diverse, tainted by emotions (Sacitta), passion, ill-will, and density.—What becomes of wrong conduct when it ceases without leaving a vestige behind ? Why, when an Almsman, discarding wrong behaviour—of body—or of speech—or of mind—develops the corresponding right behaviour, and similarly discards a wicked mode of livelihood for the right mode.—How does he walk to end wrong conduct ? when he brings will to bear, puts forth endeavour and energy, struggles and strives heartily (i) to stop the rise of evil and wrong states of consciousness which have not yet arisen, (ii) to discard those which have already arisen, (iii) to breed right states not yet existing, and (iv) to stablish, clarify, multiply, enlarge, develop, and to perfect existing good states.”

*Samaṇa-Maṇḍikā-Sutta.*

## THE PHILOSOPHY OF CHANGE

PIYADASSI THERA

Homage to the Blessed One. The Exalted One, the All-Enlightened One !

Change or impermanence is the essential characteristic of all phenomenal existence. We cannot say of anything, animate or inanimate, 'this is lasting' ; for even while we are saying it, it would be undergoing change. All is fleeting : the flower's beauty, the bird's melody and a sunset's glory.

"Suppose yourself gazing on a gorgeous sunset. The whole western heavens are glowing with roseate hues ; but you are aware that within half an hour all these glorious tints will have faded away into a dull ashen grey. You see them even now melting away before your eyes, although your eyes cannot place before you the conclusion which your reason draws. And what conclusion is that ? That conclusion is that you never, even for the shortest time that can be named or conceived, see any abiding colour, any colour which truly *is*. Within the millionth part of a second the whole glory of the painted heavens has undergone an incalculable series of mutations. One shade is supplanted by another with a rapidity which sets all measurements at defiance, but because the process is one to which no measurement applies—reason refuses to lay an arrestment on any period of the passing scene, or to declare that it is, because in the very act of being it is not ; it has given place to something else. It is a series of fleeting colours, no one of which *is*, because each of them continually vanishes in another."

History has proved again and again, and will continue to prove, that nothing in this world is lasting. Nations and civilizations rise, flourish and die away as waves upon the ocean, yielding place to new, and thus the scrolls of time record the passing pageant, the baseless vision, and the fading flow that is human history.

All component things, all things which arise as the effect of a cause, and which as cause give rise to an effect, can be crystallised in the single word ANICCA — Impermanence. All tones, therefore, are just variations struck on the chord which is made up of Impermanence, Suffering and Soullessness --- Anicca, Dukkha and Anattā.

Camouflaged, these three characteristics of life prevail for ever in this world until a Fully Enlightened One, — a Sammā-Sambuddha, reveals their true nature. It is to proclaim these truths that the Buddhas appear.

"This is the sum, the quintessence of their teaching and in it all there is no word about redemption. But as the sea is compassed by the land and the land by the sea, so in the teaching of the Exalted One, do Sorrow and Salvation mutually encompass one another. And as one who maps out all the outlines of all the lands on the surface of the earth, with that same operation supplies the boundaries of all the seas, so the Buddha in giving these three laws of transiency, sorrow and non-I, at one and the same time along with them, gives salvation." (Paul Dahlke)

The Buddha is known as the *Vibhajjavādā*, the Teacher of the Doctrine of Analysis. He, verily, is the supreme analytic philosopher. Here "analytic philosopher" means one who states a thing after resolving it into its various qualities, putting the qualities in proper order, making everything plain. The analytical philosopher has the character of one who states a thing after going into its details ; he does not state things unitarily, that is, regarding all things in the lump, but after dividing up things according to their outstanding features, having made all matters distinct, so that false opinions and doubts vanish, and conventional and highest truth (*Sammuti and Paramattha Sacca*) can be understood unmixed. An upholder of the analytic method is the Master, because He approaches not the extremes of eternalism and nihilism (*Sassata and Uccheda*), but teaches the Middle Way of Dependent Origination (*Paticcasamuppāda*).

As an anatomist resolves a limb into tissues and tissues into cells, the Buddha analyses all component things into their fundamental elements.

The so-called being is composed of mind and matter or the five aggregates, namely : *Rūpa, Vedanā, Saññā, Sankhārā*, and *Viññāna* body(matter), feeling, perception, volitional activities (formations) and consciousness.

The elements of this ever changing, inter-related conflux of mind and body (*Nāma-Rūpa-Santati*) when separated from each other, lose something of their potency with the result that they are unable to function indefinitely.

On close analysis it becomes clear that *Nāma* or mind is nothing but a complex-compound of fleeting mental states. It is dynamic, and never static. *Rūpa* or matter, on the other hand, is merely a manifestation of forces and qualities: in other words, a constant vibration of elements. These forces and qualities which are known as *Paramatthas* or *Rūpa Dhātu*, are termed *Paṭhavī*, *Āpo*, *Tejo*, and *Vāyo*. But they are not earth, water, fire and air as conceived by some of the old Greek thinkers. *Paṭhavī*, in brief, is the element of extension; *Āpo* is the element of cohesion; *Tejo* is the element of temperature with the faculty of preservation; and *Vāyo* is the element of motion with the faculty of displacement (*Calana Lakkhaṇa*).

Both mind and matter are void of an unchanging, undying soul or ego or personality. There are the six *indriyas* — six sense doors or sense organs — namely: eye, ear, nose, tongue, body and mind; there are the six *ārammanas* — six sense objects or sensibilia, — namely: form, sound, odour, taste, contact and ideas; there is a functional interdependence or relationship between the six sense organs and sense objects, and there is no agent, no soul whatsoever.

As Dr. Paul Dahlke, the late German Buddhist leader, says: “The so-called being is like a flash of lightning that is resolved into a succession of sparks that follow upon one another with such rapidity that the human retina cannot perceive them separately nor can the uninstructed conceive of such succession of separate sparks.”

All component things, animate or inanimate, human or divine, pass through the inconceivably rapid moments of *Uppāda*, *Thiti* and *Bhanga*, or of arising, reaching a peak, and ceasing, just as a river in flood sweeps to a climax and ebbs away. The whole universe is constantly changing, not remaining the same for two consecutive moments.

Heracleitus, the Greek Philosopher, who was born just a few years after the passing away of the Buddha, taught the philosophy

of change, and one wonders if that teaching was transmitted to him from India. “There is no static being,” says Heracleitus, “no unchanging substratum. Change, movement, is Lord of the Universe. Everything is in a state of becoming, of continual flux (*Panta Rhei*)”. “Further,” says Heracleitus, “You cannot step twice into the same river, for fresh waters are ever flowing in upon you.” A Buddhist who has grasped the essentials of the Buddha Dhamma, goes a step further, and says: “The same man cannot step twice into the same river”. For the so-called man, who is only a conflux of mind and body, is also undergoing rapid change.

We are born as the effect of many a past cause. From the moment of birth we begin to grow: “At first the infant mewling and puking in his nurse’s arms”, then by stages we reach the full bloom of youth — youth which is so sweet, but as fleeting and evanescent as the roses in summer time. Finally old age creeps on. Being in the stages of decay, our senses fail us at a time when they are needed most. “Last scene of all, that ends this strange eventful history is second childishness and mere oblivion, sans teeth, sans eyes, sans taste, sans everything.” And when the inevitable hour strikes its knell, we end this final scene and pass away.

Birth precedes death, and death on the other hand precedes birth. Birth is conditioned by our own actions both wholesome and unwholesome, *kusala* and *akusala*; and action or Kamma is conditioned by *tanhā* or craving or thirst for life, and craving is the result of not understanding the real nature of things.

In other words, not understanding the Four Noble Truths and the universal fact of “Dependent Origination” — *Paticca Samuppāda* — which teaches, “this being, that becomes.”

Life is but a lamp that burns as long as it is sustained by the oil of craving. And, as cattle wander in search of fresh pastures, beings lured by craving, go from birth to birth constantly searching for fuel with which the life flame may be sustained, and just as long as one does not root out desire, so long is one mentally fettered like a sucking calf to its mother. Yet there is no personal identity a self or a soul that passes into the next life.



As Bhikkhu Kassapa wrote: "Certain conditions bring about certain effects. This is sure. It is all a passing show of phenomena. There is no real rest in the cosmos, however much the weary may crave for rest. A relative rest is possible, but not an absolute rest. Nothing cosmic is still; it is all in a whirl. The desired is not there when the outstretched hand would grasp it, or, being there, and grasped, it vanishes like a flake of snow. No cosmic ideal escapes this inexorable unceasing change. Happiness there is; but it is passing delusion. The seeing eye sees its passing with its rising."

Who can say with certainty that one will live to see the morrow? All meetings end in partings, while life ends in death. And we, in this mysterious universe, live, love and laugh; and, "it is easy enough to be pleasant when life flows along like a song." Yet, 'when sorrows come, they come not single spies, but in battalions', and then, the whole world appears to be one picture of pain. Still, the man who views life with a detached outlook, who sees things in their proper perspective, whose cultural training urges him to be calm and unperturbed under all life's vicissitudes, who could 'smile when everything goes dead wrong', — he, indeed, is man worthwhile.

The world in which we have taken our temporary abode is like unto a large lotus out of which we all, men and women, gather honey with strenuous struggle. We build up wishful hopes and plan for the morrow. But one day, sudden perhaps, and unexpected there comes the inevitable hour when Death tears up our lives and brings our hopes to naught.

Now when a person is able to see the universality of impermanence (*Aniccatā*) he ascends to that summit of vision expressed in the Dhammapada (verse 28): "The wise one that casts away wantonness by heedfulness climbing up the heights of wisdom, sorrowless surveys the ignorant sorrowing folk, as a mountaineer the groundlings." This is the standpoint of the Arahāt, the Perfect One, whose clarity of vision, whose depth of insight penetrates into the deepest recesses of life and cognizes the true nature that underlies all appearance. He indeed is the true philosopher, the true scientist who has grasped the meaning of change in the fullest sense and has transmuted that understanding into the realization of the deepest truth possible

to humans — the truth of overcoming fully the instability of sentient existence through the conquest of the firm ground of the realm of *Nibbāna*. No more can he be swept off his feet by the glamour of things ephemeral. No more can he be confused by the terrible and the awful. No more is it possible for him to have a clouded view of phenomena; for he has transcended all capacity for error through the perfect immunity which intuitional knowledge, *Vipassanā Ñāna*, alone can give.

To attain this high state of liberation, the Buddha points out the sublime path of understanding to humanity groaning under the whip of Kamma; but people still cling on to the by-paths that lead deeper and deeper into the morass of suffering. That is because of previous habits that have woven themselves into the texture of their being while aimlessly and endlessly wandering through the jungles of samsaric life. It is very difficult to turn ourselves away from customary haunts and grooves of life, from the accustomed modes of conduct, thought and action. But if one wants to conquer the burdensome cares of worldly life, to escape the toils of samsāra and reach perfection, one has to turn away from things seemingly dear, comfortable and congenial.

The people of the world mark the changing nature of life. Although they see it, they do not keep it in mind and act with dispassionate discernment. Though change again and again speaks to them and makes them unhappy, they continue their mad career of whirling along the wheel of existence and are twisted and torn between the spokes of agony. An illuminating illustration is that of the scientist. The scientist is a man who accepts impermanence as the salient feature of existence. Although he knows it all very clearly he cannot rid himself of the fascination and thrill which change has for men in general.

After all, a scientist or a common man, if he has not understood the importance of conduct, the urgency for wholesome endeavour, the necessity for the application of knowledge to life, is, so far as the doctrine of the Buddha is concerned, quite an immature person, a raw recruit who has yet to negotiate more hurdles before he wins the race of life and the immortal prize of *Nibbāna*.

To a Buddhist the primary concern of life is not mere speculation, or vain voyages into the imaginary regions of high fantasy, but the gaining of true happiness and freedom from all ill. To him true knowledge depends on the central question: "Is this learning according to actuality? Is it a thing that can be of use to us in the conquest of real and everlasting bliss?"

To the scientist, knowledge is something that ties him more and more to this tyre of tears, this nave of nothingness which men call life. Therefore, that knowledge is not saving knowledge, it is not knowledge which makes him turn away from, makes him weary of, the world and all it holds. Thus we see that although today change is understood and made a central principle in the understanding of the world, it does not mean that the scientists have grown sick of the world, but it means that this very change represents to them the imaginary and illusionary possibility of changing the world for the better without breaking away from it. They cherish the belief that it is

possible to discover a way of happiness in this very change, a centre of security within this circle of impermanence. They imagine, although this world is uncertain, they can make it certain and give it the basis of solidity for all practical purposes, and so the unrelenting struggle for betterment and progress goes on with undiminished vigour and futile enthusiasm. But really this thing they are trying to make better, is so subject to change at all points on its circumference and radii, that it is not capable of being made sorrow-free at all.

Our life is so dark with decay, so smothered with death, so bound with change, and these qualities are so instinctive to it --- even as greenishness is to grass and bitterness to quinine --- that not all the magic and witchery of science can ever transform it. The immortal splendour of an eternal sunlight awaits only those who can use the light of understanding and the culture of conduct to illuminate and guard their path through life's tunnel of darkness and dismay.

*May all be well and happy!*

"The way, Cunda, to get quite and rid of those false views and of the domains in which they arise and crop up and obtain, is by seeing with right comprehension that there is no 'mine' no 'this is I.' no 'this is myself.'"

*Sallekha- Sutta.*

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## THE SANDESAKATHĀ

(A Nineteenth Century Letter in Pāli sent to the Burmese Court from Ceylon)

DEVAPRASAD GUHA

*University of Rangoon*

The Sandesakathā, as the name suggests, is a message in Pāli sent to the Court of King Mindon of Burma C. E. 1852-72 from Ceylon by a group of ten Buddhist laymen. The manuscript of the text, written in Burmese characters on both sides of seven palm leaves, has been obtained from the collection of the Bernard Free Library, Rangoon. It bears the accession No. 1308 and the leaves are marked from *ka* to *ke*, each side containing an average of nine lines. At the top of the manuscript it is recorded in Burmese language that the letter was written on paper and was sent on Wednesday, the first waning day of Tazaungmon (November) in the year *Sakkarāj* 1220, *Sāsana* era 2401 (1858 C.E.) to Thandawzin Mine Khine Myoza by ten Ceylonese gentlemen of whom the chief was Koṅṅalisa-da-Posaka (Cornelius de Fonseka). It was sent through three Burmese gentlemen Nga Myat Hmwe, Nga Aung Tun and Zwa Nit (the last one appears to have been of Portuguese origin) who apparently had been to Ceylon at that time. The text is followed by a translation in Burmese, written on sixteen palm leaves probably made for King Mindon for whom the letter was actually meant. From its colophon it is evident that the text was translated by Mine Khine Myoza himself and that the translation work was finished on the fullmoon day of Nayon (May-June), *Sakkarāj* 1221, i.e. 1859 C. E.

Before proceeding with the discussion of the text a few words about Mine Khine Myoza may not be out of place. From our text it is evident that his appellation was Siri Jeyyasūra who was the chief officer of Mine Khine, a township in the Shan States of Burma. According to the Burmese records his name was U Yan who was born on Monday, the 5th waning day of Wazo (June-July), *Sakkarāj* 1171, i.e. 1809 C. E. in the Thamaing Yin village of Salin township of Burma. His parents were U Kyaw Zan E and Ma Lon Lay. As a Buddhist following the prevailing custom of the country, he spent sometime as a novice in a Buddhist monastery when his name was Shin Kelāsava. During the period of two years he spent in the monastery he attained proficiency

in the Buddhist lore and on his return to the worldly life he served in various capacities the Burmese kings Tharrawaddy (1837-46 C. F.), Pagān (A.D.1846-52), Mindon (1852-78) and Thibaw (1878-85). He was a profound scholar in Pāli who gained mastery not only over the three Piṭakas but also over the commentaries, sub-commentaries and allied compositions. He was also an author of very great repute who wrote a number of works in Burmese and some also in Pāli, besides translating into Burmese a number of Pāli texts. His monumental work was the Piṭakathamaing which is a descriptive catalogue of the books in the royal collection at Mandalay. He lived a long life of 72 years and breathed his last on Thursday, the second waning day of Wazo in the year *Sakkarāj* 1243, i.e. C. E. 1881.

Coming back to the text itself we propose to give below a brief summary of its contents.

The letter was sent by some Sinhalese gentlemen to Siri Jeyyasūra, the chief of the Mine Khine township, with a request to have the letter placed before the king Siripavara-vijayānantayasa-paṇḍita-mahādhammarājādhirāja (royal title of King Mindon of Burma) who had his capital in the town of Ratanapuṇṇa (modern Mandalay). At the very outset the beauty, excellence and richness of the capital city has been very elaborately described in Classical Pāli which reminds the reader of the description of the city of Sāgala given in the introduction of the *Milindapañhā*. The appeal was made by a group of ten leading Buddhist lay devotees, the foremost amongst whom were Koṅṅalisa-da-Posaka, Abhayasekara and Guṇaratana, who represented the Buddhist laity of Vassakaḍava, a big township near the Kaṅhagaṅgā, six *gāvutas* to the south of the city of Kolambaka in the island of Laṅkā. The Christian missionaries are described as having established academic and religious institutions (the latter known in Sinhalese by the name of *Pāli*), a fact which caused grave anxiety in the minds of the devout Buddhists of the island. Thus, being very much worried for the rapid growth of Christianity in the island these lay devotees

intended to establish (in the same line with the Christians to counteract their missionary propaganda) a *Saṅghārāma* at Vassakaḍava\* having *cetiya*, *patimāghara*, *dhammasālā*, *uposathāgāra* and so on. As a matter of fact they started erecting the *dhammasālā* as the first step to work out the programme five years before they sent the appeal to the Burmese monarch. But their attempt did not meet with any success owing to the financial difficulty on the part of the organisers, owing to the absence of Sinhalese kings and gentry devoted to the Buddhist faith and also because of the absence of any other means for the continuance of their work. Helpless as they were, this Buddhist laity sent an appeal to the Burmese monarch Mindon, whose fame was spread far and wide for his munificence for the cause of Buddhism, for some financial help to finish the construction work of this religious edifice. This assistance on the part of the King, in the view of these lay devotees, would not only help to put a stop to the spread of Christianity and recoup the loss incurred by Buddhism in the island but would also enhance his glory and merit.

What we get above is the record of a gloomy condition of Buddhism prevailing in Ceylon in the later half of the 19th century. History tells us that from the 16th century onwards the native kings of Ceylon started quarrelling amongst themselves for political supremacy and as a result there was virtually no single king ruling over the entire island. At this time foreign traders like the Arabs, the Portuguese, the Dutch and the English came one after another to this beautiful land to exploit her rich resources. The boats of these greedy merchants, attracted by her indigenous treasures, started touching the shores on their way to the Straits and the Far East. The native kings, excepting the rulers of the Kandyan region, instead of opposing them welcomed these foreigners to gain political advantage over their rivals. Thus, the merchants got a footing in the island. But they did not remain content with their business transactions alone. Gradually they went on introducing their own religious faiths amongst the people. As a result Islam and Christianity, particularly the latter, gained a strong foothold all over Ceylon excepting the Kandyan region.

\* Identified with modern Waskaduwa, a coastal township in the Kalutara district in Ceylon, some 22 miles to the south of Colombo on the Colombo-Galle Road.

The Portuguese were followed by the Dutch in the 17th century and the Dutch by the English in the 19th. These European merchants, all professing Christianity, exploited the advantage of the internal disorder and took a firm hold over the greater part of Ceylon. Once established in the island, they started preaching their own religious faith amongst the people. At the outset they were very cautious. They established institutions to impart education and practical training to the people. Those who received this education and training from the foreign merchants, now the rulers, naturally got more favours from the rulers than the others who did not get this type of education. Thus getting a section of the people to their side, the Christian rulers began importing missionaries to carry on propaganda work amongst the natives. Gradually churches grew up, convents were established and the people who received education in these convents began to imbibe Christian ideas with the result that many of them were ultimately converted. This move of the Christian rulers was definitely prejudicial to the cause of Buddhism, the religion of most of the people of the land, and every devout Buddhist started feeling very much concerned, though at the time they were absolutely helpless in the matter. Naturally there was very little opposition at the beginning but gradually the orthodox section of the people mobilised strength and started protesting against the action of the Christians. The position of Buddhism was very precarious during the Portuguese times. But there came a revival in the 18th century when Vālivita Saraṇān-kara, a Buddhist monk residing in the independent Kandyan kingdom, took up the cause of the religion and in an open controversy the Christian preachers were put to shame by him and their sinister motive became exposed. It gave a rude shock to the Christian missionaries and at the same time Buddhism received a fresh impetus. At first the action of Thera Saraṇān-kara had its effect only within the Kandyan kingdom. But gradually it spread to the maritime provinces and there was a revival of Buddhist studies in the monasteries. The people who were educated in the Buddhist centres of learning and others who were trained in Government and Missionary schools started meeting one another in open controversy through the press and the public platform. The Buddhist monks, however, did not stop



there by holding controversial discussions alone. They took lessons from the Christian preachers and followed their mode of preaching for propagating Buddhism. With the help of the rich devout laity they started publishing religious tracts and formed societies for the propagation of the Teaching. In the sixties of the 19th century a Buddhist Vernacular school was established at Dodanduwa in the south-west coast of Ceylon on the same line with the Christian Missionary schools. Our text also speaks of the intention of the laity of Waskaduwa for the establishment of such an institution. But unlike the people of Dodanduwa they could not get the help of the rich people of the locality where Christianity, probably its Protestant form, had a very important stronghold. Moreover, being so very close to Colombo where the English had already established themselves firmly, the Buddhists of Waskaduwa could not fulfil their pious wish. So they stretched their vision beyond the Bay and made an earnest appeal to King Mindon for financial help. It may be mentioned here that in this connection they referred to the previous dispatch of missionaries from Ceylon to Burma.

Nothing can definitely be said as to what help Mindon extended to the laity of Waskaduwa. Of course, nothing can be expected either from our text. But from the colophon of its translation it appears that a reply was sent by the king. Unfortunately, however, the text containing the reply has not yet been traced. It may be pointed out here that there were many such Sandesakathās exchanged between Burma and Ceylon. One such text has already been published by Prof. Minayeff in the *Journal of the Pali Text Society*, 1885, pp. 17-28. The author of the present paper has also found a number of such texts in Burmese characters in Rangoon. Ven. A.P. Buddhadatta Mahāthera of Ambalangoda, Ceylon, has very kindly informed the author that there is quite a large number of such Pāli Mss. in Ceylon. It is again quite possible that similar texts would be found also in Siam and Cambodia. It is high time that the scholarly world should seriously take the matter in hand and extend all help to collect all these records which can really be the valuable treasures of the national archives of the countries concerned.\*

\* Paper read at the Seventeenth All-India Oriental Conference, Ahmedabad, 1953.

“ I say it is the development of the will which is so efficacious for right states of consciousness, not to speak of act and speech. ”

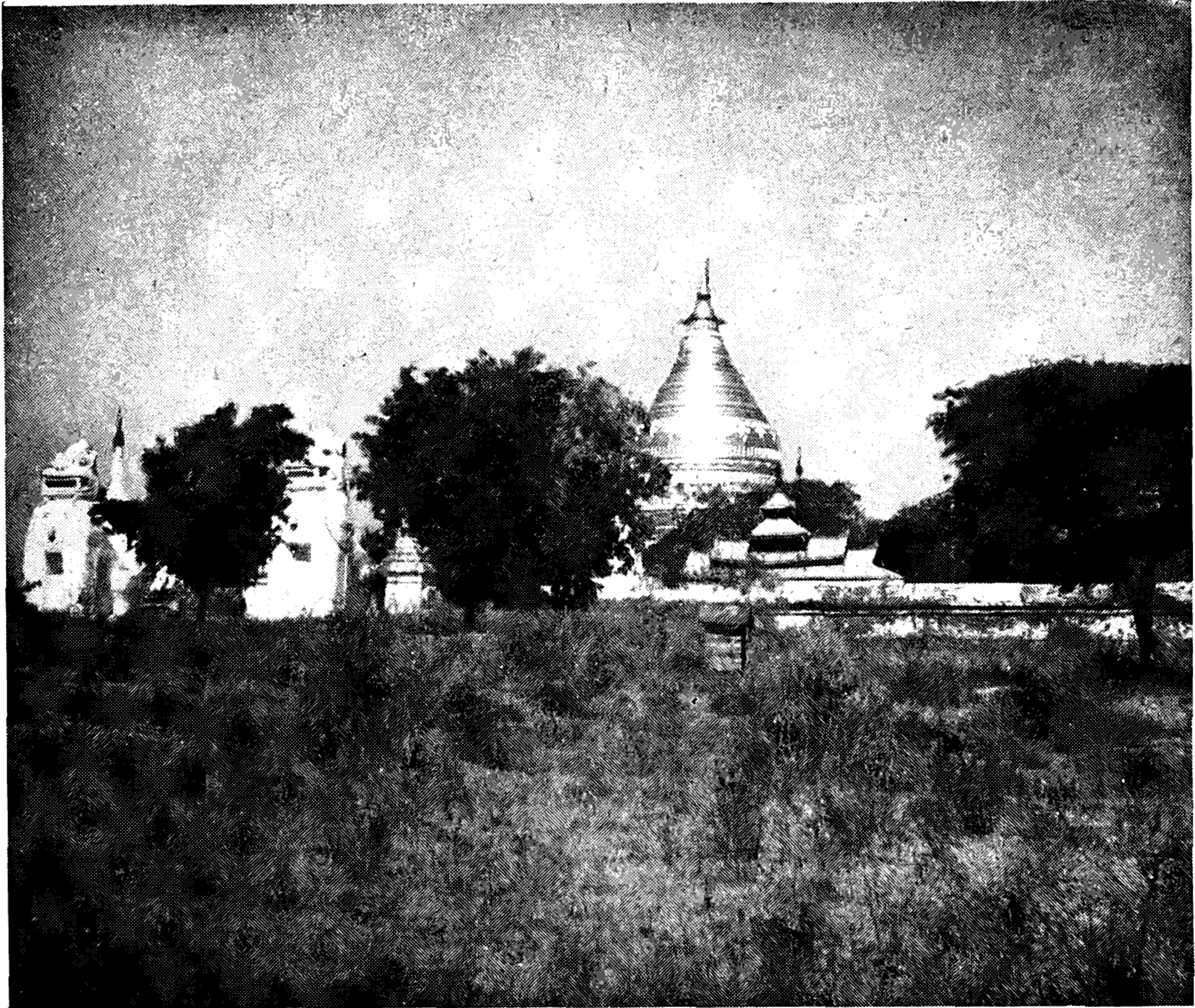
*Sallekha-Sutta.*



“ Well then, Almsmen, you must school yourselves in the higher lore which I have taught you, to wit the four Themes (sati-paṭṭhāna), the four Bases of psychic power (iddhi-pāda), the fivefold Sphere of sense (indriya), the five Forces (bala), the seven Factors of Enlightenment (bojjhanga) and the Noble Eightfold Path. In this higher lore you must school yourselves in unity and harmony without strife. ”

*Kinti-Sutta.*





Shway See Khōn Pagoda at Pagān. Built by King Anōratha in 1059 C. E. 2 years after the Tipiṭaka brought by him from Thaton was first written in Burmese characters. The Pagoda was left unfinished by him, and was completed by King Kyansittha. It was built in commemoration of the wholesome volitional actions done by King Anōratha during his reign.



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## IS DHAMMA A RELIGION?

BY REV. JACK AUSTIN

*Editor of "The Western Buddhist."*

I read Mr. Mauno Nordberg's remarks under the above heading with sympathy, since I know well the difficulties under which the Dhamma has to be presented to the Western peoples.

It is true that, amongst the few Westerners who have so far shewn an interest in Buddhism there are those who have reacted rather strongly against Christianity and all things Christian. They are looking for a complete change, so that they attach themselves to those aspects of the Dhamma which least resemble Christianity. But I suggest that it is unwise to judge the possible reactions of the greater number of people merely by the attitude displayed by this minority in a minority religious movement. Most Westerners are apathetic towards religion generally, rather than violently hostile to Christianity, and it is very doubtful if they share the peculiar feelings of the Freethinkers to whom Mr. Nordberg alludes. Freethinkers are in the forefront of those whose particular viewpoint is shaped by a dislike of accepted religion, generally Christianity in the West, of course. It is not likely that their ranks harbour many potential Buddhists, and experience shews that, despite efforts made by such people as Mr. Jackson of London over a long period, few Freethinkers take the step of declaring themselves followers of the Buddha.

It is often the tendency of Buddhists in the West, being themselves a small group, to attempt to attach themselves to other small groups with some similar interests, or with some possible points of agreement. This is a natural inclination on the part of people who feel rather isolated because of their unusual beliefs and who want a little company on their way. But it can be dangerous, since it often results in the Dhamma being watered down to a vague and general ethical teaching with a spice of oriental flavouring to give it a distinction. Witness what has happened to a movement originally planned by Buddhists—the Theosophical Society,—which has incorporated ideas actually counter to the essential anattā doctrine.

If Buddhism is to become a live force in the West, it is necessary to appeal to those who seek a religion in which they can believe without doing violence to their common sense and their critical faculty. It is amongst people who are open-minded, and capable of forming judgments free from old prejudices, that we need to look, rather than amongst those who are blinded by wrong implications in particular terms. Almost everyone regards Buddhism as one of the great world religions, and there seems little point in trying to sweep back the sea of general opinion, since such great effort would produce so little result—if indeed any worthwhile result at all. No really intelligent person—and unintelligent people are unlikely to be interested in the matter very deeply anyhow—no ordinarily sensible Westerner, will necessarily associate the beliefs of one religion with those of a different one. Such muddled thinkers would be pretty useless in the ranks of Buddhism even if they found themselves therein.

What, after all, *is* religion? Bhikkhu Nyanasatta, in the full work "Practical Buddhism", a selection from which appears in the same issue of "The Light of the Dhamma", opens his first chapter by emphatically defending the use of the word religion. As he points out there, religion is a "body of moral and philosophical teachings, and...living in accordance with the professed creed" The word is not limited to the Christian conception, any more than it is limited to any other. There is a tendency amongst some apologists to limit the Dhamma itself to their own understanding of it, when, in fact, the Dhamma is much more than a religion, a philosophy, a way of life, or an explanation of the meaning of life. It is all these, and also something far greater, for it is designed to appeal to, and to help, all manner of men towards the self-realisation of full Enlightenment. Let us not try to belittle the greatness of the Teaching by asserting that any one aspect of it is the whole, but, rather, offer it as a whole—and let those who wish to pursue one of its many paths do so within its ample fold.



The Buddha himself did not fear to use accepted words as well as accepted customs of his day, being wise enough to give new meanings to familiar things rather than startle his followers with unnecessary novelities. Let us not fear to use terms commonly used and quite clearly understood by all those with normal intelligence. Let us take accepted things too, and use them to make the Dhamma live in our daily lives, and shine forth thus in *all* our words and deeds.

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Editor's Note :

Mr. Austin's contribution is well-reasoned and what he has to say is quite valid. Nevertheless there are many to whom the word "Religion" gives a concept, vague and unformulated often, but all the more clinging for that, based on early childhood impressions, of aversion and repugnance for that which has been presented to them as "Religion". Take the definition, for instance, from a very popular English Dictionary, one of those books for "the million". The definition runs: "The belief in a supernatural power or powers, belief in a god or gods, *esp.* such belief as entails acts of worship on the part of the believer; a developed system of philosophical, theological and ethical opinions, tenets and theories depending ultimately and essentially upon a belief in a deity or deities, and the necessity of worshipping that deity or those deities; the Christian religion...."

Buddhism is NOT in this definition, a religion.

Since the "Doctrine" or the "Teaching" is much more descriptive of Buddhism, and there are many occasions on which though "religion" is used it would be better to say, merely, "Buddhism", there arise few necessities to strain words in omitting "religion".

When we refer to "Buddhism" as a "religion" it is usually necessary to clarify our terms, by saying "it is not *that* sort of religion". In other words we have to say "It is the same only different". Better dodge the word "religion" altogether.

Because when we use the word "religion" we find other religious words creeping in, such as "priest",

Now the same dictionary, and it is one used by a great many good, simple people, defines priest as : "One whose office is to perform sacred rites and act as intermediary between the people and God...." And, partly because ignorant translators have rather lazily used the old Christian terms, and those people who should know better, perhaps just as lazily continue to use them after reading Buddhism in translation by Christians, we find the un-Buddhist, indeed anti-Buddhist "Priest" and "High-priest" used to express "Bhikkhu" and "Mahathera".

It isn't only the fanatic rationalists who, as Mr. Austin rightly points out, wouldn't be able to accept a new idea, who are kept away by the loose use of Christian terms. It is that great and growing body of young seekers who turn away in disgust from "just another joss" or from "secret doctrines" when, were these things absent, they would be encouraged to investigate Buddhism and, investigating, see the truth.

"Of little concern, Ānanda, are quarrels respecting rigours of regimen or of the Code; it is possible quarrels in the Confraternity about the Path or the course of training which really matter."

*Sāmagāma-Sutta.*

## BOOK REVIEW

*Satipaṭṭhāna - The Heart of Buddhist Meditation, by Nyanaponika Thera, The Word of the Buddha Publishing Committee, 139 High Level Road, Nugegoda, Colombo, Ceylon. Paper Rs. 2.50, Cloth Rs. 3.50.*

Buddhism is many things, but above all it is common-sense. Even in what some would call its "mystical" facet, it teaches clearly and simply a practical road to Salvation. Unfortunately, to the West, Buddhism has been interpreted too often by those, sincere and zealous enough, some of them, who have not known a great deal of their subject and have not had that leaven of simple common sense that would enable them to interpret Buddhism correctly. Consequently the most arrant nonsense of "Secret doctrines" and "hidden traditions" is put forth as Buddhism and this attracts those poor unbalanced folk whose profound hunger for the supernatural coupled with some dim realisation of the inadequacy of the theistic faiths sends them out in a "pursuit of the exotic."

At the other extreme the earnest seeker in the West is likely to come up against the mere scholar, the man who will eagerly grub up the roots of a word in Pāli and find some word in a European language with a meaning akin to that and then will triumphantly bring forth a "scholarly translation" that bears as much resemblance to the spirit of Buddhism as does a heap of sawdust to a fruiting tree.

### HERE IS A BOOK THAT HAS BEEN BADLY NEEDED.

What a pleasure it is to have at last a book that sets forth the "Heart of Buddhist Meditation" in a simple, clear, concise and practical manner as befits its great subject.

It is scholarly and it is living and it is all that is needed *from outside oneself* to attain to that "Higher knowledge, to freedom, to Nibbāna." The Buddha taught to *all* men who have the character to follow His Teaching, *all* the Truth "holding nothing back." Here is that Teaching which the Buddha called "The only way". For the man who does not want to "stop and play games at the foot of the hill" or to learn "the secrets of power" in order to show, to his own full-fed but still somewhat starved and indeed insatiable ego, what a great man he can be;

to the man, that is, who is sincere and earnest in his desire for Salvation, here is the Buddha's "Only way."

It will be a help also to the mere scholar, because it will show him if he will but practise, the real meaning of Buddhism and the vitality of action behind the obscuring curtain of words.

As the learned author says in his "Introduction": "In Satipaṭṭhāna lives the creative power as well as the timeless and universal appeal of a true doctrine of Enlightenment. It has the depth and the breadth, the simplicity and the profundity for providing the foundation and the framework to a living DHAMMA FOR ALL, or, at least, for that vast, and still growing, section of humanity that is no longer susceptible to religious or pseudo-religious sedatives, and yet feel, in their lives and minds, the urgency of fundamental problems of a non-material kind calling for solution that neither science nor the religions of faith can give."

The "profound simplicity", a simplicity that has taught little children and those harder to teach, the "learned scholars", is well stressed by the author :

"Satipaṭṭhāna restores *simplicity* and *naturalness* to a world that grows more and more complicated, problematic and reliant on artificial devices. It teaches these virtues of simplicity and naturalness first for the sake of their own inherent merits, but also for easing the task of spiritual self-help.

Certainly this world of ours is complex in its very nature, but it need not grow infinitely in its complexity, and it need not at all be as complicated and perplexing as the unskillfulness, ignorance, unrestrained passion and greed of men have made it. All these qualities making for increasing complication of life, can be effectively countered by the Method of Right Mindfulness.

Satipaṭṭhāna teaches man how to cope with all this confusing complexity of his life and its problems: in the first instance, by

endowing him with *adaptability* and pliancy of mind, with quickness of apt response in changing situations, with the skilfulness in applying the right means (i.e. Clear Comprehension of Suitability). As to the *irreducible* minimum of life's complexity, that too may, to a reasonable extent, well be mastered with the help of Right Mindfulness. It teaches, for that purpose : how to keep one's affairs, both worldly and ethical, tidy, and without arrears and debts ; how to use and to keep the reins of control ; how to *co-ordinate* the numerous facts of life, and how to *sub-ordinate* them to a strong and noble purpose.

As to the complications *capable* of reduction, Satipaṭṭhāna holds up the ideal of *simplicity of wants*. To stress this ideal today is most urgent in view of the dangerous modern tendency artificially to create, to propagandize, and condition for, ever new wants. The results of that tendency as appearing in social and economic life, belong to the secondary causes of war, while the root of that tendency, i.e. Greed, is one of its primary causes. It is imperative for the material and spiritual welfare of humanity to check that development. And as to our particular subject, spiritual self-help, --- how can man's mind become self-reliant if it keeps on surrendering itself to that endless weary toil for continuously increasing imaginary needs entailing a growing dependency on others ? Simplicity of life should be cultivated for the sake of its own inherent beauty as well as for the sake of the freedom it bestows."

Something of the method, which the author gives in as full detail as is possible to give, is apparent from his paragraph quoted below, on "The value of Bare Attention for Knowing the Mind".

"Mind is the element in and through which we live, yet it is what is most elusive and mysterious. Bare Attention, however, by first attending patiently to the basic facts of the mental processes, is capable of shedding light on mind's mysterious darkness, and of obtaining a firm hold on its elusive flow. The systematic practice of Mindfulness, starting with Bare Attention, will furnish all that knowledge about the mind which is essential for practical purposes, i.e. for the mastery, the development and the final liberation of mind. But even beyond that intrinsically practical scope of the

Satipaṭṭhāna method : when once clear awareness and comprehension have been firmly established in a limited, but vital, sector of the mind's expanse, the light will gradually and naturally spread, and will reach even distant and obscure corners of the mind's realm which were hitherto inaccessible. This will mainly be due to the fact that the *instrument* of that search for knowledge will have undergone a radical change : the searching mind itself will have gained in lucidity and penetrative strength."

"...Owing to a rash or habitual limiting, labelling, misjudging and mishandling of things, important sources of knowledge often remain closed. Western humanity, in particular, will have to learn from the East to keep the mind longer and more frequently in a receptive, but keenly observing, state—a mental attitude which is cultivated by the scientist and the research worker, but should increasingly become common property. This attitude of Bare Attention will, by persistent practice, prove to be a rich source of knowledge and inspiration."

Paying a great tribute to Burma's revered Venerable U Sobhana Mahāthera (Mahāsi Sayadaw) of the International Meditation Monastery, Rangoon, the author has a section on what he calls : "The New Burman Satipaṭṭhāna Method".

Here is a book that sets forth the essentials of the Buddhist asceticism in simple and easily-understandable fashion. It will still be necessary for most people to have a "Meditation Master" but here is set forth the Practice as it has never before been set forth in English.

## PUBLICATIONS RECEIVED.

### INDO-ASIAN CULTURE

Published quarterly by the Indian Council for Cultural Relations, Hyderabad House, New Delhi, India, our congratulations go to the Editor and the Council for a highly interesting and instructive journal.

Latest issue is January 1954 and there is a finely-illustrated article on The Ajanta Caves by the Learned Dr. Ganguli.

Another article most interesting to us is the "Vinaya and the Abhidhamma Piṭakas of the Pāli Canon" by Dr. Nalinaksha Dutt, which shows careful research and the bringing of deep thought to the task.

The only small point to which we could take exception is the curious use of "Buddha" as though it were a name instead of a title. The use of "Buddha" instead of the correct "The Buddha" can be very confusing to Western readers particularly.

Among the other interesting articles is one by a Jesuit, the Rev. D'Souza, which points out quite clearly how the "characteristic features of Buddhism became for ever part of the Hindu tradition." In thus showing how Hinduism has been influenced by Buddhism, the Rev. father gives a pointer as to how Christianity also has been benefited by incorporation of some of the gentleness towards all living things first inculcated by Buddhism. We need to-day writers like this to take the process a step farther and to introduce to the faiths of blind belief the timeless Doctrine of Reason and Gentleness and Salvation that is Buddhism.

Foreign subscription to "Indo-Asian Culture" is '8 shillings per annum.

### "THE GOLDEN LOTUS"

We are always pleased to receive this American Magazine of Buddhism, and our last copy is dated November 1953. Sea-mail takes some three months between U. S. A. and Burma.

The issue under review has an excellent short article on "Ill-will" which ends "The Will is the one sword that can destroy this fetter." In Sabb-Āsava-Sutta the Buddha taught that certain "Cankers" are to be removed by will, among them that of ill-will and in the Sallekha Sutta (also from the Majjhima Nikāya) says: "I say it is the development of the will which is so efficacious for right states of consciousness, not to speak of act and speech."

It is pleasing to read such an article as the one "Ill-will" so purely Buddhist and putting the Teaching in simple and plain fashion.

To us here the article by Margaret Geiger "H. P. Blavatsky on Buddhism" reads rather strangely. There seems a hiatus of logic or perhaps the point is not made clearly. In writing of Madame Blavatsky the authoress says: "she points out that the natural activity of western minds have something to contribute toward arousing the eastern mind from its passivity and torpor (A throttling priestcraft has distorted the interpretation of scriptures and withheld truths felt improper for the masses.)" Later on she quotes Madame Blavatsky directly:

"... The schools of the Northern Buddhist Church, established in those countries to which his initiated Arahats retired after the Master's death, teach all that is now called Theosophical doctrines, because they form part of the knowledge of the initiates—thus proving how the truth has been sacrificed to the dead-letter by the too-zealous orthodoxy of Southern Buddhism."

If Madame Blavatsky were alive to-day she might like to rewrite what she'd said about "eastern passivity and torpor." Especially if she saw the hive of activity in the East and, too often, the playing with mere dead-end materialism by too many in the modern West.

However, the point at issue is the "withholding of truths" of which the "Southern" Theravāda Buddhists certainly have not been guilty since if anything can be said to be their pass-word it is the "Ehi passiko" "Come and see" of the Buddha. The "throttling priestcraft" has existed among certain non-Theravāda sects who have whispered of an "esoteric tradition."

The quotation from Madame Blavatsky blames the Theravādins for their insistence on orthodoxy, on the teaching of *all* of the Buddha Doctrine of the "open hand of the Teacher with nothing held back."

The Buddha had said, in a Sutta and giving a parable that is a favourite among Theravādins "The Parable of the Simsapa Leaves," that he had taught ALL THE TRUTHS NECESSARY FOR THE HIGHER KNOWLEDGE, FOR SALVATION and this the Theravādins are actively propagating to all who care to listen, without respect of colour, creed or birth.

Madame Blavatsky's theory that the Arahats (and in the absence of anything to the contrary this is naturally taken to mean all the Arahats). "retired" to any particular country is scarcely tenable when not only the Pāli Canon but a widespread tradition, if that were needed in addition, agrees that the Arahats were sent out to preach the Doctrine Sublime to all men.

Madame Blavatsky, however, had a remarkably fine mind and it is a pity that in her day there was so little of the Pāli Canon available in translation and that the translations into European languages at that time were so poor in many cases.

The "Golden Lotus" is advertised in this issue, so we have no need to give here the particulars intending subscribers will want.



# GLOSSARY.

FOR VOL. II—No. 2.

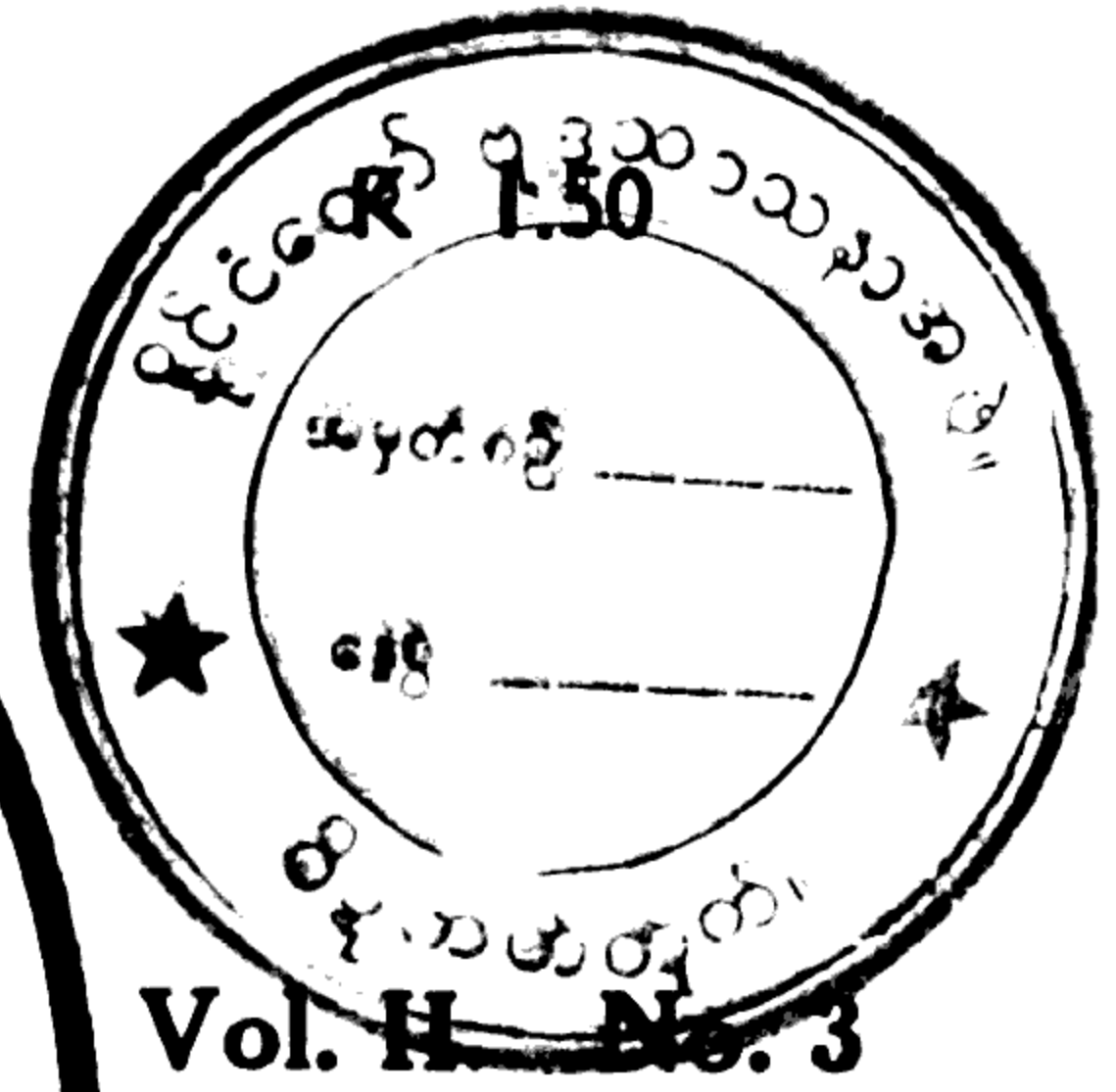
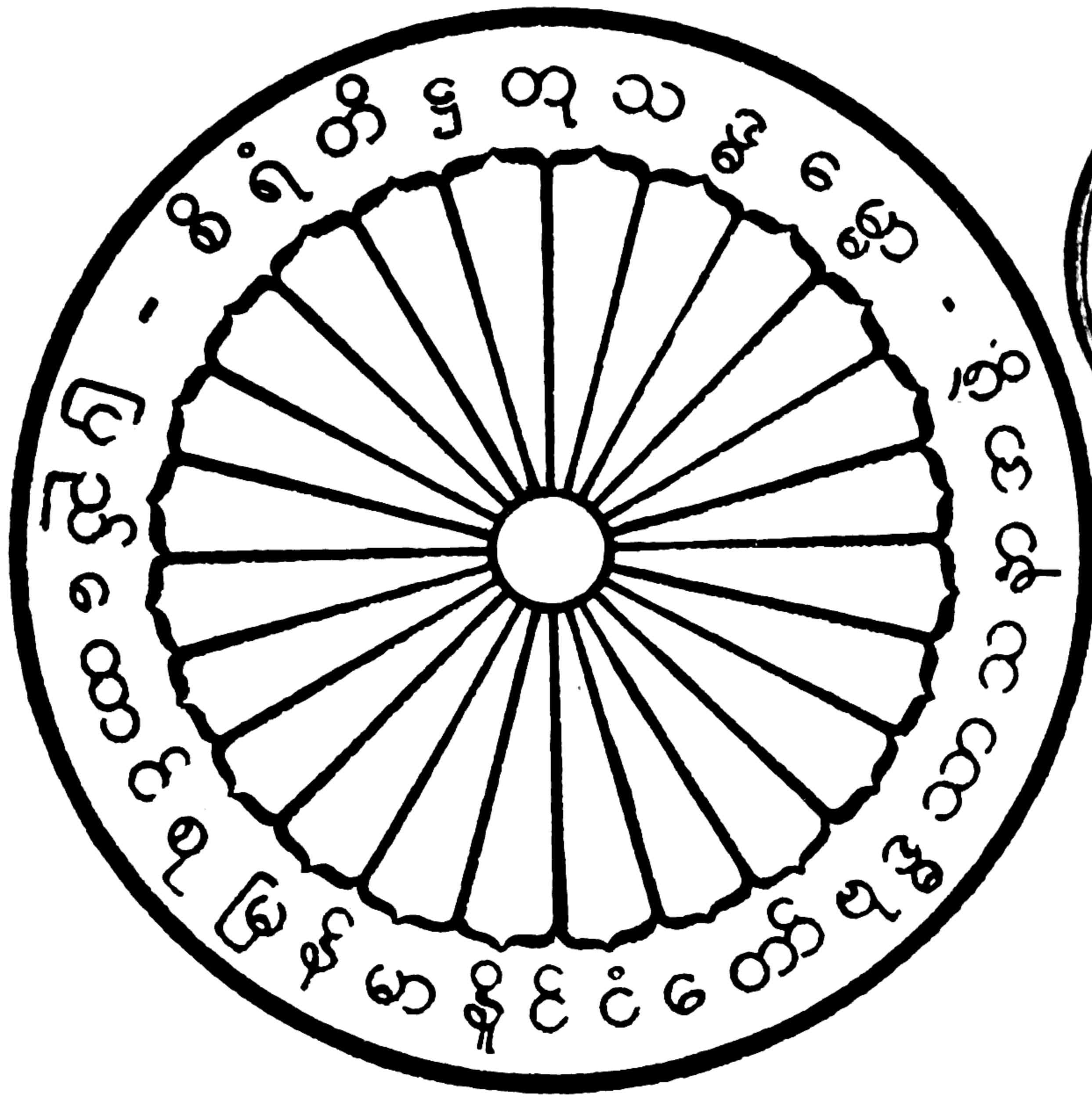
A		M	
<p><b>Acchariya</b> Wonderful ; strange ; marvellous.</p> <p><b>Akata</b> Not made ; natural.</p> <p><b>Akñ caññ āyatana</b> Sphere of Unbounded Space.</p> <p><b>Aloka</b> Light.</p> <p><b>Asmi-māna</b> Pride of self: egotism.</p> <p><b>Atakkā vacara</b> Beyond hair-splitting reasoning ; sophistry.</p> <p><b>Attaniya</b> Belonging to the soul ; of the nature of soul.</p> <p><b>Āvajjana citta</b> 'Advertence' of the mind towards the object, <i>i.e.</i>, the first stage in the process of consciousness.</p>	<p><b>Majjhimā Paṭipadā</b></p> <p><b>Manasikāra</b></p> <p><b>Mano</b></p> <p><b>Mannita</b></p> <p><b>Manussa</b></p> <p><b>Mayā</b></p> <p><b>Mūla</b></p>	<p>Middle Path: Middle Way</p> <p>'Mental Advertence.' in the sense of Avajjana (above).</p> <p>Mind.</p> <p>Mind-made.</p> <p>Man.</p> <p>Made of.</p> <p>Root.</p>	
			P
		<p><b>Pariyāya</b></p> <p><b>Phassa</b></p> <p><b>Pubbangamā</b></p>	<p>Arrangement ; disposition.</p> <p>Vol. I, No. 1.</p> <p>Touch, contact.</p> <p>Going before ; preceding.</p>
			S
<p style="text-align: center;">C</p> <p><b>Cakkhu</b> Eye.</p> <p><b>Cetiya</b> Cairn ; pagoda.</p>	<p><b>Sabba ; sabbe</b> All.</p> <p><b>Sakkarāj</b> Era.</p> <p><b>Samugghāta</b> Uprooting ; abolishing.</p> <p><b>Sandesakathā</b> Messages.</p> <p><b>Santati</b> Continuity.</p> <p><b>Sappāya</b> Fit ; suitable.</p> <p><b>Sassata-diṭṭhi</b> Eternalist theory.</p> <p><b>Suññā</b> zero ; void.</p>		
			T
<p style="text-align: center;">D</p> <p><b>Dhammasālā</b> Preaching Hall.</p>		<p><b>Thaddha</b> Hard ; rigid ; firm.</p>	
			U
<p style="text-align: center;">H</p> <p><b>Hadaya</b> Heart.</p>		<p><b>Upādāna-kkhandha</b> The five Groups of existence which form the objects of clinging.</p> <p><b>Uposathagāra</b> The hall in the monastery in which Pāṭimokkha is recited.</p>	
			V
<p style="text-align: center;">J</p> <p><b>Jarā</b> Old age ; decay.</p> <p><b>Jivhā</b> Tongue.</p>			
			Y
<p style="text-align: center;">K</p> <p><b>Koṭi</b> Ten millions.</p>	<p><b>Vikāra</b> Change ; alteration.</p> <p><b>Viññatti</b> Making known, Bodily or Verbal Expression.</p> <p><b>Vohāra</b> Common use of language : conventional language.</p>		
			Y
<p style="text-align: center;">L</p> <p><b>Lokāyata</b> What pertains to the ordinary view, common or popular philosophy.</p>	<p><b>Yoniso manasikāra</b> Fixing one's attention with a purpose or thoroughly wise consideration.</p>		

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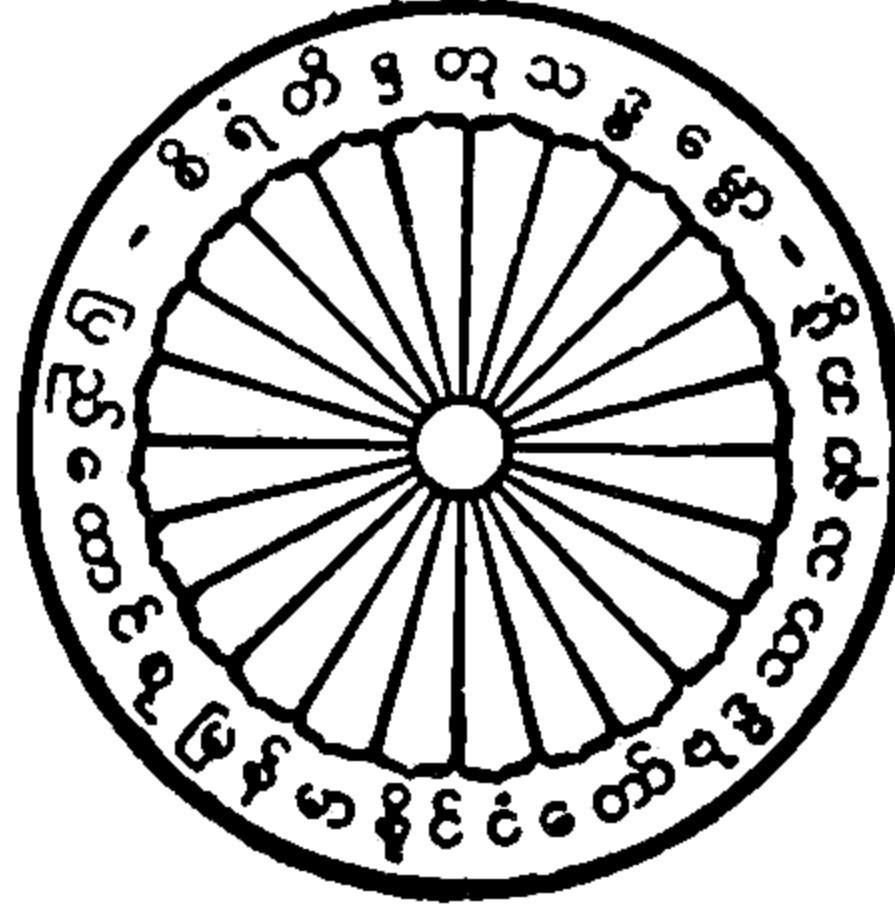
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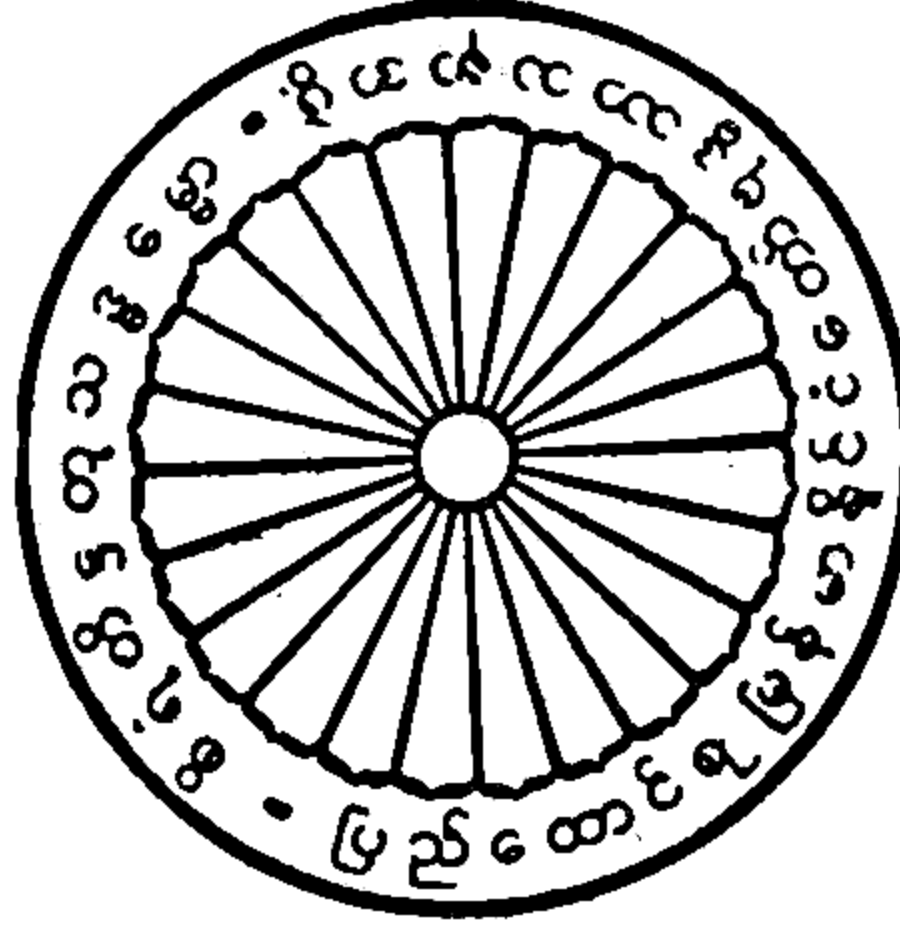
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## **THE LIGHT OF THE DHAMMA**

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

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THE EDITOR,  
"THE LIGHT OF THE DHAMMA"  
Union Buddha Sāsana Council,  
Sixth Buddhist Council P. O.,  
Rangoon, Union of Burma.

# KESAPUṬṬIYA SUTTA

(KĀLĀMA-SUTTA)

ANGUTTARA-NIKĀYA. Part I — MAHĀVAGGA (65),

*Translated by the Pāli Department, University of Rangoon.*

Thus I have heard. On one occasion the Bhagavā while journeying in the districts of Kosala with a great number of monks reached Kesaputta, the market town of the Kālāmas. The Kālāmas of Kesaputta heard that the monk Gotama, a scion of the Sākiya clan who had gone forth from the Sākiya family had arrived at Kesaputta. This high reputation about the Glorious Gotama had sprung forth—"Thus the Bhagavā is an Arahāt, the Perfectly Enlightened One, endowed with knowledge and conduct, One who has gone well, the knower of the world, the unexcelled charicteer of men to be tamed, the Master of gods and men, the Awakened and the Glorious One. Having realised by himself through super-knowledge, He has made known this world together with the worlds of gods, Maras and Brahmas, together with the communities of monks and brahmins, gods and men. He preaches the Dhamma which is good in the beginning, in the middle as also in the end, rich in meaning and expression and the holy practice which is perfect, complete and pure". "It would be good" they said "if we could pay a visit to such an Arahāt."

Then the Kālāmas of Kesaputta approached the Bhagavā and having approached Him, some of them made obeisance to the Bhagavā and took their seats, some having exchanged words of courtesy and of greetings with the Bhagavā sat down, some took their seats after extending joined palms (in adoration) towards the Bhagavā, some announced their names and families while others remained silent and took their seats. Having taken their seats the Kālāmas of Kesaputta said to the Bhagavā:

2. "Lord, some monks and brahmins come to Kesaputta. They expound and explain their own views only, but they cast aspersion on, despise, treat with contempt and impair the views of others. Lord, some other monks and brahmins too happen to come to Kesaputta and they too expound and explain their own views, but they cast aspersion on, despise, treat with contempt and impair the views of others. Lord, we have doubt and uncertainty about them—who indeed among these venerable monks, speak the truth and who speak falsehood?"

3. "Kālāmas, it is quite possible for you to be in doubt and uncertainty. In the case where there is room for doubt, uncertainty has arisen in you.

"Come you, O Kālāmas, don't accept (views) from hearsay, from what you have been told, because it is mentioned in the scriptures, by reason of logic, because of its method, in consideration of the reasoning (being plausible), by tolerating the views based on speculation, because of its appearance of possibility and because "our monk is venerable". When you Kālāmas realize by yourself that these views are unwholesome, faulty, censured by the wise and that they lead to harm and misery when practised and observed, then Kālāmas, you should reject them.

4. "What do you think, O Kālāmas? When greed arises subjectively in a person, does it arise for his good or for his harm?" "For his harm, Lord."

"Kālāmas, this greedy fellow being overcome by covetousness and with his mind being totally under the influence of it, takes life, commits theft, and adultery, tells lies and also urges others to do so, and this leads him to harm and misery for a long time". "Quite so, Lord".

5. "What do you think, O Kālāmas? When ill-will arises subjectively in a person, does it arise for his good or for his harm?" "For his harm, Lord."

"Kālāmas, this fellow of ill-will being overcome by hatred and with his mind being totally under the influence of it, takes life, commits theft and adultery, tells lies and also urges others to do so and this leads him to harm and misery for a long time". "Quite so, Lord".

6. "What do you think, O Kālāmas? When delusion arises. . . ." "For his harm, Lord".

"Kālāmas, this deluded fellow being overcome by delusion and. . . ." "Quite so, Lord".

7. "What do you think, Kālāmas?" "Are these qualities good or bad?" "Bad, Lord." "Are they faulty or faultless?" "Faulty, Lord". "Are they censured or praised by

the wise?" "Censured by the wise, Lord." "Do these qualities when carried out and practised lead to harm and misery or not, otherwise what else is your view on it?" "Lord, these qualities when practised and observed lead to harm and misery. This is just what it occurs to us".

8. "This indeed, O Kālāmas, is what I have said. Come, Kālāmas, don't accept (views) from hearsay, from what you have been told, because it is mentioned in the scriptures, by reason of logic, in consideration of the reasoning (being plausible), by tolerating the views based on speculation, because of its appearance of possibility and because "Our monk is venerable". When you Kālāmas realise by yourselves that these qualities are unwholesome, faulty, censured by the wise and that they lead to harm and misery when practised and observed, then Kālāmas, you should reject them. What I have said was said with reference to this".

9. "Come, Kālāmas, don't accept (views) from hearsay—and because "Our monk is venerable". When, you Kālāmas, realise by yourselves that these qualities are good, faultless, praised by the wise, and when practised and observed, lead to good and happiness, then you should abide in after acquiring them".

10. "What do you think, Kālāmas? When generosity (alobha) arises subjectively in a man, does it arise for his good or harm?" "For his good, Lord".

"This person free from greed, O Kālāmas, not being overcome by covetousness with his mind totally uninfluenced by it does not take life, does not commit theft and adultery, does not tell lies, and does not urge others to do so, and this leads him to good and happiness for a long time". "Quite so, Lord".

11. "What do you think, O Kālāmas? When goodwill arises subjectively in a person, does it arise for his good or harm?" "For his good, Lord".

"O Kālāmas, a man who is free from illwill, not being overcome by it, and his mind not being totally under its influence does not take life—". "Quite so, Lord".

12. "What do you think, O Kālāmas? When knowledge arises subjectively in a man, does it arise for his good or harm?" "For his good, Lord".

"O Kālāmas, this person, who is free from delusion not being overcome by it

and his mind not being under its influence does not take life—". "Quite so, Lord".

13. "What do you think, O Kālāmas? Are these views good or bad?" "Good, Lord". "Faulty or faultless?" "Faultless, Lord". "Censured or praised by the wise?" "Praised by the wise, Lord". "Do these views when carried out and observed lead to good and happiness or not, otherwise what else is your view on it?" "Lord, these views when carried out and observed lead to good and happiness, and this is just what occurs to us".

14. "This indeed, O Kālāmas, is what I have said. Come, Kālāmas, don't accept (views) from hearsay—and because "Our monk is venerable". When you Kālāmas, realise by yourselves that these views are good, faultless, praised by the wise and when carried out and observed lead to good and happiness, then you should abide in them after acquiring them. What I have said was said with reference to this".

15. "Kālāmas, this very noble disciple, being thus free from covetousness and malevolence, being undeluded, conscious and mindful (of all his actions) pervades one direction with the mind accompanied by universal good-will, compassion—altruistic joy—and equanimity, and so pervades the second, the third and the fourth (directions). Thus he lives pervading the whole world, above, below, across, everywhere and all round, with thoughts attended with equanimity, abundant, exalted, measureless, bereft of hostility and malevolence. O Kālāmas, that very noble disciple having his mind thus free from enmity, malice and impurities and being thus of pure mind, he attains to the fourfold confidences in this very life.

16. "If there is the other world and if there is the fruit and the result of good and bad deeds, then there is (every) reason that I shall be reborn into the state of bliss, the celestial world on the dissolution of the body after death". "This is the first confidence that he attains.\*

"If however there is no other world and if there is no fruit and result of good and bad deeds, then I shall myself lead here a happy life free from enmity, malice and suffering in this very life". This is the second confidence that he attains.

"If (the view be correct that) by doing sin, sin is committed, then as I have not willed evil to any one, how then can sufferings affect me who have not done any evil



deed?" This is the third item of confidence attained by him.

"If, on the other hand, (the view be correct that) by doing sin, sin is not committed,\*\* there, too, I can look upon myself as pure in both ways:" \*\*\*This is the fourth item of confidence attained by him.

O Kālāmas, that very noble disciple having his mind thus free from enmity, malice and impurities and being thus of pure mind, he attains to the fourfold confidence in this very life.

17. It is indeed so, Lord, it is indeed so Sugata. Lord, that very noble disciple having his mind thus free from enmity, malice and impurities and being thus of pure mind, he attains to the fourfold confidence in this very life. "If however, there is the other world and if there is the fruit and the result of good and bad deeds, then there is (every) reason that I shall be reborn into the state of bliss, the celestial world on the dissolution of the body and after death." This is the first confidence that he attains. "If, however, there is no other world and if there is no fruit and result of good and bad deeds, I shall lead a happy life free from enmity, malice and

suffering in this very life." This is the second confidence that he attains.\*

"If (the view be correct that) by doing sin, sin is committed, then as I have not willed evil to any one, how then can sufferings affect me who have not done any evil deed? This is the third item of confidence attained by him.

"If, on the other hand, (the view be correct that) by doing sin, sin is not committed,\*\* there, too, I can look upon myself as pure in both ways." \*\*\*This is the fourth item of confidence attained by him.

It is wonderful! O Gotama, it is indeed 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 the Venerable Gotama. So I take refuge in the Venerable Gotama, in the Dhamma and in 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.

\* See the view of Ajitakesakambalī—one of the contemporary heretical teachers in *Dīghanikāya* Vol: I page 55.

\*\* The view of Purāṇa Kassapa, another contemporary heretical teacher—"Karoto na kariyati pāpaṃ" (D. I. 52). The Buddha's view and those of two heretical teachers are mentioned side by side.

\*\*\* According to the first view, I have committed no sin and according to the second view, even by doing evil no sin is committed.



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# PRAYER

By FRANCIS STORY

*Director-in-Chief of the Burma Buddhist World-Mission, Rangoon.*

It seems to be a fundamental instinct in human beings to turn for help to a higher power, real or imaginary. No doubt this was what Voltaire meant when he said that if God did not exist it would have been necessary to invent him. The saying does not necessarily imply that God does exist, for we know for a fact that Voltaire did not believe in God; what it does imply, most strongly, is the recognition of a common weakness.

Nor, it would appear, is this weakness confined to men. Tales have been told of travellers seeing apes at the time of the full moon performing ritualistic gestures while gazing at the lunar orb, even clasping their hands and bending their bodies in a grotesque parody of the human attitude of genuflection. These tales may be apocryphal, but I personally see little reason to doubt them. The instinct of worship, in the sense of placating a superior intelligence for protection or benefit, is of such antiquity in the history of man's evolution that it may well have started at a time when the division between the human and anthropoid species was very little defined. The higher apes, indeed, show so many human characteristics in other aspects of their lives that it would be rather strange than otherwise if this one most powerful instinct were entirely absent.

It would be profitless to enter into any discussion concerning the existence or non-existence of God, either in the singular or the plural. All that can possibly be said, both pro and con, has already been said. What is more instructive is the psychology of worship, and by this I mean the worship of deities for specific ends, for it was this that provided the first religious impulse and which still furnishes the driving force behind the theistic religion of the average man. In the final analysis all men worship as they trade—for gain. So did their earliest forefathers. Their prayer is a respectful attempt to strike a bargain with the deity, in which they tender so much faith, or so much self-denial (a mild form of asceticism) in the hope of receiving a substantial benefit in kind. And just as the wily trader flatters his prospective customer to make his mood

malleable and receptive, so the worshipper sings or chants the praises of his god, hoping thereby to induce a favourable reception to his petition.

But though the general purpose of prayer may be the same in all, the things for which individual men pray are many and varied. The lower types pray for material gain or victory over their rivals, for success in business or in politics, while the more spiritual pray for higher wisdom, for contact with their God, for forgiveness of their sins or for the welfare of humanity. This is the higher type of religious feeling, which we find manifested among some comparatively rare devotees of every creed, and the form of prayer it produces is more akin to the Buddhist meditations than to the petitions of those who seek for immediate worldly benefit. All the same, behind it all is a personal wish; the longing for immortality and salvation.

In Buddhism there can be no question of calling upon a deity for external aid. Not so much because there is no such deity (Buddhists are as capable of inventing one as are any other people.) but because Buddhism is not concerned with the life of this world in the same way as are other creeds which teach the existence of a creator-god who is presumed to be actively concerned with the welfare of his creation. The Buddhist knows that he is responsible for his own creation and Buddhism reveals the way to attain Nibbāna, not the way to increase worldly attachments, and for this purpose each man has to strive for himself. "Appamādena sampādettha:" "Strive with diligence:" is the watchword. Liberation is to be fought for and won; it does not come in answer to prayer, for even the Devas themselves are longing for it. This, then is one form of prayer that is denied the Buddhist. No prayers to the Buddha can bring about the desired result, since the All-Enlightened One is not a creator, protector nor destroyer of the universe—neither the dispenser of favours nor the tyrant god of Semitic imagination. He is worshipped as one worships a teacher, the greatest Teacher of all beings; and such devotion is a spiritual





Ven. Abhi Dhaja Mahā Raṭṭha Guru Nyaung-Yan Sayadaw, Presiding Mahāthera of the Chaṭṭha Sangāyanā. (Photo: Courtesy U.S.I.S.)

exercise free entirely from the baser elements of self-seeking.

But still, Buddhists are human. To be a Buddhist is not the same thing as to be a Buddha, as I have had occasion to point out to some European friends who set too high a standard for what they expect from a follower of the Tathāgata. Buddhism, like any realistic system of psychology, recognises two forms of aspiration, the spiritual and the worldly, *Lokiya* and *Lokuttara*. He who wishes to be wholly spiritual in his aims must of necessity give up all worldly concerns, yet it does not follow that one remaining in the world rejects the higher life completely. The path lies through actions bearing effect to the renunciation of all kammically potent actions, the good equally with the bad. And so the lay Buddhist, just as much as the Christian or the Muslim, feels the need for someone to pray to for help in his worldly affairs. The Mahāyānist did not have to invent a god for this purpose; they had the Bodhisattas who, unlike the Buddhas, are still active in *Saṃsāra*. But the very early Buddhists, before the time of Mahāyāna, resorted to the gods of the Hindu pantheon, and the Buddha did not specifically condemn this. He simply disregarded it, as being irrelevant to the purpose of His teaching. It was one of the *Devas* themselves who asked the Buddha what was the highest observance to ensure happy results, and the Buddha replied in the great *Maṅgala Sutta* that the observance most certain to bring felicity was to live righteously. By this He meant that a man's good *Kamma* is his best and most certain protection from the ills of the world, not the observance of religious ceremonies undertaken in a spirit of grovelling superstition or the interpreting of good or bad omens, counting of mystic numbers and such like vanities.

In the quest for liberation, then, prayer is definitely "*Si labbataparāmaṣa*"—it cannot give results. But prayer accompanied by a particular deed, such as a minor act of renunciation, can serve to focus the will upon a desired objective. It then becomes linked to *Kamma* and reinforces it. There is a story of a Christian Missionary who found a Chinese priest chanting prayers in a Temple. When the Chinese had finished the Missionary asked, "To whom were you praying?" The Chinese looked faintly surprised. "To no one," he replied. "Well, what were you praying for?" the Missionary insisted. "Nothing," said the Chinese. The Missionary turned

away, baffled. As he was leaving the Temple, the Chinese added, kindly, "And there was no one praying, you know."

The Chinese understood perfectly the psychology of prayer as a reinforcement of the spirit. If it were understood in this sense by people who can no longer believe in the existence of any god to pray to, they could still contact sources of power within themselves that have become closed to them by reason of their scepticism. Prayer can be an instrument of potency in itself, and this has nothing to do with the reality or otherwise of the power which it seeks to invoke.

Craving is the strongest factor in life, and it may be that prayer is effective in precisely the proportion to which it serves as a focussing agent for craving. Hence the people whose cravings take them to Church every Sunday morning really do stand a chance of having their desires gratified, in the company of others actuated by similar motives. It may seem that there is something a little esoteric about this, but the process of cause and effect is simple enough when its mechanism is understood from the inside. Those who have realised its truth are to be found in the ranks of the most unlikely people; hard-headed business-men, retired Army types and even members of Embassy staffs are not lacking to testify to the effectiveness of this kind of piety. Their mere presence also attracts many others into the "fold" who perhaps otherwise would not find their way there. This in itself would provide a highly interesting field for anthropological research, were anyone inclined to take it up.

In times of war all nations resort to prayer. Even Russia did this when invaded by Hitler, forgetting temporarily the stern tenets of Dialectical Materialism in a recrudescence of bourgeois piety. In the heart of Leningrad, Churches were reported to be crammed for services of intercession and High Mass was performed in the citadel of unbelief. The accounts of this produced a deep impression on the British public which, in the simplicity of its heart was from that moment inclined to welcome the Russian ally as a worthy brother. It is one of the peculiarities of the Briton that, although not particularly pious himself, nothing alienates him more than open antagonism to religion. Conversely, the most agnostic Englishman cannot pass by one of the simple wayside shrines found all over the Continent, where the devout villagers stop to pray or repeat a few *Ave Marias*, without



being moved in some recess of his being at the sight of their touching faith. I have observed this trait among my countrymen very often.

Apropos national prayer in times of crisis, I cannot help recalling the story of the English Bishop who was conducting a service for French troops just before they left for the front line in World War I. He concluded with the words "Dieu vous blessè." intending to say, "God bless you." It was only the excellence of French military discipline that prevented a riot among the outraged Poilus. The story is altogether too good not to be true, and in any case tales hardly less likely are told about the adventures of Sir Winston Churchill with the French language.

Faith in prayer is very strong among some Americans. I was told the following story by an American friend—of course from California. California is a place which abounds in weird religious cults and it harbours one particular sect under a leader who teaches that everything may be obtained by asking for it, provided the asking is done regularly and

according to a set formula. It appears that a certain lady had set her heart on acquiring riches by this means. My friend lost sight of her for about two years, and when he met her again he found her grown extremely fat. She was so fat she could hardly walk. Being a gentleman, he made no comment on this fact, but asked her whether her petitions had borne fruit. Sadly she told him that they had, but not in the way she wanted. She had been asking for "abundance," and instead of acquiring wealth had received embonpoint. From this it is clear that even prayers, to be safe, must be expressed unambiguously.

Personally, I do not believe that any amount of praying can bring results unless effort is put forth at the same time. The prayer is useful only as an adjunct to determination and action. Seen in this light, praying to God or to Nats is one and the same thing. It is useful if we believe it to be so and if we do not make it a substitute for striving. It seems probable that the Nats, like "God", will help those who help themselves.



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# ĀNĀPĀNA SATI

## MEDITATION BASED ON MINDFULNESS WITH REGARD TO BREATHING

By

DR. CASSIUS PEREIRA L.R.C.P. (LOND.) M.R.C.S. (ENG.)

(Ven. Kassapa Bhikkhu)

### PRELIMINARY REMARKS

#### Subjects of meditation

The Supreme Buddha gave forty subjects of meditation in which the mind may be set to work for developing calm through absorption (jhāna).

These are called *kammaṭṭhānas*, a term formed of the words *kamma*-work, action or exercise, and *ṭhānam*-place, basis or station. The particular work intended here is concentration-work (*samādhi-kamma*).

#### Absorption.

Absorption is not the same thing as auto-hypnosis. The subject, in the latter state, is in an artificial sleep with more or less unconsciousness, whereas, in absorption, the mind attains the acme of awareness, in keen concentration.

#### Prerequisite for success in meditation.

As a preliminary to the successful practice of these *kammaṭṭhānas*, whatever the basis, it is essential that the *yogāvacara* or practiser of meditation, be a very virtuous person. Purity of virtue (*sīla visuddhi*) is absolutely necessary for profitable, or indeed safe practice of a *kammaṭṭhāna*.

One must needs shave the periderm and so forth before one can begin to polish the heartwood. And there is danger. The path leads to sublime heights, where the rarefied atmosphere will only support a refined mind and body.

Those dizzy heights can be trod with equanimity only by aspirants in perfect training, by persons firmly established in virtue (*sīla*). Without a measure of this equipment, it is imprudent to begin the practice of meditation, for that way madness lies.

#### Turning away from and renunciation of the world.

But when the world appals, when one is disgusted with life's fickleness and uncertainty, and wants to escape, one must perforce

tread this path of meditation (*bhāvanā*), and concentration (*samādhi*). For the more ardent one's belief is, in the absolute truth of the Buddha's Norm, the more quick is one's sense of the futility of the ways of this world, with its mad intoxication and its desperate this-worldliness.

One realizes the uselessness of behaving, as most men do, using up time in running behind transient sense-stimuli, with vain monkey-like restlessness. A time comes when one becomes impossibly other-worldly. Then comes renunciation. And the man-of-the-world quizzes another "failure," another "disordered" intellect.

The seeker remembers that the Buddha, the Christ, and all great seekers of the past, were themselves spoken of as eccentrics, fools, and madmen, by the hypocritical and the worldly-minded of their time, and these gibes become terms of praise; one ceases to heed them, and soon understands that they are cheap, puerile and irrelevant—as boorish facetiousness and rude personalities usually are. The fool's censure is the wise man's vindication. So one turns the more readily and resolutely toward the high search.

#### Defilement and purification.

The Norm (*dhamma*) tells us that mind is clean at birth, and is only soiled later, by thoughts of craving, hatred and delusion. These soiling thoughts defile a body, and the taint remains even after those ill thoughts have passed away, just as putrid flesh soils a wrapper, and the wrapper is polluted and stinks even after the contents are thrown away. Rain, wind and sun will cleanse that wrapper, liberality (*dāna*), virtue (*sīla*), and meditation (*bhāvanā*) will purify that body. The fruit of concentration (*samādhi*) is wisdom (*paññā*), but the seed for concentration is virtue.

#### Virtue and its potencies.

So one first determines to attain purity of virtue. One remembers what the Holy of all time have said anent virtue, and strives

for it. One remembers that concentration without virtue is as incapable of subsisting as a headless trunk.

It would be like a beautiful-seeming house that, foundationless, will topple with the first strong wind that blows. For virtue is the basis for rearing all skilful action (*kusala kamma*), and is the root of good.

But by virtue is not meant merely the repeating, nor even the observing of precepts. Virtue is a resultant volitional mind-colouring (*cetanā-cetasika*) that comes from guarding deed and word “doors”; that withdraws one from defilement and urges one on toward passionless mental states. This, the true virtue, is the ship that traverses life’s ocean. It is the rain that puts out the flames of life’s pain. It is the golden ladder to the heavens. It is the seal that stamps the Hypercosmic Treasures of the Saints. It is the incomparable mantra to protect. It is the firm rock from which issue the unfailing springs of compassion and love. It is the aeon-living tree that bears the fruit of high honour and honours. It is the bouquet of flowers that attracts the bees of respect and reverence. Of ornaments, the most ornamental, of sweet scents, the sweetest — it is the great fair lotus that adorns the Buddha-lake. He who has virtue goes to higher, never to lower states, for he lives in a fortress unassailable by enemy corruptions (*kilesa*); and, as the wide earth gives a victor all those uncertain troublous treasures that men prize so much, so shall the Virtue-mother, fertilized by victorious Meditation, yield one the ambrosial power of Concentration. With virtue for shield, the *yogāvacara* thrusts back covetousness, cravings, hatreds, cruelty, harshness and vanity. Dissociating from the light-headed and the vain and unmindful, remembering that he seeks *samādhi* — *sam*-good and *dhi*-standing — or skilful one-pointedness of mind (*kusala citt’ekaggatā*), he associates only with steady and mindful folk.

#### Divisions of the subjects of meditation

Of the forty *kammaṭṭhānas* ten are the artifices or devices (*kaṣina*); ten are the impurities (*asubha*), or corpses in various stages of decomposition; the Recollections (*anussati*) constitute a group of ten, of which *Ānāpāna Sati* is the last; then there are the four Sublime States (*brahmavihāra*) of love (*mettā*), compassion (*karuṇā*), appreciative joy (*muditā*), and equanimity (*upekkhā*);

the four formless states (*ārūpa*); the one idea, that is, the perception of the loathsomeness of food (*āhāre patikūla saññā*); and last, the one analysis of any compound into the four elements (*catudhātuvavaṭṭhāna*)

#### Unifying of consciousness

The practice of any of these will yield a measure of concentration, more or less. Ashes are dispersed by the wind, but if one sprays water over the ashes, the wet ash is no more scattered about. The *yogāvacara* sprays the mind-ash with the water of a chosen *kammaṭṭhāna* attains a degree of concentration on one clean thought, according to the water, the skilfulness of its use and the quality of the ash.

#### The simile of the wild calf

The ordinary mind that, for a long time, has been attached to the senses and sense-objects, is not easily controlled by any *kammaṭṭhāna*. It is to use the ancient simile, like the training of wild cattle. One removes the wild calf from its wild mother, the wilderness and its rank pasture. One secures this calf. Turbulent, it struggles to escape, tires and, with the rope ever drawn closer, it eventually lies down, near by the post to which it is tethered. In like manner, the *yogāvacara* severs himself from home, and indulgent life and the sense-objects thereof. He goes to a retired spot. He binds himself, with the rope of mindfulness (*sati*), to a chosen *kammaṭṭhāna* post, till the distracted thoughts calm down and become capable of control. Gradually exerting more mindfulness, pure concentration is attained.

#### How Hindu practices differ from the Buddhist

It must be understood that the Buddhist Meditation of *Ānāpāna Sati*, based on the breaths, is not a “breathing exercise.” The object is not chest-expansion or physical vigour. Neither is this meditation in any way similar to the breathing “gymnastics” advocated in *Prānāyāma* exercises of Hindu Yoga systems.

The exhausting practices of *Rāja* and *Hatha Yoga* aim at the suppression of the breath, clairvoyance, supposed union with an alleged Supreme Being and so forth. For successful accomplishment in these, the *frenum linguae* — the fold of mucous membrane under the tongue — must be cut; the tongue has to be “milked,” and otherwise

physically treated, and “purgatory” processes, some of a loathsome character, are necessary preliminaries.

The results gained by the Hindu yogi, obsessed as he is with the delusions of Individual and Supreme “Soul” *jī vātman* and *paramātman* or *brahman*), however high they may be, must always necessarily remain *mundane*.

The same results as to supernormal faculties and the production of phenomena, are gained by the Buddhist, as incidental and non-prized “gifts by the way,” even at the close of the fourth stage of his “Meditation on the Breaths.” And this, without any resort to torture or repulsive asceticism.

But the Buddhist is taught to turn his back on these trifles, for his Goal lies beyond, and comes with the successful termination of four more stages, when the Ultramundane (*lokuttara*) is reached, when :

“Greater than Kings, than Gods more glad ;

The aching craze to live ends.”

The Buddhist practice forbids any sort of abnormal breathing. Indeed the normal breathing is not in any way to be forced or voluntarily suspended. One is only required to “watch the breaths,” and, noting their variations, closely, attain to one-pointedness of mind (*citass’ ekaggatā*).

**For whom this meditation is recommended.**

*Ānāpāna Sati*, or “Mindfulness on breathing in and breathing out,” is a process recommended for dull (*moha*) and imaginative (*vitakka*) temperaments (*carita*).

But by “dull temperament” here is meant the mind that is unable to appreciate the working of cause and effect in the moral plane. Such “dull” minds might otherwise be of much more than average intelligence. For the Blessed One has said : *N’āham bhikkhave muṭṭha’assatissa asampadānassa ānāpāna.sati bhāvanam vadāmi.* “Monks, I do not proclaim the meditation of mindfulness on in-and-out-breathing to the clouded mind, the foolish.”

Indeed, no *kammaṭṭhāna* whatever might be practised, with success, without some measure of intelligence and penetration, and *Ānāpāna Sati* is said to be the favourite practice of the Buddhas. It would appear to have been also the cherished exercise of all those who were enlightened solitarily (*pacceka-buddha*) and the Great Saints (*mahā*

*arahanta*), who called it their special “support” and “oasis.”

As it is true that without concentration (*samādhi*) there is no wisdom (*paññā*), so also, without a modicum of wisdom there can be no concentration worth the name.

Especially is this so in the practice of this particular *bhāvanā*, where the object of concentration is inconstant and evanescent. The more one advances the more difficult it becomes, for respiration becomes fine almost to vanishing point, and the “object” of meditation is thus lost, to the bewilderment of the inexperienced practiser.

Here, a fine silken fabric is to be sewed; the needle must be fine, and keen the needle’s point. *Ānāpāna Sati* being the fabric, mind is the needle, and intelligent penetration its point.

### SPECIFIC HINTS AND A SYNOPSIS.

**The place suited for the practice of this meditation.**

NOISES are inimical to this *Ānāpāna Sati* practice, even more so than to the other *kammaṭṭhānas*. Noise is said to be to absorption what a thorn-prick is to a wild-calf. It irritates and renders restive all the controlled and repressed wayward thoughts. So move off from the usual hunting-ground of the corruptions. A retired spot in a jungle is the best sort of place for meditation: 1. The jungle : about a thousand paces within its depth. 2. Under a secluded shady tree. 3. Some quiet spot : mountain, sheltered valley rock-cave, cemetery, virgin forest, open plain and so forth.

It is said that the jungle is most suitable for the hot season, phlegmatic folk and for those of dull temperament: those who are ignorant anent cause and effect in the moral sphere.

For the cold season (*hemanta*), for irritable (*bilious*) people, and for those of angry temperament (*dosa carita*), the foot of a tree is considered best. And a fitting “quiet spot” is thought advantageous for the rains ; for the nervously unstable and sensitive—aerial-humoured—folk; and for the passionate character or temperament (*rāga carita*).

**Position to adopt in the practice of this meditation.**

Left foot crossed on to right thigh, and right foot on left thigh, the sitting down of one with the thighs bent by way of interlocking (*ūrubbaddha āsana*), was the favoured



position of the ancients in meditation because, being used to it, they found it comfortable: the back was maintained erect, and respiration unimpaired.

Whatever sitting position one adopts must fulfil these three conditions : comfort, a straight back, and easy breathing. Lying down is unsuitable as it favours drowsiness. Standing and walking are postures with a bias towards restlessness, or flurry.

#### How to overcome the difficulties of the practice of this meditation.

Difficulties of the practice of this meditation are to be overcome by : 1. Study (uggaha). 2. Questioning about what is not understood (paripucchā). 3. Contemplation on the "sign" or "object" of meditation (upaṭṭhāna) 4. Experience of full absorption (appanā) 5. Reflecting on the nature of the subject of meditation, and recognizing the various phases of the practice as actually experienced (lakkhaṇa).

In all these ways the subject of meditation should be pursued and mastered.

#### A summary of the practice.

The practice comprises eight stages :-

1. Counting the inhalations and exhalations (gananā).
2. Following the breaths mentally (anubandhanā).
3. Mindfulness on breath-contact at the "nose-door," or the upper lip (phusanā).
4. Placing the mind well, concentrating, on the "object" of meditation (thapanā).
5. Realizing the transitoriness and so forth of the breaths (sallakkhaṇā).
6. Realizing the Path (vivaṭṭanā).
7. Realizing the Fruit (pārisuddhi).
8. The seeing again and again of these, reflection (paṭipassanā).

It is not proposed to deal with the last four steps, or stages, of the practice. One stage leads on to the next, and, when the fourth stage is reached, and perfected, the yogāvacara is a highly accomplished person, having attained lofty states of absorption (jhāna), and capable of producing powerful phenomena at will. Further progress leads along the remaining four stages to Sainthood and Nibbāna's Peace. The last four stages appertain to the path (magga),—the purely Ultramundane (lokuttara)—and one feels that their study would be more fruitful, were one to

blossom first into the very flower, and attain the utmost heights, of the mundane. And it is precisely this pre-eminence that is attained by the practice of but the first four stages, and perfection therein.

The master of the much pursued, but baffling, fourth dimensional powers will, with diligence, achieve the Ultramundane, if the Way is shewn, and the futility of the mundane, even in such surpassing degree, is explained and understood.

### SETTING TO WORK.

#### How to begin.

So, having taken one's food, and rested awhile to get rid of subsequent drowsiness and so forth ; having washed, trimmed hair, beard and nails ; in clean comfortable clothing ; thrusting back the distracting thoughts of business, disease, relatives, worry and doubt, one retires to the chosen place of meditation.

Facing east, one sits down on the prepared seat. Then, wishing well towards all beings, lofty or lowly, great and small, near or far, visible and invisible, putting aside pride and self-delusion, with compassionate, calm, trustful and devoted mind, one reflects on the incomparable virtues of the Triple Gem: The Blessed One, the Hypercosmic Law, and the Hierarchy of Saints, and goes for refuge (saraṇa) to These.

#### Thinking over the details.

Now one calls to mind all that has been studied of this Ānāpāna Sati kammaṭṭhāna, its glory, greatness, stages, and the outcome thereof.

#### Remembering the Master's extolling of this practice.

One remembers that, of it, the Blessed One has said : " O Monks ! if one who is ordained in this Order but for a short while practises Ānāpāna Sati, because of fear of the life-process, he, O Monks ! dwells with concentration. He is behaving in conformity with the ancient good teaching and the practice of the Well-farer (Tathāgata). He 'eats good fruit.' If such be its value, when practised for a short time, how great would its value be if practised for a long time ! "

#### The preliminary object of meditation.

Although one concentrates on the breathing, noting whether the breaths be long or short, rapid or slow, the " preliminary object

of concentration" (parikamma nimitta) is the entrance to the nose, or "nose-door," in the long-nosed, and the upper lip, against which the breath "strikes," in the short-nosed, for breathing itself gradually becomes quick, short, delicate and finally apparently ceases.

### COUNTING THE BREATHS—THE FIRST STAGE

THIS is the stage where the practice is associated with counting. One counts "One", for inspiration—"Two," for expiration, and so forth. One does not count less than five, or more than ten. The yogāvacara fixes on a terminal number : five or any other up to ten, and having chosen, he sticks to the one count. When he reaches his terminal number, he begins again, from "One."

#### Farmer's count.

Less than a five count, disturbs; there is insufficient *count-space*—"Like counting many cattle in a small pen." A greater than ten count might divert attention from breaths to counts. Non-adherence to one kind of count: a fixed terminal number, might arouse the superstitious doubt whether this or that terminal number is best.

AT FIRST, let the count be at the close of the breaths : register "One," at the end of an inspiration, "Two", at the end of an expiration, and so forth, *as a farmer would count his measures of grain.*

#### Cowherd's count.

LATER, when familiar with the first method, let the count be at the start of an inspiration, and the start of an expiration, *as a cowherd counts his cattle, just as they get to the enclosure entrance, when going forth or returning.* For this, one must concentrate at the nostrils, the "doorway" (dvāra) of the breaths, counting the breaths there. Why? Because if, at this stage, one follows the breaths too far, internally, the mind is apt to be distracted with speculation as to internal air processes of a physiological nature, and the practice fails. If followed, externally, the attention is diverted to what happens outside: "The out-going breath strikes my skin," and so forth, and the practice fails. So, at this stage, one concentrates at the "nose-door, and stops there till perfect, for this is the prelude to the elimination of the count.

#### Duration of counting.

How long should one count? Till such time: minutes, hours, days, months or years,

as, without the aid of any counting, concentration can be focussed on breath alone.

#### Breathing should not be interfered with.

In this, as in the remaining stages, no forced breathing of any sort is to be practised, nor artificial suspension of the breath. The respiration naturally has a tendency to become rapid, when counting by this second method. This should neither be slowed voluntarily nor hastened. Merely note that such acceleration has normally occurred.

### FOLLOWING THE BREATH — THE SECOND STAGE.

#### In the track of the breath.

WHEN one can dispense with counting the second stage is reached. Rejecting counts, one now concentrates on breath alone. But because the mind is apt to wander, now that counting is omitted, the mind is, in this stage, to follow the breath from the nose-door limit through the middle : the breast, to the end of its course, the level of the navel, and back again.

The nostrils and the level of the navel are the limits (sīmā), and are not to be overstepped. One does this till perfect. This stage corresponds with the first period of the counting stage, where the breath is followed as here; but now a count is not registered at either end.

#### Simile of the lame man and the swing.

*Illustration* :—A lame man has made a swing, with a square seat, for his child. Squatting by the seat he swings the child. As it passes to and fro, he easily sees the back, then the middle, and then the front of the seat. Thus, he follows the full swing.

In this way, easily, should one, seated immovable in meditation, follow the full swing of the breath: starting-point, middle, end, and then, through the middle to starting point again. When this stage is accomplished, the observation becomes automatic.

### CONCENTRATING ON BREATH-CONTACT—THE THIRD STAGE

#### Watching at the gate.

THIS stage corresponds to the second period of the counting stage. Mindfulness is focussed on the contact of breath at the nose-door, and once again one concentrates on the breath just as it is entering or leaving this "door," like a watchman at a city gate, who examines those entering or departing, but worries not about those inside or out.

of concentration" (parikamma nimitta) is the entrance to the nose, or "nose-door," in the long-nosed, and the upper lip, against which the breath "strikes," in the short-nosed, for breathing itself gradually becomes quick, short, delicate and finally apparently ceases.

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states do not breathe, nor the Saint in the Attainment of Cessation (nirodha samāpatti)".

Then one charges oneself thus : " You are not now in any of these states. Therefore you do have breathing. Only, because of your want of refinement, you are not aware of it."

#### Getting to a single thought.

The thought of inspiration is one, of expiration another, and of the nose-door a third. The help of all three is needed for the attainment of neighbourhood concentration (upacāra samādhi), or partial absorption, and for full concentration (appanā samādhi) or complete absorption.

But *three* thoughts do not tend to " concentration," and *one* thought cannot be āna, inbreathing, and apāna, outbreathing, which constitute this meditation. So, now that breathing has apparently ceased, the *three* thoughts are *merged into one*, till the meditation leads to the acquirement of what is called the reflex-image (paṭibhāga nimitta).

Therefore one reflects thus : " Where does the breath strike ?" " At the nose-door." Then one adopts *that place of striking* as " object " and reinstates the meditation.

#### Simile of the tired ploughman.

*Illustration :-* A ploughman who, tired, has loosened his oxen and lain down to rest, wakes to find the oxen strayed. He does not vainly waste time in tracing their tracks, but goes straight to the water-hole, where he knows they will be. There he nooses them.

So, the yogāvacara goes to the nose-door for his " object," of meditation. He concentrates on *that*, to the exclusion of all else. Then, with mindfulness for rein, and penetration for goad, he resolutely gets his purpose out of the apparently missing breaths.

#### Acquired sign.

Thus, at this point, there is no absolutely suspended breath, as in the Fourth Absorption. Only the breathing is so delicate and refined, that it is imperceptible to our coarse senses, and we are unaware of it. This condition, of seemingly suspended breaths, is equivalent to the " acquired sign " or " object " (uggaha nimitta) of the other kammaṭṭhānas.

The practiser is still at " preliminary concentration " (parikamma samādhi) though

he has risen above his " original sign " (parkamma nimitta), the breaths. The " acquired sign " is thus attained, and soon, perchance before many days elapse, the reflex-image, sign or object (paṭibhāga nimitta) is also attained. But the latter acquirement begins the next stage, the fourth.

### PLACING THE MIND ON THE OBJECT OR THE STATE OF ABSORPTION IN BREATHING — THE FOURTH STAGE.

#### Varieties of the reflex-image.

THE reflex-image with the gain of which the fourth stage begins, has not the same appearance to every one. The phenomenon comes to some with a fine sense of comfort and an ease of silken softness, or as balmy winds.

Commentators have compared the phenomenon of the Ānāpāna Sati reflex-image to star-shine, a round jewel or pearl, to a silver girdle-chain, a garland of flowers, a lotus, a column of smoke, a spreading cloud, a cart-wheel, the full-moon, the sun and so forth.

The aspect of the phenomenon depends entirely on the ideas and cognizing powers of the practiser, for it is the cognizing faculty that gives rise to these various semblances taken by the reflex-image.

#### The discourse-simile.

ILLUSTRATION :- Many monks listen to a sermon or discourse, and are afterwards asked for individual opinions about it. One remembers it fully, and says it is like a mountain torrent, because of its unceasing flow and its giving rise to thought afresh and afresh. A second, who is struck with the meaning and beauty of the words used, describes the discourse as a charming grove, with beautiful trees, lovely fruit and sweet flowers. A third notes the various avenues which the discourse led : charity, virtue, to meditation, and the like, and he compares the discourse to a grand tree-trunk whose spreading branches are loaded with valuable fruits and flowers. So do people cognize, each according to his own light.

When the reflex-image, with neighbourhood concentration (upacāra samādhi) that accompanies it, is gained, the yogāvacara has passed the " preliminary concentration " stage, but is still in the Sensuous Sphere (kāma vacara). He is advised to go to his



teacher in meditation and report what has been experienced.

#### What a teacher should say

Preachers of the Long Collection of Scripture (dīgha bhānaka) hold that the teacher should not straightaway say: "This is the reflex-image." But that he should say: "Yes, this occurs; go on with the meditation." Why? Because if the teacher were to say: "This is the reflex-image that you have attained," the yogāvacara might possibly think, "Ah! I've gained somewhat!" and his exertion might relax. Again, if the teacher says: "This, that you have seen, is not the reflex-image," the yogāvacara might lose heart, and thereby too relax exertion.

Preachers of the Middle Collection of Scripture (majjhima bhānaka), on the other hand, do not agree with this. They hold that the teacher should say: "Friend, you have gained the reflex-image, strive on now and the rest will follow." And this kindly encouragement gives zest to the yogāvacara's future practice.

It would appear that both attitudes might be correct. Only the teacher should reply according to his understanding of the temperament of the yogāvacara.

#### At the stage of absorption.

Now the practiser is in the full swing of the last of the four lower stages of this meditation. The reflex-image itself is the "object" of concentration, and not the breaths or the "nose-door." With this acquirement, and its associated neighbourhood concentration, the five hindrances (nīvarana) are temporarily suppressed, as also all craving, and the mind is calmed. These events are simultaneous.

#### How the reflex-image should be protected.

The yogāvacara must not reflect on colour, shape, transience and so forth of this reflex-image that he has gained. He must constantly keep it before the mind's eye, but is not to go into the minutiae of it. As a queen great with a child destined to be a world-ruler, takes all precautions, though she knows not the shape, colour and so forth of her child, just in this way is the practiser to cherish the reflex-image.

#### Going into absorption

Now all obstacles and worldly cares (palibodha) being put aside, sitting on the

prepared seat, the reflex-image must be fostered and advanced. It must be made to grow at will even till it seems to fill all space. And, as concentration progresses, full concentration (appāna samādhi) or the First Absorption (pathamajjhāna) is attained with its limbs (angā) of initial and sustained application (vitakka vicāra), joy (pīti), happiness (sukha), and focussed thought (ekaggatā). This complete absorption (appanā jhāna) transcending the Sensuous Sphere (kāmvācāra), brings the yogāvacara to the Form Sphere (rūpāvacāra).

#### Why absorption should be developed

Complete absorption is to be cultivated with reference to perfecting five special accomplishments :-

1. For power of instant reflection.
2. For power of instant attainment.
3. For power of instant emergence from an attainment.
4. For power of making any desired thing to come to pass, by sheer will-force.
5. For the power of contemplation or reviewing and investigation.

#### How to safeguard one's skill for absorption

When the meditation is thus perfected, one does not need to start at counting, and go through all the stages, to attain absorption. One can go about one's other business, and slip into full absorption whenever desired. Only, and this essential, one's absolute purity of virtue (sīla visuddhi) must be maintained intact; there must be *no* killing, dishonesty, lusting, falsehood, addiction to intoxicants, cruelty, anger, harshness or envy, on the part of one who desires to preserve these powers unimpaired.

#### Duration of absorption

One can prolong the stage of absorption (jhāna samāpatti) as long as desired though the Buddhist sees no real use in extending the absorption for more than seven days. One needs all along to maintain a perfect equalizing of the mental forces (indriya samatta paṭipādanatā). The mental forces: confidence, energy, mindfulness, concentration and wisdom (sadhā, viriya, sati, samādhi, paññā). These must be well-balanced.

#### Reaching the formless sphere

Thus pursuing the practice, and gradually transcending the absorption-factors of initial and sustained application, joy, and happiness,

till, retaining only perfectly focussed thought and equanimity, one gains the higher absorptions, up to the Fourth. Should the yogāvacara so desire, he can—prior to practising the remaining four stages of this kammaṭṭhāna, that lead to the Hypercosmic—attain also the four yet higher absorptions of the Formless Sphere (arūpāvacara), though that road leads to a profitless cul-de-sac.

### THE PATH OF INSIGHT

#### Penetration

Now the explanation of the first four stages of this kammaṭṭhāna is complete, up to the attainment of absorption. This, if still only mundane, is yet supernormal. One can switch on this keen absorption-mind to penetrate the nature of “things as they really are,” by means of the meditations on transience, suffering and non-self (anicca, dukkha, anattā), and in a fleeting moment of insight (vipassanā), the yogāvacara gains his first glimpse into the ultramundane (lokuttara) in the Knowledge of Him who has entered the stream (sotāpatti magga ñāna)

#### Stream-winner's state

Thereafter gone for ever are false views, doubts, belief in rule and rite (sakkāyadiṭṭhi, vicikicchā, silabbataparāmāsa); no more will hell-states (apāya) yawn for this Saint, whose onward path is now open and free. As the books sing :

“Greater than emperors, than god-state than overlordship of all the worlds, is the Fruit of this first step of Sainthood.”

But just now, something, never in this life even imagined as possible, has been actually experienced. For in truth, while yet on earth, even in the First Absorption, one has tasted the high happiness of a Brahma god. For the attainment of the Ultramundane, by the Insight Method, the yogāvacara has to come back, out of full concentration (appanā samādhi), to neighbourhood concentration (upācara samādhi).

#### What is insight ?

What is this Insight (vipassanā) that the Buddhist is urged to strive for, and whose achievement is so difficult? It is the Threshold of the Hypercosmic (lokuttara), for it leads out of the cosmic (lokiya) to the changeless Peace.

#### Unreality of life

In dreams there occur occasional flashes of what is, in waking life, called “reality,”

or what is, in waking life, deemed useful or of intellectual moment. This does not prove that dream life, as a whole, is real. No more does this solid-seeming waking life deserve the name, “real,” when judged from the view-point of Buddhist psychology, though Flashes of Value (vipassanā), for the appreciation and realisation of that view-point, can and do occur, in this truly unreal waking life.

It means that notwithstanding the fact that the instrument, or the medium, is unreal in both dream and waking life, intuitive flashes can illumine each, which are not of them, though their internal development, on correct lines, can call forth these “flowers of thought.”

#### Life fantastic to the wake

Those grotesque dreams, real-seeming enough whilst being experienced, are fantastic only to the wake. The Buddha tells us that, when the “Great Awakening” comes, all this seeming reality about us shall prove to be but of much the same stuff as dreams are made of.

#### Intuition

Four flashes of intuition precede the “Great Awakening.” This is what the Buddhist calls “Insight” --- the seeing of existence as it really is. Much of these ostensible forms, sensations, perceptions, experiences, and consciousness itself, we even now reject, and refute as immediate witness of actuality, in the light of truth as revealed by mere mundane science. The intense illumination of penetrant Insight dissipates the whole Illusion. To attain that Light a Buddha shows the Way.

So the yogāvacara, wisely realizing the transitory nature of all phenomena, even the highest, determines to attain the Permanent. He progresses then, by the four higher stages of this meditation, to his sublime Goal.

#### Stages of purification

He has already cultivated to perfection two visuddhis, or states of purity — those of virtue (sīla), and of mind (citta). Five more states are consummated in the course of the last four stages of this practice. These are: the purity of views (diṭṭhi), of the transcending of doubt (kankhā vitarana), of discernment of the true path (maggamagga ñānadassana), progressive discernment (paṭi-padā-ñānadassana), and of insight itself (ñānadassana).

**Awakening**

Step by step the yogāvacara rises, even to the Light of the Great Awakening, and the destruction, once for all, of craving Thirst.

**Attainment of the Bliss of Cessation**

He passes on to the enjoyment, at will, of the Attainment of Cessation (nirodha samāpatti) \* and experiences the Bliss of Nibbāna's Absolute Freedom, the Unconditioned, the Hypercosmic, while yet a Man who breathes Earth's atmosphere.

Still, still, he sits — nor does he turn a hair

Tho' lightnings flash, and thunders crash aloud ;

For now the mind has won that conquest rare—

And Ignorance shall ne'er again enshroud

Where insight frees from changeful Fetters fair.

\* Total suspension of mind, mental properties and material qualities born of mind (Comp. of Phil. Intr. page 71).



“He takes but one meal a day, never eating at night or after hours. He refrains from looking on at shows of dancing, singing, and music. He eschews all use and employment of smart garlands, scents and perfumes. He sleeps on no tall or broad beds. He refuses to accept gold or coins of silver,—uncooked grain or meat.”

*Cūḷa-Hatthi-Padopama-Sutta.*



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Image of the Buddha donated by Cūlasirimasōka, King of Thaton.  
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The Government of the Union of Burma sanctioned an amount of K 3,000,000 for the reconstruction of the Pagoda and the Union Buddha Sāsana Council was entrusted with the task. A committee was formed with Thado Thiri Thudhamma Sir U Thwin, President of the Union Buddha Sāsana Council, The Hon. (Henzada) U Mya and U San Thein, now Commissioner of Income Tax, representing the Council and Thado Thiri Thudhamma Dr. U E Maung, Justice of the High Court, and Thray Sithu U Hla Gyaw, Director

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“ But, if really and truly there is to be found neither Self nor anything of the nature of Self, is it not mere absolute folly to hold the speculative view that the world around me is ‘ the Self ’, into which I shall pass hereafter, — eternal and permanent, everlasting and unchangeable, standing fast like heaven and earth ?  
How, sir, could it not be mere absolute folly ? ”

*Alagaddūpama-Sutta.*

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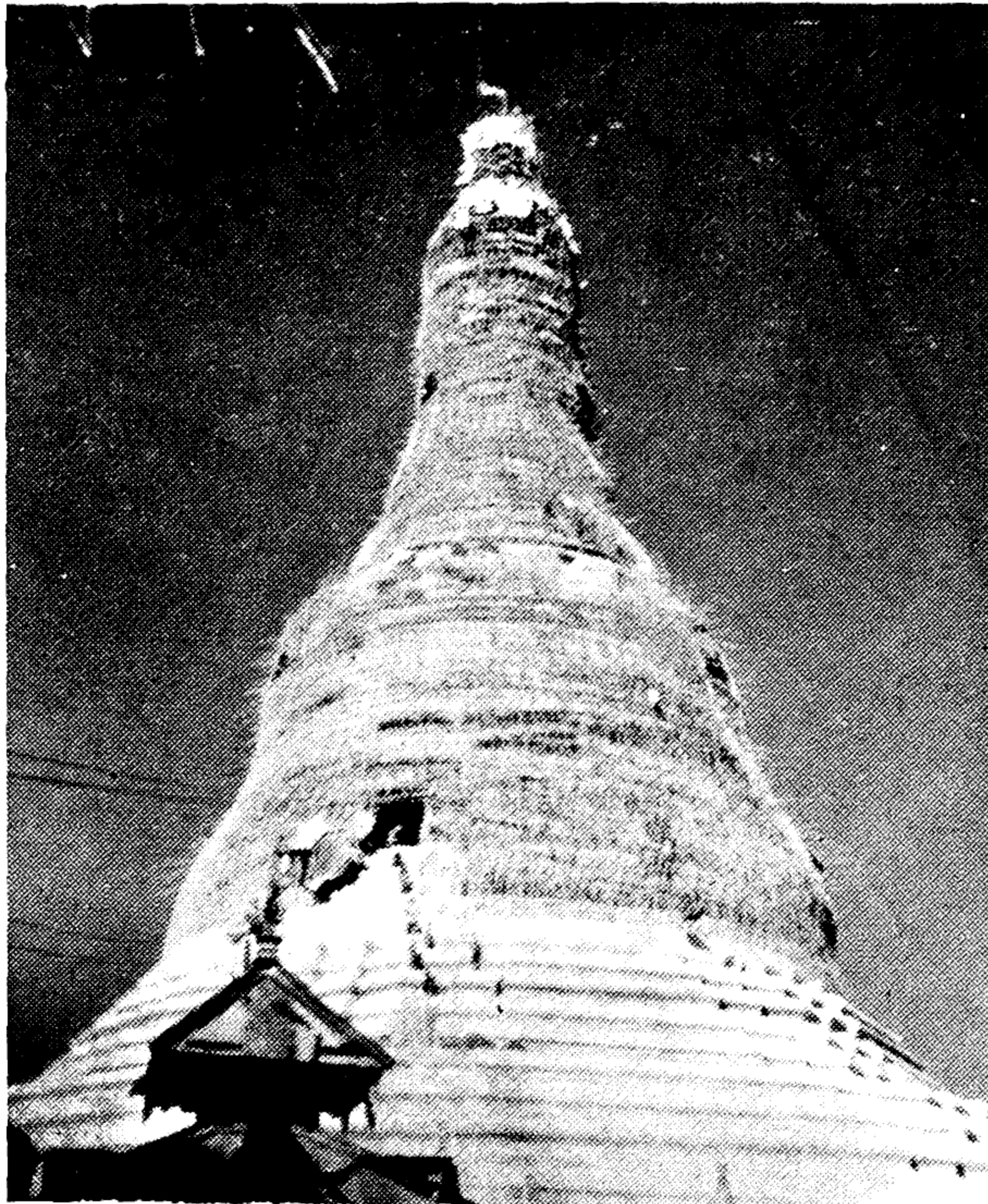
Platforms of Shway Mawdaw.

- |   |                 |         |   |                 |
|---|-----------------|---------|---|-----------------|
| 1 | Donated by King | Banya-U | } | Mon rulers.     |
| 2 | "               | "       |   |                 |
| 3 | "               | "       | } | Burmese rulers. |
| 4 | "               | "       |   |                 |

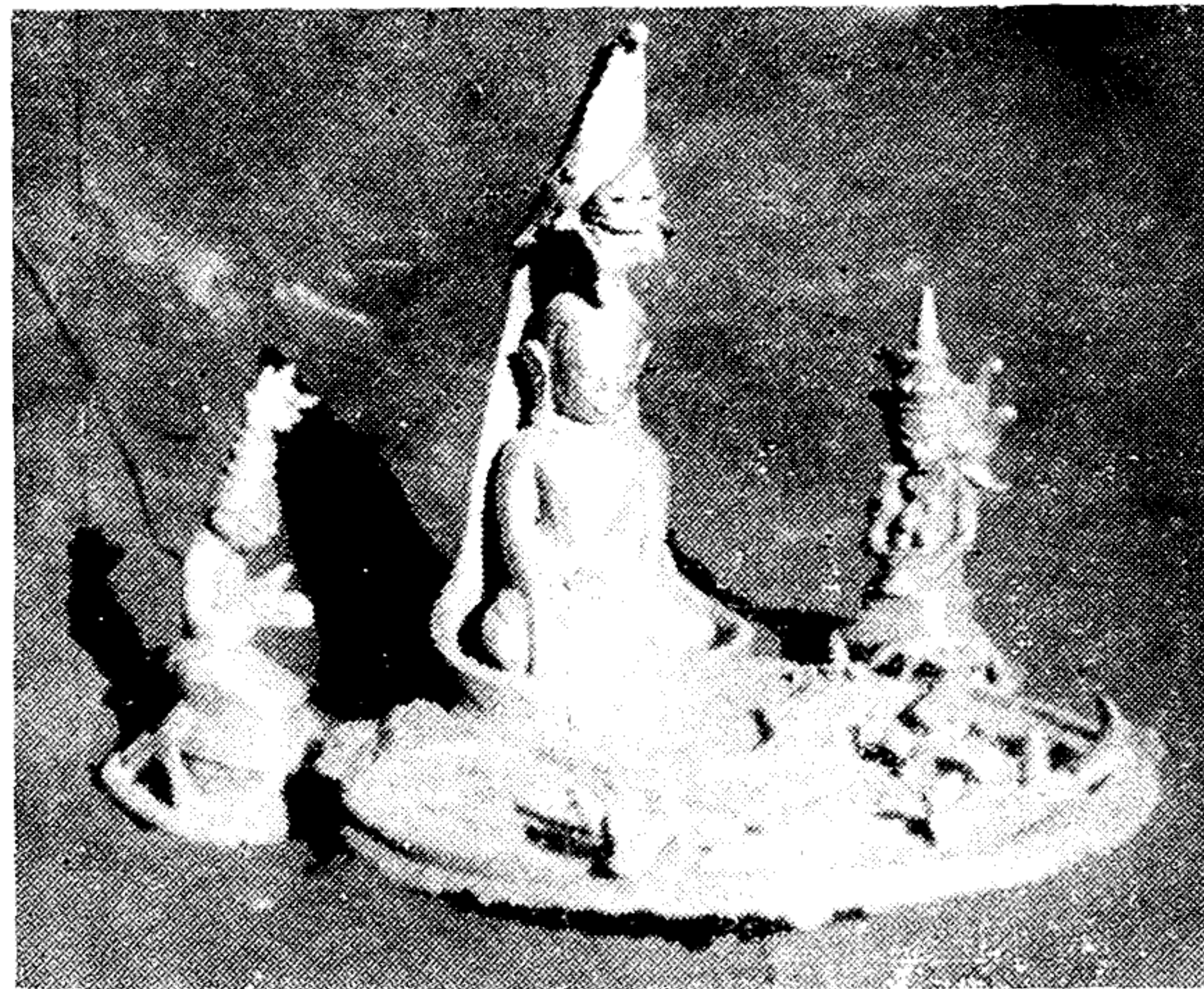
The four platforms can distinctly be seen as they go up higher and higher from No. 1 to 4.



Head image of King Cōlasirimasōka, first donor of Shway Mawdaw (lime-stone).



The Shway Mawdaw Pagoda nearing completion  
in 1315 B.E. (1953 C. . E.)



Buddha Image made of brass representing His 7 days'  
sojourn at Mucalinda Lake after attaining  
Omniscience. (about 800 to 900 years old).



# The Vipassanā Dipanī or the Manual of Insight

By

MAHA-THERA LEDI SAYADAW, *Aggamahāpandita, D. Litt.*

*Translated into English by U Nyāna, Patamagyaw of Masoyein Monastery, Mandalay.*

*(Concluded from previous issue)*

## The Two Abhinnaṅgāna or THE TWO SUPER-KNOWLEDGES

*Abhiññāna* means super-knowledge, or the faculty of knowing pre-eminently beyond that of ordinary mankind. It is of two kinds, *Samatha-abhiññāna* and *Dhamma-abhiññāna*.

*Samatha-abhiññāna* means super-knowledge acquired through the carrying out of the exercises in Calm (*Samatha*). It is of five different kinds :-

1. *Iddhividha-abhiññāna*.
2. *Dibbasota-abhiññāna*.
3. *Cetopariya-abhiññāna*.
4. *Pubbenivāsa-abhiññāna*.
5. *Yathākammupaga-abhiññāna*.

The first is the supernormal powers of passing through the air, sinking into the earth, by oneself creating wonderful things, transforming oneself into different personalities.

The second is extreme sensitiveness of hearing such as is possessed by Celestial beings.

The third is the supernormal knowledge of others' thought.

The fourth is the supernormal knowledge of previous existences.

The fifth is the supernormal knowledge of living beings and of the *kammās* in accordance with which they are thrown down into the various spheres of existence ; it resembles such supernormal vision as is possessed by Celestial beings.

*Dhamma-abhiññāna* means the insight by which are discerned all the things of ultimate truth mentioned in the section on the Truths, together with their respective characteristics beyond the range of conventional truth. It is divided into three kinds:-

1. *Sutamaya-ñāna*, knowledge acquired by learning.
2. *Cintāmaya-ñāna*, knowledge acquired by reasoning.
3. *Bhāvanāmaya-ñāna*, knowledge acquired by contemplation.

The last of the three is again subdivided into two :—

1. *Anubodha-ñāna*.
2. *Pativeda-ñāna*.

Of these last two, the former is the triple insight into Impermanence, Infelicity, and No-soul, or it is the insight into things with all their characteristics as they truly are. The latter is the transcendental knowledge of the Four Paths. By this knowledge, which can dispel the darkness of the defilements (*kilesa*) such as error, perplexity, and so forth, those who have attained the Paths are brought into the light.

### The Three Parinnaṅgāna

*Pariññā* means profound knowledge. It is of three kinds, viz :-

1. *Ñāta-pariññā* (Autological knowledge).
2. *Tirana-pariññā* (Analytical knowledge).
3. *Pahāna-pariññā* (Dispelling knowledge).

*Ñāta-pariññā* means a profound and accurate discernment of mental and material phenomena with all their proximate causes, and also of *Nibbāna*, as shown in the previous sections on the Truths and the Causes. It discerns things deeply by means of *Dhamma-abhiññāna* (philosophical knowledge) in their ultimate aspects, dispelling all merely pictorial ideas or representations (*santhāna-paññatti*) such as hair, hair of the body, and so forth. Even if all of these are not discerned, if only the Four Great Essentials out of the twenty-eight material phenomena are discerned accurately in the aforesaid manner, it may be said that the function of *Ñāta-pariññā* as regards *Rūpa* (form), is accomplished. As regards *Nāma*, the mental side, if only four of the mental things, *i.e.*, mind, feeling, perception, and volition, are thoroughly discerned in the aforesaid manner, it may also be said that the function of *Ñāta-pariññā* as regards *Nāma* is fulfilled. If *Nibbāna* can also be discerned as shown above the function of *Ñāta-pariññā* would be fully realized.



*Tīraṇa-pariññā* means a profound and accurate discernment of momentary phenomena (both mental and material) with insight into waxing and waning, by skilfully dissecting the continuity of mentals and materials (*Nāma* and *Rūpa*) into momentary ultimates. It is of three kinds :-

1. *Anicca-pariññā*. 2. *Dukkha-pariññā*. 3. *Anatta-pariññā*.

Of these three, *Anicca-pariññā* means either a perfect or a qualified knowledge of the law of death (*maraṇa*). Here by death is meant the two kinds of the same, conventional death (*sammutimaraṇa*) and ultimate death (*paramatthamaraṇa*). Of these two terms, by conventional death we mean that kind of death concerning which we are accustomed to say, according to the conventional truth, that "to die some time is unavoidable for every living person or every living creature." By ultimate death we mean the momentary death of mental and material phenomena which occurs innumerable times even in one day. The former neither possesses the real salient feature of Impermanence, nor does it lie properly within the domain of *anicca-pariññā*, but only of the recollection of death (*maraṇānussati*). In fact, it is only the latter, ultimate death, which exhibits the salient feature of Impermanence, and lies within the domain of *Anicca-pariññā*.

*Dukkha-pariññā* means either a perfect or a qualified knowledge of the intrinsic characteristic Ill or infelicity. Here Ill is of two kinds :-

1. *Vedayita-dukkha* (Pain-feeling ill).
2. *Bhayattha-dukkha* (Fear-producing ill).

Of these two, by *Vedayita-dukkha*, bodily and mental pains are meant; and by bodily pain is meant the unbearable, unpleasant pain that comes to the various parts of the body; while mental pain means such pains as *Soka* (sorrow), *Parideva* (lamentation), *Domanassa* (grief), *Upēyasa* (despair), which are experienced by mind. *Bhayattha-dukkhas* are those pains which fall within the sphere of *Bhaya-ñāna* (knowledge of things as fearful), and of the *Adīnava-ñāna* (knowledge of things as dangerous): *Jāti-dukkha* (ill of birth), *Jarā-dukkha* (ill of decay), *Maraṇa-dukkha* (ill of death), *Sankhāra-dukkha* (ill of conditionality), and *Viparināma-dukkha* (ill of changeability), which will be explained afterwards.

Here is an illustration to show the difference between the *vedayita-dukkha* and *bhayattha-dukkha*. A man has a dangerous disease. He has to live on a simple diet, such as vegetables and fruit, so as to keep himself healthy and the disease in a subdued condition. If he takes rich diet, such as poultry, fish, meat, and confectionery, even though a sense of comfort and enjoyment may accompany such a dainty meal, after partaking of it he will suffer almost deadly pain for the whole of that day or maybe for many days from indigestion, which will cause to arise again in full force the disease that was subsiding. The more dainty the meal was, the longer will he suffer. Now suppose that a friend of his, with a view to acquiring merit, brings him some nicely cooked, buttered rice, fowl, fish, and meat. The man, fearing the agony of pain which he will have to undergo if he should eat of the meal so well prepared, though only for a few moments, has to thank his friend but decline it, telling him that the meal is too rich for him, and that should he partake of it he would be sure to suffer. In this instance, the richly prepared food is, of course, the pleasurable object (*vedayitasukha-vatthu*), for it will probably furnish a nice savour to the palate while it is being eaten, which feeling of pleasure is called *Vedayitasukha*. But to him who foresees that it will cause him such pain as may break down his health, this same food is really an unpleasurable object. He shrinks from and fears it, for he knows that the better the savour the longer he must suffer; hence the pleasure his palate will derive from the food is to him a real fear-producing ill.

In the world, he who has not got rid of the error of Ego and become safe against the danger of the dispersion of life (*vinipātana-bhaya*), and its passage to realms of misery, is like the aforesaid man who has the dangerous disease. The existences of men, Devas and Brahmas, and the pleasures experienced therein, are like the richly prepared food and the feeling of pleasure derived from it. The state of being reborn in different existences after death is like the agony which the man has to suffer after the enjoyment of the food.

Here *Vedayita-dukkha* is synonymous with *Dukkha-vedarā* which is present in the *Vedanā* Triad of *Sukhāya-vedānaya-sampayuttā-dhammā*, *Dukkhāya-vedānaya-sampayuttā-dhammā*, and *Adukkhamasukhāya-vedānaya-sampayuttā-dhammā*. *Bhayattha-*

*dukkha* is synonymous with *Dukkha-saccam* and with *Dukkham*, which is present in the three salient features, *Anicca*, *Dukkha*, and *Anatta*.

Hence, the perfect as well as the qualified knowledge of the intrinsic nature of the ill of the existences of men, Devas and Brahmas, as of the pleasures experienced therein, is called the *Dukkha-pariññā*.

*Anatta-pariññā* means the perfect or the qualified knowledge of things mental and material as possessing the characteristic of "No-soul." By this knowledge of things as no-soul, the *Anatta-ñāna*, all the mental and material phenomena that belong to the ultimate truths are discerned as having no-soul. By it also is discerned the non-personality of the "person" of conventional truth. Neither are persons and creatures discerned as the soul or personality of mental and material phenomena; nor is it discerned that there exists, apart from these, a soul or personality which never dies but transmigrates from one existence to another. If this knowledge attains to its highest degree, it is called *Anatta-pariññā*. The triple *Pariññā* (of *Anicca*, *Dukkha*, and *Anatta*), is called *Tirana-parimma*.

*Pahāna-pariññā* means the perfect or the qualified knowledge which dispels hallucinations. It dispels the three *Nicca-vippallāsas* by means of the insight acquired through the contemplation of Impermanence, the three *Sukha-vippallāsas* and the three *Subha-vippallāsas*, by means of the insight acquired through the contemplation of Ill, and the three *Atta-vippallāsas* by means of the insight acquired through the contemplation of No-soul.

(Note by Translator.---Here the three *Nicca-vippallāsas* are :-

1. *Anicce niccanti saññāvippallāso,*
2. *Anicce niccanti cittavippallāso*
3. *Anicce niccanti diḥḥivippallāso*

That is to say : Impermanence is erroneously perceived, thought and viewed as permanence.

The three *Sukha-vippallāsas* are :-

1. *Dukkhe sukhanti saññāvippallāso,*
2. *Dukkhe sukhanti cittavippallāso,*
3. *Dukkhe sukhanti diḥḥivippallāso.*

That is to say : Ill is erroneously perceived, thought, and viewed as pleasure.

The three *Subha-vippallāsas* are :-

1. *Asubhe subhanti saññāvippallāso,*
2. *Asubhe subhanti cittavippallāso,*
3. *Asubhe subhanti diḥḥivippallāso.*

That is to say : Impurity is erroneously perceived, thought, and viewed as purity.

The three *Atta-vippallāsas* are :-

1. *Anattani attāti saññāvippallāso,*
2. *Anattani attāti cittavippallāso,*
3. *Anattani attāti diḥḥivippallāso.*

That is to say : No-soul is erroneously perceived, thought, and viewed as soul.--End of Note By Translator.)

Here *Atta* or soul is the supposed underlying essence of a pictorial idea (*santhāna-paññatti*), and *jīva* or life is the supposed underlying essence of an aggregate-idea (*santati-paññatti*)

Of these two delusions, the former may be got rid of by a knowledge of the two kinds of truth, the ultimate and the conventional; but the latter can be got rid of only when the *Anicca-pariññā* reaches its summit.

Here, by *Santati* is meant the *continuum* of aggregates of the same kind, and by *Ñānā-santati* is meant the *continua* of aggregates of different kinds.

This *santati* is of two kinds mental and material. And the *continuum* of the material variety of aggregate is again sub-divided into four classes, namely, into those produced by *Kamma*, by mind, by temperature, by food. Each of these four kinds of *continua* is liable to change if the respective causes of each changes. When changes take place, the change of the *continuum*, of the *Kamma*-produced class is not apparent but that of the mind-produced class is very apparent. In the one single act of sitting down only, many movements of the different parts of the body are to be observed. These movements and actions are nothing but the changes in the *continua* of aggregates. In each aggregate there are three periods : birth, growth-and-decay, and death. Birth is called *Jāti*, growth-and-decay is called *Jarā*, and death is called *Marāṇa*. In each step taken in the act of walking posture, there are beginning, middle, and end. These

are respectively birth, growth-and-decay, and death. Though we say "a step," this connotes the whole body; that is to say, the whole body undergoes change; the aggregates of the whole body undergo new births, new growth-and-decays, and new deaths. If a hundred steps or a thousand steps are taken in the course of a walk, then, a hundred or a thousand new births, new growth-and-decays, and new deaths take place in the whole body. A step may also be divided into two, as, the lifting-up aggregate and the laying-down aggregate of the foot. And in each single step, birth, growth-and-decay, and death must be noted. The same holds good with regard to all the postures of the body, such as standing, sitting, sleeping, stretching out, drawing in. Only, what is to be understood here is that all tired, wearied, inflammatory, irritative, inflictive, painful states are changes in the *continua* of aggregates produced by temperature. Both in exhaling and inhaling, beginnings, middles and ends are all discernible. The phase of continuance, of stability in the existence of the aggregates, is immediately followed by decay which, in connection with such matter, is called exhaustion or weariness. It is produced by inflammatory and irritative matter, and through it unbearably painful feelings arise. Then, through these painful feelings, people become aware that exhaustion is present; but they do not apprehend the perpetual growths-and-decays of the *continua*. Weariness is indeed the name applied to the growth-and-decay of the *continua* of aggregates which at first spring up strongly and cheerfully; while the end of each of these aggregates is the death of the *continuum* (*santati-maraṇa*). In the same manner it is to be understood that there are beginnings, middles, and ends in every aggregate produced by laughter, smiling, gladness, joy, grief, sorrow, lamentation, groans, sobs, greed, hate, faith, love, and so forth. In speaking also it is obvious that every word has its beginning, its middle, and its end, which are respectively the momentary birth, growth-and-decay, and death of speech.

With regard to matter produced by temperature, aggregates arise and cease at every stroke of our fan when, in hot weather, we fan ourselves. In exactly the same way, while we are bathing there arise and cease cool aggregates each time we pour water over ourselves. Tired, fatigued, ailing aggregates, generally speaking, are changes in the

temperature-produced *continua*. Through hot and cold foods we observe different changes in the body which are sometimes due to temperature (*utu*). The arising, the increasing, and the curing of diseases by unsuitable or suitable food and medicines, are also due to temperature. Even in the mind-produced aggregates, there may also be many changes which are due to temperature. With regard to the aggregates produced by nutritive essence, poverty or abundance of flesh, vigorousness or defect of vital force must be taken into account. By vigorousness of vital force, we mean that as soon as the food taken has entered the stomach, the vital force which pervades the whole body becomes vigorous and is strengthened. Therefore, the most necessary thing for all creatures is to prevent the vital force from failing, and to promote it. What we call getting a living in the world is nothing else but getting regular supplies of food for the maintenance of the vital forces. If people hold that it is of great importance to remain in life, it will be obvious to them that a sufficient supply of suitable food is also a matter of great importance. It is more necessary to supply food than to increase the blood; for if the supply of food to the stomach is reduced, all blood and flesh in the body will gradually decrease. The life of the Kamma-produced material qualities, such as the eye, the ear, and so forth, is the *jāvita-rūpa*, or the vital force which depends upon the supply of food. If the supply of food fails, the whole body, together with the vital force, fails. If the supply of fresh food is suspended for six or seven days, the vital force and all the Kamma-produced materials, come to their ends. Then it is said that a being dies. Now it is not necessary to indicate the changes (i.e., the birth, the growth,-and-decay, the death) of the aggregates of the food-produced materials, for they are apparent to every one of themselves.

What has been shown is the growth-and-decay and the death of the *continua* of material aggregates.

Now come the *continua* of mental phenomena. They are also very numerous. Every one knows his own mind. There are *continua* of various kinds of greed, of various kinds of hate, of various kinds of dullness, of various kinds of faith, of various kinds of love. In the single act of sitting only, the arising of various kinds of countless thoughts

is recognised by everyone. Each process of thought has its birth, decay, and death. Everyone knows oneself thus : “Greed is rising in me now,” or “Hate is rising in me now”; or “Greed has ceased in me”; or “Hate has ceased in me.” But it cannot be said that it has ceased forever or that it has come to its final end, for this is only the temporary cessation or death of the process or *continuum* of thoughts. If circumstances are favourable, they will rise again instantly. What has just been said is in exposition of the decay and death of the mental *continuum*.

*Ñāta-pariāññā* is relevant to *Tīrana-pariññā*, which in turn is relevant to *Pahāna-irajññā* the one sole necessary thing.

### Exposition of Tirana-parinna.

The three salient marks or features are :

1. *Anicca-lakkhana* : The Mark of Impermanence.
2. *Dukkha-lakkhana* : The Mark of III.
3. *Anatta-lakkhana* : The Mark of No-soul.

*Anicca-lakkhana* or the Mark of Impermanence, is the characteristic of the sphere of *Viparināma* and of *Aññathābhāva*.

*Viparināma* means metastasis, that is, a radical change in nature ; a change from the present state into that which is not the present state. *Aññathābhāva* means subsequent change of mode. If the spheres of *Viparināma* and *Aññathābhāva* are exposed to the view of the mind’s eye, it will be distinctly discerned that the mental and material phenomena which are within the spheres of these two, *Viparināma* and *Aññathābhāva*, are really impermanent things. Therefore we have said : “The *anicca-lakkhana* or the mark of impermanence, is the characteristic of the sphere of *Viparināma* and of *Aññathābhāva*. When we closely observe and analyze in mind the flame of a lamp burning at night, we take note of the flame together with its five salient features, i.e. birth, growth, continuance, decay, and death. We note that the fire is momentarily arising. This is the birth of a material phenomenon; but it is not fire. We observe that the flame after arising, is constantly developing. This is the growth of the material phenomenon;

but it is not fire. We observe that the flame is uninterruptedly continuing in its normal state. This is the continuance of the material phenomenon; but it is not fire. We observe that the flame is dying down. This is the decay of the material phenomenon; but it is not fire. We observe that the flame is dying away. This is the death of the material phenomenon ; but it is not fire. The property of hotness is, of course, fire. The flame quivers merely on account of the presence of these five salient features. Sometimes it may quiver when the lamp is removed, and in that case it may be said that the quivering is due to wind. These five salient features are therefore the subsequent changes (*aññathābhāva*) of the flame, called the Marks of Impermanence. By observing and taking note of these five salient features, it can be understood that the flame is an impermanent thing. Similarly it should be understood that all moving things are impermanent things.

The mobile appearances of the most delicate atoms of matter which are not discernible by the human eye, are discovered by the help of that clever revealer of nature’s secrets, the microscope. Through the discovery of these moving appearances, it is believed nowadays by certain Western people—Leibnitz and Fechner, for example — that these material phenomena are living creatures. But in truth they are not living creatures, and the moving appearances are due only to the reproduction of the material phenomena through the function of the physical change (*utu*). By reproduction we here mean the *Acaya-rūpa*. In some organisms, of course, there may be living creatures in existence.

When we look at the flowing water of a river or a stream, or at the boiling water in the kettle, we discern moving appearances. These are the reproductions of material phenomena produced by physical change. And in water which seems still or quiet to the naked eye, moving appearances will also be seen with the help of a microscope. These two are reproductions of material phenomena produced by physical change. Here, “reproductions” mean the constant integrations of new phenomena which are called *ācaya-rūpas*. By discerning the integrations of new phenomena, the subsequent deaths or disappearances of the old phenomena which are called the *Aniccata-rūpas*, are also discernible. When the integration



of new matter and the death of the old matter take place side by side, the *Santati-rūpa* is discernible. When the reproduction is excessive, the *Apacaya-rūpa* is discernible. When the death of old matter is excessive, the *Jaratā-rupa* is discernible. We have shown above that in every tree, root, branch, leaf, sprout, flower, and fruit there are these five salient marks. So, when we look at them with the aid of a microscope, we see that they are full of very infinitesimal organisms moving about as if they were living creatures ; but in fact these are mere reproductions of matter produced by physical change.

As regards the bodies of creatures or persons, these five salient marks are also discernible in every member of the body, such as, hair, hair of the body, finger-nails, toe-nails, teeth, the inner skin, the outer skin, muscles, nerves, veins big bones, small bones, marrow, kidney, heart, liver, membrane, lungs, intestines, entrails, undigested food, digested food, and the brain. So, when we look at them with the help of a microscope, moving organisms like very small creatures are seen. These are the reproductions of matter produced by Kamma, mind, food, and physical change. There may of course be microbes in some cases. Thus, if we look with the mind's eye, the mark of impermanence in all the matter of the whole body will clearly be discerned.

What has just been expounded is the mark of impermanence in the matter.

In mental phenomena, *i.e.*, mind and its concomitants, the mark of impermanence which has two distinct features, the radical change (*viparināma*) and the subsequent change (*aññathābhāva*), is no less clearly to be seen. In the world, we all know that there are many different terms and expressions which are applied to the different modes and manners of the elements of mind and body which are incessantly rising and ceasing. For instance, there are two expressions, "seeing" and "not-seeing," which are used in describing the function of the eye. Seeing is the term assigned to the element of sight-consciousness ; or, when we say "one sees," this is the term applied in describing the arising of sight-consciousness from the conjuncture of four causes, namely, eye-basis, visual-form, light, and attention. And when we say, "one does not see," this is the phrase we use in describing the non-existence of sight-consciousness. When, at night in

the dark, no source of light is present, sight-consciousness does not arise upon the eye-basis; it is temporarily suspended. But it will arise when the light from a fire, for instance, is introduced. And when the light is put out, sight-consciousness also again will cease. As there are five salient marks present in the the flame, if the light comes to be, seeing also comes to be, sight also arises. If the light develops, seeing also develops. If the light continues, seeing also continues. If the light decays, seeing also decays. And if the light ceases, then seeing also ceases. In the day-time also, these twin terms "seeing" "not-seeing" may be made use of. If there is no obstruction, one sees ; and if there is obstruction, one does not see. As regards eye-lids, if they are opened, one sees ; and if they are shut, one does not see. What has just been expounded in the *Viparināma* and *Aññathābhāva* of sight-consciousness through the occasioning cause, light. In cases where the destruction of the eye-basis occurs after conception, sight consciousness also is lost for ever. If the visual form is taken away out of view, sight-consciousness also ceases. While sleeping, as there is no attention, so sight-consciousness subsides for some time. The genesis of all classes of consciousness that take part in the process of eye-door is to be understood by the term "seeing"; and the subsidence of the same is to be understood by the term "not-seeing."

Similarly in each function of hearing, smelling, tasting, and touching, a pair of expressions (existing or otherwise) is obtainable, and these must be dealt with as to their impermanency, *i.e.*, *Viparināma* and *Aññathābhāva*, in the same way as sight-consciousness. With regard to mind-cognition, it has many different modes, and each is apparent in its nature of *Viparināma* and *Aññathābhāva* through the changes of the different kinds of thought. Among the mental concomitants, taking feeling for example, the changes of pleasure, pain, joy, grief, and hedonic indifference, are very evident. So also, the changes of perception, initial application, sustained application, from good to bad and *vice versa*, are very obvious. It may be easily noticed by anyone that in the single posture of sitting alone, greed, disinterestedness, hate, and amity, are each rising by turns.

What has just been expounded is the impermanence of mental phenomena. So much for the Mark of Impermanence.

### Of The Mark Of Ill

Briefly speaking, the marks of impermanence in *Viparināma* and *Aññathābhāva* may also be called the Mark of Ill, for they are to be feared by the wise in *Samsāra*, the evolution of life. Why are they to be feared by the wise? Because, in the world, the dangers of decay and death are the dangers most to be feared. *Viparināma* is nothing but momentary decay and death; it is the road to death, and to *Vinapātana* (the dispersion of life into different spheres). All creatures remain alive without removing to another existence only because they are sustained by various methods of preservation. *Viparināma* is also to be feared on account of the disadvantages which may fall on ourselves. *Acaya*, *Upacaya* and *Santati* which are the features of *Aññathābhāva*, may also bring many disadvantages. They may establish in the physical body many kinds of disease and ailments. They may establish in the mental continuum many kinds of afflictions (*Kilesa*), many kinds of hallucination, and many other disadvantages. Every material phenomenon possesses these two marks of impermanence; and also every mental phenomenon pertaining to *Kāma-loka* *Rūpa-loka* and *Arūpa-loka* has the same two marks of Impermanence. Therefore the existences, or the bodies ((comprising the mentals and materials) of men, Devas, and Brahmas are all subject to Ill. The two marks of impermanence being always present there are approximately three different marks of Ill, to wit: *Dukkhadukkhatā*, *Sankhāradukkhatā*, and *Viparināmadukkhatā*.

*Dukkhadukkhatā* means both bodily (*kāyika*) and mental (*cetasika*) pains. *Sankhāra-dukkhatā* is the state of things (i.e. material and mental phenomena) which exists only if they are always determined, conditioned, and maintained with a great deal of exertion in every existence. The existences or the bodies (*khandas* or the sum total of a being) of Brahmas have a great amount of *Sankharadukkha*. Hardly one out of a hundred, who has abandoned all sensual pleasures, renounced the world, and practised the "Stations" without regard to his own life, hereafter attains the existence of a Brahma. Though people know that such existence is a very good thing, they do not venture to practise them, for they take them to be very hard, difficult and pain-giving. When *Jhānadharmas* and super-normal intellections are attained, they must be maintained with great care and trouble,

for if not, they are liable to recession in a moment upon the most trifling occasion.

*Viparināmadukkhatā* is the state of destruction, or the state of death after conception, if circumstances are favourable to the same at any time, day or hour. The existences, or the bodies, of men, Devas and Brahmas are the real Ills, since they are severally subject to the said three marks of Ill.

Speaking broadly, there are eleven marks of Ill :-

1. *Jāti-dukkha* : Ill of birth.
2. *Jarā-dukkha* : Ill of decay.
3. *Maraṇa-dukkha* : Ill of death.
4. *Soka-dukkha* : Ill of sorrow.
5. *Parideva-dukkha* : Ill of lamentation.
6. *Kāyika-dukkha* : Bodily ill.
7. *Cetasika-dukkha* : Mental ill.
8. *Upāvāsa-dukkha* : Ill of despair.
9. *Apīyasampayoga-dukkha* : Ill due to association with enemies.
10. *Piyavippayoga-dukkha* : Ill due to separation from loved ones.
11. *Icchāvighāta-dukkha* : Ill due to nonfulfilment of wishes.

Of these, *Jāti* means birth or reproduction. It is of three kinds, to wit :- *Kilesajāti* : birth of defilements, *Kammajāti* : birth of actions, and *Vipākajāti* : birth of effects.

Of these three, *Kilesajāti* is the birth or the reproduction of defilements such as, greed, hate, dullness, error, conceit, and so forth.

*Vipākajāti* is the birth or reproduction of different kinds of diseases, different kinds of ailments, and different kinds of painful feelings in the body, or the reproduction of mean and low existence such as those of birds and animals, and so forth. Among the *Kilesajātis*, greed is very fierce and violent. It will rise at any time it finds favourable circumstance, like fire fed with gunpowder. When it rises it can with difficulty be suppressed by any means whatever; it will develop in volumes in an instant. Hence, it is a real "Ill," since it is very much to be feared by all Ariyas. The like should be understood in connection with hate, dullness, and so forth, which ethically are one thousand and five hundred in number. Just as a hill which is the abode of very poisonous serpents is feared and no one dares to approach it, so also the existences of men, Devas and Brahmas are feared; and no Ariya dare approach them with the views: "Myself" and "My body," for they are the birth-places of the said defilements. Therefore they are real "Ills" that are to be feared.

Of the *Kammajāti*, immoral actions of body, speech, and thought are the developments of the defilements. Therefore they are equally as fierce as the defilements. Hence this *Kammajāti* is also a real "Ill" to be feared by all Ariyas. Just as the villages where thieves and robbers take up their quarters are feared, and good people do not venture to approach them, so also the existences of men, Devas and Brahmas are feared, and no Ariya dare approach them with such views as "Myself" and "My body," for they are the birth-places of the said *Kammājati*.

Of the *Vipākajāti*, owing to the dreadful-ness of *Kilesajāti* and *Kammajāti*, *Vipākajāti* the rebirth into the planes of misery is likewise always a terrible thing in the revolution of existences.

Therefore the existences of men, and so forth, to which the *Vipākajāti* together with the *Kilesajāti* and the *Kammajāti* are joined, are real "Ills." The moral actions and the fortunate realms furnish food for the defilements, fuel for the flames of the defilements, so that the birth of moral actions and the birth of results therefrom, are all obtainable in the *Kilesajāti*. So much for the *Jātidukkha*.

Concerning the *Jarādukkha* and *Maranadukkha*: these are the momentary decays and deaths which follow a being from the moment of conception, and are at all times ready to cause him to fall in decay, death, or unfortunate realms whenever opportunities for the same occur. They also obtain in connection with *Viparināmadukkha*; and since they dog the steps of all living beings in every existence from the moment of conception, the existences of men, Devas and Brahmas are real "Ills." So much for the *Jarādukkha* and *Maranadukkha*.

*Sokadukkha*, *Paridevadukkha*, *Kāyikadukkha*, *Cetasikadukkha*, and *Upāyāsadukkha*, always follow the existences of men and Devas, ready to arise whenever an opportunity occurs. The realms of the *Niraya* and the *Peta* worlds are the realms of sorrow, lamentation, pain, grief and despair.

So much for the five kinds of *Dukkha*.

To come into union with persons, creatures, things, objects with which one does not wish to unite or does not wish even to see, is *Apiyasampayoga Dukkha*.

Separation from persons, creatures, things and objects which one always wishes to meet or be united with, from which one never wishes to be parted in life or by death—this is *Piyavippayogadukkha*.

To strive hard, but all in vain, to obtain anything is *Icchaviḅhātadukkha*.

These "Ills" or *Dukkhas* are very numerous and very evident, and are also frequently met with in the world. Hence the existences, or the bodies of men, Devas and Brahmas are real "Ills." Of these eleven varieties of *Dukkha*, birth, decay and death, are the most important.

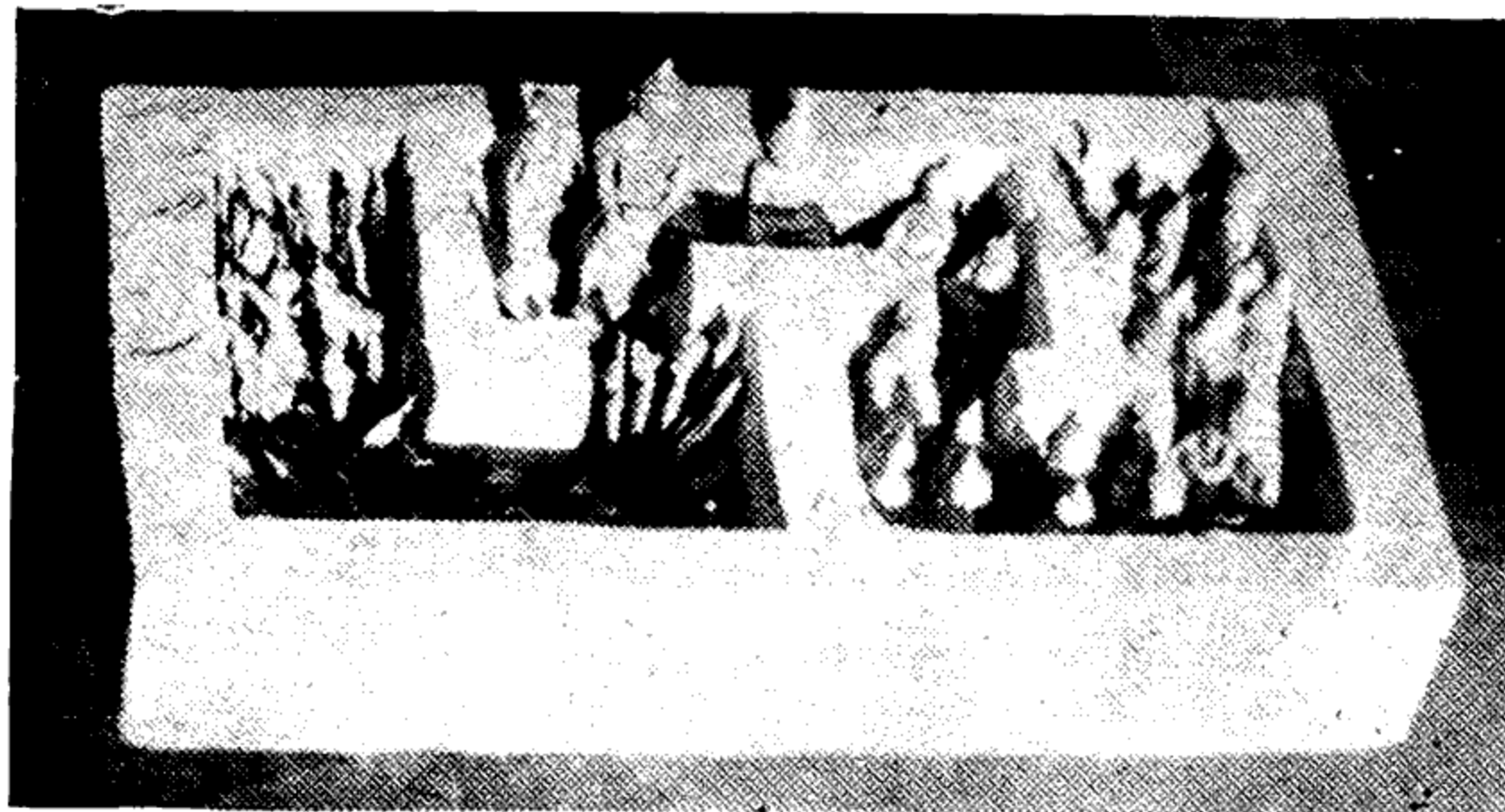
So much for the Mark of "Ills."

#### Anatta.

The mark by which mental and material phenomena are to be understood as No-soul is called the *Anatta-lakkhana* or the Mark of No-soul. In considering the word *Anatta*, the meaning of *Atta* ought first to be understood. *Atta* in ordinary sense means essence, or substantiality. By essence or substantiality is meant, as we have already explained in connection with Ultimate Truth, the earth which is the essence or the substantiality of pot. The word "pot" is merely the name by which is indicated a certain pictorial idea (*saṅkhānapaññatti*); it is not a name for earth. And a pictorial idea possesses no essence or substantiality as an ultimate thing; here earth alone is ultimate thing and possesses essence or substantiality. If the question is asked: "Does such a thing as pot exist in the world?" those who are unable to differentiate between the two kinds of truth, ultimate and conventional, would answer that the pot exists. These should then be asked to point out the pot. They will now point to an earthen pot near at hand, saying: "Is not that a pot?" But it is not correct of them thus to allege that earth is pot; it is a false allegation. Why is it a false allegation? Simply because earth is an ultimate thing and has essence or substantiality; while pot is a mere conception having no essence or substantiality, and thus, like space, is void. To allege of earth that it is pot, is in effect to try to make out that essential earth constitutes the essence or substantiality of pot, which is actual fact, seeing that pot as a mere representation of the mind, possesses no substantial essence whatever. Here, what actually is non-existent pot becomes existent pot, and earth also becomes *Atta* of the earth, so that earth and pot become one and the same thing, the



Relic Caskets made of brass excavated from the ruins of Shway Mawdaw.

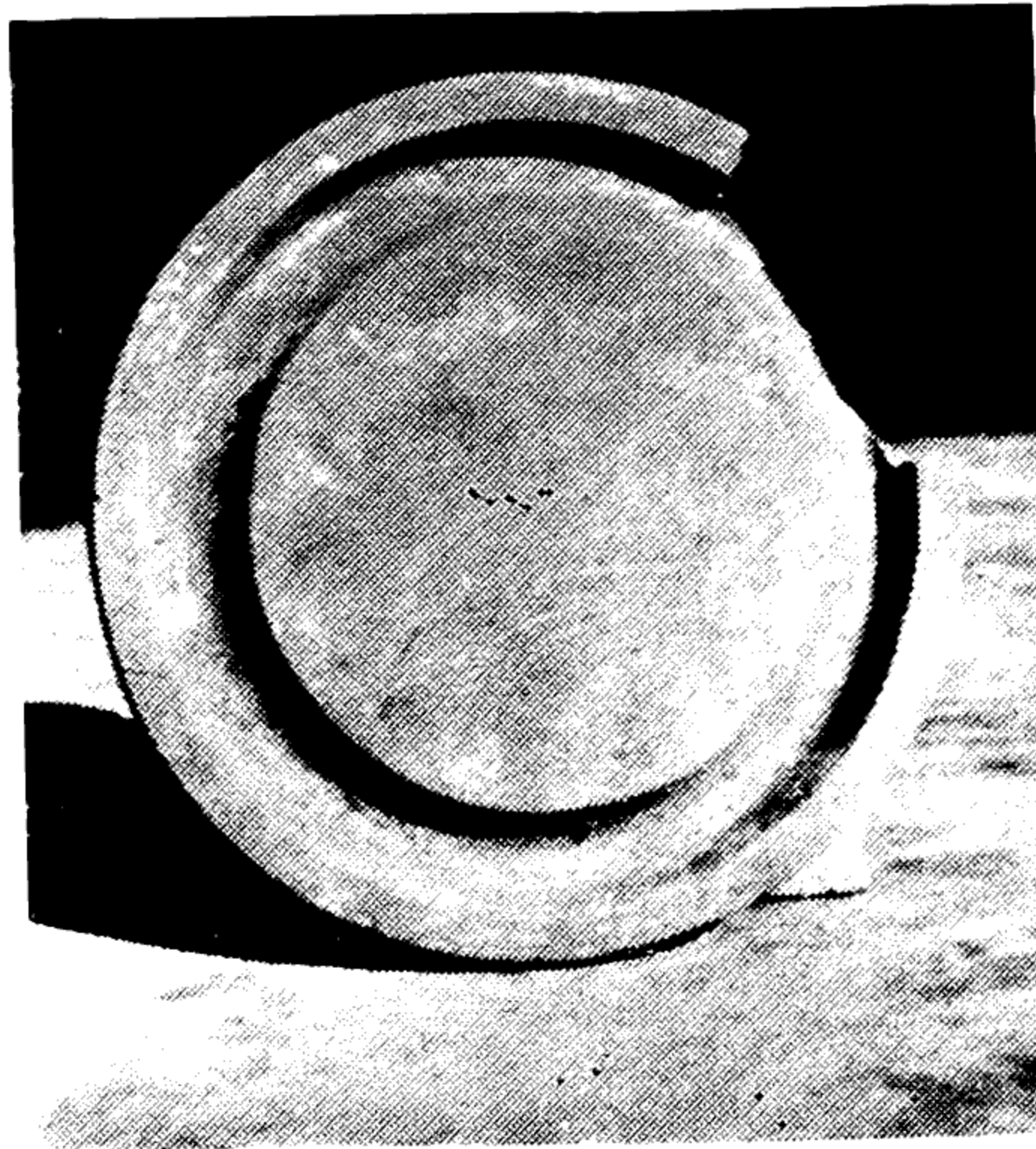


Lead repository enshrined. (Supposed to belong to the time of Queen Shinsawbu).





Brick staircases towards the great pagoda found in a field on the western slope.



Grinding stone gilded with pure gold, belonging to Rāja-dhātu Kalya, Queen of Natshinnaung, Ruler of Toungoo.

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We offer our heart-felt thanks to the Burma Translation Society, Rangoon, for very kindly lending us the photographs on the Shway Mawdaw Pagoda.

identity of the one is confused with the identity of the other. For this reason it is that we call this a false allegation. In this illustration, "earth" corresponds with the Five Aggregates or their constituents, material and mental phenomena; while "pot" corresponds with persons and living creatures. Just as earth becomes the essence of pot in the statement that the earth is the pot; so also the Five Aggregates or their constituents become the *Atta* or the essence of persons and creatures, when it is said that the Aggregates are persons and creatures. This is the meaning of *Atta*.

Now for *Anatta*. In the expression "earthen pot"; if one is able to discern that earth is one thing, and pot another, and that earth is an ultimate thing and pot a mere conception of the mind; and again, that earth is not pot, and pot is not earth; and also that it is false to call earth a pot, and to call pot, earth; then the earth becomes not the essence or *Atta* of the pot, but becomes *Anatta*; while at the same time also, pot is seen to be void like space, since it is a mere conception of form. A like result is obtained if one is able to discern the Five Aggregates and the material and mental phenomena thus: The Fivefold set of Aggregates are ultimate things; persons and creatures are ideas derived from the forms and the continua; hence the phenomena are not persons and creatures; and persons and creatures are not the phenomena. If the phenomena are called persons and creatures, this is a false naming of them; and if persons and creatures are called the phenomena, this is false too. Accordingly the phenomena become, not the essence of persons and creatures, but become *Anatta*, or the reverse of substantial essence. And also, persons and creatures become quite evidently void and empty, inasmuch as they are mere ideas derived from the forms and continua of the phenomena.

What has just been said is in exposition of the meaning of *Anatta*.

The marks of Impermanence and Ill expounded in the foregoing pages are also the marks of No-soul (*Anatta*). How? It is supposed that the ideas (*paññatti*) of persons and creatures are eternal and immortal both in this existence and in those that follow, and it has been explained that the phenomena are not eternal since they are subject to momentary decays and deaths which are the marks of impermanence; and also because they are constantly ceasing and

being reproduced many times beyond possibility of being numbered, even in one day, the which is the mark of that kind of impermanence known as *Aññathābhāva*.

In Buddhist philosophy there are three things which are "eternal and immortal", in the sense in which that phrase is here used in the text. These three things are called in the Pāli, *paññatti* (plural, *paññattiyo*), *ākāsa*, and *nibbāna*; that is: Concepts (or ideas), Space and that which supervenes when Craving, Hate and Delusion are completely wiped out. Of these three things it is held that their existence is something which has nothing whatever to do with time, never enters time, is never limited by time. The law of Rise-and-fall, of arising and ceasing, which applies to all things else, does not apply to them. They exist independent of whether any particular being thinks them or not. In other words: they are eternal and immortal and the independent of time, not in any sense of being unbrokenly continuous in time. *Nibbāna* is distinguished from the two other "eternal and immortal" things in that it has *Santilakkhaṇa* or it is *Santibhāva*, a word which may be rendered quite accurately in English (if not literally, at least in accord with its spirit) as "The Great Peace" and all that this implies. (Trb.) But in the ideas (*paññatti*) of persons and creatures no marks of *Viparināma* and *Aññathābhāva* are to be seen. If such marks were to be found in the ideas (*paññatti*) of persons and creatures, then, of course, the ideas of *Paññattiyo* would also be subject to births, decays, and deaths, and would be reborn and decay and die many times even in one day. But these marks are not to be found in the *Paññatti* or ideas; we discern these marks only in the mental and material phenomena. Therefore it comes to this, that the mental and material phenomena, that is, *Nāma-rūpa-dhammā* are not to be regarded as the essence or substantiality of persons and creatures. It is in this way that the mark of "No-soul" becomes the mark of impermanence, in accordance with the Text: "*Asāra-katthena anatta*," or, "On account of being without a core, the word *Anatta* is used."

How does the mark of Ill become the mark of Impermanence? The marks of Ill are very evil, very disadvantageous, and very unsatisfactory; and all creatures desire to be in good states, to be prosperous, and to be satisfied. If mental and material phenomena are the true essence of persons and creatures

the phenomena and the person must be one and the same. And if this be so, their desires must also be one and the same ; that is, the person's desire must also be that of the phenomena, and *vice-versa*. But if this is not so, then each must be a thing separate from the other. Here by " person's desire " we mean Greed (*lobha*) and Desire-to-do (*chanda*) ; and by " the desire of phenomena, " the happening of things in accordance with their cause. A main characteristic of persons and creatures is the craving for happiness of mind and body ; and an outstanding feature of phenomena is their uniformity with their causes or conditioning things : that is, the arising and the ceasing of phenomena are subject to causes, and never entirely in accordance with the desires of persons in defiance of causes. For example: if warmth is wanted the cause that produces warmth must be sought out ; or if coldness is wanted, the cause that produces coldness must be sought out. If long life is wanted, the conditioning cause, a supply of suitable food daily, must be sought out ; for no man can live long merely by wishing to live long. And if rebirth in the worlds of the Fortunate is wanted, then the cause of this, moral or virtuous deeds, must be sought out, for no one can get to the worlds of the Fortunate merely by wishing to be reborn there. It is sometimes erroneously thought or believed that one can be whatever one wishes to be, upon occasions when something one has wished for is later on fulfilled, although the actual fact is that it has come about only in accordance with a cause that has previously been sought out and brought into play. It is falsely thought or believed by many people that one can maintain oneself according to one's wish when in sound health or at ease in any of the four bodily postures, ignoring the fact that the cause, the partaking of food on previous days, was sought out by them and brought into play. They also mistakenly think that their wishes are always fulfilled, when they find themselves living happily in buildings previously in existence. But in truth, if one looks about him in this world and sees how great and how numerous are the businesses affairs, occupations and so forth, of men in all their extent and variety, he will soon discern with the mind's eye that the *Sankhāradukkha*, the *Dukkha* associated with the *Sankhāras*, is great and manifold in precisely the same measure as men's activities. And this *Dukkha* is due to the begetting or the establishing of the causes necessary to the acquiring of the effects de-

sired : for the phenomena can never become exactly all that beings may wish them to be, or may give orders that they are to be. Thus simply in beholding the marks of *Sankhāradukkhatā* all about us, it becomes evident that phenomena do not conform themselves to the desires of persons and creatures, and hence they are not their essence or substance.

In addition to this it is also to be noted well how conspicuous is non-substantiality with regard to *Dukkhadukkhatā*, *Viparināmadukkhatā*, *Jātidukkha*, *Jarādukkha*, *Maranadukkha*, and so forth.

So much for the mark of *Anatta* from the standpoint of *Dukkha*.

The three knowledges pertaining to the Insight which fully grasps the meaning of the Three Marks, are called *Tīrāna-paṭiññā*.

These three knowledges pertaining to Insight are :-

1. *Aniccavipassanaññāna*: Insight-knowledge in contemplating "Impermanence"
2. *Dukkhavipassanaññāna*: Insight knowledge in contemplating "Ill."
3. *Anattavipassanaññāna*: Insight knowledge in contemplating "No-soul."

Of these three Knowledges the last-mentioned must be acquired first, as it must also be acquired in fullness, in order to dispel the error of soul doctrine. And in order to obtain full acquisition of this last-mentioned Knowledge, the first must primarily be introduced for, if the first is well discerned, the last is easily acquired. As for the second, it does not culminate through the acquisition of the first. It is owing to imperfection in obtaining the second Knowledge that the transcendental Path has four grades, and that lust and conceit are left undisputed. Hence the most important thing for Buddhists to do is to free themselves entirely from the *Apāyadukkha*, the Ills of the Realms of Misery. There is no way of escaping from the *Apāyadukkha* open to men when the Teaching of the Buddha vanish from the world. And to escape *Apāyadukkha* means to put away all immoral actions and erroneous views. And to put away all erroneous views means to put away utterly the view of "Soul." Therefore in that life in which we are so fortunate as to encounter the Religion of the Buddha, we should strive so to contemplate or meditate upon the impermanence of things, as to bring to fullness the Insight-knowledge of No-soul. In confirmation of this, here is a quotation from the Text :-

“*Aniccaaññāno Meghiya anattasaññā santhāti anattasaññāno samugghātam pāpunāti ditthe’va dhammā Nibbānam.*” “To him, O Meghiya, who comprehends Impermanence, the comprehension of No-soul manifests itself. And to him who comprehends No-soul, the fantasy of an ‘I’ presiding over the Five Aggregates is brought to destruction; and even in this present life he attains Nibbāna.” There is no need for us to expatiate upon the truth of this text for we have already shown how the mark of Impermanence can become the mark also of No-soul.

The Insight exercises can be practised not only in solitude as is necessary in the case of the exercise of Calm or *Samatha*, but they can be practised everywhere. Maturity of knowledge is the main, the one thing required. For, if knowledge is ripe, the Insight of Impermanence may easily be accomplished while listening to a discourse, or while living a householder’s ordinary life. To those whose knowledge is developed, everything within and without oneself, within and without one’s house, within and without one’s village or town, is an object at the sight of which the Insight of Impermanence may spring up and develop. But those whose knowledge is yet, so to speak, in its infancy, can accomplish this only if they practise assiduously the exercise in Calm.

The consideration of the momentary deaths which occur innumerable times even during the wink of an eye, are only required in discussion upon *Abhidhamma*. But in meditating or practising the exercises in Insight, all that is needed is consideration of the *Santativiparināma* and the *Santatiññāthābhāva*, that is, of the radical change and of the sequent change of the *coatinua*, things which are visibly evident to, and personally experienced, by, every man alive.

The exercises in Insight that ought to be taken up are first, the Four Great Elements from among the material qualities, and the six classes of cognition from among the mental qualities. If one can discern the arisings and ceasings of the Four Elements innumerable times in one day alone, the changes, or the risings and ceasings of the rest (i.e., *upādārūpas*: the derivative material qualities) are also discerned. Of the mental qualities also, if the changes of consciousness are discerned, those of the mental concomitants are simultaneously discerned. In particular, feelings, perceptions, volitions, and so forth, from among the mental qualities, and forms,

odours, and so forth from among the material qualities, which are extraordinary may be taken as objects for the exercise, as they will quickly enable a meditator to acquire with ease the Insight of Impermanence.

However, from the philosophical point of view, the Insight is acquired in order to dispel such notions as “creatures,” “persons,” “soul,” “life”, “permanence,” “pleasures, and to get rid of hallucinations. The acquisition of Insight also mainly depends on a sound grasp of the Triple Marks, which have been sufficiently dealt with already.

So much for the exposition of *Tiranapariññā*.

### PAHANA-PARINNA

In Buddhist philosophy there are five kinds of *Pahāna* which it is necessary to deal with:-

1. *Tadāgapahāna*,
2. *Vikkhamabhanapahāna*,
3. *Samucchadapahāna*,
4. *Patipassaddhipahāna*,
5. *Nissaranapahāna*.

In order to make them clear, the three periods of the Defilements which are called *Bhūmi* must here be mentioned.

They are :-

1. *Anusayabhūmi*,
2. *Pariyutthanabhūmi*,
3. *Vittikkamabhūmi*,

Of these three, *Anusayabhūmi* means the period during which the Defilements do not come into existence as mental properties representing themselves in the three phases of time, i. e., nascent, static, and arrested, but lie latent surrounding the life-continuum.

*Pariyutthānabhūmi* means the period at which the Defilements come into existence from the latent state as mental properties at the mind-door when any object which has power to wake them up produces perturbation at one of the six doors.

*Vittikkamabhūmi* means the period at which the Defilements become so fierce and ungovernable that they produce sinful actions in deed and word. Thus, in the revolution of existences that have no known beginning, every Greed that follows a creature’s life-continuum has three *bhūmis*. Similarly, the rest of the Defilements, error, dullness, conceit, and so forth, have three periods each.

In Buddhist ethics, there are three *Sikkhās*, namely, *Sīlasikkhā*, the training of morality; *Samādhi-sikkhā*, the training of ecstatic thought; and *Paññā-sikkhā*, the training of Insight. Of these three, the first training, that



is the training of morality, is able to dispel or put away only the third (*Vītikkaṃabhūmi*) of the Defilements. As there remain two *Bhūmis* undispeled, the Defilements which are got rid of by *Sīla* would again arise and soon fill up till they reached the *Vītikkaṃabhūmi*. Therefore, the putting away by *Sīla* is called the *Tadāṅgapahāna*, which means the temporary putting away.

The second training, that is, the training of ecstatic thought in the first *Jhāna*, the second *Jhāna*, and so forth, is able to dispel or put away only the second, the *Pariyutthāna-bhūmi* of the Defilements which have been left undispeled by *Sīla*. As there still remains the *Anusaya-bhūmi* undispeled, the Defilements which were put away by *Jhāna* would soon arise and fill up till they reach the *Vītikkaṃabhūmi* if obstacles to the *Jhāna* were encountered. Therefore the putting away by *Samādhi* is called *Vikkhamphana-pahāna*, which means the putting away to a distance. Here *Jhāna* can dispose of the Defilements for a considerable time so that they do arise again soon, for it is ecstatic moral culture and more powerful than the *sīla*.

The third training, that is, the training in the Knowledge that belongs to Insight and in the Knowledge that pertains to the Transcendental Path, is able to dispel or put away the first *Anusaya-bhūmi* of the Defilements that have been left undispeled by *Sīla* and *Samādhi*. The Defilements that are entirely got rid of through the said knowledge, leaving nothing behind, will never rise again. Therefore the putting away by *Paññā* is called the *Samucchedapahāna*, which means, literally, the "Cutting-off, Putting-away." The knowledge that pertains to Transcendental Fruition puts the Defilements away by tranquillizing the same Defilements that have been put away by the knowledge that pertains to the Transcendental Path, and this putting away is called the *Patipassaddhi-pahāna*. The putting away by entering *Nibhāna* is called the *Nissarana-pahāna*, which means the utter relinquishment of an escaping from, the ties of existences for ever and ever. Now we have seen that knowledge is of three kinds, Knowledge of Insight, Knowledge pertaining to the Transcendental Path and Knowledge pertaining to Transcendental Fruition. Of these, though the Knowledge of Insight is able to put away the *Anusaya-bhūmi*, it is not able to put it away completely. Only the knowledges pertaining to the Paths are able to put away

all the Defilements that respectively belong to each Path. The knowledge pertaining to the *Sotāpattimagga*, the First Path, dispels utterly and eradicates all erroneous views and perplexities. It also dispels all immoral actions which would result in life in the realms of misery, so that they do not rise again. The knowledge that pertains to *Sakadāgāmi-magga*, the second path, dispels all coarse lust and hate. The knowledge pertaining to *Anāgāmi-magga*, the Third Path, dispels all subtle lust and ill-will which have been left undispeled by the Second Path. To him (the *Anāgāmi-puggalo*, Never-Returner) the link of kinship with the world is broken, and the Brahma-loka is the only sphere where he may take rebirth. The knowledge pertaining to the *Arahatta-magga*, the Fourth Path, dispels the Defilements which are left undispeled by the lower paths. And he (the *Arahatta-puggalo*, one who kills all Defilements), becomes the *Arahant*, and escapes from the three Lokas or worlds. In our Buddhist Religion, this *Samuccheda-pahāna* is the chief thing to be accomplished.

So much for the *Pahana-pariññā*.

Now I will indicate the main points necessary to those who practise the exercises of Insight. Of the three knowledges of Insight, the knowledge of Impermanence must first and foremost be acquired. How? If we carefully watch the cinematograph show, we will see how quick are the changes of the numerous series of photographs representing the wonderful scene, all in a moment of time. We will also see that a hundred or more photographs are required to represent the scene of a moving body. These are, in fact, the functions of *Vipārināma* and *Aññathābhāva*, or the representation of Impermanence or Death, or cessation of movements. If we carefully examine the movements in a scene, such as the walking, standing, sitting, sleeping, bending, stretching, and so forth, of the parts of the body during a moment of time, we will see that these are full of changes, or full of Impermanence. Even in a moment of walking, in a single step taken with the foot, there are numerous changes of pictures which may be called Impermanence or death. It is also the same with the rest of the movements. Now we must apply this to ourselves. The Impermanence and the death of mental and material phenomena are to be found to the full in our bodies, our heads, and in every part of the body. If we are able to discern clearly those functions of impermanence and death

which are always operating in our bodies, we shall acquire the Insight of the Destruction, the breaking-up, falling-off, cessation, and changes of the various parts of the body in each second, in each fraction of a second. That is to say, we will discern the changes of every part of the body small and great, of head, of legs, of hands and so forth and so on. If this be thus discerned, then it may be said that the exercise on the contemplation of impermanence is well accomplished. And if the exercise on the contemplation of impermanence is well accomplished, then that of the contemplation of Non-soul is also accomplished. If this is thus discerned, then it may be said that the exercise on the contemplation of Impermanence is well accomplished. By the word "accomplished," it is meant that the exercise has been properly worked out so as to continue a permanent possession, during the whole term of life: but it is not meant that the knowledge of the Path and of Fruition, has been attained. The attainment of the knowledge of the Path and Fruition, however is quick or slow, according to opportunity or lack of opportunity, in the practice of higher virtues. It is also very difficult correctly to become aware of the attainment of the Path and of the Fruits. In fact, even the Ariyan who has attained the First Path hardly knows that he has become an attainer of the Path-of-the-Stream. Why? Because of the unfathomableness of the latent period of the Defilements. Those Yogis or meditators who do not know the unfathomableness

of the latent period of the Defilements, sometimes think themselves to be attainers of Path-of-the-Stream, while as yet, their erroneous views and perplexity are only partially, but not completely, put away. If error and perplexity, with all their latent states, are eradicated by the Samuccheda-pahāna, they would become the real attainers of the Path-of-the-Stream. The meditators or practisers of Insight, however, for the whole term of life, must gladly continue in the exercise on the contemplation of Impermanence until the exercise is systematically worked out. Even the Arahants do not give up these exercises for the securing of tranquillity of mind. If meditators practise these exercises for the whole term of life, their knowledge will be developed till they passed beyond the Puthujjana-bhūmi and arrive at the Ariya-bhūmi either before death or at the time of death, either in this life or in the life following, in which latter they will be reborn as Devas.

\* \* \*

Here the concise Vipassanā-dīpanī, or the Outline of the Exercises of Insight for the Buddhists of Europe, comes to a close. It was written in Mandalay, while I was sojourning in the Ratanāsīri Monastery, where the annual meeting of the Society for Propagating Buddhism in Foreign countries took place; and it was finished on the 14th waxing of Taboung in the year 2458 B.E., corresponding to the 26th February, 1915 C. E.



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# THE REPORT ON THE CHATTHA SANGAYANA

U OHN GHINE

Very shortly after the Mahā Parinibbāna of the Buddha one Subaddha, who had entered the Order in his old age, expressed the view that now that there was no restraining influence the bhikkhus could relax the more ascetic rules.

Since the Buddha had taught a Middle Path between strict asceticism for its own sake and a life of vulgar ease, the Arahants saw the great danger that would arise were the rules of the Sangha to be relaxed or disregarded.

Shortly before His passing away the Buddha addressed the Venerable Ānanda: "It may be, Ānanda, that some of you will think, 'The word of The Teacher is a thing of the past; we have now no Teacher.' But that, Ānanda, is not the correct view. The Doctrine and Discipline, Ānanda, which I have taught and enjoined upon you is to be your teacher when I am gone."

It was clearly grasped and in the Theravādin countries it is still clearly understood, that there should be no deviation from the Word of the Buddha, and that the Teaching must be scrupulously preserved if "Buddhism" is to remain "The Word of the Buddha".

At the instance of the Venerable Mahā Kassapa, a Great Council was called to set out the Rules and the Teaching generally and to codify these as a Canon.

It was by no means a matter of searching round in memory for the Teaching of the Buddha, since there were in the Buddha's lifetime those who could repeat the Teachings. It was, on the contrary, a setting-forth and an arrangement of the Teaching so that it might be the more easily preserved, and preserved for a longer period.

Successive Councils through the ages have carried on this work of preservation and so well have they succeeded that terra cotta plaques unearthed in recent excavations, some of them very many centuries old, bear inscriptions of the texts that show the Word of the Buddha has been well preserved in its handing-down by word of mouth and copying from palm-leaf manuscripts, with but the slightest of variations.

Nevertheless there have been slight variations and the successive Councils, the fifth was in Burma in the year 1871 C.E. (2414

B.E.) during the reign of King Mindon, have been necessary to compare and collate Texts and to ensure correctness.

## THE SIXTH GREAT COUNCIL

The Chaṭṭha Sangāyanā or Sixth Great Council commenced in Burma on 17th May of this year and the First Session has just ended on the 6th July 1954. There are to be four more Sessions, the final session ending on the full moon day of May 1956, which coincides with the 2500th anniversary of the Mahā Parinibbāna of the Buddha.

After the recension of the Texts, they are to be translated into various languages and printed in these as well as in Pāli.

This Sixth Council is the first truly international one and just as modern conditions have made it necessary so also have they made it possible. But it has only been possible by reason of another factor.

In all such Councils there is a call on the pecuniary resources of the whole state, if, as must be, one state acts as host-country, and a tremendous expenditure of time and effort as well as of money must be undertaken.

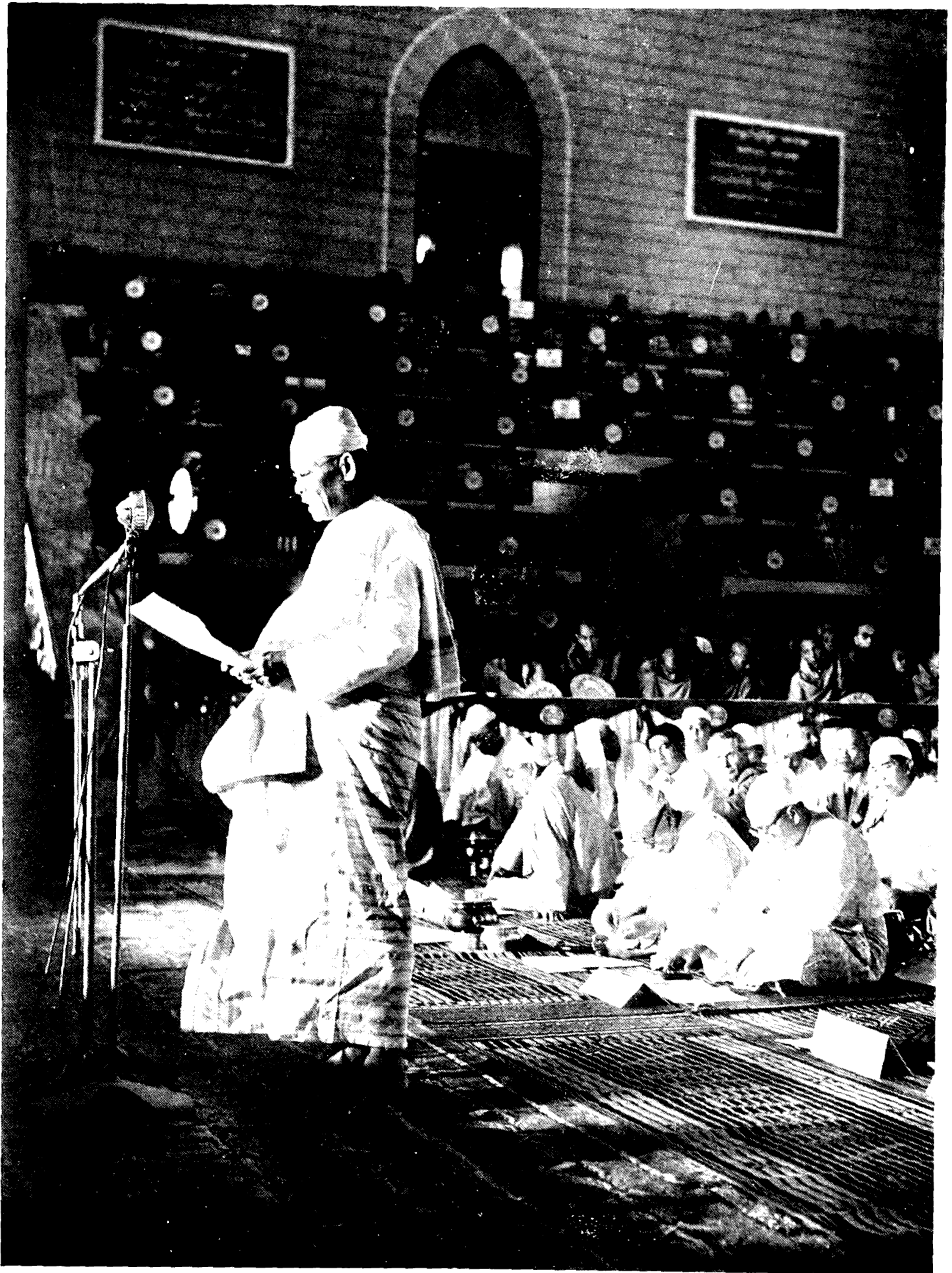
Although any one of the five Theravādin countries, Thailand, Laos, Ceylon, Cambodia, Burma, would be more than willing to act as host in this joint undertaking, since the Theravādin countries are traditionally the preservers of the Noble Doctrine, world conditions and her geographic position made it more suitable and convenient for Burma to be the venue.

The task was gladly shouldered by Burma and the colossal preparations for the Chaṭṭha Sangāyanā were begun.

Prime mover in this great undertaking has been the Hon. U Nu, Burma's devout Prime Minister. His has been the pious spirit, the guiding brain, the directing hand and to him must go much of the credit.

However, unlike previous Councils that were held by virtue of the support of powerful and absolute rulers who could order a thing to be done with no-one to answer to, this Council has been held in a democratic country among other democratic countries where the will of the people prevails.





*Photo: Courtesy U.S.I.S.*

*Thado Thiri Thudhamma U Thein Maung, Chief Justice of the Union and Vice-Chairman of the Union Buddha Sāsana Council giving an address of veneration at the Opening Proceedings of the Sixth Buddhist Council.*





Photo: Directorate Films & Stage.

*Thado Maha Thray Sithu U Chan Htoon, Attorney-General and Hon. General Secretary (I) of the Union Buddhā Sāsana Council, giving an address of veneration at the Opening Ceremonies of the Chattrā Sanoḥvānā*

The people of Burma enlisted themselves solemnly but enthusiastically behind the Hon. U Nu showing a devotion that is rare in these modern days when materialism and micchādiṭṭhi find many adherents. A band of energetic leaders formed the Union Buddha Sāsana Council to which was handed the duty of preparation and the responsibility of holding the Sixth Great Council.

The people of the country, cooks, clerks, cultivators, cabinet ministers, every man in the country almost, helped with work or with money or with both, from each according to his capabilities and each according to his wish in truly democratic fashion.

### THE TOTAL COST

The total cost of the Council would be most difficult to assess as so much has been done by voluntary labour but the particulars below will give some idea of the stupendous task :

Round the Kabā Aye (World Peace) Pagoda which itself cost a million kyats to build and was completed in 1950, it was necessary to erect buildings to house the Council and all the administrative offices therewith connected.

A huge artificial Cave to be an Assembly Hall was constructed at a cost of K 9,100,000 and the following additional buildings were or are being constructed :

4 Hostel Buildings, K 3,000,000; Refectory Buildings, K 600,000; Administrative Buildings, K 500,000; Library Buildings, K 1,500,000; Press Buildings, K 300,000; Sanatorium, K 300,000.

In addition to the above there is the expenditure on garages, outhouses, roads, water and electric supply and drainage etc.

These buildings will serve after the Council as an international Buddhist University and Library.

The 2500 bhikkhus taking part in the Opening Proceedings have been maintained by the General Council of Buddhist Women's (Messing) Associations, subsidised by the Union Buddha Sāsana Council, and have been given transport which has cost about half a million kyats

In addition there have been many sums expended in accommodating guests from all the world and in transporting them on visits to the various places of Buddhist interest.

Burma has been lucky that she has had the money to spend in this, and what better use is there for money than to acquire Merit by such deeds ?

The money has come from Government as a government and from individuals as individuals. Labourers, farmers, clerks and executive have contributed in smaller or greater amounts that have added up to huge sums while from abroad have come donations from those men and women of goodwill in far western lands as well as from our neighbouring Theravādin countries.

### Truly a Joint Undertaking

Although Burma is the host-country and the venue, there has been a great amount of help in collating and comparing the Texts from the leading members of the Sangha, The Order of Buddhist bhikkhus, from all countries and this work still goes ahead tirelessly and enthusiastically. No one country could possibly have undertaken authoritatively so huge a recension and the help from Thailand, Ceylon, Cambodia and Laos, all working unitedly in this great task has been its warranty of success.

### The Opening Proceedings

The first three days of the Chaṭṭha Sangāyanā were taken up with the Opening Ceremonies, when participants from all Theravādin countries and Theravādin bhikkhus from other neighbouring lands came to make up the 2500 bhikkhus who took part in these proceedings.

Lay Delegates from the other participating countries and Buddhist observers from all the world attended and with the devout pilgrims from near and far, including a group from every town and village in Burma, swelled Rangoon's normal three-quarters of a million population to over the million mark.

### Maha Pasana Guha Of Chattha Sangayana

The Prime Minister, the Hon. U Nu had given as an ideal in the construction of the Great Cave, three points : Originality, Simplicity and Dignity. All concerned have striven towards this ideal and with some marked degree of success for here is an unique structure which has originality of design coupled with simplicity which gives the Cave a dignity befitting its solemn purpose.

Constructed under the supervision of engineering experts and with the advice of

an acoustics engineer, the Cave has a seating capacity of about 10,000. There is a cupola supported by six huge reinforced concrete pillars and also six entrances to the Guhā to mark the Sixth Council.

For construction of the Cave the following building materials were used: 450,145 cubic feet of broken bricks, 674,974 cubic feet of granite stones, 559,572 of stone slabs, 511,075 cubic feet of sand, 11,973 tons of cement, 380 tons of steel, 757 tons of timber and 125 tons of teak.

The period of construction extended over an extremely short period of only 14 months with beginning of construction on March 1, 1953 and completion on May 10, 1954.

At the northern end of the hall rises a huge platform like a large square column, which constitutes a wide balcony and thereon are the seats for the most venerable Mahātheras. It is entirely faced in gilded tile and stands out impressively against the deep, bright, sky-blue walls of the Assembly Hall.

### First Day's Proceedings

Along the highest level of the balcony, sat the nine Nāyaka Mahātheras, of whom one was later elected as the Presiding Mahāthera. Below them sat the Mahātheras possessing the title of Agga Mahā Paṇḍita. Many of the Mahātheras being so aged had to be helped to their seats by their disciples.

Shortly before noon, the President of the Union of Burma Dr. Ba U, accompanied by his ADC's entered the Great Assembly Hall, taking the place of honour at the head of the lay assemblage, and directly beneath the balcony. Behind him sat the Prime Minister the Hon'ble U Nu and other Cabinet Ministers, distinguished foreign guests and members of the diplomatic corps. By this time more than two hundred thousand people had assembled on the Sīri Mangalā hillock.

Then the yellow curtain which closes in the tall pointed archway framing the entrance to the balcony was drawn, and the Chaṭṭha Sangāyanā began.

From the balcony, the Venerable Bhaddanta Nāgavamsa, speaking in Pāli and Burmese acted as the Master of the Ceremony and announced the opening of the Chaṭṭha Sangāyanā.

This was followed by the nomination of the Presiding Mahāthera of the Chaṭṭha Sangāyanā. The 90 years old Venerable Ma-ngay Sayadaw, Bhaddanta Vañña Ma-

hāthera as the Senior Mahāthera present, proposed to the Sangāyanā the name of the Venerable Abhi Dhaja Mahā Raṭṭha Guru Bhaddanta Revata, Nyaung-yan Sayadaw, as the Presiding Mahāthera of the Chaṭṭha Sangāyanā.

The bhikkhus gave their assent in traditional Buddhist fashion by remaining silent. The elected Sanghanāyaka assumed his seat on the special dais known as the Therāsana.

Thuti Vedalla Gāthas (verses in praise of the Sangāyanā) were read out by the Ven. Bhaddanta Pandita. Pūjaniya Mangala Thomanā Gāthas (verses of adoration) were read out by U Saing Gyaw, while an address of adoration was also given by the Hon'ble U Win, Minister for Religious Affairs.

Following the acceptance of the role of Sangāyanā Dāyaka by H.E. the President of the Union of Burma, Thado Thiri Thudhamma Sir U Thwin, Chairman of the Union Buddha Sāsana Council, on behalf of the Union Government of Burma, accepted full responsibility, on the part of the Sāsana Council, to support the Bhikkhus with their needs of food, robes, shelter and medicine.

### Messages To Council

The following messages to the Sixth Great Buddhist Council were then read out : Message from His Holiness Sangharājā of Thailand was read by His Eminence Phra Bimoldhamm (Vimaladhamma), Sangha Montri of Ecclesiastical Administration and Chief Abbot of Vat Mahāthat, Bangkok, Thailand.

Lañkā Uttaritara Sabha was read by Paṇḍita Dhamma Vamsa Thera, Amarapura Nīkaya and Kalayāṇi Vamsa Nīkaya was read by Paṇḍita Dhamma Kusala Thera and the Ramañña Nikāya by Paṇḍita Saranapāla Thera.

Message from H.E. the President of India was read by H.E. Mr. K.K. Chettur, Indian Ambassador ; from His Majesty the King of Nepal by Miss Wimala Devi, and from His Majesty the King of Thailand by Gen. Kharb Kunjara.

Addresses were also made by His Holiness Samdach Preah Mahā-Sumedha Dhipati, Sangharājā of Cambodia ; His Eminence Phra Bimoldham of Thailand : and the Ven. B. Piyaratna Nāyaka Thera, D. Litt., Principal of Vidyodaya Pirivena, Ceylon.

Following a reply by the Ven. Agga Mahāpaṇḍita Bhaddanta Indāsabha and the



speech by the Sanghanāyaka, an intermission of an hour was announced by the Ven. Bhaddanta Nāgavamsa at 2:30 p.m., with the evening session to commence at 3:30 p.m.

### Evening Session

At the beginning of the evening session, the Sanghanāyaka proposed to the Sangha Council the names of the Ven. Agga Mahāpaṇḍita Bhaddanta Javana and the Ven. Tipiṭakadhara Dhamma-bhandāgārika Bhaddanta Viccittasāra to serve as the Pucchaka (Questioner) and the Vissajjaka (Replier) respectively, with regard to the first Pārājika of the Vinaya Piṭaka. The Pucchaka and the Vissajjaka assumed their seats on the special dais.

Following the period of questioning and answering on the first Pārājika, the entire Sangha Council recited the Pārājika Verañjakanda, beginning with the Tena Samayena and ending with the second paragraph. The proceedings for the first day of the Inauguration Ceremony of the Sixth Buddhist Council were brought to a close at 4.15 p.m.

The first session of the Sixth Buddhist Council recited and chanted the 5 volumes of the Vinaya amounting to about 2,174 pages.

As each section has been agreed on by the Editing and Re-Editing Committee, it will be chanted. The Vinaya Rules, which are oft-repeated and often-discussed, are, by reason of this, more perfect and require less discussion. They are also the basis for the daily life of the bhikkhus so were completed first and chanted first.

### Second Day Inauguration Proceedings Quarter Of A Million Attend

An address of veneration by Prime Minister U Nu, messages from the heads of governments of various countries, and addresses by ecclesiastical and lay leaders of the various foreign delegations were a main feature of the proceedings during the morning session of the second day inauguration ceremony.

A larger crowd than on the first day gathered outside the Assembly Hall to follow the details of the proceedings as announced over loudspeakers, while a larger layman

assembly was noted within the Assembly Hall due to increase of permits to the public from the previous number.

A total number of about 6,500 including 2500 Bhikkhus, and about 3,500 laymen are estimated to have assembled in the Hall, including Cabinet Ministers, state guests, special foreign guests, delegations from various countries, heads of the foreign diplomatic corps, representatives of various Buddhist associations and about 2,500 other members of the public.

The proceedings opened at 12 noon, signalled by ten strokes of gongs, sounds of the drums and blowing of conch shells. The commencement was announced both in Pāli and Burmese by Ven'ble Bhaddanta Nāgavamsa.

U Nu, Prime Minister of the Union of Burma, delivered an address of veneration with regard to the propagation and the maintenance of the Buddha Sāsana. U Nu's message was followed by messages from the Prime Ministers of Ceylon, India, Japan and Nepal, and from the Chief Executive of the Government of the Ryukyu Islands.

A message from Field-Marshal Pibulsonggram, President of the Council of Ministers of Thailand and another from Her Majesty's Government of the United Kingdom of Great Britain were next read out.

Thado Thiri Thudhamma U Thein Maung, Chief Justice of the Union and Deputy Chairman of the Buddha Sāsana Council, next gave an address of veneration with regard to the works and projects of the Union Buddha Sāsana Council for the progress of the Buddha Sāsana.

Addresses by the leaders of delegations from various countries, both ecclesiastical and laymen, followed the speech and a reply was made by Venerable Agga Mahāpaṇḍita Bhaddanta Indāsabha, after which a recess for an hour was announced at 2.30 p.m..

When the proceedings resumed at 3.30 p.m. the two Bhikkhus chosen as the Pucchaka and the Vissajjaka conducted questions and answers with regard to the second and third Pārājika of the Vinaya Piṭaka.

Following this the Sangha recited the second and third Pārājika Sikkhāpada, and the proceedings of the Second Day Inauguration Ceremony of the Chaṭṭha Sangāyanā came to an end at 5.30 p.m.



### Final Day Inauguration Proceedings

The names of those of the 2,500 Saṅgītikāra Bhikkhus who will carry out the work for each of the five Sessions of the Council (numbering 500 for each Session) were announced.

Following an address of veneration by the Hon'ble U Win, Minister for Religious Affairs, messages from various foreign Buddhist Associations and addresses by members of the delegations to the Council completed the programme for the morning session.

To mark the third and final day of the Inauguration Ceremony, the largest crowds during the 3-day Ceremony were noted both within the Assembly Hall and in the specially built sheds surrounding the Cave. Issue of a larger number of permits for entrance to the Hall allowed the largest possible assembly within the Cave.

Inside the Assembly Hall, the walls facing the audience were decorated with beautiful silk screens which were brought for presentation by the Saṅgharājā of Cambodia. To the left of the Saṅganāyaka's seat was placed a table on which other presents from Cambodia to the Sixth Buddhist Council were displayed, including an image of the Buddha under the spreading hood of a Naga.

Following procedure, the day's ceremony began with the firing of rockets and the sounding of gongs and drums and the blowing of conch shells as the commencement was announced in both Pāli and Burmese by the Ven. Bhaddanta Nāgavamsa at the stroke of noon.

An address of veneration relating to the purity and progress of the Buddha Sāsana delivered by the Hon'ble U Win, Minister for Religious Affairs, constituted the first item on the programme for the day's proceedings, followed by messages from various Buddhist associations.

### Messages

Messages from the various Buddhist associations and leaders include: His Holiness The Saṅgharājā of Laos, read by the Ven'ble Phra Mahā Pradith Thera, Secretary of the Saṅgha Delegation of Laos; Sri Lanka Shwegyin Nikaya-Arakshaka Sabhawa, read by the Ven. Bhaddanta Buddhārakkhita.

Mahabodhi Society of India, read by Sri N.C. Ghosh, Vice-President of Mahabodhi Society, India; Bengal Buddhist Association, read by Dr. Arabinda Barua; Buddhist Associations of Japan, read by the Rev. Taio Sasaki; Buddhist Association of Laos, read by Mr. Kham Chan Pradith, Chief of Bureau in the Ministry of Foreign Affairs.

World Fellowship of Buddhists Federation of Malaya, read by Mr. Khoo Soo Jin; Chinese Buddhist Council, Peking, read by U Ba Swe; Buddhist Ladies of Thailand, read by Madame Khunjing Rabiah; Buddhist Association of Thailand under Royal Patronage, read by Dr. Luang Suriyabongse.

Ford Foundation read by Dr. John Scott Everton; Young Buddhist Association of Thailand, read by Captain Prasarn Thongbhahdi, the Hon'ble Mr. A. Ratnayake, Minister for Home Affairs, Ceylon, read by the Hon'ble Mr. M.D. Banda, Minister for Education, Ceylon.

### Organizations And Personages

Addresses were delivered from various organizations and personages by U Ba Swe: Abhayatissa Mahāthera, Dohazari; Mahidosabha Samitiya and Residents of Polwatte, Ceylon; Puññavaddhana Society, Ambalangoda, Ceylon; Ambalangoda Car Stand Union, Ceylon.

Friends of Buddhism Society, Washington D.C., U.S.A., the Ven. Sri Nanodaya Nāyaka Thera, Diwulapitiya, Ceylon; the Ven. Dhamma Kitti Siri Vimala Mahā Thera, Panadura, Ceylon; the Ven. Yatawatte Dharmakirithi Sri Sumaṅgala Dharmaratana Mahā Nāyaka Thera, Asgiri Vihāra, Kandy, Ceylon.

Ven. Udammita Sri Dhammarakkhita Tissa Thera, Mahānāyaka of Amarapura Sect, Ceylon; World Fellowship of Buddhists of Cambodia; D.P. Vajirañāna, Mahā Nāyaka Thera, Opanayaka, Colombo; B.B. Legama Abhaya Tissa Mahā Nāyaka Thera Opanayaka Ceylon. Siri Vimalajoti Mahā Thera, Balamgoda, Ceylon; and Bhaddanta Subhuti Thera, Chittagong.

Addresses by the following constituted the next item Ven. Bhaddanta Candammuni of Kusinagara; Ven. Agga Mahāpandita Bhaddanta Buddhādatta of Ceylon; Ven. Bhaddanta Dhammavara of Cambodia; Ven. Bhaddanta Jinarakkhita of Indonesia.

Mr. W.H. Amarasuriya, Chairman of Lanka Chaṭṭha Sangāyanā Dāyaka Sabha of Ceylon; Mr. Hadji Amrulah of Indonesia; Dr. Arabinda Barua, Bengal Buddhist Association, Calcutta; Mr. Ong Tiang Biaw, Gabungan Sam Kauw (Buddhist) Federation of Indonesia.

Sri N.C. Ghosh, Mahabodhi Society of India, Dr. G.P. Malalasekera, President of the World Fellowship of Buddhists; and Madame Khunjing Rabiah of Thailand.

Following a reply by the Ven. Agga Mahāpandita Bhaddanta Indāsabha, recess for the period of an hour was announced by 40 strokes of the gong at 2.45 p.m..

### Evening Session

The evening session consisted in large part of questions and answers on the fourth Pārājika of Vinaya Piṭaka between the Pucchaka Ven. Agga Mahāpaṇḍita Bhaddanta Sobhana and the Vissajjaka Ven. Tipiṭakadhara Dhammabhaṇḍāgārika Bhaddanta Viccittasāra.

Following this, the fourth Pārājika Sikkhāpada together with the Nidāna (prologue) was recited by the entire Sangha assembled in the Mahā Pāsāna Guhā.

The Ven. Bhaddanta Visuddha, Honorary Secretary of the Executive Organization of the Sangha Supreme Council, then announced the names of the 2,500 Sangīti-kāraka Bhikkhus who were to carry out the work for each of the five Sessions of the Chaṭṭha Sangāyanā (numbering 500 for each Session).

### Sessions Of The Chattha Sangayana :

There are altogether five sessions and the first includes the three-day Opening Ceremonies while the last includes the three-day Closing Ceremonies.

THE FIRST SESSION thus commenced on 17th May. This session will continue until July 8th being 52 operative days and a total of about 253 actual hours of Recitation. Meanwhile indefatigably the work of re-editing carries on at the nearby "Jambūḍīpa Hostel".

Then, for the Buddhist Lenten period, there is a close-down and some of the bhikkhus from other countries will return to their homelands and monasteries while the Burmese bhikkhus will return to their monasteries in various parts of Burma.

For the bhikkhus, this Lenten period is traditionally a time for practising the strict Buddhist asceticism or Mental Training which is something more than mere "Meditation". At the end of Lent (i.e. in November of this year) the Second Session will commence.

### Future Sessions :

The Second Session commences in November this year and continues till full moon day of February 1955.

The Third Session commences full moon day of April 1955 and ends full moon of July. The Fourth Session is from the first waning day of November 1955 and ends on the full moon day of February 1956. The Fifth and Final Session is to be from first waning day of March 1956 to full moon day of May 1956.

The total period is two years.



"Take the case of some foolish persons who have learned by heart the Doctrine, — the Suttas in prose or in prose and verse, with the Poems and the Triumphant Utterances and the Quotations and the Jātākas and the Miracles and the Miscellanies, — yet, though they have learned it all by heart, fail to study its import for the comprehension of all it embodies, and consequently find no joy in it, profiting by their learning by rote solely for strictures on others or for bandying verbal quotations, and quite missing the real object of their memorizing; so that these divers aspects of the Doctrine which they have failed to grasp conduce to their lasting hurt and ill. And why?—Because they have grasped it all wrong.

*Alagaddūpama-Sutta.*

## THE PĀLI SPEECH

By

THE VEN'BLE KIRIWATTUDUVE SIRI PANNASARA NAYAKA THERA.

*Principal of the Vidyalankara Pirivena Kelaniya, Ceylon.*

AT THE

DHAMMASANGAYANA HELD IN BURMA.

On THE 17TH OF MAY  $\frac{2497\text{B.E.}}{1954\text{A.D.}}$

Sunakkhattam bhadantā, sumaṅgalam bhadantā: yaṃ mayam sabbeva sogatā nānājaccā nānāvaṇṇā nānāverajjakā ca evamevaṃ ekajjham ekatra ekatthā ekato bhavāmapī, sannipatāmapī, aññamaññam samanupassāmapī; pageva aññamaññam sallapāma ca, saṃgāyāma ca, sākaccham ca samāpajjāma.

Suviditamevidam bhonto sabbesampi lokatattavidūnam vidūnam sūpadhāritam susammatañca: yadetarahi kho pana paramāṇu-yuge etasmim lokasannivāse sabbesupī raṭṭhesu sabbepe janā yuddhabhayabhītā maraṇabhayatajjitā bhīyosomattāya dukkham nivasanti; yathātam satthantarakappe: yattha manussā aññamaññam manussesu migasaññam paṭilabhivā jīvitā voropessanti. Yathātanca samvaṭṭakappe: Yattha ca kho pana ayam lokova ucchecchati vinassissati, na ca kiñcīpi avassissati; kimanga pana manussā.

Sogatā kho pana mayam nāññam ekampi hetum ekampi paccayam samanupassāma: yo evam evarūpassa lomahamsajananassa mahato bhayassa pahānāya samvatteyya āyatim anuppādāya ca: yathayidam tassa buddhassa bhagavato sāsanaṃ, yampidam sāmvaḍehipi avihim sāvādehipi anattavā-dehipi sacittapariyodapanavādehipi paripuṇṇam ceva pariyodātañca.

Tasmātiha bhadantā tathārūpā eva kho pana arambhā etarahi sādhurūpā ceva honti yuttarūpa ca: yathārūpehi kho pana nikhilepi lokasannivāse sabbeva janā sogatā siyūm, yathārūpehi ca kho pana sabbepe sogatā dhammamaññāya dhammānudhammam ca paṭipajjeyyūm, yathārūpehi ca yathārupehi ca tassa buddhassa bhagavato sāsanaṃ addhanīyam assa ciraṭṭhitikam.

Bhagavāpi kho bhadantā lokavidū imamattham itthamevāha: seyyathīdam? “Tasmātiha cunda ye vo mayā dhammā abhiññā desitā tattha sabbeheva saṅgama samāgama atthena attham byañjanena byañjanam saṅgāyitabbam, na vivaditabbam. Yathayidam brahmacariyam addhanīyam assa cira-

ṭṭhitikam. Tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānanti.”

Iti kira bhadantā bhagavatopi kho dhammassāmino etadeva anumataṃ cāsi bahumataṃ ca: yadidam yo hi koci atthūpetam byañjanūpetam dhammam bhāseyya, tadevassa sāsana ciraṭṭhitiyā bahuno janassa atthāya hitāya sukhāya lokānukampāya ca: na ca kho atthāpetam byañjanāpetam.

Etadattham ca pana neruttikā pariyattivīsārādā bhikkhū saṅgama samāgama yathā yathā atītamaddhānam “Imassa nu kho āvuso atthassa imāni vā byañjanāni etāni vā, byañjanani katamāni opāyikatarāni? Imesam vā byañjanānam ayam vā attho eso vā attho, katamo opāyikataroti” sākacchimsu ca saṅgāyimsu ca, tathā tathēvetarahi ca paccuppannamaddhānam sākacchantipi saṅgāyantipīti iccetam pattakallameva, heturūpameva, tathāgatassa cāpi anumatameva.

Dissanteva ca panetarahi tipīṭakaganthesu tattha tattha atthāpetāni na kevalam padāneva, atha ca pana vākyānīpi bahūni; pageva kho pana byañjanāpetāni. Seyyathīdam: Majjhimanikāye sunakkhattasutte... “Api nu tassa purisassa tasmim vante puna bhottu kamyatā assa? No hetam bhante... adum hi bhante vantaṃ paṭikkūlasammatanti” ca, “Asappāyam cakkhunā rūpam anuyuñjeyya, ... asappāyam manasā dhammam anuyuñjeyya, asappāyam cakkhunā rūpam anuyuttassa... asappāyam manasā dhammam anuyuttassa rāgo cittam anuddhamseyya; so rāgānuddhastena cittena maraṇam vā nigaccheyya”... cāti iccevaṃ bhavitabbesu paṭhesu na kevalam syāmamarammaeṅgalantadesesuyeva atha ca pana sīhaḷadīpepi sodhetvā paṭisamkharitvā muddāpitesu potthakesu “Tasmim bhatte,” “Tasmim bhutte,” “Adum hi bhante bhattam,” “Adum hi bhante vattam” “Asappāyam-cakkhunā rūpadassanaṃ anuyuñjeyya,” “Asappāyam cakkhunā rūpadassanaṃ anuyuttassa,” “So rāgānuddham sitena cittenati” iti citi ca.

Ayameva nu kho hetu ayaṃ paccayo, yena mayā sī haḷadī pavāsino nikāyattayasa-mavetā mahānāyakānunnāyakattherapamukhā paṭibalā bhikkhū buddhassa parinibbānā catusatādhikānaṃ dvinnaṃ vassasahassānamupari tinavutime vasse yuropiyavohārato navasatādhikassa vassasahassassa upari paññāsātime samvacchare Ogotthamāsasa pañcadasame dine amhākaṃ Vijjālaṅkāraparivenabhūmiyaṃ saṅgamma samāgamma dhammasaṅgāyanamārabhimha.

Sā kho panamhākaṃ dhammasaṅgīti chamāsādhikehi tīhi vassehi paṭhamāvattamatikkamittha : yassamanuvākyamanupadamanvakkharaṃ sakalameva hi tepitakaṃ buddhavacanaṃ saṅgāyamānā samānā sadesiyāni ceva videsiyāni ca nūtanāni ceva purātanāni ca potthakāni aññamaññaṃ saṃsudentā samekkhantā paṭhasaṅgahamakarimha ; paṭṭhavesamañña ca vinicchīnimha.

Idāni pana sā dutiyāyamavatthāyaṃ vattate ; yassañca kho pana paṭhena paṭhamā vākyena vākyāṃ byañjanena byañjanaṃ atthena attham saṅgāyāmapī sākacchañca samāpajjāmapī.

Tadanantarañca kho pana assa vassassāvāsāne mañña amhākaṃ dhammasaṅgītiyā tatiyāvattāyārambho hessati ; yā ca pana pañcasatikasaṅgītiṃ tipī ca pañcasatikasajjhāyanātipī ca saṅkham gacchati ; yatra ca kho pana sūpadhāritamupadhāretvā suvinicchitam vinicchīnitvā susamannīṭṭham samannesitvā yathādhammaṃ yathānirutti yathācērappaveṇi yathāporāṇakasampadāyañca saṃsodhitampi patisaṃkhatampi sakalameva hidam tam tepitakaṃ buddhavacanaṃ pañcasatā dhikassa bhiddkusaṅghassa majjhe saṅgāyissāma ceva sajjhāyissāma ca.



Tasmāmhākaṃ bhonto Vijjālaṅkāraparivenikānaṃ mahantamidamāsājananaṃ, pīti añjananañca : yadidamasmiṃ Vesākhapuṇṇamīdine marammadesepevaṃ sasānabhāradhārino pariyattivīsāradā niruttipathakovidā vyattā visarādā paṭibalā ca Saṅgharājōdoyo aggamahāpaṇḍitādayo ca Mahāthera varappamukhā bhikkhū saddhābuddhipatimaṇḍitānaṃ mahāmattādīnaṃ rajjabhāradhārīnaṃ ceva itaresēñca dāyakānaṃ sabbākāraparipuṇṇena upatthambhena dhammasaṅgāyanam samārabhanti.

Paramova bho voyaṃ ārambho, uttamova bho voyaṃ ārambho, ayameva kho siyārambho ciraṭṭhiyā sāsanaṃ, ayameva kho siyārambho atthāya hitayā sukhāya bahuno janassa, ayameva kho siyārambho ekībhāvāya ceva samaggiyā ca nānājaccānaṃ sogatānamahākaṃ.

Tasmātiha bhadantā yathā yathā ceso ārambho saphalo bhavissati sātthako ca, yena yena ceso ārambho paripuṇṇo bhavissati pariyosito ca, tathā tathā ca tena tena ca etadattham kāyañca upasaṃharissāma, cittañca anuppadassāma. Ussukkam ca samāpajjissāmāti evamevaṃ amhehidāni adhiṭṭhātabbam.

Etadattham ca pana sabbena sabbam sabba thā sabbam upakāram kātukāma kho Vijjālaṅkāraparivenikā mayā rattindivamittham manasikaroma ceva paccāsimsāma cāti.

Sabbe Sattā Sabbepi

Pāṇā Sabbe bhūtāpi.

Sabbe sotthim pappontu

Sabbe Nibbānam yantu.

“ In the Law of the Noble, there are eight states of consciousness which conduce to giving up according to the Law of the Noble; and these are the eight: — All killing should be banned by holding life sacred; theft should be banned by never taking what is not a free gift; lying should be banned by strict adherence to truthfulness; calumny should be banned by never stooping to calumniate; covetise should be banned by uncovetousness; taunts should be banned by never taunting; angry rage should be banned by placidity; and arrogance should be banned by humility. Such, briefly and without detailed exposition, are the eight states conducing to this giving up.”

*Potaliya-Sutta.*



*The Translation of THE PALI SPEECH*

by

THE VEN 'BLE KIRIWATTUDUVE SIRI PANNASARA NAYAKA THERA,

*Principal of the Vidyalankara Pirivena, Kelaniya, Ceylon at the*

**DHAMMASANGAYANA**

held in Burma on the 17th of May  $\frac{2497 \text{ B.E.}}{1954 \text{ C.E.}}$

It is indeed auspicious, friends, that we, all followers of the Enlightened One, of different nationalities and of different colours, assemble here, see one another, and discuss and rehearse the Dhamma together.

It is well known to all those who are conversant with the affairs of the world that in this atomic age the different peoples all over the world are living in great misery and in fear of war and death as though in Sattantara aeon in which people, mistaking one another for animals, annihilate one another, or as though in Samvatta aeon in which let alone human beings the whole world itself meets with destruction.

We, the followers of the Sakyamuni Buddha, fervently believe that there is no other remedy than the message of the Enlightened One, perfect and pure, with its Doctrines of peace, non-violence, soullessness and selfcontrol, if this great danger is to be averted and eradicated.

Therefore it is meet and proper that there are all such undertakings as will enable all the peoples in the world to seek refuge in Him, will help all Buddhists themselves to learn the Dhamma and live accordingly, and will lead to the stabilization of the Buddha Sāsana.

The Perfect One, the knower of the worlds, has made the following observations on this point : “ Therefore, Cunda, let all assemble together and rehearse the Dhamma, which I have realised and expounded, meaning by meaning and letter by letter, without arguing about it, so that the Sāsana is well-established for long, for the good of the many, for the well-being of the many, out of compassion for the world, and for the benefit, well-being and happiness of gods and men. ”

It is permitted and assented to by the Perfect One that any one may expound the Dhamma, with its spirit and letter, for the stabilization of the Sāsana, for the benefit, well-being and

happiness of the many and out of compassion for the world, but not without its spirit and letter.

For this reason, the Bhikkhus of the past, well versed in etymology and in the Doctrine, assembled together and carried on such discussions as the following : “ Brethren, there are these and those letters for this meaning. Which of them are the most appropriate? There is also this meaning or that for these letters. Which of them is the most appropriate? It is also opportune, timely and approved of by the Tathāgata, that there should also be such discussions and councils now.

There are to be found here and there in the Tipiṭaka texts not only many words but also many passages which are devoid of their meaning, let alone those devoid of their letters. For example, such readings in the Sunakkhatta Sutta of Majjhima Nikāya as “ api nu tassa purisassa tasmin vante puna bhottu kamyatā assa ? No hetam bhante . . . adum hi bhante vantam paṭikkūlasammatanti ” and “ Assappāyam cakkhunā rūpam anuyunjeyya . . . . . asappāyam manasā dhammam anuyuñjeyya, asappāyam cakkhunā rūpam anuyuttassa . . . . . Assappāyam manasā dhammam anuyuttassa rāgo cittam anuddhamseyya So rāgānuddhastena cittena maraṇam vā nigaccheyya ” are incorrectly given as “ Tasmin bhatte ”, “ Tasmin bhutte, ” “ Adum hi bhante bhattam, ” “ Adum hi bhante vattam, ” “ Asappāyam cakkhunā rūpadassanam anuyuñjeyya, ” “ Asappāyam cakkhunā rūpadassanaam anuyuttassa, ” and “ So rāgānuddhamsitena cittenā ” etc. etc. in the texts which are said to have been edited, re-edited and printed in Thailand, Burma, England or Ceylon.

With this reason in view, we, the Bhikkhus representing the three sects of Ceylon, competent in the task, and led by Mahanāyaka and Anunāyaka Theras, assembled at the Vidyalāṅkāra Pirivena in the year of two

thousand four hundred and ninety three of the Lord's Parinibbāna, which roughly correspond with the year of one thousand nine hundred and fifty of the Christian Era, on the fifteenth day of August, and inaugurated a Dhamma Sangāyanā.

It took us as long as three years and six months to complete the first stage of this Dhamma Sangāyanā, in which we rehearsed every letter, every word and every sentence of the Buddha Vacana, compared the different texts, local and foreign, modern and ancient, and arranged together and examined the different variations in readings.

In the second stage which is now in progress, we are rehearsing, discussing and comparing the Buddha Vacana, paragraph by paragraph, sentence by sentence and meaning by meaning.

The third stage of this Dhamma Sangāyanā will follow, it is hoped, at the close of the lent this year. This will be known as Pancasatika Sangīti or Pancasatika Sajjhāyana and will rehearse, consider and examine carefully the whole of Tipiṭaka, according to etymology, tradition and usage, before an assembly of Bhikkhus over five hundred in number.

It is, therefore, a matter of great rejoicing for us, of the Vidyalāṅkāra Pirivena, that on this Vaisakha Fullmoon day, the Bhikkhus of

Burma too, who are shouldering the responsibilities of the Sāsana, well accomplished in the Scriptures; well versed in etymology, confident, able and competent and led by the Venerable Sangharājā, the Venerable Aggamahapanditas and other Venerable Mahātheras, are inaugurating this Dhamma-sangāyanā, with the full co-operation of the Prime Minister, the other leaders of the State and the other Dāyakas who are devoted and wise.

Noble indeed, friends, is this inauguration: Great indeed, is this inauguration. This will no doubt lead to the stabilization of the Sāsana for long. This will lead to the benefit, well-being and happiness of the many. This will also lead to the unity and harmony among us, the Buddhists of all nationalities.

Therefore, friends, we must resolve and determine that we will strive both physically and mentally for making this inauguration effective, fruitful and complete in full.

We, therefore, of the Vidyalāṅkāra Pirivena, hope and pray, day and night, as above and desire to be of service to the Dhamma-sangāyanā in every possible way.

May all beings be happy :

May all attain Nibbāna :



Further, an Almsman, rising above observation and reasoning, successively enters on, and abides in, the Second—the Third—and the Fourth Ecstasies. Reflecting that each of these also is only a product, evolved by thought, he comes to know that all products evolved by thought are fleeting and must cease. Taking his stand on this, he attains to extirpation of Cankers, or, if he does not attain this, then by his passion for righteousness and by his delight in righteousness he destroys the Five Fetters which entail re-birth and is translated hereafter to realms above, from which he will never return again to earth but will there win his Nibbāna. This is a state of consciousness indicated by the Lord who knows and sees, the Arahat all-enlightened, whereby an Almsman who lives the strenuous life purged of self both finds Deliverance for his prisoned heart, and sees the extirpation of Cankers hitherto rampant, and wins at last that utter peace which was not his before.”

*Aṭṭhaka-Nāgara-Sutta.*

## S U J Ā T Ā

The tree assumed the semblance of her will,  
 each leaf imbued with human sentience,  
 shared her expectancy, her meek defence.  
 the need that moved her, the suppliant's skill  
 tuned to the moment's purpose. And she still  
 after many years remembered how he sate  
 silently waiting in that green suspense  
 poised yet between the whither and the whence  
 of time—and how she felt the world abate  
 its pulse while in her hands the rice grew chill . . .

To that all currents flowed, which ever after  
 laid Peace upon the heart importunate,  
 stronger than man's requisite love or hate  
 or the craved anodyne of children's laughter.

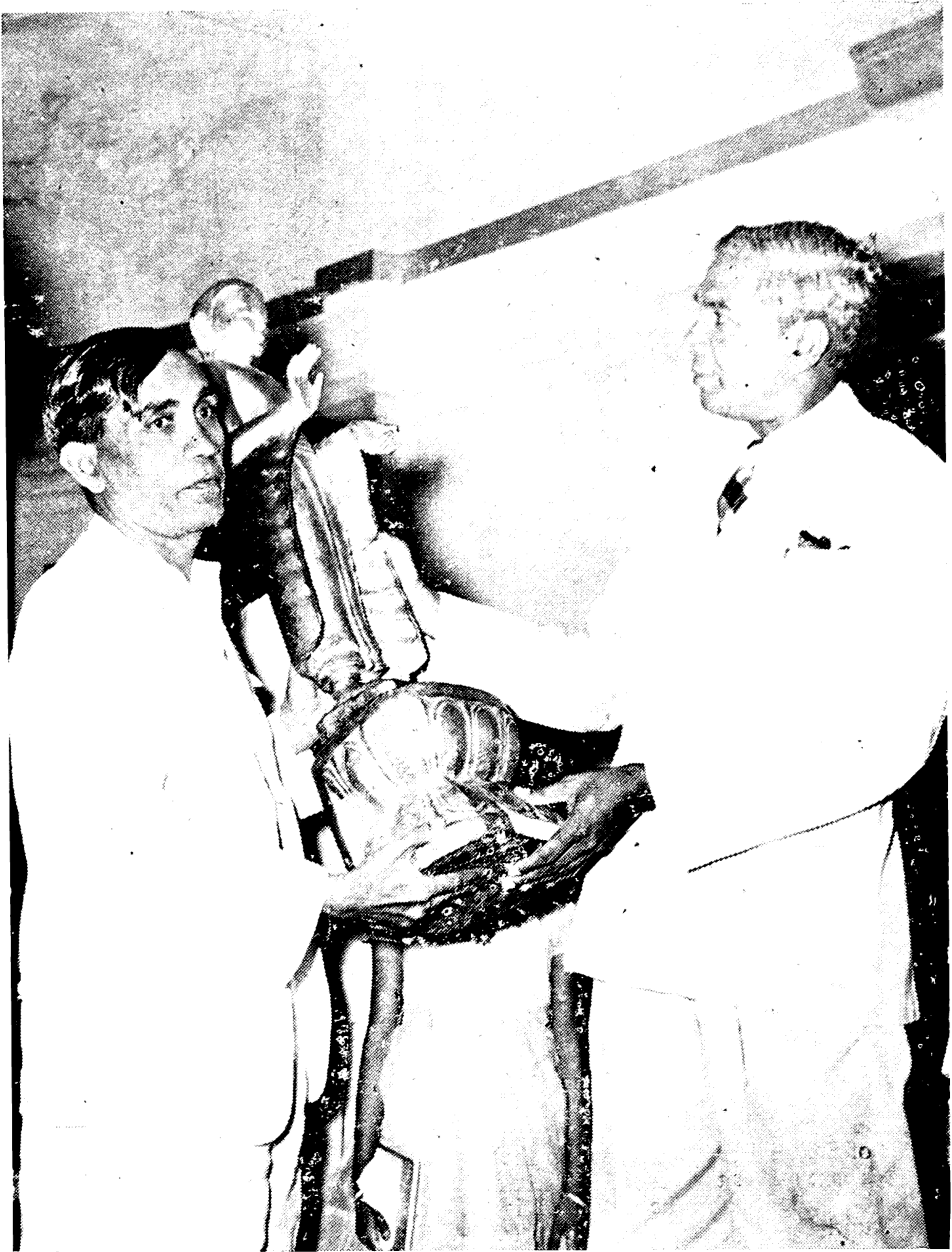
FRANCIS STORY.

(Just before the Great Enlightenment, Sujātā, the young wife of a rich herdsman, seeing the Future Buddha seated in majestic beauty at the foot of a banyan tree close by the Nerañjara river, supposed him to be the tree-deva and made him an offering of milk-rice, with the wish that she might be blessed with a lovely son. The Bodhisatta accepted the offering, and with the renewed strength drawn from it he gained Enlightenment that same night. At the time of His Parinibbāna He recalled the incident, saying that two meals offered to a Supreme Buddha were of particular merit, namely the food offered immediately before His Enlightenment and that given, as in the case of Cunda the smith, just before His final passing away.)



The beautiful image of the Buddha was found at Pagān and is of the Pagān era, some 800 years ago. It was presented to Ceylon by the Commissioner, Mandalay Division and accepted with thanks on behalf of the Ceylon Government by the Venerable Tudave Ariyavansa Nayaka Thero and as the Venerable Thero stayed in Burma for the Text Re-editing of the Tipiṭaka, he entrusted it to Mr. R. Semage and family who in turn handed it over to Mr. H. L. Caldera, Secretary of the Chaṭṭha Sangāyanā Dāyaka Sabha of Ceylon.





Mr. R. Semage handing over the image in Ceylon. It is now on view in the Public Museum of Colombo where it is an honoured acquisition.

# THE DHAMMAPADA COMMENTARY

## CULAKALA - MAHAKALA - VATTHU

*Translated by the Pāli Department of the University of Rangoon.*

“Subhānupassim̃ viharantam̃ indriyesu asamvutam̃  
bhojanamhi amattññum̃ kusitam̃ hīnavīriyam̃,  
tam̃ ve pasahati Māro vāto rukkham̃ va dubbalam̃”.

“Just as the wind throws down a weak tree, similarly Māra indeed overcomes one who lives looking for that which is pleasing, who is unrestrained in his senses, immoderate in eating, indolent and devoid of energy.”

“Just as the wind cannot throw down a rocky mountain, Māra indeed cannot overcome one who lives looking for that which is not pleasing, one who is restrained in his senses, moderate in eating, possessed of devotion and full of energy.”

The Master preached this religious discourse beginning with “Subhānupassim̃ viharantam̃”, while staying in the neighbourhood of the town of Setavya, in connection with Cūlakāla and Mahākāla.

There were three brothers, namely, Cūlakāla, Majjhimakāla and Mahākāla who were householders residing in Setavya. Of them the eldest and the youngest, travelling about in various places used to bring goods in carts, and Majjhimakāla used to sell them. Then on one occasion both the brothers taking various kinds of goods in five hundred carts went towards Sāvatti and mid-way between Sāvatti and Jetavana they unyoked the bullocks. Of the two, Mahākāla seeing the noble disciples who were the residents of Sāvatti, going in the evening to listen to the religious discourse with garlands, perfumes and so forth in their hands, enquired where they were going and hearing their purpose thought “I will go too”. He called his youngest brother and saying, “Brother, take care of the carts, I shall go to listen to the religious discourse”, he went, saw the Master, made obeisance and sat down at the extreme end of the gathering. That day the Master preaching the discourse in gradual order suiting his mental disposition, spoke in various ways of the dangers, sinfulness and depravity of sensual desires according to Dukkakkhandha (Discourses on the Mass of Suffering and so on) and other suttas. Hearing that Mahākāla reflected, “The Master said that one must depart (from this world) abandoning all and that neither wealth nor relations follow one going to the next world. What then is the use of the household life to me? I shall go forth (retire from the worldly life)” and when the people had departed having made obeisance to the Bhagavā

he asked the Master for admission to monkhood. On being asked if he had any one to ask permission of he answered, “Lord, I have my youngest brother.” Being told, “Ask for his permission”, he said “Very well Lord”, went and said to his brother, “Brother, take over all the possessions”. “But what about you, brother?” “I shall take orders under the Master.” His brother begged of him in various ways not to take orders and being unable to dissuade him said, “Very well, sir, do as you wish.” Mahākāla went and took orders under the Master. Cūlakāla also joined the Order with the intention of coming out of the Order taking with him his brother. Later Mahākāla received higher ordination, approached the Master and asked Him as to how many courses (of practice) (dhūra) there were in His teachings. And when the Master told him that there were two courses, he said, “Lord, as I took orders in my old age I shall not be able to fulfill the course of study (ganhadhūra). However I shall fulfill the course of insight (vipassanādhura)” He had the Master tell him the ascetic practices (to be carried out) at the cemetery (sosanika dhutanga) up to the attainment of arahatship. And after the first watch of the night had passed, when everyone had fallen asleep he used to go to the cemetery and early in the morning even before any one had got up, he used to come back to the monastery.

Then a woman, keeper of the cemetery, Kaḷi by name, whose duty was to cremate the dead-bodies, noticing the places where the thera used to stand, sit and walk up and down, thought to herself, “Who is it that comes here? I shall find him out.” But being unable to find out, one day she lighted a lamp in the cemetery hut and taking her children, went

and sat down at one corner. She saw the thera coming in the middle watch of the night, made obeisance to him and said, "Sir, does the noble one live in this place?" "Yes, devotee." "Sir, it is necessary for those living in the cemetery to acquaint themselves with the rules and practices (of the cemetery). The thera instead of asking: "Are we to conform to the rules and practices you mentioned?", asked, "Devotee, what am I to do?" "Sir, those who live in the cemetery are to inform the keepers of the cemetery, the senior thera of the monastery and the head-man of the village of his stay in the cemetery." "Why?" "Thieves after committing theft, being chased by the owners closely at their heels, used to throw away the property in the cemetery and run away. Then the people would give trouble to the residents of the cemetery. However if these people are informed they would save you from difficulty by saying, (We know that this venerable one has been living here for so long a time. He is not a thief.) Therefore it is necessary to inform them". "What else am I expected to do?" "Sir, the noble one living in the cemetery should avoid taking fish, meat, flour, oil, molasses and so on; he should not sleep in the day time; he should not be lazy; he should be strenuous in his effort; he should not have any fraudulent and deceitful motive; he should stay with good intention; he should come out of the monastery at night when all are asleep and he should return to the monastery even before any one is awake. If, sir, the noble one residing here in this way will be able to attain maturity of a recluse's practice. when the people bring a dead body and discard it, I shall place it in a pavillion with a sloping roof made of rug and I shall perform funeral rites by paying homage with scents, garlands and so on. If the noble one will not be able (to do so in this way) I shall set fire to the pyre, drag the corpse with a hook, place it beside (the pyre) and chopping it with an axe cut it into pieces and throwing it into the fire, cremate it." Then the thera said to her, "Very well madam, if you see a visible object suitable for meditation, tell me." She agreed saying, "Very well." The thera carried on his recluse's practices in the cemetery according to his inclination. The thera Cūlakāḷa, however, every now and then while getting up thought of his household and his mind always dwelt on his wife and children. He was of the opinion that his brother was doing a grave offence. At that time a daughter of a noble family died one evening of a sudden

disease without being worn out and exhausted by the disease. In the evening her relatives and others carried the body together with firewood, oil and so on to the cemetery and saying to the keeper of the cemetery "Burn this" handed it over to her, gave her the fee and departed. She removed the shroud and discovering that the woman had died only a little while ago and that her body was still fresh, retaining its golden complexion, she thought: "This is a suitable object for meditation to show to the noble one" and went to the thera, paid obeisance to him and said; "There is such and such an object for meditation; please have a look at it, Sir." "Very well" said the thera and he went and caused the shroud to be removed and looking at the body from the sole of the foot to the tip of the hair on the head said: "This body is very fresh and of golden colour. Put it in the fire and when it is enveloped in great volumes of flame let me know." Saying so the thera went back to his own place and sat down. She did as she was told and informed him. The thera came and looked at it. The parts of the body touched by the fire became like the colour of the body of a spotted cow; the feet became bent and were hanging down; the hands became doubled up and the forehead became bare of skin. The thera reflecting: "Now the state of this body is quite enough for the observances, even now it has attained the state of decay and destruction," went to the place where he used to put up for the night and sat down contemplating on decay and destruction.

"The component things are indeed impermanent. They are characterised by coming into existence and destruction. Having come into existence they are dissolved. Cessation of those (saṅkhāras) is happiness."

Reciting this stanza he developed insight and attained arahatship together with the analytical knowledge (of the Dhamma).

After he had attained arahatship, the Master, while journeying in stages surrounded by a company of monks, went to Setavyā and entered the forest of Simsapā\* (blackwood—*dalbergia sisu*). The wives of Cūlakāḷa heard that the Master had arrived at the forest of Simsapā and they sent a man to invite the Master to a meal with the idea of getting hold of their husband. It was customary for the Buddhas to send a monk ahead who was to announce the preparation of seats in a place which He (the Buddha) had not frequented

\* Blackwood—*dalbergia sisu*.

before, for a seat should be prepared in the middle for the Buddhas, to the right of that for the Thera Sāriputta, on the left side for the Thera Moggallāna; then other seats for the company of monks should be prepared on both sides. So the thera Mahākāḷa, standing at the robing place, sent Cūlakāḷa saying "You go first and tell them about the arrangement of the seats." From the time they saw Cūlakāḷa, the members of the household, making fun of him, spread low seats on the side meant for the senior theras of the Saṅgha and high seats on the side meant for junior monks of the Saṅgha. Cūlakāḷa said, "Don't do this, don't arrange the inferior seats on a higher place and the superior seats on a lower place." The women, pretending not to hear him said: "What are you doing wandering about? Is it not right for you to arrange the seats? With whose permission have you gone forth? Who has ordained you? What makes you come here?" and they stripped him of his inner and outer garments, clothed him in white, placed a wreath of flowers on his head and sent him away saying, "Go and fetch the Master, we shall arrange the seats." Those who have not been a monk for long and have left the Order even before the year is out, are without the sense of shame. Therefore he went in that dress without fear of ridicule, made obeisance to the Bhagavā and came back bringing the order of monk led by the Buddha. When, however, the assembly of monks had their meal, Mahākāḷa's wives thinking, "These women have taken back their husband, we too shall take back our husband," invited the Master for the next day. For the occasion, however, some other monks went there to arrange the seats. Those women not getting the opportunity at that time offered seats to the Order of Monks led by the Buddha and offered the food. Cūlakāḷa had two wives, Majjhima-kāḷa had four and Mahākāḷa had eight. Of the Order of Monks, those who wished to take their meal sat down and took it; those who wished to go outside rose up and went away. The Master, however, sat down and took the meal. When He had finished the meal those women said, "Lord, Mahākāḷa will come back after he has expressed his appreciation (anumodanā) to us, may You go ahead." Saying "Very well," the Master went ahead. Arriving at the village gate the order of monks grumbled saying, "What is it that the Master has done? Has He done it consciously or unconsciously? Yesterday because Cūlakāḷa went ahead there arose an impediment to his monkhood;

today there was no obstacle because someone else went ahead. Now the Master has returned leaving Mahākāḷa behind. The monk, however, is virtuous and endowed with good conduct; will they put an obstacle in the way of his monkhood?" Hearing their words the Master stopped and asked, "O monks, what are you talking about?" They told Him the matter. "O monks, do you consider Mahākāḷa to be like Cūlakāḷa?" "Yes, Lord, he (Cūlakāḷa) has two wives, and he Mahākāḷa) has eight. If he is besieged and seized by his eight wives, Lord, what can he do?" The Master said, "Monks, say not so, having arisen and got up from meditation Cūlakāḷa all the time lives full of thoughts of pleasant objects. He is like a weak tree standing on the brink of a precipice, but my son Mahākāḷa dwells on thoughts of unpleasant objects. He is immovable like a solid rocky mountain," and He uttered these stanzas:—

Subhānupassim viharantam  
indriyesu asamvutam  
bhojanamhi amattaññum  
kusitam hīnavīriyam,  
tam ve pasahati Māro  
vato rukkham va dubbalam.

"Just as the wind throws down a weak tree, similarly Māra indeed overcomes one who lives looking for that which is pleasing, who is unrestrained in his senses, is immoderate in eating, is indolent and is devoid of energy."

"Just as the wind cannot throw down a rocky mountain, Māra indeed cannot overcome one who lives looking for that which is not pleasing, is restrained in his senses, is moderate in eating, is possessed of devotion and is full of energy."

Therein "lives looking for that which is not pleasing" means that he lives looking for pleasure placing his thoughts on pleasing objects. Indeed the man who seizes upon the general appearance and the details of an object considers thus — "the nails are beautiful"; considers "the fingers are beautiful," "hands, feet, legs, thighs, waist, belly, breasts, neck, lips, teeth, mouth, nose, eyes, ears, eye-brows, forehead and hairs are beautiful." He considers (in due order) "hairs (on the head), hairs (on the body), nails, teeth, skin are beautiful". He considers, "the complexion is beautiful, the shape



is beautiful". This is the one who looks for what is pleasing — that "one who lives looking for what is pleasing", Māra overcomes. "Unrestrained in his senses" means unrestrained in respect of the eyes and other sense organs, not guarding the doors thereof; "immoderation in eating" means not knowing this measure namely of searching for and enjoying food; "immoderate in eating" further means not knowing the measure, namely of looking into the requisites and getting rid of and not knowing the idea "This food is rightful, this food is not rightful"; "Kusitam" is indolent" because he is under the influence of thoughts of sensuality, malevolence and cruelty; "Hī naviriyam" "devoid of energy" means without energy and lacking in application of energy in the four modes of movement; "Pasahati" "overcomes" means subjugates and overwhelms; "Vāto rukkham va dubbalam" "just as the wind throws down a weak tree" means; as a strong wind throws down a weak tree that has grown on the bank of a river that is worn away. Just as that wind throws down and destroys the flowers, leaves and so forth, of that weak tree, breaks the small branches as well as the big branches, goes uprooting the tree, felling it, turning its roots upwards and the branches downwards, even so Māra (the embodiment of kilesa—impurities of mind) arising inwardly overcomes such a person. As the strong wind throws down the flowers, leaves etc. of the weak tree, he makes him commit lesser and minor offences; like the breaking of small and little branches; he even makes him commit Nissaggiya (involving forfeiture) offences and others; like the breaking of big branches, he also makes him commit the thirteen Saṅghādisesa (involving suspension) offences like the breaking of the big branches; he also makes him commit Pārājika (involving expulsion from the Order) offences like the uprooting and felling of a tree turning it root upwards and branches downwards; having removed him out of the well propounded doctrine makes him become a layman even in a few day's time. . . . In this way Māra brings such a person under his influence—this is the

meaning. "Asubhānuppassim" "looking for that which is not pleasing" means one looking for that which is unpleasant other than the ten (or one or other of the ten) unpleasant things, looking upon the hair (on the head) as unpleasant object, fixing his attention on its disgustingness and looking upon the hair on the body, nails, teeth, skin, complexion and appearance as unpleasant objects. "Indriyesu" "in his senses" means in his sense organs; "Susamvutam" "well restrained" means without closing the sense doors without seizing upon the general appearance and so forth. "Bhojanamhi mattaññum" "knowing the limit in food" means the opposite of immoderateness in eating, "Saddham" "possessed of devotion" means endowed with worldly faith characterised by belief in action as well as its effects and it also means endowed with transcendental faith known as unwavering devotion in the three objects of devotion (ratana—refuges); "Āraddham" "full of energy" means putting forth effort and filled with energy; "tam ve" "him indeed" means, just as a feeble breeze striking gently against a solid mass of rock cannot shake it, similarly the weakened Māra rising within cannot overcome him nor can he agitate and shake such a person.

Those former wives of his (Mahākāḷa), however surrounded the thera and having said, "With, whose permission have you become a monk, now you must become a layman" and so forth, they sought to remove his yellow robes. The thera noticing their attitude stood up from his seat and rising up into the air by his supernormal powers, broke through a corner of the pinnacled house and went through the sky and just as the Master was coming to the end of the utterance of the stanzas, descended speaking in praise of the golden coloured body of the Master and paid obeisance at the feet of the Tathāgata.

At the end of the stanza the assembled monks were established in the fruition of Sotāpatti and so on.

The story of Cūlakāḷa-Mahākāḷa—the sixth.



## KAMMA AND CAUSALITY

By FRANCIS STORY

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(A talk given to Buddhists, Christians, Hindus and Muslims of the Rotary Club of Colombo, May 25th 1954).

The question that has been posed as the subject of this evening's talk, "Does everything happen in our lives according to Kamma?" is not one that can be answered by a plain affirmation or denial, since it involves the whole question of free-will against determinism, or, in familiar language, "Fatalism". The nearest that can be given to a simple answer is to say that most of the major circumstances and events of life are conditioned by Kamma, but not all.

If everything, down to the minutest detail, were pre-conditioned either by Kamma or by the physical laws of the universe, there would be no room in the pattern of strict causality for the functioning of free-will. It would therefore be impossible for us to free ourselves from the mechanism of cause and effect; it would be impossible to attain Nibbāna.

In the sphere of everyday events and the incidents of life such as sickness, accidents and such common experiences, every effect requires more than one cause to bring it about, and Kamma is in most cases the predisposing factor which enables the external influences to combine and produce a given result. In the case of situations that involve a moral choice, the situation itself is the product of past Kamma, but the individual's reaction to it is a free play of will and intention. For example, a man, as the result of previous *akusala kamma* either in the present life or some past birth, may find himself in a situation of desperate poverty in which he is sorely tempted to steal, commit a robbery or in some other way carry into the future the unwholesome actions of the past. This is a situation with a moral content, because it involves the subject in a nexus of ethical potentials. Here his own freedom of choice comes into play; he has the alternative of choosing further hardship rather than succumb to the temptation of crime.

In *Paticca Samuppada*, the cycle of Dependent Origination, the factors belonging to previous births, Avijjā and Sankhāra (that is, Ignorance and the Actions conditioned by it) are summarised as Atīta Kamma Bhava.

This Kamma produces Consciousness, Name and Form, Sense-perception Fields, Contact and Sensation as its resultants, and this is known as Pacuppanna Vipāka Bhava, or present effect. Thus the physical and mental make-up (Nāma-Rūpa) is the manifestation of past Kamma operating in the present, as also are the phenomena cognised and experienced through the channels of sense. But running co-incidentally with this is another current of action, that which is controlled by the will, and this is known as Pacuppana Kamma Bhava, or present volitional activity; it is the counterpart in the present of the Atīta Kamma Bhava of the past. It governs the factors of Craving, Grasping and Becoming. This means, in effect, that the current of "Becoming" which has its source in the past Kamma, at the point where it manifests as individual reaction—as for example in the degree of Craving engendered as the result of pleasurable Sensation—comes under the control of the will, so that while the subject has no further control over the situations in which he finds himself, having himself created them in the past, he yet has a subjective control over his response to them, and it is out of this that he creates the conditions of his future. The Pacuppana Kamma Bhava then takes effect in the form of Anāgata Vipāka Bhava (future resultants), and this Anāgata Vipāka Bhava is the counterpart in the future of the Pacuppana Vipāka Bhava of the present. In an exactly similar way it dominates the future birth-state and conditions, which in Paṭicca Samuppāda are expressed as Jāti (Arising), Old-age and Death etc. The entire cycle implies a dynamic progression in which the state conditioned by past actions is at the same time the womb of present actions and their future results.

Kamma is not only an integral law of the process of becoming; it is itself that process, and the phenomenal personality is but the present manifestation of its activity. The Christian axiom of "hating the sin but loving the sinner" is meaningless from the Buddhist standpoint. There is action,

but no performer of the action ; the “ sin ” and the “ sinner ” cannot be dissociated ; we are our actions ; and nothing apart from them.

The conditioned nature of all mental and physical phenomena is analysed under 24 heads, called in Pāli “ Paccaya ”. Each of the 24 Paccaya is a contributing factor to the arising of conditioned things. The thirteenth Paccaya is Kamma-paccaya, and stands for the past actions which form the base, or condition, of something arising later. The six sense-organs and fields of sense-cognition — that is, the physical organs of sight, hearing, smell, taste, touch and mental awareness — which, as we have seen, arise at birth in association with Name and Form, provide the condition-base for the arising of subsequent consciousness, and hence for the mental reactions following upon it. But here it should be noted that although Kamma as volition is associated with the mental phenomena that have arisen, the phenomena themselves are not Kamma-results. The fourteenth Paccaya is Kamma-result condition, or Vipāka, and stands as a condition by way of Kamma-result to the mental and physical phenomena by establishing the requisite base in the five fields of sense-consciousness.

That there are events that come about through causes other than Kamma is demonstrable by natural laws. If it were not so, to try to avoid or cure sickness would be useless. If there is a predisposition to a certain disease through past Kamma, and the physical conditions to produce the disease are also present, the disease will arise. But it may also come about that all the physical conditions are present, but, through the absence of the Kamma-condition, the disease does not arise ; or that, with the presence of the physical causes the disease arises even in the absence of a Kamma-condition. A philosophical distinction is therefore to be made between those diseases which are the result of Kamma and those which are produced solely by physical conditions ; but since it is impossible to distinguish between them without a knowledge of past births, all diseases must be treated as though they are produced by merely physical causes. When the Buddha was attacked by Devadatta and was wounded in the foot by a stone, He was able to explain that the injury was the result of some violence committed in a previous

life, *plus* the action of Devadatta which enabled the Kamma to take effect. Similarly, the violent death of Moggallāna Thera was the combined result of his Kamma and the murderous intention of the rival ascetics whose action provided the necessary external cause to bring it about.

The process of causality, of which Kamma and Vipāka are only one action-result aspect, is a cosmic, universal interplay of forces. Concerning the question of free-will in a causally-conditioned universe, the view of reality presented by Henri Bergson, which when it was postulated was new to the West, throws considerable light on the Buddhist concept. Life, says Bergson, is an unceasing becoming, which preserves the past and creates the future. The solid things which seem to abide and endure, which seem to resist this flowing, which seem more real than the flowing, are periods, cuts across the flowing, views that our mind takes of the living reality of which it is a part, in which it lives and moves, views of the reality prescribed and limited by the needs of its particular activity.

Here we have a Western interpretation of Avijjā — “ views of the reality prescribed and limited by the needs of its particular activity ” — and of Anicca, the unceasing becoming, the principle of change and impermanence. Bergson also includes in his system Anattā, for in this process of unceasing change there is the change only — no “ thing ” that changes. So, says Bergson, when we regard our action as a chain of complementary parts linked together, each action so viewed is rigidly conditioned, yet when we regard our whole life-current as one and indivisible, it may be free. So also with the life-current which we may take to be the reality of the universe ; when we view it in its detail as the intellect presents it to us, it appears as an order of real conditioning, each separate state having its ground in an antecedent state, yet as a whole, as the living impulse (Kamma) it is free and creative. We are free, says Bergson, when our acts spring from our whole personality, when they express that personality. These acts are not unconditioned, but the conditions are not external, but in our character, which is ourself. In other and Buddhist words, our Sankhāra, or Kamma-formation of the past, is the personality, and that is conditioned by nothing but our own volition, or Cetanā.

Bergson details an elaborate philosophy of space and time to give actuality to this dynamic view, which he calls "Creative Evolution", and his general conclusion is that the question of free-will against determinism is wrongly postulated; the problem, like the indeterminate questions of Buddhism, cannot be answered because it is itself a product of that peculiar infirmity, that "special view of reality prescribed and limited by the needs of a particular activity", which in Buddhism is called Avijjā, the Primal Nescience.

The concept of causality in the world of physics has undergone modifications of a significant order in the light of quantum physics and the increase of our knowledge regarding the atomic structure of matter. Briefly the present position may be stated thus: while it is possible to predict quantitatively the future states of great numbers of atomic units, it is not possible to pre-determine the state or position of any one particular atom. There is a margin of latitude for the behaviour of the individual unit which is not given to the mass as a whole. In human terms, it may be possible to predict from the course of events that a certain nation, Gondalia, will be at war by a certain date; but it is not possible to predict of any individual Gondalian that he will be actively participating in the war. He may be a conscientious objector, outside the war by his own decision; or he may be physically disqualified, outside the war because of conditions over which he has no control. We may say, "Gondalia will be at war", but not "That Gondalian will be in the war". On the other hand, if we know that one particular Gondalian is not physically fit we may say confidently that he will not be in the war; the element we cannot predict with any degree of certainty is the free-will of the Gondalian individual, which may make of him a chauvinist and national Gondalian hero, or a pacifist and inmate of a concentration camp.

Coming to the details of the ways in which Kamma operates, it must be understood that by Kamma is meant volitional action only. "Cetanāham bhikkhave Kammam vadāmi" — "Volition, intention, O Bhikkhus, is what I call Kamma", is the definition given by the Buddha. Lobha, Dosa and Moha (Greed, Hatred and Delusion) are the roots of unwholesome Kamma; Unselfishness, Amity

and Wisdom are the roots of wholesome Kamma. As the seed that is sown, so must be the tree and the fruit of the tree; from an impure mind and intention, only impure thoughts, words and deeds can issue; from such impure thoughts, words and deeds only evil consequences can result. The results themselves may come about in the same lifetime; when this happens it is called *Diṭṭha dhamma vedaniya kamma*, and the line of causality between action and result is often clearly traceable, as in the case of crime which is followed by punishment. Actions which bear their results in the next birth are called *Upapajja vedaniya kamma*, and it frequently happens that people who remember their previous life remember also the Kamma which has produced their present conditions. Those actions which ripen in successive births are known as *Aparāpariya vedaniya kamma*; these are the actions which have, by continual practice, become habitual, and tend to take effect over and over again in successive lives. The Repetition-condition (*Āsevana paccaya*) is the twelfth of the 24 Paccayas, and relates to that Kamma-consciousness in which the preceding impulse-moments, or *javana-citta*, are a condition by way of repetition to all the succeeding ones. This is known to modern psychology as a habit-formation, and is a very strong conditioning factor of mind and character. Buddhism urges the continual repetition of good actions, deeds of *Mettā* and charity, and the continual dwelling of the mind on good and elevating subjects, such as the qualities of the Buddha, Dhamma, Sangha, in order to establish a strong habit-formation along good and beneficial lines.

The three kinds of Kamma described above, however, may be without any results if the other conditions necessary for the arising of the Kamma-result are lacking. Rebirth among inferior orders of beings, for instance, will prevent or delay the beneficial results of a habitual Kamma. There is also counteractive Kamma which, if it is stronger than they, will inhibit their fruition. Kamma which is thus prevented from taking effect is called *Ahosi kamma*. Just as there are events which occur without Kamma as a cause, so there are actions which, as potentials, remain unrealised. These actions, however, are usually the weak and relatively unimportant ones, actions not prompted by any strong impulse and carrying with them little moral significance.



Functionally, the various kinds of Kamma operate according to four classifications. The first is Generative Kamma (Janaka kamma), which produces the Five Khandha complex of Name and Form at birth and through all the stages of its arising during the life-continuum. The second category is that of Sustaining Kamma (Upatthambhaka kamma), which itself is void of kamma-results and is only capable of sustaining kamma-resultants that have already come into being. In the third category comes Counteractive Kamma (Upapilaka kamma) which, by reason of its moral or immoral force, suppresses other Kamma-results and delays or prevents their arising. Last in this classification according to functions comes Destructive Kamma (Upacchedaka kamma); this is Kamma of such potency that it utterly destroys the influence of weaker Kamma and substitutes its own Kamma-results. It may be strong enough to cut short the life-span so that it is Destructive Kamma in the literal sense.

The light and insignificant actions which we perform in the course of our daily lives have their results, but they are not dominant factors unless they become part of the habit-formation. Important actions which become habitual, either wholesome or unwholesome, are known as Bahula Kamma, and their effects take precedence over those of actions which are morally insignificant or rarely performed. Those actions which are rooted in a very strong moral or immoral impulse, and take some drastic form, are known as Garuka Kamma; they also tend to fall into the *Diṭṭha dhamma vedaniya kamma* class and take effect in the same lifetime, or else in the next existence. Such actions are; drawing the blood of a Buddha, murder of an Arahant, the killing of parents and attempts to disrupt the Sangha. Although these are the chief demeritorious actions, there are many others of lesser weight which bear results in the next birth in the absence of Garuka Kamma. The same applies to good Garuka Kamma.\*

*Diṭṭha dhamma vedaniya kamma* provides us with data for studying the operation of the law of cause and effect objectively. In the usual course of things crime brings its own consequences in the same lifetime, by a clearly-

traceable sequence of events, but this does not invariably happen. For a crime to receive its due punishment a complicated machinery of causes has to be brought into operation. First there has to be the act of crime, the Kamma. Its punishment then depends upon the existence of criminal laws, of a police force, of the circumstances which enable the criminal to be detected and many subsidiary factors. It is only when all these combine that the crime receives its due punishment in the same lifetime. If the external factors are missing, the Kamma alone will not bring about its consequences immediately, and we say the criminal has gone unpunished. This, however, is not the case; sooner or later, either in the same lifetime or a subsequent one, circumstances will link together, albeit indirectly, and give an opportunity for the Kamma to produce its results. Hence from the Buddhist standpoint the question of capital punishment rests not on considerations of mercy to the murderer, which must always be a source of contention, since mercy to a criminal implies a social injustice to the victim, and lack of protection to potential victims; it rests on a consideration of the Kamma-resultants to those who are instrumental in punishing him with death, since it is Kamma of the worst order to kill or cause another to take life. It is not possible here to enter into a discussion of the moral difference between the action of one who kills another from greed or anger and one who carries out a sentence of death in the course of his duties to society. That there is a difference cannot be doubted, yet from Buddhist psychology it is clear that no act of killing can be accomplished without the arising of a hate-impulse in the mind. To take life quite disinterestedly, as advocated in the Bhagavad Gita, is a psychological impossibility; there must, in any case, be desire for the accomplishment of the act, or the act itself could never be carried out. This applies to every action except those performed by the Arahant; since there is no "unchanging Atman" no distinction can be made between the deed and the doer.

The mode, circumstances and nature of the next birth are conditioned by what is known as the Death-proximate Kamma (*Maraṇāsanna kamma*) which is the volition, wholesome or unwholesome, that is present immediately before death. With this is associated the

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\*Footnote. Niyata Micchaditthi (Chronic Scepticism) is also a demeritorious Garuka Kamma.

Paṭisandhi Viññāṇa, or Connecting Consciousness between one manifestation and another. At the moment just preceding death the Maraṇāsanna kamma may take the form of a reflex of some good or bad deed performed during the dying person's life. This sometimes presents itself to the consciousness as a symbol, like the dream symbols of Freudian psychology. It may bring with it an indication of the future existence, a glimpse of the realm, or Loka, in which rebirth is about to take place. It is due to the arising of some wholesome consciousness from past kamma that the dying sometimes exhibit fear, while others, experiencing wholesome Death-proximate Kamma, die with a smile on their lips, seeing themselves welcomed by celestial beings or their friends who have passed away before them. Everyone who has been present at death beds can recall examples of both kinds.

When none of these Kamma-manifestations is present, however, as in the case of those who die in a stage of complete unconsciousness, the next birth is determined by what is called Reserved Kamma (Kaṭattā kamma). This is the automatic result of whatever Kamma of the past is strongest, be it good or bad, and has not yet borne fruit or exhausted its force. This may be Weighty or Habitual Kamma.

The importance of keeping the consciousness active and faculties alert up to the moment of death is stressed in Buddhist psychology. Part of the benefit of Maraṇānussati, the meditation on death, is that it enables one to approach the thought of death undismayed, in full possession of one's faculties and with control of the mental impulses. Instead of charging us to remember our sins and approach death in fear, Buddhism instructs us to call to mind our good actions, put aside terror and meet death with the calm confidence of one whose destiny is under his own control. It is a positive attitude, in place of the negative and depressing mental state encouraged by other religions. Modern psychology advises the cultivation of such an optimistic attitude throughout life : Buddhism goes further, and shows it to be a necessary safeguard when we stand on the threshold of a new existence.

It has already been said that those who are able to remember previous lives can trace the course of Kamma and Vipāka from one birth

to another. They are the only people who are in a position to differentiate clearly between the events that occur because of Kamma and those that are caused by external agencies. It is certain, however, that predominantly good Kamma will save us from most of the slings and arrows of outrageous fortune, or help us to rise above whatever obstacles are set in our path. The need for human endeavour is always present, for in the very enjoyment of the fruits of good Kamma we are generating a new series of actions to bear their own results in the future. It cannot be too often or too emphatically repeated that the true understanding of the law of Kamma is the absolute opposite of fatalism. The man who is born to riches on account of his past deeds of charity cannot afford to rest on his laurels. He is like a man with a substantial bank balance ; he may either live on his capital until he exhausts it, which is foolish, or he can use it as an investment and increase it. The only investment we can take with us out of this life into the next is good Kamma : it therefore behoves every man who is, in the common phrase, "blessed" with riches, to use those riches wisely in doing good. If everyone understood the law of Kamma there would be an end to the greed of the rich and the envy of the poor. Every man would strive to give away as much as he could in charity — or at least spend his money on projects beneficial to mankind. On the other hand there would be no burning feeling of injustice on the part of the "have nots," since they would recognise that their condition is due to their own past Kamma, while at the same time its crushing effects would be alleviated by the generosity and social conscience of the rich. The result would be a co-operative scheme of sharing, in which both would prosper. This is the practical plan of living that Buddhism suggests to us ; it is sane, ethical and inspiring, and it is the one answer that a free world can make to the anti-religious materialistic ideologies. To put it into practice would be the greatest step forward in mankind's social as well as spiritual progress, and one that must be made if we are to save our civilisation from the terrible consequences of greed, hatred and delusion. It is not enough to have a knowledge of the law of Kamma ; it must be used as applied science in the ordering of personal and national life for the realisation of a happier, more stable and more regulated phase of human history.

# BOOK REVIEWS

## BUDDHIST TEXTS THROUGH THE AGES

(Bruno Cassirer : Oxford)

*Edited by Edward Conze in collaboration with I. B. Horner, D. Snellgrove and A. Waley.*

The names of the four outstanding scholars who edit this anthology give sufficient indication that it is careful, well-written, and, in a word, scholarly.

From the technical and literary standpoint it is almost perfect and only marred by lack of an Index.

In reading such a book one must constantly ask oneself: "What do I understand by the concept 'Buddhist'?" Does 'Buddhist' mean the "Word of the Buddha" as repeated during the lifetime of the Buddha and consciously memorised and repeated and enshrined in Pāli ever since, or does one understand it as the word of the Buddha plus interpretation, plus "intuition" plus imagination plus ?

A comparison with a companion volume, as yet unwritten, may make this point more clear. For "Buddhist Texts through the Ages" points to the necessity for a similar volume "Christian Texts through the Ages." Such a book, similarly edited would do as much for Christianity as does "Buddhist Texts through the Ages" for Buddhism.

The first part might be edited by the Secretary of the Protestant Alliance, using translations of the earliest Hebrew and Greek Texts, while the editor of the second part might be chosen by the College of Cardinals in Rome and present a fair selection of Papal Bulls and Encyclicals from earliest times to the present.

The third part if compiled in collaboration by the Seventh Day Adventists and Jehovah's Witnesses should be at least interesting and the book could end with another collaboration, between Father Divine and the head of the Mau Mau.

Two quotations :—

"Wrath must ye slay and utterly abandon pride." (The Theravāda Section)

"Greatly formidable, capable of fierce anger, slayer of evil beings." (Mahāyāna Section)

## MESSENGERS FROM TIBET AND OTHER POEMS.

*Bhikkhu Sangharakkhita, Hind Kitabs Ltd., Bombay:*

He sighs most musically in his pain,  
Painting in language clear the Only Way.  
Himself would teach to all humanity,  
Himself would take it ; somehow has not yet.

Here is a wistful yearning for that Peace  
He yet may find in spite of Māra's plea :  
"First, first, save others, only then thyself."

Leaving behind the jingles and the sighs,  
Leaving behind the almost mother-love,  
Leaving behind the stream of hate and love,  
Leaving behind this intermingled mass,  
Maybe at last he 'll bow his English head,  
Turn body round and thus resume his journey.

But sighs and tears avail not for this work,  
Only the strenuous effort of the will.

**BUDDHISM IN PAKISTAN :** (Pakistan Publications, P. O. Box 183, Karachi). Rs. 2/8. This interesting and informative booklet comes to us by courtesy of the Press Attache of the Embassy of Pakistan in Burma.

The booklet is well-illustrated with very interesting reproductions of photographs of Buddhist places of historical interest, notably Taxila with the Buddhist monastery of Jaulian, the site of the former great University of olden days ; and there are also photographs of Buddhist statues and terra-cotta plaques of great archaeological interest.

Though somewhat sketchily written the booklet has value.

It is most gratifying that the great western neighbour of Burma, Pakistan, which is predominantly Muslim, is taking an interest in Buddhism and has very definitely expressed its respect for Buddhism and its determination to watch over the rights of the great Buddhist minority inhabiting Pakistan. The conclusion of the booklet is worth quoting....

“ In East Pakistan Buddhism found refuge when it was being persecuted in the rest of the sub-continent, and here again it left its artistic marks, although not as magnificent as those of Gandhara. Even today there is a Buddhist minority in East Pakistan which lives a happy and honourable life with the Muslims in Pakistan. It is sure of its future, of tolerance and respect and of the full safe-guard of its human rights. The Constituent Assembly of Pakistan has already incorporated in the Constitution the guarantee of ‘ Freedom of conscience and the right to profess, practise and propagate religion’. The Constituent Assembly further lays down :—

‘ Subject to public order and morality, every religious denomination shall enjoy freedom in the management of its religious affairs including the establishment and maintenance of religious and charitable institutions and the acquisition of movable and immovable property for that purpose.

‘ Subject to regulations to be made in this behalf every religious denomination or any section thereof shall have the right to procure exclusively for religious purposes all articles which are proved as being essential for worship in accordance with the rules, rites, ceremonies and customs of that denomination.

‘ No person attending any educational institution shall be required to take part in any religious instruction or to attend any religious worship other than that of his own community or denomination.

‘ No community or denomination shall be prevented from providing religious instruction for pupils of that community or denomination in any educational institution maintained by that community or denomination.

‘ No educational institution maintained wholly out of funds provided by a particular community or denomination shall be refused recognition by the State solely on the ground that it refuses admission to persons of a different community or denomination.

‘ No person shall be compelled to pay any special taxes, the proceeds of which are specifically appropriated in payment of expenses for the propagation or maintenance of any particular religion other than his own.”

**SANGITI** : Anagarika P. Sugatananda (Francis Story), Rangoon Gazette Limited, 279 Sparks St., Rangoon. K 2.50.

The author is well known as one of the most gifted writers and publicists with a deep and sound knowledge of Buddhism and this, the latest of his works, shows forth these qualities and adds a new one.

For here is a new translation, the first unabridged translation of the text in English, of the Mahā-satipaṭṭhāna-Sutta, revealing a hitherto unsuspected mastery of Pāli.

Only a great Pāli scholar could produce a new translation and we congratulate Mr. Story (the Anagarika P. Sugatananda) on this one and feel sure that his knowledge of Pāli will be of great help in the future.

In three of the five photographs with which the booklet is illustrated, Mr. Story appears in his pure white robes of an Anāgārika, and in one of these he is seen addressing a meeting of Rangoon Bhikkhus.

There is also a translation by Mr. Story of the Dhaniya Sutta and one of the Mahā-maṅgala Sutta and although there are those who will disagree with the learned author's translation of “ Maṅgala”, these three translations do show a great deal of learning, and that they are all from the Pāli in addition to the summaries of the best known sermons of the Buddha and the penetrating articles of the author, is evidence of the value of the pure and stainless life of an Anāgārika.

There is a very fine translation of exceptionally beautiful Pāli stanzas rendered into English by the Venerable Buddhakkhita entitled “ Kamalañjali”, a reprint of Venerable Nārada Thera's “ Outline of Buddhism” which was published in “ The Light of the Dhamma ” in last April issue and an article “ The Mind ” by Dr. Luang Suriyabongse, M.D.

This is a book from which we can learn a great deal.



## MAGAZINES REVIEWED.

**HAPPINESS TO ALL :** A quarterly international journal of Buddhist Culture (Buddhist World Publications). This new quarterly well lives up to its name and presents Buddhism and Buddhist Culture in a very "happy" manner.

It is extremely well got-up and well-printed and is a very welcome addition to Buddhist publications.

Our issue under review is for May of this year and has articles by well-known and lesser known writers and some particularly fine illustrations.

It is one we can highly recommend.

The price per issue is K. 2.50 and it is obtainable from Buddhist World Publications, Box 1076, Colombo, Ceylon.

**UNIVERSITY BUDDHIST ANNUAL** (The Magazine of the Ceylon University Buddhist Brotherhood) (Kanthi Publishers, 183 Driebergs Avenue, Maradana, Colombo.)

Here is another Buddhist Magazine extremely well illustrated and exceedingly well-printed and we are happy to note that the standard of printing in Ceylon is so much higher than that we ourselves enjoy.

We can derive a most useful lesson from this, for here is evidence of a good deal of time and money spent in production and in Dhammadūta work, time and money spent in the best way that time and money can be spent.

In the Medical Faculty alone the Ceylon University Buddhist Brotherhood has almost

two hundred members, and this is most pleasing to see.

There is a wealth of thoughtful articles of merit.

The only note of dissonance is struck by the illustrations, which, though very fine and well-produced in themselves are too much "arty" and not enough "Buddhist", too much Chinese and Japanese and not enough Sinhalese.

But altogether it is a fine production.

**EAST AND WEST :** Quarterly published by the Istituto Italiano per il Medio ed Estremo Oriente, via Merulana, 248 Roma, Italy.

Under the Directorship of that well-known scholar, Professor Giuseppe Tucci, **EAST AND WEST** has a suave scholarship that is by no means as-dry-as-dust but has something of that quality of vitality that the opening article, "Marco Polo" by Professor Tucci himself, attributes to the "Great Traveller".

It is a most interesting publication with outstandingly good reproductions.

Unfortunately there are no Buddhist articles though it is a Magazine of "East and West".

Our copy for review is "Number 1, Year V" April 1954 and we look forward to future issues which will, perhaps, since the magazine is one of Asian culture in relation to that of Italy, have something of Theravādin Buddhism, though Italy has been more occupied with India and the more northern countries.



"Now, brahmin, there are some recluses and brahmins who say night is day and day is night ; but I say this shews the delusion in which they live. Night to me is night, and day is day."

*Bhaya-Bherava-Sutta.*

# GLOSSARY

FOR VOL. II—No. 3.

## A

- Ācaya** : Heaping up ; accumulation; collection; mass.
- Ādinava** : Misery.
- Anāgārika** : Lit. Without a home. A title given to those who, though not joining the monastic order of bhikkhus, live a perfectly pure and simple life free from passion and worldly things and who devote themselves to the Buddhist ideal of the Eightfold Noble Path.
- Aññamaññam** : One another; each other.
- Anubodha** : Awakening; perception; recognition; understanding.
- Apacaya** : Falling off; diminution.
- Apacayarūpa** : Constant integration of new phenomena.
- Appamādena** : With thoughtfulness; with carefulness; conscientiousness; vigilance; zeal.
- AsāraKatthena** : Without any pith; without any essence.

## B

- Bhadanta** : Venerable Sir.
- Bhūmi** : (Lit.) Ground; (Fig.) Stage; state of consciousness.

## C

- Carita** : Behaving; behaviour.
- Cetasika** : Mental Things; Mental Factors.
- Cetopariya** : Penetration of other's Mind.

## D

- Dibbasota** : Divine Ear.
- Diṭṭheva** : Even in the present.

## I

- Iddhividha** : Magical powers.
- Indriya** : Faculties.

## J

- Jhānadhamma** : Doctrine relating to transcendental powers

## K

- Kamyatā** : Wish; desire; longing for.
- Kho** : Indeed.

## N

- Naham** : Not I.
- Nānā** : Different; various.
- Nissaraṇa** : Being freed; escape; salvation.
- Nu** : Now.

## P

- PaccekaBuddha** : Silent Buddha; One enlightened by himself, i.e. one who has attained to Supreme and perfect insight, but dies without proclaiming the truth to the world.
- Patipassaddhi** : Calming; quietening down
- Pāpunāti** : Reach ; attain.
- Payoga** : Preparation; undertaking
- Pubbenivāsa** : Remembrance of one's former state of existence
- Puna** : Again
- Purisassa** : Of a man.

## S

- Samatha** : Calm; tranquillity.
- Sampayutta** : Associated with; connected.
- Sampādetha** : Obtain; procure.
- Samuccheda** : Abolishing; cutting off.
- Sankhāradukkha** : Ills arising out of Formations of existence.
- Sannipatāmapi** : Shall assemble.
- Sikkhā** : Training.
- Sumangalam** : Auspicious

## T

- Tadanga-Pahāna** : Overcoming by the 'Opposite'.

## U

- Urubbaddha-āsana** : Excellent seat; eminent throne.

## V

- Vadāmi** : Shall speak.
- Vikkhambhana** : Discarding.
- Visuddhi** : Purity; holiness.

## Y

- Yathākam-mūpaga** : Specific retribution.

## THE LIGHT OF THE DHAMMA

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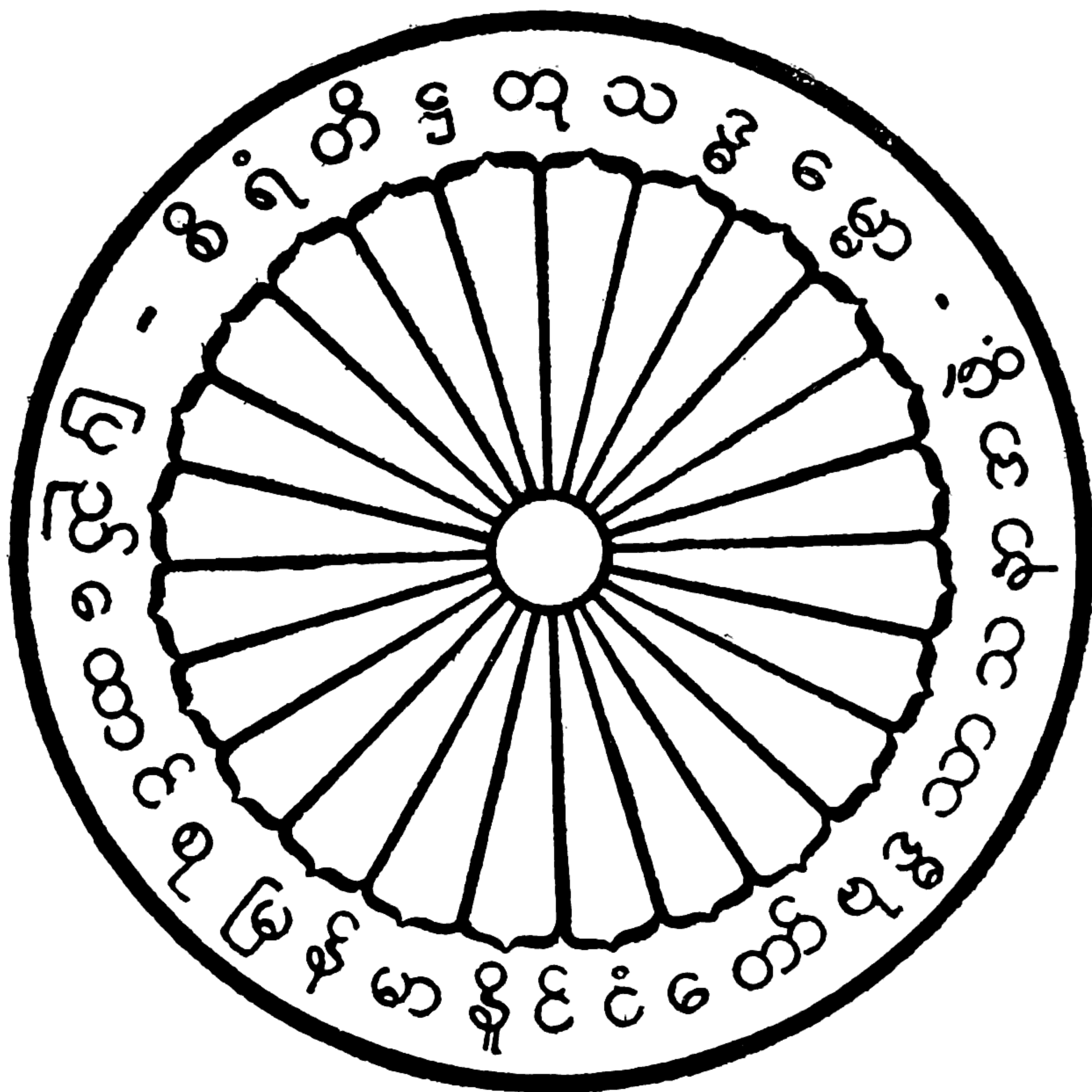
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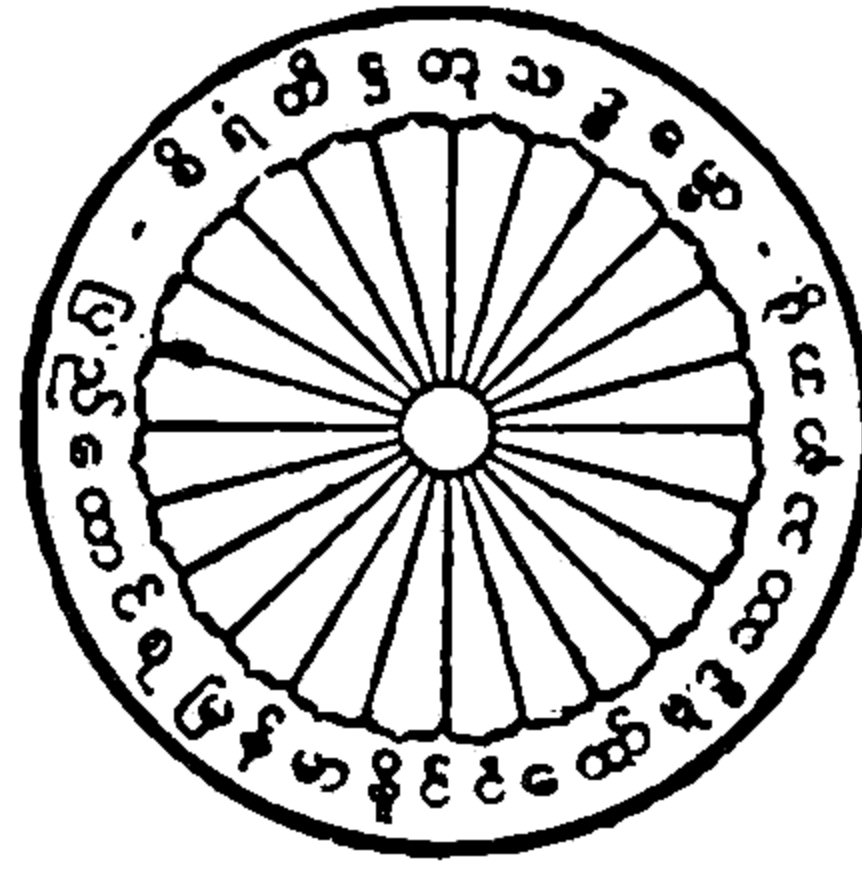
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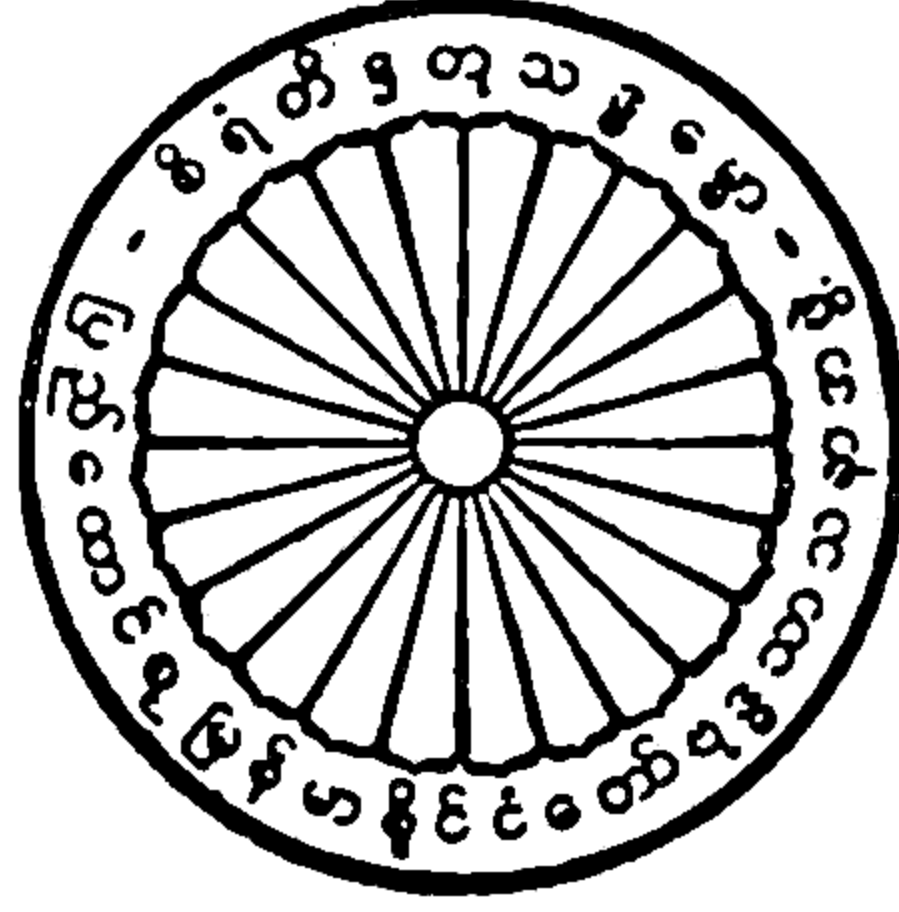
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1. Please regard this not just as a quarterly magazine but as a continuing service for Buddhism.

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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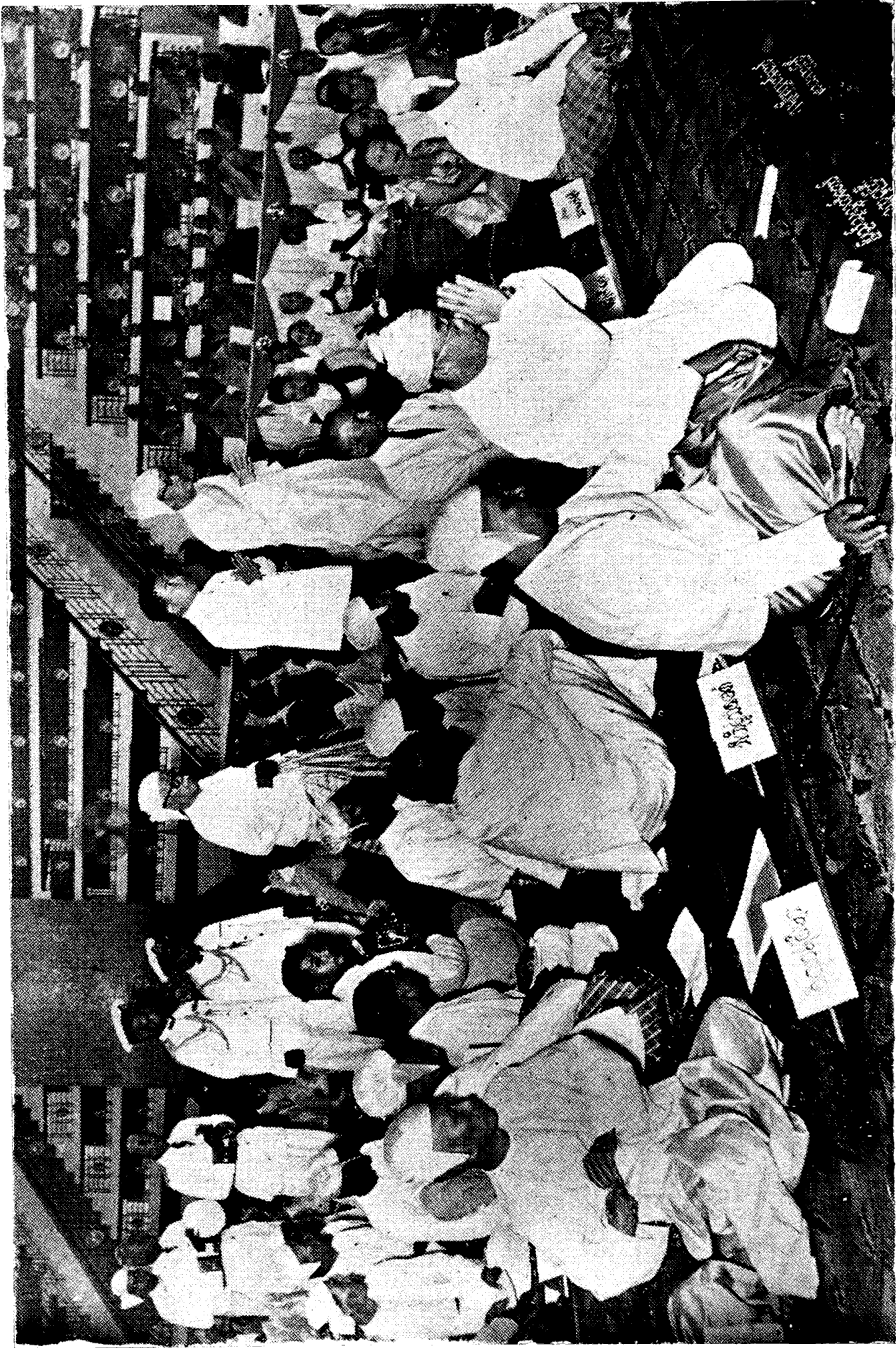
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H. E. *Agga Maha Thiri Thudhamma* Dr. Ba U, President of the Union of Burma, and His Majesty Norodom Sihanouk Varman, King of Cambodia, entering the Great Cave at the Opening Ceremony of the Second Session of the Sixth Great Buddhist Council, on 15th November 1954



# AVERSION TO NIBBANA

By

H. D. RATNATUNGA, Esq., J.P., U.M.,

CROWN PROCTOR, TANGALLA

THE subject of this lecture is “Aversion to Nibbāna.” It is not difficult to be understood. If one asks oneself the question “Do I like not to be given any opportunity to enjoy by seeing pleasant sights, hearing melodious tunes, smelling sweet scents, tasting delicious food, experiencing comfortable contact to the body, and entertaining pleasant ideas?”—and if the answer which suggests itself be in the negative, then this one has in him an aversion to Nibbāna, that is to say, this one does not like to cut himself off from the sources of enjoyment and cease in Nibbāna.

The reason for this aversion to be cut off from the sources of enjoyment is the deep-seated attachment for everything that induces pleasure and happiness, *somanassa* and *sukha*. This attachment rejects everything that obstructs the enjoyment of pleasure and happiness. Nibbāna which does not afford opportunities for enjoyment must necessarily be repugnant to the ignorant worlding whose sensual excitement is yet ascending and has not reached its climax which is the turning point towards Nibbāna.

This aversion to Nibbāna arises on three supporting points :—(1) proclivity for enjoyment, *pañcakāmagunīkarāga*; (2) concept of an enjoyer, *attā*; and (3) concept of things as belonging to that enjoyer, *attaniya*. Enjoyment is had by the mind through its avenues—eye, ear, nose, tongue, body and mind. The things that are enjoyed are form, sound, smell, taste, tangible things and cognizable things. Form, *rūpa*, is very soothing and therefore pleasant to the eye. Similarly sound, smell, taste, tangible things and cognizable things are respectively soothing and therefore pleasant to the ear, nose, tongue, body and mind according to the idiosyncrasy of the person experiencing contact. What is soothing and pleasant to one may be very disagreeable and painful to another. Where things are disagreeable and

painful, there arise unhappiness and suffering, *dukkha* and *domanassa*. Beings cling to things agreeable and shun things disagreeable. There is thus attachment and aversion both of which worry the being. Attachment pulls the being towards the object, and aversion pushes the being away from the object. In either case, the object, be it agreeable or disagreeable, causes consciousness to function in the being. In both cases desire is focussed on the object to make it agreeable and both cases evince a proclivity for enjoyment (*Kāmarāga*). This arises on the two-fold base *vatthukāma* (form, sound, smell, taste, contact) and *kilesakāma*. When I have a car, I have *vatthukāma*, and when I desire to have a joy ride in it, I have *kilesakāma*. *Vatthukāma* relates to the objects of sensation (*rūpa*, *sadda*, *gandha*, *rasa*, *phoṭṭhabba*) and *kilesakāma* relates to the craving for those objects. *Pañcakāmagunīkarāga* is the attachment for the material objects of sensation: form, sound, smell, taste and tangible things.

The second supporting point of aversion to Nibbāna is the concept of the enjoyer, ego, *attā*. This idea of an ego enjoying things leads on to the third supporting point of aversion to Nibbāna, namely, that of belongings to the ego, *attaniya*. Thus on this tripod of *pañcakāmagunīkarāga*, the concept of *attā*, and the concept of *attaniya* stands aversion to Nibbāna. These three supporting points arise in the so-called being sojourning in Samsāra without ceasing in Nibbāna. It is therefore necessary to understand what Samsāra is, what the being is, and what Nibbāna is.

Samsāra consists of the conditioned *saṅkhata*. It is defined as the incessant unbroken continuation of the five groups, the centres of flux, and the so-called elements of flux. The groups are *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, *viññāna*, (form, sensation, perception, volition and consciousness). They are

called *pañcakkhandha*. The centres of flux are eye, nose, tongue, body and mind where form, sound, smell, taste, contact and concepts meet, mix, and become new centres of flux. They are called the twelvefold *āyatana*. The so-called elements are the things that enter into the flux meet, mix and become new elements. They are eighteen in number consisting of six triplets:—(1) eye, form and visual consciousness; (2) ear, sound, and auditory consciousness; (3) nose, smell and olfactory consciousness; (4) tongue, sapids and gustatory consciousness; (5) body, tangible things and tactile consciousness; and (6) mind, concepts and mind consciousness. This triple breaking up of the conditioned *saṅkhata* is effected for dispelling the illusions of beings according as they are confused in the groups or in the centres of flux or in the so-called elements by showing the absence of the possibility of an error which will not show up even a subtle and evasive entity, *attā*, which subsists and escapes detection. The same five groups analysed in a different manner are seen as the twelve *āyatana* and analysed in yet a different manner are seen as the eighteen so-called elements. Of the centres of flux, *āyatana*, six are internal centres, *ajjhattikāyatana*, namely, eye, ear, nose, tongue, body and mind; the remaining six are external centres, *bāhirāyatana*, namely, form, sound, smell, taste, tangible things and concepts. The attachment between the internal *ajjhattikāyatana* and the external *bāhirāyatana* is grasping, the presence of which converts the groups, *pañcakkhandha*, into the grasping groups, *pañcaupādānakkhandha*. The groups existing in ignorant wordlings are grasping groups because they go on grasping objects of sensation, theories, and Samsāra, behaving like a fire which, while consuming that which has been set aflame, heats the adjoining fuel and sets it aflame. The groups existing in the Arahats are mere groups, *pañcakkhandha*, from which the grasping properties have been eradicated. Of the eighteen so-called elements, six are subjective elements, namely, eye, ear, nose, tongue, body and mind; six are objective elements, namely, form, sound, smell, taste, tangible things, and concepts; and the remaining six are cognitive elements, namely, visual cognition (*cakkhu-viññāṇa*), auditory cognition (*sota-viññāṇa*), olfactory cognition

(*ghāna-viññāṇa*), gustatory cognition (*jivhā-viññāṇa*), tactile cognition (*kāya-viññāṇa*), and mental cognition (*mano-viññāṇa*).

The world arises with the arising of these centres of flux. The being is lulled and tortured in the same centres of flux. The being is fatigued also in the same centres in the repeated alternations of birth, decay, death, sorrow, lamentation, ill, grief, and despair, undergoing the pains of undesirable association, undesirable separation, and want of the fulfilment of wishes. Between pleasure and pain the ignorant worldling gets fatigued. “Chassu loko samuppano” (*Samyutta*).

Nibbāna is the cessation of the grasping groups, centres of flux, and the so-called elements. There, *khandha*, *dhātu*, *āyatana*, have no play. The *khandha*, *dhātu*, *āyatana*, which thus cease in Nibbāna are those of the individual processes of the so-called being. Samsāra does not cease in Nibbāna, but individual grasping groups no longer arise in Nibbāna. Nibbāna thus appertains only to the animal flux. Beings in Samsāra go on ceasing in Nibbāna but Nibbāna does not annihilate Samsāra nor does it reduce Samsāra by taking away beings from it and filling up Nibbāna. To the ordinary thinker these statements appear to be real paradoxes as being contrary to received opinion and seemingly absurd. But on a careful examination and intelligent observation and a piercing analysis of the being, it will be found that these statements are really well-founded. The paradoxical nature of the statements that in spite of subtraction there is no reduction in the quantity from which subtraction takes place and that in spite of addition there is no increase of the quantity to which the addition is made, arises owing to the notion of identity of Samsāra, identity of Nibbāna, and identity of the being sojourning in Samsāra and ceasing in Nibbāna.

Once the being is understood properly, the notion of identity disappears and the paradoxical nature of the statements disappears with it. If in the analysis of the being, no permanent identity is found and the being is seen as a pure process of dependent origination where one thing completely changes into another thing without any kind of transference of anything from one to the

other as the flame of the candle in the first watch of the night turning into the flame of the candle in the second watch of that night without any kind of transference of any thing from the flame of the first watch to the flame of the second watch, then we shall see that there is no identity of Samsāra or of Nibbāna and that the apparent paradox is really a well founded truth. Flames ceasing to burn neither increase nor decrease anything in the world of matter. The cessation of a flame does not mean that a Mr. Flame disappeared and hid himself in an unknown place. The flame of a candle is a condition into which the solid wax has turned. Heat is applied to the solid wax which then turns into a liquid and then into a volatile gas under the action of heat and bursts forth into a flame. The reduction of the heat of this flame by bringing a copper spiral over the flame causes the flame to disappear. What happens in this case is that the copper spiral rapidly lowers the temperature of the flame to such an extent that the wax vapour cannot get ignited. The rapid succession of ignition fails and there is no flame. The wax vapour supported the flame only so long as there was sufficient heat in the vanishing flame to ignite the next volume of vapour. So long as there was no heat to ignite the next volume of vapour there is no possibility of ignition and no flame bursts forth thereafter. There is no departure anywhere to empty one and fill another. The flame ceased where it arose. Similarly when a being ceases, he ceases there where he arose and does not re-arise owing to the absence of the heat of grasping, *upādāna*, to ignite subsequent groups. Though the flame ceased, solids, liquids, heat, and gases go on arising and re-arising integrating and dis-integrating for ever. In the ocean great waves reach the shore and cease but the ocean in which the waves occur go on for ever without any reduction. Even so though individual processes called the beings at appropriate periods, cease in Nibbāna, yet the Samsāra process goes on for ever arising and re-arising, integrating and dis-integrating without any kind of reduction.

To the sensualist this disappearance in Nibbāna of all possibilities of excitement in which he has been accustomed to take such great delight as a sort of second nature that he cannot clearly perceive the real defects

thereof is an undesirable repugnant condition which creates in him an aversion. This is due to the ignorance of the *assāda*, *ādinava* and *nissaraṇa* (arising, consequences, and cessation) of sensual excitement and ignorance as regards himself, the ego,—*attā*—and its belongings the *attaniya*.

Individual processes called the beings arise as fivefold grasping groups (*rūpa*, *vedanā saññā*, *saṅkhāra*, *viññāṇa*). The group, form (*rūpa*) arises on the four essentials (1) tridimensionally spreading out extension (*Pathavi*); (2) binding, yielding, coherence (*Āpo*); (3) converting, preserving, combining, changing, maturing, sharpening, intensifying heat (*Tejo*); and (4) moving, vibrating, oscillating, scattering motion (*Vāyo*). These four essentials are inseparable for the reason that they arise always together along with colour, odour, taste, and nutriment. These eight are called the Octad.

The first four of the Octad are inseparable forces whose flux with the last four thereof in various degrees of tension appears differently as solids, where the extension mode (*Pathavi*) is predominant; as liquids where the yielding, cohering mode (*Āpo*) is predominant; as fire where the converting, preserving, combining, changing, maturing, sharpening, intensifying mode (*Tejo*) is predominant; and as gases where the moving, vibrating, oscillating, scattering mode (*Vāyo*) is predominant.

The *Mahābhūtas* are therefore not earth, water, fire, or air. The earth as a solid is a manifestation of the *Mahābhūta* with *Pathavi* mode in excess. Water as a liquid is a manifestation of the *Mahābhūta* with the *Āpo* mode in excess. Fire as heat is a manifestation of the *Mahābhūta* with the *Tejo* mode in excess. Air as a gas is a manifestation of the *Mahābhūta* with the *Vāyo* mode in excess. Earth, water, fire, air are all *bhūtarūpa*.

We cannot sense the *Mahābhūta*, the first four of the Octad, *Suddhaṭṭhaka*, except when it is in flux with the last four of that Octad. We cannot sense gravitation *per se* but we can sense things gravitated. Similarly when the *Mahābhūta*, the first four of the Octad, are in flux with the last four of that Octad, we are able to sense the *Mahābhūta* as solids, liquids, fire, and air. This



flux of the first four with the last four of the Octad constitute the *Mahābhūta* section of the *Rūpakkhanda*. In this flux we see all non-organic matter from atoms and molecules to nebulae and mighty world systems. This flux is not self-conscious.

The second flux is that of matter and material qualities where the first flux combines with the material qualities (*Upādārūpa*), exhibiting all organisms. These material qualities fall into ten classes: (1) sensitive organs (eye, ear, nose, tongue, body); (2) fields of sensation (form, sound, odour, sapids); (3) sex (female and male), (4) base (nucleus); (5) life (vital force); (6) nutrition (edible food); (7) limitation (space, *ākāsa*); (8) communication (body, speech); (9) workability (plasticity, lightness, pliancy, adaptability); and (10) characteristics (integration, continuance of integration, decay, impermanence). These organisms are twofold: (1) plant organisms which are not self-conscious and (2) animal organisms, as such pure organisms considered independently of their psychic activity, and they constitute the *Upādārūpa* section of the *Rūpakkhanda*.

The third flux is the being where the things of the non-organic flux and the things of the organic flux are both devoured by consciousness, *viññāṇa*. This third flux occurs when *Viññāṇa* establishes contact with matter as *Bhūtarūpa* and material qualities as *Upādārūpa*. It is in this third flux that attachment to Samsāra and aversion to Nibbāna operate. This flux is self-conscious. In the first flux, only chemical action takes place. In the second flux, chemical action with organic action takes place. In the third flux, function chemical action, organic action and psychic action. The relevancy of the three fluxes is that the being cannot be explained without explaining the first flux, matter, and the second flux, organisms, as the third flux is where consciousness, *Viññāṇa*, binds the first and the second fluxes as will presently be explained. In this third flux, the being goes on in utter ignorance of the actuality of grasping and rejecting every thing that comes by in response to the idiosyncrasy of the being. The prototype of this grasping and rejecting in this self-conscious flux is seen in the non-organic flux as attraction and repulsion and in the organic flux as assimilation and excretion. The *upādārūpa*

section of the *Rūpakkhanda* when enervated by psychic action under the influence of *viññāṇa* becomes the *nāma-rūpa* section of the *Rūpakkhanda*. These three sections constitute the *Rūpakkhanda*.

*Rūpakkhanda*, the form-group—and *rūpa*, the visual object, may lead to some confusion. *Rūpakkhanda*, includes the visual object *rūpa* as well as sound, smell, taste and tangible things. Thus *rūpa* as the visual object has a limited meaning as against *rūpa* in *Rūpakkhanda* which has a broad meaning. *Rūpakkhanda*, the form-group, as such owes its existence to its being known as *rūpa* by consciousness through one of its supporting points, perception. But for this consciousness, there will be no chair, elephant, or mountain. All these will be mere matter. It is the property, perception, of the consciousness which draws the differences and similarities of material objects and of concepts of identity such as soul, gravitation, and other ideas. It is this property, perception, of the consciousness that draws the distinctions as a male and a female. There are no males or females as such. What we call males and females are only different arrangements of the Octad *Suddhatṭhaka* in flux with *Upādārūpa* and *Viññāṇa* yielding reciprocating facilities. They are positive and negative aspects found not only in the animal flux but also in the organic and non-organic fluxes.

The second grasping group is that of sensation, *Vedanā*. This group arises on the contact of *Viññāṇa* with the objects of sensation and the organs of sensation. Sensation is sixfold according as the knowing is through the eye, ear, nose, tongue, body and mind. Sensation sprung from eye-contact is *Cakkhu-viññāṇa*; sensation sprung from ear-contact is *Sota-viññāṇa*; sensation sprung from nose-contact is *Ghāna-viññāṇa*; sensation sprung from tongue-contact is *Jivhāviññāṇa*; sensation sprung from body-contact is *Kāya-viññāṇa*; sensation sprung from thought-contact is *Mano-viññāṇa*.

The third group is that of perception, *Saññā*. This is a mental property which takes note of similarities, differences and peculiarities of the objects of sensation and identifies them as a chair, an animal, a soul, or other thing as an individual entity.

Perception is sixfold according as it refers itself to form, sound, smell, taste, contact and thing.

The fourth group is that of volition, *Saṅkhāra*. It is grasping which swallows up form, sound, smell, taste, contact, thing as object, eye, ear, nose, tongue, body, mind as subject, and concept as the medium between the object and the subject. Volition upbuilds form in accordance with its formness; sensation in accordance with its sensation-ness; perception in accordance with its perception-ness; conceptive actualities in accordance with their conception-ness; and consciousness in accordance with its consciousness-ness. *Saṅkhāra* converts the already conditioned *saṅkhata* into a re-conditioning *abhisaṅkharanaka*. These four groups *rūpa*, *vedanā*, *saññā*, *saṅkhāra* in the conscious flux of the being behave in the same ways as the four *Mahābhūta* (*paṭhavi*, *āpo*, *tejo*, *vāyo*) in the non-organic flux behave. When two pieces of dry wood are rubbed vigorously together there is friction, there is vibration, there is the adjustment of the atoms and there is heat. On these four—*paṭhavi*, *vāyo*, *āpo*, *tejo*—there bursts forth a flame. When the dry wood happens to be brushwood or grass or chaff or rubbish or logwood, the respective fires are named after the burning material as brushwood-fire, grass-fire, chaff-fire, rubbish-fire, or logwood-fire. Similarly when external form, *rūpa*, as object is rubbed against internal form as subject, there is friction, there is the vibrating feeling (*Vedanā*), there is the arranging perception, *Saññā*, there is the converting, sharpening, volition (*Saṅkhāra*). On these four—*rūpa*, *vedanā*, *saññā*, *saṅkhāra*—bursts forth consciousness, *Viññāṇa*. When the *rūpa* happens to be visual form, the *Viññāṇa* is called visual consciousness, *Cakkhu-Viññāṇa*; when the *rūpa* happens to be sound, smell, taste, contact or thing, it is named after the cognized *rūpa* as *Sotaviññāṇa*, *Ghānaviññāṇa*, *Jivhāviññāṇa*, *Kāyaviññāṇa*, and after the cognized *nāma* as *Manoviññāṇa*. Thus arises the fifth group *Viññāṇa*.

An example will make the arising of the grasping groups, *kāmarāga*, *attā* and *attaniya* clear. I see a cube. I hear it when it is being cut as a grinding. I smell it when warmed as a peculiar odour. I taste it as sweet. I feel it as hard (*Vedanā*): I perceive

it as sugar (*Saññā*). I like this (*Taṇhā*, *Kāmarāga*). I grasp it (*Saṅkhāra*) and I know it (*Viññāṇa*) as a thing belonging to me (*Attaniya*) and I consider myself as the enjoyer (*Attā*). I do not like to be deprived of it. I have aversion to this deprivation.

The being is not the object of sensation nor is he the subject of sensation nor is he the consciousness binding the object to the subject as the knowledge between the two. The object has its own line of dependent origination in the beginningless non-organic flux alongside of the other two members. The subject has its own line of dependent origination in the beginningless organic flux alongside of the other two members. Consciousness has its own line of dependent origination alongside of the other two members in the beginningless conscious flux as the knowledge between the organic and non-organic fluxes. Each member of this triplcity is as old as and not older than its other two members. Each member of this triplcity is a momentary unit arising in dependence, lasting and vanishing as such unit giving rise to the next unit. These three members arise afresh at this present moment in dependence upon the past moment and vanishes (never destroyed) giving rise to the next unit. These arisings occur at this very moment in the unfathomable depths of nebular formations as well as in the heights of the *brahma* planes. They are not the beings. They are the flux of the six modes—*paṭhavi*, *āpo*, *tejo*, *vāyo*, *ākāsa*, *viññāṇa*—as explained in the *Mahātittthāyatana Sutta*, *Tika Nipāta*, *Aṅguttara Nikāya*. “*Channam bhikhave dhātūnam upādāya gabbhassa avak-kantihoti, okkantiyā sati nāmarūpam.*” The arising of the six modes is the cause of the simultaneous succession of the embryo. On the arising of the embryo, *nāmarūpa* arises. The six modes go on arising from beginningless-ness even at this very moment. On this arising the non-organic and the two organic fluxes take place. These go on for ever. The process of the reproduction in the case of the amoeba will throw a flood of light here.

On the triple crossing of these fluxes arise. *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa*, as subject, object and consciousness, When form as object confronts the eye as subject, there arises *Viññāṇa* between the two. This triple contact is *Phassa*. “*Cakkhumca paṭicca rūpe ca uppajjati cakkhu viññāṇam,*

*tinnam saṅgati phasso.*" Similarly when sound, smell, taste, tangible things, and concepts confront ear, nose, tongue, body and mind, there arises *Viññāṇa* knowing the sound, smell, taste, contact and concepts. Each of these crossing points is a momentary being and the summation of these rapidly crossing points, the one point turning into another point, constitutes the apparently unitary "I" which eludes the majority of the most searching brains. Just as the summation of the impacts of the different pictures rapidly falling on the screen of cinema, each a modification of its predecessor in such rapid succession that the retina of the eye cannot keep equal pace shows an apparently unitary individual behaving in different ways, even so the triple crossing points occurring in such rapid succession that the unintensified mind cannot keep equal pace shows an apparently unitary being behaving in different ways—seeing, hearing, smelling, tasting, feeling, thinking, acting, enjoying, suffering and forming theories and views. On this apparently unitary "I" concept rest *Vatthukāma* for possession and *Kilesakāma* for enjoyment. This attachment and the concepts *attā* and *attaniya* arise on *avijjā* (ignorance) and lead on to *lobha* (attachment), *dosa* (detachment), and *moha* (confusion). These three roots, *lobha*, *dosa* and *moha*, turn into the blinds, hindrances, which as *Kāmacchanda* (sensuality) *Vyāpāda* (animosity), *Thīna-middha* (slowness and torpor), *Uddhacca-kukkucca* (flurry-and-worry), and *Vicikicchā* (perplexity) cloud the clear vision.

The sensation which arises on contact with agreeable object is *Somanassa*. The doctrine here is contained in the *Mahānidāna Sutta* of the *Dīgha Nikāya*. On this pleasure arises *Taṇhā* for the object and there is an exertion to acquire that object, *Pariyesana*. On *Pariyesana* arises the acquisition of the object, *Lābha*. On *Lābha* there follows discrimination as to the desirability or the undesirability of the object, *Vinicchaya*. On *Vinicchaya* arises attachment *Chandarāga*. On *Chandarāga* arises the concept of the ego, the individual, *Addhyāvasāna*. On the arising of the concept of the ego there follows grasping, *Upādāna*, of the object. On this grasping arises the unwillingness to part with the object, *Macchariya*. On this *Macchariya* arises the protection of the acquired object,

*Ārakkha*. In protecting the object, the being considers that the object is his and does not belong to others and resorts to weapons of offence to retain the object; he quarrels with others and kills others; he utters falsehood and uses rough words and sneaks; he commits adultery and fornication; he uses ways and means to deprive others of their belongings to secure them for himself or for the pleasure of punishing others; and he commits other crimes against person and property.

Just as the amoeba becomes a grasping organism when it desires to seize its food and into other mechanical shapes appropriate for other purposes, even so the being becomes the visual process when he desires to see; auditory process when he desires to hear; a smelling process when he desires to smell; a gustatory process when he desires to taste; a tactile process when he desires to contact; and a mental process when he desires to think. In all these processes, *Vedanā* arises followed by attachment, *Pañcakāmagunīkarāga*, and the concepts *Attā* and *Attaniya* and they take such a strong hold that the idea of separation of the self and its belongings from sensuality becomes obnoxious and there results the unwillingness to cease in *Nibbāna*, the aversion thereto.

The doctrine of the ego is the *Sakkāya-ditṭhi* which is twentyfold. Each grasping group is viewed in four different ways:—(1) the view of identity; (2) the view of inclusion; (3) the view of exclusion; and (4) the view of composition. The identity view is where each of the grasping groups *Rūpa*, *Vedanā*, *Saññā*, *Saṅkhāra*, *Viññāṇa* is considered as the unchanging everlasting identity called the soul. Whichever of the five grasping groups is held to be the soul, that becomes the *Attā* and the remaining groups, *Khandhas*, become the *Attaniya*. When *Rūpa* is considered to be the soul, that becomes the *Attā* and the remaining *Khandhas*—*Vedanā*, *Saññā*, *Saṅkhāra*, *Viññāṇa*—become the belongings, *Attaniya*, to the *Rūpa* as the *Attā*. When *Vedanā* is considered to be the soul, that becomes the *Attā* and the remaining *Khandhas*—*Rūpa*, *Saññā*, *Saṅkhāra*, *Viññāṇa*—become the belongings, *Attaniya*, to the *Vedanā* as the *Attā*. When *Saññā* is considered to be the *Attā*, soul, the remaining *Khandhas*—*Rūpa*, *Vedanā*, *Saññā*, *Saṅkhāra*, *Viññāṇa*—become the *Attaniya* belonging to *Saññā* as

the *Attā*. When *Saṅkhāra* is considered to be the *Attā*, soul, the remaining *Khandhas*—*Rūpa*, *Vedanā*, *Saññā*, *Viññāṇa*—become the *Attaniya* belonging to *Saṅkhāra*, as the *Attā*. When *Viññāṇa* is considered to be the soul, *Attā*, the remaining *Khandhas*—*Rūpa*, *Vedanā*, *Saññā*, *Saṅkhāra*—become the *Attaniya* belonging to the *Viññāṇa*, as *Attā*. Thus in this identity view, there are five *Attā* concepts and four *Attaniya* concepts appertaining to each *Attā* concept.

In the second view, namely, that of inclusion, the soul, *Attā*, is considered as a relic within the caskets of each of the *Khandhas*—*Rūpa*, *Vedanā*, *Saññā*, *Saṅkhāra*, *Viññāṇa*. Within whichever of the five grasping groups the soul is viewed to be contained, the soul-perception becomes the *Attā* and the *Khandhas*—*Rūpa*, *Vedanā*, *Saṅkhāra*, *Viññāṇa*—and the rest of *Saññā* remaining after the exclusion of the soul-perception become the *Attaniya* belongings. As in the case of the identity view, so in the case of this inclusion view there are five *Attā* concepts and four *Attaniya* concepts appertaining to each *Attā* concept.

In the third view, namely, that of exclusion, the soul is considered as lying as the shadow of a tree, outside the *Khandhas*. Outside whichever of the five grasping groups the soul is viewed to lie, the soul-perception becomes the *Attā* and the *Khandhas*—*Rūpa*, *Vedanā*, *Saṅkhāra*, *Viññāṇa*, and the rest of the *Saññā* other than the soul-perception (*Attasaññā*)—becomes the *Attaniya* belongings. As in the cases of identity and inclusion views, so in this exclusion view there are five *Attā* concepts and four *Attaniya* concepts appertaining to each *Attā* concept.

In the fourth view namely that of composition, the soul is considered to be an admixture with the *Khandhas* as the oil in a castor seed or the scent in a flower. With whichever of the grasping groups the soul is considered to be compounded, the soul-perception becomes the *Attā* and the *Khandhas*—*Rūpa*, *Vedanā*, *Saṅkhāra*, *Viññāṇa*, and the rest of the *Saññā* other than the soul-perception—become the *Attaniya* belongings to the *Attā*, soul. As in the cases of the views of identity, inclusion and exclusion so in the case of the composition view, there are five *Attā* concepts and four

*Attaniya* concepts appertaining to each *Attā* concept.

Thus there are twenty *Attā* views constituting the twentyfold *Sakkāyadiṭṭhi* and these twenty views arise on the urgings of *Taṇhā* (greed), or of *Māna* (conceit), or of *Diṭṭhi* (theory). When it arises on *Taṇhā* (greed), the worldling thinks “*Etammama*”, the *Attaniya* is mine. When it arises on *Māna*, the worldling thinks “*Eso hamasmi*,” I am this itself, the *Attā*. When it arises on theory (*Diṭṭhi*), the worldling thinks “*Eso me atta*,” this is my soul, *Attā*. In “*Etammama*,” the worldling takes up his stand on *Attā* (soul) itself and considers other things as belonging to the *Attā*. In “*Eso hamasmi*,” the worldling takes up his stand on the soul (*Attā*) and compares it with other things on positions of superiority equality and inferiority. In “*Eso me atta*,” the worldling takes up his stand on *Attaniya* belongings and points to *Attā* as belonging to the *Attaniya*.

These twenty views are held not by one and the same being but by different beings according to their own ways of thinking commensurate with the degree of intensity of the power of understanding. The majority of the ignorant worldlings think that the body, *rūpa*, is itself the soul and have objections to cremate dead bodies. As intelligence grows, the soul is transferred from the form, *rūpa*, into sensation, then into preception, then into volition, and then into consciousness. As intelligence grows keener the identity view is rejected in favour of the inclusion view, then into the composition view, and then into the exclusion view. Whichever grasping group is considered as the soul, whether as identical with it or as included in it, or as compounded with it, or as excluded (protected) from it, that becomes the *Attā* and the remaining grasping groups become the *Attaniya* belonging to that *Attā*, soul. Thus there are twenty *Attā* views and twenty *Attaniya* views. The same five *Khandhas* are viewed in twenty ways as *Attā* or as *Attaniya*.

The *Attā* and the *Attaniya* views all arise as views, *Saññā*, perception, regarding *Rūpa*, *Vedanā*, *Saṅkhāra*, *Viññāṇa* and *Saññā* itself under the urgings of *Taṇhā*, *Diṭṭhi*, *Māna* all of which bind the being to *Samsāra* leading him on from *Taṇhā* to *Upādāna*, *Saṅkhāra*



(volitional activities culminating in *Kamma*), and *Viññāna* vitalising the embryo in rebirth.

Once reborn, the worldling repeats his wonted activities in *Taṇhā Diṭṭhi*, *Māna* and gets reborn again and again subjecting himself to decay, death, sorrow, lamentation, ill, grief and despair.

In the *Saṅkāra* grasping group, the fourth of the *Pañcakkhandha* which arise on contact in the triple crossing, there arise *Kamma*, good as well as bad, *Kusala* as *Akusala*. Both *Kusala* (which are meritorious actions which plunge the being into high planes of enjoyment) and *Akusala* (which are demeritorious actions which plunge the being into low levels of suffering) arise under the leadership of *Avijjā* and *Taṇhā*. *Akusala* arise on *Avijjā*, ignorance. *Kusala* arise on *Taṇhā*, greed. With the greed for happiness hereafter arising on the concepts *Attā* and *Attaniya*, beings abstain from enjoying the *pañcakāma* the allurements of *Rūpa*, *Sadda*, *Gandha*, *Rasa*, *Phoṭṭhabba*, in the wrong way. Here the worldling has sufficient *Vijjā* to realize the consequences of *Akusala* which are very pleasant while being committed as is experienced in scratching a ring-worm, and avoids *Akusala* with the expectation of ridding himself of the possibilities of getting under suffering. Ignorance blinds the being and incapacitates him from seeing the after-consequences of enjoyment of *Pañcakāma* indiscriminately and in ignorance plunges himself into enjoyment regardless of the consequences and thereby commits the ten *Akusalas*, namely:—

(a) Three wrongful actions proceeding from the avenue of the body, *Kāyakamma*:—

- (1) Taking away life,
- (2) Appropriating things which one has not been duly given,
- (3) Indulging in pleasures in the unwarranted way,

(b) The four wrongful actions proceeding from the avenue of the mouth, *Vacīkamma*:—

- (1) Uttering falsehood,
- (2) Uttering rough words,
- (3) Sneaking,
- (4) Indulging in useless talk.

(c) The three wrongful actions proceeding from the mind avenue *Manokamma*:—

- (1) Grasping,
- (2) Animosity,
- (3) Holding fast to erroneous views.

The erroneous views here referred to are the twentyfold *Sakkāyadiṭṭhi* and the sixty-twofold theories arising on the base of the *Sakkāyadiṭṭhi*.

On *Sakkāyadiṭṭhi* soul-views arise the sixty-two-fold world theories regarding the being's existence relating to the past, present and future as stated in the *Brahmajāla Sutta* of the *Dīgha Nikāya*. Of the sixty-two world theories, eighteen are based on the present in relation to the past and the remaining forty-four are based on the present in relation to the future. The present is the standpoint from which the view is projected either into the past or into the future. The importance of understanding these soul concepts and world theories to the Buddhist is immense. The examination of these soul concepts and world theories materially assists the student of Buddhism and the follower of the path to understand *Anattā* without which understanding *Nibbāna* is meaningless. Without a knowledge of what a being is and what he is not, what *Samsāra* is and what it is not, it is impossible to pass through the Noble Eightfold Path by that clearness of vision, *Sammādiṭṭhi*, which constitutes the first factor of that path and the stepping stone to the life of purity which leads to the sight of *Nibbāna*.

The world theories relating to the past are called *Pubbantakappika* and those relating to the future are called *Aparantakappika*. The eighteen *Pubbantakappika Micchādiṭṭhis* are:

(a) Four universally eternal, views, *Kevala Sassata*—

- (1) The view of the yogis (those who develop the mind) that a soul as viewed in terms of the *Sakkāyadiṭṭhi* has transmigrated from the past and continues to transmigrate into eternity;
- (2) The view of the more advanced yogis that a soul as viewed in terms of the *Sakkāyadiṭṭhi* has

- transmigrated during the last ten *Kappas* (epochs) up to the present and continues to transmigrate into eternity;
- (3) The view of the highly advanced yogis that a soul as viewed in terms of the *Sakkāyadiṭṭhi* has transmigrated during the last forty *Kappas* up to the present and continues to transmigrate into eternity;
  - (4) The view of the conceptualists (which term includes logicians, philosophers, scientists) that a soul as viewed in terms of the *Sakkāyadiṭṭhi* should have transmigrated from the past into the present and should continue to transmigrate into eternity.

In these four views the common factor is that life has proceeded from the past and continues to proceed into the future. The differentiation lies in the mode of formulating the theory. The first three theories are formulated on actual experience, the first by really perceiving individual lives by means of the insight into the past, *Pubbenivāsānussatiñāna*; the second by really perceiving by keener insight individual *Kappas* going back up to the tenth beyond the present during which life has existed; the third by really perceiving by intense insight going back up to the fortieth *Kappa* beyond the present during which life has existed; the fourth by reason, logic and conjecture without any insight.

In all these four views the theory that life has proceeded from the past up to the present and continues to proceed in the future is a fact. The view that a so-called soul has so proceeded and continues to proceed is not a fact because that which has so proceeded is a process of constant becoming and arising anew. The view that there has been a transmigration is not a fact because no identity has so passed through life in the past. The continuation of such a migration is not a fact because there is no identity which can so continue to pass. The continuation of life into eternity is not a fact because there is a cessation of the process in Nibbāna.

(b) Four partially eternal views, *Ekacca Sassata*:

- (1) The view of the yogis that there is one Supreme Being who is eternal and that he created all other beings all of whom are not eternal;
- (2) The view of the yogis that all beings who continue to take food are eternal and that those who fail to take food are not eternal;
- (3) The view of the yogis that those who do not entertain vicious thoughts such as hatred and jealousy are eternal and that those who entertain vicious thoughts are not eternal;
- (4) The view of the conceptualists that the psychical constituents, *Nāma*, of the being as a whole are eternal and that the material constituents, body, *Rūpa*, are not eternal.

In these four views the common factor is that a section of the beings is eternal and the other section is not eternal. The differentiation lies in the eternal section being one individual as in the first view, or more than one individual as in the cases of the second, third and fourth views. The second view differs from the third view as to the cause of eternal life being food or thoughts. The fourth view differs from all the rest in that the former divides the same being into eternal and non-eternal sections while the latter bring in different beings under the eternal and non-eternal sections. The first three views are based on actual self-experience of yogis by insight into the past lives as *Ābhassara Brahmas*, *Khiddapadūsika Devas* and *Cātummahārājika Devas* while the fourth view is formulated by reason, logic and conjecture without insight and experience.

In all these four views, the being is one or other of the twentyfold souls as viewed in terms of the *Sakkāyadiṭṭhi*. Here the view that a Supreme Being exists is a fact because *Kamma* brings about such differences that there is the highest grade in the self-luminous *Akaniṭṭhaka Brahmaloaka* and the lowest is sunk in the dark depths of *Āsava* fermentation (*Kāmāsava*, *Bhavāsava*, *Diṭṭhāsava*, *Avijjāsava*). The view that the Supreme Being created other beings is not a fact because a creation is not an actually experienced

fact obtaining in actuality except as a mere concept. The view that the Supreme Being is eternal is not a fact because even the Brahmas of the *Akaniṭṭhaka* have died and other Brahma have succeeded the dead ones and because even the *Akaniṭṭhaka* Brahma is actually experienced to be a life process and not a soul and therefore *Anattā*. The view that the regular taking of food makes one eternal is not fact because even a person who takes food regularly has had to die (much to the bewilderment of the medical men!) on the exhaustion of the *Kamma* force which brought about the manifestation of that being. The view that the non-entertainment of infatuated thoughts such as hatred makes one eternal is not a fact because even the saintliest being has had to die. The view that *Nāma* is eternal is not a fact because *Nāma* consists of *Vedanā*, *Saññā*, *Saṅkhāra*, supporting *Viññāna*, which arise, last, and vanish and never remains static. In all these four partially eternal views also the soul is presumed.

(c) Four limitation views :

- (1) The view of the yogis that the world is that limited space over which the ecstatic light of the *Kasīna* (hypnotic circle) can spread ;
- (2) The view of the yogis that the world is unlimited ;
- (3) The view of the yogis that the world is unlimited horizontally and limited vertically ;
- (4) The view of the conceptualists that the world is neither limited nor unlimited.

In these four views the common factor is the extent of the world. The first and the second views are diametrically opposite. As regards the horizontal aspect, the third view agrees with the second view and as regards the vertical aspect, it agrees with the first view. The fourth view ignores all limitations.

In these four views, the world considered is the physical world of *Paṭhavi*, *Āpo*, *Tejo*, *Vāyo*, in which beings are born, do live and die. The view that the world of beings is unlimited is not a fact because to each individual the point at which he stands limits the world in relation to that point. Every being is the centre of his world. The being consists of the summation of the

turning over from one to another of the points at which at every moment of time the *Salāyatana* (subject, object and consciousness) meet together. Such a triple crossing is always limited as regards the crossing point. The view that the world is limited by that extent over which the ecstatic light of the *Kasīna* can spread is not a fact because the world is unlimited externally. There is no limit to the world when one proceeds outwards to the east, south, west or north. The view that the world is unlimited horizontally but limited vertically is also not a fact because there is no limit to the world when one proceeds upwards or downwards. The view that the world is neither limited nor unlimited is a display of ignorance as regards all limitations.

(d) Four avoidance views (*Amarāvikkhepa*).

- (1) That the expression of views brings about *Musāvāda* which plunges the being into suffering;
- (2) That the expression of views bring about *Upādāna* (grasping) plunges the being into suffering;
- (3) That the expression of views *Lajjā* (humiliation), which plunges the being into suffering;
- (4) That the expression of views is not possible as *avijjā* is ineradicable.

In these *Amarāvikkhepa* views the common factor is the avoidance of expression through fear of the consequences of expression. The four views differ from one another in that in the first view the fear is that of *Musāvāda*; in the second view the fear is that of *Upādāna*; in the third view the fear is that of humiliation, *Lajjā*; in the fourth view the fear is that of ignorance.

In these four views vocal expression is viewed to be the source from which *Musāvāda*, *Upādāna*, *Lajjā*, *Avijjā* proceed. The Buddha without any such fear propounded His doctrine which is "*Ehipassika*," open to all. He clearly showed that vocal expression is not the source from which but the means by which *Musāvāda* is conveyed and that the source of *Musāvāda* is *Taṇhā*, craving, for a thing for the acquisition of which *Musāvāda* is expressed. The source of *Upādāna* is not vocal expression but *Taṇhā* in a graver form. The source of *Lajjā* is not vocal expression but *Māna*,

conceit. The source of *Avijjā* is not vocal expression but the not knowing of the Dhamma. The Dhamma shows how erratic these avoidance views are.

(e) Two views on causelessness (*Adhiccasamuppanna*):

- (1) The view of the yogis that matter in the form of a body existed in the past but that *Saññā*, perception, arose for the first time at the conception in this birth and that previous to that birth there was no *Saññā*;
- (2) The view of the conceptualists that the body and the perceptions arise here at birth for the first time and that before birth in this life there was neither body nor *Saññā*, perception.

The common factor of both these world theories is that the arising of the conscious being is without cause. The difference between the two views is that in the first view *Saññā* arises without any causation here in this life for the first time, and in the second view that both *Saññā* and body arise without any causation here in this life for the first time. In the first view the body is ignored and only *Saññā* is taken into account. In the second view both *Saññā* and the body are taken into account.

Both views are wrong. The yogis who formulated the first view did so after prying into existence in the *Asaññasatta* Brahmalo-ka with their insight without prying beyond that abode. In the *Asaññasatta*, only the body is found without *Saññā*. Had these yogis extended their insight beyond *Asaññasatta*, they would have found that the perceptionless body of the *Asaññasatta* was caused by an ecstatic *Kusala Citta* of a past birth. The conceptualists who formulated the second view were not able to see the connection of the present birth with the past death. In both these views *Avijjā*, ignorance, is the screen which cut off their insight into the past connection, *Paccaya*.

Such is the rapid survey of the eighteen world theories relating to the past, *Pubban-takappika*. In any one or more of these eighteen modes and in no other mode do yogis and conceptualists express themselves regarding the past connection of the beings

living in the present. All these eighteen world theories are based on a soul conjectured in terms of the *Sakkāyadiṭṭhi* in relation to *Rūpa*, *Vedanā*, *Saññā*, *Saṅkhāra*, *Viññāṇa*. The impulse for these views is conceiving in terms of *Tañhāmaññanā*, *Mānāmaññanā*, *Diṭṭhimaññanā*, “*Etam mama, eso hamasmi, eso me attā.*” *Tañhā*, *Māna* and *Diṭṭhi* compel the beings to turn their backs on Nibbāna in aversion for the reason that the path to Nibbāna lies on the eradication of *Tañhā*, *Māna* and *Diṭṭhi*. The presence of *Tañhā*, *Māna* and *Diṭṭhi* slams the door against desireless Nibbāna. The absence of *Tañhā*, *Māna* and *Diṭṭhi* bangs open the doors of Nibbāna owing to the absence of these infatuations.

The Buddha knew that these were mere views; He knew the bases of these views; He knew that the entertainment of these views caused arisings which misfitted with actuality and encountered suffering. Just as in a smooth running engine any particle in the wrong place gets smashed up, even so the entertainment of wrong views places the being in an improper position in actuality whereby the being gets smashed up in terrible suffering. Not only did the Buddha know all this, but He knew beyond this. Yet His knowledge beyond was not tainted with *Tañhā*, *Māna* and *Diṭṭhi*. He knew the arising, vanishing, sufferance, cessation of *Vedanā*, the point at which the Samsāra path (*Anusotagāmi*) of *Pañcakāma*, and the Nibbāna path (*Paṭisoṭagāmi*) of *Nek-khamma*, deviate. Knowing all this, he had freed himself from all views and faced actuality and found that even where actuality runs smoothly, there is the wear and tear. Just as in a smooth engine even the gear which, properly fit, wear and tear away, even so beings who, without being smashed up in suffering, smoothly live in blissful happiness, are subject to the wear and tear of *Jarā Maraṇa*, and the repair of *Jāti*. The Buddha realized the cessation of the infatuations, knew the arising of feeling, the cause of the arising of feeling, and the consequences of the entertainment of the feelings of *Somanassa* and *Domānassa* which bring about *Tañhā*, *Māna* *Diṭṭhi*. Having so realized and known by Himself He proclaimed the same to the rest of the world in a doctrine which is deep, difficult to be understood by



superficial hearers and not possible to be arrived at by mere logical, philosophical, scientific, conceptual thinking, not because the doctrine is illogical, unphilosophical, unscientific, non-conceptual, but because it embraces the very logic, philosophy, science and concept. Logic, philosophy and science cannot find the *Assāda*, *Ādinava* and *Nissarana* (arising, consequences and cessation) of *Citta* by virtue of which alone the concept, which is the *sine qua non* of all logic, philosophy and science, can have existence. The proud task of dismantling the *Citta* was done by the Buddha alone. Thus it is that Buddhism embraces the whole of actuality for the purpose of deliverance from evil, and thus it is that logic, philosophy and science are not all embracive.

There remains now to discuss the forty-four *Aparantakappika Micchādittis* which are erroneous views relating to the manifestation of the being in the future. Sixteen of these forty-four views state that the soul continues to live with perception, *Saññā*. Eight state that the soul continues to live without perception, *Asaññī*. Another eight state that the soul continues to live with something psychic which is neither perception nor yet non-perception *Nevasaññināsaññī*. Seven state that the soul is annihilated and does not continue to live. The remaining five state that real happiness lies in self-gratification and the ecstasy of the four *Jhānas* (trances).

(a) The sixteen perception views are :

- (1) That the soul is the visual image, *Uggaha nimitta*, and continues to live for ever with perception;
- (2) That the soul is the mental image, *Paṭibhāga nimitta*, and continues to live for ever with perception;
- (3) That the soul is an admixture of the visual and the mental images *Uggaha* and *Paṭibhāga*, and continues to live for ever with perception;
- (4) That the soul is something which is neither material nor mental, neither *Uggaha* nor *Paṭibhāga*, and continues to live for ever with perception;

- (5) That the soul is limited and continues to live for ever with perception;
- (6) That the soul is unlimited and continues to live for ever with perception;
- (7) That the soul is limited in one direction and unlimited in other directions and continues to live for ever with perception;
- (8) That the soul is neither limited nor yet unlimited and continues to live for ever with perception;
- (9) That the soul continues to live for ever with one pointed perception;
- (10) That the soul continues to live for ever with many pointed perception;
- (11) That the soul continues to live for ever with limited perception;
- (12) That the soul continues to live for ever with unlimited perception;
- (13) That the soul after death is absolutely happy for ever;
- (14) That the soul after death is absolutely unhappy for ever;
- (15) That the soul after death is both happy and unhappy at intervals for ever;
- (16) That the soul after death is at the zero point between happiness and unhappiness for ever.

The common factors in all these sixteen perception views are the eternity and the presence of perception in the life hereafter of the soul. The differences are that the first four consider the make of the soul; the second four consider the limitation of the soul; the third four consider the nature of the perception; and the last four consider the feeling of the soul.

These views are so propounded after insufficient investigation by induction, deduction, imagination, and the insight of the yogis. The first twelve are the results of induction, deduction and imagination based on hypnotic circles, *Kasiṇā rūpa*, and the space from which *Kasiṇā rūpa* is eliminated. The last four are the result of the examination of the planes of existence. In the plane of the fourth trance, *Catutthatjhāna*, there is no suffering, hence the view of absolute happiness. In hell there is absolute torture, hence the view of absolute unhappiness. In

the human plane there is happiness and unhappiness, hence the view of mixed happiness and unhappiness. In the *Vehapphala* plane there is the zero point between happiness and unhappiness, hence the view of the happiness and unhappiness.

All these views are erratic and are the results of a short focussing of *Viññāna*, that is to say, the failure to see sufficiently far to perceive the rise and the fall, *Assāda* and *Bhanga*. This failure to see sufficiently far results from the allurements which the idea of continuation to live eternally affords and this forces one to turn one's back in aversion to non-existence in *Nibbāna*.

(b) The eight non-perception views are :

- (1) That the *Rūpa* as the soul continues to persist eternally after death without perception ;
- (2) That the *Arūpa* (mental object) as the soul continues to persist eternally without perception after death ;
- (3) That the admixture of *Rūpa* and *Arūpa* as the soul continues to persist for ever after death without perception ;
- (4) That something which is neither *Rūpa* nor *Arūpa* as the soul continues to persist after death without perception for ever ;
- (5) That the soul is limited (individual) and continues to persist after death without perception for ever ;
- (6) That the soul is unlimited (universal) and continues to live after death for ever without perception ;
- (7) That the soul is something which is both limited and unlimited and continues to persist for ever after death without perception ;
- (8) That the soul is something which is neither individual nor universal and continues to persist after death for ever without perception.

In these eight non-perception world theories the common factors are that the soul is eternal, has no perception, and continues to persist after death. The differences are that the first four views consider the make of the soul and the last four consider

the limitation of the soul. Here the soul is *Rūpa* or *Arūpa* or neither *rūpa* nor *arūpa*. When this soul is *Rūpa*, it is absurd to think that *Rūpa* which obviously can last only for a short time could in any circumstances be eternal. When this soul is *Arūpa* it is equally absurd to think that the *Arūpa* which is a mental concept and which can last only for a fleeting moment could in any circumstances be eternal. When this soul is neither-*rūpa*-nor-*arūpa*, intelligence revolts at such a concept otherwise than as a mere concept itself. All these views are the results of mistake and error as was said by Bhaddantācariya Buddhaghosa in the *Sumaṅgalavilāsinī* on *Brahmajāla Sutta* : “ *Ummattikāpacchissadisoti.* ” These views are due to inability to perceive the “ *Naca so na ca añño* ” aspect of actuality of the grasping groups.

(c) The eight neither-perception-nor-non-perception views are :

- (1) That the soul as *Rūpa* continues to persist for ever after death with something which is neither perception nor yet non-perception ;
- (2) That the soul as *Arūpa* continues to persist for ever after death with something which is neither perception nor yet non-perception ;
- (3) That the soul as an admixture of *Rūpa* and *Arūpa* continues to persist for ever after death with something which is neither perception nor yet non-perception ;
- (4) That the soul as neither-*Rūpa*-nor-*Arūpa* continues to persist for ever after death with something which is neither perception nor yet non-perception ;
- (5) That the soul as a limited (individual) thing continues to persist for ever after death with something which is neither perception nor yet non-perception ;
- (6) That the soul as an unlimited (universal) thing continues to persist for ever after death with something which is neither perception nor yet non-perception ;
- (7) That the soul as a limited and unlimited thing continues to persist

for ever after death with something which is neither perception nor yet non-perception ;

- (8) That the soul as something which is neither limited nor unlimited continues to persist for ever with something which is neither perception nor yet non-perception.

The common factor in all these world theories is that the psychic element appertaining to the soul is neither perception nor yet non-perception. The differences are that the first four deal with the make of the soul and the last four deal with the limitations of that soul. The absurdity of all these theories is seen when the soul itself is examined. The soul cannot exist apart from the *Khandhas* which are impermanent and therefore the soul itself must necessarily be impermanent and therefore devoid of that quality by virtue of which alone a soul can have its existence.

(d) The seven annihilation theories (*Uccheda*) are :

- (1) That the soul ends here in death ;
- (2) That the soul passes beyond this world and ends in *Kāmāvacara* Devaloka of the sensual gods ;
- (3) That the soul passes beyond *Kāmāvacaradevaloka* and ends in the *Rūpī* Brahmaloaka of subtle form ;
- (4) That the soul passes beyond *Rūpī* Brahmaloaka and ends in the first *Arūpaloka*, *Ākāsānañcāyatana*, with perception of immensity of space ;
- (5) That the soul passes beyond the first *Arūpaloka* and ends in the second *Arūpaloka*, *Viññānañcāyatana*, with perception of immensity of consciousness ;
- (6) That the soul passes beyond the second *Arūpaloka* and ends in the third *Arūpaloka*, *Ākiñcāññāyatana*, with perception of nothingness ;
- (7) That the soul passes beyond the third *Arūpaloka*, and ends in the fourth *Arūpaloka*, *Nevaśāññāyatana*, with perception of neither perception nor non-perception.

The common factor in these seven theories is the annihilation of the soul. The differences are due to the planes in which the annihilation takes place. The reason for this annihilation is not given in these theories. For the very unexplained reasons for which the soul does not get annihilated in any of the first six planes, annihilation cannot take place even in the seventh plane.

(e) The five views based on eternal happiness (*Paramadiṭṭhadhammanibbāna*) are :

- (1) That keeping the senses gratified is the absolute happiness ;
- (2) That the elimination of the multiplicity of the external disturbances in the first trance, *Paṭhamajjhāna*, is the absolute happiness ;
- (3) That elimination from the thought of the mental properties *Vitakka*, *Vicāra* (application and continuation thereof) which introduce and maintain different thoughts, in the second trance, *Dutiya-jjhāna*, is the absolute happiness ;
- (4) That the elimination of the mental property, *Pīti* (pleasurable interest), from the thought in the third trance, *Tatiyajjhāna*, is the absolute happiness ;
- (5) That the elimination from the mind of the *Sukha Vedanā* (healthy feeling in the body), in the fourth trance, *Catutthajjhāna*, is the absolute happiness.

The common factor in these five views is the cutting off of the thought from disturbances. The differences are that in the first, the external disturbances are cut off and in the next three some of the internal disturbances are cut off one by one and in the fifth the body is freed from the disturbances of *vedanā*. As regards happiness all these trances are really happy but they do not constitute absolute happiness as death follows and thereafter birth arises.

Thus are disposed of briefly the forty-four *Aparantakappika Micchādiṭṭhis* which are world theories based on *Sakkāyadiṭṭhi* relative to the past, present and future. Of these sixty-two *Micchādiṭṭhis* as world theories, the seven annihilation views fall into the extreme of *Uccheda*, destruction,

the remaining fifty-five theories fall into the extreme of everlasting life, *Sassata*. Both kinds of view are erratic, dangerous, *Antarāyikadhamma* which plunge the being into suffering on the one hand in the planes of unhappiness and on the other hand in the planes of unstable happiness. Happiness and unhappiness are both suffering inasmuch as they are reciprocating feeling. When happy feeling is present unhappy feeling is absent. Both are unstable, *Anicca*, and each disappears giving rise to the other and therefore both are suffering brought about by ignorance.

Avoiding both extremes the Buddha preached His Dhamma in the mean, pointing out *Dukkha, Samudaya, Nirodha, Magga*—misery, arising of misery, cessation of misery and the path leading to the cessation of misery. On hearing this doctrine the worldings are alarmed because the cause of the misery is proclaimed to be *Tanhā*, on whose lap the *Puthujjanas* (worldings) have been lulled from beginninglessness up to the point of hearing the Dhamma. Just as a child is averse to leave the mother on whose lap he had been lulled from his birth (a beginning which the child cannot remember), even so the worldings are averse to part company with *Tanhā* and cease in *Nibbāna*. *Pañcakāma* has taken such deep root that the uprooting requires a tremendous effort for which the *Puthujjanas* are too weak. Not until one is disgusted with the incessant alternation of happiness and unhappiness is one ready to grasp the doctrine of the Buddha. So long as in this alternation of happiness and unhappiness one does not see *Dukkha*, as long will one be averse to the cessation of *Tanhā, Māna* and *Diṭṭhi* in which one has yet seen no faults. Enveloped in *Kāmacchanda, Vyāpāda, Thīnamiddha, Uddhaccakukkucca*, and *Vicikicchā*—the hindrances, namely, Sensual Passion, Ill-will, Sloth and Torpor, Flurry and Worry, and Perplexity—one cannot see the beyond and does not care to see the beyond. Just as muddy water in a pond does not permit the bottom to be seen, even so *Citta* polluted with the five hindrances does not permit the beyond to be seen and hence the *Puthujjanas* are averse to *Nibbāna*.

In the *Viññāna* group, the five grasping groups which arise on contact at the triple

crossing of internal sense organ, external sense object and consciousness, there arise six conscious modes: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness. Here the six sense powers—eye, ear, nose, tongue, body and mind—are the six supporting points of consciousness. Elsewhere it was said that the first four *khandhas: Rūpa, Vedanā, Saññā, Saikhāra*, are the four supporting points of consciousness. These two ways in which the supporting points of consciousness are stated appear to be contradictory. But on close examination it will be seen that the first five sense powers—eye, ear, nose, tongue, body—constitute *Rūpakkhandha*, that the sixth sense power, mind, consists of the last three *Khandhas (Vedanā, Saññā, Saikhāra)* from which consciousness breaks forth as the flame from friction. Consciousness and its supporting points are transitions, one the form of development of the other in which the *Saikhāras* is that moment where *Vedanā* and *Saññā* are on the point of breaking out into *Viññāna*. When a fire burns on logwood, the heat generated in the dry wood bursts into a flame, an instance of the flux of the timber and the heat united by manifesting a flame. The flame is not the wood nor is it the heat, but it is that into which the wood and the heat burst. A fire on the basis of whatsoever it burns, by that it is named as logwood fire, brushwood fire, grass fire, rubbish fire, chaff fire, liquid fire. Even so on the basis of whatsoever it is that consciousness springs up, according to that it is named as eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness.

Beings as individuals exist only where three things cross one another, namely, the sense organ as the internal point of support, (*Ajjhattikāyatana*), the sense object as the external point of support (*Bāhirāyatana*), and the consciousness cleaving the two. The Buddha said in the *Samyutta. Migajāla Vagga*: “*A thi cakkhu atthi rūpā atthi cakkhu-viññānam, atthi cakkhu-viññāna viññātabba dhammā atthi tattha sattovā satta paññattivā.*” As long as there are present eye, forms and eye-consciousness with things knowable with visual



consciousness, so long there is present the being. Similarly so long as there are present ear, nose, tongue, body and mind as sense organs, sound, smell, taste, contact, things as sense object, and ear-, nose-, tongue-, body-, mind-, consciousness with things knowable by auditory, olfactory, gustatory, tactile and mental consciousness, as long there are present the beings.

Where eye is not, eye-consciousness is not, and no things knowable by visual consciousness are,—there the being is not. Similarly where ear, nose, tongue, body and mind as organs are not, sounds, smell, taste, contacts, things as sense objects are not, and ear-, nose-, tongue-, body- and mind- consciousness are not and no things knowable by auditory, olfactory, gustatory, tactile and mental consciousness are, there the beings are not. Forms, sounds, smell, taste, contacts and things are deemed so useful, alluring, pleasant, agreeable, inspiring carnality, and binding, that the worlding will sacrifice everything to secure them and the respective *viññānas* arise as eye-, ear-, nose-, tongue-, body- mind consciousness grasping the object. So long as grasping arises, as long the being proceeds downstream, *anusotagāmī*, and does not experience Nibbāna owing to aversion thereto and sojourn in *Samsāra*.

The moment that the being realizes the misery of the alternation of happiness and unhappiness, he gets tired of enjoyment. At this moment the upstream, *Paṭisotigāmī*, process commences on *Vedanā* arising at the triple crossing. At this moment only is the being ready to grasp the three characteristics of every conditioned thing to expound which alone *Tathāgatas* manifest themselves in the world. “*Na hi sīla vatam hetu uppajjanti Tathāgata aṭṭhakkharā tīni padā sambuddhena pakāsītā.*” On hearing this Dhamma pointing out *Dukkha*, *Samudaya*, *Nirodha*, *Magga*, the worldings are shocked to find that the cause of misery is this delusion *Taṇhā* on whose lap they have been lulled from beginninglessness up to the point of hearing the Dhamma and willingly follow the Buddha who in clear terms and self-example shows the means namely, *Sīla*, *Samādhi*, *Paññā*, *Vimutti*, by which the five hindrances are dispersed to enable the being to dive into the fathomless Nibbāna not by

proceeding outwards down-stream, *Anusotagāmī*, either forwards or backwards or upwards or downwards but by receding inwards and finding out for himself the point at which *Paṭhavi*, *Āpo*, *Tejo*, *Vāyo*, have no support and cease to play and the showers of the infatuations cease to fall and the alternation of happiness and unhappiness cease to occur and the *Nāma* and the *Rūpa* vanish in remainderlessness.

“Yatha āpoca paṭhavi tejo vāyo na  
gādhati  
Ato sarā nivattanti ettha vaṭṭam na  
vaṭṭati  
Ettha nāmañca rūpañca asesam  
uparujjhati”  
(Samyutta, Satti Vagga, Sarāsutta).

At this point of deviation from the *Anusotagāmī* down-stream process into the *Paṭisotagāmī* upstream process, *Vedanā* is examined and analysed. In the *Anusotagāmī* process, the feeling is either *Somanassa*, *Domanassa*, or *Upekkha* when it appertains to the mind, of *Sukkhā*, *Dukkha*, or *Adukkhamasukkhā* when it appertains to the body. This feeling when it generates desire, *Taṇhā*, to have that which is pleasant or desire to avoid that which is repugnant is turned into grasping *Upādāna* which then turns into volitional activity as *Upapattibhava* and *Kammabhava* which latter turns into birth which is followed by decay, death, sorrow, lamentation, ill, grief and despair in ignorance of the true characteristics of conditioned things and the slavery to which *Taṇhā* subjects the being.

In the *Paṭisotagāmī* upstream process the feeling no longer generates desire to avoid that which is repugnant or to have that which is pleasant but gives rise to the Nibbāna process of no more grasping followed by the cessation of *Somanassa*, *Domanassa*, *Upekkha*, *Sukha*, *Dukkha*, *Adukkhamasukkhā* characteristics of *Vedanā* which thereafter proceeds as *Tattramajjhāttatā*, the balance of mind which in this *Paṭisotagāmī* process develops into a *Bojjhaṅga*, a constituent of knowledge.

In this *Paṭisotagāmī* upstream process, the being cultivates purity of views, *Diṭṭhivisuddhi*, the correct view of the universe as the flux of the six *dhātus* : *Paṭhavi*, *Āpo*, *Tejo*, *Vāyo*, *Ākāsa*, *Viññāna* freed from the idea of

• an identical substance of mind or matter, *Yathābhūta*. This is done by a study of the characteristic marks, functions, or properties, phenomenal effects and immediate cause of each of the material qualities of the body and the mental properties after drawing a preliminary distinction between mind and matter, *Nāmarūpaparicchedañāna*.

Next the being cultivates the purity of transcending doubt, *Kaṅkhāvitaraṇavisuddhi*, by which all doubts with reference to the past, present and the future are transcended by mastering dependent origination, the *Paṭiccasamuppāda*.

Next the being cultivates the modes of insight, *Vipassanāñāna*, namely (1) the insight into impermanence, misery, and soullessness, *Sammasanañāna*; (2) the growth and decay in the process of becoming, *Udayabhavañāna*; (3) the insight into disruption, the faintest characteristic of growth and decay, *Bhaṅgañāna*; (4) the insight into the horrors of the decay of things, *Bhayañāna*; (5) the insight into evil nature of the danger of the decay of things, *Ādīnavañāna*; (6) the insight into the aversion of *Samsāra* and the victorious vanquishment of the aversion to Nibbāna, *Nibbidañāna*; (7) the insight associated with the desire to be set free and emancipated from all evil, *Muñcitukammyatāñāna*; (8) the recontemplation of the salient marks *Anicca*, *Dukkha* and *Anattā* including the desire to be set free, *Paṭisaṅkañāna*; (9) the insight of indifference to the activities of life and the world by the equanimity, *Tattramajjhataṭṭā*, the vanishing point of *Vedanā*, *Saṅkhārūpekkhañāna*; (10) the insight of adaptation by which he fits himself with mental equipments and qualifications for the four paths *Sotāpatti*, *Sakadāgāmi*, *Anāgāmi*, *Arahat*, which adaptation is *Anulomañāna*.

All these ten insights are collectively called *Paṭipadāñānadassanavisuddhi*, purity of intellectual culture. This matured insight of equanimity which has reached the climax of discernment is called *Vutthanagāminivipassanāñāna* which is a rising out into *Vimokhamukha*, the three mouths of emancipation namely *Animitta* (*anicca*), *Appanihita* (*dukkha*), and *Suññata* (*anattā*). Here the being plunges into Nibbāna through one of these three mouths and here occurs the no-more-grasping of the subject, object and consciousness. Thus said the Buddha in the

*Vedanā Samyutta Gahapativagga*: “*Cakkhu viññeyya rūpā . . . parinibbāyati.*” Where forms knowable through the eye, sounds knowable through the ear, smell knowable through the nose, taste knowable through the tongue, contact knowable through the body, and concepts knowable through the mind, be they ever so useful, alluring, pleasant, agreeable, inspiring carnality, and binding, yet the being disgusted with them ceases to desire them, ceases to be allured by them, ceases to be bound to them, and follows the Noble Eightfold Path and in him *Viññāna* ceases to arise, grasping the *Rūpa*, *Sadda*, *Gandha*, *Rasa*, *Phoṭṭhabba*, *Dhamma*. In him mere *Pañcakkhandha* arise without further absorbing *Tañhā*, *Māna*, *Diṭṭhi*. For want of the grasping, *Viññāna* stops re-arising and Nibbāna ensues. Thus the victorious being ends the *Dukkha* for ever—“*Nabbanti dhīrā*” (*Ratana Sutta*). With the disappearance of *Viññāna* the triple crossing fails. Thereupon *Phassa*, *Vedanā*, *Saññā*, *Tañhā*, *Upādāna*, *Bhava*, fail, *Jāti*, fails, *Jarā-Maraṇa*, *Soka*, *Parideva Dukkha Domanassa Upāyāsa* fail and the misery ends.

Thus the triple crossing arises in the depths of a beginningless ignorance in an already existing process where the growing end of the microcosm shoots out from the grown end of the macrocosm, *Saṅkhatam Abhisankaroti*, just as the growing bud of a plant shoots out from an already grown end. In this there constantly appear the flux of the six *Dhātus*—*Paṭhavi*, *Āpo*, *Tejo*, *Vāyo*, *Ākāsa*, *Viññāna*—exhibiting the manifestations of non-organic *Mahābhūta* as solids, liquids, fire, gases, as *Bhūtarūpa*, and the organic *Mahābhūtarūpa* and *Upādārūpa* as plant and animal organisms and beings arising out of the triple crossing of *Bhūtarūpa Upādārūpa*, (which term *Upādārūpa* is included in *Ākāsa*), and *Viññāna*. The mighty world goes on a process conditioned by the four factors *Kamma*, *Citta*, *Utu*, *Āhāra* ever arising anew, lasting and vanishing and of which scientists can only express a doubt “that it may be that at the last the dissipation of the solar energy will be completed and the end will come with darkness upon the face of the deep, or instead, that in some way there may arise a new heaven and a new earth perpetually renewed, but which hypothesis is true our present science cannot tell.”\* How poor is the achievement of

\* Henry Morris Russel, Astronomy.

science if after centuries of observation she has yet to grapple in the depths of ignorance regarding the cosmos in general and the beings in particular. After centuries of observation science has arrived only at the *Micchādiṭṭhi* annihilation, *Uccheda*, so diffidently as to give the alternative possibility of a new arising for which no reason could be assigned. The obvious reason for this inability is the impossibility which scientists experience to detect the dependence of origination in their crucibles, test tubes and valves.

In a triple crossing of the subject, object and consciousness of which the whole being, the individual, consists in the ultimate analysis of that which is looked upon by ignorant worldlings as souls, identities (*atta*, *satta*, *purisa*, *puggala*) maintained by *Upādāna* grasping, there is nothing of which it can be said that it gets destroyed, annihilated. Every triple crossing ceases by itself giving rise to a fresh triple crossing. The power which maintains the continuation of these crossings is *upādāna* grasping which is of four kinds: *Kāmuṭpādāna*, *Bhavūṭpādāna*, *Diṭṭhūṭpādāna*, and *Attavādūṭpādāna*. *Kāmuṭpādāna* is grasping arising upon sensual desire; *Bhavūṭpādāna* is desire to live or not to live (which must not be confounded with the no more desiring); *Diṭṭhūṭpādāna* is grasping arising upon conceptual views regarding the world and the beings; *Attavādūṭpādāna* is grasping arising upon the egoism regarding the triple crossing. *Attavādūṭpādāna* is the pivot on which all other graspings play.

If in this triple crossing constituting the being there is anything that is eternal, persistent, unchanging, such eternal, persistent, unchanging thing may be grasped. But even the Buddha with His omniscience did not find any such thing either in the *Bahiddha Attaniya* belongings or in the *Ajjhatta Attā* self. The Buddha said in the *Alagadda Sutta*, *Majjhima Nikāya*: "*Ahampi kho tam bhikkhave pariggaham na samanūpassāmi.*" In the *Attaniya* belongings even the Buddha did not see anything of which it can be said that it is eternal, persistent, identical, unchanging, lasting as the same. The *Attaniya* concept of belongings leads to the *Attā* concept of a soul and *vice versa*. This is the see-saw game up and down, the

ignorance of which misleads beings to rejoice in joy rides through *Samsāra*.

In this *Attavādūṭpādāna*, one does not find anything which does not bring about sorrow, lamentation, ill, grief and despair. That which brings about these evils is an *Antarāyika Dhamma*, dangerous action. Even the Buddha with His omniscience did not see an instance where in consequence of the concept of the *Attavādūṭpādāna* there does not arise *soka*, *parideva*, *dukkha*, *domanassa*, *upāyāsa*.

This *Upādāna* is so great that ignorant beings extend it even to Nibbāna and express erroneous views:—(1) that Nibbāna and the soul are inseparable entities, *Nibbānam maññati*; (2) that the soul enters Nibbāna and is within Nibbāna, *Nibbānasmim maññati*; (3) that the soul lies outside Nibbāna, as the shadow of a tree, *Nibbānato maññati*; and (4) that the soul possesses Nibbāna the two being compounded together, *Nibbānam meti maññati*. These ignorant beings rejoice at the Nibbāna with the soul identical with it, lying within it, lying outside it, and being compounded with it.

In the matter of Nibbāna also, as in the cases of *Rūpa*, *Vedanā*, *Saññā*, *Saṅkhāra*, *Viññāṇa*, Nibbāna is viewed as *Attā* and *Attaniya* from the three stand points *Taṇhāmaññana*, *Mānamaññana*, and *Diṭṭhimaññana*. *Taṇhāmaññana* as regards Nibbāna is where the *Puthujjana* grasps Nibbāna as his, belonging to him. *Mānamaññana* is where he individualizes himself as being equal to, lower than, and higher than, others who have and have not ceased in Nibbāna. *Diṭṭhimaññana* as regards Nibbāna is where he imagines an undying everlasting substance, soul, *attā*, to which belongs Nibbāna as *Bahiddha Attaniya*. Thus arise *Taṇhāmaññanā*, *Mānamaññanā*, *Diṭṭhimaññanā* in the fourfold forms of the *Attā* as identity, inclusion, exclusion, and composition on the base of Nibbāna. *Taṇhā*, *Māna*, *Diṭṭhi* are *Saṅkhāra* and therefore to say that in Nibbāna there are *Rūpa*, *Vedanā*, *Saññā*, *Saṅkhāra*, *Viññāṇa* is to contradict the Buddha. To say that in Nibbāna there are no *Rūpa*, *Vedanā*, *Saññā*, *Saṅkhāra*, *Viññāṇa*, but that there is something which is isolated from *Rūpa*, *Vedana*, *Saññā*, *Saṅkhāra*, *Viññāṇa*, which persists on the disappearance of *Rūpa*, *Vedana*, *Saññā*, *Saṅkhāra*, *Viññāṇa* is again to

contradict the Buddha and to land oneself into a position utterly useless to oneself. If in Nibbāna there is a mysterious thing which cannot feel, *Vedanā*, wherein lies the preference of that Nibbāna if feeling be the desideratum. If one cannot enjoy, then Nibbāna as the complete cessation of misery including *Vedanā* cannot be less desirable than that mysterious thing which has no feeling at all. Why has the Buddha said that in Nibbāna there is no thing? Anything is a *Sankhāra* and all *Sankhāras* are manifestations arising upon the conditions *Kamma*, *Citta*, *Utu*, *Āhāra* and are *Anicca*, *Dukkha* and *Anattā*. If in Nibbāna there is a thing, it must necessarily be a conditioned thing, a *Sankhāra*, subject to arising and fall, *Uppāda Vaya*. Where *Uppāda* and *Vaya* are, there cannot be an end to misery for the eradication of which the Buddha preached His doctrine. If such mysterious things be souls then they must be everlasting undying persistent entities passing from Samsāra into Nibbāna thus decreasing Samsāra and necessarily increasing Nibbāna, wherefore Nibbāna must necessarily be an abode lying outside Samsāra. That abode must necessarily be outside space because the very space is a *Sankhāra*. An abode beyond space can have existence only as a mere concept. Such an abode is an impossibility and a sheer absurdity. Nibbāna as preached by the Buddha as a no more arising of *Rūpa*, *Vedanā*, *Saññā*, *Sankhāra*, *Viññāṇa* is a reality, a possibility and a statement of a fact very simple to those who have weakened the bonds of *Taṇhā*, *Māna* and *Diṭṭhi* and are able to see things as *Anattā* but very difficult to those who are yet slaves to *Taṇhā*, *Māna* and *Diṭṭhi*. If one really wants to understand Nibbāna, one must first try to understand the *Anattā* aspect of the *Sankhāras* and postpone the quest after Nibbāna till one sees all *Sankhāras* as *Anattā*. The moment one sees the *Anattā* aspect of the *Sankhāras*, Nibbāna will explain itself.

Thus it is seen how the aversion to Nibbāna in the unsatiated being turns into aversion to Samsāra in the satiated being fed up with enjoyment. At this turning point the being is able to see the misery owing to the thinning of the sensuality cloud, *Kāmacchandha*, and the Buddha's doctrine becomes acceptable. He is now ready and willing to listen to the Dhamma. He hears

it, tries to understand it, and begins to follow the Noble Eightfold Path. He views actuality as what it really is (*Sammādiṭṭhi*) freed from wrong views and theories (*Micchādiṭṭhi*). He proceeds to know the cause of misery, the *Samudayasacca* and strives, *Maggasacca*, to work out his liberation, *Nirodhasacca*, from the misery, *Dukkhasacca*. With this object in view he counteracts *Lobha*, *Dosa*, *Moha* (greed, animosity, ignorance) in the avenues of the mind, mouth and body through *Sammāsaṅkappa*, *Sammāvāca*, *Sammākammanta*. He purifies his conduct through *Sammā-ājīvo*. He rows against the currents of sensuality through *Sammāvāyāmo* by avoiding *Akusala* and keeping to *Kusala*. He becomes cautious and wary through *Sammāsati*, and tranquilizes his body and mind from all excitement and develops the essentials for the paths namely the *Bojjhaṅgas*: (1) Mindfulness, *Sati*; (2) Searching the truth, *Dhammavicaya*; (3) Energy, *Viriya*; (4) Pleasurable interest, *Pīti*; (5) Serenity, *Pasaddhi*; (6) Concentration, *Samādhi*; (7) Equanimity, *Upekkhā*. This last factor of the *Bojjhaṅgas* is the point at which the desires as aversion to Samsāra and aversion to Nibbāna both cease as *Taṇhakkhaya* at the vicinity of the *Arahatta Magga Citta* with the arising of which the being jumps off Samsāra and lands on the shores of Nibbāna. Here the Arahant lasts as a group of pure *Khandhas* freed from the grasping adhesion and conceptual views till the arising of the *Citta* for the last time as *Parinibbāna*. Thereafter consciousness arises no more. The triple crossing fails. With the failure of the triple crossing *Vedanā* fails, *Taṇhā* fails, *Uppādāna* fails, *Bhava* fails, *Jāti*, *Janā-marāṇa soka parideva dukkha domanassa upāyāsa* fail and the misery ends as was said by the Buddha in the Mahāparinibbāna Sutta:

“Yo imasmim dhammavinaye appamatto vihessati  
Pahāya jāti samsāram dukkhassantam karissati.”

In the case of such a crossing what existed was a repeated alternation of happiness and misery, a fitful fever in the true sense of the words. What happens in Nibbāna is the cessation of this alternation by the cessation of the crossing of the subject, object and consciousness. *Viññāṇa* ceases to burst forth any longer fusing the subject with the object.



The subject is not destroyed. The object is not destroyed. Consciousness is not destroyed. As at every crossing point in Samsāra, here, at the last crossing point also the subject arises, lasts, and vanishes; the object arises, lasts, and vanishes; consciousness arises, lasts, and vanishes. After the vanishing at this last point of crossing all crossing in that peculiarly individual set of grasping groups ceases. The fluxes keep on producing groups of misery in dependent origination as processes. The beginningless coming together, the beginningless falling asunder of the six modes *Paṭhavi, Āpa, Tejo, Vāyo, Ākāsa, Viññāna* as individual fluxes, inorganic, organic, and conscious, go on repeatedly arising as Samsāra. The individual fluxes go on reproducing and each flux ceases reproducing at its appropriate time. The conscious flux culminating in the *Arahat* ceases reproducing at the *Arahatta Magga Citta* and ceases to be born (re-arise) thereafter. Nibbāna is there. This *Arahat* sees Nibbāna face to face. If at that stage this purified being with his enlightenment finds that this Nibbāna is undesirable, he can jump headlong into Samsāra again provided he is willing to jump into a pit from which he had risen with great difficulty and feels the happiness of deliverance. Nibbāna is not a mere hope to be realized after death. While the *Arahat* is living, he sees Nibbāna in all its aspects and he passes away of his own accord thoroughly satisfied that everything that should be done had been done and nothing more remains to be desired as was said by every *Arahat* before he ceased in Nibbāna: "*Khinā jāti, vusitam brahmacariyam, katam karanīyam, nāparam itatthāyāti*" (*Samyutta*). He passes away with perfect satisfaction fully conscious and unruffled.

Why do so many disagree with the Buddha as regards Nibbāna and try to maintain an *Attā*? The only reply is their aversion to Nibbāna. They do not like Nibbāna because they are yet slaves to *Pañcakāmamugunīkarāga*, attachment to sensuality, the grasping *Taṇhā* which arises on the triple contact of the organs of sensation, the objects of sensation and the knowledge between organ and object. When this knowledge, *Viññāna*, is no more available, the triple contact fails, and there is no possibility of enjoying. Hence the worldlings are averse to Nibbāna. In the failure of the

knowledge between sense organ and sense object and the consequent cessation of the *Dukkakkhandha*, one cannot legitimately see an annihilation here. The Buddha does not try to secure Nibbāna by the destruction of the material sense organ and the material sense object like the *Arūpī* Brahmas of the *Ākāsañcāyatana Viññānañcāyatana, Ākiñcaññāyatana. Nevasaññānāññāyatana*. He does not try to secure Nibbāna by the destruction of the knowledge between sense organ and sense object. Avoiding both extremes the Buddha preached His doctrine in the middle by urging the no more eating the fruits of the tree of *Kāma* and being intoxicated as was preached in the *Nivāpa Sutta* of the *Majjhima Nikāya*, and bringing about the cessation of the process by no more giving the push to *Viññāna* whereupon *Viññāna* ceases to be accelerated and finally ceases to run. The *Arahat* sees objects, hears sounds, smells odour, relishes tastes, feels contact, knows phenomena but the *Vedanā* that arises is not *Sukha Vedanā* or *Dukkha Vedanā* or *Adukkhamasu'cha Vedanā*, or *Somanassa Vedanā*, or *Domanassa Vedanā*, or *Upekkhā, Vedanā*, but it is the mean *Tatramajjhataṭṭā* equanimity which does not induce *Taṇhā*. No more desiring, the *Arahat* lives as long as the body lasts and with the last flicker of *Citta* as commencement of *Nibbānadhātu* finally ceases.

Thus in this rapid survey of the Tathāgata Dhamma, I have attempted to show the perfect consistency of that Dhamma and the principles upon which the action of *Viññāna* and its reaction in the *Anusotagāmi* process of the aversion to Nibbāna and its cessation in the *Paṭisotagāmi* process of the aversion to Samsāra leading to the *Dukkhanirodhagāminīpaṭipadā* operate.

Let us work hard and ascend those heights on which the *Arahats* enjoyed supreme tranquility on the shores of Nibbāna and see for ourselves whether we should prefer Samsāra to Nibbāna. If we do not, then we can cease in Nibbāna, but if we do prefer Samsāra to Nibbāna, we can redevelop aversion to Nibbāna and plunge headlong into Samsāra. A fallen leaf from the stem of a tree may readhere to the old stock before a person who had seen Nibbāna desires to reproduce misery again.

HOMAGE TO THE BUDDHA.

MAY ALL BE FREE FROM MISERY.

## BHADDIYA SUTTA

## ANGUTTARA-NIKĀYA-MAHĀVAGGA

(Translated by the Pāli Department, University of Rangoon.)

AT one time the Blessed One was staying at Vesāli in the Kuṭāgāra monastery of Mahāvana. Then Bhaddiya the Licchavī approached the Blessed One. Having approached and paid obeisance to Him, he sat down and having sat down Bhaddiya the Licchavī asked the Blessed One :

“ Lord, I have heard that the monk Gotama is a magician and knows an enticing trick by which he charms the followers of other teachers. Sir, those who say thus: ‘The monk Gotama is a magician and knows an enticing trick by which he entices the followers of other teachers’—Sir, do they correctly represent the views of the Bhagavā, and do they not accuse him wrongly but explain things according to the Dhamma? Is a person who follows the Master’s views with their reasons, open to censure? Indeed, Sir, we do not wish to slander the Blessed One .”

2. “ Come you, Bhaddiya. Don’t accept views from hearsay, from tradition, from what has been told, because it is mentioned in the scriptures, by reason of logic, by inference, by consideration of reasoning (as being plausible), because it agrees with one’s speculation, because of its possibility and because ‘our monk is venerable’. When you, Bhaddiya, realise by yourself that these views are unwholesome, faulty, censured by the wise and that they lead to harm and misery when carried out and observed; then Bhaddiya, you should abandon them.”

3. What do you think of it, Bhaddiya, when greed arises in a person, does it arise for his good or for his harm ?

“ For his harm, Lord.”

“ Bhaddiya, this greedy man being overcome by covetousness and with his mind being totally under the influence of covetousness takes life, commits theft, commits adultery, tells lies and urges others to do so and this leads him to harm and misery for a long time.”

“ Quite so, Lord.”

4. “ Bhaddiya, what do you think of this? When ill-will arises ...When delusion arises... when violence arises in a person, does it arise for his good or for his harm ?”

“ For his harm, Lord.”

“ Bhaddiya, this man who is violent and is overcome by the feeling of violence and with his mind being totally under the influence of violence, takes life etc. (*vide* 3)..., and this leads him to harm and misery for a long time.”

“ Quite so, Lord.”

5. “ Bhaddiya, what do you think of it? Are these views good or bad ?”

“ Bad, Lord.”

“ Are they faulty or faultless ?”

“ Faulty, Lord.”

“ Are they censured or praised by the wise ?”

“ Censured by the wise, Lord.”

“ Do these views when carried out and observed, lead to harm and misery or not? Otherwise what else is your view on it ?”

“ These views when carried out and observed, lead to harm and misery. This is just what I think of it ”.

6. “ This indeed, Bhaddiya. Is what I have said. Come you, Bhaddiya, Don’t you accept views from hearsay, from tradition... (*vide* 2) You should abandon them. What I have said was said with reference to this”.

7. Come you, Bhaddiya. Don’t accept views from hearsay, from tradition...(*vide* 2) ... and because ‘our monk is venerable.’ When you, Bhaddiya, realise by yourself that these views are good, faultless, praised by the wise and when carried out and observed lead to good and happiness, then you should abide in them after acquiring them.”

8. “ What do you think of it, Bhaddiya? When generosity arises in a man, does it arise for his good or for his harm ?”

“ For his good, Lord.”

“ This person, Bhaddiya, being free from greed, not being overcome by covetousness and with his mind totally uninfluenced by covetousness, does not take life, does not commit theft and adultery, tells no lies, and does not urge others to do so, and this leads to good and happiness.”

“ Quite so, Lord.”

9. “ What do you think of it, Bhaddiya, when good-will arises in a man, does it arise for his good or for his harm ?”

“ For his good, Lord ”.

“ This person, Bhaddiya, being free from ill-will, not being overcome by ill-will, and with his mind totally uninfluenced by ill-will, does not take life,...., and this leads to good and happiness.”

“ Quite so, Lord.”

“ What do you think of it, Bhaddiya, when knowledge arises...for his good or for his harm ?”

“ For his good, Lord.”

“ This person, Bhaddiya, being free from delusion, not being overcome by delusion, and with his mind totally uninfluenced by delusion, does not take life...., and this leads to good and happiness.”

“ Quite so, Lord.”

“ What do you think of it, Bhaddiya, when non-violence arises...for his good or for his harm ?”

“ For his good, Lord.”

“ This person, Bhaddiya being free from violence not being overcome by violence and with his mind totally uninfluenced by violence, does not take life...., and this leads to good and happiness “.

“ Quite so, Lord.”

10. “ What do you think of it Bhaddiya? Are these views good or bad ?”

“ Good, Lord.”

“ Are they faulty or faultless ?”

“ Faultless, Lord.”

“ Are they praised or censured by the wise ?”

“ Praised by the wise, Lord ”.

“ When carried out and observed do they lead to good and happiness? How do you think in this matter ?”

“ When carried out and observed they lead to good and happiness. This is what I think of it.”

11. This is indeed, Bhaddiya, as I told you thus :—

“ Come you, Bhaddiya. Don't accept views from hearsay, from tradition...because of its possibility and because ‘ your monk is venerable.’ ” When you, Bhaddiya, realise by yourself that these views are wholesome, faultless,...(as in No. 7 above)...after acquiring them—. Thus what I have said was with reference to this.

12. Bhaddiya, those people who, in this world, are good and noble, urge their disciples in this way. “ Come you, good fellow, lead your life controlling greed: by so living you will not do any physical, vocal or mental deed, arising from greed: lead your life controlling hatred; by so living you will not do any physical, vocal or mental deed arising from hatred; lead your life controlling delusion: by so living you will not do any physical, vocal or mental deed arising from delusion; lead your life, controlling the feeling of violence: by so living you will not do any physical, vocal or mental deed arising from the feeling of violence.

13. This being said, Bhaddiya, the Licchavi said to the Blessed One :

“ 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 the Venerable Gotama. Such as 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.”

“ Bhaddiya, have I ever asked you thus. ‘ Come you, Bhaddiya, be my disciple and I shall be your Teacher ? ’ ”

“ No indeed, Lord. ”

“ Bhaddiya, some recluses and Brahmins accuse me who say and declare in this way with what is not true, what is empty, false, and contrary to fact when they say that the monk Gotama is a magician who knows an enticing trick by which he charms the followers of other teachers. ”

“ A good thing Lord, is this enticing trick, an auspicious thing it is Lord. Lord, would that my beloved kinsmen and relations were charmed by this enticing trick and it would be for their advantage and happiness for a long time. If, Lord, the Khattiyas—, the Brāhmanas, the Vessas, and the Suddas too were enticed by this enticing trick, it would also be for the advantage and happiness of all of them for a long time. ”

“ It would be so, Bhaddiya, it would be so. If all the Khattiyas, Brāhmanas, Vessas and Suddas too were enticed for the abandonment of immoral qualities and for the acquirement of moral qualities it would be for the advantage and happiness of all of them for a long time. If also, Bhaddiya, this world with those of the gods, those of Māra and Brahmā, with the host of recluses and Brahmins, along with gods and men were enticed for the abandonment of immoral qualities and for the acquirement of moral qualities it would be for their advantage and happiness for a long time. ”

Bhaddiya, if these great sal-trees were enticed it would be for their advantage and happiness for a long time, if only they have the ability to think,—what to speak of a human being ? ”

And what is the unworthy to which he pays no heed ?

Those things, which, being regarded, give rise to fresh Banes of Sensual Lust, of Craving for Existence, and of Delusion, whilst bringing increase of strength to old Banes,— these are the unworthy things to which he pays no heed. And the worthy to which he pays good heed are those things, which, being heeded, allow no fresh Banes of Lust, Desire for Existence, and Ignorance, to arise, and bring to an end that which already may have arisen. Thus disregarding the things that are unworthy of regard, and having regard only for things worthy of regard, fresh Bane does not spring up and the old withers away. ‘ Here is Suffering, ’ he constantly keeps in mind. ‘ Thus comes the Arising of Suffering, ’ he constantly keeps in mind. ‘ Thus comes the Cessation of Suffering, ’ he constantly keeps in mind. ‘ This is the way that leads to the Cessation of Suffering, ’ he constantly keeps in mind. And to him, thus wisely mindful, there comes release from these three bondages: Belief in Self, Wavering Uncertainty, and Dependence upon External Observances.

*Majjhima Nikāya, Second Discourse.*

“ But whatsoever a monk considers in mind and dwells upon at great length,— to that his thoughts incline. Hence, thinking and pondering at great length upon the idea of Renunciation, the thought of Craving was put away, the thought of Renunciation waxed strong, and so to this my mind inclined. ”

*Majjhima Nikāya, Nineteenth Discourse.*



## BURMA WELCOMES THE WORLD FELLOWSHIP OF BUDDHISTS

U OHN GHINE

**I**N every country in the world there are some Buddhists, that is those who have solemnly taken their refuge in the Omniscient Buddha, in His Teaching and in the Noble Order of celibate Bhikkhus, who "giving up the life of the household for the homeless life", eschewing all intoxicants and the use of money and unworthy luxury, live an ascetic life devoted to learning, meditation and the propagation of the Buddha-Dhamma.

In some countries, such as Burma with its eighty-five percent of Buddhists. Buddhists are in the vast majority. To-day in every country of the world there are at least some Buddhists.

After attaining their Independence the Asian countries were able, each in its own way, to begin propagating the Sublime Teaching; and in December 1947 the All-Ceylon Buddhist Congress, at its 28th annual session, 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 some 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 C.E., the whole world would be closer to the Buddhist Way of Life.

Invitations were sent out and a conference for the formation of a World Fellowship of Buddhists was held in May 1950 in Ceylon.

It was then decided to hold a conference every two years; and the Second Conference was held in Japan in 1952. This year Burma is pleased and proud to be host-country for the World Fellowship of Buddhists Conference. Burma is a country that venerates the Teachings of the Buddha which are to be found in their full purity only in the Pāli Tipiṭaka and Burma has all the three

branches of the Teaching, the *Pariyatti*, (Learning), *Paṭipatti* (Practice) and *Paṭivedha* (Insight). There are Burmans who will be able to expound these to the delegates.

The First Conference of the World Fellowship of Buddhists in 1950 unanimously carried the following resolution:—

"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 Lankā's Buddhist Kings, today pledge ourselves and those whom we represent to make our utmost endeavour to observe and practise the teachings of the 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 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."

In this Burma is endeavouring wholeheartedly to carry out her part. All arrangements are being made to welcome and look after the delegates. Accommodation has been arranged in hostels and the cost of this as well as food and travel expenses within Burma are being borne by the Union Buddha Sāsana Council; and visits to places in Burma of historic and Buddhist interest are being arranged and expenses will also be borne by the Council.

To the Conference have been invited distinguished Buddhists from all countries of



Dr. G. P. Malalasekera, President of the World Fellowship of Buddhists, (World Centre) delivering a humble address of veneration at the Opening Ceremony of the Chaṭṭha Sangāyanā on 19th May 1954

the world as well as from the various regional centres of the World Fellowship of Buddhists; and we reproduce below both the Invitation and the General Programme.

### Invitation to The World Fellowship of Buddhists Third Conference

THE world has no sooner emerged from the most cruel and devastating war ever known in its history, than it is faced with the possibility of another and yet more catastrophic conflict, which threatens mankind and all life on this planet with nothing less than total destruction. While peoples all over the world are frantically groping for a way out, Burma has blazed to the world, in full refulgence, the sublime Teaching of the Buddha as the beacon of hope and salvation. In the words of the Preamble to the Constitution of the World Fellowship of Buddhists, the world could be saved by spreading Buddhism and “by inspiring and influencing the peoples of the Earth and their Governments to lead the Buddhist way of life, which is for all ages and times so that there be peace and harmony amongst men and happiness for all beings.”

With this object in view the Parliament of the Union of Burma resolved—

“that not being satisfied with the measures usually undertaken hitherto by the peoples and governments of the world for the solution of the problems confronting mankind by promoting the material well-being of man in his present existence in the form of ameliorating his living conditions and standard of life and also being fully aware of the fact that such measures would result only in a partial solution of the problems, this Parliament declares its firm belief that it is necessary to devise and undertake such measures for the spiritual and moral well-being of man as would remove these problems and help man to overcome Greed (*Lobha*), Hatred (*Dosa*) and Delusion (*Moha*) which are at the root of all the violence, destruction and conflagration consuming the world.”

Amongst many measures adopted for the implementation of the above resolution Burma has, with the full co-operation of all the free Buddhist countries, convened on the Full Moon Day of May this year the Chaṭṭha Sangāyanā (The Sixth Great Buddhist Council), in which all the great scholars of the Buddhist world assembled in the majestic and awe-inspiring Mahā Pāsāṇa Guhā—the “Great Glorious Cave”—constructed for the purpose, to give mankind the combined benefits of their age-old wisdom and profound learning in the noble Doctrine of Deliverance. The Great Council will meet in five Sessions, the last Session terminating on the 2,500th Anniversary of the Mahāparinibbāna of the Buddha (*i.e.* the Full Moon Day of May 1956 C.E.). Over ten thousand Bhikkhus and laymen participated in the Opening Proceedings of the First Session, including heads of Sangha and Ministers, Special Envoys and Representatives of all the Sanghas and Buddhist communities, peoples and countries of Asia and of their Sangharājās and Kings or Heads of State—with hundreds of thousands of people witnessing it from outside the Great Cave. This in itself is an event unprecedented in the history of Asia.

The Second Session of the Chaṭṭha Sangāyanā will commence on the 15th of November 1954 C.E. and will continue until the end of February 1955. The convening of the Third (Biennial) Conference of the World Fellowship of Buddhists in Burma harmonises so well with this programme that Burma most deeply appreciates the honour of being, and most warmly welcomes the opportunity to be, the Host Country for the coming Conference. In order to enable the Delegates attending the Conference to witness the Proceedings of the Sangāyanā in its Second Session, the Third World Fellowship of Buddhists Conference has been fixed to take place on the 3rd day of December 1954.

It is intended that this historic gathering shall constitute an international assembly of Buddhist leaders and representatives of Buddhist organisations and communities dedicated to the noble task of revealing Buddhism to mankind and demonstrating the Buddhist way of life to our distracted and threatened world.

The Union of Burma Buddha Sāsana Council, as Organisation established by Act of Parliament for the propagation of the Buddha Sāsana and entrusted with the responsibility of holding the Sangāyanā, has the honour and pleasure, on behalf of the World Fellowship of Buddhists (Burma Centre), to invite you to attend or to send Representatives as Delegates to the Third

World Fellowship of Buddhists Conference to be held at Rangoon on the 3rd day of December 1954.

*Ciram Titthatu Saddhammo.*

Mettacittena, .

U CHAN HTOON,  
*Honorary Secretary.*

## THE WORLD FELLOWSHIP OF BUDDHISTS THIRD CONFERENCE

### GENERAL PROGRAMME

Friday, 3rd December 1954	....	Opening Proceedings in Mahā Pāsāṇa Guhā—The Great Cave.
Saturday, 4th December 1954	....	Conference (Apara Goyāṇa Hostel).
Sunday, 5th December 1954	....	Conference (Apara Goyāṇa Hostel).
Monday, 6th December 1954	....	To attend the proceedings (Second Session) of the Chaṭṭha Sangāyanā—Sixth Great Buddhist Council.

### VISIT TO PLACES OF HISTORIC AND BUDDHIST INTEREST

Tuesday, 7th December 1954	....	Departure for Mandalay (the last capital of the Burmese Kings) by special train.
Wednesday, 8th December 1954	....	Mandalay.
Thursday, 9th December 1954	....	Mandalay and Amarapura (an ancient capital).
Friday, 10th December 1954	....	Visit to Sagaing (famous centre for Vipassanā-Meditation) by bus.
Saturday, 11th December 1954	....	By special train to Myingyan.
Sunday, 12th December 1954	....	By special steamer down the Irrawaddy to Pagan (ancient centre—11th to 14th Century C.E.—for spread of Theravāda Buddhism in South East Asia, ancient capital of the dynasty of Great Temple-Builders).
Monday, 13th December 1954	....	By special steamer to Myingyan—noted for forest retreats for Vipassanā.
Tuesday, 14th December 1954	....	Return to Rangoon by special train.
Wednesday, 15th December 1954	....	To break off journey at Pegu (an ancient city “Hamsāvati” capital of Rāmaññadesa—Mon country) and by bus to Rangoon.
Thursday, 16th December 1954	....	Rangoon.
Friday, 17th December 1954	....	Departure for respective countries.

*(This programme is subject to alteration)*



# THE PATTHĀNUDDESA DIPANĪ OR THE BUDDHIST PHILOSOPHY OF RELATIONS

BY MAHĀ-THERA LĒDĪ SAYADAW, D. LITT., AGGAMAHĀPAṆḌITA.

Translated into English by Sayadaw U Nyāna, Patamagyaw, of  
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*Preface to the published book (now out of print).*

**B**UDDHISM views the world, with the exception of Nibbāna and Paññatti, to be impermanent, liable to suffering, and without soul-essence. So Buddhist philosophy, to elaborate the impermanency as applied to the Law of Perpetual Change, has from the outset dissolved all things, all phenomena both psychical and physical, into a continuous succession of happenings, of states (sabhāva) of mind and matter, under the Fivefold Law of Cosmic Order (Niyāma). And the happenings are determined and determining, both as to their constituent states and as to other happenings, in a variety of ways, which Buddhist Philosophy expresses by the term 'paccayas' or 'relations'. One complex happening of mental and material states, with its three phases of time—genesis or birth, cessation or death and a static interval between, is followed by another happening, wherein there is always a causal series of relations. Nothing is casual and fortuitous. When one happening by its arising, persisting, cessation, priority, and posteriority, is determined by and determining another happening by means of producing (janaka), supporting (upathambhaka), and maintaining (anupālana); the former is called the relating thing (paccaya-dhamma), the latter the related thing (paccayuppanna-dhamma); and the determination, or the influence, or the specific function, is called the correlativity (paccaya-satti). As the various kinds of influence are apparently known, the relations are classified into the following 24 species:—

- (1) *Hetu*—condition or root.
- (2) *Ārammaṇa*—object.
- (3) *Adhipati*—dominance.
- (4) *Anantara*—contiguity.
- (5) *Samanantara*—immediate contiguity.
- (6) *Sahajāli*—co-existence.
- (7) *Aññamañña*—reciprocity.
- (8) *Nissaya*—dependence.
- (9) *Upanissaya*—sufficing condition.
- (10) *Purejāta*—pre-existence.

- (11) *Pacchājāta*—causal relation of posteriority in time.
- (12) *Āsevana*—habitual recurrence.
- (13) *Kamma*—kamma or action.
- (14) *Vipāka*—effect.
- (15) *Āhāra*—food.
- (16) *Indriya*—control.
- (17) *Jhāna*—jhāna or ecstasy.
- (18) *Magga*—path.
- (19) *Sampayutta*—association.
- (20) *Vippayutta*—dissociation.
- (21) *Atthi*—presence.
- (22) *Natthi*—absence.
- (23) *Vigata*—abeyance.
- (24) *Avigata*—continuance.

These 24 species of relations are extensively and fully expounded in the seventh and last of the analytical works in the Abhidhamma Piṭaka of the Buddhist Canon, called the Paṭṭhāna—'the Eminence', or the Mahā-Pakaraṇa—'the Great Book'.

The well-known Ledi Sayadaw Mahāthera, D. Litt., Aggamahāpaṇḍita, has written in Pāli a concise exposition of these relations known as Paṭṭhānuddesa-dīpanī, in order to help those who wish to study the Buddhist philosophy of relations expounded in that Great Book. In introducing these relations to the student of philosophical research before he takes the opportunity of making himself acquainted with the methodological elaboration of correlations in the Paṭṭhāna, the Eminent Great Book, the Mahāthera deals with the subject under three heads:—

- (1) The Paccayattha-dīpanā or the Analytical Exposition of Relations with their denotations and connotations;
- (2) The Paccaya-sabhāgasangaho or the Synthesis of Relations;
- (3) The Paccaya-ghaṭanā-nayo or the Synchrony of Relations.

The following translation has been undertaken with the hope of rendering the Ledi

Sayadaw's work intelligible to the English student. If the present Translation makes any contribution to the Advancement of Learning and Knowledge, in the matter of apprehending the general scheme of causal laws in terms of 'relations' in the field of Buddhist philosophy, the translator will deem himself well rewarded for his labour. It may, however, be necessary to mention here that the original form, sense, and meaning of the Venerable Author are, as far as possible, cautiously preserved; hence the literal character of the translation—if it appears so—in some places. Nevertheless, the translator ventures to hope that any discrepancy that may have crept in, will be accordingly overlooked.

In conclusion, it is with great pleasure that I express my indebtedness to U Aung Hla, M. A. (Cantab.), Barrister-at-Law who has very kindly, amidst his own many duties, taken the trouble of revising the manuscript, and has also helped me in getting it through the press and in the correction of the proofs; my thanks are also due to Saya U Ba, M.A., A. T. M., for his valuable assistance, and to the Printers for their courtesy and co-operation.

Last, but not least, I must gratefully acknowledge the timely help from U Ba Than and Daw Tin Tin, of Rangoon, who have voluntarily and so generously undertaken to meet the cost of publication of one thousand copies of the book, which but for their kind suggestion, would not have materialised in this form.

SAYADAW U NYANA.

Masoyein Monastery,  
Mandalay West,  
February, 1935.

### 1. Hetu-Paccaya or the Relation by way of Root

What is the Hetu-relation? Greed (*lobha*), hate (*dosa*), dullness (*moha*), and their respective opposites, viz., disinterestedness (*alobha*), amity (*adosa*), intelligence (*amoha*), are all hetu-relations.

What are the things that are related by these hetu relations? Those classes of mind and of mental qualities—that are in co-existence along with greed, hate, dullness,

disinterestedness, amity, and intelligence—as well as the groups of material qualities which co-exist with the same, are the things that are so related. All these are called *hetupaccayuppannā dhammā*, since they arise or come into existence by virtue of the hetu-relation.

In the above exposition, by “the groups of material qualities which co-exist with the same” are meant the material qualities produced by kamma at the initial moment of the hetu-conditioned conception of a new being, as well as such material qualities as may be produced by the hetu-conditioned mind during the lifetime. Here by “the moment of conception” is meant the nascent instant of the rebirth-conception, and by “the lifetime” is meant the period starting from the static instant of the rebirth-conception right on to the moment of the dying-thought.

In what sense is *hetu* to be understood? And in what sense, *paccaya*? *Hetu* is to be understood in the sense of root (*mūlaṭṭha*); and *paccaya* in the sense of assisting in the arising, or the coming to be, of the *paccayuppannā dhammā* or *upakārattha*. Of these two, *mūlaṭṭha* is the state of being a root of the root, greed—and so on, as shown in “Mūla-yamaka.” We have illustrated this *mūlaṭṭha* in the “Mūla-yamaka-dīpanī” by the simile of a tree. However, we shall deal with it here again.

Suppose a man is in love with a woman. Now, so long as he does not dispel the lustful thought, all his acts, words and thoughts regarding this woman, will be co-operating with lust (or greed), which at the same time has also under its control the material qualities produced by the same thought. We see then that all these states of mental and material qualities have their root in lustful greed for that woman. Hence, by being a *hetu* (for it acts as a root) and by being a *paccaya* (for it assists in the arising of those states of mind and body), greed is *hetu-paccaya*. The rest may be explained and understood in the same manner—i.e., the arising of greed by way of desire for desirable things; the arising of hate by way of antipathy against hateful things; and the arising of dullness by way of lack of knowledge respecting dull things.

*Note.* Wherever the verb “relate” is used as ‘relates to,’ etc., it should be understood in the sense of “is related to,” “are related to,” etc., respectively.

Take a tree as an illustration—we see that the roots of a tree, having firmly established themselves in the ground and drawing up sap both from soil and water, carry that sap right up to the crown of the tree; and so the tree develops and grows for a long time. In the same way, greed, having firmly established itself in desirable things and drawing up the essence of pleasure and enjoyment from them, conveys that essence to the concomitant mental elements, till they burst into immoral acts and words. That is to say, greed brings about transgression as regards moral acts and words. The same is to be said of hate; which by way of aversion draws up the essence of displeasure and discomfort; and also of dullness, which by way of lack of knowledge cherishes the growth of the essence of vain thought on many an object.

Transporting the essence thus, the three elements, *lobha*, *dosa*, and *moha*, operate upon the component parts, so that they become happy (so to speak) and joyful at the desirable objects, etc. The component parts also become as they are operated upon, while the co-existent material qualities share the same effect. Here, from the words *Sampayutta-dhamme abhiharati*, it is to be understood that *lobha* transports the essence of pleasure and enjoyment to the concomitant elements.

Coming now to the bright side—suppose the man sees danger in sensual pleasure, and gives up that lustful thought for the woman. In doing so, disinterestedness as regards her arises in him. Before this, there took place impure acts, words and thoughts having as their root, illusion; but for the time being these are no longer present and in their stead there arise pure acts, words and thoughts having their root in disinterestedness. Moreover, renunciation, self-control, Jhāna-exercise or higher ecstatic thoughts also come into being. Disinterestedness (*alobha*), therefore, is known as *hetu-paccaya* it being a *hetu* because it acts as a root, while it is a *paccaya* because it assists in the arising of the concomitant. The same explanation applies to the remainder of disinterestedness and also to amity and intelligence; which three are the opposites of greed, hate and ignorance respectively.

Here, just as the root of the tree stimulates the whole stem and its parts, so it is with disinterestedness. It dispels the desire for desirable things and having promoted the growth of the essence of pleasure void of greed it cherishes the concomitant elements with that essence till they become so happy and joyful that they even reach the height of Jhānic-, Path-, or Fruition-pleasure. Similarly, amity and intelligence respectively dispel hate and ignorance with regard to hateful and dull things and promote the growth of the essence of pleasure void of hate and dullness. Thus the operation of the three elements (*alobha*, *adosa*, and *amoha*) lasts for a long time, making their mental concomitants happy and joyful. The concomitant elements also become as they are operated upon, while the co-existent groups of material qualities are affected in the same way.

Here, the word "*lobhavivekasukharasam*" is a compound of the words '*lobha*', '*viveka*', '*sukha*', and '*rasa*'. *Viveka* is the state of being absent. *Lobhaviveka* is that which is absent from greed, or, is the absence of greed. *Lobhaviveka-sukha* is the pleasure which arises from the absence of greed. Hence the whole compound is defined thus: *Lobhavivekasukharasa* is the essence of pleasure which is derived from the absence of greed.

What has just been expounded is the Law of Paṭṭhāna in the Abhidhamma. Turning to the Law of Suttanta—the two elements of dullness and greed, which are respectively termed nescience and craving, are the entire roots of all the three rounds of misery\*. As to hate, it, being the incidental consequence of greed, is only a root of evil. The two elements of intelligence and disinterestedness, which are respectively termed wisdom and the element of renunciation, are the entire roots for the dissolution of the rounds of misery. As to amity, it, being the incidental consequence of disinterestedness, is only a root of good. Thus the six roots become the causes of all the states of mind and body, which are either co-existent or non-co-existent. Now what has been said is the Law of Suttanta.

End of the Hetu-relation.

\* See Compendium of Philosophy by S. Z. Aung and Mrs. Rhys Davids, Page 190.

## 2. Ārammaṇa-Paccaya or the Relation of Object

What is the Ārammaṇa-relation? All classes of consciousness, all states of mental concomitants, all kinds of material qualities, all phases of nibbāna, all terms expressive of concepts, are ārammaṇa-relations. There is, in fact, not a single thing (*dhamma*) which does not become an object of mind and of the mental elements. Stated concisely, object is of six different kinds, visible object, audible object, odorous object, sapid object, tangible object, and cognizable object.

Which are those things that are related by the ārammaṇa-relations? All classes of mind and their concomitants are the things that are related by the ārammaṇa-relations. There is indeed not a single class of consciousness that can exist without its having an existing (*bhūtena*) or non-existing (*abhūtena*) object. (*Bhūtena* and *abhūtena* may also be rendered here as 'real' and 'unreal', or, as 'present' and 'non-present', respectively).

Here the present visible object is the ārammaṇa-paccaya, and is causally related to the two classes, good and bad, of consciousness of sight. Similarly, the present audible object is causally related to the two classes of consciousness of sound; the present odorous object, to the two classes of consciousness of smell; the present sapid object, to the two classes of consciousness of taste; the present three classes of tangible object, to the two classes of consciousness of touch; and the present five objects of sense, to the three classes of consciousness known as the triple element of apprehension. \* All these five objects of sense, present, past or future, and all objects of thought, present, past, future or outside time, are ārammaṇa paccayas and are causally related, severally, to the seventy-six classes of consciousness known as mind-cognitions (or elements of comprehension).

In what sense is "ārammaṇa" to be understood, and in what sense "paccaya"? "Ārammaṇa" is to be understood in the sense of "ālambitabba", which means that

which is held or hung upon, so to speak, by mind and mental elements. "Paccaya" is to be understood in the sense of "upakāraka" which means that which assists or renders help (in the arising of paccayuppanna-dhamma). \*\*

Concerning the word 'ālambitabba', the function of the 'ālambaṇa' of minds and their mental factors, is to take hold of, or to attach to, the object. For instance, there is, in this physical world, a kind of metal which receives its name of 'ayokantaka' (literally, iron-desire), lodestone, on account of its apparent desire for iron. When it gets near a lump of iron, it shakes itself as though desiring it. Moreover, it moves itself forward and attaches itself firmly to the iron. In other cases, it attracts the iron; and so the iron shakes itself, approaches the lodestone, and attaches itself firmly to it. Here we see the power of the lodestone, which may be taken as a striking representation of the 'ālambaṇa' of mind and the mental factors.

They (mind and its concomitants) not only attach themselves to objects, but, at the stage of their coming into existence within a personal entity, rise and cease every moment, while the objects remain present at the avenues of the six doors. \*\*\* Thus the rising and ceasing is just like that of the sound of a gong, which is produced only at each moment we strike its surface, followed by immediate silence. It is also like that of the sound of a violin, which is produced only while we strike its strings with the bow and then immediately ceases.

To a sleeping man,—while the life-continua are flowing (in the stream of thought)—*kamma*, the sign of *kamma* and the sign of the destiny awaiting him in the succeeding life—which had distinctly entered the avenues of six doors at the time of approaching death in the preceding existence—are ārammaṇa-relations, and are causally related to (the nineteen classes of) consciousness known as the life-continuum.

### End of the Ārammaṇa-relation.

\* See Compendium of Philosophy, page 108, n. 3.

\*\* In this relation, 'paccaya' is generally known as 'ārammaṇa' = 'hanger' (as a pothook) = 'object'; and 'paccayuppanna' is known as 'ārammaṇika' = 'hanger-on' = 'subject'.—*Translator*.

\*\*\* The six doors of the senses—mind, in Buddhist Philosophy, making the sixth 'sense'.



### 3. Adhipati-Paccaya or the Relation of Dominance

The relation of dominance is of two kinds, the objective dominance and the co-existent dominance. Of these two, what is the relation of objective dominance? Among the objects dealt with in the section on the Ārammaṇa-relation there are some objects which are most agreeable, most lovable, most pleasing and most regardable. Such objects exhibit the relation of objective dominance. Here the objects may, naturally, be either agreeable or disagreeable; but by the word "the most agreeable objects" only those objects that are most highly esteemed by this or that person are meant as exhibiting this relation. Excepting the two classes of consciousness rooted in aversion, \* the two classes of consciousness rooted in ignorance and the tactual consciousness accompanied by pain, together with the concomitants of all these, it may be shown, analytically, \*\* that all the remaining classes of Kāma-consciousness, Rūpa-consciousness, Arūpa-consciousness and Transcendental consciousness, together with all their respective concomitants and all the most agreeable material qualities, are paccaya-dhammā.

Of these, Kāma-objects are said to exhibit the causal relation of objective dominance only when they are highly regarded, otherwise they do not. But those who reach the

Jhāna stages are never lacking in high esteem for the sublime Jhānas they have obtained. Ariyan disciples also never fail in their great regard for the Transcendental *Dhammas* \*\*\* they have obtained and enjoyed.

What are the things that are related by this relation? The eight classes of consciousness rooted in appetite (*lobha*), the eight classes of *Kāmaloka* moral consciousness, the four classes of in-operative *Kāmaloka* consciousness connected with knowledge, and the eight classes of Transcendental Consciousness—these are the things related by this relation. Here the sixfold mundane objects \*\*\*\* are causally related to the eight classes of consciousness rooted in appetite. The seventeen classes of mundane moral consciousness are related to the four classes of moral Kāma-consciousness disconnected from knowledge. The first three pairs of the Path and Fruit, and Nibbāna, together with all those classes of mundane moral consciousness, are related to the four classes of moral Kāma-consciousness connected with knowledge. The highest—the fourth stage of the Path and Fruit of Arahantship—together with Nibbāna are related to the four classes of inoperative Kāma-consciousness connected with knowledge. And Nibbāna is related to the eight classes of Transcendental Consciousness.

\* See Compendium of Philosophy, page 83.

\*\* Note by Translator. *Dhammato* is equal to *vatthuto* or *sarūpato* or *pabhedato*. *Cittup-pāda* has three aspects of meaning.

Firstly, it means 'consciousness', as in—

"*Tesaṃ cittaviyuttānaṃ,  
Cittuppādesu paccekam*

*Yathāyogam ito param,  
Sampayogo pavuccati.*" (See Part II Sangaha.)

Secondly, it means 'genesis of thought', as in—

"*Vīthicittāni satt'eva;  
Catupannāsa vitthhārā*

*Cittuppādā catuddasa;  
Pancadvāre Yathārahaṃ.* (See Part IV, Sangaha.)

Thirdly, it means 'mind and its concomitants', as in—

"*Cittuppādānam' icc' evaṃ  
Bhūmi puggalabhedena*

*Katvā saṅgaham' uttaram,  
Pubbāpara niyāmitaṃ.* (See Part IV Sangaha.)

In each of these instances, the construction of the compound 'cittuppāda' should also be noted. In the first instance, it is constructed as follows:—*Uppajjatīti uppādo. Cittaṃ'eva uppādo cittuppādo*; in the second instance, *Cittassa uppādo cittuppādo*; in the third instance, *Uppajjati etenā'ti uppādo, dhammasamūho. Cittaṃ ca uppādo ca cittuppādo.*

\*\*\* Note by Translator. *Lokuttaradhammas* are here meant, i.e., the four pairs made up of the four stages of the Path with the Fruit of the same and Nibbāna.

\*\*\*\* Sights, sounds, odours, savours, contacts, ideas.

In what sense is *ārammaṇa* to be understood, and in what sense *Adhipati*? *Ārammaṇa* is to be understood in the sense of *ālambitabba* (cf. *ārammaṇa-paccaya*) and *adhipati* in the sense of *adhipaccattha*. Then what is *adhipaccattha*? *Adhipaccattha* is the potency of objects to control those states of mind and mental qualities by which the objects are highly regarded. It is to be understood that the relating things (*paccaya dhammā*) of *ārammaṇādhipati* resemble the overlords, while the related things (*paccayuppanna-dhammā*) resemble the thralls, in human society.

In the Sutasoma Jātaka, Porisāda, the king owing to his extreme delight in human flesh abandoned his kingdom solely for the sake of the taste of human flesh and lived a wanderer's life in the forest. Here the savour of human flesh is the *paccayadhamma* of *ārammaṇādhipati*; and King Porisāda's consciousness rooted in appetite is the *paccayuppannadhamma*. And again, King Sutasoma, having a very high regard for Truth\*, forsook his sovereignty, all his royal family and even his life for the sake of Truth, and went to throw himself into the hands of Porisāda. In this case, Truth is the *paccayadhamma* and King Sutasoma's moral consciousness is the *paccayuppannadhamma*. Thus must we understand all objects of sense to which great regard is attached.

What is the relation of co-existent dominance? Intention or desire-to-do, mind\*\* or will, energy or effort, and reason or investigation, which have arrived at the dominant state, belong to this relation.

What are the things related by this relation? Classes of mind and of mental qualities which are adjuncts of the dominants, and material qualities produced by dominant thoughts are the things that are related by this relation.

In what sense is *sahajāta* to be understood, and in what sense *adhipati*? *Sahajāta* is to be understood in the sense of *sahuppādanaṭṭha*, and *adhipati* in the sense of *abhibhavanaṭṭha*.

Here, a phenomenon, when it appears not only appears alone, but simultaneously causes its adjuncts to appear. Such a causal activity of the phenomenon is termed the *sahuppādanaṭṭha*. And the term '*abhibhavanaṭṭha*' means overcoming. For instance, King Cakkavatti by his own power or merit overcomes, and becomes lord of, the inhabitants of the whole continent whom he can lead according to his own will. They also become according as they are led. In like manner, those four influences which have arrived at the dominant stage become lord of, and lead, so to speak, their adjuncts to be at their will in each of their respective functions. The adjuncts also become according as they are led. To take another example:— In each of these masses, earth, water, fire, and air, we see that the four elements—extension, cohesion, heat, and motion—are respectively predominant, and each has supremacy over the other three components and makes them conform to its own intrinsic nature\*\*\*. The other three members of the group of four 'elements' also have to follow after the nature of the predominant element. In the same way, these four dominants, which have arrived at the dominant stage through their power, make the adjuncts conform to their own intrinsic nature. And their adjuncts also have to follow after the nature of the dominants. Such is the meaning of *abhibhavana*. Here some might say: "If these things leaving out intention, are to be called dominants on account of their overcoming the adjuncts, greed also ought to be called a dominant, for obviously it possesses a more overwhelming power over the adjuncts than intention." But to this we may reply: Greed is, indeed, more powerful than intention, but only with ordinary unintelligent men. With the wise, intention is more powerful than greed in overwhelming the adjuncts. If it is assumed that greed is more powerful, then how should people, who are in the hands of greed, give up the repletion of their happy existence and wealth,

\* Truth here means the sincerity of the promise he had given. *Translator*.

\*\* Mind, here refers to one of the apperceptions which are usually fifty-five in all, but in this connection we must exclude the two classes of dull consciousness as well as aesthetic pleasure. The other three dominants are their own concomitants. *Translator*.

\*\*\* In no mass of earth, water, fire, or air, do these 'elements' exist in a state of absolute purity. The other 'elements' are always present, but in a very subordinate proportion.

carry out the methods of renunciation, and escape from the circle of misery? But, because intention is more powerful than greed, therefore those people who are in the hands of greed are able to give up the repletion of happy existence and wealth, fulfil the means of renunciation, and escape from the circle of misery. Hence, intention is a true dominant,—and not greed. The like should be borne in mind—in the same fashion—when intention is contrasted with hate, and so forth.

Let us explain this more clearly. When there arise great and difficult manly enterprises, the accomplishment of such enterprise necessitates the arising of these four dominants. How? When ill-intentioned people encounter any such enterprise, their intention recedes. They are not willing to undertake it. They leave it, having no inclination for it, and even say: “The task is not within the range of our ability”. As to well-intentioned people, their intention becomes full of spirit at the sight of such a great enterprise. They are very willing to undertake it. They make up their mind to accomplish the task, saying: “This has been set within the orbit of our ability.” A person of this type is so persuaded by his intention that he is unable to give up the enterprise during the course of his undertaking, so long as it is not yet accomplished. And since this is the case the task will some day arrive at its full accomplishment even though it may be a very great one.

Now, let us turn to the case of men of the indolent class. When they come face to face with such a great task they at once shrink from it. They shrink from it because they foresee that they will have to go through great hardships and also undergo bodily and mental pain if they wish to accomplish it. As to the industrious man, he becomes filled with energy at the sight of it and wishes to set himself to it. He goes on through thick and thin with the performance of the task for any length of time. He never turns back from his exertions nor does he become disappointed. What he only thinks about is that such a great task cannot be accomplished without unswerving efforts every day and every night. And this being

the case the great task will certainly reach its end one day.

Let us take the case of the feeble-minded. They also turn away when they see such a great task. They will certainly never think of it again. But it is quite different with the strong-minded person. When he sees such a task he becomes highly interested in it. He is quite unable to dispel the thought of it. He is all the time wrapped up in thoughts about the task, and at its bidding sets himself to it for a long time, enduring all kinds of bodily and mental pain. The remainder should hereafter be explained in the same manner as the dominant intention above.

Again a few words about unintelligent men. When they are confronted with such a task they become blinded. They know not how to begin nor how to go on with the work nor how to bring it to its end. They feel as if they had entered the dark where not a single light of inclination towards its performance has been set up to guide them. On the other hand—to take the more intelligent case—when a person of this type has to tackle such a great task he feels as if he were lifted up to the summit of his intellect, whereupon he discerns whence to start and whither to end. He also knows what advantage and blessing will accrue to him from its performance. He invents many devices for its easy accomplishment. He continues on with the work for a long time; and so on and so forth. The rest should be explained in the same manner as the dominant effort—only inserting the words ‘with an enormous amount of investigation’ in place of ‘unswerving efforts’.

Thus, when there arise great and difficult manly enterprises, these four dominants become predominant among the means of their accomplishment. Owing to the existence of these four dominants there exist distinguished or dignified persons (personages) such as the Omniscient Buddhas, the

Pacceka Buddhas\*, the most eminent disciples, the great disciples and the ordinary disciples. Owing to the appearance of such personages, there also appear, for the general prosperity and welfare of mankind numerous \*\* arts and sciences, as well

as general articles of furniture to suit and serve human needs and wants under the canopy of civilization.

**End of the Adhipati-relation.**

*( To be continued )*

\* That is one who attains Nibbāna unaided.

\*\* Here, Science, Arts, and Handicrafts are meant.



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## THE DHAMMAPADA COMMENTARY

### THE STORY OF DEVADATTA

(Translated by the Pāli Department of the University of Rangoon.)

Anikkasāvo kāsāvaṃ yo vatthaṃ  
paridahessati,  
apeto damasaccena, na so kāsāvaṃ  
arahati.  
Yo ca vantakasāv'assa sīlesu susamā-  
hito  
upeto damasaccena sa ve kāsāvaṃ  
arahati.

He who is not free from moral taints yet puts on the yellow robe, devoid as he is of self restraint and truthfulness, does not deserve to put on the yellow robe.

On the other hand he who has discarded the moral taints, is established in virtue and possessed of self-restraint and truthfulness, indeed deserves to put on the yellow robe.

The Master while residing at the Jetavana monastery preached this religious discourse, beginning with "One who is not free from moral taint",—in connection with Devadatta obtaining a yellow robe, at Rājagaha.

On a certain occasion the two chief disciples, each taking with him a following of 500 monks, took leave of the Master and went from Jetavana to Rājagaha. The citizens of Rājagaha, having formed themselves into groups of twos, threes and more, offered gifts to the visiting monks. Then, one day the Venerable Sāriputta during his thanksgiving said; "Devotees a person who himself gives gifts, but does not urge another to give,—that person, in whatever state he is reborn, receives the blessing of wealth, but not the blessing of followers. A person who urges another, but himself does not give,—that person, in whatever state he is reborn receives the blessing of followers, but not the blessing of wealth. A person who does not himself give the gift nor urge another to give,—the person, in whatever states he is reborn, receives not even a stomachful of sour rice-gruel. He is poor and helpless. A person who himself gives and also urges another to give,—that person, in whatever states he is reborn—whether in a hundred or a thousand or a hundred thousand states, receives both blessing of wealth and

followers." Thus the Venerable Sāriputta preached the Dhamma.

A certain wise person hearing that discourse, thought "Wonderful indeed is the religious discourse wherein good cause is spoken of; it behoves me to perform acts of merit productive of these two blessings" and he invited the thera saying "Sir, be pleased to take your alms food to-morrow from me." "Devotee, how many monks do you wish to invite?" "How many followers have you Sir?" "A thousand, devotee" "Sir, be pleased to take the alms food with all to-morrow". The thera accepted and the devotee went about in the streets of the city and urged the people, saying "Ladies and gentlemen (Mothers and Fathers), I have invited a thousand monks; for how many monks will you be able to provide meals, or for how many do you wish to provide?"

The people promised according to their capacity and said that some would give for ten, some for twenty and some for a hundred. The lay devotee said "Well then, let us assemble in one place and cook the food together" and he caused their offering to be brought to one place saying "All of you bring sesamum, rice, ghee, molasses and other articles of food". Then a certain householder presented to him a piece of scented yellow cloth worth a hundred thousand, saying "If the quantity of alms food proves insufficient, dispose of it and make up the shortage; if it is sufficient, you may give it to whichever monk you please". His entire pool of alms proved sufficient and there was not any shortage. The lay devotee said to the men, "Sirs, this piece of yellow cloth, given by a certain householder, for such a purpose, is surplus. To whom shall we give it?"

Some said, "To the Thera Sāriputta". Others said, "The Elder Sāriputta usually comes only when the crops are ripe and then he departs. But Devadatta is our companion in weal and woe and remains constantly like a water-jar. Let us give it to him". After repeated discussion, there was

a majority of four in favour of giving it to Devadatta. So they gave it to Devadatta, who cut it into pieces, made them into robes, dyed them, and moved about using them as under garment and upper garment. Seeing that, they said, "This robe does not become Devadatta, but it becomes the Thera Sāriputta. Devadatta roams about wearing under and upper garments which do not become him".

Then a certain monk, living in an another region came from Rājagaha to Sāvatti, and paid obeisance to the Master who welcomed him. And on being asked by the Master about the well-being of the two chief disciples, told the whole story from the beginning. The Teacher said, "Monks, this is not the first time that Devadatta has been wearing a robe unbecoming of him. In a former existence also he wore robes unbecoming of him. So saying, He narrated the story of the past.

"In times past, when King Brahmadata was reigning in Banaras, a certain elephant killer earned his living by killing elephants, and taking out and selling the tusks, claws, entrails and raw flesh. Then, in a certain forest, several thousands of elephants while passing on after taking their food saw some Pacceka-Buddhas. From that time onwards, while passing by at the time of going and coming, they used to fall down on their knees and bow down to the Pacceka-Buddhas and go their way.

One day the elephant-killer, seeing that performance, thought, "I kill these elephants with difficulty. But they pay obeisance to the Pacceka-Buddhas every time they come and go. What is it they see that makes them pay obeisance?" and realizing that it was the yellow robe thought to himself, "I too ought to have a yellow robe". So he stole the upper-robe from among the yellow robes of a certain Pacceka-Buddha who had placed the robes on the bank of a lake and had gone down to bathe. Then he sat down with a spear on the way by which the elephants came and went covering his body and his hand with the robe.

The elephants, seeing him and taking him for a Pacceka-Buddha, used to pay obeisance and go their way. He would strike with the spear and kill the one going last of all, take

the tusks etc: bury the remnant of the body in the earth and depart.

The Bodhisatta had been reborn as an elephant and later on became the chief elephant and the leader of the herd. Then also the elephant hunter continued to act as before. The Great Being noticing the diminution amongst his followers asked, "Where have these elephants gone, so that this herd has become small?" and on being told, "We do not know, master" he thought, "Wherever they go, they would not go without asking my permission, they must have met with some danger, and fearing that the danger might have come from the person who was sitting at a certain place having dressed himself in yellow robes, said to himself, "This matter must be investigated". So he sent all the elephants and himself followed leisurely in the rear. When the rest of the elephants after paying obeisance had gone past, the elephant hunter, seeing the Great Being approaching, threw open his robe and hurled his spear. The Great Being being alert as he approached, stepped backward and evaded the spear.

"This person has killed my elephants". Thinking thus he rushed forward to seize him. The other hid himself behind a tree. Thought the Great Being, "Having held (encircled) him with my trunk together with the tree, I shall strike him against the ground". Then, seeing the yellow robe which the elephant hunter had taken out and shown to him, thought, "If I were to violate the sanctity of the robe, I should be transgressing the sense of modesty (lajjā) towards the Buddhas, Pacceka-Buddhas and others whose fluxions\* have been exhausted," desisted, and asked "Is it not a fact that you have killed so many of my relatives?". On being told, "Yes, Sir," he said "Why did you commit such a heinous act? You have covered yourself with the cloth of which you are unworthy, but which those who are free from passion are worthy of. By committing such a deed you have done a grave sin". And censuring further, he said: "One who is not free from moral taints yet puts on the yellow robe, devoid as he is of self-restraint and truthfulness, does not deserve to put on the yellow robe. On the other hand one who has discarded the moral

taint, is established in virtue and possessed of self-restraint and truthfulness, indeed is worthy to put on the yellow robe." Having said this he added "You have done an improper thing".

The Master having brought forward this religious discourse, linked up the Jātaka (with the present incident) and said, "Devadatta was then the elephant-killer and I was the chief of the elephants who reprimanded him. Monks, not only now but in the past also Devadatta put on the clothes which he was not worthy of". So saying he pronounced the following Stanzas.

Anikkasāvo kāsāvam yo vattham paridāhessati,  
apeto damasaccena, na so kāsāvam arahati.

Yo ca vantakasāv assa sīlesu susamāhito  
upeto damasaccena sa ve kāsāvam arahatīti'.

One who is not free from moral taints yet puts on the yellow robes, devoid as he is of self-restraint and truthfulness, does not deserve to put on the yellow robe.

On the other hand one who has discarded the moral taints, is established in virtue and possessed of self-restraint and truthfulness, indeed deserves to put on the yellow robe.

This meaning is to be illustrated in the light of the Chaddanta Jātaka. There

"one who is not free from moral taint" (anikkasāvo) means, stained with such moral taints as attachment etc, "puts on (the yellow robe)" (paridāhessati), means uses it as an upper or lower garment or as coverlet (the alternative reading is "paridāhissati"); Lacking in self-restraint and truthfulness (apeto damasaccena) means "lacking in, dissociated from and giving up the restraint of sense and also truthfulness in speech in the highest sense." "Not one" (na so) means "a person like him does not deserve to put on the yellow robe; one who has discarded the moral taints (vantakasav'assā) means one who has done away with, discarded and abandoned the moral taints (fundamental faults) through the four ways (maggas)"; "In virtues" (sīlesu) means "in the four-fold moral purity"; "well-established" (susamāhito) means "perfectly established, well set up." "Possessed of" (upeto) means "endowed with the restraint of senses," and also with truth as mentioned above". "One indeed" (sa ve) means "such a person" who is worthy of that scented yellow robe.

As the verses were spoken, that monk, living in another region became a (sotāpanna), and many others also attained the fruition of the sotapatti and other states. The religious discourse proved beneficial to the multitude.

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## SHRINES OF BURMA No. 8

### THE KYAIKTIYOE PAGODA

U OHN GHINE

Overhanging a sheer abyss; with far, far below the painted patchwork-quilt scenery such as one sees from an aeroplane, stands the Kyaiktiyoe Pagoda.

But "stands" is hardly the word for, built on a huge boulder delicately, and seemingly precariously, balanced, the weighty mass can be set swaying and teetering over the gulf by the pressure against its great bulk of a man's shoulder.

The old tradition is that many centuries ago a hermit of high renown had carefully preserved a Buddha relic, which he kept for safety in the knot of his long hair. In his eightieth year he was visited by the king who persuaded him that as he was now old and near death, he should transfer the relic to the king for preservation in a safer place.

The hermit agreed but demanded the safest possible place which he explained was in a rock much the same shape as his own head and which was perched on the edge of a sheer precipice. The relic was accordingly enshrined in a hole bored in the boulder at about the spot representing the hermit's top-knot, and above this was built a small pagoda, later enlarged to its present height of 18 feet. The balancing boulder on which it stands is itself approximately 24 feet high. The pagoda was called "kyaik-isi-yoe" or "kyaik-ithi-yoe" from the Mon language of that time and place in which "Kyaik" is "pagoda" "isi" or "ithi" a hermit and "yoe" to carry; as the huge rock was reputed actually to have been perched on its lofty eminence by the supramundane power of the hermit. The name has shortened through the ages to its present form of "Kyaiktiyoe".

Kyaikto Railway station, about 12 miles from the foot of the high hill on which is the boulder atop a rocky outcrop, is just under 100 miles North East of Rangoon, and to climb the hill, about seven miles by the winding but still steep and rough track, is quite a task in itself, but there is a piquant charm to the path with its gurgling mountain

streams and jungle scenery. The top of the hill is crowned with monasteries and rest-houses.

The Pagoda is reputed to have been there for more than two thousand years and certainly it dates back to very early times, and during that period there have been more than one earthquake including that which in 1930 truncated the huge Shway Mawdaw Pagoda at Pegu just 50 miles away and which levelled Pegu town and shook the whole district. One can imagine how the Kyaiktiyoe Pagoda was set spinning and gyrating and in the earthquake I thought of the huge boulder and couldn't help wondering whether it would be displaced. But after the earthquake its golden beacon still shone to remind men even in that remote spot, that the Truth taught by the Omniscient Buddha still shines in a shattered and shattering world, and that no physical, mental or moral earthquakes, nothing materialistic, can displace that Truth.

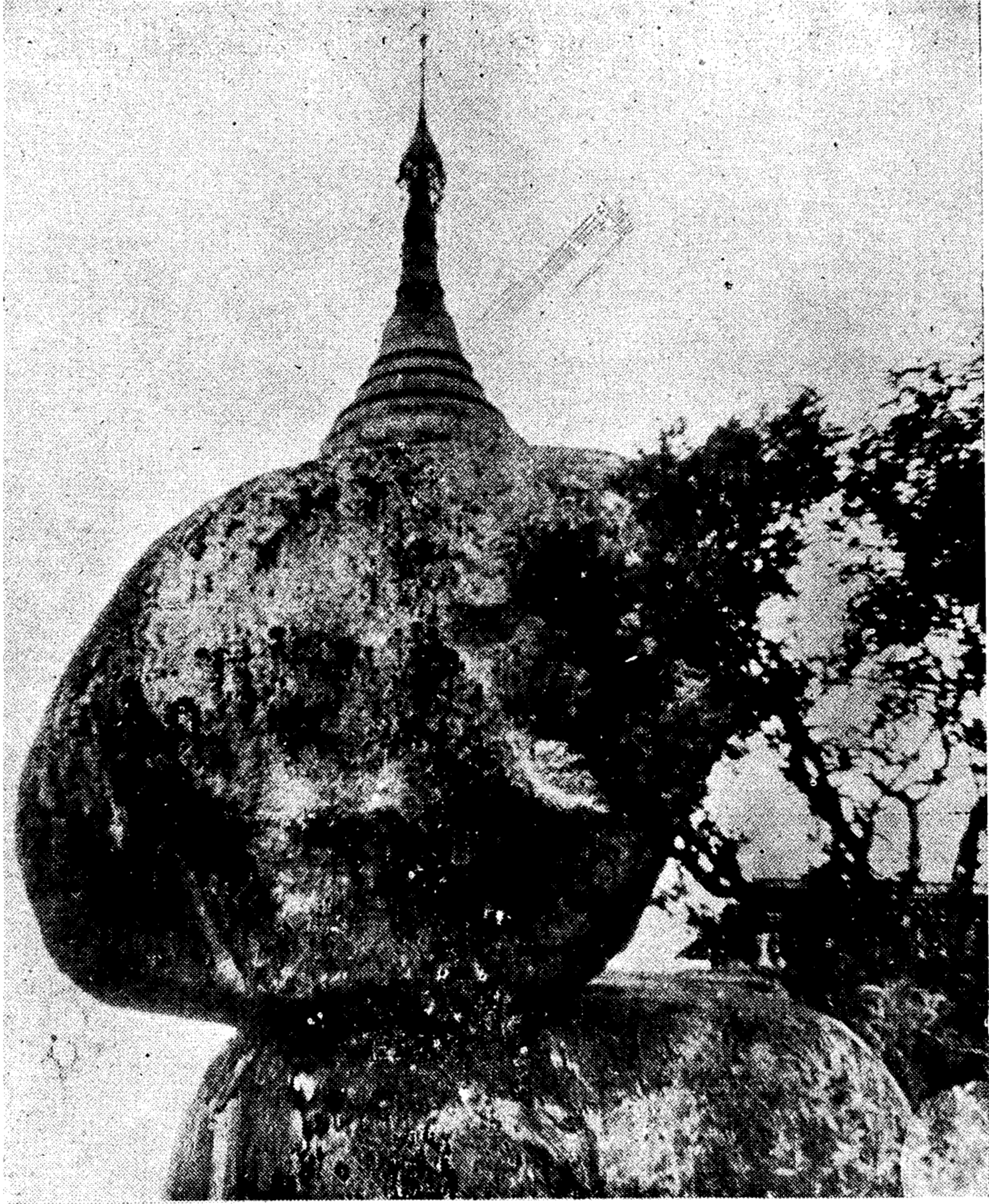
When I visited Kyaiktiyoe they were re-gilding and a rough ladder of bamboo joined with ropes stood against the boulder and I was invited to go up. I did so and with some great degree of trepidation, for I had ever been afraid of heights, followed my guide as he walked round the narrow platform.

Previously I had seen them pass a rope under the boulder and throw copper coins into the abyss through the interstices as the rope worked its way from one side of the rock to the other and was pondering on this marvel when our weight caused the whole mass to tilt. My guide told me that it was quite safe but I was already scuttling to safety in a not very dignified manner.

Afterwards an old monk quoted a verse from the Dhammapada:

Bahum ve saraṇaṃ yanti  
Pabbatāni vanāni ca  
ārāma rukkha cetyāni  
manussā bhayatajjitā.





The Kyaik-ti-yoe Pagoda, Thaton District, Lower Burma

Netam̐ kho saraṇam̐ khemaṇṇam̐,  
 netam̐ saraṇam̐ uttamaṇṇam̐,  
 netam̐ saraṇam̐ āgamaṇṇam̐  
 sabbadukkhā pamuccati.

To many a refuge do men go,  
 — to hills and woods,

To gardens, trees, and shrines,  
 when gripped by fear.

But, such is no refuge secure,  
 such is no refuge supreme;

Resorting to such a refuge one  
 is not released from all sorrow.

and then, quite kindly, asked me: "And what, in any case, were you trying to save?"

Of course Kyaiktiyoe is a natural phenomenon and is quite explicable by those who are able to explain everything, but still it is a wonder that no photograph can show properly. Before the war it was a place visited by many thousands of pilgrims annually. After the war the rough surrounding terrain was not safe for pilgrims but now that that district with others is settling down and beginning to take advantage of peace and good government, Kyaiktiyoe should be a lodestone to attract all the world.

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## WHEN MORNING COMES

When morning comes and the dead city wakes  
(dawn like a harrow ploughing the dead sky  
into reluctant life), the sleeper takes  
leave of his brief oblivion, becomes 'I'  
again, heaves up his load of cares, mistakes,  
and out of an unknown tomorrow makes  
another yesterday. And if he die,  
today or any day, will he remember  
wrongs he carried across the gulf of sleep,  
or take another burden, another leap  
into the dark, or quench the glowing ember  
that burns from life to life?

Dawn's harrows creep  
through the dead sky; April becomes December,  
but every day the sower wakes to reap.

FRANCIS STORY

## SANGĀYANĀS AND SĀSANA

BY

*Dr. U Lin, Agga Mahā Paṇḍita, D. Litt.*

(Translated by U Hla Maung, B. A.)

“Katame dve dunnikkhittam ca pada-byañjanam attho ca dunnito dunnikkhitassa bhikkhave padabyañjanassa attho pi dunnayo hoti”. “What two? The wrong expression of the letter and wrong interpretation of the meaning of it. For if the letter be wrongly expressed, the interpretation of the meaning is also wrong. These two things conduce to the confusion and disappearance of the true Dhamma”.

Anguttara-Nikāya—The Book of the Twos—II.

Adhikaraṇa-vagga—Sutta No. 10.

“Katame cattāro idha bhikkhave bhikkhū duggahitam suttantaṃ pariyāpuṇanti dunnikkhitehi padabyañjanehi dunnikkhitassa bhikkhave padabyañjanassa attho pi dunnayo hoti.”

“What four? In this case, monks, the monks get by heart a text that is wrongly taken, with words and sense that are wrongly arranged. Now, monks, if words and sense are wrongly arranged, the meaning also is misleading. This is the first thing which conduces to the confusion, to the vanishing away of Saddhamma.”

Anguttara-Nikāya—The Book of Fours—XVI.

Indriya-vagga—Sutta No. 10.

“Katame pañca idha bhikkhave bhikkhū duggahitam suttantaṃ pariyāpuṇanti dunnikkhitehi padabyañjanehi dunnikkhitassa bhikkhave padabyañjanassa attho pi dunnayo hoti.”

“What five? Herein, monks, the monks master an ill-grasped saying, ill-arranged as to word and letter; monks, when it is so ill-arranged, the meaning also is an ill deduction.”

Anguttara-Nikāya—The Book of the Fives—XVI.

Saddhamma-vagga—Sutta No. 6.

From the above Declarations of the Omniscient Buddha, it is clearly evident that the wrong expression of the text, or a text

that is taken with words and sense that are wrongly arranged, is one of the causes conducive to the disappearance of the Buddha-Dhamma.

Owing to such vivid Declarations of the Supreme Buddha, the venerable Mahātheras of former times treated this matter of recension of the Text as most vital, and soon after the Mahāparinibbāna of the Omniscient Buddha, convened the First Sangāyanā (Great Buddhist Council) during the reign of King Ajātasattu at Rājagaha; the Second during the reign of King Kālāsoka at Vesāli; and the Third during the time of Emperor Āsoka at Pāṭaliputta (present Patna) respectively. Here “Sangāyanā” means “to compare the Texts with one another and recite the same together”. The 500 Tipiṭaka-Reciter Arahants of the First Sangāyanā, the 700 Tipiṭaka-Reciter Arahants of the Second Sangāyanā, and the 1000 Tipiṭaka-Reciter Arahants of the Third Sangāyanā respectively, rehearsed the Canon in order to verify if there were any error in the classification and arrangement of all the Teachings of the Buddha. When, by so doing, they found that everything was correct, they were satisfied by saying to themselves, “The Learning of the wording of the Doctrine is free from the causes that lead to the disappearance of the Buddha-Dhamma, and it is shining brightly.”

Later, during the reign of King Vuṭṭagāmaṇi of Ceylon, although there were many Arahants, the number of Tipiṭaka-Reciters became less and the venerable Mahātheras having considered, “If, in future people cannot carry the Tipiṭaka by heart, there will be errors and omissions in the Text”, rehearsed the Canon on the line and procedure adopted at the first Three Sangāyanās, and at the same time reduced the Text to writing on palm leaves. In doing so, as the recording of the Text on the palm leaves was more conspicuous than the Recital of the Text, that Great Council was called by the dual name of “Potthakāruḷha Catuttha Sangāyanā”.



If one compares the conditions prevailing at the time of the Fourth Great Council with those prevailing at the times of the three previous Councils, one feels a little regretful, because in the case of those three Great Councils, the participating Arahants could themselves recite the Text without a flaw and knew for certain their correctness, whereas in the case of the Fourth Great Council the participating Mahātheras, having had to consider that posterity would find it difficult to commit the Text to memory, had to reduce all the Teachings of the Buddha to writing. But there is one consolation if one compares the conditions prevailing at the time of holding the Fourth Great Council with those prevailing at later periods. That is because the Tipiṭaka has been recorded on palm leaves at the Fourth Great Council, so nowadays we can find the Tipiṭaka in its purity still available, although it is very hard for the people to carry the Text by heart.

Next, during the time of King Mindon at Mandalay, while reflecting on how to promote the Buddha Sāsana, the King considered: "After the Reciter-Mahātheras had rehearsed the Canon during the reign of King Ajātasattu and such a Rehearsal had been held again, in the case of the Ceylon Council; unlike the three previous ones and as unique from them all the Teachings of the Buddha were reduced to writing on palm leaves in order that the doctrine might endure long and the Sāsana prosper. But as palm leaves are not very durable, the Tipiṭaka, if recorded on marble slabs will last longer than those written on palm leaves. Therefore, it would be fit and proper if I were to become a Sangāyanā Dāyakā and cause the Tipiṭaka to be inscribed on marble slabs so as to stand unique from the previous four Sangāyanās, just as the Fourth Great Council stood unique from the three Councils previous to that in having the Text recorded on palm leaves."

Thus contemplating, the king invited the Sangharājā and all learned Mahātheras residing in his realm and requested them to convene a Sangāyanā. Accordingly, they convened the Fifth Great Council where they recited the whole of the Tipiṭaka and in addition, inscribed the Scriptures on marble

slabs, so that that edition might be the best and the most correct. Therefore, that Fifth Sangāyanā was called "selakkhararuḥa" (recorded on stone). These Inscriptions are now known as the "Mandalay Inscriptions", which are confidently relied on by the Sangha and the people of Burma. When the Union of Burma came into existence, the Prime Minister and the Government of the Union of Burma considered: "As we Burmans never have any mind to eulogise ourselves or to degrade others by thinking that in matters relating to the expression of words and letters in the Text, ours excel all others, it will be all the better if we consult with the other Theravādin Buddhist countries of the world and hold a Sangāyanā for the following reasons:—

- (i) that the Mandalay Inscriptions offered by King Mindon were edited by the learned of Burma only, and without the co-operation and collaboration of the other Buddhist countries of the world; and
- (ii) that during our time we have international relations."

With this firm belief they established the Union Buddha Sāsana Council. This Council appointed various Committees and Sub-committees under it and has zealously carried out Buddhist works, and having invited leading Bhikkhus and lay devotees from the Theravādin countries held the Opening Ceremony of the Chaṭṭha Sangāyanā. In the Fifth Great Council, the Tipiṭaka was recorded on marble slabs; but now the Text has to be printed on the most durable papers in such a way that there is no printing error. It may be questioned that paper is not so durable as marble. But as the literature of foreign countries is extant through a series of reprints, so the present edition of the Tipiṭaka now under print can be retained for a very long time through a series of reprints.

Thus, in making preparations for the holding of the Chaṭṭha Sangāyanā, the Union Buddha Sāsana Council has incurred an immense expenditure in constructing a magnificent Sacred Cave with hostels to accommodate the bhikkhus and guests. But in connection with the offering of gift (dāna) to the Triple Gem, on no account is it

proper for one to say that the gift is too much, or criticize the gift.

It is clearly mentioned in the Canon that, during the life-time of the Buddha, Anāthapiṇḍika the wealthy devotee of Sāvatti, built the Jetavana monastery at a cost of 54 crores of silver coins and offered it to the Buddha for his occasional use. For the occasional use by the Buddha, Anāthapiṇḍika alone spent 54 crores of silver. Now, the total expenditure already met by the Union Buddha Sāsana Council in connection with the preparations for the holding of the Chaṭṭha Sangāyanā has not reached 54 crores of kyats.

In the Buddhavamsa also, we read that the Buddha declared: "During the time of Sujāta the Buddha, the embryo Buddha became a Universal Monarch. When he heard the Discourse delivered by Buddha Sujātā, he had a great saddhā (faith) in Him and offered Him the seven kinds of jewels, deserved only by a Universal Monarch, and also the four islands he ruled over. Then, the embryo Buddha renounced the world and led an ascetic life". So, less generous people should not maliciously criticise the meritorious deeds performed by more generous people.

Another instance. When Kassapa the Buddha took his Mahāparinibbāna, the people planned to construct a cetiya (pagoda) and to enshrine in it Kassapa Buddha's Relics which formed a single group. As only one pagoda was to be constructed in the whole of the Jambūdīpa Island, some said that the height of the pagoda would be 7 yojanas. Others said that 7 yojanas was very high, and it should be 6 yojanas. Of the rest some mentioned 5 yojanas, some 4 yojanas, some 3 yojanas and some 2 yojanas. While they were thus disputing, the chief engineer came and said, "Friends, it will be sufficient if the pagoda be 1 yojana in height and 1 yojana in circumference, so that in future it will be convenient for the people to clean and maintain it." Having so decided he caused the pagoda to be constructed in that proportion. Here, as the chief engineer had constructed the pagoda after saying "This much and in a lesser measurement" which words should not have been used in connection with the building of pagodas, in his future existence his height

was always below the average and he became a dwarf.

During the time of Gotama the Buddha he became Arahant Baddiya. Although he was also called Lakunṭaka Baddiya for being a dwarf, the Buddha conferred on him the title, "He is the best of the lot in the matter of voice".

It should be borne in mind that even a person who might later become an Arahant could not escape the state of being dwarfish even in his last existence where he attained his Parinibbāna, because, in the case of constructing the pagoda in which the Relics of Buddha Kassapa were enshrined, he had decided with a good heart in favour of a lesser measurement by saying that it would be sufficient to keep the circumference and the height of the pagoda 1 yojana each way, not because he had no *saddhā* in the Buddha, but if the pagoda were too big and high, it would be hard for the people to clean and maintain it. It should be clearly noted that people who have no original wholesome *cetanā* (volition) as Lakunṭaka Baddiya speak and act stingily, not to say of being reborn in the human world, they will surely suffer in the 4 Lower Worlds.

Reconstruction of ruined religious objects such as the Shway Mawdaw at Pegu, the Kalayānī Sīmā and the Botataung Pagoda undertaken by the Union Buddha Sāsana Council in addition to its holding the Chaṭṭha Sangāyanā, is, as mentioned above, in conformity with the following:

"Just after the Mahā-parinibbāna of the Omniscient Buddha, the venerable Mahā-theras assembled and following the Buddha's Declaration: 'Monks, it is excellent to repair the old things (pertaining to the Triple Gem)', they repaired the ruined monasteries for one clear month before they convened the First Great Buddhist Council".

These works appear distinctly in the Pārājika-Aṭṭhakathā. Had there been ruined pagodas in those days, those Arahants would have undoubtedly repaired them also. As there were no such pagodas they repaired the ruined and dilapidated monasteries.

Now, there being plenty of ruined and decayed pagodas in Burma, when the Union Buddha Sāsana Council are making repairs

to the important ones according to their capacity, they are simply doing these meritorious deeds in accordance with the Word of the Buddha. In future too, there is no doubt that they will repair pagodas according to their capability, whenever chance prevails and opportunity occurs. As regards the building of the new pagodas as the Kaba-Aye (World Peace) Pagoda, they only followed the examples shown by such devout kings as Emperor Asoka and King Vaṭṭagāmini in constructing new pagodas, and there is no room for criticism. Again, in the matter of propagating the Buddha-Dhamma, it plainly appears in the Scriptures that Arahant Moggali-putta Tissa (who was supported by Emperor Asoka with the four requisites) first convened the Third Great Council and then deputed Buddhist Missionaries to nine different places. In consonance with the Scriptural statement, the Union Buddha Sāsana Council is striving to send Buddhist Missionaries to foreign countries after the holding of the Sixth Great Buddhist Council. During the time of Emperor Asoka, the venerable Mahā-theras were not only well versed in Pāli, but were also trained in various foreign languages. So when the Venerable Mahā-thera Moggali-putta Tissa intended to depute the Buddhist Missionaries to nine different regions, he selected the Arahants who were acquainted with the language spoken in the region to which each group was to be sent and sent them to that particular region accordingly. As the Arahants so deputed were familiar with the language of the region, they found no difficulty in propagating the Buddha-Dhamma there.

Nowadays, during the time of the Government of the Union of Burma, although there are many persons who are well versed in the Scriptures and who have passed the Dhammācariya (Lecturership in Pāli) Examinations, as they are not familiar with foreign tongues, they find difficulty in propagating the Buddha-Dhamma abroad. Such being the case, the Dhamma-dūta College near the Chaṭṭha Sangāyanā Mahā Pāsāṇa Guhā (the Great Cave) has been established under the patronage of the Union Buddha Sāsana Council and the enthusiastic Bhikkhu-students are being trained in various foreign languages.

After being trained they are to go to the countries where the language spoken is familiar to them and to propagate the Buddha-Dhamma there. As regards the words "Propagating the Buddha-Dhamma," it was not that Emperor Asoka gave a lot of money to the Arahants and requested them to go to nine different places and distribute the money to the people there. "Money" and "Sāsana" are two entirely different words. In fact, it was for each group of Arahants to go abroad and propagate the Teachings of the Buddha. According to this method, if the Union Buddha Sāsana Council or any other association desires to propagate Buddhism abroad, they ought to propagate the Buddha-Dhamma, so that it may take root there.

It should be clearly borne in mind that if people were simply sending money to foreign countries instead of propagating the Teaching of the Buddha (Sāsana), they would be adopting a procedure quite different from that adopted by such devout kings of olden days as Emperor Asoka.

*Sabbe Satta Sukhita Hontu*

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## THE WHEEL OF LIFE

All beings in the Thirty-one Abodes  
 who, being ignorant of life's true nature—  
 its transience, its pain, its lack of Self—  
 create from deeds their own propensities,  
 forge links of consciousness that rise and pass  
 from moment to fresh moment; and they traverse  
 these cycles of becoming we call life,  
 each born anew from a dead ancestry.  
 "Not that, yet not another"—causal heirs  
 of what has gone before. This only they—  
 a false, deceptive self, a conjuror's trick,  
 —all done by mirrors, you might say—that give  
 in the clear void illusions of reality...

And so, as in this momentary life  
 apparent continuity is found,  
 at death, from the accumulated force  
 of the last moment's consciousness, arise  
 another mind and body, another cycle  
 of mental and material aggregates;  
 and out of these, six doors of sense-perception,  
 the eye, ear, nose, tongue, body, and the mind,  
 that like a brooding miser gathers store  
 of all the others bring. For each receives  
 from its contact with the external world  
 sensations pleasant or unpleasant, by  
 its nature predetermined; some there are,  
 indifferent or neutral, but the most  
 seem to be pleasing—offer present hope  
 of further sensual or mental joys  
 awaiting us; and out of these is born  
 craving. And this with ignorance conjoined  
 blinds us to suffering, so we do not dwell  
 upon the pain, frustration, the many ills  
 that flesh is heir to—do not realise  
 that the joy grasped so fiercely must elude  
 our clutch, must vanish like a wraith, be killed  
 by time that kills all things yet re-creates  
 the eternal bondage we so gladly seek....



And craving becomes grasping, the direful habit  
that casts the mould of being, that brings forth  
again five aggregates of mind and body.

All states are formed by mind, by conscious will—  
the assembled force of what we most desire  
shaping the pattern of what we shall become.  
So from this craving the subconscious stream  
of being emanates, that dark and hidden  
river, the life-continuum that threads  
its tortuous way beneath the surface fair,  
and thrusts forever forth from life to life.

And so the ever-new arising brings  
from moment to new moment, endlessly,  
birth and old age and death, and birth again,  
with sorrow, lamentation and despair;  
the revolutions of a twelve-spoked wheel  
that turns in time, propelled by this machine  
of ignorance and craving.

But destroy

these great twin-dynamos of life, and then  
the pitiless machine is brought to rest,  
illusion is destroyed, scattered the dream—  
all its minute relationships, the twelve  
supporting factors swiftly brought to naught,  
the process is arrested. He who thus  
has willed his own release, sees without craving,  
hears without craving; he inhales a flower's  
seductive perfume and the stench of death  
with an equal indifference; he tastes  
all flavours without preference, he feels  
the touch of silken flesh or galling fetter  
without discrimination, and his mind  
dwells not on objects of the realms of being  
but ever on the sole and lasting bliss.

Thus in this very life he sees and knows  
the end of suffering—has no rebirth  
as man, as god, as animal or fiend.  
Here on this earth he finds the Great Release,  
and when his final course is ended, goes  
out of conditioned being into Peace.

( This metrical exposition of the Law of Dependent Origination is  
contributed by the Burma Buddhist World-Mission. )

## FROM SORROW TO PERFECT HAPPINESS IN TERMS OF UPANISSAYA PACCAYA

By H. D. KULARATNE, CEYLON

When Upatissa, who later became the Venerable Sariputta the Chief Disciple of the Buddha, asked the Venerable Assaji what the Doctrine of the Enlightened One was, he summarised it in this stanza:—

Ye Dhammā hetuppabhavā, tesam hetum  
Tathāgato Āha

Tesam ca ye Nirodho, evan vādi Mahā  
Samaṇo.

“Whatsoever things proceed from a cause, the Tathāgata has declared the cause thereof. He has explained their cessation also. This is the Doctrine of the Supreme Sage”. The Buddha Dhamma is also called Hetuphala Dhamma or the teaching of the Law of Cause and Effect. The Buddhist Doctrine has justly and rightly earned this name because the Buddha described and explained the first and second Noble Truths of Sorrow and the cause of Sorrow in terms of a Causal Formula, well known to every student of Buddhism as the Paṭicca Samuppāda or the Law of Dependent Origination. It has twelve links beginning with Avijja; Paccayā, Sankhara (because of Ignorance; Volitional Activities) and ending with Jāti paccayā Jarā maraṇam Soka parideva etc. (because of Birth; Decay, Death, Sorrow, Lamentation etc). Explanations and expositions and commentaries on this subject are numerous and are fairly well known and the Sutta Piṭaka and the Abhidhamma Piṭaka have many references and passages dealing with the subject, but it is still not generally known that the Buddha expounded the third and fourth Noble Truths of the Cessation of Sorrow and the Path to the Cessation of Sorrow also in a causal formula to be found in the third Sutta in Dasabala Vagga of Nidāna Vagga in Samyutta Nikāya or Sangiya. This new formula is as follows:— Dhukkūpanisā Saddhā, Saddhūpanisā Pāmojjam Pāmojjapanisā Pīti, Pītipanisā Passaddhi, Passaddhupanisā Sukham, Sukhūpanisā Samadhi, Samadhūpanisā Yatha bhūta Nānadassanam, Yathābhūta nānadassanūpanisā Nibbidā, Nibbidūpanisā virāgo, Virāgūpanisā Vimutti, Vimuttūpanisā Khaya-ñānaṃ. This is the full text in the Pāli editions in Ceylon, but I am informed

that the Burmese edition has a further link viz: Khaye aññānupanisa Āsavakkhayam.

It will be noticed that in the Paṭicca Samuppāda formula Hetu Paccaya or root condition is used whereas in this Formula Upanissaya Paccaya or decisive-support condition is used. In the Paṭṭhāṇa Pakāraṇa, last book of the Abhidhamma Piṭaka, 24 of these modes of Relations or conditions are enumerated and they are more comprehensive, profound and subtle than anything found anywhere in any philosophy on the subject. These two Hetu Paccaya and Upanissaya Paccaya are two of those 24 Relations. Upanissaya is translated as “Sufficing condition” both by Dr. C. L. A. de Silva in his “The Four Essential Doctrines of Buddhism” and by U Shwe Zan Aung B.A., in his “Compendium of Philosophy” P.T.S. edition.

As stated by the Ven'ble Nyanatiloka Mahā Thera in his guide through the Abhidhammapiṭaka, Paṭṭhāṇa Pakāraṇa “deals with the conditionality and dependent nature of all the manifold corporeal and mental phenomena of existence which in their combination are known by the conventional names of “I” “Person” “World” etc., but which in the ultimate sense are only just these passing phenomena, nothing more.” This gigantic and most important book of the Abhidhamma Piṭaka has not yet been translated into English or any European language, but it has been ably translated into Sinhalese by the Ven'ble Rerukāne Chandawimala Mahā Thera of Ceylon. I do not know whether it has been translated into any other Asiatic language.

For the purpose of this essay, it is not necessary to deal with all these 24 paccaya or conditions, which it must be noted are not necessarily exclusive of one another. As regards Upanissaya Paccaya, the commentary says, *inter alia*, that, just as strong Āyasa (depression) is called Upāyāsa (despair), so a strong Nissaya (support) is called Upanissaya (decisive support). Upanissaya designates a powerful means or inducement. Hence the Decisive support condition is to be considered as a phenomenon aiding as a powerful inducement.

It is not possible in the course of a short article to expound this Upanissaya formula even in a fairly comprehensive way. In the circumstances, perhaps the most advisable step will be to set out in brief the essence of the explanations as given in the Pāli Commentary, which as far as I am aware, has not yet been translated into any language.

(a) *Dukkhupanisā Saddhā*. When a person is convinced or realises that life is sorrow (dukkha) evanescent and impermanent, he seeks a remedy. He goes to various physicians, the religious teachers, in search of a cure. He finds no satisfactory cure till he goes to the Buddha and His Doctrine. He tries it and finds it satisfactory and then *Saddhā*—rational faith or confidence is born.

(b) *Saddhupanisa Pamojjan*. As a result of this confidence in the Buddha and His Dhamma, this person renounces the pleasures of senses and either as a layman or as a Bhikkhu he practices meditation which produces *Pamojjan* satisfaction or mild joy.

(c) *Pamojjupanisa Pīti*. When his meditation is continued this mild joy becomes a great joy—a rapture. In the first *Jhāna*, *Pīti* is born along with *Vitakka*, *Vicāra*, *Sukha* and *Ekaggatā*.

(d) *Pītupanisa Passadhi*. In association with rapture serenity comes to be.

(e) *Passadhupanisa Sukham*. Then arises Happiness.

(f) *Sukhupanisa Samadhi*. Then arises concentration, which may also be termed *Ekaggatā*.

To understand (c) (d) (e) and (f) one must understand and practise *Jhāna*—a state of supernormal consciousness or mental absorption.

As Buddhist literature on this subject is not easily available to many English speaking Buddhists, I take this opportunity of quoting fully what is stated in the Buddhist Dictionary on this subject by the Ven'ble Nyanatiloka, Mahā Nāyaka Thero.

*Jhāna* Trance (mental absorption) in its widest sense, is any even momentary or weak absorption of mind due to its being directed to one single mental or physical object. In the special sense it denotes the 4 trances of the Fine-material sphere (*rūpa-jjhāna* or *rūpavacarajjhāna*) which are

conditioned through the full or Attainment or Ecstatic concentration and through the complete absence of the 5 fold sense activity and the 5 mental Hindrances (*nivarana*). Often also the 4 Immaterial spheres (*arūpa-yatana*) are called the Trances of the Immaterial sphere (*arūpa-jjhāna* or *arūpāvacara-jjhāna*). The stereotyped text often met with in the Suttas runs as follows:

“Detached from sensual objects, O Monks, detached from unwholesome states of mind, the monk enters into the first trance, which is accompanied by Thought-Conception (*vitakka*) and discursive Thinking (*vicāra*) is born of Detachment (Concentration: *samādhi*) and filled with Rapture (*pīti*) and joy (*Sukha*).

“After the subsiding of thought-conception and discursive thinking and by gaining inner tranquillity and oneness of mind he enters into a state free from thought-conception and discursive thinking, the second trance, which is born of Concentration (*samādhi*) and filled with Rapture (*Pīti*) and Joy (*sukha*).

After the fading away of rapture, he dwells in equanimity, attentive, clearly conscious and he experiences in his person that feeling of which the noble Ones say “Happy lives the man of equanimity and attentive mind”. Thus he enters the 3rd trance.

After having given up pleasure and pain and through the disappearance of previous joy and grief, he enters into a state beyond pleasure and pain into the 4th trance, which is purified by Equanimity (*upekkhā*) and attentiveness.

Through the total overcoming of the corporeality-perceptions, however, and through the vanishing of the reflex-perceptions and the non-attention to the multi-formity-perception, at the idea “Unbounded is space,” he reaches the Sphere of Unbounded Space (*akāsañāncāyatana*) and abides therein.

“By Corporeality-perceptions (*rūpa-saññā*) are meant the trances of the fine-material sphere as well as those objects themselves.

“By Reflex-perceptions (*paṭigha-saññā*) are meant those perceptions that have arisen due to the sense-organs (eye etc.) and the sense-objects (visible objects etc). They are a name for the perception of visible objects

etc, as it is said (Jhāna-Vidhi.) “What are then the reflex-perceptions? They are the perceptions of visible objects, sounds etc. Surely, they do no longer exist even to one who has entered the 1st trance etc. for at such a time the Five-sense consciousness is no longer functioning. Nevertheless, this is to be understood as having been said in praise of this immaterial trance, in order to incite the striving for it (Vis. X. I.)

“Multiformity-perceptions (Nānatta: saññā) are called the perceptions that arise in multiform fields or the multiform perception” (ib). Hereby according to Vibh. X. I are meant the multiform perceptions outside the trances.

Through the total overcoming of the sphere of unbounded space and at the idea “Unbounded is consciousness” he reaches the Sphere of Unbounded Consciousness (viññānañcāyatana) and abides therein.

Through the total overcoming of the sphere of unbounded consciousness and at the idea “Nothing is there”, he reaches the Sphere of Nothingness (ākāñcāññāyatana) and abides therein.

Through the total overcoming of the sphere of nothingness he reaches the Sphere of Neither-Perception—Nor—Nonperception (nevasaññā-nāsaññāyatana) and abides therein.

“Thus the 1st trance is free from 5 things and 5 things are present. Whenever namely, the monk enters the 1st trance, there have vanished (5 hindrances) Lust, Ill-will, Torpor and Languor, Restlessness and Mental Worry, Doubts; and there are present Thought Conception (vitakka) Discursive thinking (vicara) Rapture (piti.) Joy (sukha) Concentration; (samadhi.) In the 2nd trance there are present “Rapture, Joy and Concentration; in the 3rd trance Joy and Concentration; in the 4th trance Equanimity (upekkha) and Concentration,—

The 4 Immaterial Spheres (arūpāyatana) properly speaking belong still to the 4th trance as they possess the 2 Jhana-constituents of the 4th trance *i.e.* Equanimity and Concentration.

The 4th trance of the fine-material sphere forms the base or starting point (pādaka-jjhana) for the attaining of the Highest Spiritual Powers (Abhiñña.)”

(g) *Samadhupanissā Yathābhūta Nāna dassana.* This state of concentration leads

on to “Seeing things as they really are”. In very many discourses in the Nikāyas, the Buddha emphasises the importance of this step. If the yogavacara (the patient who is undergoing the treatment) thinks he is now perfectly happy and has been cured, he still remains in Samsara. He must at this stage realise that even this happiness which he has found in Jhāna is Anicca, Dukkha and Anattā *i.e.* transient, sorrow-stained and unsubstantial. Meditation on these lines is called Vipassana or Vipassanā Bhāvana, which alone leads to Nibbāna. Most Buddhists are familiar with the Stanzas: Sabbe Sankharā Aniccāti, yadā paññāya passati, atha nibbindati Dukkhe, esa maggo visuddhiya, Sabbe Sankhārā Dukkhāti Sabbe Dhammā Anattāti.

“Here are some quotations from the Pali Dictionary.

*Samatha Vipassanā*: Tranquillity and Insight, are identical with Concentration and Wisdom and form the 2 branches of mental development (bhāvanā.)

“What now is the Power of Tranquillity? It is the One—pointedness and Undistractedness of mind through freedom from desires.... through freedom from ill-will....through the perception of light....through undistractedness....through in and out breathing while contemplating the abandonment”.

“The power of Tranquillity consists in the no more being perturbed in the 1st trance by the 5 hindrances (nivarana) in the 2nd trance by thought conception and discursive thinking....in the sphere of neither perception nor-nonperception by the perception of the sphere of nothingness that it is no more agitated and irritated through restlessness, defilements or the groups of existence”.

“What now is the Power of Insight? It is the contemplation of Impermanency (aniccanupassanā) of misery (dukkha) impersonality (anattā) of aversion (nibbidā) detachment (virāga) extinction (nirodha) abandonment (paṭinissaya) with regard to corporeality feeling, perception, mental-formations and consciousness. That in contemplating the impermanency, one is no more agitated by the idea of grasping.....no more by ignorance and the therewith associated defilements and no more by the groups of existence—this is called the power of insight”.



“In order to develop Tranquillity and Insight joined in pairs (samatha-vipassanā: yuga-naddha) one at first enters into the 1st trance. Then, after rising from it, one regards its contents (feeling, perception etc.) as impermanent, miserable etc., and thus one develops Insight. Thereupon one enters into the 2nd trance and after rising from it, one again considers the phenomena contained therein as impermanent etc. In this way one passes, in due order from one trance to the next until at last, during a moment of Insight, the Intuitive knowledge of the path (of Stream-Entrance etc.) flashes forth. As it is said (A. IX. 36):—

“There, O monks the monk enters into the 1st trance.....But what there is of corporeality (mental image, nimitta, kasina) of feeling, perception mental formations of consciousness: all these phenomena he regards as impermanent, miserable as a sickness, an ulcer, a thorn, an evil, an ailment, an enemy and oppressor, as empty and unsubstantial. And he turns his mind away from these phenomena and turns it towards the Deathlessness (Nibbāna). This is peace, this the Highest, namely the standstill of all Kamma formations, the abandoning of all substrata of existence, aversion, detachment, extinction, Nibbana. In such state, he either attains the extinction of all biases: or on account of his mental desire and delight after overcoming the 5 lower fetters (samyojana,) he reappears in a higher sphere and without ever returning from that world, he there reaches Nibbāna”.

(h) Yathabhutañānadassanapanisā nibbida. When one sees “things as they really are” in terms of the above three characteristics, he is repelled and disgusted with life.

(i) Nibbidupanisā Virāga. This repulsion naturally leads to passionlessness.

(j) Virāgupanisā Vimutti\*. The passionlessness is the fore-runner of emancipation.

(k) Vimuttupanisā Khaye ñānam\*\*. Emancipation paves the way to the knowledge of the Extinction of the Āsavas.

(l) Khaye Ñānupanisā Āsavakkhaya\*\*\*. This knowledge naturally results in the

destruction of the Intoxicants or Fluxes or Cankers, that is to say, in the Attainment of Nibbāna, which is paramam sukham—the Highest Happiness. The four Āsavas are, Kāmāsava Sensuous bias, Bhavasava bias for existence Dhiṭṭāsava, bias of views and Avijjāsava bias of Ignorance. Mrs Rhys Davids in her introduction to Samyutta Nikāya remarks that this is the only place in the Tipitaka “where this causal chain of joy and happiness is harnessed to the Scheme”. By scheme is here meant the Paṭicca Samuppāda Doctrine. That may be so, but I came across the following passage at page 15 of “The Path of Purity” or Visuddhimagga Part I, P.T.S. translation by U Pe Maung Tin, viz. “As has been said (Vinaya V. 164): Discipline is for the purpose of restraint, which is for the purpose of absence of remorse, which is for the purpose of gladness, which is for the purpose of rapture, which is for the purpose of repose, which is for the purpose of bliss, which is for the purpose of concentration, which is for the purpose of knowing and seeing the truth, which is for the purpose of disgust, which is for the purpose of dispassion, which is for the purpose of emancipation, which is for the purpose of knowing and seeing emancipation, which is for the purpose of birthless Parinibbāna”.

This passage from the Vinaya is almost identical with the Upanissaya Paccaya briefly described above.

Happiness can be classified as Vedayita Sukham, that is the happiness and pleasure experienced in the gratification of the senses and as Upasama Sukham which is the Peace and Happiness that come from the thorough annihilation of misery and sorrow. Nibbāna is an Upasama Sukha and it is described as Paramam Sukham—Highest Happiness.

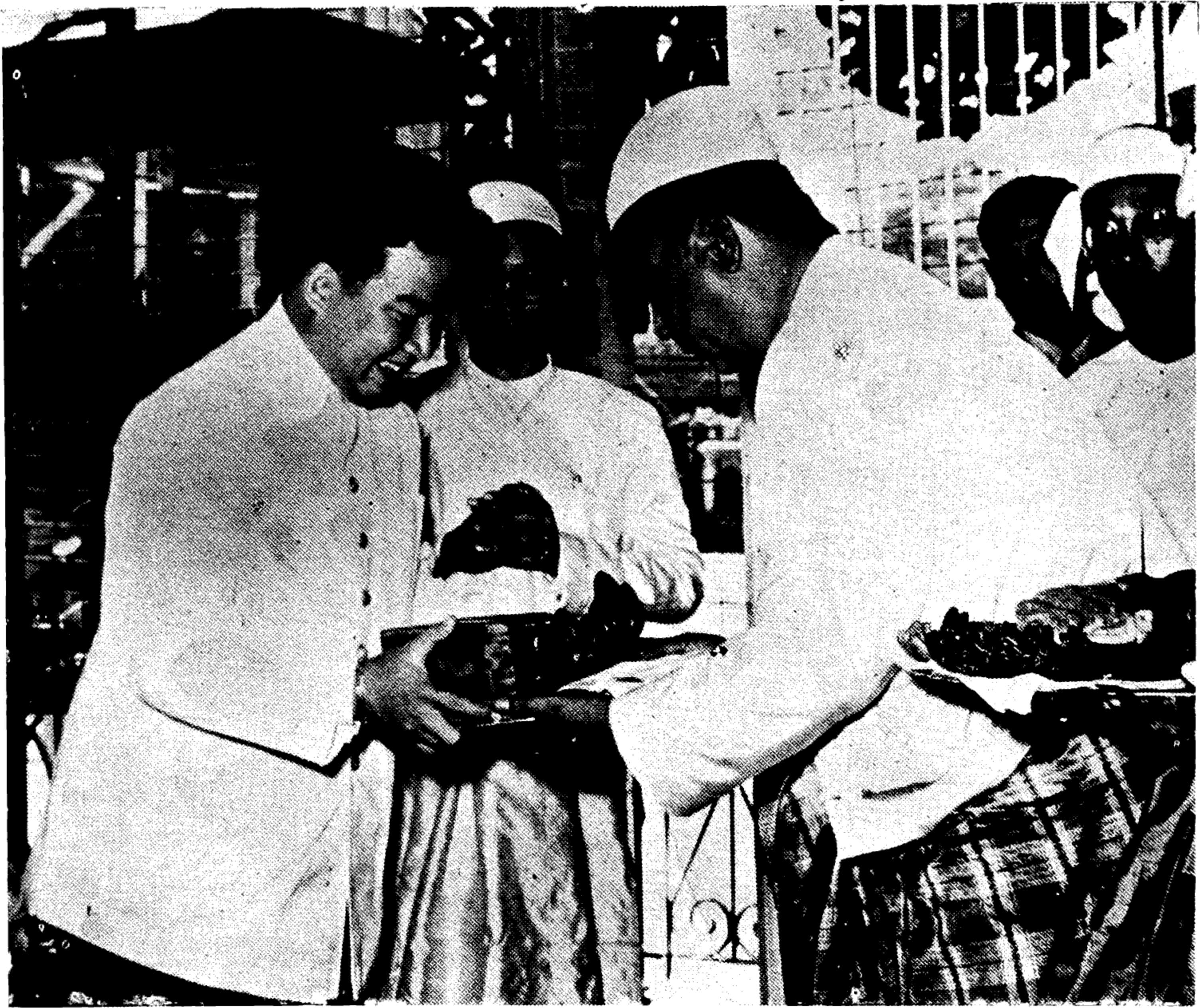
I would earnestly appeal to Buddhist scholars and learned monks to enlighten the Buddhist public more on this important Doctrine by expounding it in their writings and discourses.

May all beings attain the Paramam Sukham of Nibbāna.

\* Here it means Magga (the Path of Stream-Entrance etc).

\*\* Here it means Phala (Fruition).

\*\*\* Here it means Paccavekkhaṇa ñāna (Retrospective Knowledge).



His Majesty Norodom Sihanouk Varman, King of Cambodia, one of the few Buddhist Rulers of the present-day, presenting Images of the Buddha which he brought from Cambodia, to the Shway Mawdaw Pagoda Trust at Pegu, during his recent royal visit to Burma

# GLOSSARY

FOR VOL. II—No. 4.

## A

- Abhiharati** : Bring; offer; fetch.
- Āsava** : This word has been translated as "Poisons" "Banes", "Biases", "inflows", "cankers", "intoxicants", "Fluxes" and "Fluxions". The latter are perhaps academically correct translations but "canker" (Childers) seems to give the more correct concept to the average Westerner. It is used figuratively in the sense of surrounding or bowing up to, much as in Western writings one finds the expression "a wave of sentiment" or "an upwelling of....." The Āsavas are: Kāmāsava, sensuous bias; Bhavāsava, bias for existence; Diṭṭhāsava, bias of views; Avijjāsava, bias of ignorance, and they are of course corrupting biases or cankers and the manner in which they may be overcome or eradicated or cured is taught in the Bhavāsava Sutta of the Majjhima-nikāya.
- Āsavakkhaya-  
ñāna** : Knowledge of the Extinction of all Biases.

## C

- Catuttha** : Fourth.

## D

- Dukkūpanisā  
saddhā** : Dukkha+upanisā+saddhā : Depending on Suffering, Faith arises.

## L

- Lajjā** : Shame, bashfulness, modesty: May be understood as a concept embracing all three.
- Lakunṭaka** : A dwarf.

## N

- Nibbidā** : Aversion, disgust with worldly life.

## P

- Pāmojja** : Delight; joy; happiness (often combined with pīti).
- Passadhi** : Calmness; tranquillity.

## S

- Sampayuttā  
dhammā** : Dhamma of association.

## U

- Upakārattha** : Gain or profit by virtue of service or help.

## V

- Vimutti** : Deliverance.
- Virāga** : Detachment.

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