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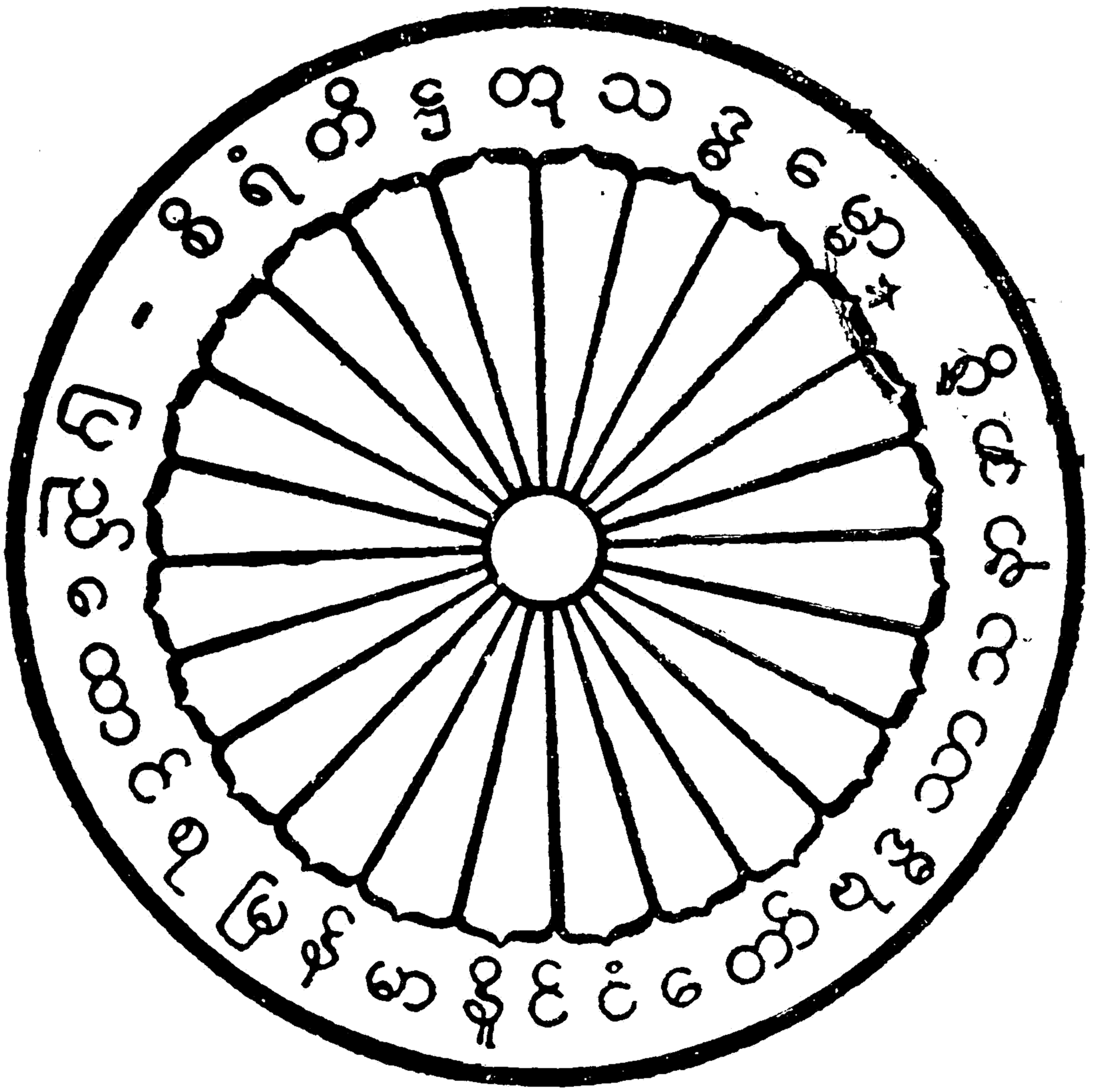

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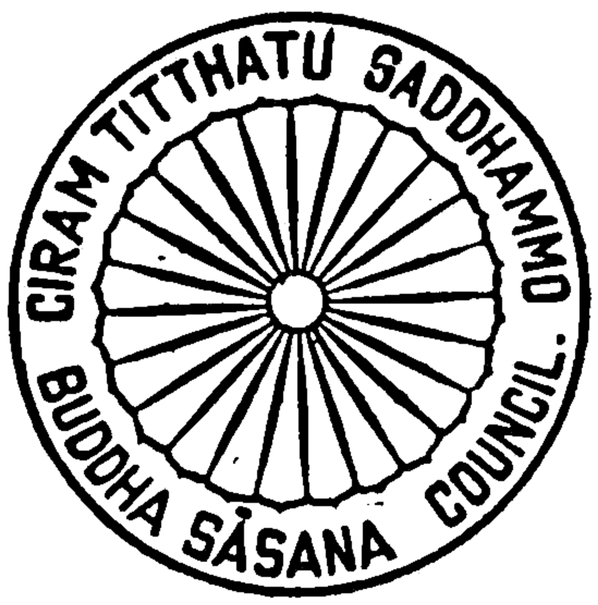

THE LIGHT OF THE DHAMMA

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UNION BUDDHA SĀSANA COUNCIL,

Kabā Aye P.O.,
Rangoon, Union of Burma.

EDITORIAL

WHAT THE BUDDHA TAUGHT

Sabbapāpassa akaraṇaṁ,
Kusalassa upasampadā,
Sacittapariyodāpanaṁ,
Etaṁ Buddhānasāsanaṁ.

(Dhammapada, V.183)

To refrain from all evil,
To do what is good,
To purify the mind,

This is the teaching of the Buddhas.

We should first understand what demerit is and the root of demerit, what merit is and the root of merit. What, now, is demerit (*a-kusala*)?

1. Destruction of living beings is demerit 2. Stealing is demerit 3. Sexual misconduct is demerit	Bodily action (*kāya-kamma*)
4. Lying is demerit 5. Tale-bearing is demerit 6. Harsh language is demerit 7. Frivolous talk is demerit	Verbal action (*vacī-kamma*)
8. Covetousness is demerit 9. Ill-will is demerit 10. Wrong views are demerit	Mental action (*mano-kamma*)

What is the root of demerit?

Greed (*lobha*) is a root of demerit; Anger (*dosa*) is a root of demerit; Delusion (*moha*) is a root of demerit. Therefore, the three kinds of demeritorious actions are due to greed, or to anger, or to delusion. These three roots are like three great currents of force, for they are sweeping each one of us down along the road to misery, just as the swift current of a river will carry with it all the logs which have fallen into it.

Greed

Of the three currents, one is greed, desire for sensual pleasures, wealth, rank, etc. Greed is in all of us like a raging thirst, and the greedy man always says: "I want", "I must have", "I cannot do without". He may be heard to say that, if he were as rich as some neighbour whom he envies, he would be perfectly satisfied. Give him the particular amount of wealth that he has set his mind upon, and he will find some still richer man to envy, and be as discontented as ever. A Persian poet says: "A small coin of silver makes a beggar contented; Faridun with his kingdom of Persia is half satisfied".

Our tendency to remain discontented in spite of success and prosperity arises from the insatiable nature of our desires. We are depressed by the fear of losing our possession and at the same time we are dissatisfied as long as there is anyone in the world richer than ourselves. What is beyond our reach seems valuable till we get it, and when possessed, loses its value.

This is unfortunately the character of most men. Greed makes us selfish, so that we think only of our own need for gratification. The selfish man aims at obtaining as much happiness as he can for himself and does not care whether other people are happy or miserable. In order to attain his object, he tries to appropriate as large a share as possible of the good things of the world. Whenever he has an opportunity of doing so, he enjoys himslef, even when his enjoyment is obtained at the expense of his fellow-men. All over the world we find the selfish taking an unfair share of everything and trying their best to use others as means to the attainment of their pleasure.

Greed is like a thick fog such as we have in London sometimes, when we cannot see our way clearly before us. Sometimes at sea on a foggy day the people cannot see what lies ahead and two ships will collide and, perhaps, both sink. When men are blinded by desire, they are carried away by a powerful current and they do not realise whither they are going. Where there are many who are blinded by

*Khuddaka-nikāya, Dhammapada, Buddha Vagga, V. 183, P. 41, 6th. Sy. Edn.

desire for the same things, there is jealousy and rivalry. As they act to satisfy their desires, they hurt and harm one another. The result of it is suffering.

Anger

The second current which equally leads us to misery is anger, hatred or ill-will. It is that instinct in us, which resents an action of another which challenges our right to what we desire. Our natural instinct is to try and dominate others, and we want others to obey our will while suppressing their own. When someone opposes his will against ours, our action is like that of a dog with a bone when another dog approaches. We are irritated in many ways and our anger may at first be slight, but, if it is allowed to go on day by day, it grows into a deep hatred. When a man is angry, he is "beside himself" and being swept along by a torrent of hatred. It is due to anger that disputes arise between one individual and another, and between one nation and another. Such people as are blinded by anger cannot see that "hatred ceaseth not by hatred, but by love". They regard war as the only ultimate way of settling national disputes. The armies of great nations are larger than they were ever before in the history of the world, and there seems little prospect of the establishment of the reign of universal peace. Although the principle that "Might is Right" no longer prevails in the relations between individuals, it is still considered natural to appeal to it when one nation quarrels with another. War remains as the greatest relic of barbarism in the midst of modern civilisation, and the 'progress' of science is every year leading to the discovery of more powerful instruments for the destruction of human life and property. In the world at the present day universal conscription is almost universal and the younger members of almost every family are compelled by law to serve in the army. Under such circumstances war spreads far wider desolation than when it is waged between a limited number of men who have voluntarily adopted the profession of arms. In every war a large number of families are reduced to destitution by the destruction of their property or by the loss of those on whom they depended for support. This is the result of anger.

Delusion

The third current, which carries us to misery, is delusion, ignorance. The state of greed as well as that of anger is always accompanied by delusion, as delusion is the primary root of all evil. It is far more subtle than greed and anger, and when a man is hypnotised by it, he cannot distinguish between right and wrong, he can see no good in any noble action. Nothing is safe from his scoffs and sneers. Neither a sense of duty, nor filial love, nor sacrifice in any form can win a word of praise from his lips. On the contrary, he wants to be praised and is hurt if he is not properly appreciated. He thinks much of himself and continually plans to feed his ambitions for personal happiness. The spirit of loving-kindness and charity departs from him. He is deaf to all prayers and appeals for mercy. He has no sense of duty towards his fellow-men. If he helps others, he does so that he may get them into his power and thereby increase his gains. Under the influence of delusion he is determined to have what he wants, no matter who suffers, and he dislikes those who hinder him or get ahead of him. He may occasionally gain advantages from those who cannot avoid coming into contact with him and who fear to provoke his resentment. But such advantages are conferred without goodwill, and those who can do so will be inclined to avoid his society. Perhaps all men turn against him and the world does not want him any longer. He then blames them, saying: "What I have done is perfectly right, but people are too ignorant to realise it, or too wicked to agree to it". He does not know that it is the poison in himself, which has upset the world.

An old story may serve as an illustration in connection with delusion which arouses anger. Once a big bear with her three little cubs was looking for something to eat in the jungle. They saw a beehive in a trough under a tree, from one branch of which a big log was hanging just over the trough. The bears wanted to get at the honey, but the log was in the way, so the mother bear pushed it and they all began to eat. The log swung out and came back hitting her on the head. She grew very angry and knocked it away voilently. It went out further than before and came back with such force that it struck one of the little cubs to death. The mother, now furious, struck at the dog with all her force. It swung out, came back with a great rush, struck her again on the head and killed her. Who killed the bear? Strictly speaking, her delusion, which made her think

that the log was her enemy. Through her delusion her anger arose to make her fight against the log which hit her. The log could not hurt her unless she set it in motion, but the poor old bear did not know that. When a man is carried away by the current of delusion, he becomes brutal and barbarous. The sense of a common humanity fades from his mind.

It is due to these raging torrents of greed, anger and delusion that nations fight with nations, kings fight with kings, priests with priests; the mother quarrels with the son, the son with the mother, the father with the son, the son with the father; brother quarrels with brother, brother with sister, friend with friends. We talk about peace and yet we create confusion. We long for happiness and yet we attain unhappiness. Why? Because we are like logs carried along helplessly by the current of greed, ager and delusion. If we are to revive the sense of a common humanity and find happiness, we must step outside the torrents. How? The Buddhist technique is to still the raging torrents of greed, anger and delusion by a careful self-culture. "Save thyself by thyself" are the words of the Buddha.

To plan our meritorious action, we should first understand what merit is and the root of merit. What, now, is merit (*kusala*)?

1. To abstain from killing is merit 2. To abstain from stealing is merit 3. To abstain from sexual misconduct is merit.	Bodily action (*kāya-kamma*)
4. To abstain from lying is merit 5. To abstain from tale-bearing is merit 6. To abstain from harsh language is merit 7. To abstain from frivolous talk is merit	Verbal action (*vacī-kamma*)
8. Absence of covetousness is merit 9. Absence of ill-will is merit 10. Right understanding is merit	Mental action (*mano-kamma*)

What is the root of merit?

Absence of greed (unselfishness) is a root of merit

Absence of anger or hatred (love) is a root of merit

Absence of delusion (wisdom) is a root of merit.

These three roots are also called the seeds of nobility within us, seeds that with careful, determined cultivation, will grow into sublime powers. These powers have lain latent within us and they cannot grow till we find them out and make our heart soft and warm with love for them to grow.

Unselfishness

For this, we must forget ourselves and substitute the world for ourselves. There is no evil in wanting universal happiness and peace. The evil arises when our desires are only for ourselves and not for others, or not in the sacred interests of truth. When we desire such things as we can share with others, our desires become wiser and more unselfish. Unselfishness includes not only a feeling in the heart, but also the performance of those outward actions by which that feeling is manifested, but the internal feeling is essential. It is the desire to put others perfectly at their ease, to save them from every kind of discomfort and do all we can to promote their happiness. The unselfish man puts himself in the position of others and tries to identify himself with all. He regrets what he has done or has omitted to do, and he has an earnest desire to do better in the future and to make amends for the wrong that has been done. He desires not to make himself a burden on his fellow-men, but a blessing to them by making them happy. His unselfish disposition promotes social intercourse and adds to the pleasure of others. He appreciates benefits conferreed on him and feels joy at the kindness of his benefactor to whom he has a great desire to return those benefits or to give something more, when possible. By being unselfish, we develop in ourselves the sense of sympathy. We cannot enjoy happiness worthy of the name without being in sympathy with our fellowmen. Our happiness soon palls if we have no congenial companions for whom we can feel an affection. In every case our happiness is rendered more intense and more permanent by being shared with friends. Therefore, the best way to be happy is to make others happy. Every kind act is twice

blessed, and blesses him who gives and him who takes. If we are to promote the spirit of fellowship, we should forget our "I" in the service of all. We should do everything we can for the sake of others as trees bear fruit for the sake of others. In short, whatever deed we do, whatever word we utter and whatever thought we think, should be for the good, peace and happiness of not only ourselves, but others. The result of this is peace, happiness and friendship.

Loving-Kindness (Mettā)

To promote the spirit of world-fellowship, we must make the seeds of loving-kindness grow in our hearts and minds till we are all love. To love one another, we should realise that we are all brothers. Brotherhood must be applied with justice, for justice also is a natural law. No judge has a right to use his power on a criminal to a greater extent than the law of the court—which is the representative of the natural law of justice—permits. If we do any harm to a person, we shall be paid back in the same coin. When we throw a stone into a pond, the consequent movement reaches to the edge; Around the spot where the stone hits the surface, a number of rings arise. They grow wider and wider until they dash against the edges of the pond, and then the water moves back till it reaches the stone that has disturbed it. Just in the same way the effects of our actions come back to us and, if our actions are good, we shall have good effects, while, likewise, bad actions will produce bad effects. To produce good actions, love is essential, so we must love everyone, no matter what may be the colour of his skin, whether he be rich or poor, wise or foolish, good or bad. We should love not only human beings, but all beings in the world. In the Metta Sutta,* the Discourse on love, the Buddha says: "As a mother, even at the risk of her own life, protects her child, her only child, so let him cultivate goodwill without measure among all beings. Let him cultivate goodwill without measure towards the whole world, above, below around, unstinted, unmixed with any feeling of differing, or opposing interests. Let a man remain steadfastly in this state of mind all the while he is awake, whether he be standing walking, sitting or lying down. This state of heart is the best in the world."

Most of us have not yet learned this lesson and, therefore, the sense of a common humanity has faded from our minds, the world is full of pain and cruelty, and all wild animals flee from us. There are a few who have learned this lesson. They love everything. No wild animal flees from them and even a tiger will roll at their feet as a pet cat does at ours. Why do our pet animals love us? Because we love them. If we learn this lesson, our enemies will become our friends and wild animals our pets.

Wisdom

Wisdom is the power of seeing things as they truely are, and how to act rightly when the problems of life come before us. The seeds of wisdom have lain latent in us, and when our hearts are soft and warm with love they grow into their powers. When a man has stilled the raging torrents of greed, anger and delusion, he becomes conscientious, full of sympathy, and he is anxious for the welfare of all living beings. He abstains from stealing and is upright and honest in all his dealings. He abstains from sexual misconduct and is pure, chaste. He abstains from tale-bearing. What he has heard in one place he does not repeat in another so as to cause dissension. He unites those who are divided and encourages those who are united. He abstains from harsh language. He speaks such words as are gentle, soothing to the ear and which go to the heart. He abstains from vain talk. He speaks what is useful at the right time according to the facts. It is when his mind is pure and his heart is soft by being equipped this morality (*sīla*), that the sublime wisdom grows. Knowledge of the properties of the magnetic needle enables the mariner to see the right direction in mid-ocean in the darkest night, when no stars are visible, just in the same way wisdom enables a man to see things as they truly are and to perceive the right way to real peace and happiness, Nibbāna.

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* Khuddaka Nikāya, Sutta-nipāta, Metta Sutta, P. 301, 6th Syd. Edn.

Satipaṭṭhāna Vipassanā Meditation At Thathana Yeiktha

Part I.

(A talk by Myanaung U Tin, broadcast from Burma Broadcasting Service on Monday, the 27th November 1961.)

I was asked by several friends of mine why I did not broadcast any talk in the series "Thoughts on Buddhism" during the last three months or so. I simply replied that I was rather busy. Now I must tell them that I was residing at Thathana Yeiktha during the Buddhist Lent, from the full moon of *Waso* to the full moon of *Thadingyut*, doing Vipassanā Meditation exercises under the personal guidance of Agga Mahā Paṇḍita, Chaṭṭha Saṅgāyanā Pucchaka, Mahasi Sayadaw, and his able assistant meditation instructors. To-night I propose to explain the system of meditation at that meditation Centre.

The system is based on Satipaṭṭhāna Sutta.* Hence it is known as Satipaṭṭhāna Vipassanā Meditation. At the very beginning of that Sutta, the Buddha addressed the monks thus: "This is *the only way*, monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of Nibbāna, namely the Four Foundations of Mindfulness.

What are the four foundations?

(1) The Contemplation of the Body.
(2) The Contemplation of Feeling.
(3) The Contemplation of Consciousness.
(4) The Contemplation of Mental Objects.

Before I explain the system I should like to tell you that I have been in fairly close touch for some considerable time with several meditation centres: Thathana Yeiktha, Dhamma Yeiktha, Soonloon, Webu, Mingun and Mohnyin Centres, but I must confess that until my arrival at Thathana Yeiktha on the full moon day of *Waso* this year, I had not devoted myself solely to meditation for any length of time. Hitherto I was more interested in the study of the Buddha-Dhamma. However, as time went on I realised that practice of the Dhamma must be made most seriously in a systematic manner. I had on my conscience two verses from Dhammapada.

Verse 19. Though much he recites the sacred texts, but acts not accordingly, that heedless man is like a cow-herd who counts others' kine; he has no share in the blessings of a recluse.

Verse 20. Though little he recites the sacred texts, but acts in accordance with the teaching, ridding himself of craving, hatred and delusion, possessed of right knowledge, with mind well freed, clinging to nothing here or hereafter, he shares in the blessings of a recluse.

In these two verses, 'the blessings of a recluse' means 'the four stages of Sainthood' namely: *Sotāpanna*, *Sakadāgāmī*, *Anāgāmī* and *Arahanta*.

The Buddhist meditation is of two kinds (1) Development of Tranquility (*Samatha bhāvanā*), and (2) Development of Insight (*Vipassanā-bhāvanā*). In other words, *Samatha-bhāvanā* is to develop *Samādhi* (concentration) and *Vipassanā-bhāvanā* is to develop *Paññā* (wisdom). In this talk, we are concerned with *Vipassanā-bhāvanā* only.

Why must we do *Vipassanā* meditation or develop insight? Because insight reveals the truth of impermanence, suffering and impersonality of all physical and mental phenomena of existence, the realisation of which will lead to *Nibbāna*.

What is *Nibbāna*? *Nibbāna* is absolute extinction of that life-affirming will manifested as craving, hatred and delusion, and clinging to existence, and therewith also the ultimate and absolute deliverace from all future rebirth, old age, disease, death, from all suffering and misery.

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* Dīgha Nikāya, Mahā Vagga, Mahāsatipaṭṭhāna Sutta, p. 231, 6th. Syd. Edn.

How can we develop insight? Insight comes through meditation upon *rūpa* and *nāma:* physical and mental phenomena of existence, or, in other words, upon *Pañcupā-dāna-kkhandhā*, five aggregates of existence for clinging. This meditation is called *Vipassanā*, as distinguished from *Samatha.* No meditation is *Vipassanā* unless it is focussed upon matter and mind, or upon the various elements of existence comprised in the five aggregates of existence.

When the new yogis arrive at Thathana Yeiktha, Mahasi Sayadaw gives to them a discourse on the method of practising *Satipaṭṭhāna Vipassanā* meditation. Nowadays, they listen to a tape recorder in the presence of Mahasi Sayadaw who adds but a few words at the beginning as well as at the end. The discourse is given in Burmese but it has been translated into English, and those who are not conversant with Burmese can listen to the English version.

In this talk, I can produce only the salient points of the discourse.

Anyone who sincerely desires to practise Satipaṭṭhāna contemplation so as to attain insight—*Vipassanā-ñāṇa*—so earnestly urged upon us by the Buddha, should, in the first place, give up worldly thoughts and actions during the training. He should, at the same time, strictly observe *sīla* or the rules of discipline prescribed for lay-disciples or monks respectively. Purity of character is essential. It is the first step leading to the development of insight.

Nibbāna is supreme. *Magga*, the way to *Nibbāna*, is also supreme. An intensive course of training in *Satipaṭṭhāna* contemplation would surely lead the yogi to *Māgga ñāṇa* and Nibbāna. The yogi should begin his training by first devoting himself to the Buddha, keenly appreciating His supreme qualities. The yogi should thereafter transmit his *mettā*, all embracing loving-kindness, to all living beings.

At the beginning, it would be best to adopt the sitting posture with crossed legs. The yogi might feel more comfortable if he kept his legs apart without pressing against each other. Those who are not used to sitting on the floor may sit in their usual manner.

The yogi should try to keep his mind on his abdomen. He will then become aware of its 'rising' and 'falling.' Soon the upward movement, due to in-breathing, and the downward movement, due to out-breathing, would be clearly felt. Then a mental note 'rising' for the upward movement, and a mental note 'falling' for downward movement should be made as each movement occurs. For the beginner, it is the easiest method of developing *Sati* (attentiveness), and *samādhī* (concentration of mind).

The capacity to know individually each successive occurance of *nāma* and *rūpa*, that is to say, all mental and physical processes whatsoever, occuring at each of the six sense organs—the mind, the eye, the ear, the nose, the tongue and the bodily touch—can be acquired when the contempletion is fully developed. For a beginner whose *Sati* (attentiveness) and *samādhī* (concentration) are weak, it is difficult to be aware of all the mental and physical processes as they occur at each moment. He might be at a loss to know how to concentrate and beware of each passing moment. He might waste time searching for objects, grasped by his mind, at each single moment. Now, 'rising' and 'falling' of the abdomen is always present. There is no need to search after it. It is therefore an easy exercise for a beginner to attend to these movements and be aware of them as they occur. For that reason it is the basic exercise prescribed for him.

While he is occupied with noting mentally 'rising' and 'falling' of the abdomen, intervening thoughts, intentions, ideas, imaginings etc. might also occur. Such mental activities should not be ignored but followed up, as soon as they occur, and a mental note made of each by whichever term it is known to the yogi and awareness maintained. Here is an illustration. If he imagines, he should make a mental note 'imagining'. If he is thinking, he should note it as 'thinking'. If he is intending, he should note it as 'intending'. If his mind is wandering away from the object of his meditation, that is his abdomen, he should note it as 'wandering'. If he sees an image, a light or a colour, he should make a mental note 'seeing'. Such noting of mental occurances should be carried on until they fade away. After their disappearance, the yogi should come back to his abdomen and make mental notes of 'rising' and 'falling'. Should he intend to turn his neck, he should be aware of his intention as 'intending' whilst in the act of turning the neck 'turning'. Again, if he intends to straighten his neck or back,' 'straightening'; while in the act of straighten-

ing 'straightening'. These body actions should be carried out very slowly. Immediately afterwards, he should revert to abdomen.

As the yogi has to contemplate in one specific posture (either sitting or lying down) at a stretch, he might have a feeling of stiffenss or tiredness in his body or of a pain or an ache in individual limbs. If so, he should be fully aware of the spot or the limb where such a feeling occurs and carry on his contemplation by noting 'tired' or 'paining' or 'aching' as the case might be in a regulated manner, neither slowly nor fast. Most likely, such a feeling would become feeble and gradually cease altogether. On the other hand, it might grow stronger till it becomes unbearble. Now, if the yogi intends to change his position and so ease the pain or the ache, he should first make a mental note of his intention to do so, such as 'intending' and then proceed with the necessary movement in order to change his posture, each detail of the change being noted. Here is an illustration. If the yogi intends to lift his hand or leg, he should be aware of his intention as 'intending'; while engaged in the act of lifting a limb 'lifting'; while in the act of stretching 'stretching'; while in the act of bending 'bending'; while in the act of lowering 'lowering'; and when a touch is felt 'touching'. All these actions must be carried out slowly so that all the relevent details might be noticed. As soon as the body is settled in a new position, the yogi should occupy himself with the prescribed contemplation of the abdomen.

In certain cases, unbearable pains are felt as soon as one gains *samādhi* (concentration of mind). As soon as contemplation is stopped, such pains or sensations cease. On resuming the practice, they might return as soon as concentration is restored. These pains and sensations should not be taken seriously. They are not a form of illness. They are merely common occurances in the body. They are not noticed because one is occupied with noticing the objects which are attractive and interesting. As soon as one's concentration is developed, his attentiveness becomes keener and aware of these pains or sensations. Armed with this knowledge, the yogi should proceed resolutely with the practice until he overcomes them and they cease.

If the yogi intends to stand up, he should mentally note 'intending'. When he has stood up, he should make a mental note 'standing'. If he looks ahead 'looking'; if he is walking 'walking' or 'left' 'right'. And whilst walking, it is important to be aware of every movement of each single step, from the beginning to the end: 'lifting', 'pushing forward', 'putting down'. If he is drinking he should note 'drinking'; if he is eating 'eating'. As a matter of fact, he must be aware of every action, however trivial.

If the yogi should feel sleepy or drowsy, he should make a note of sleepiness or drowsiness. During sleep, no contemplation is, of course, possible. However, with practice, the yogi will come to know that he needs not more than four hours' sleep. Contemplation starts from the moment of waking to the moment of falling asleep. It is possible that at a certain stage the yogi will not feel sleepy at all, and go on contemplating day and night.

In this talk, perforce, I have to leave out a considerable portion of Mahasi Sayadaw's discourse. Now let us summarise. Whether good or bad, the yogi should contemplate every mental occurance, and be aware of it. Whether big or small, the yogi should contemplate every movement of his body and limbs, and be aware of it. Whether pleasant or unpleasant, the yogi should contemplate every feeling, and be aware of it. Whether pleasant or unpleasant, the yogi should contemplate every object of his attention, and be aware of every impression grasped by his mind. The yogi, who is thus occupied fully with contemplation throughout day and night, would certainly develop his concentration so as to gain the much coveted stage of *Udayabbaya ñāṇa*, in no long time, and attain the higher stages of *Vipassanā Ñāṇa*, right up to the Final Achievement, Magga *Ñāṇa* and *Nibbāna*.

Satipaṭṭhāna Vipassanā Meditation At Thathana Yeiktha

Part II.

(A talk by Myan-aung U Tin, Broadcast from Burma Broadcasting Service on Monday, the 22nd January 1962.)

On the 27th November 1961, I gave a talk from here on *Satipaṭṭhāna Vipassanā* Meditation at Thathana Yeiktha. I have already dealt with the preliminary discourse of Mahasi Sayadaw, in which the method of practising *Satipaṭṭhāna Vipaspanā* Meditation is explained to the new disciples on their arrival at Thathana Yeiktha.

In this talk, I propose to give more information about the meditation course as well as about Thathana Yeiktha.

There are five sets of rules and regulations for the guidance of Meditation Instructors and the disciples. They relate to (1) Bhikkhu Meditation Instructors, (2) Laymen Meditation Instructors, (3) Bhikkhu disciples, (4) Lay disciples, and (5) Management and maintenance of Discipline. For want of time I shall be able to deal only with the rules and regulations relating to lay disciples and maintenance of discipline at the Centre and that briefly.

A lay disciple is alloted a room by the warden-in-charge. The Centre is divided into two parts, one for bhikkhus and laymen and the other for nuns and laywomen. Two separate buildings with modern conveniences are set apart for those who come from overseas or abroad, one for men and the other for women.

A lay disciple is required to observe Eight Precepts, one of them being voluntary abstinence from taking any solid food after midday until next dawn. Apart from six hours, at the most, for sleep, the rest of twenty-four hours should be spent in Vipassanā Meditation. Reading, writing, and purposeless talking are to be avoided. Visitors are not disallowed but must be reduced to a bare minimum, and none is allowed between 12 noon and 5 p.m.

The meditation course varies from a minimum of 6 weeks to approximately 10 weeks, depending on the progress of the disciples. Free accomodation is provided, but food is obtainable at a reasonable rate per day. Food is not strictly vegetarian but vegetarian food is also available. Some disciples have their food sent from home, some take their food at the meal hall as paying guests, and others, particularly woman disciples, cook their own food. Yogi Aid Society provides, free of charge, a weekly ration of uncooked rice and wood fuel to any yogi who is willing to receive it. All the kyaungs and houses are furnished with electric lights, running water and other modern conveniences. Each kyaung or house is under the control of an assistant warden, responsible to the warden-in-charge, as also to the Presiding Sayadaw.

Thathana Yeiktha is run by Buddha Sāsana Nuggaha Organisation but management and maintenance of discipline are in the hands of Mahasi Sayadaw and his Senior Monk Disciples. From its inception, some 15 years ago, Thado Thiri Thudhamma Sir U Thwin has been the President of the Organisation. Prime Minister U Nu and several prominent persons have been most closely associated with the Centre. Because of this high patronage, there has been a misconception in certain quarters that Thathana Yeiktha gives priority to those of so-called higher social standing and guests who come from abroad. Nothing is farther from the truth. As a matter of fact, admission to the Centre is determined solely on the disciples' sincerity of purpose, irrespective of social standing, race or nationality. While primarily for Buddhist, non-Buddhists in real earnest for meditation are also welcomed.

It may be pointed out that one of the rules is that the disciples undergoing training are required to present themselves daily at the appointed time at the fixed place for the purpose of reporting their experiences in practical meditation.

This daily examination or interview is most essential in that the slightest deviation of a disciple from the right track can be detected at once and his or her steps will be righted forthwith. Instructors can also know the progress or otherwise of the disciple and accordingly give words of advice, explanation and encouragement. Instructors note down in their books important particulars relating to each disciple, and when they are satisfied with his or her progress they recommend him or her to Mahasi Sayadaw for hearing the final discourse, in which the Sayadaw explains in detail the sixteen stages of insight leading to *Magga Ñāṇa, Phala Ñāṇa* and *Nibbāna*, as also the qualities of a *Sotāpanna.* In conclusion, he advises the listening disciples to determine by their own experiences the stage they have reached, and that, if they feel they have not successfully finished the course, they should continue their efforts for achievement, but on the other hand, if they feel that they have realised the truth, they should behave in a manner befitting a *Sotāpanna.* The Sayadaw emphasises that the decision of status can be made by nobody save the Buddha, but the disciples who have actually realised the truth know for themselves that they have done so, and they will entertain no more doubts or perplexities but possess Right View, the view that will remain unshakable forever. It may be observed that *Sotāpannas* are at the lowest rung of *Ariya* ladder, and since they have not yet reached the final goal, they too must strive on with diligence as enjoined by the Buddha.

During my three months' stay at Thathana Yeiktha I was not allowed to read any book or journal. However, before I left the Centre I came upon a book by Rear Admiral E.H. Shattock of the British Navy, with the title "An Experiment in Mindfulness". He was at the Centre in 1957. He is not a Buddhist but is interested in Buddhist meditation. I also got an old copy of "The Middle Way", the journal of the Buddhist Society of London, which contained an article on "Satipaṭṭhāna Meditation Centres in Burma" by Mr. Colin Wyatt who was at Thathana Yeiktha in 1957. He is a Buddhist.

For the benefit of those who came from abroad for a course of Buddhist meditation as well as for the benefit of the Western-educated Burma nationals, I propose to cull a few passages from the book and the article I have just mentioned. I am reproducing them because from my own experiences I know that their views are sound.

I quote Admiral Shattock first. He writes: "We need to do two things: to cultivate the feeling of absracting ourselves from an outside world into an inner seclusion where security is self-generating and strength is in acquiescence rather than in activity; and to develop a permanent insulation from the shocks and tensions of modern life."

"Meditation is a real practical occupation: it is in no sense necessarily a religious one, though it is usually thought of as such. It is self basically acadamic, practical, and profitable. It is necessary, I think, to emphasise this point, because so many only associate it with holy or saintly people, and regard it as an advanced form of the pious life."

"*Satipaṭṭhāna* is a method of mind training initiated by the Buddha. It is simple, so simple in fact that its very simplicity turned out to be one of its main difficulties".

"In Western terms, Thathana Yeiktha is a Staff College for mind training, and, with its austere living routine and long hours of work, a pretty tough one."

"Every student had an interview from a trained monk every day, in which he reported progress and Difficulties: This was very necessary, as much to prevent a student becoming discouraged through apparent lack of progress as to help him over the obstacles that would be encountered."

"The reduction of eating helped towards relaxation by giving the body less work to do in digesting and eliminating, and the intake was quite enough for the body's needs.. I certainly did not feel particularly hungary or that I was suffering from lack of sleep."

"The Sayadaw warned me not to overtire myself and that strain and tension were to be avoided."

"Mahasi Sayadaw impressed me immediately as a man of remarkable presence. I felt that here was a man of great understanding and sympathy, and one who could have no narrow conception of truth. I felt enveloped by an authority that sprang not from odering but from being. The dignity that was so apparant in all the Sayadaws (I may

repeat the words *all the Sayadaws*) was an obvious product of the lack of conflict between the physical and spiritual man, and the completeness with which their whole nature was dedicated to living in peace, and in confidence that the path they were following would lead them to release from atthchment and to achievement of the final goal of *Nibbāna.*"

Now I quote Mr. Colin Wyatt. He writes:

"Let me say right away that what the average Westerner stands by the word 'Meditation' about as much resembles the real thing as playing with tin soldiers does actual warfare. To get an appreciation of the technique and application of meditation, solid concentration for periods of not less than sixteen hours a day for at least two weeks are essential. It takes at least three such days before the mind can be said to be even faintly under control.

The study of *Satipaṭṭhāna Vipassanā* calls for serious application by a serious student, who is willing, ready and able to withdraw entirely from the world for at least a month, preferably three to four. He must be free from present worries or business, past regrets, and with no plans or business or personal affairs brewing up in the immediate future, which may tend in any way to preoccupy the mind in the present.

Satipaṭṭhāna Vipassanā is the cultivation of intense 'awareness' and 'one-pointedness of mind' as spoken of by the Lord Buddha in the *Satipaṭṭhāna Sutta.* Its object is the complete understanding and awareness of all mental, sensory, physical and psychological processes in the mind and body, culminating in the direct and 'immediate' realisation of *anicca* and *anatta*, of impermanence and of the non-existence of a separate self or ego."

"The daily interview with the Master is vital for he can at once detect signs of overstrain, however well-meant, and halt them before the disciple does himself harm."

"It (the Meditation Centre) is more like a school of applied psychology than any conventional religious school,"

"It (the Meditation System) is sound, sensible, practical and straight-forward, with no mysticism or emotionalism of any sort whatsoever."

"Language presents no problem, as the Master has an excellent interpreter who has himself studied there."

On this point, Admiral Shattock remarks, "Mahasi Sayadaw understood most of my English; he was able to read the language well but I never heard him speak a word".

Incidentally, it may be mentioned that there are now at the Centre two or three monks who speak good English.

Now I must also make references to what the Westerners say about the noise or din that assails the disciple at Thathana Yeiktha. Admiral Shattock writes: "Day and night were punctuated by the howling of dogs, bells, and motor horns; and during the day the continuous calls of large black crows in their thousands added to the hubbub.

I wondered how on earth it would be possible to meditate in that babel."

Mr. Colin Wyatt writes, "The average Oriental is conditioned from birth to noise, and is left unperturbed by strident noises that are literally agony to Occidental ears. Thathana Yeiktha is close to several small villages, and on a main road with a small bazaar, as a result all day long the air is filled with strident canned music broadcast from rival loudspeakers.....Likewise the monks, in the kindness of their hearts, dole out rice to stray dogs, as a result of which the compound, some square half mile, is inherited by several packs totalling some fifty dogs, which sleep in the day, while the loud speakers are blasting away, but bark, howl, yap and fight all night long. Frankly, there is more noise throughout the twenty-four hours in the average meditation centre than in Piccadilly Circus in the rush hours. The Burmese are quite unconscious of the effect this perpetual strident racket has on Western ears, and once they realise its very adverse effect they will do something about it."

I have heard similar complaints from other Western disciples, and I have every sympathy for them. I fully agree with them that loud-speakers and barking dogs are sources of distractions. Because of them, I must confess, I nearly ran away from the Centre. However, I know from personal experiences that what is Buddhist terminology are called *nivaraṇa* or hindrances are far more terrible than these distractions. There are five kinds: (1) Sensual craving, (2) Ill-will, (3) Sloth and torpor, (4) Restlessness and worry and (5) Doubts or Perplexities. Here, I must confine myself to distractions. I can do no better than quote once more Admiral

Shattock. He writes: "I would find all sorts of distractions leading my mind away from the business in hand. It was necessary from the start to establish who was the master, and never let oneself willingly be side-tracked into day dreaming or other thinking. I was given instruction on how to deal with distractions at the first interview. Satipaṭṭhāna teaching takes these things, so to speak, in its stride, and when they are particularly persistent even makes use of them as temporary subjects of meditation. The effectiveness of the simple method employed soon becomes evident, and introduces the first feeling of confidence that the goal is to be won."

Now I conclude with one more quote from Mr. Colin Wyatt's article. He writes "But the Western student can rest assured that he will be welcomed, be he serious, with open arms and heart and every kindness, and there must be few peoples so happy and kindly and anxious to go out of their way to help the foreigners as the Burmese."

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THE DHAMMAPADA COMMENTARY

(*Ukkaṇṭhita-aññatarabhikkhussa vatthu*)*

The Story of a Certain Discontented Monk

(Translated by the Department of Pāḷi, University of Rangoon)

Sududdasaṁ sunipuṇaṁ.
yatthakāmanipātinaṁ
cittaṁ rakkhetha medhāvī
cittaṁ guttaṁ sukhāvahan'tī

(Dhammapada verse 36)

(The wise should guard the mind which is very hard to see, is extremely subtle and which settles wherever it lists. The guarded mind brings about happiness.)

While residing at Jetavana, the Buddha gave the religious discourse beginning with "Which is very hard to see' (*sududdasaṁ*) with reference to a certain discontented monk.

So it is said that while the Teacher was residing at Sāvatthi, the son of a banker approached an Elder who used to visit his house for alms and told him thus: "Reverend Sir, I am keen on being released from Ill. Please teach me a way of release from Ill." "Very well, devotee, if you wish to be released from Ill, offer almsfood by drawing lots, fortnightly alms, residence for the lent and requisites like robes and so on. Divide your property in three portions, with which you engage yourself in business, with the second support your family and with the third dispense charity in the cause of the *Buddha Sāsanā*."

"Very well, Sir", said he, and carrying out all the instructions in the serial order, he asked the Elder again, "What further shall I do?" "Devotee, go to the Three Refuges and observe the Five Precepts". Having done so, he asked further and was told to observe the Ten Precepts, and saying "Very well, Sir", he acted accordingly. Since he had thus performed the meritorious deeds in serial order, he came to be known as Anupubba, the son of the banker. Once again he asked as to whether there was anything more to be done, and being told become a monk and renounced the world and entered the Order.

He had an expert in the Abhidhamma as his teacher, and one versed in the Vinaya as his preceptor. After he had been ordained, whenever he approached his teacher, his teacher taught him the questions relatiing to Abhidhamma, "In the Buddha Sāsanā, such and such should be done and such and such should not be done." Again, whenever he approached his preceptor, his preceptor taught him the questions on Vinaya, "In the *Buddha Sāsanā* such and such should be done and such and such should not be done". He thought to himslf:" What a burden is this undertaking. I entered the Order wishing to be freed from Ill. Now, it appears that there is not room enough here even for stretching my hands. But, it seems possible to escape from Ill while living the household life. I should better become a layman".

Since then, dissatisfied and unhappy, he did not recite the formula on the thirty-two parts of the body, nor did he learn the scriptures. He became thin, and looked wretched and his veins stood out all over his body. Being overcome by weariness he contracted scabs. Thereupon, young novices enquired of him: "Brother, why do you keep on sitting or standing in one place? How is it that you are suffering from jaundice, have become emaciated, look wertched, and your body is full of scabs. What have you done?" He answered, "I am wearied" Why so?" He told them what had happened to him. They informed his teacher and preceptor who took him to the Buddha. The Teacher asked, "Why have you come, monks?" They replied, "This monk has become unhappy in your Sāsanā, Lord". "Is it true, O monk?" "Yes, Lord". "Why is it so?" "Lord, with a desire to obtain release from suffering, I retired from the world. My teacher taught

* Khuddaka-Nikāya Dhammapadaṭṭhakathā, Citta Vagga, pg. 189, Vol. I, 6th Syd. Edn.

me the Abhidhamma, while the preceptor the Vinaya. And such a thought occured in my mind: "There is not enough room here even to stretch my hands; but it is possible to make an end of suffering even as a layman. So I have decided to become a layman, Lord". "Monk, if you can control one single thing, you will have nothing more to control". "What is that, Lord?" "Would you be able to keep watch over your own mind?" "I shall be able, Lord". "Well then, keep watch over your own mind". Having advised thus the Buddha uttered this verse :

Sududdasaṁ sunipunaṁ
yatthakāmanipātinaṁ
cittaṁ rakkhetha medāvī
cittaṁ guttaṁ sukhāvahan'ti

(Dhammapada, verse 36).

(The wise should guard the mind which is very hard to see, is extremely subtle and which settles wherever it lists. The guarded mind brings about happiness.)

There (in the verse):-

Sududdasaṁ means it is very difficult to see.

Sunipuṇaṁ means it is very subtle and most delicate.

Yatthakāmanipātinaṁ means that without regard to the nature etc., the mind tends to fall on any sense objects suitable or not, attainable or not.

Cittaṁ rakkhetha medhāvī means that a stupid and un-intelligent person is not at all able to keep watch over his own mind. Yielding to his own mind he goes to wreck and ruin. But the wise and intelligent one can control his mind. So, you too should guard your mind, (as) the guarded mind (*cittaṁ guttaṁ*) brings about the bliss of the Path, of the Fruition and *Nibbāna.*

At the end of the discourse, the monk attained to the fruition of *Sotāpatti.* Many others also became *Sotāpanna* and so on, and the religious discourse became benificial to the great multitude of the people.

Buddhism In East & West

By A German Buddhist, Bhikkhu Dhammaṅkara (Hans. Bloeker, Ph. D.),
Aparagoyāna Vihāra, Kabā-Aye.

Because of the failure of Christianity as a religion of faith becoming petrified with dogmatism, ritualism and mere preaching, tens of thousands or perhaps hundreds of thousands of thinking and educated people in the West are in great need of, and seek, a new explanation of their present life, which would enable them to master their existence peacefully. They look to Buddhism, because they have heard something of the teaching of the Buddha through the many translations of the greater part of Pāli Canon into different European languages. If they are interested in Buddhism, it is mainly in the pure Dhamma, as it is preserved in Theravāda Buddhism, not in Mahāyāna sects, for in the latter they would find all those mairacles and speculative things which they know from Christianity and have left behind. Some people may also be interested in Zen, but only as an effective meditation practice, as they believe. "In our age", says J. Goldbrunner in his book: Individuation I, 1, London 1955, "the man of high moral and intellectual standards no longer wants to follow a faith or rigid dogma. He wants to understand and to know, he wants to have the first-hand experience for himself."

In four respects the Dhamma of the Enlightened One is especially attractive for the Westerner:

1. The Buddha represents himself as a man only, not as god or a heveanly being.
2. His teaching is reasonable and will stand every test of experience.
3. Freedom of thinking is distinctly expressed in His teaching.
4. Each person must work out his own salvation (see Dham 165).*

"The Buddha", asys Soma Thera in the Wheel Publication No 5, "never wished to extract from His disciples blind and submissive faith in Him or His teachings. He always insisted on discriminative examination and intelligent inquiry. In no uncertain terms He urged critical investigation, when He addressed the inquiring Kālāmas in a Discourse that has been rightly called the first charter of free thought:

"It is proper for you, Kālāmas, to doubt, to be uncertain: uncertainty has arisen in you about what is doubtful. Come, Kālāmas. Do not go upon tradition; do not go upon hearsay; do not go upon correspondence with scripture; do not go upon cogitation; do not go upon specious reasoning; do not go upon approval of a thought-over notion; do not go upon a person's seeming ability; do not go upon the thought: 'The ascetic is our teacher'. Kālāmas, when you yourselves know: 'These things are bad; these things are blamable; these things are censured by the wise; these things undertaken and observed lead to harm, to ill', abandon them. (Ang. Nik. Vol. I, p. 188/193 P.T.S.)** And here we find another dialogue between the Master and the disciples:

"If now, knowing this and preserving this, would you say: 'We honour our Master and through respect for him we respect what he teaches?"—"No Lord".— "That which you affirm, is it not, O disciples, only that which you yourselves have recognised, seen and grasped?"— "Yes, Lord." "The Buddha", continues Soma Thera in the above publication, "faced facts and refused to acknowledge or yield to anything that did not accord with truth. He does not want us to recognise anything indiscriminately and without reason. He wants us to comprehend things as they really are. He exhorts each individual to put forth the necessary effort and work out his own liberation with diligence.":

"You yourselves should exert yourselves,
The Buddhas only show the way."
(Dhammapada 276)***

"Be ye islands unto yourselves. Be ye your own refuges, have recourse to none else

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* Khuddaka-nikāya Dhammapada, Verse I56, Pg. 38, 6th Syd. Edn.
** Anguttara-Nikāya Tikanipāta Kesamutta Sutta, Pg. 189, 6th Syd. Edn.
*** Khuddaka-Nikāya Dhammapada, V. 276, P.52, 6th. Syd. Edn

for refuge. Hold fast to the Dhamma as an island. Hold fast to the Dhamma as a refuge. Resort yourselves to no other refuge,"

There is no greater cultural contrast in this world than between Western civilisation and the religious cultures of the East. All Westerners in the East and all Easterners in the West have experienced it likewise. Oswald Spengler says in his well known morphology of History 'The Decline of the West', vol. I, X/VI, "Buddhism, which only a mere dabbler in religious research could compare with Christianity, is hardly reproducible in words of the Western languages.. World-peace, Humanity and brotherhood of Man, none of this comes anywhere near the strange profundity of the Buddhist conception of *Nirvana*."—In spite of this saying able and intuitive scholars of the West have translated and ably reproduced important parts of the Buddhas teaching, so that the West has become very attentive and has taken great interest in the Dhamma. But the differences between East and West continue nevertheless.

The Easterner who has become a Christian can without doubt be a good Christian, but he will surely be a different sort of Christian from the Westerner. The convinced Buddhist of the West will be in the same way different from the Buddhist of the East.

It is a widespread opinion in the Theravāda countries that Buddhist mission work, which in ancient times was carried to the east and to the north, must be taken to the west now. Although, from a religious standpoint, the Christian Churches are on the decline, they are still very active, and their influence and power in European public life and society is still quite strong, especially in the country. Spengler, who is by no means an authority in Buddhist matters, wrote nevertheless already before the first world war that Buddhism, "rejecting all speculations about God and cosmic problems" would be the right "gospel for the city intelligentsia", because it is " unmetaphysical and akin to modern psychology". That is quite true. The accelerated communications of our age of science and technology are a great help to all mission work. It should therefore be the endeavour of all Buddhists in both East and West always to refer back to the actual word and spirit of Lord Buddha himself.

How To Teach Buddhism To Children

By Dr. Helmuth Klar of Heidelberg, Germany.

The Problem

The problem means in particular: "How can Buddhist parents best teach their own children Buddhism? Since they will seldom have the opportunity to teach it to other children, let alone the children of non-Buddhist parents. As I do not wish to theorize, I shall speak only from practical experience with my own children, and so of Western children in general. It is moreover particularly the Western child which is exposed to a Christian or materialistic environment, and hence is in need of a carefully considered Buddhist education. In a Buddhist country, steeped in its centuries-old Buddhist tradition, the position of a Buddhist child is (or should be) far easier. In such a favourable environment a good and effective Buddhist educational system may have developed. But even if it had it would be a great mistake for us, as Westerners, to copy it without due consideration. We live in entirely different conditions and so cannot take such an important problem as Buddhist education too lightly. Our Great Teacher, the Buddha himself, has taught us to see for ourselves, to examine and draw our own conclusions, and not to believe blindly in others. Just as everyone must work out his own salvation so must we evolve a Buddhist educational system suitable for Western conditions. Naturally any advice or suggestions which other countries can give will be thankfully accepted. We hope to receive many such proposals and to hear of other people's experiences.

Imitation

The educational programme depends very much on the age of the child, or children. The good example of the parents is the most important part of any education and if the parents live in accordance with the Dhamma this will be the surest guide to the children, whatever their age. Children develop the faculty of observation to a high degree and imitation is with them an important factor. We should not neglect this fact. Everything depends on how much the parents themselves suceed in realizing the Dhamma in their everyday life, in making Buddhism a living thing, and not just something to talk about.

External Help

Together with imitation, externals play an important role during childhood. No Buddhist household should therefore be without a *Buddha-rūpa* (image), or at least a picture of the Enlightened One. It is a good idea to let each child have a small *Buddha-rūpa* of its own before which it can offer regularly flowers, incense and lights (the 'lights' are, in India, little coconut oil lamps, somtimes in coloured paper shades, sometimes candles.) But it is vital that we see to it that the child does not come to worship the image itself, but that it pays devotion to the Buddha as the greatest Teacher of mankind. For although we must not develop any system of rites, we must not neglect the fact that a simple ceremony such as this brings Buddhism closer to the hearts of children. To adult Buddhists rites are more a fetter than a help, in so far as they are apt to make us think that we have achieved something merely by the performing of them. The philosophical aspects of Buddhism, although essential for adults, are generally too deep for children to grasp. But as externals help our children towards the Buddhist way of life we may make use of some simple ceremony. Children love the spectacular, and the regular offering of flowers, incense and lights, helps to develop such good habits as veneration and respect.

The Use of Festivals

Children always enjoy festivals, and since non-Buddhist children have so many, Buddhist children may be allowed their *Uposatha*-day once or twice every month. This day should be made quite defferent from an ordinary day, different even from an ordinary Sunday. As it is not always possible in Western countries to keep the new-or full-moon day itself, parents may choose the Sunday nearest to it and make that day a

estival. Workaday life must stop on this *Uposatha*-day, and everyone should be intent on observing the *Sīlas*. Parents should teach their children the Dhamma or influence them in that way. Now how can this best be done?

As already pointed out, this depends very much on the age of the children. In this article I will speak of children aged about ten years, as my two boys are now this age. Parents with younger children may simplify what follows, and those with older children can expound the Dhamma a little more deeply. A lot depends on the children's abilities and their perceptive faculties. (A translation of the *Dhammapada* and such little collections as Bhikkhu Sīlācārā's Lotus Blossoms will prove insipiring sources from which to study).

From time to time the father can read one of the Buddhist legends or a story from the *Jātakas*, the tales of rebirth. There is no reason why these beautiful tales should be neglected so long as the moral of the story be stressed and the amoralities carefully explained away. Since children have to learn so much about Greek mythology in school and the cruel fighting between the Greek gods and other gods, why should we avoid telling our children the *Jātakas*? These stories will introduce them into the Indian way of thinking and the concepts of *kamma* and rebirth will find a natural place in their minds. And since an understanding of *kamma* and bebirth requires a minimum of intellectual reasoning, the ideas can be taught even to children. In fact the whole teaching of the Buddha could be taught to children if only we could present it in the right way. To abstain from teaching our children Buddhism is a great mistake, and it is incongruous that some Buddhist put much stress on such a thing as vegetarianism, while neglecting to give their own children a Buddhist upbringing.

Buddhist Education a Duty

In any other religion the education of children in that belief is quite self-evident and takes a predominant place. So why should it be otherwise with Buddhism? It may be answered that Buddhism is more of a philosophy than a religion. But is not Buddhism also a way of living? And it is just this way of living which we have to impart to our children. If the position of Buddhism in the modern world is not so good as it was in former times, this is due to the fact that we have neglected the education of our children. What I should especially like to stress in this article is that a Buddhist education in Western countries is possible, and since it can be done it must be done. I am fully aware that we are far from the establishment of a Buddhist educational system, but a start has to be made, and this article is a contribution to the problem, which is already being discussed in many Buddhist communities.

But there is another reason why we should try to make Buddhist education a reality. In Oriental countries a Buddhist enters monkhood, the *Sangha*, not only to "work out his own salvation" but also "for the continuance of the *Dhamma*". But as in most of the Western countries, there are no regular Buddhist missions from the East, we lay-Buddhists of the West must give our share towards upholding the Dhamma here. To teach our children Buddhism is part of that duty. It would be unfair to hold Eastern countries responsible for not giving us Buddhist education. It would mean waiting until such missions were not only established in all Western countries but had learned the western languages thoroughly and understood the problems peculiar to Westerners. Until this time we must help ourselves as best as we can in the most efficient way that we can.

Buddhist History

In addition to the *Jātakas* already mentioned, we should tell our children about the life of the people during the time of the Buddha, their social structure, the historical background of Early Buddhism, the history of Buddhism in general, and how the "Wheel of the Dhamma" rolled over the whole of India and beyond.

Explaining the Dhamma

The children's mind will gradually grow into the spirit of Dhamma, while developing an understanding of the basic doctrines of Buddhism. The parents can then read some easy *Suttas* to the children, e.g., those concerning the basic five *Sīlas* and what a lay-Buddhist ought to do and ought not to do, more particularly the discourses of the *Aṅguttara*, the "layman's *Nikāya*". This is all within the grasp of children. In addition some easy stanzas from *Dhammapada* may be read:

"All tremble before punishments, all fear death.
Comparing others with oneself, kill not neither cause to kill. (Dhp. 129)
To refrain from all evil, to cultivate the good,
To purify one's thoughts—this is the Teaching of Buddhas." (Dhp. 183)

Buddhism is not so complicated as some of us are apt to think, and furthermore we are right to presume that a child of Buddhist parents had kammic tendncies which caused it to be born as a child of such parents, and so there is every reason why it should be given a Buddhist education.

Learning by Heart

As children learn things easily by heart we can give them the five *Sīlas* and the Triple Refuge to learn, perhaps even in Pāḷi. It is a good idea for the children to learn some of the stanzas of the *Dhammapada* in their mother-tongue, such for example as :—

"He abused me, beat me, overpowered me, robbed me—in those who harbour such thoughts hatred will never cease." (Dhp. 3 and the two following stanzas).
"This is an old rule—not just a rule of today—'they blame him who sits silent. they blame him, who speaks much, they even blame him who speaks little.' "
"There is none in the world who escapes blame.
(Dhp. 227—also Dhp. 228)."

Dhp. 129 (already quoted), and the four following stanzas.

The more a child learns by heart from the Pāḷi Canon the more it will profit from this knowledge when it can understand the deeper meaning. This does not mean that a child should learn sentences which it does not understand at all, but the knowing of such simple things as the above will stand it in good stead as it grows up.

Uposatha-Day

Uposatha-days are the days par excellence for the children to recite the stazas they have learnt, and for the parents to explain the Teaching of the Buddha. But we must be careful not to over-exert the children, especially on such occasions as this, for the capability of children to pay attention for any length of time is very limited. The *Uposatha*-day should be on the contrary a festival to which they eagerly look forward. We should therefore take them for a walk, or even an excursion, and not hesitate to play with them. While walking happily through fields and woods we may teach them to observe nature and see life as it really is. When Prince Siddhattha drove out of his palace graden he saw old man, a sick preson, a corpse, and on the last occasion a monk. In a similar manner we should take the children out from the safe and narrow confines of our household, out into the troubled world.

Buddhist children should not be brought up in a world corresponding to the walled palace-garden in which Gotama grew up. Such excursions into nature will give ample opportunity for our children to see what life is really like. They will see that nature is "red in tooth and claw", each animal fighting and eating the weaker. They will see too how hard are the living conditions of most people. Children are generally not aware what it means to be old, sick or dying. We should give them, little by little, a proper understanding of these things. We should teach them at the same time to practise *Mettā* and Compassion towards our fellow-sufferers. Smaller children are often cruel to animals because they do not realise what they are doing. Here everything depends on the parents noticing such things early enough and making the children understand what they are doing. Buddhist parents should be very careful that their children avoid all cruelty to animals. The Buddhist child should always respect an animal as a living-being and not merely as a source of food. On our excursions into the countryside we should have many opportunities to show children how to be sympathetic and full of loving-kindness towards both man and animal, and this, not only by words, but what is more essential, by deeds.

Like a good Scout our child should be taught to help an old woman to carry a basket or to push a hand-cart. He or she should save an ant that has fallen into a puddle, or carry some fish to the deep water which are dying in a far too small pond where they have been left by high water. There are so may opportunities where even a child can show that it is practising Buddhism in following the example of its parents. It is of the utmost importance for Buddhists always to bear in mind that knowledge is not enough. Only knowledge and conduct can assure us of the fruit of *Nibbāna*.

Buddhism the Religion of Compassion

Buddhism is moreover the religion of compassion, and we should never forget to present it to our children as such. The Buddha taught the *Dhamma* out of compassiom for the world. Just as the All-Compassionate One made *Karunā* a central part of His Teaching, so we should not neglect this fact by making discussion the main part. If we only succeed in teaching our children *Mettā* (friendliness, active interest in others), *Karunā* (compassion) and *Muditā* (sympathy) we shall have scceeded in doing what we can best do *Upekkhā* (equanimity) is also important, but rather difficult for children to grasp.

The Buddha as Our Model

We should not make the path for our children too difficult, for this will discourage them. Everything depends on the psychological sensitivity of the parents. They themselves must know how far they can go. The Buddha always knew just how to address people—He spoke to the ordinary person in different way than to the philosopher, and we can learn much from His example. He was the greatest psychologist as well as the greatest philosopher. How could it be otherwise with a Fully-Enlightened One? Therefore we who wish to teach Buddhism must learn it throughly ourselves. This is of course an indispensable condition which is so evident that I had nearly forgetten to mention it.

Study Your Children's Character

The Buddha taught the Dhamma to kings and beggars, to landowners and peasants, to warriors and merchants, to free man and slaves, to philosophers and courtesans. He knew thoroughly the sociological structure and the problems of His country as well as the character of every different type of person. In the same way we should try to study the character of our own children in order that we may teach them the Dhamma in the most effective way. Being reborn in our family they are under our trusteeship as it were. Although they are separate, independent beings we are responsible for them. They were not given under our trusteeship by some divine power but have put themselves under our trusteeship. They are reborn in our family because of our similarities to them. This makes it easier for us to understand their characters, an indispensibility in the teaching of Buddhism. Therefore it should not be too difficult for the parents to make their children acquainted with the Teaching of the Buddha and this fact should encourage all Buddhist parents. If the parents cannot teach their children Buddhism who else can succed in this most important task? For, as already pointed out, there is no better gift we can give our children than this gift of *Dhamma*. As the Buddha himself said: " *Sabbadānaṁ Dhammadānaṁ jināti*, "The gift of the *Dhamma* excels all other gifts." (Dhp. 354).

Immunity Against Christianity and Materialism

In order to keep the mind of our children open to the light of the *Dhamma* we must pay careful attention that they are not drawn into the nets of materialism or into the belief in an omnipotent God. Since European Buddhist children are growing up in an environment of the two extremes, materialism and Christian faith, we must explain to them the difference between Buddhism and Christianity in partucular, and Buddhism and any other kind of philosophy in general. We must point out the singularity of the Teaching of the Buddha as the middle way between the two extremes, and so make our children immune to outside influences. As Christianity and materialism are the two main influences in the West we should point out the fallacies of materialism and acquaint the children with the basic teaching of Chiristianity. This would include a knowledge of the Christian churches, Christian rites and ceremonies, choral singing and so on. Otherwise, as the children grow up and especially during the romantic period of puberty, such things may make a greater and more dangerous impression on them. It is therefore better that they should already be acquainted with these things than that they should discover them by their own initiative. Musically inclined children should be introduced very early to worldly singing so that they may not be fascinated too much later on by hearing choral singing and church music. In this and many other ways we have to consider the pyschological enviroment of school children. In Germany for instance, Christmas plays a very important part in family life, even among non-Christian families. Buddhist children will naturally ask: "Why haven't we such a nice festival?" Actually Christmas is more of a family festival (the ancient German Yule), celebrating the shortest day

of the year and the beginning of the sun's ascendancy. Originally the festival of Yule had nothing to do with Christianity, and it is in this way that it is still celebrated by many Germans, and thus it should be explained to our Buddhist children.

Self-Responsibility

Self-responsibility is a focal point of Buddhism and we must stress its importance over and over again, for the unbiased mind of the child will understand it. Every evening, when other children are praying to "God," Buddhist children should spend a little time in meditation and in reflecting over the things they have done that day. If they find they have not thought, spoken and acted in conformity with the Teaching they should see how to avoid this mistake another time. If they find they cannot get rid of some bad thought or action, then their parents should help them so that they can go to sleep with the resolution to do better on the morrow. In the morning they can begin the new day by reflecting again over their resolution. In this way the children will be able to develp the powers of their own mind, purifying them by the cultivation of "good" or skilful thoughts, words and deeds. So, even at an early age, they will grow beyond the Christain dogma of purification by the grace of an all-forgiving God or through one of his priests. The law of kamma will show the children more clearly than anything else that every thought, word and deed carries within itself both the seed and the fruit and the only thing we can do to rectify "wrong" or unskilful conduct is to do better in future while trying to avoid that which we have done wrong in the past. Complete self-responsibility is the mark of the mature mind, and when our children develop this quality in themselves it will prove their surest and safest guide through life and will prove a natural bulwark against faith-religions on the one hand and the shallow philosophy of materialism on the other.

There are many other things which have to be considered by Buddhist parents in relation to their children. At meal times, for example, when Christian Children thank a Creator God for their food, Buddhist children can reflect on the fact that there are many prople who have not so much and such good food as they have. They should never be allowed to be critical of their food: their "tastes" should never be mentioned so that prejudices are not stimulated. Lay people should eat what is on the table in the same way as Bhikkhus eat whatever is put in their bowl, merely to nourish the body. But as children grow they must not have any dietetic restrictions in essential foodstuffs.

In this article I have been able only to give a small outline of Buddhist education. Actually each section needs an article to itself. I hope I have succeeded in showing Buddhist parents the dangers of educational indifference towards their children. If so I shall not hear again the inexcusable opinion of some Buddhist parents: "Our child can choose its religion later on, just as we did: we have no right to influence it." "Later on"? After the influences of Christianity and materialism have worked on the child unopposed, it may when it grows up, no longer have a free intellectual choice! How can we expect the child to find the Way by itself? Buddhas are awake to the *Dhamma* without the external help; but all other people need guidance and instruction. This is why Buddha said to His disciples: "Go ye, O bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure." (*Vinaya Mahāvagga*). We are fully aware that laymen are no bhikkhus, but since there are so seldom any bhikkhus in the West, laymen can play their part in proclaiming the Dhamma. Buddhist parents have not merely the right to influence their children in the Buddhist way of thinking, but it is their duty so to do, and that thoroughly and thoughtfully. The best gift for the world is the gift of the Dhamma. What Buddhist parents would take the responsiblity for depriving their own children of this gift?

Sabbadānaṁ Dhammadānaṁ Jināti!

The Middle Path

By The Ven'ble Sayadaw U Thittila, Pathamagyaw, Aggamahāpaṇḍita.

The Eightfold Path which the Buddha preached in His first sermon is known as the Middle Path because it is neither optimistic nor pessimistic. Optimism tends to over-estimate the conditions of life, whereas pessimism tends to under-estimate them. To plunge on the one hand into the sensual excesses and pleasures of the ordinary worldly life is mean, degrading and useless. On the other hand, extravagant asceticism is also evil and useless. Selfindulgence tends to retard one's spiritual progress and self-mortification to weaken one's intellect. The Path is a Middle Way between the pairs of opposites, and the doctrine of the "Way" may only be grasped by an understanding of the correlation and interdependence of the two. Progress is an alternating change of weight or emphasis between the two. Yet, just as a fencer's weight seems ever poised between his feet, resting upon either foot only for so long as is needed to swing back the emphasis, so on the Path the traveller rests at neither extreme, but strives for balance on a line between, from which all opposites are equally in view. All extremes beget their opposites, and both are alike unprofitable.

For all people the Middle Way of a good life lived in the world is in every way best and safest. The Buddha said:* "The two extremes are not to be practised by one who has gone forth to the higher life as a Bhikkhu (who renounces the world). What are the two? That conjoined with passion, low, vulgar, common, ignoble. And that conjoined with self-torture, painful, ignoble and useless. Avoiding the two extremes, the Buddha had gained the knowledge of the Middle Path which gives sight and knowledge and tends to calm, to insight, enlightenment.

Now, what is the Middle Path which gives sight? It is the Eightfold Path, namely Right understanding, right thought, right speech, right action, right livelihood, right effort, right attention and right meditation. Of these the first two form a starting point for the journey of life. Then follow three having to do with outward conditions and then three having to do with inward conditions. The immediate goal is to attain control of the mind; with this control all individual desire can be, and will be, rooted out and ended. The ultimate goal is the ending of all dissatisfaction and suffering hrough the attainment of perfect enlightenment, perfect wisdom.

The first step along the Path toward the goal is right understanding. This involves an understanding of the Four Noble Truths, namely the truth of suffering, the truth of the cause of suffering, the truth of the ceasing of suffering and the truth of the way leading to the cessation of suffering. What now is suffering or pain? Birth is painful, old age is painful, sickness is painful, death is painful, sorrow, lamentation, dejection and despair are painful. To be separated from pleasant thing is painful, to be in contact with unpleasant things is painful and not getting what one wishes is painful.

Life is full of sorrow unless man knows how to live it. On the physical plane, birth, old age and death cannot be avoided, but there is another sense in which life is often sorrow, but a kind of sorrow that can be entirely avoided. The man who lives the ordinary life of the world often finds himself in trouble of various kinds. It would not be true to say that he is always in sorrow, but he is often in anxiety, and he is always liable at any moment to fall into great sorrow or anxiety. The reason for this is that he is full of worldly desires of various kinds, not at all necessarily wicked, but desires for worldly things; and because of these desires he is tied down and confined. He is constantly striving to attain something which he has not, and when he has attained it he is anxious lest he should lose it. This is true not only of money but of position, power, and social advancement.

There are other objects of desire; for example, a man or a women desires affection from someone who cannot give it

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* Saṁyutta Nikāya, Mahāvaggasaṁyutta, Dhammacakkappavattana Sutta, Pg. 368, 6th Syd. Edn.

to him or to her. From such a desire as that comes often a great deal of sadness, jealousy and much other ill-feeling. You will say that such a desire is natural; undoubtedly it is, and affection which is returned is a great source of happiness. Yet if it cannot be returned, a man or a woman should have the strength to accept the situation and not allow sorrow to be caused by the unsatisfied desire. When we say that a thing is natural, we mean that it is what we might expect from the average man. But the student of Buddhism must try to rise above the level of the average man, otherwise how can he help that man? We must rise above that level in order that we may be able to stretch a helping hand.

The Second Noble Truth is the cause of suffering. We have seen that the cause of suffering is always desire to possess and desire to preserve things possessed. The Buddha says that man's sense of possession is his greatest enemey, for the desire for accumulation steals from him his reason and intelligence. To be attached to a thing is to be sad at the loss of it. To despise or hate a thing is to be unhappy at the approach of it. Selfish desire for a worldly material object results in sacrificing spiritual treasure to secure the desired object which is probably of little value. Therefore selfish desire destroys the sense of Value, for selfish desire places worldly possession above wisdom, and personalities above principles.

Some people sorrow when they find old age coming upon them, when they find that they are not so strong as they used to be. It is wise for them to realise that their bodies have done good work, and if they can no longer do the same amount as before, they should do gently and peacefully what they can, but not worry themselves over the change. Presently they will have new bodies, and the way to ensure a good one is to make such good use as they can of the old one, but in any case to be serene, calm and unruffled. The only way to do that is to let all selfish desire cease, and to turn the thought outward helping others as far as one's capabilities go.

Now, the Third Noble Truth, ceasing of suffering. We have already seen how sorrow ceases and how calm is to be attained; it is by always keeping the thought on the highest things. We may live in this world quite happily if we are not attached to it by foolish desire. We are in it, but we must not be of it, at least not to such an extent as to let it cause worry, trouble and sorrow. Undoubtedly our duty is to help others in their sorrows and troubles, but in order to do that effectively we must have none of our own selfish desires. If we take this life with philosophy we shall find that for us sorrow almost entirely ceases. There may be some who think such an attitude unattainable. It is not so. We can reach it, and we ought to do so, because only when we have attained it can we really and effectively help our fellow man.

NIBBĀNA

The cessation of craving or selfish desire means the removal of all causes of suffering, for all the others group themselves about this one root-factor; the result is called *Nibbāna*. The Pāḷi term *Nibbāna* is formed of *Ni* and *Vāna*. *Ni is* a negative particle and *Vāna* means craving or selfish desire. *Nibbāna* therefore literally means absence of craving. It may also be defined as extinction of lust, hatred and ignorance.

Now the predominance of this negative explanation of the Buddhist goal, *Nibbāna*, resulted in the mistaken notion that it is "Nothingness" or "Annihilation". Nevertheless we do find in the Pitakas such positive definitions of *Nībbāna* as "Highest Refuge" (*Parāyana*), " Safety" (*Tāṇa*), "Unique" (*Kevala*), " Absolute Purity " (*Vīsuddhi*), " Supramundane " (*Lokuttara*), " Security " (*Khema*), "Emancipation" (*Mutti*), "Peace" (*Santī*), and so on.

the Sanskrit root "*Vā*" means to "blow" and the prefix "*nīr*" is used to denote "off" or " out", being paralleld to the Latin "*ex*". Hence *Nīrvāna*, in its Sanskrit form means the "blowing out". What is blowing out is understood to be the flame of personal desire. *Nibbāna* is therefore not negative because it is the blowing out of the passive part of man, of his wishing tendencies. It is freedom, but freedom not from circumstances, but from the bonds with wich we have bound ourselves to those conditions. The man who is strong enough to say, "Whatever comes I accept as best " becomes free, because he now lives in the process of spiritual evolution of himself, not in the pleasure of personality, and he can make use of all things for the purpose of that spiritual evolution.

Freedom does not mean that one can do everything that one can imagine, that one

can defeat a lion with a slap of the hand. It contains no such aggressive conceptions when properly understood. Some people may say that freedom of the will would mean that they would do anything they wish, but they forget that those very wishes restrict their freedom. Freedom means that one cannot be made slave to any one or anything. A free man is able to use freely any one or anything as a useful thing. Nothing, however, can use this man as its slave, because he is free from personal desire, and free form resentment, anger, pride, fear and impatience, which arise through selfish desire. Such binding emotions are blown out like so many candles. The man is free on earth. He has reached *Nibbāna** in this world.

The Fourth Truth is the Way leading to the end of suffering. It is the Middle Way, the Eightfold Path. So, the best way which leads to the end of all sorrow is ihe Middle Path.

Now let us proceed to the discussion of the other steps of the Path. The second step is right thought. We should think about right things and not about wrong things. We can have at the back of our minds always high and beautiful thoughts. Right thought must never have the slightest touch of evil in it; there are some people who would not deliberately think of anything impure or horrible, and yet they will cherish thoughts which are on the brink of that—not definitely evil, but certainly a little doubtful. Wherever there is anyting which seems in the least suspicious or unkind, it must be shut out. We must be quite sure that our thoughts are only kind and good.

There is another meaning of Right Thought, and that is correct thought. So often we think untruly or wrongly of persons just because of prejudice or ignorance. We get an idea that a certain person *is* a bad person, and therefore that all he does must be evil. We attribute motives to him which are often absolutely without foundation, and in doing so we are thinking untruly of him, and therefore our thought is not right thought. We are looking at one side of the person and we ignore the other side.

By fixing our attention on the evil in the man instead of the good, we strengthen and encourage that evil; whereas by Right Thought we might give just the same encouragement to the good side of that man's nature.

The third step is Right Speech, and here again we should speak always of good things. It is not our business to speak of the evil deeds of others. In most cases the stories about other people which reach us are not true, and so if we repeat them our words also would be untrue. Even if the story is true, it is still wrong to repeat it. In a family if a husband or a wife or a son or a brother did something wrong, we should certainly feel that it would be wrong to advertise the misdeed of one whom we loved to many people who would not otherwise hear of it. We should speak with regard to others as we should wish them to speak with regard to us. Some people allow themselves to fall into exaggeration and inaccuracy, and they make little things into enormous stories: surely that is not Right Speech. They also have the idea that when one meets a friend one must keep talking all the time, or the friend will be hurt. With the idea of seeming smart, they keep up a stream of constant half-joking or sneering talk. They must always be showing everything in a ridiculous or amusing aspect. Certainly all that comes under the heading of idle words. If we must talk, at least we might say something useful and helpful. Speech must be kindly, direct and forceful, and not silly.

The fourth step is Right Action. We see at once how these three steps necessarily follow one from another. If we think always of good things, we shall certainly not speak of evil things; if our thought and speech are good, then the action which follows will also be good. Action must be prompt and yet well-considered, and it must be unselfish. we should do what we can to help others. We do not live by ourselves. We live amongst others, so that whatever we think or say or do will necessarily affect a great many people. We should remember that our thought, our speech and our action are not merely qualities, but powers we possess to use all are meant to be used for service, and to them otherwise is to fail in our duty.

The fifth step is Right Livelihood, and that is a matter which may touch quite a large number of us. The Right Livelihood is that which causes no harm to any living thing. That forbids such trades as those of

* Sa-upādisesa Nibbāna = Nibbāna with the aggregates of existence still remaining.

a butcher or fisherman; but it reaches much further than that. We should not obtatin our livelihood by harming any being and therefore we can see that the selling of alcohol is not a right means of livelihood, because the seller is living on the harm he does to other people. The idea goes yet further. Take the case of a merchant who in the course of his trade is dishonest. That is not a right means of livelihood, because his trading is not fair and he is cheating the people. When you trust a doctor or a lawyer you expect to be treated fairly. In the same way the customer comes to the trader, and therefore the latter should be as honest with his customer as the lawyer or the doctor is with his client or his patient. You have a right to make a reasonable profit in the course of your bargain, but you must also look to your duty.

The sixth step is Right Endeavour, and it is a very important one. We must not be content to be negatively good. What is desired of us is not mere abstinence from evil, but the positive doing of good. When the Buddha made a short statement in a single verse, He began by saying "Cease to do evil", but the next line runs: "Learn to do good". Every person has a certain amount of strength, not only physical, but mental, and can do a certain amount of work. Every person has also a certain amount of influence among his friends and relations. That influence means power, and we are responsible for making good use of that power. All about us are children, relations, employees, and over all of these we have a certain amount of influence, at least by example. We must be careful of what we do and what we say, because others will copy us.

The seventh step is Right Attention. Vigilant attention leads us to see correctly and to attain a point of view from which we see beyond the pairs of opposites. He who does not practise attention is the plaything of the *multiple* influence with which he comes into contact; he is like a *drifting* cork which is at the mercy of the waves. He unconsciously submits to the action of his physical and psychical environment.

We should be conscious of our movements and acts, both physical and mental. Nothing of what goes on in us should *escape* unnoticed. We should be coscious of the feeling which arise in us and recognise them. When the power of attention is *enhanced*, and one has reached the point where one misses none of the phenomena which *arise* in oneself, one proceeds to investigate them and to search for their causes. He will be aware of his anger when he is angry, and find the cause of it, and *foresee* the result of it. In this way he will check all his feelings, envy, sensuality, anxiety, etc. If he performs a charitable deed, he also should question himself as to the motives which he obeyed. The result of this kind of question will often be a powerful influence to minimise selfish moral values.

The practice of perfect attention is a means of learning to know oneself, to know the world in which one lives, consequently to acquire Right Understanding.

Another practice under this heading is the exercise of the memory, for example, at the end of each day one recalls the actions which one has performed, the feelings which one has experienced, the thoughts which one has entertained. The examination is conducted backwards, that is to say, beginning with the last thought one has entertained, and working back until the first moment after waking. The aim of this exercise is simply to teach us to allow none of the things which our senses have perceived, or the ideas which have passed through our minds, to become obliterated. This practice of memory, when fully developed, will result in attaining the knowledge of remembering former births.

The eighth step is Right Concentration. It is the right concentration of thought upon a single object. Meditation is to be practised only after concentration. In concentration we start with simple objects, and in meditation we carry the *clear* conception of that simple object to the higher mental and intellectual levels. To make it clear, imagine someone pouring water from above into a jar. If there are many holes round the bottom and sides of the jar, the water will run out, but if the holes are all filled in, the water will rise. Most of us are like the jar full of holes, ready to leak, so that we cannot concentrate our thoughts. Meditation is like the pouring of water, concentration is like the filling of the holes. Concentration makes our *consciousness* steady without leakage and meditation fills it with clear vision and wisdom. By meditation on the chosen object, you will observe that

object clearly and understand the function of it in conjuction with other things. By meditation, therefore, we enlarge our knowledge and wisdom.

When your meditation is fully developed it opens up ways of intuation and many supernormal powers which some people call occult powers. These powers may be obtained even before one reaches the state of *Nibbāna.* In a way it is true that they are occult powers because they are hidden from those who have not developed their minds in this way. On the other hand these powers are not occult beacuse they are not hidden from those who have sincerely and strenouously prectised *right* meditation. They just form an extension of the powers used in ordinary life. By the powers developed, you can see things which you cannot see otherwise, because your consciousness, thoughts, are very pure like a polished mirror which reflects everything that appears in front of it. If the surface of a mirror is not clear, you can see nothing in it. In the same way, without meditation your consciousness and throughts may be mixed up with selfish desire, hatred and delusion, but when they are purified and developed by means of meditation, you will see things as they truly are and your wisdom will shine forth.

AṄGUTTARA-NIKĀYA
EKAKANIPĀTA PĀḶI

(The Book of the Ones)

Homage to Him, the Most Exalted, the Purified, the Supremely Enlightened Buddha.
(*Translated by the Editors of the Light of the Dhamma*)

1. RŪPĀDIVAGGA *

(Sight and the Rest)

The Sight of a Woman

1. Thus have I heard: On one occasion, the Buddha was residing at the Jetavana Monastery of Anāthapiṇḍika. There the Buddha addressed the bhikkhus, "Bhikkhus" "Lord", replied those bhikkhus to the Buddha. The Buddha said: "Bhikkhus, I know not any other single sight that seizes and exhausts the mind of a man as the sight of a woman. Bhikkhus, the sight of a woman seizes and exhausts the mind of a man."

The Aṅguttara-Nikāya Commentary (*Manorathapūraṇī*)** *Ekakanipāta, Rupādivagga, Ist Sutta.*

The Sight of a Woman

This religious discourse, the First Sutta, was set forth by the Buddha for the benefit of men who thought highly of the sight of a woman.

"I know not any other single sight" means "I see not any other single sight apart from that of a woman"—"Bhikkhus, even though I ponder with my Omniscience (*Sabbaññūta-ñāṇa*) I see not any other single sight apart from that of a woman."

"that seizes and exhausts the mind of a man" means the sight of a woman seizes and exhausts the wholesome consciousness of four spheres*** in the man who thinks highly of the sight of a woman by way of preventing it (wholesome consciousness) from arising.

"The sight of a woman" means the physical form of a woman as produced by four causes namely (*kamma, citta, utu* and *āhāra*) kamma, mind, temperature and nutrition.

Besides, the sight of a woman means her dress, ornaments, unguents, flowers and other adornments connected with her body.

The Story of Citta Thera

Once upon a time King Mahādāṭhikanāga, having built a huge pagoda on the top of Cetiya-gīri, a hill with mango-trees, made a great adoration to the pagoda. He often went there with a big retinue and gave offerings on a grand scale to the bhikkhus.

Usually in a crowd all are not mindful.

The king had a queen named Damiḷha Devī who was young, beautiful and lovely.

Then Citta Thera, who became a bhikkhu late in life, without restraining his sense of sight, looked at that queen, took delight in her beautiful form, became as if mad and while standing and sitting he murmured, 'O, Damiḷha Devī, Damiḷha Devī' and roamed about. From that time the novices called him 'the mad Citta Thera'.

Then the queen died. A group of bhikkhus went to the cemetry. On their return, the novices approached Citta Thera and said, "Ven'ble Sir, you are merely murmuring about the queen, Dameḷha Devī. As for us we have just come back from her grave."

Even then, being unable to believe them, he retorted saying, "You must have gone to a

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* Aṅguttara Nikāya, Ekakanipāta, Rupādi-Vagga, pg. 1, 6th. Syd. Edn.
** Aṅguttara Nikāya, Ekakanipātaṭṭhakathā, Rūpādivaggavaṇṇanā pg. 15, Vol. I, 6th Syd. Edn.
*** Catubhūmika Kusala Citta = (1) Kāma –Sensual sphere,
(2) Rūpa—form sphere,
(3) Arūpa—formless sphere,
(4) Lokuttara—Supramundane sphere.

grave of some other woman. Your faces look like smoke," as a mad man might say.

This is how the sight of a woman seized and exhausted the mind of the mad Citta Thera.

The Story of a Certain Young Bhikkhu

One day, King Saddha Tissā came to a monastery with his retinue. Then a young bhikkhu, standing at the door of Lohapāsāda Monastery, looked at a woman among the king's retinue without restraining his sense of sight. That woman also stopped and looked at him. Both of them were burnt by the fire of lust which arose in them and died. Thus the sight of a woman seized and exhausted the mind of the young bhikkhu.

Another story runs thus:

The story of a Young bhikkhu from the Kalyāṇiya Monastery

A young bhikkhu from the Kalyāṇiya Monastery went to a monastery near the gate of the village, Kāḷadīghavāpī, to learn the teachings of the Buddha. After the completion of his studies, without obeying the words of his teachers who were desirous of his welfare, he went out for alms thinking: "Wherever I go I may have to tell the position of the village to the novices who may ask me about it."

Taking the object of perception of beauty of the opposite sex, that young bhikkhu went back to his dwelling place. He recognised the dress worn by that woman, and on asking the elder monk where he got it he learnt the death of that woman. While he was thinking that such a woman had died on account of him, the fire of lust arose in him and burnt him to death.

Thus the sight of a woman seized and exhausted the mind of a man.

The Voice of a Woman

2. "Bhikkhus, I know not any other single voice that seizes and exhausts the mind of a man as the voice of a woman. Bhikkhus, the voice of a woman seizes and exhausts the mind of a man."

The Commentary on the 2nd Sutta

2. The Voice of a Woman

The Second Sutta etc. was set forth by the Buddha in the interest of men who respectively thought highly of the voice, the odour, the savour and the physical contact of a woman.

In the Second Sutta, "the voice of a woman " means the voice caused by her mind in speaking or singing.

Moreover, the sounds produced by a woman's clothes and ornaments and the sound of a harp, conch and drum, etc., caused through a woman's effort should be regarded as the voice of a woman. All these seize and exhaust the mind of a man.

In this connection the stories of (1) 'The Golden Crab', (2) 'The Golden Peacock' and (3) 'The Young Bhikkhu' should be noted.

(1) The Golden Crab

Once there dwelt a large herd of elephants among the mountains. In the vicinity there was a big lake on which a great number of beings depended. There was a huge golden crab in it. The huge crab used to seize any being that entered the lake, in the leg with its claws as if with pincers, take it to his place and kill it.

The elephants which entered the lake roamed about making a big bull elephant their chief. One day the huge crab seized the big bull elephant. The mindful big bull elephant, reflecting thus: 'Were I to scream in fear, all of the elephants will run away without playing in water to their heart's content", stood still there.

But when he knew that all the elephants had already got onto the shore, the big bull elephant, to make his wife-elephant know that the huge crab had seized it, said thus:

> " There is a huge golden crab which has claws like the horns of a beast, the strength of a lion or an elephant, wide and protruding eyes, and bony skin, which lives in the water and is hairless. I, being tortured by it, cry all alone. Please do not desert me who is like your life.

On hearing it she knew that her husband had been caught and said to him as well as to the crab, in order that he might be free from that danger:

> " The King of elephants, who is declining in strength at sixties, wanders trumpeting with the voice of a heron, Lord, I will not desert you. In the land

bounded by the four great oceans,
I love you most.

Of all the crabs in the ocean, and the Ganges and Jamunnā, you the Golden Crab are the chief. Please release my crying husband."

On hearing the voice of the female elephant, the huge crab relaxed its claws.

Then the big bull elephant, knowing that it was a good opportunity, let one leg stand as it was caught, raised the second leg, tred upon and crushed the backshell of the crab, drew it out a little and threw it on the bank.

Then all the elephants, knowing that it was their enemy, assembled together and crushed it into pieces.

Thus the voice of the female elephant seized and exhausted the mind of the golden crab.

(2) The Story of the Golden Peacock

Once there lived a Golden Peacock in the forest of Himālaya mountains. Always looking at the sun at the time of its rising and wishing to protect itself, the Golden Peacock uttered thus:

" The sole ruler, this (sun) who has eyes, is golden-hued and shines all over the Earth rises! I pay homage to you who are Golden-hued and shines all over the Earth. I shall live under your protection the whole day long.
I pay my homage to the Buddhas, the Purified, the Omniscience, who have mastered all the dhammas. May they protect me from dangers.

I pay my homage to Buddhas. I pay my homage to the Paths and the Fruitions. I pay my homage to those who have emancipated themselves. I pay my homage to emancipation."

Thus making a protection (by reciting the verses) it wanders about looking for food.

"The sole ruler, this (sun) who has eyes is golden-hued and shines all over the Earth sets! I pay my homage to you who are Golden-hued and shines all over the Earth. I shall live under your protection the whole night long.

I pay my homage to the Buddhas, the Purified, the Omniscience, who have mastered all the dhammas. May they protect me from dangers.

I pay my homage to Buddhas. I pay my homage to the Paths and the Frutions. I pay my homage to those who have emancipated themselves. I pay my homage to emancipation."

Thus making a protection (by reciting the verses) it lived for the night.

700 years passed in this way. One day, the Golden Peacock heard the voice of a peahen before making a protection by reciting the *paritta*, forgot to make a protection and fell into the hands of a hunter sent by the king of Banaras.

Thus the voice of a peahen seized and exhausted the mind of the Golden Peacock.

(3) The Stories of the Two Bhikkhus

A young bhikkhu dwelling at Mt. Chāta, and another one dwelling at Sudhāmuṇḍaka came to ruin on account of the voice of a woman.

Here ends the commentary on the Second Sutta.

The Odour of a Woman

3. "Bhikkhus, I know not any other single odour that seizes and exhausts the mind of a man as the odour of a woman. Bhikkhus, the odour of a woman seizes and exhausts the mind of a man."

The Commentary on the Third Sutta
The Odour of a Woman

In the Third Sutta, "the odour of a woman" means the oduor of a woman which is produced by the four causes, (*kamma*, *Citta*, *Utu* and *Āhāra*). The odour of a woman is a bad one.

But here it means the odour of unguents etc. which have been applied to her body.

Some women have the odour of a horse, some have that of a goat, some have that of sweat, some have that of menses. Some foolish worldlings like such kind of women also.

From the body of the queen of Cakkavatin, the odour of sandal wood comes out. The odour of blue lotus comes out of her mouth. All women do not have such odours. Therefore, only the odour of unguents etc. is referred to here.

The odour of the woman's body or that of the clothes she wears, the unguents she uses,

the flowers she puts on her head,—all of them must be taken as "the odour of a woman".

The Savour of a Woman

4. Bhikkhus,, I know not any other single savour that seizes and exhausts the mind of a man as the savour of a woman. Bhikkhus, the savour of a woman seizes and erhausts the mind of a man."

The Commentary on the Fourth Sutta,
The Savour of a Woman

In the Fourth Sutta, "the savour of a woman" means the savour produced by the four causes (*Kamma, Citta, Utu* and *Āhāra*) Kamma, mind, temperature and Nutrition.

There is taste in saliva clinging to the lips of a woman : there is taste in rice gruel etc. given to a husband by his wife—all of them are called "the savour of a woman".

Many people go to ruin as they take whatever are given by their wives with their hands as delicious. Here ends the commentary on the Fourth Sutta.

The Physical Contact of a Woman

5. "Bhikkhus, I know not any other single physical contact that seizes and exhausts the mind of a man as the physical contact of a woman. Bhikkhus, the physical contact of a woman seizes and exhausts the mind of of a man."

Commentary on the Fifth Sutta
The Physical Contact of a Woman

In the Fifth Sutta, "The physical contact of a woman" means (1) the contact with the body of a woman and (2) the contact with clothes, ornaments and flowers etc. on her body.

All these seize and exhaust the mind of a man, as in the case of a bhikkhu whose mind was seized by the physical contact of the opposite sex, while reciting suttas in a group at Mahācetī Pagoda.

Thus in accordance with the respective propensity of men, the Buddha, taking one at a time out of Rūpa etc., expounded thus: "I know not any other single.....".

The sight of a woman can make the mind of a man (who thinks highly of the sight) to be restless, hindered, disturbed, bound, stupified and entirely forgetful, but the remaining four objects such as the voice of a woman etc. cannot make his mind likewise.

So also the remaining four objects cannot mutatis mutandis affect the mind of a man who thinks highly of a woman's voice only.

Only one of the objects can seize and exhaust the mind of some men wheras two or three or four or five objects can seize and exhaust the mind of other men.

These five Suttas are set forth in accordance with the propensities of men who think highly of the five objects respectively— and not of men who think highly of all the five objects. However, the Pancagaruka Jātaka* may be cited in support.

Pañca Garuka Jātaka

In that story of the five friends of the Great Man (Bodhisatta) who went about the stalls created by non human beings (ogres) in the midst of a desert, one who thought highly of sight got infactuated with sight and perished and those who thought highly of voice etc. got infactuated with voice etc. respectively and perished.

Five Suttas For Women. The Sight of a Man

6. "Bhikkhus, I know not any other single sight that seizes and exhausts the mind of a woman as the sight of a man. Bhikkhus, the sight of a man seizes and exhausts the mind of a woman."

The Voice of a Man

7. "Bhikkhus, I know not any other single voice that seizes and exhausts the mind of a woman as the voice of a man. Bhikkhus, the voice of a man seizes and exhausts the mind of a woman."

8. "Bhikkhus, I know not any other single odour that seizes and exhausts the mind of a woman as the odour of a man. Bhikkhus, the odour of a man seizes and exhausts the mind of a woman."

The Savour of a Man

9. "Bhikkhus, I know not any other single savour that seizes and exhausts the mind of a woman as the savour of a man. Bhikkhus, the savour of a man seizes and exhausts the mind of a woman."

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* Khuddaka-nikāya, Jātakaṭṭhakathā, Asampadāna Vagga, Pañcagaruka (Bhīruka) Jātaka, Pg. 494, Vol. 1. 6th. Syd. Edn.

The Physical Contact of a Man

10. "Bhikkhus, I know not any other single physical contact that seizes and exhausts the mind of a woman as the physical contact of a man. Bhikkhus, the physical contact of a man seizes and exhausts the mind of a woman."

Commentary on the Five Suttas for Woman

Not only men think highly of the five objects but also women think highly of them. So the Buddha set forth the five suttas for women. Also with regard to the meaning of the Suttas refer to the Commentary above.

As regards stories with reference to the First Sutta, the story of a woman in king's retinue, who died after looking at a young bhikkhu standing at the door of Lohapāsāda Monastery should be noted.

In the Second Sutta, the story of a courtesan in Banaras, who was living on her beauty, should be noted.

The Story of a Courtesan

Once Guttila, the harper sent a thousand kyats (*kahāpaṇa*) to a courtesan. She snubbishly refused to accept it. Guttila reflecting thus:" In this connection I shall do what should be done". And towards the evening, he dressed himself well, sat at the door of a house facing that of the coutesan, adjusted the strings of the harp and sang without letting the music overwhelm the melody of the song.

The courtesan heard the song, and meant to go near him and lost her life in the air as she mistook the window for a door.

With reference to the Third Sutta, the odour of the body of King Cakkavatin is that of sandal wood; the odour of his mouth is that of the blue lotus.

At Sāvatthi, the husband of a daughter of a banker, after hearing the religious discourse of the Buddha, thought, "I am unable to practise this dhamma in the household life", and entered the Order under the preceptorship of an Elder who was practising *piṇḍapātikaṅga Dhutaṅga* the ascetic practice of eating only food received in the alms-bowl.

Knowing that this woman had no husband, King Passenadi Kosala ordered his men to bring her to his harem. One day, the king, entered the harem bringing with him a bunch of blue lotus, ordered that a flower be given to each and every woman.

On distributing the flowers, two flowers fell into the hand of that woman. She shew sign of glandness, but she wept bitterly after smelling them.

Seeing the two expressions on her face King Passenadi Kosala ordered his men to bring her and asked her. The woman explained why she was glad and why she wept bitterly.

Even though she explained three times, the king did not believe her.

So on the next day, the king ordered his men to take all the sweet scented ones from among the unguents and the scented flowers in the palace, prepare seats for a group of bhikkhus headed by the Buddha, and offered a meal to the bhikkhus headed by the Buddha, and after the meal asked the woman, "Which is your bhikkhu?", and when she replied, "This", knowing him, paid homage to the Buddha, and said, "Lord, the other bhikkhus may return with you; this bhkkhu will deliver a religious discourse of rejoice to us." And the Buddha returned to the monastery leaving that bhikkhu behind.

As soon as the bhikkhu made an effort to deliver a religious discourse of rejoice, the whole of the palace became as if it was full of sweet scents.

The king was convinced that the woman had verily told the truth, and on the next day asked the Buddha what the reason for it was.

The Buddha said, "Once in the past when he was listening to a religious discourse this bhikkhu listened to it respectfully saying "*Sādhu* "*Sādhu* (Good! Good!). He has got this distinction as a result thereof.

" From the mouth of the one who utters *sādhu*, *sādhu*, at the time of listening to a religious discourse, sweet scent arises just as the blue lotus arises in the water."

Here ends the Commentary on the Rūpādi Vagga.

What Buddhism Means To Mankind

By

Ven. C. Nyanasatta Thera.

Buddhism, that is to say the knowledge of the Teaching of the Buddha, came to Europe at the and of the 18th century at a time when modern science had made such progress that established religions in the West were not only looked upon with suspicion but even became unwanted, criticised and fought against.

Now Buddhism from the beginning of the 19th century was studied in the West by unprejudiced scholars who saw in it a system fit for the new world. A scientific Teaching not contradicting but rather conforming to the demands of reason and confirming science and modern learning.

It was the Renaissance, the revival of the study of Greek philosophy, literature and art, that shook the medieval attitude to the ten established Church in the West, and from the criticism arose the Reformation. In the classical Greek literature there are frequent references to Persia. Hence, as soon as the West had mastered the Greek stores of knowledge, Persian began to be studied by specialists in the beginning of the seventeenth century; and in the beginning of the 19th century, when interest even in dead languages such as Egyptian created a Comparative Secience of Languages, Persian, Sanskrit and Pāḷi began to be studied by scholars all over the world. The study of these languages and their literatures led to the comparative study of Religions. Many of the students of Comparative Religion, though not particularly fond of any religion, looked with favour upon Buddhism in the West, for it seemed to them Atheistic. But besides the scholars, the Theosophists supported Buddhism for its stress on spiritual values and pointing to inner experience of enlightenment not based solely on reason or sense experience and logic or the scientific method.

What Buddhism means to the Western world we can best see from what the West lacks and ought to be given: *A New Way of Life* that may bring Peace and Happiness into the Life of Men who connot find their satisfaction in their ancestral religion and are not fully satisfied with scientific and philosophic knowledge about life and man's place in this world. What appeals to the Western world in Buddhism is its rationality, the application of the scientific method in dealing with facts that had been before either not understood or considered to be accepted on mere faith. In Early Buddhism blind faith is discouraged, irrational dogmas and articles of faith are unknown: the Buddha as we know him from the *Pāḷi Texts* expects us all to enquire into, test, experiment with and verify the truth of the Dhamma by direct knowledge. Buddhism can be studied as a science and an art, and the Buddha appears to the best educated section as the eminent Master of both the Science and Art of Life, Suffering and the Ceasing of Suffering, and of the Noble Path that leads to the Cessation of all Suffering, the noble eightfold path that is to be applied, trod and realized by the student of Buddhism. It is in this aspect that the Dhamma is studied by *The Friends of Buddhism in the West* and the educated classes in the East, and we shall confine our present exposition to this aspect of Buddhism.

The Science and Art of Buddhism

Dictionaries and Text-Books define *Science* as a body of *systematised knowledge of a particular department of nature or mind*, Science has the following characteristics:- It is restricted to a particular department, is general, systematic or methodical, accurate, reasonable and disinterested.

Art, on the other hand, is *a body of rules for the attainment of some practical end.* Art is essentially practical, but is usually based on science. Science helps to know; art helps to do. There is an intimate interdependence between science and art. Education, for instance, is based on *psycho-*

logy as the positive science of the behaviour of living beings. Navigation is based on astronomy; and agriculture is based on botany and geology. Logic, again, is both a science and an art, for it endeavours to discover the laws of thinking, and by application of these principles of valid reasoning it attempts to find the truth, for course only a formal truth, though Inductive Logic, also called *the scientific method*, does lead to new knowledge; and the Indian Logic declares that its object is to attain immortality. This must be one of the reasons why *Later Buddhism* in India laid such stress on its Logic.

Buddhism is both a science and an art. As science, it teaches the laws that govern our nature, our life. It teaches the Dependent Origination of our existence and of our existence and of the world of our experience, the *Five Aggregates* of Existence: *pancakkhan ha.* Its special department of course is the Origination of Suffering and the Ceasing of all Suffering. To this end Buddhism teaches the *Structure of the Human Mind*, the working of our mind, and how the mind can be systematically cultivated, developed, in order to realize the *Deathless;* how to transcend all conditioned life and change, by attaining *Nibbāna* in this very life.

As an Art, Buddhism teaches us, among other things, how to attain the goal pointed out by the Science of Buddhism how to train ourselves so that *the Noble Eightfold Path* becomes to us a living reality by being trodden in our everyday life unto the realization of the Deathless (*amata*), that is to say *Nibbāna.* The Buddha is the scientist *par excellence* and the greatest artist as well. The *Arahant*, his perfect disciple, is the best artist, for he has applied the Science of the Buddha on himself.

We may also define science as 'the co-ordination of human experience is a systematic and logical form, the statement of general laws of the world, their use in prediction, and further research on the basis of newly-won experience. Some students of science might rightly object to our calling Buddhism a science, by saying that science is concerned mainly with the physical aspect of the world, while the Buddhists, thought they may claim some good results in some ways, sadly lack in scientific training, and some absurd things are taught in the *Pāḷi Books on Buddhism* mainly in the *commentaries.*

This objection is valid; but those who now reject Buddhism because of some irrational teachings found in the commentaries and portions of the *Pāḷi Tipiṭaka* as well, ought to bear in mind that all these non-rational doctrines or matters not strictly relevant to the pure Dhamma belong to Hinduism rather than Buddhism. These teachings were only later absorbed by the Buddhists in order that they might appear "modern" at that time when non-Buddhist believed in those things as a matter of fact. Cosmologies, for instance, are by no means intergral parts of Buddhism, for the declared object of Early Buddhism is: Suffering and the Cessation of of Suffering. Therefore if some *modern* Buddhists in Ceylon and Burma turn away from the " unscientific " Buddhism that prevails in some portions of the commentries, and references to it even in the Tipiṭaka, they ought to know that the reference e.g. to a big worm that live in our stomach and swallows the first three or four morsels of food as we begin to eat, and when the stomach is empty the worm makes the big noise that is now known to be due to indigestion; or the stories of *Mount Meru* or *Sineru*, the *Lake Anotatta* and the rocks surrounding our *cakkavāḷa* world; and the measurements of the world and of the depth of the seas with the huge monsters leagues long:—all this is not the true Teaching of the Buddha but later additions in order to "*modernise*" Buddhism and keep it up-tp-date at that distant period of time, some more than two thousand years ago, when simple delighted in such marvels. Just as we now use the modern expressions of *matter and energy*, *static* and *kinetic energy*, relativity and *atom* and *atomic energy*, which generations hence may no more be actual and may cause the Dhamma being branded with unscientific attitude, so we must understand the language of the commentaries and portions of the Tipiṭaka as a means to making the Dhamma intelligible to the masses in terms of current language and conceptions. Buddhism loses nothing by casting aside all this irrelevant "science" of past ages, hence we need not worry about such unessential things as references to non-existent things or the parables, similes and metaphors used in the Pāḷi literature.

We usually identify science with physics and chemistry and the other branches based on mathematics and this physical or natural science, forgetting that science includes also

the co-ordination of human experience in a systematic and logical form, the statement of general laws, their use in prediction, and further research on the basis of new experience is mental life as well, and hence Psychic Research, *Psychology*, *Sociology* and some-other mental sciences are the other fields of scientific research. And it is here, as a mental science, that Buddhism not only holds its own, but even surpasses modern science. What now passes for "modern psychology" is Buddhism applied in psychological reserach, and Para-Psychology could be called applied Buddhism, though only few of those scientific psychologists acknowledge their debt to the Buddha.

The Buddhist Science of the Structure of the Mind, or the behaviour of living things, and the Buddhist Applied Science for knowing the human mind as studying the behaviour of living beings, and to experiment with the methods of training the mind, has its rightful place in the world. The Buddhist Art of Living according to *the Science of Buddhism* in order to test its truth and verify its claim to being "the only path to the purification of beings, and to liberation from all forms of suffereing, to the attainment of direct knowledge and realization here and now of Nībbāna" is unsurpassed in the World today, though it is by no means always easy to be a student and exponent of this science and art of Buddhism, and hence modern physical science is more attractive even to the Buddhists themselves.

The most striking feature of science is that it claims that the facts of science are most sound, real and concrete, and, as such, may be tested and verified everywhere on our earth by anyone sufficiently qualified. Science is the result of experience and knowledge gained during a long process of trial and error, and a new student of modern science cannot expect to master even his limited subject without years of considerable toil, repeated experiment and minute investigation. But in its highest reaches science shows us that the seemingly sound and solid world of our experience is but a *delusion*, *a bubble*, a soap film, though a little corrugated, empty space welded onto empty time. The Theory of Relativity makes on dizzy and afraid, that the very foundation of science, the ground under our feet, is being cut away from under our feet and we have nowhere to rest. Here science ends and Buddhism begins.

Like science, Buddhism too is not a divine revelation, but the co-ordination of human experience in a systematic and logical form and the statement of general laws of our mind and the world of our experience. Though the Buddha founded this science more than 2,500 years ago, after using all the past results of similar sciences, and many of his eminent disciples added to the science their own life-long experience, the research, experimentation and verification in this science have been carried on all this time of its existence, even though this tremendous output of energy and work is not always apparent to outsiders. Some Buddhists naturally accept Buddhism dogmatically, without a desire to test and experiment with, and verify this claim of the Buddha's science to being a real science, with a goal attainable in this very life, and the Abhidhamma being the result of the past research by master minds. It is not these who accept the Dhamma on mere faith without an investigation, but the really qualified students of the Buddha-Dhamma and exponents of the Mental Science of the Buddha that can truly say that the laws and theory of Buddhism are perfectly sound, complete and verifiable.

When the Prince set out at the age of 29 on his six years course of searching for the solution of this problem, he first learnt, from the most compentent Teachers of Philosophy, Concentration and mystical trance and higher direct knowledge. Not satisfied with their science and art, their goals and his own attainments won under their guidance, the homeless prince pushed his research further, beyond the limits of his time, and learnt elsewhere all the science and art relevant to his quest of truth. Then he experimented with all forms of the most rigorous ascetic practices, yoga discipline and self-torture as means to enlightenment.

He subjected his body and mind to the most severe forms of austerities, in order to verify their claim to being the path to enlightenment. After all these studies and experiments, the Buddha discarded the useless practices and discovered his own new Course and Path to Liberation and Enlightenment. After all his six years of intensive research, in the Four Noble Truths of Suffering, its origination from craving due to ignorance, its cessation by ending all craving, and the Noble Eightfold Path of virtue, culture of the mind and

direct knowledge, is embodied the result of the Buddha's research, only waiting for us to be studied again, understood, applied verified by self-realization. That life is suffering; craving is the root cause of all our unhappiness; cessation of craving comes by the acqusition of direct knowledge about the worthlessness of the subjects of our craving; and that the practice of concentration and meditation by a mind trained in the observance of perfect moral conduct leads to insight into this truth and to direct knowledge of life, suffering, and to liberation from all ill: this is the science and art of Buddhism, this is what Buddhism means to mankind.

But unlike modern physical science, the science of Buddhism is concerned mainly with the mastery of life, after understanding the facts of human life, of the life most easily accessible to us, namely our own life, for this is the only object of which we may attain a complete mastery. Buddhism is the science of man striving for knowledge about himself in order to be able to understand others and lead others to liberation from all suffering. The research institutes, laboratories and operating theatres of Buddhism are the *Vipassanā Centres*, the Hermitages, the Monasteries far from the abodes of noisy men. It is here that the Theory of Buddhism learnt at the University in the Oriental Monastic Colleges and the Training Centres for the Bhikkhus and the Dhammadūtas and from Books in Pāḷi and other languages is put to a test, and the subject of this research and experimentation is the trainee himself, under the expert guidance of master in meditation. The University with the Seminars for Indology, the Oriental Colleges and the Training Centres for the Bhikkhus give the science, its theory. The application of this science is left to the post-graduate student and research scholar, and his whole life is or ought to be devoted to the verification of the Theory of Buddhism.

The Teachings of the Self-Enlightened One are now being studied, investigated, tested and appreciated by the scientists of the West. We do not know how much of the new results of modern discovery is due to the conscious or subconscious assimilation and application of Buddhist ideas by modern scientists. Impermanency of all formations insubstantiality of matter, and relativity or emptiness:—these are concepts found in Buddhism and science alike. But in Buddhism the direct knowledge of these laws, when properly applied, leads to the ending of all craving for the things of this nature, while science still uses these new discoveries for the material progress or destruction of the world.

The facts of Buddhism are real facts, and as such, verifiable by the student himself. But it is only the facts concerning our inner life that are the subjects of the Buddhist research, and here Buddhism fills a gap in the mental life of mankind. In spite of 20—30 years of study and training at a school and College, the University or a research institute following the non-Buddhist method of work, the thing least known, understood and mastered by the student and master or lecture in modern science is his own life, his mind and behaviour. And just here Buddhism steps on and satisfies the modern educated man and woman by giving expert guidance in this kind of study and reseach. This is why the *Dhamma* according to the *Early Pāḷi Texts* of the *Therāvāda Tipiṭaka* appeals most of all to men of science in the West. Here Buddhism is complementary science, and Psychotherapy is applied Buddhism, and could be more developed by taking more of the knowledge stored up in the Dhamma Books, especially in the *Abhidhamma* and Sections of the *Sutta-Piṭaka* and the commentaries and books like the Visuddhi-Magga, where they deal with meditation and higher culture of the mind.

For centuries past religion opposed science, and even today, though a truce between them had been arranged, the struggle between them continues in various disguises. Unlike most of other religions, Buddhism has nothing to fear from modern science, for it is not a revealed religion. Like the facts of science, the facts of Buddhism were realized by the Buddha after a long preparation and study struggle with trial and errror. Even if we abstract from the legendary past lives of the Buddha, when he, as a Bodhisatta, *aspirant to Enlightenment*, trained himself for the highest enlightenment, in his historical earthly life as Prince *Siddhattha Gotama*, he had the best education that could be acquired by a Prince of that time. He spent much of his 29 years of life before renunciation in study, silent observation and reflection or reasoning about the problems of life.

The culmination of this process of thinking occured after he had seen old age, disease,

death, and the quest for a liberation from the suffering of a repeated rebirth or the cycle of rebirths. The old man bent with age, an ailing wretch by the road side, a corpse carried to the cemetery, and a homeless wandering student searching for knowledge and deliverance:—these were, according to an early legend bearing the marks of a real event in the life of the Buddha, the four sights that induced the Prince to reflect thus: "Why should there be suffering in the world? Why should man be born, mature, grow old and frail, ail and then die, in between undergoing sorrow, grief, lamentation, pain, sadness, despair, separation from what he loves, association with what he dislikes, what is repugnant to him, briefly suffering in many forms?" These were the problems that the Buddha set himself to solve when he went forth to discover the path or course to the libration from all suffering of repeated rebirth.

We Ourselves Must Make An Effort

(A talk by Myanaung U Tin, broadcast from Burma Broadcasting Service on Monday, the 5th March 1962.)

A Buddhist seeks refuge in the Buddha, the Dhamma, and the Sangha. Why? The Dhammapada says, "He who has gone for refuge to the Buddha, the Dhamma, and the Sangha, sees with right knowledge the four Noble Truths: Suffering, the Cause of Suffering, the Cessation of Suffering, and the Noble Eightfo'd Way that leads to the Cassation of Suffering."

The Buddha is the Teacher, the Dhamma is the Teaching, and the Sangha is the community of His monk disciples, who learn, practise and propagate His Teaching.

The Buddha proclaims, "The Noble Eightfold Way is the only way. The Buddhas only point the way. You yourselves must make an effort."* The Noble Way is eightfold, (1) Right under standing, (2) Right Thought, (3) Right Speech, (4) Right Actions, (5) Right Livelihood, (6) Right Effort, (7) Right Mindfulness, and (8) Right Concentration. The Noble Way is called the Middle Way, the Way between two extremes: self-indulgence and self-mortification. The Middle Way is straight but to walk straight on that way is, obviously, not easy. How to make an effort ourselves in the workaday world is a problem that occupies many minds, including first class ones.

The Buddha has summarised the Middle Way in a beautiful verse, which means.

"To refrain from evil,
To do what is good,
To purify one's mind,
This is the Teaching of all Buddhas," **

Human beings are gregarious by instinct, and we live in societies or communities. For purposes of social mode of life, there are two kinds of communication, namely, (1) intimation through body, and (2) intimation through speech. Let us now find out for ourselves whether the Middle Way is useful and beneficial for our daily life. We cannot do or speak as we like. If we do or speak in such a manner, we shall soon get into conflict and trouble. So one must be mindful of hisbodily actions and speech. According to the Buddha's Teaching, this is Right Mindfulness.

One has to think whether his bodily actions and speech are harmful or otherwise to himself or to others, or to both. These are Right Thoughts. If he kows the good from the evil, the wholesome from the unwholesome, then he has Right Understanding. If bodily actions or speech are harmful to him or to others, or to both, it behoves him to check himself. On the otherhand, if they are beneficial to him, or to others, or to both, he ought to pursue them. In both cases, he makes a Right Effort. Because he refrains from evil and does what is good, his mind becomes tranquil and concentrated. It is Right Concentration. One's livelihood involves bodily actions and speech, and if he earns it by Right Actions and Right Speech, then it is Right Livelihood.

In this illustration, which is applicable to all and sundry, it is not difficult to see that five component parts of the Middle Way can be, and should be, cultivated on all occasions and in all circumstances. They are Right Mindfulness, Right Thoughts, Right Understanding, Right Effort and Right Concentration. Right Actions, Right Speech and Right Livelihood form, so to speak, the base of the Buddhist pyramid. They are known as *Sīla*, morality or virtue. Because they comprise abstinences from evil, they are known as Three Abstinences. Right Mindfulness, Right concentration and Right Effort form, so to speak, the middle of the pyramid. They are the three factors of *Samādha*. or Concentration. Right Understanding and Right Thoughts from, so to speak, the apex of the pyramid. They constutite *Pananā* or Wisdom.

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* Khuddaka-Nikāya, Dhammapada, Magga Vagga, V.274, 276. p. 52, 6th Syd. Edn.
** Khuddaka-Nikāya, Dhammapada, Buddha V. 183, p. 41, 6th Syd. Edn.

What is meant by Right Actions?

(1) To abstain from killing any being.
(2) To abstain from stealing or taking what is not given.
(3) To abstain from sexual misconduct, and intoxicating drinks and drugs.

What is meat by Right Speech?

(1) To abstain from telling falsehood.
(2) To abstain from using harsh words.
(3) To abstain from back-biting or inciting one against another.
(4) To abstain from frivolous talk or talk that does no good to anybody.

What is Right Livelihood?

One must earn his livelihood which entails none of the three kinds of Wrong Action and four kinds of Wrong Speech. In other words, he must abstain from all of them.

In respect of the Three Abstinences, it may be observed that one is considered to have committed wrong actions or Wrong speech in the following events:

(1) If he has himself committed the wrong action or speech.
(2) If he has encouraged or incited the wrong action or speech by another person.
(3) If he has appreciated or applauded the wrong action or speech by another preson.
(4) If he has agreed to or approved of the wrong action or speech by another person.

Virati-Sila that is Three Abstinences, is not adequate. In modern parlance, it is apparently negative. This negative aspect of virtue should, however, be considered together with the four kinds of Right Effort, They are:

(1) Suppression of evil that has arisen.
(2) prevention of evil that has not yet arisen.
(3) Promotion of good that has arisen.
(4) Cultivation of good that has not yet arisen.

What is, then, meant by Right Actions and Right Speech?

Let us take the Right Speech first.

(1) The opposite of telling falsehood is telling truth.
(2) The opposite of using harsh words is using polite or courteous words.
(3) The opposite of back-biting is telling agreeable or endearing words.
(4) The opposite of frivolous talk is righteous talk.

As regards the Right Actions, it may, perhaps, be better imagined than described. Ten kinds of evil conduct are mentioned in the scriptrues. One should avoid them and do their opposites. Ten kinds of meritorious deeds are also mentioned. One should perform them. Nevertheless, it may be indicated that the opposites of killing are to prevent killing, to prevent cruelty and violence, to promote health, to look after the aged etc. The opposites of stealing are to give alms to the monks, to help the poor and the needy, to share what one has with his fellow-beings. In short, it is, what the economists call, distribution of wealth. To prevent sexual misconduct and use of course, intoxicating drinks and drugs, of course by lawful means, say by persuasion or example, is clearly Right Action or Right Speech.

Now we must go on to *Samādhī* or Concentration. To achieve Samādhi, we shall have to do *Samatha Bhāvanā* or mind training. Indeed, mind is very difficult to control. The object of mind training is to concentrate the mind on one object to the exclusion of all irrelevent matter. It is called 'one-pointedness of mind? There are forty traditional subjects for contemplation with a view to attaining concentration of mind. In-breathing and out-breathing exercise is the most popular subject. The five hindrances to progress are (1) Sensual desires, (2) Ill-will or hatred (3) Sloth and Torpor, (4) Restlessness and Worry, and (5) Doubts. With the development of concentration, these hindrances disappear until the mind becomes tranquilised and pin-pointed. This is Right Concentration, as distingusished from wrong concentration one achieves at such pursuits as fishing and gambling. Incidentally an observation may be made that intoxicating drinks and durgs are detrimental to Right Concentration. It is said that power is also intoxicating, more potent and dangerous than drugs.

Right Mindfulness is the beginning point of Right Concentration. Through Right Effort, Right Mindfulness develops into Right Concentration. *Sīla* or Morality keeps guard over one's bodily actions and speech. It is *Samādhī* or Concentration that keeps

the mind under control or, in other words, that trains the mind, However, concentration of mind, with its attendant tranquility, is not the be-all and end-all of the Middle Way. It is only means to an end, that is, seeing things as they really are, realisation of Truth, and attainment of Nibbāna.

What is Nibbāna? Nibbāna is the final deliverance from the round of rebirths, decay, disease, death, from all kinds of suffering. Nibbāna is *Asaṅkhata Dhātu*, the unconditioned state, beyond of all becoming and cnditionality. It is a positive state. It is the opposite of *Sankhata Dhātu*, the conditioned state, comprising all physical and psychical phenomena of the entire existence:

We are living in a world of illusions: illusion of perception, illusion of thoughts and illusion of views. We erroneously perceive impernanence as permanence, impurity as purity, evil as good, no-self as self. We think and hold views in the same manner. Because of our illusions, we do not see things as they really are. We are engrossed in the unrealities which are described as Conventional Truth. We fail to analyse the realities which are described as Ultimate or Absolute Truth. There are four Realities (1) Corporeality, (2) Mind, (3) Mental Properties, and (4) Nibbāna. To put it in another way, physical phenomena and psychical phenomena of the conditional state, and Nibbāna, the unconditioned state, are realities. Names notions or concepts are unrealities.

We shall first deal with physical phenomena. According to modern scientific discoveries, even the atom is now regarded *not* as an ultimate particle but as a system of 1 to 92 or more (depending on the kind of atom) electrons surrounding in concentric 'shells'. The nucleus is considered a combination of protons and neutrons. These modern discoveries agree with the Buddha's teaching in respect of the so-called matter. We are given to understand that *aṇu* (that is atom) is divisible into 36 *paramāṇu*, each *Paramāṇu* containing very many *kalāpa* or cells, which are made up of eight fundamental material qualities namely solid, fluid, heat, motion, colour, smell, taste and nutriment. *Kalaāp* means a corporeal group, a combinition of eight or more physical phenomena, and it can be perceived only by mind, and not by human eye, even with the help of the most powerful microscope. No attempt will be made to go into further details. It will be sufficient to observe that physical phenomena are subject to continous change.

Now we shall deal with psychical phenomena. According to the Buddha-dhamma, there are two kinds of psychical phenomena: mind and mental properties. Mind is classified into 89 kinds, and further into 121 kinds. Mental Properties are elassified into 52 kinds. The only point that needs special mention is that the smallest psychic unit that is, a moment of consciousness, is not the same for two consecutive moments. It is a correlational system of its factors, functions or energies.

By now, it should be clear that both physical and psychical phenomena are in a state of flux or continuous succession of changes. They are of the conditioned state, as opposed to Nibbāna, the unconditioned state. We are living in the conditioned state and, therefore, our life, is unsatisfactory; it is full of struggle, strife and suffering. Within physical and psychical phenomena of life cannot be found anything that in the ultimate sense could be regarde as self, Ego, or Personality. These are the three charcteristics of life: impermanence, suffering and impersonality.

Then, as Buddhists, or as those who are eager to prectise the Buddha-Dhamma, it behoves us to make an effort in our daily life to see things as they really are. We must endeavour to comprehend the physical and psychical phenomena. We must also incline our mind towards the unconditioned state or Nibbāna. By and by we shall attain clear insight. The development of insight is called *Vipassanā Bhāvanā.*

The advantage of going to, or residing at, meditation centres for contenplation is obvious, but most of us who are in this world as well as of this world cannot find time to avail ourselves of this decided advantage. Buty we should not despair. We must first learn the teachinque of walking on the Middle Way in our daily life. If we cultivate the habit of refraining from evil, doing what is good, and purifying our mind, we would surely be able to penetrate the illusions that surround us. Nibbāna is not far off. The unconditioned state is contiguous to the cessation of the conditioned state. The Buddha assures us again and again that Nibbāna can be realised in this very life.

The Buddha says, "Ehi Passiko. Come and see, "which, in modern scientific language, means obsevation, experiment, and induction. The Buddha's approach to life and its problems is scientific, and it remains for us to walk straight on the Middle Way, the Way that leads straight to Nibbāna. Faith we must have in the Buddha, who points the way, but it is with intelligence that we ourselves must make and effort.

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THE PROCESS OF REBIRTH

By

U Khin Moung

What is rebirth? It is a natural automatic process of chain reaction that generates fresh existences in succession after death. When death takes place, the existence preceeding death will become a past existence. Past existence, decay, death and rebirth constitute an automatic self-energising dynamic process, the mechanism of which is exactly like that of the process of natural redioactivity. Although the process of rebirth is inherent in all animate and inanimate things of the universe of existence, yet this process particularly of the inanimate things is partially known only after the discovery of the process of disintegration or decay of the radioactive substances by Chadwick and Soddy, the famous English scientists in the year 1902. Let us, therefore, study nuclear physics briefly before we study the Buddhist Science of Rebirth.

We know that the Western scientists have discovered the natural process of "*JĀTI*", "*JARĀ*" and "*MARAṆA*", i.e., rebith, decay and death as a self-propagating interaction or an automatic chain reaction of physical particles (i.e., the SAṀSĀRA of physical particles). For example, the radium, which contains 88 electrons, 88 protons and 128 neutrons has a certain life-period before it assumes a new existence after death. We are told that the halflife of one gram of radium is 1620 years. It means that it takes 1620 years for half of that one gram of radium to be reborn in successive existences to reach its final stage of rebirth process. At the end of the next 1620 years half of that half gram, i.e., O. 25 gram of radium, which is left reaches the end of the process of rebirth. This process continues at the same rate and at the end of this process the whole one gram of radium reaches the final stage of the process of rebirth by becoming an entirely new element which is technically termed as the "stable isotope of lead".

In fact the radium has to undergo a long process of rebirth by having rebirths in several different existences. After its first death the radium is reborn as RADON, which has 86 electrons, 86 protons and 136 neutrons. As it lives for some time, gets old and eventually dies at the end of its life-span. The RADON is then reborn in its new existence in the form of RADIUM.A., which has 88 electrons, 88 protons and 130 neutrons. After several existences it is reborn as POLONIUM, which has 84 electrons, 84 protons and 116 neutrons and it undergoes the same process of decay, death and rebirth until it has become the stable Isotrope of Lead, which has 82 electrons, 82 protons and 124 neutrons. We know that the atoms of the same element having the same chemical properties but different atomic weights are known as ISOTOPES. For instance, the natural uranium contains three isotopes, viz., U.234, U.235 and U.238. When the radium is reborn in its last existence as the stable isotope of lead, it is no longer subject to the process of rebirth. The SAṀSĀRA of radium has come to an end. In the same way when a person attains ARAHATSHIP, he or she is no longer subject to the process of rebirth. The *Saṁsāra* of this person is said to have come to an end.

Furthermore the scientists have discovered the life-terms of a vast number of atoms. They tell us that their life-terms range from millionths of seconds to millions of years very similar to the life-terms of various types of celestial beings or gods in the higher planes of existence. We are told that the life-terms of the gods from *CATUMAHĀRĀJIKA* world to *ARŪPA* world range from 500 celestial years to 84,000 aeons. Thus the modern physical science has brought to light the mechanism as well as the cessation of the process of PHYSICAL SAṀSĀRA.

Another discovery of modern physics that can help us to understand the working of the process of rebirth is the generation of high frequency electro-magnatic radiations used

in rodio communications. We learn from Field Physics that when something occurs at one point in space because something else happend at another point with no visible means, by which the cause can be related to the effect, it is said that the two events are connected by a field. If, for instance, we hear a radio speech, say, from Washington, D.C. in our radio receivers in Rangoon, we know that the two events in distant places are related as cause and effect and connected by a field. The speech in Washington. D.C. is certainly the cause and its reproduction in Rangoon is defintely the effect. It is a very clear demonstration of the process of CAUSE and EFFECT and cause and effect are almost simultaneous, because the radio speech in the form of electro-magnetic radiation from Washington D.C. generates an electro-magnetic field, that moves with the speed of light, i.e., 186000 miles per second. The radio speech from Washington, D.C. is reborn in Burma within the fraction of a second and the transmitter from Washington. D.C. and the radio receivers in Rangoon are in one field of high frequency electronic radiations. But the radio speech we hear in Rangoon is not the speech from Washington. They are not the same and yet not another. They are inter-related as cause and effect. The latter cannot be reproduced without the former. The radio speech from Washington. D.C. generates its prototype in the radio receivers in Rangoon.

In the same way, when the death thought radiation (*Cuti Citta*) of a dying person arises and vanishes as the last quantum of his mental process, the kammic forces of good or bad types latent in his death thought radiation, which is invariably conditioned dy the mental properties, such as, (1) ignorance or low power of understanding (*avijjā* or *moha*), (2) kammic activities (*saṅkhāra*), (3) craving (*taṅhā*), clinging (*upādāna*) and (5) volition (*cetanā*) cause the generation of a conditioned rebirth thought radiation (*Paṭisandhi-Citta*) as a process of causal relativity by forming a mental field throughout the universe of existence similar to the formation of an electro-magnetic field generated by the broadcasting station at Washington D.C. all over the world. The kammic forces as mentioned above are rooted in craving (*taṇhā*) with its main associated mental property in the form of ignorance (*avijjā*), which is also associated with other allied mental properties, viz, contact (*phassa*), feeling (*vedanā*), etc. As a matter of fact the above mentioned mental properties, i.e., (1) ignorance (*avijjā*), (2) kammic activities (*saṅkhāra*), (3) craving (*taṇhā*), (4) clinging (*upādāna*) and (5) volition (*cetanā*), which arose in a past existence as kammic forces are the causes that give rise to the generation of a renewed existence as a process of rebirth.

At the same time it will be found that the chain reaction of death thought radiation and rebirth thought radiation is exactly like the chain reaction of the radio-speech from Washington. D.C. and its reproduction in Rangoon. We shall also find that the main properties of thought radiations and the physical or electronic radiations are almost the same except the speed of movement or travel. In fact the difference is immeasurable. If for instance, we just think for a moment about the Milky Way, which we see at night in the sky, our thought radiations reach there instantaneously. Whereas the swiftest physical radiation, which can travel at the rate of about 186000 miles per second will take 25,000 years to go from this tiny planet to the Milky Way. The scientists have very recently found with the help of their huge radio telescope that the radio waves from the Milky Way being studied now by them left their source 15,000 years ago. This is the main difference between the mental energy and the physical energy. Therefore, when a rebirth thought radiation is generated, a mental field all over the universe of existence will be set up without any lapse of time somewhat similar to the formation of an electro-magnetic field around our earth, which is now known to be a huge magnet.

A simple electric transformer is another electrical device that can demonstrate the working of the death thought radiation and the rebirth thought radiation as the process of rebirth by forming an active mental field. When an alternating electric voltage is applied to a coil, an electromotive force is induced or generated by varying the magnetic field accompanying the flow of alternating current and an electro-magnetic field is set up round this coil. If a second coil is brought into this electro-magnetic field, a similar electro-magnetic force will likewise be generated in the second coil. Two coils operating in this way are said to be coupled and the pair of coils constitute a transformer. In just the same way a death thought radiation induces

rebirth thought radiation by forming a mental field and these two thought radiations are said to be coupled. They also function like a transformer.

Another unique feature of radio communication that will throw more light on the process of rebirth is the principle of transmission and receiving. We know that the frequency of electro magnetic radiations generated in the radio receivers must be equal to the frequency of the transmitted radiations. Reproduction will not take place, if these two frequencies are not equal. For this reason we have to tune our radio receivers to get different broadcasts from different wireless trasmitting stations, which use varying frequencies for their transmissions. The electro-magnetic radiation generated by the trasmitting stations is composed of quanta of electrical particles. These discrete electrical particles are made to arise and vanish in succession by an electrical device consisting of a coil and a condenser to generate inductive and capacitative reactances, and the number of times of arising and vanishing of quanta of electrical particles is described as a frequency of cycles per second. Regarding this the Buddhist Science of Physical Process tells us that the natural automatic process of arising and vanishing of quanta of physical particles has a frequency of about fifty thousand million cycles in a split-second, and this process is technically termed as the RŪPA ANICCA LAKKHAṆĀNI. When the process of arising and vanishing of electrical particles is generated by a suitable electronic device, the momentary appearance of electrical particles in rapid succession is usually compared with the waves in a pond. If we disturb the surface of the pond with a stick, a series of ripples or waves starts from the stick and travels in a series of expanding circles over the surface of the pond.On the basis of this analogy the scientists usually prepare the graph of the alternating electric current as a "Sine Wave", and measure the frequency of arising and vanishing of quanta of electrical particles in terms of the distance of the movement of these discrete electrical particles during certain period of time similar to the movement of the waves in the pond and the time taken in the formation of expending circles of waves. They generally use "seconds" to measure time and "meters" to measure distance. They have found that these discrete electrical particles travel with a speed of about 186000 miles or 300 million meters per second. If, for instance, we generate discrete electrical particles at the rate of, say, 20 million quanta per second, we shall find that the wave-length of these electrical particles is 15 meters. We know that the wave-length of transmitted electrical radiation from the broadcasting station at Washington. D.C. is about 15 meters, and if we want to hear the radio speech or music from there, we shall have to set the tuning condensers in our radio receivers to generate 20 million electrical particles per second. When our radio receivers generate an electromagnetic field composed of discrete electronic particles, which are arising and vanishing about 20 million times per second, this electro-magnetic field will mix with the electro-mangnetic field generated by the transmitter at Washington. D.C. Then these two electro-magnetic fields of equal frequency are said to be "RESONANT", or to be "IN RESONANCE" or "IN TUNE". In the same way the conditioned rebirth thought radations always seek their corresponding receivers with similar qualities and properties. The rebirth thought radiation and the conditioned mental energy of the would-be mother are said to be 'RESONANT' or to be "IN RESONANCE" or "'IN TUNE" We shall, therefore, find that a rebirth thought radation, which has the properties and qualities to end to rebirth as a human being will link with a human being by forming a mental field and reborn as a human being. If the past mental, vocal and bodily activities of this newly born person are of good type, he or she will certainly be healthy, happy, kind-hearted, intelligent and good looking. If, however, another rebirth thought radiatation has the qualities and properties to become an animal, it will only link with an animal and reborn as an animal and so on and so on.

We shall also find that the rebirth thought radiation is exactly like the transmitted radio waves from the broadcasting stations. The transmitted radio waves are composed of two primary radio waves and the combined radio waves (used in radio communication) are technically termed as MODULATED WAVES. The two types of primary waves which are combined into modulated waves are (1) the igh frequency carrier waves and (2) the low frequency audio waves. High frequency carrier waves can travel long

distances, whereas low frequency audio waves are the representations of the sound vibrations of the speakers or the musical instruments. Thus the audio waves are carried to the distant places by the carrier waves, which may be compared with the mental energy that carried the mental properties generated by the volitional activities of good and bad types. Similarly the rebirth thought radiation like the modulated radio waves is a compound of the basic mental energy and the powerful mental properties generated by various types of volitional actions. Just as the sound vibrations from the broadcasting stations are reproduced in the radio receivers so also the mental properties in the rebirth thought radiations are reproduced in the new existence either as human or other living beings with varying mental and physical manifestations.

The discovery of atomic energy is also a great help to us to understand the mechanism of the process of rebirth. Before the dawn of the ATOMIC AGE, which actually began very quietly on the 16th, July 1645 when the first atomic bomb the world has ever produced was tested in the desert-lands of New Mexico, U.S.A., the people all over the world knew nothing about atomic energy. It was only after the explosion of atomic bombs at Hiroshima and Nagasaki during August 1945 that many people began to know about the extremely powerful atomic energy, that is generated by the process of fission of the nucleus of an atom. To get an idea of the startling charactor of extremely powerful atomic energy, I would mention that if one pound of coal is completely converted into atomic energy on the basis of the formula of E = MC2, it would produce about eleven billion kilo-watt hours of household electricity. Whereas by the ordinary method of burning or combustion, the same quantity of coal, i.e., one pound, would produce only about four kilo-watt hours of electricity. The rebirth thought radiation is nothing but a powerful mental energy like atomic energy. In fact the mental energy is definitely more powerful than the atomic energy. According to the Buddhist Science of Mental Energy, the life period of atomic energy is 17 times longer than that of the mental energy. It shows that the frequency of mental energy is 17 times faster than that of atomic energy. Both of them are in a state of arising and vanishing as a process.

ATOMIC ENERGY is the product of the process of chain reaction and the working of the process of chain reaction is very similar to the working of the process of rebirth. I have already mentioned that the rebirth thought radiation is a compound of the basic mental energy and the mental properties generated by the volitional actions. In fact these mental properties were the componants of the death thought radiation before they arose in the rebirth thought radiation. These mental properties are really the active agents that energise the death thought radiation to generate the process of chain reaction. If these mental properties are not present in a death thought radiation, that death thought radiation will have no potential kammic forces to give rise to the generation of a rebirth thought radiation. The atom, like the death thought radiation is also a compound of many primary physical particles, such as electrons, protons, neutrons, etc, which are active agents like the mental properties. The protons and the neutrons are closely bound together by the binding energy and this tightly bound packet is called a nucleus of an atom. By generating a process of chain reaction or nuclear fission the energy that binds the protons and the neutrons is released in the form of atomic energy. Chain reaction takes place when the inactive neutrons are made to become active agents to attack the nucleus of an atom as a self-propagating reaction. When the nucleus is split, we get the atomic energy. In just the same way the active mental proper-ties generate the process of rebirth as a chain reaction. We are told that the first controlled chain reaction was achieved on the 2nd, December 1942 at the University of Chicago by bombarding the nucleus of uranium 235 with slow neutrons, although such experiments were done rather incompletely by Otto Hahn and F. Strassman of Barlin in 1938. Otto Hahn was, therefore, awarded the Nobel prize in 1944 for the discovery of nuclear fission.

From the above explanation we shall find that to appreciate the mechanism of the process of rebirth we shall have to realise the dynamic nature of both physical and mental phenomena. As a matter of fact nature abhors "FIXITY", " IMMUTABILITY " and "ETERNITY", the meta-physical concepts of many speculative philosophers. The idea of static, eternal or everlasting existence of something mental or physical is the outcome of the ideas of solidity, stability, fixity and immutability, and again these ideas are developed from the main idea that

matter is static and indestructable. Therefore the primitive people were deeply engrossed in the juvenile concepts of "FIXITY" and "ETERNITY". They believed that the hard, solid, static and indestructible atom was the brick of the material universe, because they felt as if what they believed must be true. Most of the people still believe many things that in fact have no basis except in the assertions of the ancients. But we are rather fortunate because the discovery of electron in 1897 by Joseph John Thomson, English physicist, who was born near Manchester in 1856 and who was the head of the famous Cavendish Laboratory at Cambridge had greatly widened our power of understanding. I should like to say that J.J. Thomson was the founder of a new Age. The discovery of electron was really the main cause for mankind's transition to new age, i.e., from the age of "FIXITY" to the new-age of "DYNAMISM".

The concept of "FIXITY" is termed in Pāḷi as "Ghana Saññā". Since the time of the discovery of electron the physical science has found many new facts about physical nature.

Scientists now tell us that if we could increase the size of an atom about 30 trillion times, the atom would appear as a solar system with a diameter of about 10 miles. Somewhere near the centre would be the nucleus about the size of a tennis ball. The electrol would be arranged in concentric rings around the nucleus, and each would be about the size of a hazelnut revolving about the nucleus in orbits. All orbital electrons and the nucleus as well are in constant and rapid motion. They also tell us that matter, which we find in one of the three conditions- solid, liquid and gaseous- is electricity or dynamic force. Apparently most of what we consider solid matter is not matter at all but empty space.

This is how the modern physical science has dissolved the primitive concept of "FIXITY", which usually gives rise to the false concept of what the Buddhists call "*ATTA*". The dissolution of the false concept of "*ATTA*" is defined as "*ANATTA*" therefore with the help of modern physical science we could realise the "*ANICCA Lakkhaṇā* and "*ANATTA*" *Lakkhaṇā* of physical nature. Our misconception of "FIXITY" has disappeared in the light of modern physical science. We have cleared our doubts and perplexities about physical nature. We now have peace and tranquility so far as physical nature is concerned. The Buddhist Science of Physical Process, which teaches us that the primary physical particles are arising and vanishing with a frequency of about fifty thousand million cycles in a split-second is amply supported by modern physical science.

Now we shall study the Buddhist Science of Rebirth. The process of rebirth was discovered by Gotama Buddha while he was developing his mental energy to attain the supra-mundane knowledge to solve the problem of rebirth, decay and death. To appreciate his unique discovery we shall have to clarify first and formost the meaning of the word "Mind". We know that the concept of "Mind" like the concept of static atom originated during the age of "FIXITY", when the people thought that every natural phenomenon including the process of dynamic mental energy was a static thing. Even today the word "Mind" conveys the idea of a static entity. From the concept of static "Mind" the ideas of self, universal self, soul, universal soul, universal or absolute mind, etc. have arisen. To support these ideas as true facts many theories were formulated. One of them states that there is an entity of the highest reality as the primordial cause of all existence, from which every thing has arisen and with which everything again merges, either temporarily or for ever. Taday there are many people including deep thinkers, who have faith in this monistic metaphysical theory, which is based on the assumptions of "FIXITY" and "ETERNITY. It shows that even today many thinkers belonging to the orthodox school of thought are tenaciously clinging to these fantastic ideas of "FIXITY" and "ETERNITY" by inventing plausible and logical arguments to uphold their imageries as true facts, which they say, are beyond the power of understanding of human beings. We are rather uneasy to find that some of these thinkers have written books on Buddhism in English, and as they could get only a superficial idea of the Buddhist Scientific Philosophy with the back ground of their limited preconceived notions their interpretations of the basic discoveries of Gotama Buddha must necessarily be wrong. But these partially conversant writters are not to be blamed. Even Mrs. Rhys Davids, D. Litt., M.A., President of the Pāḷi Text Society, London, who had translated some of the Pāli Canon and commentaries into English

could not see the difference between the Buddhist Scientific Philosophy and the Indian Speculative Philosophies she wrote in book entitled "Outlines of Buddhism" thus;

"now it was with the matter of those 'possibilities' of development that Buddhism, as on expansion of the Brahmanic teaching, sprang to birth." (P.II) "....that Gotama was both teaching and expanding the immanent cult of his day". (P.20), "let him (the reader) note, in the second utterance' the warning as I have called it above, that the words: 'body is not the self.; mind is not the self' cannot rationally be said to imply that there is no self (or soul, or real 'man'). As soon might I be held to be denying the existence of the captain, if I said on looking at two sailors 'you are not the skipper'. Yet this is just the inference that Buddhism has come to draw from this monition. This belongs to the after history." (P.46).

"If Mrs. Rhys Davids had a scientific turn of mind and realised the working of mental and physical processes, she certainly would not have committed herself in writing as above. It shows that an eminent and responsible Pāli scholar like herself after spending many years in the study of the Buddhist literature could not overcome the Primitive conception of "FIXITY" which is the greatest antithesis of the most important doctrine of the Buddhist Scientific Philosophy. We cannot, therefore, by any means have a complete understanding of the working of the process of rebirth especially the way it will come to an end or the cessation of the process of rebirth, unless we can dispel the ancient superstitious belief in the existence of a static mind by acquiring the right knowledge of the mechanism of dynamic mental process.

Everybody knows by personal experience that all human beings have a process of incessant arising and vanishing of various kinds of thoughts one after another as a mental process energised by mental energy. Everybody also knows that all human beings have the feelings of happiness and grief, joy and sorrow, tranquility and worry, humour and sadness, satisfaction and frustration, love and hatred, kindness and cruelty, generosity and greediness, etc,. which are the mental properties. The Buddhist Science of Mental Energy tells us that quanta of thought moments are in a state of arising and vanishing with a frequency of about 1,000,000,000,000 cycles in a split-senond, i.e., 17 times faster than the frequency of physical process of arising and vanishing. It also tells us that mental energy is activated by the mental properties which are generated in turn by the resultant producing mental, vocal and bodily volitional actions of various types. The interaction of these three factors, i.e., (1) the mental energy, (2) the mental properties and (3) the resultant producing. volitional actions generates a mental process. It may be emphasised that the mental energy (*Citta*) consciousness is a process of arising and vanishing in rapid succession of quanta of thought moments, which are termed in Pali as "*cittakkhaṇa*" This mental energy as a process of arising and vanishing of quanta of thought moments is not a static and everlasting mind.

(1) The mental energy, (2) the mental properties and (3) the resultant-producing volitional mental vocal and bodily actions are termed in Pāḷi as (1) *Citta*, (2) *cetasika* and (3) *Kamma* respectively. It is very essential to realise that the mental properties (*Cetasika*) are really the mental forces, which energise the mental energy (*Citta*). To get an idea of the interaction of the forces of mental properties and the mental energy I would like to mention the process of the generation of atomic energy by another atomic energy. We know that there are two kinds of atomic bomb. One is called a nuclear bomb and the other is called a hydrogen bomb. The atomic energy of hydrogen bomb is generated as a process of fusion of heavy hydrogen into helium. This process of fusion is generated by the atomic energy, that is produced as a process of fission of the nuclei of the atoms of Uranium 235. It may be said that the fissioned atomic energy A generates the fusioned atomic energy B. In the same way the forces of mental properties (*Cetasika*) energise the mental energy (*Citta*) to become a mental process. Mental properties (*cetasika*) and mental energy (*Citta*) combine like the combination of carrier and audio waves to become modulated radio waves as mentioned above. Therefore mental properties (*Cetasika*) and mental energy (*Citta*) arise together and vanish together with a frequency of about a trillion cycles in a split-second. It is also very essential to realise that the mental energy (*Citta*) of each and everybody except the Arahats is always in combination with

the worst type of mental property (*Avijjā*) low power of understanding and (*taṇhā*) craving. This low power of understanding is the main resultant-producing mental property. Therefore all our mental, vocal and bodily volitional actions whether good or bad are of resultant-producing type.

Let us now study the process of the interaction of (1) the resultant-producing volitional actions, (2) mental properties and (3) mental energy.

As a first step we shall examine one of our daily common experiences. For instance, we see an object and we know that it is a motor car. When we know that this car is in good running order, we have a strong desire to possess it, and to satisfy our desire we buy it after bargaining verbally. Let us analyse this process, which starts from the act of seeing an object to the act of buying it. We shall find, that the act of seeing an object is the relation between the visual object and the eye-sight. If the eye-sight of an object is very distinct (*Ati-mahanta ālambaṇa*), it' will create a deep impression on the *Bhavaṅga-Citta*, which may be defined as the moment of inactive conscious mental energy. Such moments are in a state of arising and vanishing as a process. This process of arising and vanishing of moments of inactive conscious mental energy is noticeable when a person is having a sound sleep without dreams. When the *Bhavaṅga-Citta* is interrupted by the sight of a physical object in the form of a motor car as mentioned above, two *bhavaṅga* moments arise and vanish, and another moment of inactive conscious mental energy termed as *Bhavaṅgupaccheda* arises. It also vanishes and another moment termed as *Āvajjana* arises to turn to impressions at the doors of senses. When *Āvajjana* moment vanishes, a moment of active eye conscious mental energy arises, because the visual object in question, i.e., a motor car is presented through the eye door. This moment of active eye conscious mental energy is termed in Pāḷi as *Cakkhu-Viññāṇa*. At this stage the inactive conscious mental energy changes into an active conscious mental energy. Then contact (*phassa*) arises between the motor car in question and the *Cakkhu-Viññāṇa*. Because of contact (*phassa*), a feeling of delight (*somanassa vedanā*) arises. Because of delight, a strong desire (*taṇhā*) to possess the said car arises. Eventually this strong desire (*taṇhā*) impels us to perform the act of buying this car after bargaining verbally. This last act is a mental, vocal and bodily volitional action, which is termed in Pāḷi as *KAMMA*. The chain reaction of the above process is as follows:-

Distinct eye-sight of an object (*ati-mahanta ālambaṇa*) - *Bhavaṅga-Citta— Bhavaṅgupaccheda — Āvajjana — Cakkhu-Viññāṇa—Phassa— Vedanā—Taṇhā—KAMMA.*

This process is explained in Pāli as follows:-

"*Cakkhun ca paṭicca rūpe ca upajjati cakkhu viññāṇaṁ tiṇṇaṁ saṅgati phasso. Phassa-paccayā vedanā; vedanā-paccavā taṇhā.*"

Properly speaking the mental process between *cakkhu-viññāṇa* and *Phassa* has an uprising and vanishing of moments of mental energy to perform their respective functions. The first moment of mental energy just after *Cakkhu-Viññāṇa* has the function of receiving the sense impressions termed in Pāḷi as (*Sampaṭicchana*). The second has the function of investigating the sense impressions (*Santīraṇa*) the third has to determine the sense impressions (*Voṭṭhabbana*). The fourth is the impulsive force (*Javana*). Usually seven moments of mental energy arise and vanish to perform this function. The fifth holds the experience and registers it (*Tadālambaṇa*). It occurs twice. A course of cognition is complete at the end of the *Tadālambaṇa* moments of mental energy, and this complete course is termed in Pāḷi as "*VĪTHI*". Thus, from the arising of the first *Bhavaṅga-Citta* to the vanishing of the second *Tadālambaṇa* moment, there are altogether seventeen moments of mental energy, which are termed in Pāḷi as (*Cittakkhaṇa*). This mental process is based on a physical object presented through the eye door. But if an ideational object is presented through the thought door, only thirteen moments of mental energy will arise and vanish as follows:-

Bhavaṅga Two moments.
Āvajjana One moment.
Mano-Viññāṇa One moment.
Javana Seven moments.
Tadālambaṇa Two moments.

Total 13 moments.

Reflection, recollection, introspection, reasoning and understanding may be defined as ideational objects. From the above explanation we shall find that the combination of

the inactive conscious mental energy (*Bhavaṅga-Citta*) and the sense impressions received from the five physical sense doors, such as, eye, ear, nose, tongue and body, and the thought door, to become active conscious mental energy (*Viññāṇa-Citta*) is very much like the combination carrier waves and audio waves to become modulated waves of radio communication as mentioned above. *Viññāṇa-Citta* or *Viññāṇa-Vīthi* is the relation between (*Ārammaṇika*) inactive conscious mental energy (*Bhavaṇga-Citta*) and (*Ārammaṇa*) sense objects. The *ārammaṇa paccaya* or the object of inactive conscious mental energy may be an object of sense or an object of thought. We can, thus, realise that *Vinnāṇa* is only a secondary reality that arises on the basis of the primary reality, i.e., *Bhavaṅga-Citta*. We can therefore find only four primary realities, viz., Mental Energy (*Citta*), Mental properties (*Cetasika*), Physical Energy and *Nibbāna*. It very clearly shows that we can never have a pure *Viññāṇa* with out the *bhavaṅga Citta*, which is subject to the process of arising and vanishing. The conception of a pure and everlasting mind is only the creation of imagination. This is the primary chain reaction of mental process. This simple chain reaction of mental process can be verified and realised without much difficulty.

Let us now reverse this process and see what will happen. We all know that we have satisfaction and pleasure to use this motor car, which we now own. Nobody will dispute this fact. We shall now find that in this instance the mental process starts from the volitional action of "USE", which is *Kamma*. This volitional action generates the mental properties of satisfaction and pleasure (*Cetasika*), i.e., from *Kamma* to *Cetasika*. This many be called the second process, which is in reverse direction. We can understand this second process without any difficulty in the same way as we understand the first process. But we shall find it extremely difficult to realise the complete process of this chain reaction in reverse direction. We cannot ordinarily find the continuation of chain reaction from mental property (*Cetasika*) to the mental energy (*Citta*). i.e. a complete process of chain reaction from volitional action to mental property and then from mental property to mental energy. It is all the more difficult to realise the reasultant-producing nature of the mental properties, which energise the mental energy (*Citta*). But Gotama Buddha discovered the complete process of chain raction during the third watch of one particular night while He was developing His potential mental energy to find the knowledge to solve the problem of man's rebirth, decay and death, the natural process of chain reaction discovered by Him is termed in Pāḷi as "*Paṭiccasamuppāda*", which you all know very well. This discovery together with other discoveries He had made during the first and second watches of that night had enabled Him to attain the highest power of understanding or supra-mundane knowledge termed in Pāḷi as *Āsavakkhaya-ñāṇa*. On attaining this *Āsavakkhaya-ñāṇa* He had not only realised that the mental property termed in Pāḷi as *Taṇhā*. Was the main generator of the chain reaction of rebirth but He had also overcome this *Taṇhā* completely. He had mentioned about His complete victory over *Taṇhā* in His first utterance. As soon as He had uprooted *Taṇhā* from His mental process He found that He had attained the highest mental equilibrium, perfect peace and happiness. Therefore the Buddha had found by personal experience that His mental energy *Citta* was generated by the mental property in the form of *Taṇha* before He attained the *Āsavakkhaya-ñāṇa*. He also found that His process of rebirth would come to an end at the time of His death, because He had dispelled *Taṇhā* completely by acquiring the highest power of understanding. His active mental energy was transformed into a mental momentum, which was no more energised by the mental forces of the mental properties. The mental momentum may be compared with the continued running of an electric motor after stopping the supply of electric current. The running of an electric motor with rated mechanical power by having continuous supply of electric current may be compared with the active mental energy energised by the forces of the resultant producing mental properties, which may be compared with electricity that energises the motor.

All have I overcome,all do I know;

From all am I detached, all have renounced;

Wholly a bsorbed am I on the "Destruction of Craving" (Arahantship).

Having comprehended all by myself whom shall I cite as my teacher? (Dhammapada Verse 353)*

The interatction of (1) mental energy, (2) mental properties and (3) resultant producing volitional actions as a chain reaction of mental process is very much like the generation of three phase alternating current, which energises the electric motors used in the industrial plants. These two processes can be represented in one graph of Sine-Wave Curves. A human being is only a manifestation of the compounded high frequency mental energy and low frequency physical energy like the modulated waves transmitted by the broadcasting stations. These two processes can also be represented in one graph of sine-wave curves.

When a person dies we know that his physiological process ceases to function. We think that his mental process also ceases to function, because we cannot find the working of his mental process after his death. We are now like our ancestors, who were dead long before the discovery of electro-magnetic radiations so far as the process of rebirth is concerned.

In point of fact the mental process of a dead person, who was not an Arahat, is not dead at all. It is still an active mental chain reaction with its Kammic forces that generate a rebirth thought radiation, which we cannot see or feel in the same way as we cannot see or feel the electronic radiations in the atmosphere around us. When a person is at the point of death, there is *ārammaṇika* and *ārammaṇa* relation. The object of conscious mental energy at that time is any of these three (1) The *kamma* (actions itself), (2) *kamma nimitta* the symbol of action or(3) the *Gati Nimitta* (the vision of the abode to which that dying person is going).

We shall find the working of mental process if we study *Paṭiccasamuppāda* as follows:-

1. Through Ignorance (*Avijjā*), Kammaformations (*Saṅkārā*) arise,
2. Through Kammaformations (*Saṅkhārā*) Consciousness (*Viññānaṁ*) arises;
3. Through Consciousness (*Viññānaṁ*) mental and Physical Phenomena (*nāmarūpaṁ*) arise;
4. Through mental and Physical Phenomena (*nāma-rūpa*) *the six bases* (*Salāyatanaṁ*) arise;
5. Through the six bases (*Salāyatana*) Contact (*Phasso*) arisses;
6. Through Contact (*Phassa*) sensation *vedaṇā*) arises;
7. Through Sensation (*Vedanā*) Craving (*Taṇhā*) arises;
8. Through Craving (*Taṇhā*) clinging (*Upādānaṁ*) arise;
9. Through clinging (*Upādāna*) Volitional action and further existence (*Bhava*) sarise;
10. Through Volitional action and further existence (*Bhava*) Rebirth (*Jāti*) arises;
11. Through Rebirth (*Jāti*) there arise Old age, Death, Sorrow, lamentation, Pain, Grief and Despair (*Jarā, maraṇa, soka, Parideva dukkha domanassa, Upāyāsa*).

Thus arises the unalloyed mass of suffering.

Reverse Direction 1. On the cessation of Ignorance, Kammaformations cease.

2. On the cessation of Kammaformations, Consciousness ceases;
3. On the cessation of Consciousness, Mental and Physical Plenomena cease;
4. On the cessation of Mental and Physical Phenomena, the Six bases cease;
5. On the cessation of the 6 bases, Contact ceases;
6. On the cessation of Contact, Sensation ceases;
7. On the cessation of sensation, Craving ceases;
8. On the cessation of Craving, Clinging ceases;
9. On the cessation of Clinging, Volitional action and further existence ceases;
10. On the cessation of Volitional action and further existence, rebirth ceases;
11. On the cessation of Rebirth, Old Age, Death, Sorrow, Lamentation, Pain, Grief and Despair cease.

Thus ceases the unalloyed mass of Suffering.

The most suitable anology so far found by me to demonstrate the chain reaction of death thought radiation and rebirth throught

*Khuddaka-Nikāya, Dhammapada, Verse 353, Pg. 64, 6th Syd. Edn,

radiation is radio communication as explained above. In the above mentioned process we shall find the intricate interaction of mental energy (*Citta*) and mental property (*Cetasika*). It is, therefore very essential to realise the difference between (*Citta*) and (*Cetasika*) The mental energy (*Citta*) may be compared with the circular motion of an electric motor. The mental property (*Cetasika*) may be compared with the electric current.

At the same time I have shown above a simple illustration to show the difference and also the interaction between (*Citta*) and (*Cetasika*), i.e., the process of seeing a motor car leading to the purchase of this car. I have emphasised this point, because the misunderstanding of (*Citta*) and (*Cetasika*) is one of the main causes of the emergance of different Buddhist Schools of thought. I have stated that the mental energy (*Citta*) of each and everybody expect the Arahats is always in combination with *Avijja* and *Taṇhā* this statement is borne out by the fact that there is not a born Arahat. Even Gotama Buddha became an Arahat at the age of 35 only after attaining the highest degree of power of understanding that could dispel all his resultant producing mental properties. The other Arahats also had to acquire the right power of understanding of the required standard before they became Arahats in the same way as we all have to learn at the schools and colleges to widen or develope our power of understanding. The power of understanding is a mental property termed in Pāḷi as "*Paññindriya Cetasika*". When the mental energy (*Citta*) is deprived of all resultant producing mental properties by developing the power of understanding (*Paññindriya Cetasika*)' it will loose its motive energy or power and it will be transformed into a mental momentum, which is termed in Pāli as "*KIRIYA CITTA*". This transformation is due to absence of *Bhava Taṇhā* which is the main cause of the arising of rebirth thought radiation. The mental momemtum of an Arahat will loose all its power of becoming a rebirth thought radiation at the time of his death in the same way as the gradual decrease of the circular motion of an electric motor till the complete disappearance of this circular motion after stopping the supply of electric current. Therefore at the time of the death of an Arahat his mental energy (*Citta*) will disappear completely without leaving any residium to be combined with Higher Self or Universal mind. We can thus realise that the chain reaction of the process of rebirth is energised by the active mental energy, which is again energised by the resultant producing mental properties, which are again energised by the resultant producing mental, vocal and bodily actions in the same way as the fusioned atomic energy is energised by the fissioned atomic energy as explained above. We can also realise the cessation of the process of rebirth by stopping the generation of resultant producing mental, vocal and bodily volitional actions, which are termed in Pāli as "*KAMMA*'. The chain reaction of "*KAMMA* and REBIRTH" is the most marvellous and highly scientific doctrine propounded by Gotama Buddha. After attaining the "*ĀSAVAKKHAYA-ÑĀṆA*", Gotama Buddha discovered the natural atomtic chain reaction of rapidly arising and vanishing of mental and physical phenomena, the universal process of rebirth and the cessation of the process of rebirth. He, therefore, proclaimed that All phenomena are *ANICCA* and therefore they are *ANATTA*. Those who do not realise the phenomena as they really are subject to frustrations and other ills of life. The peace, tranquility, equanimity or the bliss of emancipation experienced by the Arahats is termed in Pāli as "*KILESA NIBBĀNA*" or "*SA-UPĀ-DISESA NIBBĀNA*".The cessation of the process of rebirth of an Arahat is termed in Pāli as "*KHANDHA NIBBĀNA* or *ANUPĀDISESA NIBBĀNA*". We can now realise that it is neither necessary to have a static and everlasting mind in this dynamic mental process nor will this dynamic mental process be transformed into a static mind to combine with the so called universal or absolute mind, because this dynamic mental process is sure to cease to function as when the generation of all kinds of resultant producing mental vocal and bodily volitional actions is stopped. We can widen or develop our power of understanding (*Paññindriya Cetasika*) by right methods to become *Sotāpanna*, *Sakadāgāmi*, *Anagāmi* and *Arahanta*. We are told that "*TAṆHĀ*" is the main resultant producing mental property that generates the process of rebirth and we can also find by presonal experience that this "*TAṆHĀ*" is really the cause of all our troubles. If we like a thing we want to have it. If we cannot get it we are frustrated. The strength of "*TAṆHĀ*" is high when the power of understanding is low or

limited. The strength diminishes in the same ratio as the increase in the power of understanding. The strength of "*TAṆHĀ*" will go down to zero as the power of understanding reaches the highest stage. It may be formulated that the strength of "*TAṆHĀ*" varies inversely as the power of understanding. It is the law of diminishing "*TAṆHĀ*".

If therefore, we are convinced that the process of rebirth is a true fact and if we are really keen to stop it either at the end of our present existence or some future existence, it is up to us to try and find the right means to solve this problem. The Budddha told us that the only means to solve all the problems of life expenditiously is the "*Satipaṭṭhāna*", which is known by almost all Buddhists.

The fact that various types of persons are born in varying circumstances is the strong evidence to prove that the process of rebirth is a true fact. Generally we do not remember past existences. But, just because we do not remember our past existences shall we say that we do not have past existences? The following illustration will answer this question. We all know that all of us were born as babies. Let us call it our first stage of existence. Unconsciously we came to the second stage of existence in the form of boys and girls. As boys and girls we were quite different from our first existence as babies. If, for instance, we now pause for a moment and look back our previous existence as boys and girls we are sure to get a vivid vision of our activities in that existence. But if we are asked to look our first existence as babies we all will have to admit that we do not remember them. Just because we do not remember our first existence as babies we certainly would not say we never existed once upon a time as babies.

Yet in spite of the above mentioned facts many people are in doubt about the process of rebirth and many people reject it altogether. These skeptics and agnostics are really like the people, who are living before Madame Curie, the discoverer of radium, was born. But at the same time we cannot demonstrate the process of rebirth like the transformation of radium, actinium and thorium into various new elements. As for us, who take it for granted that the process of rebirth is a true fact, it is not necessary to verify it by practical experiments. But those, who have a sincere and keen desire to carry out research to remember their past existences are requested to take a practical course of *Samatha-bhāvanā.*

The above mentioned scientific process of rebirth is quite different from the theory of transmigration or reincarnation as taught by the founders of certain religions. They taught their followers the existence of an everlasting element called the "soul" as the transmigrating or reincarnating agent, which connects the present and the future existence. They said that this eternal soul abides in the body of a human being as a seperate entity, which leaves the body at the time of death. According to this theory we have to assume that a human being is made up of three components, i.e. the physical body, the mental process and the immortal soul. We cannot deny the existence of the mental process and the physical body. But no body has found the so-called soul. This idea of soul or metempsychosis was in vogue in many parts of the world long before Prince Sidhattha was born. When he attained Enlightenment and discovered the Universal Process of mental and physical phenomena, he could not find the so-called soul anywhere or in any form. Yet this idea was so firmly believed by the people of his time that he had to make them realise the non existence of soul with great difficulty. In fact it is the main false concept that gives rise to several other misconceptions. On the other hand the materialists think that life is only a short existence before death, which they think is the end of life that has no connection whatsoever with the previous or the future existences.

Before closing, I feel that to make this short thesis complete I should mention the story of the discovery of the process of rebirth and its cessation by Gotama Buddha at least very briefly. While Prince Siddhattha was developing this mental energy under the famous *Bodhi* Tree he discovered a super normal knowledge termed in Pāli as "*Pubbenivāsa Ñāṇa*" during the first watch of one particular night. With the help of this supernormal knowledge he could see his past lives vividly. He found that he was a hermit by the name of Sumeda at the time of Dīpaṅkara Buddha. He then knew that the process of rebirth is a fact. But he did not as yet realise its mechanism. During the second watch of that night he discovered another stage of suprenormal knowledge termed in Pāli as "*Dibbacakhu-ñāṇa*" and

with the help of this new knowledge he discovered all living beings throughout the universe of existence. Only during the third watch of the same night he discovered "*Paṭiccasammupāda*" and attained "*Āsavakkhaya-ñāṇa.*" He then knew the mechanism of all natural processes including the process of rebirth and the method to stop it. He, therefore, stated as follows in his first utterance:-

"Anekajātisāṁsāraṁ,
Sandhāvissaṁ anibbisaṁ
gahakāraṁ gavesanto,
dukkhā jāti punappunaṁ
Gahakāraka diṭṭhosi
puna-gehaṁ na kāhasi
sabbā te phāsukā bhaggā,
gahakūtaṁ visaṅkhataṁ,
visaṅkhāragataṁ cittaṁ,
taṇhānaṁ khayamajjhagā."

(Dhammapada Verse 153, 154)*
meaning in English.

'Thro' many a birth in Saṁsāra wandered I,
Seeking but not finding, the builder of this house.
Sorrowful is repeated birth.
O house-builder! you are seen. You shall build no house again.
All your rafters are broken, your ridge-pole is shattered.
My mind has reached the unconditioned
The cessation of thirst have I attained."

We can, therefore, realise that one of the main subject matters of the Scientific Philosophy propounded by Gotama Buddha is the *CESSATION OF THE PROCESS OF REBIRTH.* In conclusion I would like to mention that one of the objects of this short thesis is to show that there cannot be a pure and everlasting mind.

* Dhammapada, Pg. 36, 6th Syd. Edn.

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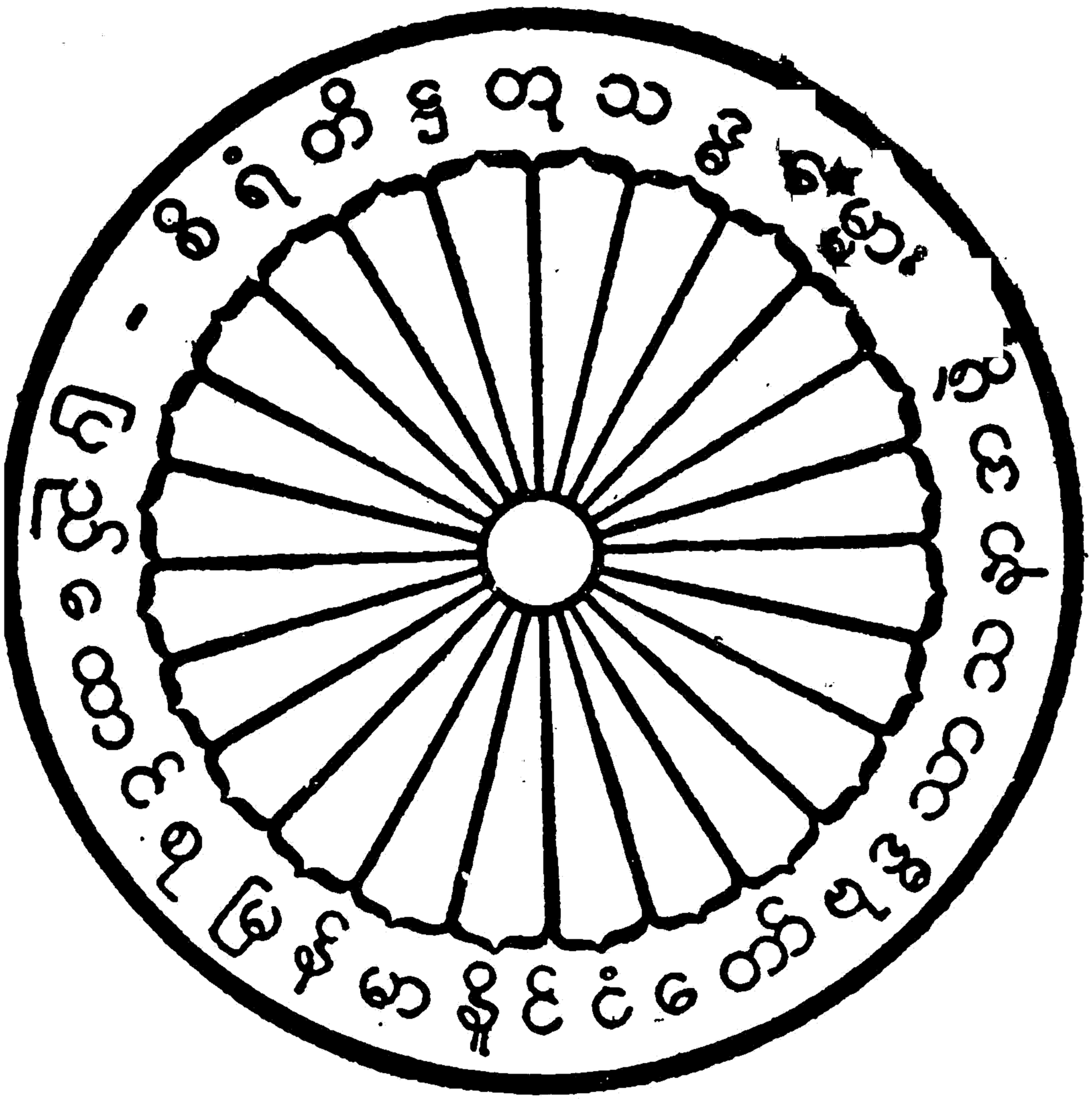

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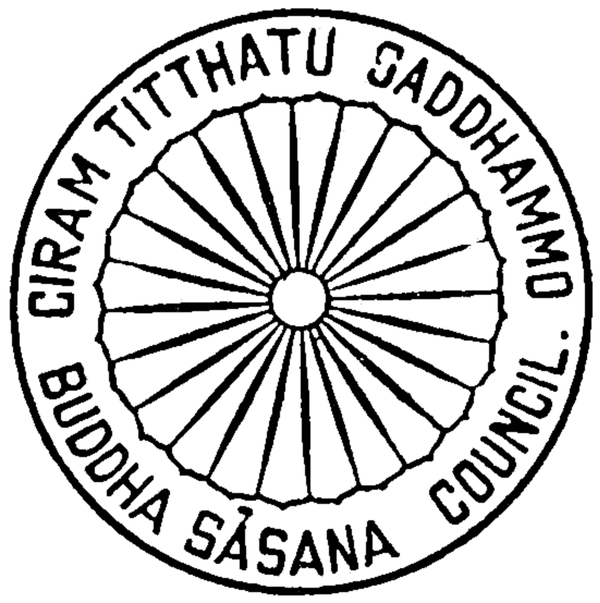

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EDITORIAL

THE ABHIDHAMMA PHILOSOPHY

The pali term Abhidhamma is composed of Abhi which means subtle or ultimate, and Dhamma which means truth or doctrine. Abhidhamma therefore means subtle or ultimate truth or doctrine.

All the Teachings of the Buddha can be summed up in one word: Dhamma. Dharma is the Sanskrit form. In the Pali language which the Buddha spoke, it is softened to Dhamma. It means truth, that which really is. As it enables one to realize truth the Doctrine is also called Dhamma.

The word of the Buddha which is originally called Dhamma, consists of three aspects, the doctrinal (Pariyatti), the practical (Patipatti) and the realizable (Pativedha). The doctrinal aspect is preserved in the Scriptures called Three Pitakas or baskets of the Canon. It has been estimated by English translators of the Pitakas to be eleven times the size of the Christian Bible.

This Pitaka which contains the words of the Buddha consists of three baskets, namely the Basket of Discipline (Vinaya Pitaka), the Basket of Discourses (Sutta Pitaka) and the Basket of Ultimate Things (Abhidhamma Pitaka).

The Vinaya Pitaka deals mainly with the rules and regulations of the Order of monks (Bhikkhus) and nuns (Bhikkhunis). It also gives a detailed account of the life, ministry of the Buddha and the development of the Buddhist Odrder. It is subdivided into five books. The Sutta Pitaka contains the Discourses delivered by the Buddha to individuals or assemblies of different ranks at different places on different occasions. It is divided into twenty-six books. The Abhidhamma Pitaka consists of the four ultimate things: Mind (Citta), Psychic-factors (Cetasikas), Matter (Rupa) and Nibbāna. It is the most important and most interesting to a deep thinker. It is subdivided into seven books.

The main difference between the Sutta and the Abhidhamma Pitakas is that in the Sutta the doctrines are explained in the words of conventional, simple language, but in the Abhidhamma everything is analysed and explained in purely philosophical terms true in the absolute sense. Thus, in the Sutta stones are called "stones", animals "animals" and men "men", but in the Abhidhamma realities of psychical and physical phenomena are described and elucidated.

Abhidhamma is a philosophy in as much as it deals with the most general causes and principles of things. It is also an ethical system because it enables one to realize the ultimate goal, Nibbana. As it deals with the working of the mind, thoughts, thought-processes and psychic-factors, it is also a system of psychology. Abhidhamma is therefore generally translated as The Psycho-Ethical Philosophy of Buddhism.

The discourses in the Sutta Pitaka were generally expounded to suit temperaments of different people and so they are rather like prescriptions. In the Abhidhamma Pitaka all these doctrines are systematically elucidated from the philosophical, psychological and physiological standpoint. As such Abhidhamma is underlying all the Teachings of the Buddha. A knowledge of it is therefore essential to understand clearly the Buddhist Doctrine.

Abhidhamma is highly prized by deep thinking students of Buddhist Philosophy but to the average student it seems to be dull and meaningless. The main reason is that it is so extremely subtle in its analysis and technical in treatment that it is very difficult to understand without the guidance of an able teacher.

Of the four ultimate realities with which Abhidhamma deals, one is mind. Now, what is the mind? Mind has been explained by many philosophers and psychologists in various ways.

According to Abhidhamma, mind is power to think, to know. The power of the mind stands no comparison with anything known

by us, but we may compare it with the colossal energy inherent in electricity, or perhaps with the atomic power. Even as the electrical power could be utilized for different purposes, good, bad or indifferent, so also our mind. The atomic power now utilized for human destruction could be utilized for the alleviation of the human sufferings as well.

Mind may be said to be like pure, transparent water which can be mixed with anything. When it is mixed with mud, it becomes thick and defiled and you cannot see through. In the same way, this supreme, incomparable energy known as mind, which is by nature clear, bright and transparent, becomes dirty, defiled and poisonous by ill use. Take another power known to us; the steam power. It can be utilized for the purpose of hauling or dragging huge weight of materials under proper control or an intelligent use. If this power is misused, or uncontrolled, the result is disastrous. A steam boat carrying a large number of passengers can bring destruction to life and property if the steam power is not controlled and dexterously used. The abuse of the mind can destroy hundreds of times more than any physical power can. But the same mind, when it is developed and trained for good purposes, can perform wonders. For instance, see the mind of the Buddha who, by the supernormal powers of his well trained mind is able to influence millions of people throughout the world and bring them to light and understanding, to joy and happiness.

A pure mind is defiled by thoughts of greed, anger and ignorance. There are some people who have attained positions of eminence, and bècause their minds are so defiled, they have brought ruin not only to themselves but also to large sections of the people. They are utilizing their powerful minds to a worng direction. It is just like a revolver in the hands of a monkey.

Here in this article, for want of space' I may deal with only one aspect of the mind' to show how it can easily be made impure. I may deal with the aspect that works through the eye. When we see an object, we do not see its real or intrinsic nature, we only see its appearance. An image of the object is formed only if we keep our eyes in the right direction so that the waves of light which have been reflected by it enter our eyes. Though these waves are incessantly beating on the outside of our sense organ, eye, if the eye-lid is closed, they make no sense impressions. It is not then any soul from within us that goes out to seize upon and grasp the object, but the phenomena are, as it were, making their way into our consciousness through the sense door. All our thoughts or concepts based on those sense impressions are therefore, indirect, secondary to truth and not free from personal prejudice. We, therefore, can say we have no direct knowledge of what really exists in the world of physics. Nevertheless the objects in the outside world of physics are real but not as an observer sees them. The objects in the outside world of physics exist independent of our awareness. These physical objects, according to the Buddhist philosophy, consist of four aggregates of elements. Therefore what we see is only the appearance, the image of the object which appears in the retina of our eye. We imagine that what we see is real, but it is our own imagination of appearance. Therefore our knowledge of what we see is composed of appearance. Hence we mistake the appearance for an object, the shadow for the substance. Ignorance of this nature leads to delusion in which imagination plays a great part, giving rise to craving for what does not exist.

It reminds me of a little story. There was once a fox which was looking for something to eat. He stopped at a tree covered with red flowers. He looked up and waited till some flowers fell. He then ran towards them thinking of eating with relish, because he imagined that what he saw on the tree were some deep red flesh. He smelt it, and to his dismay discovered that it was not what he expected. But he did not lose heart. He said, "Not this, but those up there are". So he waited; some more bunches of flowers fell, and every time they came down, he repeated the same experience. Thus he remained the whole day starving, imagining that the real thing was still on the top of the tree.

We worldly people think that things exist when they do not really exist. We are usually looking for something new and sometimes for things which do not really exist. We look to appearances without realizing their intrinsic values.

Now, we come to the question whether "I" exist, whether "you" exist. This is a common question, It was asked not only at the time of the Buddha, but also long before

He appeared. The Buddha was asked this question and He has answered it again and again. Still, people have not been satisfied, and today we are asking the same question. According to the Buddhist philosophy, I am real, and you are real, they exist;but they exist not in the way we see them. What we see is an illusion, because what we see, or what we think we see is not real. It is only appearance, a phantom which our mind has created out of appearance or image. We therefore can say that there are two I's and two you's. The "I" that exists and has being in the world and another "I" that exists only in the world of senses and so is not real. The former "I" exists in its real sense, in its intrinsic value, and can be realized only by a well trained mind, unobscured by the illusory nature of phenomenal existence. According to Buddhist philosophy, this "I" consists of five aggregates. The combination of these five aggregates in varying degrees constitutes the appearances to which we attribute different names. It is right knowledge that makes us discriminate the ultimate nature of things from superficial appearances, the real from the unreal, and truth from imaginaion.

The object coming to the view of an ordinary man would be seen only in the light of his own limited knowledge, in the light of his own imagination. He does not realize the aggregates that have made up the view represented by the object. He then attaches qualities that are either attractive or repulsive, desirable or undesirable. He often imputes qualities to people, but these qualities are in point of fact created out of his own imagination, because he sees only image of the person concerned. He thereby makes mistakes because he does not go beyond the appearance.

A Buddhist annotator gives this simile in this connection. He says that people who have no insight to the ultimate reality of things are acting like a dog in a story. It appears there was a dog which came across a dry, lean bone. Being hungry, it began to lick it and to try and eat it. In the process its saliva made the bone wet, and it soon began to chew the bone with great relish imagining that it was a fat, juicy flesh.

An ordinary worldly observer is like the dog in the story. He imagines to be happy when he really is not. He imagines something to be substantial, and therefore permanent, when in point of fact. by its very nature, it is the reverse. He imagines something which really does not exist, thus giving rise to sorrow, worry, suffering.

We talk of attractive and distractive qualities. Now, do these qualities exist? According to Buddhist philosophy, there is nothing definite, because what is agreeable or desirable to one may be disagreeable or undesirable to another. Qualities are usually thought to be good or bad accordingly as one imagines. A dead flesh that appears to us to be bad looking and having foul smell appears to a vulture to be good looking with fine taste and smell. Hence what is attractive to one may be repulsive to another. What is lovely in one's eye may be ugly in another's. Good or bad, beautiful or ugly, therefore, depends on one's taste and habitual outlook.

There is a little story to illustrate the fact that what is attractive to one may not be attractive to another. The story is that once there was a golden royal swan, living on the Himalayas, surrounded by beautiful flowers and crystal clear streams, and living on sweet and juicy fruits of various kinds. One day, he flew out to see the conditions on the flat surface of the earth. He was surprised to see that the conditions had changed. The water was muddy and the surroundings were ugly. He then spied a crane in the muddy pool, ardently spying for something. The golden swan, seeing the plight of his brother, took pity on him, and flew down. Approaching the crane, he asked sympathetically: "My poor brother, I am very sorry to see you in this wretched condition. You look so thin and unhappy. Please tell me what you are doing now". The crane replied "I am looking for food". "What do you eat?", enquired the swan, getting interested. The crane replied that he lived on fish caught in the pool. This made the swan feel unhappy. "Fish is not good food, it has such a nasty smell", said the golden swan, "besides you are living by killing others' lives. Come with me to the Himalayas where you can get sweet, juicy fruits, beautiful flowers and pure water," and he gave a very beautiful account of the life and conditions there. "Yes, brother swan," said the earth-bound crane, "your account is so interesting and so beautiful indeed, but pray tell me, is there any muddy water where I can catch fish?", The swan ultimately had to give up his attempt, laudable though it appeared to him to be.

The quality of attraction and repulsion, desirability and undesirability depends on convenience, customary practice and predispositions. We may all agree that a certain thing is beautiful, still the sense of appreciation varies with various individuals. There is nothing definite about what is beautiful in the real sense. I remember I was at one time in the National Gallery in London, and there I saw a group of people quarrelling amongst themselves as to which picture was more beautiful. One said this and another said that, and nobody agreed on any. So there is nothing definite about what is beautiful and what is not, what is attractive and what is not, what is desirable and what is not. So long as we base our knowledge on sense impressions, imaginations, appearance we cannot hope to arrive at truth, at ultimate nature of things.

There is therefore a clash of visions, a clash of judgments amongst the people of the world. One man's view of idealism is different from that of another, one man's view of any subject is not in strict conformity with that of another. We talk of peace, but how can we attain peace, real peace, when people do not have clear visions? Our visions are covered with ignorance, selfishness and hatred. We are living in a world of imagination rather than of truth. There can be no possibility of attaining peace either here or here-after, if we do not rid ourselves of greed, misunderstanding and hatred. Our task as students of philosophy therefore is to keep our minds pure, clear and bright, so that our minds will become powerful instruments for the service of humanity at large. Then we can become peace makers and builders of a united world.

To achieve this end, we must cultivate our minds to become great by culture and spiritual training, by service and selflessness, by co-operation and understanding.

THE BUDDHA'S SERVICE FOR THE WORLD

By

Venerable Sayadaw U Thittila, Agga Mahā Paṇḍita.

This article deals with what has been contributed to the world in moral and spiritual wealth and social welfare by Him we call the Buddha, a title which means the Awakened or Enlightened One. He was so called because He was awakened or enlightened as to the inner nature of man, and the destiny that lies before man as regards his inward, psychical nature.

The Buddha is a great benefactor of humanity because He taught men that there is no need for them to look outside themselves to any being supposed to be superior to themselves for help to reach the highest condition of mind and heart possible for them. He told men that they could find within themselves and must find within themselves all the strength required for this task. He told men that they could be strong, strong enough in themselves to achieve their own deliverance from delusion, ill-will and selfishness, selfish cravings. He pulled men to their feet with His gospel of self-help, and asked them to go forward by their own strength towards the goal He pointed out to them. And He told them that they could do this if they but tried.

"One, truly, is lord of oneself: for, who else a lord would there be? With oneself well controlled one obtains a refuge (Nibbāna) which is hard to attain". (Dhammapada Verse 160.)

"By oneself, indeed, is evil done; by oneself is one defiled; by oneself is evil left undone; by oneself, indeed, is one purified. Purity and impurity depend on oneself. No one can purify another". (ibid 165).

It follows from the Buddha's proclamation of self-help as the one true way to deliverance from evil, that He condemned all sacrifices, performed in the name of religion, of any kind and particularly those that involved bloodshed, the killing of animals. You are familiar with the idea that "sin" or evil can be atoned for, or done away with, by killing some animal in the name of God of the people who have such a religion.

In India, in the time of the Buddha, there were animal sacrifices. A great horse sacrifice is specially mentioned in one of the Buddhist Scriptures and there still are such today. (If you go down the street in Calcutta where the temple of Kali stands, a feeling of nausea and repulsion and almost illness comes over you from the fumes you feel in the air of the goats there sacrificed to the goddess Kali.)

From such horrors the Buddha did the world the service of proclaiming that they are alike useless and cruel, unnecessary and futile as a means of pleasing or placating any god, but only to purify and elevate themselves by their own good deeds till they stand higher than any gods, certainly higher than any that require death as tributes to their power, or to win their favour. And He aslo condemned the cruelty of taking life from creatures that are so intirely in our power that it is shameful to anyone of fine feeling to take advantage of them, as so many men do, in slaying them to save themselves as they imagine, from the consequences of their own misdeeds. All shedding of blood, taking of life, as a part of religion, is the very antithesis of all that His religion means. The Buddhist religion means looking on all beings, all living creatures of every kind, high or low, as sharers of the wondrous gift of life, with equal rights to live their lives to the full, uninterfered with by any other being.

More than that, the Buddha adjures man to practise active lovingkindness towards all beings, including animals. Societies for the prevention of cruelty to animals did not begin in the West. Long ago, in the days of Emperor Asoka in India, as we find recorded in durable characters on stone pillars in different spots in Northern India to this day, that great Emperor ordered the

establishment of hospitals for both man and beast in his great domains, and advised his subjects to practise kindly and considerate behaviour towards all living beings. Not only to abstain from hurting and killing animals, but actively to tend them when ill and guard them from hurt, was one of the edicts of the great Emperor Asoka, which he had learned to practise in his own life after he had learned the teaching of the Buddha on this point.

Another contribution to the world's welfare, was made by the Buddha when He condemned slavery in every shape and form. It was not William Wilberforce who was the pioneer of the movement for the abolition of slavery; it was very long before he did it. It was done over 2,500 years ago when the Buddha began His teaching and laying down as a rule for the right manner of earning one's living, that one should not engage in any form of trafficking in human beings. Human beings might be engaged for service in the house and else where, but it was enjoined that they must be treated with as much consideration as the members of one's own family as regards their personal rights; and even invited to share in little treats on special occasions.

In the pacifist movement the Buddha also was the great pioneer. One of our Scriptures tells us of a case where two sets of people had come to the verge of warfare over the right to take water from a river. They were all ready to shed each other's blood and destroy their lives when the Buddha appeared on the scene and enquired what the dispute was about. They told Him that it was about some water each claimed the right to take. The Buddha asked them which was the more precious fluid, blood or water? Of course, He was told "blood!" "So then, " He said, "you are going to spill and destroy what is more precious for that which is less precious. Is that the conduct of sensible men? Go away together and see if you cannot settle your differences in some more reasonable way than this." And that war was stopped through the Buddha's good advice and influence.

He had not a Good word to say to "conquerors." "Conquest engendereth hatred, for he who is conquered is wretched," He once said. And because the conquered one is wretched he wants to get out of his wretchedness and plans and schemes to conquer in turn his conqueror; and so the whole miserable business of revenge and counterrevenge goes on and on without any end to it. Against this insanity the Buddha advised men to have sane reasonable ways and not to be like ravening beasts of prey who are guided by nothing but their unreasoning greed.

The Temperance Movement that has made such progress in the West was also a movement that had its beginning in the word of the Buddha which enjoined on His followers to abstain from using intoxicating liquors, because they cause mental distraction and dullness.

The idea of hospitals is another great thing which the world owes to the Buddha. In connection with the establishment of hospitals there is a story about the Buddha.

There was at the time of the Buddha, a Bhikkhu who was very troublesome and never helped his fellow-Bhikkhus. One day he had an attack of dysentery and was lying in his own filth. None of his fellow-Bhikkus came near him to help him. The Buddha, going the rounds of the Bhikkhus' rooms with Ānanda, saw this Bhikkhu and asked him why nobody had helped him. The Bhikkhu then replied how he had been troublesome to the others, and the Bhikkhus who lived in the same Vihāra admitted the fact and said that they did not want to help the sick Bhikkhu. The Buddha sent Ānanda for water and He himself bathed the sick Bhikkhu and put him on a low bed, and washed the dirty clothes, and the Buddha, turning round said: "If anyone wishes to look after me, let him look after one that is sick."

The Buddha was also a great benefactor of women because he raised the status of them and brought them to the realisation of their importance to society.

In the pre-Buddhist days the status of women in India was on the whole low and without honour. A daughter was nothing but a source of anxiety to her parents, for it was a disgrace to them and inauspicious as well, if they could not marry her; yet, if they could, they were often nearly ruined by their lavish expenditure on the wedding-festivities.

A woman's life was spent in complete subservience to her husband, and his parents.

She was allowed little authority at home and no part in public activities. If widowed, she became the possession of her father again, or her son.

During the Buddhist epoch there was a change. Women came to enjoy more equality, greater respect and authority than ever hitherto accorded them. The exclusive supremacy of man began to give way before the increasing emancipation of women. This movement was accelerated by the innate intelligence of the women themselves, until it was acknowledged that they were silently claiming to be responsible, rational beings with intelligence and will. It was impossible for the men, steeped as they were in the Buddha's teaching, not to respond to the constant proofs in daily life of the women's powers of devotion, selfsacrifice, courage and endurance. They ceased to regard women as approximating in degrees more nearly to the animals than to themselves; and, on the contrary, they became more acutely aware of the resemblances between men and women.

The Buddha gave His teaching to both; He also gave talks to the householders and their wives. The women set fine examples in conduct and intelligence. The men, for their part, appreciated the Buddha's teaching in the widening of the field of women's activities. Thus, the tide turned, the position of women was not only bearable but honourable. Women were acknowledged at last to be capable of working as a constructive force in the society of the day.

The birth of girl-children was no longer met with despair, for girls had ceased to be despised and looked upon as encumbrances. They were now allowed a good deal of liberty. Matrimony was not held before them as the end and aim of their existence, and they were not regarded as shameful if they did not marry; but if they did, they were neither hastened off to an early child-marriage, nor bound to accept the man of their parents' selection.

As wife a woman was no mere household-drudge, but she had considerable authority in the home, ranked as her husband's helpmate, companion and guardian, and in matters both temporal and spiritual was regarded as his equal and worthy of respect. As a mother she was definitely honoured and revered, and her position was unassailable. As a widow she went on her way unabused, free from any suspicion of ill-omen, not excluded from the domestic festivities, capable of inheriting property and certainly of managing it. Under Buddhism, more than ever before, she was an individual in command of her own life. She as spinster, wife and widow, had rights and duties not limited to childbearing, and became an integral part of society.

Another great service the Buddha did the world was to declare the absolute wrongness of all distinctions between man and man based on birth. In His own country, India, such distinctions were and still are, the foundation on which the whole social system of the land, was, and still is, built, i.e., Caste. In India every Hindu has his lot in life determined and fixed for him just by the fact that his father was of this or that or the other of the four great castes of the Brahmins or teachers, the warriors or soldiers, the merchants or traders, and the hand-workers or peasants.

The Buddha made the unheard-of, the hitherto unparalleled declaration for an Indian to make, that a man's birth had nothing whatever to do with what he was fitted to be taught in religion or in anything else. He asserted the absolute equality of all men, no matter how or where they had been born, in their right to an open path to the highest truth their mind could receive. That was a terribly shocking thing to say to the upper classes of His countrymen. But He did it, and He was himself of the highest class as the castes were then classified, since His father was a king. And He not only said it, but He acted on it to the fullest extent. Once when thirsty, He asked for some water to drink from a peasant. The peasant looking at the noble features of the Prince, and His robe of a Holy man, said timidly: "Sir, I cannot give you anything to drink or eat, I am not of high caste." The Buddha replied: "Friend, I don't ask you for caste. I ask you for water."

So you see, Buddhism is a religion of understanding. To acquire understanding, right understanding of what we are, and where, what we have to do not only for ourselves but also for others and then to do it, that is the whole of the Buddhist teaching.

THE PROBLEM OF PURIFICATION

By

A German Buddhist, Bhikkhu Vimalo,

Garden Hermitage, Kaba-Aye Road, Rangoon.

In the *Aṅguttara-Nikāya* 1 Buddha describes three kinds of defilements: coarse, medium, and subtle. The coarse ones are: wrong action (*kāyaduccarita*), wrong speech (*vacīducarita*), and wrong thinking (*mano-duccarita*), the medium ones are: sensual, hostile, and revengeful thoughts (*kāma-, byāpāda-, vihiṁsā-vitakka*); the subtle defilements are: thinking about relatives, country, and not being despised (*ñāti-, janapada-, anavaññatti-paṭisaṁyutta vitakka*).

It is not possible to get rid of these unhealthy inclinations without first making their driving forces conscious. Buddha called these unconscious driving forces *cetanā* and said, "Intention, O monks, I call *kamma*" (*Cetanā'haṁ, bhikkhave, kammaṁ vadāmi*)2, *Cetanā* may be translated as will, intention, inclination, drive, striving, direction, tendency, or motivation. In the *Sutta-piṭaka* several types of *cetanā* are distinguished; namely, the driving forces of our actions (*kāya-sañcetanā*), speech (*vacī-sañcetanā*), and thought (*mano-sañcetanā*)3; *rūpa-, sadda-, gandha-, rasa-, phoṭṭhabba-sañcetanā* 4, the reaction to sense-objects, or interest in them (FREUD's "cathexis", i.e. the investing of an object with libido); and *dhamma-sañcetanā* 4, the reaction to imagination and memory and the cathexis of the imagination. Lastly there is our attitude towards ourselves (*atta-sañcetanā*) and towards others (*para-sañcetanā*) 5.

When one speaks of making unhealthy inclinations conscious, it is *cetanā* above all that is referred to. The goal of *Satipaṭṭhāna*, or practice of mindfulness, consists in emerging from the predominantly unconscious condition in which most people live and being fully conscious, without conflict, repression or self-deception.

Buddha said: "When the mind is corrupt, then action, speech, and thought are corrupt" (*citte byāpanne kāya- vacī-, mano-kammaṁ byāpannaṁ hoti*)6. In other words, when our attitude towards ourselves and others is distorted it influences all our activities. One should try, therefore, to get to the root of one's problems and not be satisfied with superficial solutions.

In order to overcome the various disagreeable character traits a profound knowledge of oneself (*attaññū*) is imperative. Through *Satipaṭṭhana* insight may be gained, not only into our mutually conflicting tendencies, conscious or unconscious fear and self-defence, resistances or self-justification, but also into our attitude and reaction to these inclinations. Depth psychology shows that character is largely formed in early childhood. Many traits, together with basic attitudes and unconscious claims (*cetanā*), are acquired at that time, as the child learns to fit in with his environment (in particular with important personalities) and develops his character in such a way as to obtain the greatest security for himself in the given circumstances. Even if they should later prove themselves harmful these attitudes are retained, since they afford a certain security in dealing with life.

It is not enough, however, to recognize what has led to the formation of certain character traits in the past. One must also understand why they persist at the present time. Many an unhealthy inclination con-

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1 A I. 254; (All the following Pāḷi-references refer to the volumes and page numbers of the Pāḷi Text Society) 2 A III. 415 3 S II. 40; A II. 158 4 S III. 60 5 D III. 231; A II. 159; 6 A I 262.

(All the following Pāḷi-references also refer to the volumes and page numbers of 6*th Syd. Edn.*

1 Aṅguttara Nikāya, Tikanipāta, P 255.
2 Aṅguttara Nikaya, Cnakkanipāta, Nibbhedika Sutta, P 363.
3 Saṁyutta Nikāya, p. 275 Aṅguttara Nikāya, Catukkanipata, Cetanā Sutta, P 477.
4 Saṁyutta Nikāya, Khandhavagga, p 49.
5 Dīgha-Nikāya, Pāthika vagga, Saṅgīti Sutta, P 193, Aṅguttara Nikāya, Catukka Nipāta, Cetanā Sutta, p 477.
6 Aṅguttara Nikāya Tika-Nipāta, Byāpanna-Sutta, P. 265.

tinues because there is an advantage or a satisfaction connected with it. The person who is not prepared to give up this advantage seeks for some subterfuge or justification. All resistances must be examined, since they oppose a possible change. They consist for example in justification, unwillingness to make an examinaton, forgetting, and not seeing things in their correct context. Burying one's head in the sand and pretending not to see anything that cannot be reconciled with one's ideal image ((*asmi-māna*) is certainly not consistent with Buddhist mind training. NIETZSCHE gives a lucid account of this process:"I did it,' says my memory. 'I couldn't have done it,' says my pride and remains inexorable. In the end—memory yields."7 "Whoever considers clarification as the essential process of human life knows that the way to it leads through suffering, and that those who wish to avoid suffering will miss clarification."8

If insight penetrates sufficiently deep it gradually brings about a change of heart as the mental conflicts are overcome; it is in this way that right effort (*sammā-padhāna*) and the right attitude of mind (*sammā-saṅkappa*) grow stronger. "Nobody divided within himself can be wholly sincere." 9 The right mental attitude can only arise when one surmounts the inner conflict, and is no longer driven by neurotic needs 10 (*miccha-padhāna*) for power, perfection, independence or affection.

When Buddha wanted to investigate inner hindrances he often asked himself, "What is the cause, what is the reason.....?" (*ko hetu, ko paccayo..*). He says in the *Satipaṭṭhāna-sutta* 11 that one should examine how feelings, states of mind and *dhammas* arise (*samudaya-dhammanupassī kāyasmiṁ, vedānāsu, citte, dhammesu viharati*). The same applies for the five hindrances (*yathā ca anuppannassa kāmacchandassa, byāpādassa*, etc. *uppādo hoti, taṁ ca paiānāti*) 12. The 61st and 151st *Suttas* of the *Majjhima-nikāya* give a thorough explanation of this meticulous examination (*dhamma-vicaya*). In these *Suttas* the Buddha says that one should examine what one does, says, or considers, not only before, but also during and after the action or thought concerned 13. Meister Eckhart has this to say about awareness: "This 'seeing' serves two purposes: it scotches what is mischievous and makes us forthwith remedy our faults. Many a time I have laid it down that great workers, great fasters, great vigil-keepers, if they fail to mend their wicked ways, wherein true progress lies, do cheat themselves and are the devil's laughing-stock."14.

Whoever wants to advance to the higher stages of Buddhist mind training must first get the better of the 'human, all too human' and for this courage, determination. and honesty with oneself are needed. He must free himself from all those forms of conditioning which hold him back and must develop what the mystics called 'poverty of spirit'. "That is why our Lord in laying down the principles of happiness headed the list with poverty of spirit; he did this in the first place as a sign that blessings and perfections one and all are grounded in poverty of spirit."15

"All the aspirations of the heart have flown away. All the vain thoughts which obstructed the course of vital activity have disappeared. The wise remain empty and poor. As they are poor they know how to admire the spring flowers and the autumn moon. The Zen method has for object to reach the state of 'non-acquisition,' to use a technical term. The fundamental idea is to make man poor, humble, perfectly purified. Knowledge is but a superficial gain; it is but 'vanity and captures the wind,' and tends to make men arrogant. The mind must purify itself of the accumulation of centuries. Then it appears bare, empty, naked, free and sincere.

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7 F. Nietzsche: Beyond Good and Evil, 68.
8 F. Kuenkel: Einfuehrung in die Charakterkunde, p 153
9 Karen Horney: Our Inner Conflicts, p. 163 (Norton, New York)
10 Cf, K.Horney: Self Analysis, p. 54.
11 D II. 292, 299, 301: M I. 56, 59, 60; cp. S III. 14: *Samādhi-sutta.*
12 D II. 301; M I. 60; A I. 272
13 M I. 415
14 The Works of Meister Eckhart, transl. by C. de B. Evans, Watkins, London; vol. I. p. 135.
15 ibid. vol. II. p. 38

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11 Dīgha-nikāya Mahāvagga, Mahāsatipaṭṭhāna Sutta, Pg. 233, 236, 239.; Sagāthavagga Samyutta, p. 71 75, 76; Khandhavagga Samyutta, p. 12.
12 Dīgha-Nikāya, Mahāvagga, Mahāsatipaṭṭhāna Sutta, Pg. 238, Mūla Pannāsa, p. 77; Anguttaranikāya, Tika-nipā.a p. 276.
13 Majjhima Paṇṇāsa, p. 78.

It then recovers its original strength. And that also is joy....joy from which nothing can be taken away and to which nothing can be added."16

I

(1) It often happens that the compulsive nature of unhealthy activities is broken when one looks into the forces which drive them: whether it is a question of occasional petty theft or deceit or of more serious transgressions, or violence, sexual misdemeanours or heavy drinking. Self-reproaches (*kukkucca*) often do not help at all. Someone may occasionally indulge in small frauds because he is avaricious and wishes to save money, or because he finds it humiliating to ask for anything; or he may equate acquisition with signs of love and affection. He may perhaps commit these offences out of defiance or the desire for revenge. Concerning the third *Sīla*, we should not forget that the attitude towards sex varies in different cultures, as RUTH BENEDICT 17, MARGARET MEAD 18 and other anthropologists have shown. The various Buddhist contries differ markedly in their marriage customs. It is one aspect of *Satipaṭṭhāna* to become aware of the cultural influences which form the background of a person's whole outlook on life, and condition him in many ways. There are great differences between Burma and the West in this respect. Some forms of cultural conditioning are difficult to overcome because they are absorbed early in childhood and are later taken for granted and never questioned.

What is essential in keeping the *Silas* is the right attitude of mind—an attitude which does not look upon others as simply the tools of unbridled egotism (*attānaṁ upamaṁ katvā*) 19. "Therefore we may briefly say here, that he who voluntarily recognizes and observes those merely moral limits between wrong and right, even where this is not secured by the state or any other external power, thus he who, according to our explanation, never carries the assertion of his own will so far to deny the will appearing in another individual, is just. Thus, in order to increase his own well-being, he will not inflict suffering upon others, *i.e.* he will commit no crime, he will respect the rights and the property of others. We see that for such a just man the *principium individuationis* is no longer, as in the case of the bad man, an absolute wall of partition. We see that he does not, like the bad man, merely assert his own manifestation of will and deny all others; that other persons are not for him mere masks, whose nature is quite different from his own, but he shows in his conduct that he also recognizes his own nature—the will to live as a thing-in-itself (*Ding an sich*), in the foreign manifestation which is only given to him as an idea. Thus he finds himself again in that other manifestation, up to a certain point, that of doing no wrong, *i.e.* abstaining from injury. To this extent, therefore, he sees through the *principiu n ind.viduationis*, the veil of *māyā;* so far he sets the being external to him on a level with his own—he does it no injury. If we examine the inmost nature of this justice, there already lies in it the resolution not to go so far in the assertion of one's own will as to deny the manifestations of will of others, by compelling them to serve one's own 20."

(2) Buddha described lying (*musā-vāda*), slander (*pisuṇā-vāca*), harsh talk (*pharusā-vācā*), and gossip (*samphappalāpa*) as wrong speech (*vacī-duccarita*)21. The person who tells lies should try to discover how far he is dependent on the good opinion of others. Intimidation and too strict an upbringing often result in the child's not daring to admit he has done something forbidden, since he is afraid of losing love. (As the dependence on other people's affection-KAREN HORNEY calls it the neurotic need for affection and approval 22–is very common, it is useful to examine it more closely in all its ramifications. There is neither freedom nor love as long as one needs the affection of others. A person who is dependent on other people's affection has rarely any love for them.) If someone wants to impress others

16 D.T. Suzuki in "The Buddhist Sects of Japan" by E. Steinilber-Oberlin; Allen & Unwin, London; p. 146.
17 R. Benedict: Patterns of Culture
18 M. Mead: Sex and Temperament in Three Primitive Societies; Male and Female
19 Dh 129, 130; cf. S V 353
20 Schopenhauer: The World as will and Idea, 3 vols; transl. by R.B. Haldane and J. Kemp; Routledge & Kegan Paul, London, 1883, tenth impression 1957; vol. I. p. 478.
21 A II. 141
22 Karen Horney: Self Analysis, The Neurotic Personality of Our Time

19 Dhammapada, Verse 129, 130, Pg. 32, 35, Saṁyutta-nikāya, Mahavagga p. 308.
21 Aṅguttara Nikāya, Catukkanipāta, Vacīducarita Sutta Pg.458.

and lies in the process, it can often be traced back to humiliations. Lying serves a compensatory purpose (*vacī-sañcetanā*) 23: that of erasing the previous disparagement and substituting recognition for it.

Speaking badly of others (*para-vambhanā*) and praising oneself (*att'ukkaṁsanā*), especially when it develops into a character-trait, is frequently nothing more than self-justification, an attempt to avoid self-hatred (*ajjhattaṁ byāpāda*) 24. As long as a person lacks the courage to investigate his conflicts and will not give up superficial solutions, so long will lack of self-confidence and inferiority-feelings (*hīno'ham asmi*) persist. The latter increase the necessity to compensate the lack of self-confidence and so other people are badly spoken of.

Harsh, unfriendly speech is an expression of aggressiveness. In our Western culture limits are set on aggressiveness, and one may conclude from harsh speech that this is perhaps the only outlet for repressed hostility. A person is inclined towards harsh judgements, when similar impulses in himself are repressed or when many repressions are being maintained. Inner resistance to these drives is then turned outwards. Exaggerated severity leads one to suspect that it is nourished from unconscious sources.

An excessive need for conversation is frequently found in a person who cannot bear solitude. The tendency towards unnecessary talk is often present in those who had the feeling of not being wanted when they were children; they have to ingratiate themselves and to make sure that they are not rejected.

(3) The Buddha spoke of three distortions (*vipallāsa*) 25: 1. distorted perceptions, imaginings and projections (*saññā-vipallāsa*): 2. distorted mind (*citta-vipallāsa*); 3. distorted views and prejudices (*diṭṭhi-vipallāsa*). These distortions make us see the transitory as permanent, the painful as happy, impure as pure, and what is not self as self.

"In order to see that a purely objective, and therefore correct, comprehension of things is only possible when we consider them without any personal participation in them, thus when the will is perfectly silent, let one call to mind how much every emotion or passion disturbs and falsifies our knowledge, indeed how every inclination and aversion alters, colours, and distorts not only the judgment , but even the original perception of things, "26

With attraction and repulsion, hope and fear, it is, above all, unsolved problems and complexes that distort recognition, since they are easily projected outwards. Whatever one does not wish to recognize in oneself may be seen much more clearly in others. Not only unhealthy tendencies are projected outwards but also unfulfilled ideals and the compensations for one-sided developments. Admiration and respect may in many cases be traced back to the transfer of unfulfilled ideals.

In *Satipaṭṭhāna* these cathexes of the object, as FREUD calls them, are made conscious. Buddha says in the *Satipaṭṭhāna-sutta*, 27 "He knows sense-organs and sense-objects and he also knows the fetter which arises conditioned by both of them" (*cakkhuṁ*, etc. *pajānāti, rūpe ca pajānāti, yañ ca tad ubhayaṁ paṭicca uppajjati saṁyojanaṁ, tañ ca pajānāti*). This fetter (*saṁyojana*) is the previously mentioned *rūpa-*, *sadda-*, *gandha-*, *rasa-*, *phoṭṭhabba-sañcetanā* 4. Only when all these projections are recognized as such and abandoned can one see things with complete objectivity. 28 SCHOPENHAUER says :

"If, raised by the power of the mind, a man relinquishes the common way of looking at things, gives up tracing, under the guidance of the forms of the principle of sufficient reason, their relation to each other, the final goal of which is always a relation to his own will; if he thus ceases to consider the where, the when, the why, and the whither of things, and looks simply and solely at the what; if, further, he does not allow abstract

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23 *vacī-sañcetanā-hetu uppajjati ajjhattaṁ sukha-dukkhaṁ*((S II.40; A II. 158)
24 S.V. 110.
25 A II. 52
26 Schopenhauer, op. cit., vol. III, p. 134.
27 M I. 61. Cp. Jung: "Interest I conceive as that energy = libido, which I bestow upon the object as value, or which the object draws from me, even maybe against my will or unknown to myself." (Psychological Types, p. 521)
28 *yathābhūta-ñāṇa-dassana.*

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23 Aṅguttara-Nikāya, Cetanā Sutta, Pg.476; Nidānavagga Saṁyutta p. 275.
25 Aṅguttara-Nikāya, Catukka-Nipāta, Vipallāsa Sutta, Pg. 361,.
27 Majjhima-nikāya, Mūla Paṇṇasa, p. 79.

thought, the concepts of the reason, to take possession of his consciousness, but, instead of all this, gives the whole power of his mind to perception. sinks himself entirely in this, and lets his whole consciousness be filled with the quiet contemplation of the natural object actually present, whether a landscape, a tree, a mountain, a building, or whatever it may be; inasmuch as he looses himself in in this object (to use a pregnant German idiom), *i.e.* forgets even his individuality, his will, and only continues to exist as the pure object, the clear mirror of the object, so that it is as if the object alone were there, without any one to perceive it, and he can no longer separate the perceiver from the perception, but both have become one, 29 because the whole consciousness is filled and occupied with one single sensuous picture; if thus the object has to such an extent passed out of all relation to something outside it, and the subject out of all relation to the will, then that which is so known is no longer the particular thing as such; but it is the Idea 30, the eternal form, the immediate objectivity of the will at this grade; and, therefore, he who is sunk in this perception is no longer individual, for in such perception the individual has lost himself; but he is *pure*, will-less, painless, timeless *subject of knowledge*." 31

There are also distortions in self-observation. When otherwise clear connections cannot be seen it means that unconscious resistance is still too strong; it is most important to make this resistance conscious. As long as an impulse is repressed it is outside conscious control. 32 A feeling of uneasiness or embarrassment may be an indication that a complex has been touched or that a repressed tendency is trying to break through into consciousness.33 Unless attention is paid to it, the unpleasant feeling (*dukkhā vedanā*) remains the only indication that there is a repression. A person is practising *Satipaṭṭhāna* if he makes emotion 34, mental states 35, the repressed idea 36, and repression 37 itself conscious. We read in the *Satipaṭṭhāna-sutta*, "He knows the mind, and the *dhammas*, and also the fetter that arises. (*manañ ca pajānāti, dhamme ca pajānāti, yañ ca tadubhayaṁ paṭicca uppajjati saṁyojanaṁ* 38, *tañ ca pajānāti*)27.

ERICH FROMM says in his book 'Zen Buddhism and Psychoanalysis'39: "If one carries FREUD's principle of the transformation of unconsciousness into consciousness to its ultimate consequences, one approaches the concept of enlightenment," "and KAREN HORNEY describes the goal of psychoanalysis as follows: "By rendering a person free from inner bondages make him free for the development of his best potentialities."40 The person who thinks he practises *Satipaṭṭhāna* and makes good progress in Buddhist mind training and still maintains his complexes and neurotic strivings obviously deceives himself. FREUD has shown (and anybody who has done some self-analysis can corroborate

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29 In Mahāyāna and in Vedānta this state is called *jñānam advayam*. Cp. the following dialogue: "A monk asked a Zen master: 'Where is the abiding place for the mind?' 'The mind, 'answered the master, 'abides where there is no abiding.' "What is meant by 'there is no abiding'?" 'When the mind is not abiding in any particular object, we say that it abides where there is no abiding.' "What is meant by not abiding in any particular object?" 'It means not to be abiding in the dualism of good and evil, being and non-being, mind and body; it means not to be abiding in emptiness or in non-emptiness, neither in tranquillity nor in non-tranquillity. Where there is no abiding place, this is truly the abiding place of the mind." (Suzuki; An Introduction to Zen Buddhism; Rider, London, p.86)

30 in Plato's sense

31 Schopenhauer, op. cit. vol. I. p. 231

32 "Every repression thus confronts us with the question: What interest has the individual in repressing certain factors operating within him?" (K. Horney: Our Inner Conflicts; Norton, New York) "Any drive, need, feeling can be repressed if it endangers another drive, need, feeling, which for the individual is of vital importance" (K. Horney: New Ways in Psychoanalysis, p. 227). "The motive and purpose of repression was the avoidance of pain" (Freud: Collected Papers, vol. IV. p. 92).

33 Jung savs that complexes provide the royal road to the unconscious (J. Jacobi: Complex, Archetype, Symbol in the Psychology of C.G. Jung). "The neurotic individual fears nothing so mnch as encounter with his inward and outward reality. Often he shows an almost inconceivable attachment to his complexes, for something in him knows full well that no complex can be resolved unless one faces the conflict that causes it, and this requires courage, strength, and an ego that is capable of suffering" (ibid. p. 18).

34 vedanā 35 citta 36 dhamma 37 dhamma-sañcetanā

38 A I. 264; S IV. 108, 164

39 p. 139 40 Karen Horney: Self Analysis, p. 21.

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34 35, 36, 37, - Aṅguttara Nikāya, Tika - Nipāta, Aceḷaka - Vagga, Pg. 301.

38 Saṁyutta Nikāya, Sāḷayattanavagga Saṁyutta, p. 374.

it) that repressed tendencies (*cetanā*) stay in the unconscious and persist until they are dissolved by insight. They are very little—if at all—influenced by indirect treatment.41 This links up with the Buddhist doctrine of *Kamma* which holds that no one can escape the results of his evil actions, words and thoughts. Some profound discoveries in depth psychology have begun to reveal how this law of *Kamma* operates.

Citta-vipallāsa may perhaps be best explained as a wrong attitude of mind. What KAREN HORNEY calls 'neurotic trends'42 may also be near it. Such bad character-traits as greediness 43, hypocrisy 44, envy 45, grudge 46, conceit47, and self-satisfaction 48, which Buddha described as defilements of the mind 49, must be investigated to see how and under what circumstances they arise *samudaya-dhammānupassanā*). The same holds for the inability to endure solitude or to get on well with others.

The reasons (*mano-sancetanā*) for greediness may be manyfold: it may stem from a search for security, or it may be a compensation for earlier want, or it may be a remnant of an infantile greed. Hypocrisy is found in people with a strong need for recognition. Their principal aim is to ensure that others have a good opinion of them. Envy and jealousy may often be traced back to the attitude towards brothers and sisters in early childhood. Psychoanalysis has shown what anyone may verify in himself and in his friends:- that the attitude towards others in the early environment is easily projected onto other people in later life. Obstinacy is closely related to feelings of inferiority. People with insufficient self-confidence are often obstinate when they are with someone else who is superior to them. They assert themselves by saying no and by contradicting. It is all too often the case that a person becomes complacent and ceases to strive for something higher when he has overcome certain inhibitions and difficulties. 50

Buddha says that one must not remain satisfied with what has been already achieved (*oramattakena visesādhigamena asantuṭṭhi, 51 asantuṭṭhitā kusalesu dhammesu)52.* "For it is well known that, on this road, not to go forward is to turn back, and not to be gaining is to be losing."53 "Why then do we not become wise? There is much to it. The most important thing is that one should go out of all things, beyond them all and their origins; that is too much for most men and so they remain within their limitations."54

A distinction should be made between genuine love for others and a flight from oneself, between a real need for solitude and a neurotic one. Neurotic striving for solitude is based on the incapacity to get on well with others, which often comes from a wrong attitude towards them. "If it is well with him then indeed it is well in all places and with all people. But if it is ill with him then it is ill in all places and with all people."55

Mutually contradictory unconscious claims on others 56, for example the wish to dominate them and at the same time be loved by them, make it difficult—if not impossible—to establish satisfactory relationships. These claims are bound to bring up resistance in others. This rejection again strengthens the fear of defeat:57 a person either moves further and further away from others and makes up in fantasy and day-dreams for what reality denies him, or else feelings of insecurity and inferiority already in existence are strengthened and show themselves in awkward behaviour. This insecurity, together with compensatory feelings of superiority 58, is felt by others and rejected. So the whole cycle begins again: the tension between inferiority feelings and the need for recogni-

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41 "Jung points out expressly that as long as complexes are unconscious they can be enriched with associations and hence broadened, but can never be corrected. They cast off the compulsive character of an automatism only when we raise them to consciousness." (J. Jacobi, op. cit., p.11)
42 K. Horney: Self Analysis, p. 54.
43 *abhijjhā* 44 *sāṭheya* 45 *issā* 46 *macchariya* 47 *māna*
48 *mada*
49 *cittassa upakkilesā*
50 S V. 398; S II. 28 51 A IV. 22 52 A I. 50; D III. 214
53 The Complete Works of Saint John of the Cross, transl. by E. Allison Peers; Burns Oates & Washbourne Ltd. Vol. I. p. 51
54 Quint: Meister Eckehart, p. 203
55 ibid. p. 58 56 *para-sañcetanā* 57 *anavaññatti - pātisaṁyutta vitakka.* 58 atimāna.

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50 Saṁyutta Nikāya, Mahāvagga p- 347; Nidānavagga p. 266.
51 Aṅguttara Nikāya, Sattuka Nipāta, p. 413.
52 Aṅguttara Nikāya, Upañāta Sutta, Pg. 52; Dīgha Nikāya, Pāthika-Vagga, p, 179.

tion increases, and suffering becomes more acute. In these vicious circles one can see clearly how the law of *Kamma* operates. The Enlightened One said, "*kamma* is *cetanā*."2 So long as one does not change these wrong attitudes to oneself (*atta-sañcetanā*) and others (*para-sañcetanā*) one must suffer. We may remember here the first verse of the Dhammapada: "If a man speaks or acts with an evil thought, sorrow follows him even as the wheel follows the foot of the ox which draws the cart." To bring these unconscious claims into the clear light of consciousness is not easy and it demands long practice of *Satipaṭṭhāna* and development of intuitive understanding. "I grant you this needs effort, application, careful cultivation of the interior life and good sound sense and understanding whereon to stay the mind in things and with people. This is not learnt by flight, by one who runs away from things, who turns his back upon the world and flees into the desert: he must learn to find the solitude within where or with whomsoever he may be."59

Prejudices, distorted views (*diṭṭhi-vipallāsa*), conceptions of good and evil, are often taken over uncritically from parents or those in authority. It is a part of *Satipaṭṭhāna* to make these sometimes completely unconscious attitudes conscious and to restrict self-centredness. As a rule the stronger the feelings of inferiority the higher the ideal of oneself will be, and hence the possibility of understanding the *Anattā*-doctrine of the Buddha will be similarly limited. Only he who removes the tension between inferiority feelings and the need for recognition can understand, "This is not mine; this am I not; this is not my Self".

II

In the 20th *Sutta* of the *Majjhima-Nikāya* Buddha explains how unhealthy thoughts should be overcome: 1. by attending to a healthy idea 60; 2. by seeing the danger in unhealthy thoughts; 3. by not attending to unhealthy thoughts; 4. by cutting off this mental activity 61; 5. by forcefully suppressing these thoughts. Above all one should try to gain insight into those states of mind which always lead to the arising of sensual, hostile and revengeful thoughts. In addition one should endeavour to practise meditation and awareness and to develop those factors which exclude or at least weaken unhealthy thoughts. According to the Buddha, it is essential for the overcoming of sensuality that a higher happiness and serenity be found62; in freeing oneself from animosity one develops *mettā:* 63 in abandoning revengeful thoughts one develops compassion. 63 Buddha said that if one practises *Satipaṭṭhāna* correctly these unhealthy thoughts are gradually extinguished64. "Not by fasting and good works can we gauge our progress in the virtuous life, but a sure sign of growth is a waxing love for the eternal and a waning interest in temporal things."65.

1. In the *Salla-sutta*66 Buddha says that the ordinary person knows no other escape from unpleasant feelings except sensual pleasures 67. Painful feelings, threats to the ego-ideal, and inner conflicts may lead to the arising of sensual thoughts. There are many ways of avoiding suffering, such as alcohol, sex, forced activity or distraction 68. Such a flight from unpleasant feelings is not a permanent solution, since the conflicts persist as long as they are not deeply investigated. By practising patience a person may learn to

59 Meister Eckhart, transl. by Evans, vol. II. p. 9
60 *kusalūpasaṁhita nimitta;* cp. S V. 156: *pasādanīya nimitta*
61 *vitakkasaṅkhārasanthāna*
62 M I. 91, 504
63 A III, 291; D III. 248, 280
64 *Ime ca, bhikkhave, tayo akusala-vitakkā kva aparisesā nirujjhanti? Catūsu vā satipaṭṭhānesu suppatiṭṭhita-cittassa viharato, animittaṁ vā samādhiṁ bhāvayato* (S III. 93).
65 Meister Eckhart, op. cit. Vol.I. p.141.
66 S IV. 207.
67 *na hi so, bhikkhave, pajānāti assutavā puthujjano aññatra kāma-sukhā dukkhāya vedanāya nissaranam*
68 *Cp.: Sammoha-vepakkam vā' haṁ, bhikkhave, dukkhaṁ vadāmi, pariyeṭṭhi-vepakkaṁ vā* (A III. 416)

60 Samyutta Nikāya Mahāvagga, p. 135.
62 Majjhima Nikāya, Mūlapaṇṇāsa; p. 127; Majjhima Paṇṇāsa p. 172.
63 Aṅguttara Nikāya, Chakka Nipāta, Nissaraniya Sutta, Pg. 257; Dīgha Nikāya, Pāthika vagga, p. 205, 238.
64 Saṁyutta-Nikāya, Khandhavagga, p. 77.
66 " " Saḷāyātana vagga' p. 409.
68 Aṅguttara-Nikāya, Chakka Nipāta, p. 364.

bear unpleasant feelings without immediately seeking sensual pleasures or other escapes.

Repressed sensuality may break through in day-dreams and fantasy, and give them their force and compulsiveness. A person acts out in fantasy what he does not dare to put into actual effect, owing to his inhibitions.69 If one looks for what is common to all these fantasies, insight into unconscious driving forces and compensations may cut the ground from under them. Repressed sensuality, and a negative attitude towards it, may often be traced back to early childhood. As long as these repressions persist, unconscious anti-cathexes will be maintained, unproductively consuming energy. Repression of drives is not a lasting solution, since they remain in the unconscious—in the *ālaya-vijñāna*, as the *Lankavatara-sūtra* 70 calls it. Those who practise Buddhist mind training should learn gradually to put conscious control into effect, instead of an unconscious one which shows itself in repressions. FREUD says:

"The laws of logic—above all, the law of contradiction—do not hold for processes in the id.* Contradictory impulses exist side by side without neutralising each other or drawing apart; at most they combine in compromise formations under the overpowering economic pressure towards discharging their energy ... In the id there is nothing corresponding to the idea of time, no recognition of the passage of time, and (a thing which is very remarkable and awaits adequate attention in philosophic thought) no alteration of mental processes by the passage of time. Conative impulses which have never got beyond the id, and even impressions which have been pushed down into the id by repression, are virtually immortal and are preserved for whole decades as though they had only recently occurred. They can only be recognised as belonging to the past, deprived of their significance, and robbed of their charge of energy, after they have been made conscious by the work of analysis."71

2. Many people unconsciously expect from others love, pity, admiration, fear or submission. A few examples suffice to show the connection between unconscious claims, often of a compensatory nature, and resistance 72 or open hostility. The person, for instance, who has a neurotic need for independence, conditioned perhaps by previous coercion and injustice, will set himself against any outside influence. Another may strive for intellectual superiority and becomes angry if his ideas are not accepted. If anything taboo is touched upon, such as a complex, the emotional reaction is particularly strong. Unconscious resistance to repressed impulses turns outwards and directs itself against the person who dares to disturb it.

This anger may also be repressed 73, especially when one recognizes that love and hate of the same person are incompatible, or when a loss of love is feared if free rein is given to anger. Repressed aggressiveness shows itself in daydream and fantasy as killing and destroying, but in most fantasies there is some displacement or compromise-formation, so that the aggression is turned against other people or objects. It may also be projected outwards, in which case all the animosity which one does not dare recognize in oneself is seen in others. The next step, so well described by KAREN HORNEY 74, is that one finds thunder, animals and other objects dangerous and threatening. Hate, aggressiveness and fear of retaliation are displaced from their original object onto a neutral one.

While unconscious claims are made on others it is impossible for the person to feel genuine goodwill (*mettā*) towards them. If he fears rejection he is incapable of loving,

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69 An inhibition consists in an inability to do, feel, or think certain things, and its function is to avoid the anxiety which would arise if the person attempted to do, feel, or think those things." (K.Horney: The Neurotic Personality of Our Time, p. 53)

70 Suzuki: The Lankavatara Sutra; Routledge & Kegan Paul, London.

* The id is "the sum total of crude, unmodified instinctual needs" (New Ways in Psychoanalysis, by K. Horney, p. 184.)

71 Freud: New Introductory Lectures on Psychoanalysis; chapter on' The Anatomy of the Mental Personality'. "If an impulse would be repressed it would retain its energy and no memory of it would be left behind." (Freud: Introductory Lectures on Psychoanalysis) "The process of repression does not take place once for all, repression demands a constant expenditure of energy." (Freud: Collected. Papers, Vol. IV, p. 84)

72 paṭighānusaya

73 "If hostility is repressed the person has not the remotest idea that he is hostile." (K. Horney: The Neurotic Personality of Our Time, P.66)

74 Karen Horney, op. cit. Cp. also Freud's analysis of the ' Little Hans', in his Collected Papers, vol. III

since his deep inner insecurity bars the way; nor can he love while he strives for power and is concerned to arouse envy, admiration or sympathy.

In the *Aṅguttara-Nikāya*75 Buddha describes various ways of overcoming ill-will. He advises the practice of *Mettā*, compassion (*karuṇa*) and equanimity (upekkhā) if animosity arises; one should remove one's attention from it, or consider that each person will experience the result of his own *Kamma*.

The more the *Mettā*-meditation is practised, and the right attitude of mind developed, the less will animosity and aggressiveness be able to find a foothold. He will feel compassion instead of anger for those who are overwhelmed by their angry impulses. He preserves his equanimity since he regards unwelcome experiences as a practice in patience 76 and self-discipline. Because he has made conscious the influence on his own mind of both the conscious behaviour of others and their unconscious attitude 77, he does not get excited. He remains objective and realizes that the behaviour of others is not his business. If he himself is angry then it hinders his own development and will only increase the force of unhealthy impulses in others.

3. "Freedom from vengeance is to me the bridge to the highest hope, a rainbow after continual storm." 78 Whoever harbours thoughts of vengeance would do well to examine closely his ambition, feelings of inferiority and need for recognition. In people who were often humiliated when they were young the search for revenge and the tendency to belittle others are frequently stronger than the wish to advance themselves, especially when fear of defeat is involved. Fear of failure restricts the ability to make a decision and the consequent feelings of inadequacy are compensated by aggressiveness and putting others in their place. Such is often the purpose of sarcasm. "Habitual sarcasm and irony destroy the character: in the end one is like a fierce dog, which has not only learnt to bite but to laugh as well" 79

If one does not understand why thoughts of revenge arise even from slight cause, one should try to discover what is common to all these different reactions, remembering that it may be a question of compensation. In this way a complex or a 'sore point' may be discovered. It is necessary, above all, to look for the cause when our reaction is stronger than the occasion warrants (*ko hetu, ko paccayo*).

III

Buddha described the more subtle defilements of the mind 80 as thoughts of relatives (*ñāti-vitakka*), country (*janapada-vitakka*), and the thought of not being despised (*anavaññatti-paṭisaṁyutta vitakka*).

1. In the case of thoughts about relatives we should not forget that in Buddha's time the bonds of family in India were incomparably stronger than they are in contemporary Western Europe. Perhaps the problem for 'modern' man exists in the form of strong attachments to father, mother, brother or sister. For example a man who as an only child, or the youngest, had a strong link with his mother, may marry a considerably older woman who then takes the place of his mother. Another who has developed still stronger and more exclusive attachments to his mother, may find it impossible to enter into any sort of relationship with the opposite sex. He will probably declare that he has a 'natural' inclination to asceticism. FREUD's explanation would sound a little different and might mention an unsolved Oedipus complex and fixation of the libido. 81 Wherever it is a question of an exclusive attachment to

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75 A III.185
76 *khanti-pāramitā* 77 *ajjhattaṁ ca bahiddhā ca cittānupassanā* (D II. 216); *pare vā taṁ kāya-, vacī-, manosaṅkhāraṁ abhisaṅkharonti, yaṁ-paccayā'ssa taṁ uppajjati ajjhattaṁ sukha-dukkhaṁ* (A II. 158; S II. 40)
78 Nietzsche: Also sprach Zarathustra
79 Nietzsche: Menschliches, Allzumenschliches
80 *sukhuma-sahagatā upakkilesā* 81 "A person whose experience is determined by his fixation to his family', who is incapable of acting independently is in fact a worshiper of a primitive ancestor cult, and the only difference between him and millions of ancestor worshipers is that his system is private and not culturally patterned." (Erich Fromm: Man for Himself, Holt, Rinehart and Winston, New York, p.49)

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75 Aṅguttara Nikāya, Pañcaka Nipāta, Āghātapaṭivinaya Sutta, Pg.153.
77 Dīgha-Nikāya, Mahāvagga, Janavasabha Sutta, Pg. 175, Aṅguttara-Nikāya, Catukka Nipāta, Cetanā Sutta, 476-477; Saṁyutta-Nikāya, Nidānavagga p. 276.

a single person, accompanied by jealousy, one should see if it is perhaps a fixation or compensation.82

2. Thoughts of country and home may occur if one lives in a foreign country and suffers from homesickness. To live abroad for a time may at least help one to see the relative nature of one's customs and habits. National pride, which some consider as the most stupid sort of pride, falls into this category. It has been well said that 'patriotism is the last refuge of the scoundrel.'

3. One cannot avoid the impression that in our Western culture, in which so much stress is laid on competition, the fear of failure—so far from being one of the weaker fetters— has assumed an almost neurotic force. A person may have developed this fear through unpleasant early experiences; he may have been an unwanted child, or his brothers and sisters may have been given precedence over him. If he also has great ambition he will generally try to avoid superior people. He will surround himself with people who do not arouse inferiority feelings in him, and he will—in a somewhat compulsive fashion—unconsciously evaluate everyone he meets: "I am superior" (*seyyo 'ham asmi*); "I am inferior" (*hīno'ham asmi*); or "we are equal" (*sadiso'ham asmi*).

The inability of such people to live together with a superior person lies in the fact that they must make up for the painful experiences of the past, and must prove to themselves that they are in no way inferior. They cannot bear any reminder that their inflated self-evaluation 83, which is a compensation for past humiliation and the resultant feelings of inferiority, rests on self-deception.

These people all too easily project their self-hatred outwards and are convinced that others see them as they see themselves, with all their unsolved problems, complexes and contradictions. In order to avoid a fresh rebuff they wait for others to take the initiative, and they approach someone who interests them only after h ey have assured themselves they will not be cold-shouldered. When they are recognized they easily overvalue the person who—at least momentarily—releases them from the torturing doubt about their own worth.

Since they cannot bear that others think badly of them, they are often insincere.84 It is essential for their well-being that others have a good opinion of them; they cannot bear the thought of being despised. The recognition of others cannot for long liberate them from their insecurity, for they may have a profound doubt whether their strivings are genuine. This doubt arises because the driving forces (*cetanā*) of their actions are registered in the unconscious, despite all their deceptive manoeuvres and the splendid mask they show to the world.

Fear of defeat drives others to collect possessions 85, offices and titles or to pursue power and security. As long as feelings of inferiority are the motivation, the pursuit takes on a compensatory and compulsive character and even success can only relieve unhappiness and insecurity for a short time. "Really poor in spirit is the man who prefers to do without all unnecessary things ..And best is he who knows how to dispense with what he has no need of." 86

The wish not to be despised may show itself in resisting any influence and criticism, particularly when the compulsion towards independence and perfection is present. A person who has these characteristics to a serious extent easily develops into a tyrant.

Equanimity with regard to praise or blame cannot be attained while a person is dependent on the opinions of others and possesses only slight self-confidence. Self-confidence arises when represessions are lifted and the split between incompatible tendencies overcome. Then one sees: "This is not mine; this am I not; this is not my Self".

NAGARJUNA says "Because the arising of all *dharmas* is conditioned all *dharmas* are empty "(*apratītya samutpanno dharmah kascin na vidyate; yasmāt tasmād asūnyo hi dharmah kascin na vidyate*) 87." All things are empty

82 "Love which can only be experienced with regard to one person demonstrates by this very fact that it is not love but a symbiotic attachment." (ibid.p.130)
83 *atimāna*
84 *makkha, māyā*
85 *lābha-kāma*
86 Meister Eckhart, op.cit,vol.II.p.39
87 Mādhyamikā Kārikā XXIV, 19.

and are not only made such by wisdom" (*na prajñā asūnyān bhāvān sūnyān karoti; bhāvā eva sūnyāh* 88; *yan na sūnyatayā dharmān sunyān karoti; api tu dharmā eva sunyāh* 89) "Therefore then, Subhuti, the Bodhi-being, the great being, after he has got rid of all perceptions, should raise his thought to the utmost, right and perfect enlightenment. He should produce a thought which is unsupported by forms, sounds, smells, tastes, touchables, or mind-objects, unsupported by *dharma*,, unsupported by no-*dharma*, unsupported by anything."90 "Whoever searches for something or strives after it searches and strives for Nothing, and he who asks for something receives Nothing."91

88 Samādhirāja Sūtra.
89 Kāsyapa-parivarta Sūtra
90 Edward Conze: Buddhist Wisdom Books; Allen & Unwin, London, p.54
91 Quint: Meister Eckehart, P. 211

THE DHAMMAPADA COMMENTARY

(*Samgharakkhita bhāgineyya thera vatthu*)

The Story of the Elder Samgharakkhita bhāgineya

(*Translated by the Department of Pāli, University of Rangoon*)

Dūraṅgamam ekacāram
asarīram guhāsayam
ye cittam saññamessanti
mokkhanti Mārabandhanā.

Dhammapada, v 37.

(Those who control their mind, which travels far, conceives one thought at a time. is immaterial and arises from the heart, will escape the bondage of Māra.)

The Master while in residence at Sāvatthi made this religious discourse beginning with *dūraṅgamam* with reference to a monk Samgharakkhita by name.

It is said that the son of a respectable family of Sāvatthi, after listening to the discourse on *Dhamma* of the Master, embraced the religious life and on his attainment of higher ordination came to be known as the Elder Samgharakkhita and attained to Arahatship within a few days. His sister gave birth to a son whom she named after the Elder. He came to be known as Samgharakhita-bhāgineya. and on attainment of maturity he received admission into the Order from the Elder. After receiving the higher ordination, he spent the rainy season at a certain village monastery. (There) he received two robes for use during the lent, one measuring seven cubits and another eight cubits. Intending the one measuring eight cubits for his spiritual preceptor and the other measuring seven cubits for himself, on the termination of the lent he, while travelling to visit his spiritual preceptor, moved about begging for alms on the way. While the Elder was away from the monastery, he arrived and entering the monastery he swept the place where the thera used to spend the day-time, kept water ready for washing his feet, arranged a seat for him and sat down looking towards the direction from which the Elder was to come. Seeing him coming he went forward to receive him, took the bowl and the robe from the Elder and having seated him with the request "May Your Reverence sit down", took hold of a palmyra fan and sarted to fan him. He then offered water, washed his feet, and having brought forth that robe placed it at his feet and saying, "May Your Reverence use this robe" stood fanning him.

At that the Elder replied, "Samgharakkhita, I have complete set of robes; please use it yourself". "Reverend Sir, since the time it has been received, I have intended it for you alone. Please make use of it. " "It may be so, Samgharakkhita; sufficient am I in robes. Please use it yourself." "Please do not refuse, Sir. By your using it much benefit will accrue to me."

Inspite of his repeated request the Elder would not accept. As he stood there fanning him this thought occured to him: "While the Elder was a layman I was his nephew, and when entered the Order I became his Co-resident pupil. Even so my spiritual teacher is reluctant to share the requisites with me. As he is unwilling to share the requisites with me what is the use of my being a monk· I shall revert back to lay life".

Then, this thought ocurred to him: 'Hard is the life of a layman. What shall I do to earn my living as a householder." He further thought: "I shall sell the robe measuring eight cubits and buy a she-goat, she-goats breed rapidly. I shall amass a sum by selling every kid that is born, and having collected enough money I shall marry. My wife will give birth to a son. Naming him after my uncle I shall place him in a small cart and taking my son and wife as well, I shall go to pay respect to my uncle, On the way, I shall say to my wife. "Now give me the son. I shall carry him." She will say, "Where is the necessity for you to carry the son? Come, drive the cart." She will be taking the son saying "I shall carry him", and being unable to hold him she

will drop him on the wheel-tract. The wheel would pass over his body. Then I shall say to her, "You neither handed over the son to me, nor were you able to hold him, I have been ruined by you." Saying this, I shall beat her back with the goading stick.

As he was thinking so while fanning, he struck the Elder's head with the palmyra fan. The Elder reflecting as to why he was struck on the head by Samgharakkhita, he came to know all that had passed through the mind of the latter and remarked, " Samgharakkhita, you were unable to beat your wife, for what fault have you beaten an old Elder like me?" he thought to himself "Indeed I have been ruined. It seems that my spiritul teacher knows all my thoughts. It is no use for me to continue as a monk," and throwing away the fan he fled. Then the young monks and novices chased him, and took him to the Master. The Master saw those monks and asked, "O monks why have you come here and what makes you bring a monk with you?" "True Lord, We have come here bringing to you this young monk, who being discontented, is running away (from the Order)". "Monks, is what they say true?" "Yes, Lord." "Why, monk, have you committed this grave offence? Are you not a son of the Buddha who is steadfast in energy? Having renounced the world under an Enlightened One like me are you not able to discipline yourself so that you would be able to say that you were a *Sotāpanna*, or a *Sakadagāmi*, or an *Anāgāmi* or an *Arahat* (as the case may be). Why have you committed such a grave act?"

"I am discontented, Lord." "Why are you so?" He related all that had happened beginining from the day he received the robes for the lent upto his striking the Elder with the palmyra fan and said "Lord, for this reason I fled from the Order." Then the Master said, "Come, monk, be not worried. This mind has the nature of receiving an object of thought, even though it might be far away, and it is proper that one should strive for escape from the bondage of passions, ill-will and delusion", and spoke this verse:

Dūraṅgamam ekacāram
asarīram guhāsayam
ye cittam saññamessanti
mokkhanti Mārabandhanā.

Dhammapada, v. 37.

(Those who control their mind, which travels far, conceives one thought at a time, is immaterial and arises from the heart, will escape the bondage of Māra.)

Therein, *Dūraṅgamam* means that mind does move forward or backward in any direction such as eastward, etc. even to the extent of the breadth of a spider's thread. It is called *dūraṅgama* (far-reaching because it can receive the thought which is far away.

The implication of *ekacāram* is that seven or eight thoughts, bound together, are not capable of arising at the same instant; at the time when it arises only a single thought arises, and when it ceases another arises.

Because the mind possesses neither bodily frame nor different colours like blue and so on, it is called *asarīra* (substanceless).

Guhāsayam refers to the consciousness which arises dependent upon the heart, and the heart is constituted of the four primary elements, and hence it is termed as *guhā*.

Ye cittam means that whosoever whether man or woman, householder or monk, will restrain the mind without giving opportunity for the rise of mental impurity which has not yet arisen and doing away with the mental impurity which has arisen through the lack of attentiveness, will render his or her mind restrained and steady.

Mokkhanti Mārabandhanā implies that they all will gain release from the three categories of existence, designated as bondage to Māra, due to the basence of the bond of mental impurities.

At the end of the discourse the Elder Samgharakkhita bhāgineya attained to the fruition of *Sotāpatti* and many others too became *Sotāpanna* and so on. This religious discourse was of benefit to the great multitude.

AṄGUTTARA-NIKĀYA

EKAKANIPĀTA PĀḶI

(The Book of the Ones)

(*Translated by the Editors of the Light of the Dhamma*)

2. NĪVARAṆAPPAHĀNA-VAGGA*

(Abandoning of Hindrances)

1st. SUTTA

Pleasant Object

1. "Bhikkhus, I know not any other single thing that can be (i) the cause of arising of sensual desire that has not arisen, and (ii) the cause of more-becoming and increase of sensual desire that has already arisen—as the pleasant object.

In him, bhikkhus, who pays attention to pleasant object in an improper manner, sensual desire that has not arisen arises, and sensual desire that has already arisen becomes more and increases."

The Aṅguttara-Nikāya Commentary an the 1st Sutta.**

Sensual desire means hindrance which has already been explained as lust in sensuality, greed, longing, craving etc.

'arises' means appears, comes into existence.

It should be understood that this sensual desire that has not arisen for lack of practice or for not having an enjoyable object, arises. In reality, however, there is no sensual desire that has not arisen throughout the beginningless rounds of rebirths.

In the context 'Sensual desire that has not arisen', (i) defilement, sensual lust, does not arise in some who is performing his duties, (ii) sensual desire does not arise in some due to one of these reasons, namely learning the scriptures, practising the ascetic practices, establishing concentration, developing insight (*vipassanā*) and performing new activities.

How is it so? Some bhikkhu is dutiful, and in him while performing the 82 minor duties or 14 major duties or duties at the pagodas and Bodhi tree or the duties with regard to water, drinking and using for various purposes, duties at the meeting chamber, duties at the consecrated place (*sīma*), duties towards bhikkhu-guests, and bhikkhu-travellers, there is no opportunity for the sensual lust to arise. But later on he abandons his duties and in him while remaining without duties defilement arises due to paying attention in an improper manner and heedlessness.

Thus the sensual desire that has not arisen for lack of practice, arises.

(*a*) Some bhikkhu learns the secred texts, learns one of the *Nikāyas* or two or three or four or five of the *Nikāyas*.

In him there is no opportunity for the defilements (*kilesa*) to arise while learning, reciting, teaching, preaching or explaining *tipiṭaka*, the words of Buddha with regard to their meaning and *pāḷi*, with regard to their connections and with regard to their proceeding and following.

But later on he abandons learning the scriptures, and in him while remaining lazily the defilements arise due to paying attention in an improper manner and heedlessness.

Thus, too, the defilements that have not arisen for lack of practice, arise.

(*b*) Some bhikkhu practises the ascetic practice, and observes the 13 qualities of ascetic practices. In him while practising the ascetic practices there is no opportunity for the defilements to arise.

But later on he abandons the ascetic practices and in him while roaming about for the accumulation of requisites such as robes, the defilements appear due to paying attention in an improper manner and heedlessness.

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*P.2, book One 6th Syd. Edn.

**Aṅguttara-Nikāya Ekakanipātaṭṭhakathā, P. 23, Bk. II, 6th Syd. Edn.

Thus, too, the defilement that has not arisen for lack of practice arises.

(*c*) Some bhikkhu has mastery over the 8 attainments of *jhānas* (*samāpatti*). In him while dwelling on the first *jhāna* and so on with regard to mastery in adverting, etc: there is no opportunity for the defilements to arise. But later on, having fallen from the *jhānas*, or having abondoned the *jhānas*, defilements arise in him while indulging in talking and so on, due to paying attention in an improper manner, and heedlessness.

Thus also, the sensual desire that has not arisen for lack of practice arises.

(*d*) Some bhikkhu contemplates *vipassanā* insight. He dwells in contemplating over the seven kinds of *Anupassanā* (contemplation) and eighteen chief kinds of *vipassanā* insight (*Mahā-vipassanā*). In such a person living thus there is no opportunity for the defilements to arise.

But later on, in him having abandoned the contemplation of insight (*vipassanā*) while making very strong in the body the defilements arise due to paying attention in an improper manner and heedlessness.

Thus also the sensual desire that has not arisen for lack of practice, arises.

(*e*) Some bhikkhu performs some new work; he makes others build some consecrated place (*sīma*), dining hall, etc. In him while thinking about the means of their completion there is no opportunity for the defilements to arise.

But later on, after the completion of the work, or after he has abandoned the work, in him there appear the defilements due to paying attention in an improper manner and heedlessness.

Thus also the sensual desire that has not arisen for lack of practice, arises.

(*f*) Moreover some person who came from the brahma world is pure. As he had no habit of indulging in sensual pleasures in previous existence, there is no opportunity for the defilement to arise in him.

But later on, having the habit of indulging in sensual desires, the defilement arises in him due to paying attention in an improper manner and heedlessness.

Thus also the sensual desire that has not arisen for lack of practice, arises.

It should thus be noted at first that the sensual desire that has not arisen for lack of practice, arises.

How does the sensual desire that has not arisen for not having an enjoyable object, arise?

In this world some person has got some lovely objects such as sight that has never been experienced before. Sensual desire arises in him due to paying attention to such objects in an improper manner and heedlessness. Thus the sensual desire that has not arisen for not having an enjoyable object, arises.

"that has already arisen" means that has occured, that has appeared.
"for more-becoming" means for becoming again and again.
"for increase" means for accumulation.

In the context "for more-becoming and increase" there is no such a case as sensual desire that has once arisen will not cease; sensual desire that has once ceased will arise again.

When sensual desire has ceased, there is indeed more becoming and increase of sensual desire in succession for the same object or for any other object.

"Pleasant object" means the object that is the cause of sensual lust.

Herein desireable object which is the cause of sensual lust is required as "the pleasant object."

In the context: "In him who pays attention in an improper manner", what is paying attention in an improper manner?

(*i*) Paying attention to impermanence as permanence, (*ii*) suffering as pleasure, (*iii*) impersonality as personality, (*iv*) unpleasantness as pleasantness—this is paying attention in an improper manner. This is paying attention in a wrong way.

Moreover, in a manner contrary to the penetration of the Four Noble Truths, (*i*) advertence of the mind towards the object, (*ii*) contemplating on the object again and again, (*iii*) mindfulness of the object, (*iv*) directing one's mind towards the object, (*v*) setting of the mind to the object—All this is called "paying attention in an improper manner."

For those who pay attention in such a way, sensual desire that has not arisen, arises.

Here ends the commentary on the 1st Sutta

2nd. SUTTA

Hateful Object

"Bhikkhus, I know not any other single thing that can be (*i*) the cause of arising of ill-will that has not arisen, and (*ii*) the cause of more-becoming and increase of ill-will that has already arisen—as the hateful object.

In him, bhikkhus, who pays attention to hateful object in an improper manner, ill-will that has not arisen arises, and ill-will that has already arisen becomes more and increases."

The Commentary on the 2nd Sutta

In the 2nd Sutta, "ill-will" means the wrong state of mind—just as the rottenness of the rice—the abandoing of the original state of mind.

In this context "what is ill-will". It is the name of the hindrance of ill-will which has already been explained thus that there arises malice that "some harm has been done to me" and so on. Repulsive object (*paṭigha-nimitta*) is undesirable object. It is the name of hatred (*dosa*) as well as repulsive object.

"Hatred itself is repulsive object and the phenomenum which is the cause of hatred is also, repulsive object (*paṭigha-nimitta*)", thus stated in the old Commentary.

Here ends the Commentary on the 2nd Sutta.

3rd. SUTTA

Dullness of the Mind

(3) "Bhikkhus, I know not any other single thing that can be (*i*) the cause of arising of sloth-and-torpor (*Thina-middha*) that has not arisen, and (*ii*) the cause of more-becoming and increase of sloth-and-torpor that has already arisen—as weariness, laziness, stretching of the limbs in sleepiness, drowsiness after meals, and dullness of the mind.

In him, bhikkhus, who has dullness of the mind, sloth-and-torpor that has not arisen arises, that has already arisen increases."

The Commentary on the 3rd Sutta.

In the 3rd. Sutta, "Sloth-and-torpor" means stolidity and drowsiness. Therein the lack of workableness of consciousness is sloth (*thina*). It is the name of the state of being lazy.

The lack of workableness of the three mental aggregates* is torpor (*middha*). It is the name of the state of a person who is dosing and blinking in drowsiness.

"In 'sloth-and-torpor', what is meant by 'sloth' (*thina*)? unwholesomeness and unworkableness of consciousness, shrinking and stolidity of consciousness—such a state of consciousness is called Sloth. In Sloth-and-torpor, what is meant by Torpor (*Middha*)? It is lack of pliancy and workableness, shrouding and cloudiness of the three mental aggregates. Thus the explanation of the two should be noted.

The state of weariness, etc., should be noted as already explained in detail in Vibhaṅga Pāli. It is truely said,

"In the context:' weariness and laziness, etc.', what is meant by 'weariness (*Arati*)'?. In secluded places, or in one or the other of the higher wholesome phenomena (calmness and insight) weariness, the state of utter weariness, discontent, the state of discontent, dissatisfaction, the state of longing for something--all this is called weariness.

In the context, what is meant by 'laziness (*tandī*)?' Laziness, the state of laziness, the state of mind oppressed by laziness, the lazy mood, the state of mind caused by laziness--all this is called laziness.

In the context, what is meant by 'trembling (*vijambhitā*)? The trembling of the body, the trembling of the body again and again, the bending of the body forward and backward and to all sides, keeping the body upright, the state of being upset--all this is called trembling.

In the context, what is meant by 'drowsiness after meals? (*Battasammado*) drowsiness after taking food, uneasiness, burning in stomach, unworkableness of the body-all this is called drowsiness after meals.

In the context, what is meant by 'dullness of the mind (*cetaso ca līnattaṁ*)'? Unwholesomeness, unworkableness of the mind, shrinking and, utter shrinking of the mind, shrinkage, the state of shrinking, mode of shrinking, hardness, hard mood, the state of being hardness of the mind--all this is called dullness of the mind."

In this context, the former four things, namely, weariness, laziness, trembling, and

* (vedanā—, saññā—, sankhāra-kkhandhas)

drowsiness after meals condition the hindrance of sloth-and-torpor by way of appearing together (*sahajātavasena*) and also by way of basis (*upanissaya-vasena*). Dullness of the mind itself does not appear as co-nascence but indeed it appears by way of basis.

Here ends the Commentary on the 3rd. Sutta.

4th SUTTA

The Uncalmed Mind

4. "Bhikkhus, I know not any other single thing that can be (*i*) the cause of arising of restlessness-and-worry that has not arisen, and (*ii*) the cause of more-becoming and increase of restlessness-and-worry that has already arisen--as the uncalmed mind.

In him, bhikkhus, who has uncalmed mind, restlessness-and-worry that has not arisen arises, restlessness-and-worry that has already arisen becomes more and increases."

The Commentary on the 4th Sutta

In the Fourth Sutta "Restlessness-and-worry" means restlessness as well as worry. In the context 'restlessness' means the wavering state of mind.

'Worry (*Kukkucca*) means remorse over the good that thas not been done and the evil that has been committed.

'The uncalmed mind' is the name of restlessness-and-worry. 'who has uncalmed mind' means who has the mind which has not been calmed by ecstasy (*jhāna*) or by Insight (*vipassanā*).

This uncalmed mind indeed conditions restlessness-and-worry basically.

Here ends the Commentary on the 4th Sutta.

5th SUTTA

Paying Attention in an Improper Manner

5. "Bhikkhus I know not any other single thing that can be (') the cause of arising of sceptical doubt that has not arisen and (*ii*) the cause of more-becoming and increase of sceptical doubt that has already arisen—as paying attention in an improper manner.

In him, bhikkhus, who pays attention in an improper manner, sceptical doubt that has not arisen arises, sceptical doubt that has already arisen becomes more and increases.

The Commentary on the 5th Sutta

In the 5th Sutta, sceptical doubt (*vicikicchā*) is the hindrance of sceptical doubt as already explained in detail (in Dhammasaṅgaṇī) thus: "Doubt about the Buddha" etc."

'Paying attention in an improper manner" has the same characteristic as explained before.

Here ends the Commentary on the 5th Sutta.

THE VITAL LINK IN THE WHEEL OF LIFE

By

Myanaung U Tin

The Buddhists are firm believers in the doctrine of the wheel of life or round of rebirths. Even boys and girls have a smattering of *Paticca Samuppāda*, which means Dependent Origination or Dependent Arising. It explains the prosess of birth and death, the cause of rebirth and its concomitants: decay, death, sorrow, lamentation, pain, grief and despair, which are summed up in one word—suffering.

Whatsoever we do, whether it be almsgiving (*dāna*), virtuous living (*Sīla*), or mental development (*bhāvanā*), we express our wish, 'May this good deed of mine or ours be a condition to the attainment of *Nibbāna*!' *Nibbāna* is our ultimate goal. We believe that "the process of birth and death will continue *ad infinitum* until the flux is transmuted, so to say, to *Nibbāna-dhātu*" However, in practice, because of our ignorance or negligence, we seldom do the right thing that will lead us to *Nibbāna* sooner than later, but instead, knowingly or unknowingly, we intensify the kammic force which turns the wheel of life.

In the Buddhist Texts, we come across a gradual instruction, graduated sermon, discussing the four points of the ladder of 'holiness'; *dāna-kathā* (charity), *sīla-kathā* (morality), *sagga-kathā* (heavens) and *magga-kathā* (the Path to *Nibbāna*). It will be easily observed that most of us are not pursuing in regular succession the ever higher values of the four points, particularly those of the last one.

The Buddha instructs us to give *dāna* (alms). "He who is giving alms, is bestowing a fourfold bleassing: he helps to long life, good appearance, happiness and strength. Therefore long life, good appearance, happiness and strength will be his share, either amongst the heavenly beings or amongst men (A.IV, 57)

Five blessings accrue to the giver of alms: his being liked by many, noble association, good reputation, self-confidence, and heavenly rebirth:" (A.V, 34)

The benefits of *sīla* (virtaous living) are described in several texts. "Virtues are profitable; they have non-remorse as their aim and non-remorse as their benefit (A.V, 1)

"One who is virtuous, possessed of virtue, comes into a large fortune as a consequence of diligence; of him a fair name is spread abroad; when he enters an assembly, he does so without fear or hesitation, he dies unconfused; on the break-up of the body, after death, reappears in a happy destiny, in the heavenly world. (D. ii, 86)

There are the many benefits of virtue beginning with being dear and loved and ending with destruction of cankers or *āsavas*. (M.i, 33)

Bhāvanā is of two kinds. *Samatha bhāvanā* (development of tranquility) and *Vipassana-bhāvanā* (development of insight). *Samatha bhāvanā* leads to concentration (*samādhi*), and *vipassanā bhāvanā* leads to wisdom (*paññā*). Concentration of mind bestows a threefold blessing: favourable rebirth, a present happy life, and purity of mind which is the condition to insight or wisdom. The benefits of developing concentration are described by the Blessed One: (1) Various kinds of supernormal power, (2) Knowledge of the Divine Ear Element, (3) Knowledge of Penetration of Minds of others, (4) Knowledge of Recollection of Past Life and (5) Knowledge of the Passing Away and Reappearance of Beings.

The development of absorpion concentration (*jhāna*) provides the benefits of an Improved form of existence in the Brahmā World—Fine-material world (*rūpa loka*) and Immaterial World (*arūpa loka*).

Indeed, the Buddha points out the benefits of charity, morality and mental development in this life as well as hereafter. But the

Buddha does not stop there. The Blessed One goes further and points out the ultimate goal, Nibbāna and the Path thereto. Unfortunately, most of the worldlings, including so-called Buddhists, are far more concerned with the worldly benefits—material and mental—than with the cessation of the round of rebirths.

Those who get an opportunity to enjoy these worldly benefits as a result of their good deeds may be compared to those who, because of their position or money, travel in carriages *de luxe*. Those whose kamma is not as good or worse travel as first, second or third class passengers. Those whose kamma is very bad are comparable to the workmen and attendants on the train, or the servants of the higher class passengers. But then the train is running ceaselessly on a circular railway, and the passengers of all descriptions are going round and round with on final destination in sight. By far the majority of them are thinking only of improving their lot during their long and tedious journey. Only a small minority posess the know-how to break that circular journey, and still less who make a real effort to make use of that know-how to achieve the end.

Paṭicca Samuppāda explains the cause of rebirth and suffering. The Four Noble Truths are: (1) The truth of suffering, (2) of the cause of suffering, (3) of the cessation of suffering, and (4) of the Eightfold Path leading to the cessation of suffering.

The first truth teaches that all forms of existence whatsover are unsatisfactory and subject to suffering.

The second truth teaches that all suffering, all rebirth, is produced by craving.

The third truth teaches that the cessation of craving results in the cessation of rebirth and suffering.

The fourth truth shows the Path or the means by which the cessation of rebirth and suffering is to be attained.

Dependent on ignorance of the Four Noble Truths (*avijjā*) arise activities (*sankhāra*). The activities, whether moral or immoral, good or bad, rooted in ignorance, turn the wheel of life or round of rebirths.

Dependent on activities arises rebirth-consciousness (*viññāna*). This is the connecting link between the past and the present existence.

Simultaneous with the arising of rebirth-consciousness, mind and body (*nāma-rūpa*) come into being.

Dependent on mind and body are six senses (*saḷāyatana*), which bring about contact (*phassa*). (By contact is meant sensorial or mental impressions, which result in feeeling (*vedanā*).

These five, namely rebirth-consciousness, mind and body, six senses, contact and feeling are the effects of past actions, forming the passive side of the present life.

The active side of the present life are craving (*taṇhā*), grasping (*upādāna*) and *bhava* (*kamma-bhava*).

Dependent on feeling arises craving. Craving develops into grasping, which is the cause of *kamma-bhava*. It is *kamma-bhava* that conditions future rebirth and its inevitable consequences: decay, death, etc.

We are yet in the present existence. It is of utmost importance that we appreciate fully our present opportunity to strive to put a stop to the round of rebirths.

In the reverse order of *Paticca Samuppāda*, it will be seen that the cessation of craving leads to the cessation of grasping which is the cause of *kamma-bhava*. What *kamma-bhava* is will become clear prsently.

So it is not difficult to understand why it is absolutely necessary for us to strive to kill this craving. But do we? By far the majority of us, who are so-called Buddhists, do not. On the other hand, we choose to linger on in the net of craving. Our needs are few but our wants are many, and they tend to multiply in these days. Life is, indeed, complex and going faster than ever. Even when we are doing meritorious deeds, although we utter the word *Nibbāna* we do not incline our minds towards *Nibbāna*, but have worldly benefits at the back of our minds.

It is true that wholesome *kamma* is essential as a means to the ultimate end, that is, Nibbāna. Unwholesome *kamma* must ever be eschewed. Nevertheless, it must be remembered that it is *kamma-bhava* or *kamma* process that brings about *kamma*-resultant process (*Upapatii-bhava*). *Kamma bhava* is the accumulation of good and bad actions,

forming the active side of life. *Upapatti bhava* is the passive side of life. *Kamma-bhava* of the present existence and *saṅkhāra* of the psat are synonyms. They mean activities or actions—mental, bodily and verbal.

As long as there is *kamma* process, so long there will be *kamma*-resultant process. Depending on their good or bad *kamma*, sentient beings enjoy or are denied the mundane blessings in the round of rebirths. We must strive to transcend both wholsome and unwholesome *kamma*, which turn the wheel of life.

If our activities or actions are not motivated by craving, then we shall be able to break up that wheel. If we strive to rise above *saṅkhāra* or *kamma*-formations (wholesome and unholesome volitional activities of body, speech and mind), then we shall get liberated from the round of rebirths.

How, then, shall we kill this craving or nip it in the bud?

Before an attempt is made to answer this question, a story of certain monk may be related. The monks were finding it very difficult to develop concentration at a village where their benefactress had the knowledge of penetration of the minds of others. They were very affraid that their unwholesome thoughts, should they arise, would be discovered by her. So they went and explained to the Buddha their awkward predicament. The Buddha advised them not to bother about it, but to return to the village and keep a constant guard upon their minds or, in other words, do contemplation of consciousness. Soon, all the monks got over their diffiiclty and achieved their desired goal.

Satipaṭṭhāna Sutta teaches four kinds o contemplation, (1) contemplation of body, (2) contemplation of feeling, (3) Contemplation of consciousness, and (4) contemplation of mind objects. Let us begin with contemplation of consciousness, upon which we should concentrate. Mind is in a state o flux. It is not the same for two consecutive moments. The meeting of eye and visible object gives rise to eye-consciousness, of ear and audible object to ear-consciousness, o nose and olfactive object to nose-consciousness, of tongue and gustative object to tongue-consciousness, of body and tangible object to body consciousness, and of mind-door and mind object to mind-consciouness.

Now we must stirve to contemplate on the appearance and disappearance of these moments of consciousness of six kinds. They arise and vanish in a moment. In practice, the preceding moment of consciousness is noted by the succeeding one. Momentary origination and dissolution gives a clear idea of *anicca* (impermanence), *dukkha* (unsatisfactoriness), and *anatta* (unsubstantiality), the three characteristics of life.

This is seeing things as they really are (*yathā-bhūta-ñāna*). When the reality is understood, aversion sets in (*Nibbida-ñāna*). Aversion prevents the arising of craving from feeling resulting from contact, dependent on consciousness of one kind or the other. The third stage is *magga-ñāṇa*, resulting in the realization of *Nibbāna*.

As a matter of fact, contemplation of consciousness also involves contemplation of six *hetu* or root-conditions: *lobha* (craving), *dosa* (anger or hate), *moha* (igorance), and their respecitive opposites: *alobha* (disinterestedness), *adoa* (amity), and *amoha* (insight or wisdom).

So far as contemplation of body is concerned, in-breathing and out-breathing are watched on the tip of the nostrils or on the upperlip. In the case of contemplation of consciousness, in-breathing and out-breathing are noted mentally. As breathing beings (*pāṇa*), our existence depends on in-breathing and out-breathing. Hence, the necessity of being mindful of them.

When we strive to contemplate on six kinds of consciousness. six kinds of root conditions as well as on in-breathing and out-breathing our contemplation becomes not only of consciousness but also of mental objects. Of course, contemplations of body and feeling are not ruled out either.

But all the same, we should concentrate on the contemplation of consciousness as in the case of the monks mentioned above.

If we steadily strive on, we shall soon discover that no chance is being given to craving to arise, craving that will lead to next-rebirth. This is the *vital link* between the passive side and the active side of our present life. We must endeavour our utmost to break it up before it develops into grasping that causes fresh *kamma*-process, which in its turn, will link the present existence with the future. If we succeed in breaking up the vital link of

the present, then the question of the link with the future does not arise, leave alone the link with the past. It is the break-up of the *vital link* which results in the realization of Four Noble Truths, Four succeessive Stages of Holiness, and Nibbāna.

With this in view, we must strive on with diligence, as enjoined upon us by the blessed One. Otherwise we shall remain so-called Buddhist who stop short at almsgiving, observence of moral precepts, and mind-training, hardly appreciating the higher values of the Path that leads to the ultimate goal, *Nibbāna*. We connot get it for the asking, that is, by prayers as most of us are practically doing, nothwithstanding the exhortation of the Buddha; "You should exert yourselves, the Tathāgatas are only teachers."

Whether the wheel of life shall go on, or stop turning depends on our own exertions here and now.

Sir Edwin Arnold writes in the Light of Asia.

Higher than Indra's ye may lift your lot,
And sink it lower than the worm or gnat;
The end of many myriads lives is this,
The end of myriads that.
Only, while turns this wheel invisible,
No pauses, no peace, no staying-place can be;
Who mounts may fall, who falls will mount; the spokes
Go round unceasingly!

THE THREE REFUGES

By

Bhikkhu Nanamoli

A man first learns about the Buddha's teaching by hearsay. Then he tests what has heard as far as he can. When he has done this enough to feel convinced that it is reliable, he outwardly expresses his conviction by pronouncing the three Refuges, the *Saraṇattaya* or *Tissaraṇa* as they are called in Pāli. And afterwards, whenever he has the occasion outwardly to reaffirm that inner conviction, he does so by pronouncing them aloud.

The practice dates from the time of the Buddha himself; for at that time after hearing a discourse by the Buddha, a new adherent would express his confidence in this way 'I go to Master Gotama for refuge, and to the Dhamma and to the Sangha. From today let Master Gotama remember me as a follower who has gone for refuge for life'. Soon after the Parinibbāna, King Madhura Avantiputta, after hearing a discourse by the Buddha's disciple, the venerable Mahā Kaccāna, said he would take that Elder as his refuge, but he was told 'Do not go for refuge to me, Great King, go for refuge to that same Blessed One to whom I go for refuge', and so the king pronounced the refuge in what is nearly its present form: 'Master Kaccāna, since that Blessed One has finally attained nibbāna, we go for refuge to that Blessed One finally attained to Nibbāna, and to the Dhamma and to the Bhikkhu-Sangha. From today let Master Kaccāna remember me as a follower who has gone for refuge for life'.

The words normally used now are also to be found in the Pāli *Tipiṭaka*, in the *Khuddakapāṭha*. They are:

Buddhaṁ saraṇaṁ gacchāmi—
I go for refuge to the Buddha,

Dhammaṁ saraṇaṁgacchāmi—
I go for refuge to the Dhamma,

Sanghaṁ saraṇaṁ gacchāmi—
I go for fefuge to the Sangha.

Buddha, Dhamma, and Sangha, can respectively be translated by the Awakened (or Enlightened) One, the True Idea (or True Ideal), and the Community. These three Refuges are explained as follows:

The taking of the first Refuge means this: 'The Buddha, the Awakened One, is my refuge, my guiding principle, my defence against evil, and my provider of good; it is to Him in this sense that I go, that I resort; it is Him that I serve and honour; that is how I understand and preceive Him.'

As to the second, the word *dhamma* is derived from *dhāreti* to bear, to remember, and to assure. The assurance is given by a path that is reached and by a cessation that is realized; for the Buddha instructs a man to enter upon the path to the cessation of craving, which is the root of suffering; and the cessation of that craving prevent him from falling back into any of the states of misery. In other words, in this context the Dhamma is the Noble Eightfold Path and it is Nibbāna; and in addition it is the mind-deliverance attained here in this life that is the immediate fruit of the Noble Path, namely, cessation of craving; and it is also the whole body of the Scriptures containing the Buddha's doctrine.

Lastly, the Sangha is so called because it is the community of Right View and Virtue—of Right View that sees things as they actually are, and of Virtue that prevents remorse. In the strict sense it signifies the four twin types of Noble Person: of personality ennobled by purification from greed, hate, and delusion. In other words, these are, in each of the four stages of realization, the type of personality with defilement as yet uneradicated that ends with the attainment of the Noble Path and the type with defilment eradicated that begins with the Noble Fruition consisting in the unassailable mind-deliverance that follows immediately upon the attainment of the Noble Path. The Four Pairs are thus otherwise known as the Eight Persons.

The taking of the refuge has certain aspects that should be made familiar. They are distinguished as the refuge, the going for refuge, he who goes for refuge, the different kinds of going for refuge how the refuge is corrupted, and how it is broken.

The refuge.—By deriving the word *saraṇa* from *sarati* (to crush) the *saraṇa* or refuge can be taken as something that combats, that is to say, something that slays and destroys fear and anxiety, suffering and defilement of the mind by craving that severally or together lead to states of misery. It is then a term for the Three Jewels.

The going for refuge.—This is the undefiled state of mind in one who has confidence in the Three Jewels and venerates them. It is, in fact, the act of adopting them for one's guiding principle, one's supreme value.

He who goes for refuge—is someone who has that state of mind just described. What is meant is that by reason of that state of mind he decides: 'These Three Jewels are my refuge, my guiding principle.'

There are *two kinds of going for refuge.* They are called the supramundane and the mundane (*mundane* means 'belonging to the world with all its heavens' and *supramundane* means 'beyond that world' because it has to do with Nibbāna as cessation of craving and suffering). The supramundane refuge belongs to those who have seen, who have actually penetrated for themselves, the Four Noble Truths, thereby reaching one of the four states of realization and liberation. It is actually perfected by them at the moment of reaching the Path, which eliminates any imperfection in the going for refuge. While its object is Nibbāna, it comprehends the Three Jewels in their entirety.

The mundane kind is that of the ordinary man who has not yet reached the path. When perfected, it suppresses any imperfections in his going for refuge. Its object is the special qualities of the Buddha, the Dhamma, and the Sangha. Its purpose is the acquisition of confidence in these three ideas. There are four ways in which it can be effected. *First* it can be taken in the form of self-dedication to the Three Jewels by surrendering oneself to them, when its significance is as follows: 'Starting from today I dedicate myself to the Buddha, the Dhamma, and the Sangha. Remember me as such'. *Second*, it can be taken in the form of adopting the Three Jewels as one's guiding principle, when its significance is as follows: 'Starting from today I adopt the Buddha, the Dhamma and the Sangha for my guiding principle. Remember me as such'. *Third*, it can be taken by assuming the position of a pupil, when its significance is as follows: 'Starting from today I am a pupil of the Buddha, the Dhamma and the Sangha. Remember me as such'. Or lastly, it can be taken by means of the gesture of prostration, which is the extreme act of veneration of the Three Jewels, and then its significance is as follows: Starting from today I perform act of veneration rising up, reverential salutation and homage only to the Buddha, the Dhamma, and the Sangha. Remember me as such'.

The refuge is *taken*, and it is *broken*, only in the sense of the highest value of all. So if for example, a Sakyan reverences the Buddha as 'My relative', the refuge is not taken. And so, too, in the case of someone who reverences the Buddha out of fear, thinking 'The monk Gotama is honoured by kings; he must be very powerful and he might do me harm if I do not reverence him', no refuge is taken. But it is taken by someone who venerates him and regards him as the most to be honoured in the whole world. And similarly a follower (*Upasaka*) who venerates even one who has gone forth into homelessness as a sectarian outside the Buddha's Dispensation, thinking 'He is my relative', he does not break the refuge already taken in the Three Jewels much less can it be said that he breaks it by so reverencing one not so gone forth. And also one who bows down to a king out of fear, or who shows respect to a non-Buddhist because he taught him a trade or a craft, does not break the refuge already taken either.

As to the *benefits:* those of the supramundane refuge—the refuge taken by those who are actually liberated by reaching the path—are best described in the words of the Dhammapada:

> 'One gone for refuge to the Buddha,
> The Dhamma, and the Sangha, too,
> Correctly sees with understanding,
> Four Truths: The Truth of Suffering,
> Its Origin, and then its Ceasing,
> And the Way leading to its ceasing,
> Here is the refuge that is safe;
> Here is the refuge without peer;
> And he that to this refuge comes
> Is liberated from all pain'.

On the mundane level—that is to say, for the ordinary man still subject to craving and ignorance and not yet safe from slipping into states of misery—its benefits are that he gets a good kind of existence on rebirth and is favoured with worldly blessings during this life too.

The supramundane refuge has no *corruptions* because those who have reached any of the four states of realization beginning with Stream-Entry have right view and no doubt. The mundane refuge, however, can be corrupted by ignorance, by doubts, and by misconceptions about the Three Jewels.

The supramundane refuge cannot be *broken* for the same reasons for which it cannot be corrupted. But the mundane refuge is broken by dedicating onself to another teacher, by adopting that teacher's doctrine as one's guiding principle and supreme value.

The taking of the refuge is thus the first as well as the last act of a Buddhist.

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THE CHALLENGE OF DHAMMA

By

I. B. Horner M. A.,

President, Pāḷi Test Society

I always think of Vesak as a specially solemn occasion. I know it is a time for rejoicing, but it is a time of solemnity too when year by year, we should allow the memory of the Lord Buddha to act as a challenge to us to reinvigorate ourselves and purify ourselves from within. To all of us the very existence of what we call Buddhism has made a varying degree of difference to our lives. It presents us with some thing to work on besides something to study. Its Teachings put before us the gerat ideals of loving-kindness and compassion to all that lives and breathes, and this most certainly includes justice and mercy to animals. And the Teachings put before us personal ethic, in the five *sīlas* to be as consistently followed and developed as each of us can manage.

Good, however, is not for good's sake. Yet it cannot and must not be ignored. As the *Dhammapada* says: "Think not lightly of good, saying 'It will not come near me. Drop by drop is the water-pot filled. Even so, the wise man, gathering it only little by little, fills himself with good".

Because we should be filled with good, we can see it has enormous value. At the same time we must not forget that its value is purely an instrumental one. The goal at its highest and fullest and in its perfection has far more than a merely ethical content. So it is that, if we take what is good as our standard, then every time we are faced by a choice (and it is choice, volition, that affects for better or worse the working of our individual kamma) and every time we choose the better way to act and conduct ourselves in body, speech and thought, or every time that we possibly can we choose the best, the good itself, we are so much the more capable of progressing along the way.

The Ancient Way

This ancient Way, discovered and trodden by the Buddhas of old, was re-discovered by the Buddha Gotama as one night, when he was about 36 years old he sat deep in meditation under the Bodhi-tree, the Tree of Knowledge, at Buddh-Gaya near the banks of the river Nerañjara.

This ancient Way, made known again by him after it had fallen into destitude on the disappearance of the Tathāgatas of old, is the Eightfold Way, the Way to the Beyond. It gives the practice and the method for arriving there, at the Beyond, "where all is still (*Suttanipāta*) and where, in the extended ranges of the mind above normal consciousness, the distracting and perpetual rise and fall of the sensation, having been subjected, can be ignored, because sensations are no longer desired.

The Way was likened to a raft by the Buddha; it is to be discarded at the moment of the plunge into Nibbāna or deathlessness, *Nibbānogadha*, *amatogadha*, of the emergence into the Beyond, for then it has served its purpose and is no longer needed. It cannot be said too often that this goal of the Buddhist ethic, and of the mind-development and mind-control the Teaching insists on and makes accessible by means of meditational systems, is a goal capable of realization here and now, and not merely in some future state.

In Buddhism great value attaches to the "Moment", to what belongs to the present. Endeavour belongs to the present, and so diligence, energy and resolution—all of them Buddhist virtues. The treading of the Way likewise belongs to the present, as does, potentially, the consummation, the arrival at the Way's ending.

This is the theory: that by individual striving and effort the individual's chain or circle of lives or rebirths to which he is held in bondage, to which he is sewn by his desires for sense-pleasures and his profound ignorance of their peril—this circle may be brought to its end here and now thus causing the stopping of the anguish the individual has suffered for

incalculable eons. The final or complete Nibbāna, the Parinibbāna, of the Buddha, which is one of the events we commemorate at Vesak, and the Parinibbāna of some of the arahants of the past, have been possible and have taken place leaving not a shred of their psycho-physical congeries remaining, because they have eradicated in full all their clamouring desires for sense-experiences and for continuing life.

Finding Happiness

To find the happiness that exceeds the happiness of sense-experience is likewise our goal. In practice, however, it may take many and many a life to accomplish. We all know the great Pali collection of the Jātaka Stories, the tales of 547 of the Buddha's previous lives when he was the Bodhisatta striving with resolute determination for the fruition of the vow he had made eons ago under the Buddha Dipaṅkara one day to be a Buddha himself. Indeed, the practice is not easy to fulfil. On the other hand, there is no reason to despair. For gradually, little by little and from time to time the wise man may remove his own impurities—and no one can cleanse or purify another—as a smith removes the dross from the silver (*Dhammapada.*)

Of basic necessity in this struggle to develop what is skilled is diligence, *appamāda*, as is clear from the last words the Buddha is reputed to have spoken: *appamādena sampādetha*, strive forward with diligence. This summarises a tenet he had stressed during the whole of his life. The first of the verses in the section of the *Dhammapada* known as "Diligence" may here be called to mind: "The path to deathlessness is diligence: the path to death is negligence. The diligent do not die; the negligent are like unto the dead."

We may rejoice that we are the recipients and heirs of the fruits of the Enlightenment, probably the most remarkable event to have occurred in historical times, which we also commemorate at Vesak. The Enlightened One gave the world, or the world that will listen and pay heed, a superb system of thought, coherent, logical, workable, confined to the human problem of winning freedom, and supported by instructions and guidance on the methods to be practised so as gradually to make this system of thought effective and constructive for each of its practitioners. And this I find is very solemn.

I find it solemn that not only was the Teaching given by a human being subject to the laws of the body just as we are, and to the laws of the mind too: but that it was enunciated 2,500 years ago. Moreover, it is not dead and is of more than academic interest. It is living and valid, strong and impressive: and great power for good in our disastrous modern predicament. It has always been full of vitality and vigour, as can be seen and known by its preservation, as well as by its developments in non-Indian lands.

Even now it is undergoing a great resurgence in the East where, because things of the spirit are understood, it is the "religion" of millions of people, cherished for the *hope* at its core, for its reasonableness, its completeness, and for the way it gives man nothing to depend on outside himself other than his comprehension of the aims of the Teaching and the methods it lays down for man's self-discipline.

Self-contorl

He is taught to think of himself as alone responsible for the worseness or betterness of the line of lives he must undergo in *saṁsāra* until he has vanquished himself—a much more magnificent and a much harder thing to do than conquering a thousand men in battle. Self-control, with compassion and harmlessness or non-harming, *ahimsā*, are tenets that Buddhism holds so strongly that no war has ever been waged in its name. The knowledge of it and faith in it have not been spread by battles, or by the extermination of non-Buddhists, or by the torture of those holding to different beliefs.

Of course this tolerance is not due to indifference to the Teaching: the very reverse is true, I think. And the belief that not all men are equally advanced in the great spiritual quality of discernment also plays its part. Such Buddhist missionising as there has been in the long story of Buddhism's past has been purely peaceful and amicable. The striking difference between the talk of scholars and the harsh talk of kings was recognised by the compiler of the *Milindapanha*, that "masterpiece of Indian literature" as Rhys Davids called it, and on the whole a post-canonical work (by which I mean that in Burma it is reagarded as part of the Pali Canon): scholars argue and bring forward points and counterpoints in their ardent search for knowledge; kings mete out punishments and condemn their subjects to death.

It is obvious which is the more worthy of praise. You will remember how, in the Jātaka Story centering on the Resolute

Determination (*adhiṭṭhāna*) of the Bodhisatta, the *Mugapakhajātaka*, the Bodhisatta was terrified of succeeding his father on the throne and determined to avoid this at all costs: ,"Yesterday my father, when four thieves were brought before thim uttered such savage speech as conduces to Niraya Hell. If I were to reign, then coming to birth again in Niraya Hell, I would undergo great anguish" Better were it to pretend to be a cripple though he was not one, to be as though deaf, to be as though dumb, and never show a sign of intelligence.

He kept up this pretence for sixteen years until his parents were convinced of his determination to throw aside the pomp of royalty and lead the life of a homeless bhikkhu instead. For its duties partook of none of the cruelty and harm inherent in a king's.

And now we come to another facet of the solemnity I speak of. We of today, in view of this wonderful gift of the Dhamma that has been vouchsafed to us, connot be merely recipients. We must be givers too. We, and I now mean we Westerners in particular, have had this lofty privilege of coming to know something of the Teachings of the Buddha. Though the sight of a Buddha is rare, though the sound *Buddho Buddho* is hard to come by in the world, as the householder Anāthapiṇḍika told the rich merchant, nevertheless we live in a Buddha-era, that is at a time when the Teachings of a Buddha are still remembered and are of significance.

This alone, even without our paying any consideration to the remedies needed for the stresses and strains so characteristic of the contemporay scene, would make it incumbent on us to spread this Teaching of Peace, inner and outer, as far and wide and as faithfully as we can.

Long ago, when the Teaching was new, there were no books. It was carried in the minds and memories of bhikkhus, and handed on orally from teacher to pupil in an unbroken line. Then came the era of the palm-leaf manuscript, when the Teachings were committed to writing by rather a laborious process, and copies made. Because they were asked now and again, some of these palm-leaf copies were taken, with all reverence to such distant countries as China where they, or at all events some of them, became translated into Sanskrit and Chinese, while new writings embodying subtle philosophical treatises grew out of them and around them, made more palatable for the man in the street or in the bazaar by the accompanying growth of legend or cult.

Perhaps this new audience might be compared to the older audience who sat under the banyan tree in the light of the moon avidly listening to the Jātaka tales as they were unfolded, always with a Buddhist, as against a pure folk-lore, slant. Long after came the era of the printed book, more durable, more manageable, easier to use, reaching more and more hands and heads, and carrying the Teachings to more and more countries, than were accessible to manuscripts.

The knowledge of Buddhism now-a-days practically encircles the earth. We can read the 26 books comprising the Pali Canon and some of the vast output of Mahayanic literature in Pali and Sankrit and Chinese and so on; or in translations, which are the next best thing, into other Eastern or into Western tongues. We have too the old Commentaries and a certain amount of more modern critical apparatus; and we have a plethora of books about Buddhism, sometimes sound and well based, but sometimes less so without much of Buddhism in them. A standard of criticism can only be gained by reading the texts themselves or a translation regarded by competent authorities as reliable.

Or again, the East has the tradition and the basic knowledge; the West a far more superficial understanding apt to be clouded and obscured by the ingrained dogmas of other ways of thinking. I do most strongly urge it is *Buddhism* we want to propagate for the good of the world, as a barrage against its more materialistic attitudes, and not some wan ghost of it, whether we do so by private meditation, by study and practice, by writing about the subject, by teaching and lecturing, or by editing and translating the early texts as they have been handed down.

It is only by a union of the two, of East and West, by making them work as a team, that Buddhism as it was meant to be by its founder and as it still should be, can rightly be called "Buddhism" by Western people. It is only then that it will be able to attract to itself the power it needs to make its full contribution to the peace of the world, now, as it was in the days of the Emperor Asoka, that other amazing son of India, who ordained that the reverberation of the war drums would be replaced by the reverberation of the durm of Dhamma.

SCIENCE AND PHILOSOPHY

A talk by

U Thein Nyun

THE WORLD OF DELUSION

The world, as we now know it, is unreal. This is a startling statement but, nevertheless, true. That is why the purpose of life is to find the truth of things. Since this is also the purpose of both science and philosophy, there must be some relation between the two and both should be employed in the search for truth, one substantiating the other. They should not be regarded as two distinct, unrelated fields of study. Let me give you a few examples of how these two subjects are inter-related. Incidentally, these will reveal that we are living in a world of delusion, an imaginary world of our own making.

(1) We learn from chemistry that charcoal and diamond are allotropic forms of one and the same element, carbon, differing only in appearance and other physical properties. But if we were given a choice of the two, it would invariably be the diamond. For diamond is scarce and a very much higher value is placed on it by worldly people. But this is not its real value at all. In philosophy we distinguish between two sets of values, namely:-

Absolute	.....	Relative
Real	.....	Artificial
True	.....	False

values on the one hand and/ values on the other.

The absolute values of charcoal and diamond are the same, *i.e.*, carbon. But we —scientists included—don't regard it in that light. For we are always comparing things, making distinctions and putting artificial values on them. And what are the consequences? If one likes the diamond, one wants it and tries hard to acquire it by means fair or foul. This is greed. On the other hand, one has not much use for charcoal. It is not liked and is most conveniently kept out of sight. If one were presented with a piece of charcoal, one would get into a rage. And that is anger. Both these evil minds arise from delusion, *i.e.*, through not PRACTICALLY knowing the true nature of these two substances. As Shakespare said "There is nothing either good or bad, but thinking makes it so."

Truth is so simple that we generally overlook it or pass it by. Instead, we run after artificial values and that is why the world is becoming more and more artificial. For example, (*a*) in our speech and actions. We don't really mean all the kind words and actions that we say or do to another person but, nevertheless, we do so simply because something is expected of him or we wish to be in his good books, (*b*) with our food, clothing and articles of daily use. Owing to the keen competition in trade and commerce, artificial devices have to be employed to attract buyers who like nice, pretty things. So we buy sweets and cakes with nice colours; beautiful, satiny, artificial cloth; cosmetics to hide our ugliness. As scientists we know that these genuine things have been tested and proved harmless before putting them on the market but continual use is bound to affect our health and that is why disease is rampant.

If you analyse some of the artifices that a lady employs to enhance her loveliness, it will be found that the skirt, perfume, lipstick, etc., that are attractive, not the lady herself. As the saying goes, "Beauty unadorned is best adorned". Although I am not a ladies' man, I have no spite or grudge against them. But truth has no regard for either the weaker or the stronger sex. If it were partial to one it would not be truth. This does not mean, of course, that ladies should not employ those artifices which have been their custom since time immemorial. By all means do so but be aware of the fact that it is artificial loveliness you have created. Now it is the turn of men. Moral degeneration at the present time is blamed by men on the ladies with their coquettish wiles and artifices. But it is the men who are really

to blame for not seeing thing as they REALLY are.

(2) As another example, take the case of marble, limestone, chalk, calcite, Iceland spar the various forms of the same compound, calcium carbonate. They are given different names depending upon the differences in form and other physical properties and in this way we are able to distinguish one from the other.

(3) It is the same with the things we come across in daily life, *e.g.*, chair, table, stool, desk, that are all made of wood. Because of the differences in shapes we give them different names. We can't call all of them wood. Names have to be given so that others will understand what we mean. The first man who constructed a chair called it a chair and so we call it by the same name. If it had been called 'sitter' or something like that, we would still be calling it so. Actually, there is no chair. What we feel and touch is wood. It is only CALLED a chair. What we really should say, therefore, is something like this, "This is the thing called a chair", "Bring the thing called a chair". But in common parlance we leave out several words including the most important word 'called' because it would be tiresome and monotonous to repeat these words and, moreover, this is supposed to be understood by everybody. So the common expressions used are, "This is a chair", "Bring a chair". By such repetitions we come to believe in the real existence of a chair. According to psychology, when we go on repeating a statement like "This is a chair' to ourselves (auto-suggestion) or when others drill it into us with a statement like "Bring a chair" (heterosuggestion) we actually come to believe that a chair exists. As you know Hitler was a pastmaster at this game. When a white lie is inserted along with several true facts and repeated day in and day out on the radio and in the press, the populace come to believe in it. Other examples are 'house' which does not exist but is the name given to a combination of wood, cement, mortar, bricks, *etc.* made to a particular shape; "chariot" which is a mode of expression for wheels, body, shaft, *etc.* In fact, this can be applied to all objects. So there is no gold, silver, platinum.. They are only CALLED such. If we come to PRACTICALLY realise things in this manner we would never be discontented.

When we studied grammar in school we learnt that a noun is the name of a thing. The name is quite distinct and stands apar from the things named. But we have always associated the name and the thing as one in our impressionable minds and this has remained fixed in our minds to this day. That is why modern education in schools should lay greater stress on the differences between names and things so that the young will not become attached to materialism, which breeds greed and war, but to philosophical truths which bring contentment and peace.

In the above examples it was learnt that there is no chair but wood. Wood is also a name given to a group of molecules which are composed of carbon, hydrogen, oxygen atoms arranged in a special way. Again, these atoms are so called and distinguished because of the special configuration of protons, electrons, neutrons, etc. which form the basis of all matter. The scientist is only aware of this basic structure of matter when he is absorbed in his laboratory work but, unfortunately, when he gets away from his laboratory, he forgets this scientific value of matter and behaves just like ordinary human beings.

We can also consider such words as "nicer' "better", etc. which are mere words to denote our preference for one thing with respect to another. All this comes of making superficial distinctions and comparisons of things. We say, "This chair is nicer than that". We do so because we like its shape or colour better than the other. But then their scientific values are one and the same, *i.e.*, protons, electrons, neutrons, etc.

(4) We will now consider examples of animate things. As in the above examples there is no man, woman, boy, girl, etc. but they are called such. Then taken the name Thein Nyun. It is just a label outside of me to distinguish me from other persons. But by calling myself Thein Nyun repeatedly and being called so by others, I have come to believe in the real existence of Thein Nyun both by auto—and hetero-suggestions. The label, as it were, has been thrust inside of me and become part of myself. My arms, eyes, ears, etc. are all Thein Nyun's—things which are common to each and every human being. And so it is the same with "I " which is a grammatical term to denote oneself in speech and writing. Autosuggestion has made us believe in the existence of "I", "self inside of us and with what results? "Who do you think

I am?', "I won't stand for this", "This is mine. Don't touch it", etc. All this pride and conceit, greed, selfishness, prejudices, petty jealousies, etc. arise from the mistaken belief in the real existence of "I". If you will but ponder seriously over the matter it will be found that there is nothing in this world which can lead a spearate existence of its own. A single thing has to depend upon others as supports or props for its very existence. For instance, charcoal depends on its existence on colour, hardness, porosity, weight, etc. So how can there exist a single "I"? There is the saying, "There is Truth and there is Self. Where Truth is, Self is not. Where Self is, Truth is not".

So these are some of the philosophical truths we lose sight of in our search for fame and fortune, fun and frolic. Thus the basic thinking of us, worldly people as we are, is all wrong. The thinking is grossly superficial. We only look at the surface of things and don't go deeper down and see through things. Everything has been taken for granted. All that we learnt from parents, teachers, elders, etc. have been accepted "in toto" as true. We have never cared to or been inquisitive enough to find time to enquire whether facts are really true or not. Moreover, everybody else had the same ideas and beliefs. So it was a case of "Why bother?" But what does science teach us? It tells us that we must not accept anything as true unless it has been proved to be so. Thus it seems we will have to unlearn most of the things we learnt to be true.

3. PHENOMENA

I have now shown that this world of delusion has been created by ourselves, that it is an imaginary world of our own making. All the deliberations and decisions we make are on images that appear in our consciousness (phenomena) and we are never dealing with reality at all. It is the properties—the truth underlying phenomena—that we have to seek and then find out how those properties come into being. So I have treated philosophy under three heads, viz., (1) Phenomena (2) Properties—the truth behind phenomena and (3) Relations—the origin of properties. It is going to be a very sketchy treatment and only the fringe of the subject matter will be touched upon. After giving you these fundamental principles of philosophy I'll deal with the practical methods of applying philosophy and the practical results that are achieved thereby.

Someone could say, "I don't see the protons, electorns, neutorns, etc. which make up matter but I certainly see charcoal, diamond, limestone, marble, chair, man, woman, etc." All I can reply is that what he sees are just phenomena. What, then, is phenomenon? According to Chambers's Twentieth Century Dictionary, it is the appearence which anything makes to our consciousness as distinguished from what it is in itself. The classical example of phenomenon is, of course, the moving cinema. As you know this consists merely of lifeless shadows which appear and disappear on the screen. But in our consciousness we see the actors and actresses in person, full of life and action, because of the speed with which the film is operated. The shadows are not continuous for there is a gap between each negative of the film. The optical illusion of 'moving' pictures is made possible by the peculiarity of the eye called persistence of vision. To illustrate this, let a firebrand be whirled in a circle. The spot of light appears to be drawn into a luminous circle. For we continue to see an object for a small fraction of a second after the image of it disappears from the retina. Thus what are seen in the consciousness are the phenomena of live actors and actresses when in reality they are just a rapid succession of shadows. The whole world is likened to a cinema wherein we are all phenomenal actors; not a stage with lively actors as Shakespeare said. I suppose this was the closest analogy he could arrive at in his day as moving pictures were not then invented. So you see we are always in the state which could be called a "waking dream". It is just as in our sleep we believe the events taking place in a dream are really true but are found not to be so when we awake, so also when we are wide awake we believe the events taking place in daily life are really true but are found not to be so when we PRACTICALLY realise that they are mere phenomena.

Well, let us return to the example of the chair again to illustrate its phenomenality. We see the red colour of the chair because the wood absorbs less of the red rays of white light which falls upon it than it absorbs the others. So that the light which is diffusely reflected contains a larger proportion of red wave lengths than is contained in ordinary light. And it is due to this difference in

colour from its surroundings that we get the idea of shape. Then when we feel the wood we find it hard. This is due to the great cohesive grouping of the molecules in space and thus we get the idea of solidity. So a combination of colour, shape, hardness, solidity and others, gives us an appearance or image in our consciousness which we call a chair. Actually, the sense of sight reveals colour only and the sense of touch reveals solidity but we always combine the two and SEE solidity. It is these images that we deal with in our work-a-day world. So you see that it is the sense of sight, sound, smell, taste, and touch which combine to reveal the phenomenal world to us. We should not, therefore, place any reliance, whatsoever, on our senses to find the truth. But as you know science places too much trust and emphasis on these senses. The scientist is always examining objects by his senses, forgetting the most important thing, the senses themselves, the subject that is conducting the examination. This is one radical departure from philosophy where the senses are studied—in other words, the analyser is analysed. It is up to the scientist, employing scientific techniques, to take the lead in the proper analysis of himself (psycho-analysis) and I am sure this would lead to more fruitful methods of application and practical results.

4. THE TRUTH BEHIND PHENOMENA-PROPERTIES

If phenomenon is an appearance of something in the consciousness as distinct from its reality, what is its reality or the truth behind phenomenon? For this is the truth we have to seek. The subject is getting more and more involved but I will do my best to explain. Take the case of hydrogen. It is called hydrogen and is so distinguished because it possesses a certain set of properties or characteristics or qualities different from that of each of the other elements. These properties manifest themselves only when the proper conditions are satisfied. For example, the burning property of hydrogen manifests itself only when a light is applied to it. This manifestation of its property, the burning flame, is the phenomenon and the burning property is its reality. So now you know the reality behind phenomenon. This property, characteristic or quality is well known, technically, by all scientists. What then, are some of the general characteristics of property? Property is abstract (not concrete), cannot be felt or seen, substanceless; it has no image, no shape, no life, no possessor; it arises only when the proper conditions are fulfilled and when this occurs no power in heaven or earth can prevent its arising. It is just like any chemical reaction which takes place under certain specified conditions. You know that when the appropriate conditions for an explosion are satisfied no one—not even supernatural beings—can prevent the explosion from taking place.

Now we will analyse the analyser, the seemingly important self. I won't go into details. The self is a phenomenal self, the result of the manifestations of physical and mental properties which are the realities behind phenomena. For example, when you feel what is called the physical body, there are the phenomena of hardness, heat, resistance, which are the manifestations of the properties of hardness, heat and resistance. Mental properties, on the other hand, are more refined. Consciousness is a mental property which manifests itself as the mental phenomenon of awareness. Greed is another mental property. It arises as the mental phenomenon of wanting or wishing to have, to hold and to live. Mental phenomena can only be observed by oneself through practical analysis of oneself. For, unlike physical phenomena, they cannot be pointed out to others. This set of physical and mental properties constitutes what we call man, woman, I, self, Thein Nyun and so on. But as I have already mentioned, these properties are abstract, substanceless, imageless, formless, inanimate, ownerless (not yours or mine or any body else's), ungovernable or uncontrollable with regard to their manifestations when the proper conditions are satisfied. It may here be stated that it is due to the successive manifestations of these physical and mental properties that we observe the physical phenomenal processes of walking, eating, running, etc. just like that in a cinema.

Incidentally, these properties have to be named in order to distinguish and identify them. They are the names of existing things which are always there whether we name them or not. But in the case of the chair, it is the name of something which does not exist at all—the chair has no real existence. It is just like when we say, "The horns of a hare" The horns exist in name only. And so, likewise the chair exists in name only.

5. ORIGIN OF PRORERTIES— RELATIONS

What is the origin of properties? It is due to what are known as relations. For instance, we make an invisible relation between the kyat and the pya and agree that one kyat is equivalent to a hundred pyas. We can change this relation anytime we like and make the kyat equivalent to sixteen annas as it was before. But this is a manmade, variable relation. The relations that I am going to talk about are real, natural relations. One of my teachers has explained these relations in this manner. Suppose you lent some money to Mr. A on the understanding that he will come and repay it to you tomorrow. The consciousness and mental factors that were manifested at the time the money was lent have all disappeared. That is their nature for they are discontinuous. But certain relations including that of subject and object remain. So when Mr. A comes to you the next day, the above relations give rise to a new set of consiousness and mental factors by which you remember the nature of the appointment you made with Mr. A the previous day. If the mind were continuous, as most of us think, then there would be no need for these relations for we would be able to recall each thought, word and deed of the past. To make myself clearer on this point, let me give you an analogy, though a very imperfect one at that. The mechanical energy from an internal combustion engine is converted into electrical energy which is accumulated in a dynamo. At the proper time this electrical energy is reconverted into mechanical energy which drives an engine. The working of the first and second engines may be compared to the working or functioning of the mental properties at the first and second meetings with Mr. A. The electrical energy stored in the dynamo may be compared to the invisible relations. Thus you will observe that realations are even more refined than properties and this was so stated by the world-famous British philosopher and writer, Bertrand Russell, now Earl Russell. So if we don't want physical and mental properties to rise again—properties which are ceaselessly arising and disappearing at every moment and giving us so much trouble—we must cut off or destroy all relations. It is due to our ignorance of these relations and what should be done with them that we pass from one birth to another. When we have completely destroyed all relations, our real duty in life is fulfilled and immortality is attained. In passing it may be mentioned that properties are relative realities whereas immortality is aboslute reality.

I am afraid I have left you in doubt about many things in my eager desire to give you, as far as it lies in my power, the fundamentals of philosophy in a nutshell. For only when the essentials of a subject are understood that interest will be created sufficient enough for us to find time to make a proper study of it.

6. PRACTICAL APPLICATION OF PHILOSOPHY

Suppose then that, by proper study, the principles of philosophy have been fully grasped. This is not the be-all and end-all of it. But this is what most people, including philosophers, think. And why? Because they regard book knowledge as practical knowledge and leave it at that. They can't distinguish theory from practice. Let us take the case of the Arts student in college. After reading his history book through and through he says he knows all about it. If by that word 'knows' he really means that he remembers the facts in the book his statement is perfectly true. For he has nothing to realise within himself from such a book. Moreover, no further action is called for from books of that kind. The same student then takes up a book on philosophy and, as before goes through it and lays it aside believing that he knows all about the subject and that there is nothing further to do in the matter. This time he is completely mistaken for he does not realise that book knowlege of philosophy has to be transferred, by practical methods, to make it personal, practical knowledge.

Here's where the scientist comes into the picture. For he knows that there is a world of difference between theoretical or remembered knowledge and practical or personal knowledge and he also knows of methods of arriving at the latter from the former. So many examples could be given of this from science and daily life but the following one well illustrates what I mean. When a scientist wants to know how to make soap he, first of all, learns the theoretical principles and selects formulas and methods of procedure for making soap from books written by experts. He fully realises, at this stage, that it is another's knowledge that he has come to learn and understand in a general way, and that he still has to get a working or practical

knowledge of soap-making. How does he set about it? He chews and digests all the facts that he has gathered and draws up a definite plan of action. He then enters the laboratory and starts making soap following closely all the directions that he has learnt. It is seldom, if ever, that he succeeds at the very first time. This is because he is not familiar with the work and, generally, because every little detail for preparation is not given in books. It would be cumbersome to express each detail in writing even if that were possible. While conducting the experiments he will be faced with many problems that he has to solve. He will use his common sense and chemical knowledge to find the causes of his failures. As is often the case, the experiments will have to be modified and repeated many times rectifying one defect after another till he finally succeeds in making soap. But still he is not satisfied for he carries out a further step of testing the soap to make sure it is of the right quality. He then repeats his experiments to prove that he can make good soap every time. Then, and only then, will he declare the fact that he knows how to make soap, *i.e.*, he has a practical knowledge of soap-making.

A scientist should employ the same practical methods to philosophy. At the commencement he would, as usual, find out what practical work he has to do on himself—he is now going to study himself—and, later, how he has to carry it out. As I have said earlier he will have to realise that the world is unreal, that there is really no world, no chair, no gold, no silver, no man, on woman. They are only called such. By meditation and repeated practices when he comes across these things he will get a practical knowledge of this fact. His thoughts, words and deeds will now be in consonance with that knowledge. If it were known only in theory and not by practice, he would not turn out to be different in his ways and actions. Of course, he cannot get away from these phenomenal things but he will often, if not always, be aware of the fact that they are unreal. One result of this will be that he will not be running seriously after what are supposedly 'the good things in life.' It will act as a brake to his latent greed and thirst for external things. Only then will he find time to seek the reality of things in general and of himself, in particular. In the course of his investigations on himself he would perceive his imperfections, such as anger, jeaclousies, worries, etc. either in the coarse or the most subtle forms. No one in his right mind could accept such impurities as part of himself and so he would seek for practical methods of eliminating them as quickly as he could. Many methods have been recommended by various teachers but some of them are rather doubtful. Just as in science the methods would be tentatively accepted and tried but those that did not produce the desired results would be immediately discarded. Many problems would be encountered—as he did in the making of soap—which he would strive to the utmost to solve. And he would apply tests on himself to find out whether the impurites were removed or not. Such a scientist would be so occupied with his practices and the solutions of their problems that he would not have a dull moment or the time to judge others' faults and frailties. More-over, he would not rest content till he arrived at his final destination, truth and perfection.

But the theoretical philosopher, you will find, has no such problems to solve or practices to be perfected. From the book knowledge that he has acquired he supposes he knows everything of philosophy. Hence, he regards himself as perfect and keeps on finding fault with others. Since they are mere theorists they keep on theorizing and hold to particular views and from themselves into different sects with different philosophies. I am certain that if scientists take up the practice of philosophy as seriously as they do with science, there will EMERGE one philosophy, the correct philosophy, and it would be just as international as science is today. That will be the time when we will have THE PEACE that we all crave for. As at present, with our present, theoretical philosophers, it is just hoping against hope. So, with your permission, may I earnestly beseech you, with all the emphasis at my command, to apply the same scientific principles and methods—you know so well—to philosophy. Only when scientists do that will philosophy regain its ancient glory which was lost in the helter-skelter in our search for material happiness through the industrial revolution. For just as water—muddy water—dirties our feet and water—clean water—cleans our feet, so also the scientist—material scientist—has dirtied our minds by providing frightful, lethal weapons to threaten and destroy nations but the scientist—mental scientist—will clean our minds. I don't know

when, I don't know where but one day the mental scientist will have the upper hand and prevent the material scientist having his own way about things.

I often think that, had scientists in the days of Aristotle, not taken his primary elements, earth, air, fire and water in the literal sense but figuratively as properties of hardness, resistance, heat and cohesion, philosophy, not science, would now be the prevailing absorbing interest of the world. Again, I am reminded of Rudyard Kipling's words:--

"East is East, West is West,
And ne'er the Twain shall meet".

I, for one, believe that there is a chance of East meeting West or vice versa, when

1. The East practises its philosophy with Western scientific methods.

OR

2. The West applies its scientific methods to Eastern philosophy.

For, in my humble opinion, the West has the correct scientific method while the East has the right philosophy. When that auspicious time arrives we won't have to go through all the trouble and inconvenience in making rockets—with its attendant dangers—to travel through interstellar space. Because we would have learnt enough of our minds to get there on our own and in record time. For the mind travels very much faster than light, the speed of which rockets cannot equal or exceed. Another point that I would like to draw your attention to is the fact that Western scientists have confirmed, in theory at least, what Eastern philosophy has to say of other worlds where a period of one year in them is equivalent to many years on this earth. I have correlated the facts from information given out in a newspaper article and in a recent broadcast from the Burma Broadcasting Service on "Space Flights", a series of discussions by eminent scientists, made possible through the kind courtesy of the British Broadcasting Corporation's Transcription Service. It was stated that if the journey to and from the nearest star, three light years away, were possible with a space ship travelling at almost the speed of light, the traveller in that space ship would be just as much older as the time it took him to make the journey, say a little over six years. During that period the people on this earth would be forty-two years older.

7. THE RESULTS OF APPLIED PHILOSOPHY

The results achieved by a person practising philospohy scientifically are too numerous to mention and so I shall just give you some of those that I can think of at the moment. The characteristics of such a person at the average philosophical level are:-

1. Less greed than he had before because the world is not so real as he once thought.

2. Contentment with his present position in life, accepting food and clothing as they come his way and not running after them.

3. Performance of office duties in the absence of superiors or behind their backs. Duty is done for duty's sake with no hope for promotion.

4. Observance of precepts and commandments comes natural to him—second-nature, is it were. No compulsion is required as with ordinary folk who lapse into their old ways and habits. Precepts cannot be kept permanently so long as there is a real man or woman to kill, real gold to steal, real man or woman to commit adultery, real person to tell lies, real alcoholto drink.

5. Thoughtfulness in dealing with other people, being particularly careful not to hurt another's feelings. This is woefully lacking these days and I may be allowed to give you some glaring instances.

(*a*) Shouting, making noises, having the radio at full blast, etc. with no thought for others who may be praying, sick, attending to their work, listening attentively to lectures, studying quietly in their rooms, or sleeping.

(*b*) Going round offices, houses, etc. shouting dissatisfaction, abusing, throwing stones and similar unruly conduct.

(*c*) Causing inconvenience and hardship to travellers going about their business by rash and negligent driving, not allowing sufficient time for passengers to get on and off buses, attacking and wrecking trains.

(*d*) Outraging the modesty of women whenever the opportunity occurs in secluded and crowded places.

(*e*) No consideration for the others' points of view in discussions, talks, etc. so that politicians of opposing parties are always at loggerheads with one another.

6. Always ready and not afraid or ashamed to admit his faults. The faults of others are more clearly observed but does not make capital out of them.

7. Disciplined. True respects for parents teachers, elders, fellowmen. Always abiding by the laws of the land and the rules and regulations framed by the authorities.

8. Clear distinction between liberty and licence. Liberty is the freedom to do anything one likes so long as it does not affect the freedom of others to do as they like. Licence, on the other, does not care a hang for anybody. To give you a very simple example that I often come across:—Some people will not move from their path when they see a person coming straight towards them from the opposite direction. In my younger days both gave right of way. I am talking fom experience since, not being the proud owner of a car, I have to do a lot of walking.

9. Realisation that right is might and not might is right. So will not join crowds to compel authorities to accede to demands.

10 Promotion of the happiness of others when opportunities present themselves.

11. Treatment of persons of subordinate rank as his equals.

12. Controlling of his passions and curbing of his desires for the pleasures of the senses insofar as he can at his philosphical level but always with the earnest resolve to get rid of them one day.

13. Honesty in his dealings with others. This is also conspicuously absent these days. For example, charging exorbitant prices to customers not in the know; taking bribes for doing one's official duties; evading payment of income tax.

14. Humility, gentleness and kindness shown towards his fellow-creatures and regard for all forms of life.

15. Few worries, anxieties, petty jealousies, selfish interests, etc. and little or none of communal, national bias and prejudices.

16. Outward behaviour similar to ordinary people but with pure, unselfish motives underlying them.

17. Keeps smiling even under adverse circumstances.

18. Love of quiet and solitude.

19. Recognition of evil thoughts that arise in the mind and does his best to drive them off at once or to prevent them lingering in his mind for a long time.

20. Taking his pleasures calmly and seldom actively participating in frivolous talk and boisterous laughter.

21. Practising his philosophy and thinking over his problems at any time and at any place whenever he can.

22. Giving more then he receives without any hope of reward. Will do more than his salary's worth.

23. Unhesitatingly choosing death rather than committing crimes, heinous or otherwise, with promise of rich rewards. The ordinary man is undecided at first as he thinks of what he can do with the reward.

24. Acquiescence in the views of others and never forces his views on them.

25. Can be trusted to keep his promises and never makes false promises.

26. Never does things by halves whether evil or good. But when he does evil knows he is doing it because he has not conquered it as yet.

27. Preference for the life of an ascetic but bides his time with patience while performing worldly duties.

This is more than enough. Then when a person has perfected his practices snd realised perfection, the state at which he arrives is tersely expressed in the simple stanza culled from my notes on philosophy:

"The man whose mind, like to a rock
Unmoved stands, and shaketh not
Which no delights can e'er inflame
Or provocations rouse to wrath.
O! whence can trouble come to him
Who thus hath nobly trained his mind".

Would you like to attain this state of mind? There are some who don't for they lose their appetite when they don't have a quarrel a day. I'm sorry I, personally, couldn't tell you whether this state of mind is worth striving for or not as, truthfully speaking, I have not reached anywhere near that stage. I am still a novice at practical philosophy. And I think you will bear me out when you count the number of I's I've said in the talk I've given. I haven't got rid of I.

8. CONCLUSION

Just as scientific, material progress made rapid strides when scientific methods of application were made of scientific principles, so also philosophical, mental progress will make phenomenal advances when scientific methods of application are made of philosophical principles. It has to be remembered that not all scientists have the gift of practical application and it is immeasurably difficult for the laymen to acquire this gift which must be inborn. For it is seldom realised that philosophical principles gathered from books, lectures, talks, and discussions have to be transferred to oneself to make it personal, practical knowledge. Now that you learnt that there is no chair but that the phenomenon which appears in the consciousness is called a chair, you will have to meditate upon it and practise in the mind and be aware of this fact—that it is not a real chair—whenever you come across it. The same practices have it be carried out with all animate and inanimate things including, of course the practiser only in this way will one personally realise this philosophical truth of the existence of phenomena and readily recollect whenever attention is drawn in that direction. And when people realise this principle in this practical way they will become virtuous for then there will be no real man to kill, no real jewellry to steal and so on. In time such evil thoughts will not occur in the mind. If each and every inhabitant were to realise this existence of phenomena practically, there will be a radical change for the better, in all respects, for that nation. Then the philosophical principle of the real existence of properties behind phenomena will have to be practically realised. There isn't time to go through that. Our crude minds have always dwelt on crude, solid, concrete objects all the time but when we carry out our practice on properties which are abstract, formless, substanceless, inanimate, our minds will become more refined and clearer. In fact so refined that in time we will come to know the state of immortality which is there but does not manifest itself as phenomenon like physical and mental properties. That is why we cannot express or describe it . I don't know whether you accept all the philosophical principles outlined but in your search for truth may I remind you of the following:- "Will you chance making a mistake in order to know the Truth or chance losing Truth for fear of making a mistake ?"

BUDDHA DAY (Wesak) CELEBRATIONS ABROAD

Buddha Jayanti At Kalimpong

Under the joint auspices of the Triyana Vardhana Vihara and the Maha Bodhi Society of India, Kalimpong Branch, Buddhists and non-Buddhists of many nationalities united at Kalimpong to celebrate the thrice-sacred Buddha Jayanti (Vaisakha Purnima) with the usual ceremonies and devotional observances. This year the celebration continued for three days.

On the evening of May 18th a special Puja was conducted in the beautifully decorated Shrine of the Triyana Vardhana Vihara, and the Ven. Bhikshu Sangharakshita delivered a discourse on the significance of the occasion to the assembled devotees. Then until 7.30 p.m., when the full moon day began, all present remained absorbed in silent meditation.

The following morning two more Pujas were held, one at 6 a.m., the other at 8 a.m. The first was followed by a period of meditation; the second was preceded by the administration of the Trisarana and Pancha Sila and followed by a discourse by the Ven. Bhikshu Sangharakshita.

At 3 p.m. the image of Lord Buddha was taken out in a colourful procession consisting of Tibetan *gelongs* and *gelsuls* in ceremonial brocade dresses, yellow-robed *bhikkhus* from England, Germany and Vietnam, students of Kalimpong's three Tibetan schools, and members of the public. The gilden and beribboned palanquin containing the image was borne on the shoulders of the stalwart members of the Tsechu Offering Association. The procession, with its multi-coloured banners of victory and gigantic Tibetan trumpets, would from the heights of Durpindhara down through the Main Street and round the Mela Ground to the Kumudini Homes 'Dharma Hall'—a distance of about four miles. Even a shower of rain could not damp the enthusiasm of the crowds who turned out with white scarves and lighted incense-sticks to see it pass.

At 5 p.m. a public meeting was held at the 'Dharma Hall' under the presidentship of Rai Saheb Shri Madan Kumar Pradhan, B.A., LL.B., Chairman, Kalimpong Municipality. Proceedings were dominated by the golden faced image of the Buddha, which had been removed from the palanquin and installed on a flower-flanked altar complete with rows of silver water-bowls and burning butter-lamps at the rear of the platform. After the assembled *gelongs* had impressively chanted devotional verses in honour of the Buddha, a succession of able speakers addressed the large gathering, among them the well known Dhardoh Rimpoche. Whether speaking in Tibetan, Nepali, Hindi or English, all stressed the immediate necessity of making Buddhism an effective force not only in private life but world affairs. The speeches were punctuated by sweet devotional songs in Tibetan and Nepali which gave fitting expression to the reverential mood of the audience. At the end of the meeting both the image of the Buddha and the president were deluged with the traditional white scarves.

The following morning, Sunday 20th, the image was taken in procession from the 'Dharma Hall', where it had remained all night, back to Durpindhara. This time the sun blazed down from a sky of unclouded blue—surely a fitting conclusion to this year's highly successful Buddha Jayanti celebration.

At Shillong

The need for spreading the message of Lord Buddha in the present war-torn world was emphasised by several speakers while addressing a public meeting held at the local Buddhist temple on May 19 in celebration of the 2506th anniversary of the Lord Buddha's birth, enlightenment and '*mahaparinirvana*'. Assam's Supply Minister, Sri Rupnath Brahma, presided over the meeting.

Flag hoisting, Buddha puja, prabrajya ceremony, mahila sabha, community feast, distribution of bread and milk to patients in the hospitals etc. were the highlights of the two-day Buddha Jayanti celebration at the Shillong Buddha Vihara. Thousands of people witnessed the exhibition of a few films about Lord Buddha's life and teachings organised by the Plan Publicity wing of the Government of India's Ministry of Information and Broadcasting.

Speaking on the occasion, Sri Brahma said that at the present time of stress and strain, only the message of non-violence, fraternity and peace preached by Tathagata Gotama Buddha alone could ensure lasting peace in the world. Rev. Jinaratan Bhikkhu, the chief priest of the Buddha Bihar, emphasised the importance of the teachings of Lord Buddha for the suffering mankind in the present war-torn world. Prof. K. Das and Prof. C.S. Thakur said that Buddhism alone could be the panacea for all maladies in the present-day world. Sri Ang Raj Chaudhury, Professor of English at the Nalanda Post-Graduate Research Institute spoke about 'Sila', 'Samadhi' and Prajna , the principal teachings of Lord Buddha and said that Lord Buddha was a practical philosopher and a realist. He also highlighted the Lord's bright message in the scientific world of today. Sri Hem Chandra Dutta, Sri Sarat Chandra Kagti, Commissioner of Development of Assam and Sri Gurudatta Bhagawati, an Expert in Community Development also spoke on the occasion.

Devotional songs composed by Prof.K. Das were sung by the students of Shillong Buddha Vidya Niketan, Mukulika Sangha and the Shillong Pāli Tol.Sri. H.C.Chattopadhyaya recited a self-composed song. Among those present on the occasion were the Assistant High Commissioner of Pakistan in India. The functions were successfully organised by the Shillong Buddha Samiti under the supervision of Rev. Jinaratan Bhikkhu assisted by Sri Mahim Barua and others.

At Washington

Washington, May 21—Beautiful flowers, flickering candles and fragrant incense adorned the altar before the golden image of Gautama Buddha at the tenth annual Wesak ceremony at the Washington Friends of Buddhism May 19.

This spring festival, held during the full moon of Kason, was celebrated by Americans who follow the teachings of the Buddha as well as by Buddhists from embassies of many Asian countries who live in the United States capital. It was the culmination of the year's activities and studies.

His Excellency, Nong Kimny, Ambassador of Cambodia sponsored the ceremony held in Pierce Hall of All Souls Unitarian Church. Before the program, ladies of the embassies, led by Mrs. Kimny, placed flowers on the altar, lighted candles and burned incense.

Speakers were Ambassador Kimny, and representatives of embassies of other Buddhist countries.

Dr. Kurt F. Leidecker, Professor of Oriental Philosophy at Mary Washington College of the University of Virginia, and President of the Friends of Buddhism, presided.

As in past year, the image of the Buddha dominated the scene, surmounting the floral offerings and myriad candles. This Buddha statue, made of Thai bronze and cast in the year 1728 A.D. was the gift of Nai Urai Muttamara of Sawankalok, Thailand, to the Buddhists in the United States. The image shows Gautama Buddha in the Dhumisparsa attitude in which he touched the earth in witness of his purity, putting to flight the army of Māra, the evil one. It was brought to the United States by Dr. Leidecker when he returned from Thailand in 1958.

At Singapore

Buddhists in Singapore today celebrated Vesak Day on a more elaborate scale than ever. The cause to rejoice was even greater for the first time in the history our neighbour the Federation of Malaya it was declared a national holiday.

The Singapore Regional Centre of the World Fellowship of Buddhists officially organised the most elaborate international Vesak (Buddha-Day) Celebration. on the 18th May 1962 by holding a mass meeting of Buddhists and well-wishers at the Victoria Memorial Hall, presided over by U Myo Than, Consul General for the Union of Burma, to commemorate the 2506th year of the Birth, the Enlightenment and the Passing Away of the Buddha.

The historical symbol of the Buddha's Faith afforded Singapore, the Lion City of the Far East, to mark and embrace a Religion that is praiseworthy of its remarkable significance and tolerance throughout a period of 2,503 years.

Early on Vesak (Buddha Day) morning at 10.00 a.m. to 10.45 a.m. broadcast messages in both Chinese and English were solemnly delivered over Radio Singapore by Ven. Hong Choon, Vice-President of the Singapore Buddhist Federation, Miss Pitt Chin Hui,

President of the Singapore Regional Centre of the World Fellowship of Buddhists as well as students of the Maha Bodhi School.

The Centre in its main efforts to convene a Mass Meeting of representatives of all Buddhist congregations in Singapore received overwhelming response throughout the City for in the midst of this August gathering activities were seen in the following:-

1. Administering of Five Precepts by Ven. M.M.Mahaweera Nayaka Thera.

2. Chanting of Sutras by Chinese Bhikkhus.

3. Buddhist Hymns by the students of—

(*a*) The Sunday School of Mangala Vihāra.

(*b*) Maha Bodhi School.

4. Welcome address by Mr. Lee Choon Seng, President of the Singapore Buddhist Federation.

5. Opening Speech by the Chairman, U Myo Than.

6. Addresses by-

(*a*) Ven. B.C. Pakasit Buddhasansana.

(*b*) Ven. Hong Choon.

(*c*) Ven. M.M. Mahaweera Nayaka Thera.

(*d*) Mr. Yong Phol Bun, Consul-General for Thailand.

(*e*) Mr. Shri G.J. Malik, Asst. Commissioner for India.

(*f*) Mr. K.L.R.D. Abeygunawardena, Officer in Charge, Ceylon Commission, Singapore.

(*g*) Madam Lim Tat Kin.

(*h*) Vote of thanks by Miss Pitt Chin Hui.

A glittering Procession, following immediately after the Celebration, climaxed the day-long Vesak movements by thousands of Buddhists. It was the high-light of the day's programme, consisting of decorated and illuminated floats, depicting the Buddha, Dhamma and Sangha, which moved along the main streets of the City.

The final stage of activities being distribution of gifts and liberal cash donations to the following charitable institutions, jointly with members of the Singapore Buddhist Federation—

1. Tong Chye Medical Institute.
2. Kwong Wei Siew Hospital.
3. School for the Deaf and Dumb.
4. Chinese Physician Association.
5. Girls' Homecraft Centre.
6. School for the Blind.
7. St. John's Ambulance.
8. Singapore Girls' Buddhist Institute.
9. St. Andrew's Hospital.
10. Woodstock Home.
11. Bushey Park Home.
12. The S.A.T.A.
13. Trafalgar Home.
14. Perak Boys' Home.
15. The British Red Cross Society-Crippled Children's Home.
16. The Girls' Home, Mount Emily.
17. The Muslim Girls' Home.
18. Prince Edward Road Boys' Hostel.
19. The Gimson School for Boys.
20. The Bukit Batok Boys' Hostel.
21. The Children's Convalescent Home.
22. The Little Sisters of the Poor.
23. Buddhist Youth Circle.
24. Ramakrishna Mission Boys' Home.
25. Chinese School Teachers' Union.
26. Building Fund - Proposed Centre for the Singapore Council of Social Service.
27. For the needy published in the Nanyang Siang Pau and the Sin Chew Jit Poh.
28. Branch of Chinese Physician Association.
29. Deaf Association.
30. San Chye Medical Society.
31. Cheshire Home.

At London

With all the pomp and solemnity befitting such a great sacred occasion this year Vesak was celebrated for two days by the Buddhists in London at the London Buddhist Vihara. More than 700 people belonging to various nationalities and other faiths including six members of the Druid Order attended the celebrations. On Saturday the 19th the celebrations began with the hoisting of the Buddhist flag by Mr.W.J.H. Wright, Founder-Hon. Secretary of the Shropshire Buddhist Society to the accompaniment of "*Pirit*" chanted by four Bhikkhus. The Venerable H. Saddhatissa, Chief Incumbent of the London Vihara who presided over the Vesak meeting appealed to the Buddhists to prove the greatness of their religion by faithfully practising it; not by boastfully

speaking or looking down upon other religions. "Our plea is to learn the other religions, also and to examine them from the point of view of their adherents", he said.

While stressing the great need of the religious tolerance for the peaceful co-existence of a homogeneous society or nation the Venerable Saddhatissa asked the Buddhists to follow the noble example set by Asoka, the great Buddhist Emperor who lived in the 3rd century B.C. He also quoted an Asokan inscription which stresses the great importance of religious tolerance. The Venerable Saddhatissa further said: "So many times in the history there have been terrible acts of war and blood has been shed in the name of religions: yet all religions teach love, peace and unity. This cruelty of man to man arises from one or other, or both, clinging to the name or the label of his religion and holding it to be dearer than the teachings of his religion."

Referring to the world situation the Venerable Saddhatissa added: "The whole world with entire human civilisation which took years and years to be built has been mercilessly threatened with annihilation in a few seconds by horrors of Atom bombs. A mania for power is reigning all over the world among the powerful which has inevitably resulted in constant fear, insecurity and uncertainty among the weak. It is, therefore, high time for Buddhists to show—not by word but by example—urgent need of the peace-making path of the Buddha who taught to conquer anger and ill-will by *metta*-Universal love."

About 50 people of various nationalities observed "*Atasi*". To all of them and to the Bhikkhus "*dāna*" was offered by Dr. Dora Fonseka. In the afternoon the "*Bhāvana*" was conducted by the Venerable Saddhatissa. "Singularity of Buddhist Philosphy" was the topic of the Vesak sermon given by the Venerable Saddhatissa before the large international gathering. U Maung Maung Ji who represented Burma also spoke on the "Four Divine Abodes".

On Sunday evening a sermon was given by the Venerable Dr. K Wachissara on the "Intellectual Freedom and Buddhism" which was followed by an illuminating talk on Abhidhamma given by Mr. R.E.W. Iggleden of the Buddha Study Association. The famous Buddhist film—Gotama the Buddha was shown by the courtesy of the High Commission of India in Britain. Tea was served to many hundred participants in the celebrations by the Ceylon Tea Centre in London. On Sunday "*Dāna*" was offered by the High Commissioner for Ceylon in Britain Mr. R.S.S. Gunawardena and Mrs. Gunawardena. The Vihara has been gaily decorated by the Venerable Isurumuniye Dhammaratana. An exhibition of Buddhist paintings and images from many Buddhist countries was also held during two day celebrations.

In Malaya

The organisations taking part in the Wesak Day procession on May 18, has increased to 35.

The latest float count is 35.

One organisation is understood to have earmarked an expenditure of $1,500 for its float.

Meanwhile celebration plans by Buddhists through out the Federation has drawn this comment from the Prime Minister, Tunku Abdul Rahman, "This shows a warm appreciation of the Government's decision to declare Wesak-Day a Federal holiday.

Harmony

And in a message he writes, "One of the greatest factors in our national unity and a harmony is the spirit of tolerance and respect. Malayans of all racial origins show for the religious beliefs of their fellow men. "Other races aud creeds have national holidays for their religious festivals, so it is only right that Buddhists in Malaya should have theirs too because the followers of Buddhism embrace many races.

I take very great pleasure, therefore, in sending my good wishes to all Buddhists in the Federation of Malaya and in hoping that their Wesak Day will be full of joy and happiness.

On the eve of the Buddha Day (May 17) celebrations were held at the Buddhist Temple, Temple Road, Kuala Lumpur, under the chairmanship of His Excellency U Mya Sein, Burman Ambassador. Over 600 Buddhists participated. The following is the extract from U Mya Sein's Speech.

Speech given by His Excellency Thiri Pyanchi U Mya Sein, Ambassador of the Union of Burma, at the Buddhist Temple, Temple Road, Brickfield, Kuala Lumpur,on the 17th May, 1962 (eve of Wesak Day) to a gathering of about 400 persons.

"We are gathered here to commemorate the ancient Holy Day of Wesak. We all know that it is a day honoured three times over, meaning the Birth of the Buddha at Lumbini Park, the Enlightenment of the Buddha at Budh-Gaya, and the Buddha's passing into Parinibbana at Kusinara.

It is therefore fitting that today I should take the opportunity to say a few words on the supreme message of the Buddha, namely, the Four Noble Truths, as I understand them. As you are aware the first three Truths out of the four, are merely an introduction, while the fourth is extremely important since it is a practical formula for everyone in everyday practice. Briefly put, the first Truth is the *Truth of Suffering*. That is to say there is suffering everywhere and all the time. The second Truth is the *Truth of the Cause of Suffering*. That is to say Ignorance of the facts of Impermanence, Non-fulfilment, and Self-illusion on the one hand and Desire to possess everything on the other hand. The third Truth is the *Truth of Freedom from Suffering*. That is to say the possibility of arriving at the stage of permanent Non-Suffering or Nibbana through conscious effort. The fourth Truth is the *Truth of Practice* which will lead to that stage of Non -Suffering or Nibbana. That is to say the practice of the practical formula called the *Noble Eight-fold Way*. We may now enumerate this extremely important practical formula called the Noble Eight-fold Way: (1)Right Speech (2) Right Action (3) Right Livelihood (4) Right Consciousness (5) Right Effort (6)Right Concentration (7) Right Intention and (8)Right Understanding.

Now, to some people Buddhism may seem to be an extremely high idealism tinged with pessimism and existing in a vacuum. This is completely false. Buddhism, on the contrary, is a philosophy of moral practice based on the reality of this world. By reality I mean the recognition of Nature, Reason and Self-reliance as a starting point towards the fullest development of man into Nibbana or even Buddhahood. Indeed either Nibbana or Buddhahood is open to all living beings and this high-lights not only the highest optimism but also the highest concept of equality of opportunity found only in Buddhism. Thus Buddhism is a practical philosophy based squarely on facts and always exercising free-will in facing facts. In other words our Buddhist free-will simply means that in facing the facts of this world we have the *right* to think, speak and do what is *good* on the one hand, and the *duty* to fight *evil* on the other hand; that in facing the facts of this world we have the *right* to think, speak and do what is *right* on the one hand, and the *duty* to fight *wrong* on the other hand. This therefore is Buddhist free-will in action in the battlefield of everyone's conscience. For if in this manner we took care of our todays, our tomorrows will certainly take good care of themselves.

Speaking of the countless facts in this world today may I touch upon an extremely important fact that is known to everyone, as an example. In this 20th Century of ours we are living at an extremely crucial time when nuclear and thermonuclear weapons, can cause unimaginable destruction to all life, property and freedom of conscience, possibly destroying this world of ours in the process. We also live at a time when two great camps of nations are waging a war called the Cold War. I regret to have to say this, but with all respects to those two great camps it must be said that both their cultures are essentially materialistic. Hence the Cold War is nothing but a conflict of two materialistic cultures that we Buddhists are witnessing willy-nilly. To be frank and honest the two great camps share many common factors: for instance, both the camps are more or less guilty of bigotry, self-righteousness and hypocrisy. In both camps hate dominates their thoughts, words and deeds. Both the camps have stooped to the use of undesirable things such as spying, subversion, threats, false propaganda, bribery, blackmail, force and even threat of war. These are the hard facts of international life today, and it should be remembered that it is in these human circumstances that we, as Buddhists, are trying to progress toward Nibbana. I think that we all understand quite clearly that if the world is destroyed there will be no life to start with. And if there is no life on this earth there can be no Buddhism or any other religion for that matter. Thus in our present human situation where nuclear weapon combines with the Cold War we can see that this can mean the life or death of the world. It therefore becomes obvious that the basic or paramount need of the world today is life in peace. That is to say, we are living in a time that is charged with unparalled importance and urgency, and the most important and urgent problem of the world today is to try to

resolve the international deadlock on world disarmament and thus stop world destruction. This, in fact, is our supreme suffering or DUKKHA in our time.

In the spirit of the Four Noble Truths in general and the Noble Eight-fold Way in particular, I believe that we Buddhists—individually and severally—can make some contribution toward the lessening of tensions in the world or toward the taming of 20th Century Man, BEFORE IT IS TOO LATE.

I would therefore venture to suggest the following 8 points along the lines of the Noble Eight-fold Way:

Point (1) For *Right Speech* let us shun hate propaganda in all its forms including Film, Press and Radio.

Point (2) For *Right Action* let us shun power-drunkenness and killing, robbing, rape etc. all in the political or economic or cultural sense.

Point (3) For *Right Livelihood* let us shun a livelihood that makes or sells or buys or delivers or uses death weapons.

Point (4) For *Right Consciousness* let us have a mindfulness of the truths of freedom, peace and progress.

Point (5) For *Right Effort* let us strive to promote life in freedom, peace and progress and to shun Hate, Greed and Destruction.

Point (6) For *Right Concentration* let us concentrate on the Moral Destiny beyond Material Progress.

Point (7) For *Right Intention* let us aim at the improved Moral Climate of the world for survival and progress.

Point (8) For *Right Understanding* let us understand that adherence to the foregoing points is the only way of making the Great Moral Breakthrough in our time.

This then would be our humble Buddhist contribution for world survival, for without world survival there can be no men, no beliefs and no hope. Indeed our Holy Wesak Anniversaries may then cease to be.

In conclusion I wish to recall the Buddha's famous words: "Appamādena Sampādetha!" meaning WORK OUT YOUR SALVATION WITH UNFLAGGING DILIGENCE.

At Bangalore, India

The Maha Bodhi Society, Bangalore, observed ENLIGHTENMENT WEEK-*Bodhi Saptaha*—from the 14th to the 20th of May, 1962, in commemoration of the 2506th Buddha Jayanti.

The addition of a newly-built Meditation Block to the Maha Bodhi Meditation Centre in the premises of the Society, highlighted the week's programme which comprised of special mediation sessions, discourses, Peace Recitals, Buddha pujas and so on. Of particular interest was the six-day Symposium on 'How have I benefitted through meditation' and the special Peace Recitals.

The participants of the Symposium gave their experiences of meditation and discussed how in their daily life mediation acted both as a means for spiritual development and as a practical mental therepy.

The Peace Recital was started by the resident monks of the Centre from the full-moon day of December 1961, to invoke peace and promote goodwill in the world. This recital will continue for three years, during which the entire Tripitaka awill be chanted.

As in previous years, the programme of AKHANDA MEDITATION (continuous meditation in relays) was solemnly carried out from 4:00 a.m. to 9:00 p.m. on the Vaishakha full-moon day. At seven in the morning the new Shrine was consecrated and the new Meditation Block inaugurated with the chanting of Maha Paritta. The resident monks recited the famous Maha Samaya Sutta for this occasion. Then a special Buddha puja was offered on a grand scale. A good number of devotees observed the ATTHA SILA and spent the day in intensive practice of meditation. This proceeding was recorded and broadcasted by the All India Radio, Bangalore.

In the evening, an illuminating Symposium on the 'Life and Teachings of the Buddha' was conducted at the public meeting held in the newly-opened, large Preaching Hall, which was packed to capacity. The Venerable Buddharakkhita Thera, President of the Society, presided. Among those who spoke were The Hon'ble Sri Vaikuntha Baliga, Speaker of the State Assembly, Sri C.S. Seshadri, Commissioner of the Corporation of Bangalore, Sri H.V. Srirangaraja, Deputy Director of Public Instruction, Government

of Mysore, Sri M.L. Subbanna, Joint Director Agriculture, Government of Mysore, Dr. Narasimhaiah, Educationist, Sri B.V. Narayana Reddy, Chairman of the B.M.S. College of Engineering and Sri Narasimha Rao Naidu.

Release of Publication: The outstanding feature which marked the evening function was the release of two publications, viz., MEDITATION ON PEACE by Venerable Buddharakkhita Thera, and MAHA BODHI MEDITATION CENTRE SOUVENIR issued by the Maha Bodhi Society to commemorate the opening of the new Meditation Block on Buddha Jayanti day. This contains messages from eminent people such as Dr. Rajendra Prasad, Ex-President of India, Dr. S. Radhakrishnan, President of India, H.E.W. Gopallawa, Governor General of Ceylon, H.H. the Dalai Lama, Mrs. S.R.D. Bandaranaike, Prime Minister of Ceylon, Daw Khin Kyi, the Burmese Ambassador in India, Shri Sri Prakash, Humanist, Maharajkumar of Sikkim, Sri Devapriya Valisinha and Sri S. Nijalinagappa, Chief Minister of Mysore. Also included are some articles on meditation, a detailed report on the aims and activities of the Centre and photographs of various events.

The Souvenir may be obtained free from the Maha Bodhi Society, 20, Gandhinagar, Bangalore—9, India.

A Message from the Prime Minister of Ceylon

It gives me great pleasure to send this message to the Buddha Sasana Council and the Government of the Union of Burma on the occasion of the Final Session of the Tika Sangayana. This is perhaps the first occasion that a Sangayana, where not only the Tripitaka but the Atthakatha and Tika are recited, has been held. The fact that Burma with whom we have had friendly relations from ancient times has had the unique opportunity of organising this Sangayana, is a matter of pride to us as well.

I am gald that learned monks from my country too have helped in this Great Recital from time to time. Now that you are about to conclude the Final Session I would like to express our appreciation of this noble service in the furtherance of Buddhism, which has been the common-link binding our two countries.

I wish that this great act of yours will help the propagation of Buddha Dhamma that gives harmony and solace to a strife torn humanity.

❖❖❖❖❖❖❖❖❖❖❖❖

WHAT OUR READERS SAY

(Recent Appreciation)

U.S.A.

I happened to come accross a copy of "The Light of the Dhamma ' and I was quite amaized at the Thoroughness of it. It has answered many of my questions concerning Buddhism and I only wish more people could have the opportunity of reading it.

What is really needed in this country are more Theravadin missionarys. This true Buddhism would appeal to many and its doctrines would spread fast in this country if only revealed.

Hungary:

"The Light of the Dhamma" quarterly Buddhist Magazine should be sent regularly to the Pest—district of the Hungarian Buddhist Mission, as that magazine would mean a great help to propagate the Dhamma of the Buddha in our country.

Our library and our Buddhist theology badly need your valuable publication.

Egypt:

I consider The Light of the Dhamma as the very best Journal which I ever did read.

Malaya.

I hope that this excellent magazine may exist as long as Buddhism lives.

U.P. India:

The Light of the Dhamma is the Dhamma at its source and hence pure Dhamma. The Copies are required for propagation of Buddhism amongst the newly converted Buddhists.

England:

We very much enjoy reading this publication & find it most helpful, also we pass it on to other friends.

England:

It is still my opinion that The Light of the Dhamma is fulfilling a most useful purpose in publishing so many new or unobtainable translations.

England:

I was very interested to read that English translations of Ven. Ledi Sayadaw's works will continue to appear regularly in the Light of the Dhamma.

England:

I am most anxious to receive in particular the second part of the "Maggaṅga Dīpanī" by Ven. Ledi Sayadaw which appeared in your July 1959 issue, as well as any other translations of this Sayadaw's work which may subsequently have been printed.

England :

I have a very high regard for "The Light of the Dhamma". If there is anything I can do for the benefit of your magazine over here I hope you will call on me to do it.

California, U.S.A.

The Light of the Dhamma is still "Tops". The moment it arrives I read it from cover to cover and at the end of the year have them bound in a beautiful yellow binding (book-cover).

I am still plugging along just seeking, knowing that all I can do is live the life as much as possible (8 Fold Path) and wait. I am hoping that I can within a year leave here for the mountains away from worldly turmoils for peace and quiet.

Canada :

I observed in the column of Journels your publication "The Light of the Dhamma". As a truth-seeker I am very interested in all modes and means of expressions of its veracity.

Australia:

I enjoyed the copy received and have been patiently awaiting of further copies as it is one of the Best Buddhist Publications I have read and studied.

Sydney, Austriailia:

I need hardly add how greatly the periodical has been appreciated, both for the wisdom and news of current affairs in Burma contained therein.

England:

The journal would be placed in our library, where it would play a large part in stimulating interest in Buddhist thought among members of this University.

England:

May I say how much my wife and I look forward to receiving our copies. We are both members of the English Sangha Association and have lent the magazine to fellow members which I think has encouraged a few more people to subscribe.

U.S.A.

I am interested in Buddhism and became acquainted with your interesting maggazine in the New York Public Library.

Ceylon:

I am placing the magazine in the College Library and Reading-Room, where it is assured of a wide readership of our boys as well as our teachers.

All good wishes for the continuance of the splendid work you have been rendering towards the effective propagation of the Dhamma.

Authorised Sangāyanā Editions of the Pāḷi Tipiṭaka, Aṭṭhakathās and Tīkās now available from Union of Burma Buddha Sāsana Council, Kabā-Aye, P.O., Yegu, Rangoon, BURMA.

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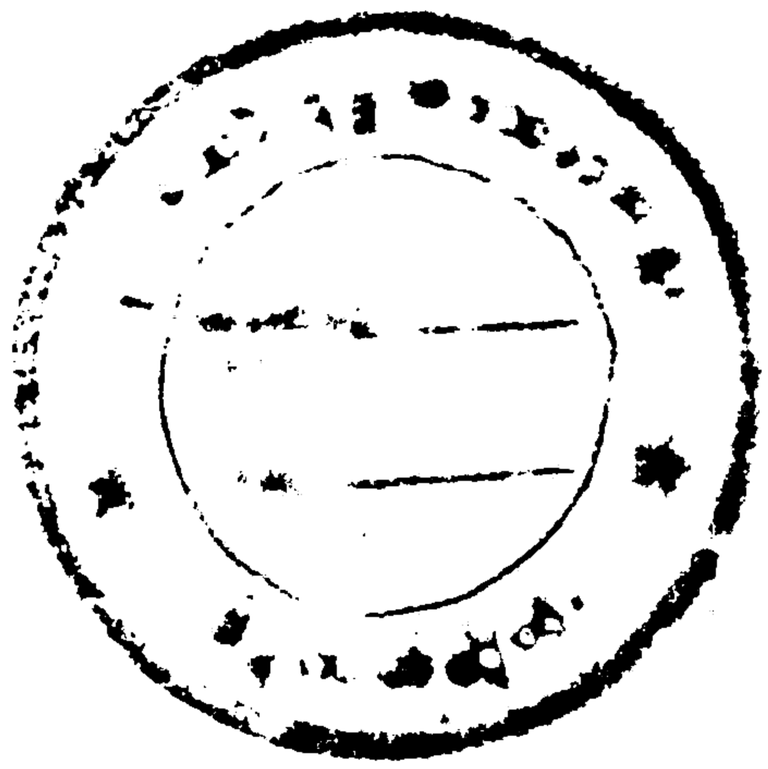

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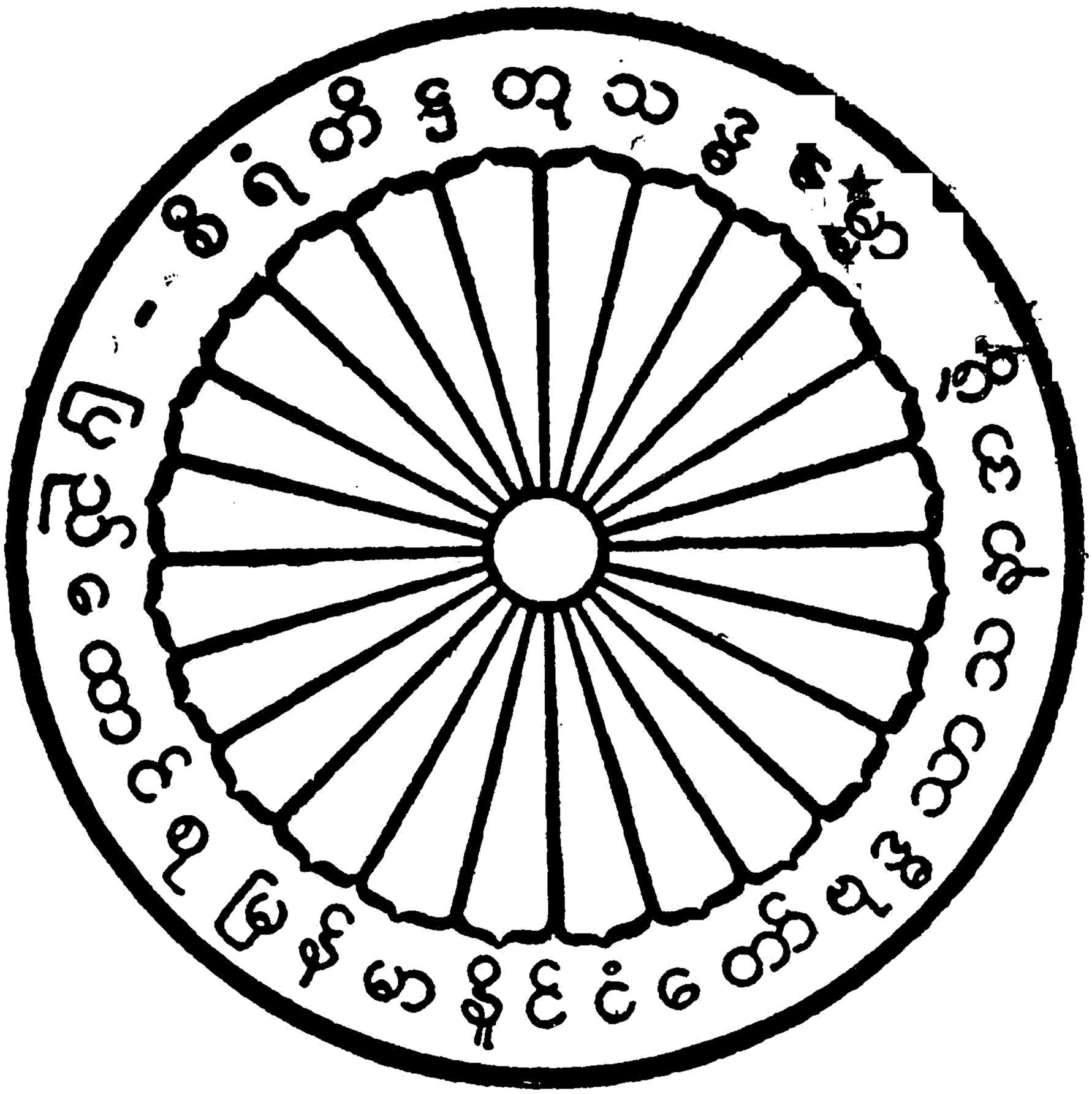

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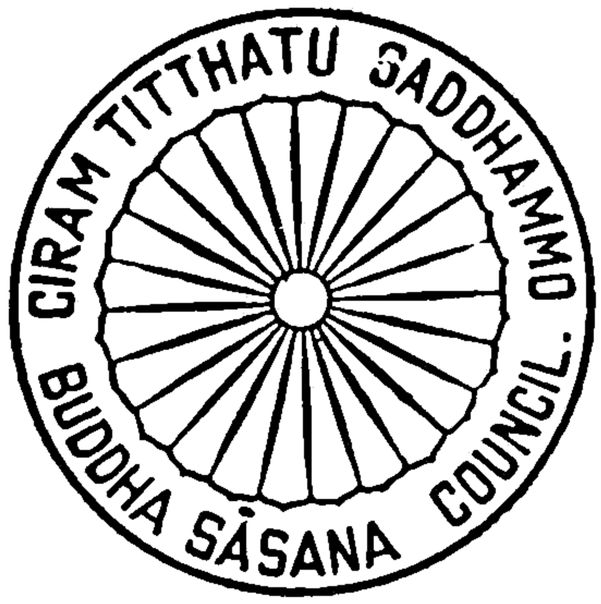

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EDITORIAL

WHAT BUDDHISM IS

1

The teaching founded by Buddha is known, in English, as Buddhism. It may be asked—who is the Buddha ? Buddha is one who has attained Bodhi; and by Bodhi is meant wisdom, an ideal state of intellectual and ethical perfection which can be achieved by man through purely human means. The term *Buddha* literally means *enlightened one*, a *knower*. It is the name of honour bestowed on the sage Gotama who attained enlightenment under the Bodhi tree at Buddhagaya in India.

Gotama was born the son of an Indian king on the border of modern Nepal 623 years before Christ. The wise men of the kingdom foresaw that he would become either a Universal monarch or a Buddha, and his father, wanting him to be a Universal monarch, kept him utterly secluded from all unpleasant things, so that he might not become wise by seeing life. But on three successive days, while on his way to the royal park, Gotama saw an old man, a sick man, and a corpse, and thus he learned that men—all men—must suffer and die. On the fourth day he saw a monk; from this he understood that to learn the way of overcoming man's universal sorrow he must give up worldly pleasures. Accordingly, in his twentyninth year, he renounced his kingdom and became an ascetic.

Gotama wandered about the countryside, a seeker after truth and peace. He approached many a distinguished teacher of his day, but none could give him what he sought. He strenuously practised all the severe austerities of monkish life, hoping to attain Nibbāna. Eventually his delicate body was reduced almost to a skeleton. But the more he tormented his body the further away he was from his goal. Realizing the futility of self-mortification, he finally decided to follow a different course, avoiding the exremes of pain and indulgence.

The new path which he discovered was the Middle Way, the Eightfold Path, which subsequently became part of his teaching. By following this path his wisdom grew into its fullest power, and he became the Buddha.

2

As a man Prince Gotama, by his own will, love, and wisdom, attained Buddhahood—the highest possible state of perfection—and he taught his followers to convince that they might do the same. Any man, within himself, possesses the power to make himself good, wise, and happy.

All the teachings of the Buddha can be summed up in one word: Dhamma. It means truth, that which really is. It also means law, the law which exists in a man's own heart and mind. It is the principle of righteousness. Therefore the Buddha appeals to man to be noble, pure, and charitable not in order to please any Supreme Deity, but in order to be true to the highest in himself.

Dhamma, this law of righteousness, exists not only in a man's heart and mind, it exists in the universe also. All the universe is an embodiment and revelation of Dhamma. When the moon rises and sets, the rains come, the crops grow, the seasons change, it is because of Dhamma, for Dhamma is the law of the universe which makes matter act in the ways revealed by our studies of natural science.

If a man will live by Dhamma, he will escape misery and come to Nibbāna, the final release from all suffering. It is not by any kind of prayer, nor by any ceremonies, nor by any appeal to a God, that a man will discover the Dhamma which will lead him to his goal. He will discover it in only one way —by developing his own character. This development comes only through control of the mind and purification of the emotions. Until a man stills the storm in his heart, until he extends his loving-kindness to all beings, he will not be able to take even the first step toward his goal.

Thus Buddhism is not a religion at all, in the sense in which the word is commonly understood. It is not a system of faith or worship. In Buddhism, there is no such thing as belief in a body of dogma which must be taken on faith, such as belief in a Supreme Being, a creator of the universe, the reality of an immortal soul, a personal savior, or archangels who are supposed to carry out the will of the Supreme Deity. Buddhism begins as a search for truth. The Buddha taught that we should believe only that which is true in the light of our own experience, that which conforms to reason and is conducive to the highest good and welfare of all beings. Men must rely on themselves. Even though he may "take refuge in the Buddha," the expression used when a man pledges himself to live a righteous life, he must not fall victim to a blind faith that the Buddha can save him. The Buddha can point out the path, but he cannot walk it for us.

The truth which the Buddhist sees when he looks around him is the truth of cause and effect. Every action, no matter how insignificant, produces an effect; every effect in its turn becomes a cause and produces still further effects. Thus we live in an unbreakable chain of volition. It is meaningless to inquire for a First Cause. A First Cause is inconceivable; rather, cause and effect are cyclical, and this universe when it dies and falls apart will give rise to another universe, just as this one was formed from the dispersed matter of a previous universe. This is the principle of dependent origination (Paṭiccasamuppāda). The origin of the universe, like that of every individual person or thing in it, is dependent on the chain of previous causes, which goes on and on in an endless cycle of birth, death and rebirth.

What of the soul ? The Buddha taught that there is no soul or self, and he used the metaphor of the cart. If you take away the wheels and axles, the floorboards and sides, the shafts, and all the other parts of the cart, what remains? Nothing but the conception of a cart, which will be the same when a new cart is built. So the uninterrupted process of psycho-physical phenomena moves from life to life. Each life passes instantaneously in death to a new life, and the new life is the effect of the causes in the old life. A candle flame at this instant is different from the flame that burned an instant ago, yet the flame is continuous.

Thus in the chain of interdependent causation all phenomenal existence is constantly changing. The elements combine and recombine with no underlying substance, or soul, to give them permanence. This is the Wheel of Life. The main cause of the restlessness, the suffering, which is the lot of beings turning on the Wheel of Life, is craving or selfish desire for existence, and it is this desire which sets the life force in motion. Desire is manifested in action. This action, called kamma, is in reality volition or will power, which is responsible for the creation of being.

3

In this universe in which nothing is permanent all being are governed by kamma or the kammic force. Kamma means action. In its general sense, kamma means all good and bad actions. kamma refers to all kinds of intentional actions whether mental, verbal or physical, that is, all thoughts, words, and deeds . In its ultimate sense kamma means all moral and immoral volition.

Kamma, though it activates the chain of cause and effect, is not determinism, nor is it an excuse for fatalism. The past influences the present, but does not dominate it. The past is the background against which life goes on from moment to moment; the past and the present influence the future. Only the present moment exists, and the responsibility for using the present moment for good or ill lies with each individual.

Every action produces an effect; it is cause first and effect afterwards. We therefore speak of kamma as "the law of cause and effect." If you throw a stone into a pond, the ripples spread out to the shore, but that is not all, for the ripples return inward until they touch the stone again. The effects of our actions come back to us and as long as our actions are done with evil intent, the waves of effect will come back to us as evil. But if we are kind and keep ourselves peaceful, the returning waves of trouble will grow weaker and weaker until they die down and our good kamma will come back to us in blessing.

In the world around us there are many inequalities in the lot of man—some are rich, others are poor, some live full lives, others die young, etc. According to Buddhism, the inequalities which exist are due, to some

extent, to environment--which is itself shaped by cause and effect—and to a greater extent to causes, that is kamma, which are in the present, the immediate past, and the remote past. Man himself is responsible for his own happiness and misery. Thus kamma is not fate nor destiny nor blind determinism. Man has a certain amount of free will; he can modify his action and affect his future. Each act, whether mental or physical, tends to produce its like. If a man does a good deed or thinks a good thought, the effect upon him is to increase the tendencies to goodness present in him.

The understanding of kamma gives us power. The more we make the doctrine of kamma a part of our lives, the more power we gain, not only to direct our future, but also to help our fellow beings more effectively. The practice of good kamma when fully developed, will enable us to overcome evil and even to overcome kamma itself, thus bringing us to our goal, Nibbāna.

The principle of dependent origination and the law of kamma provide the background for understanding the nature of rebirth. According to Buddhism, death is "the temporary end of a temporary phenomenom." It is not the complete annihilation of the being, for although the organic life has ceased, the kammic force which hitherto actuated it is not destroyed. Our physical forms are only the outward manifestation of the invisible kammic force. When the present form perishes, another form takes its place according to a good or bad volitional impulse—the kamma that was the most powerful at the last moment before death.

At death the kammic force remains entirely undisturbed by the disintegration of the physical body, and passing away of the present consciousness creates the conditions for the coming into being of a fresh body in another birth. The stream of consciousness flows on like a river which is built up by its tributaries and dispenses its water to the countryside through which it passes. The continuity of flux at death is unbroken in point of time; there is no breach in the stream of consciousness, and therefore there is no room whatever for an intermediate stage between this life and the next. Rebirth takes place immediately.

The present being, present existence, is conditioned by the way one faced circumstances in the last and in all past existences. One's present character and circumstances are the result of all that one has been up to the present, but what one will be in the future depends on what one does now in the present. The true Buddhist regards death as a momentary incident between one life and its successor and views its approach with calmness. His only concern is that his future should be such of that the condition of that life may provide him with better opportunities for perfecting himself.

Buddhism teaches that with the practice of concentration and meditation the memory can be trained. By meditation and mind-culture one can acquire the power to see one's rebirth as a link, or succession of links, in a chain of births; one can also acquire the power of looking back into one's previous lives. Not only this, but Buddism goes further and teaches that with the attainment of Nibbāna in this life itself, through enlightenment and true wisdom, one can reach the end of this chain of rebirths.

Nibbāna, the state to which all Buddhists aspire, is the cessation of desire and hence the end of suffering. Nirvana in sanskrit means "the blowing out." It is understood as the extinguishment of the flame of personal desire, the quenching of the fire of life.

Among Westerners Nibbāna is often thought of as a negative state, a kind of "nothingness." But in the Buddhist scriptures it is described in positive terms, the Highest Refuge, Safety, Emancipation, Peace, and the like. Nibbāna is freedom, but not freedom from circumstance; it is freedom from the bonds with which we have bound ourselves to circumstance. That man is free who is strong enough to say, "whatever comes I accept as best."

Nibbāna is the dying of the kammic force. The Buddhist ascends to Nibbāna through many stages of the Middle way, the path of wisdom, morality, and control. There is not space enough here even to mention these phases or the various aspects of the regimen recommended by the Buddha in his vast scriptures; but it may be taken for granted that the life of the conscientious Buddhist is full and rich. Through the cycle of rebirths he ascends, he perfects himself, he conquers his cravings through wisdom and love.

Slowly the kammic force ebbs away, the flame dies down.

At the root of man's trouble is ignorance, and in this Buddhism agrees with the main traditions of both Greek and Hebrew thought. The primal state of life is ignorance, from which arises desire, and this sets the Kammic force in motion. Hence the way to Nibbāna lies through knowledge, and we come again full circle to Dhamma, the Buddha's teachings. For in Dhamma, as truth, lies release from ignorance and desire and perpetual change, and the Buddha has shown us the way to truth.

5

What, then, is Buddhism? Ultimately Buddhism, although not strictly speaking a religion, is a systematic exercise in spirituality, certainly one of the greatest ever conceived. It offers the individual a means by which he may fulfill himself through understanding, reaching eventually the plane of the supra-person. Nibbāna in life, the peace which "passeth all understanding," is the conquest of life, the discovery of the permanent in its flux of psycho-physical accidents and circumstances. The Buddhist believes that through meditation and mental culture he can follow the Buddha through the successive stages of enlightenment and achieve at last the perfect wisdom which surmounts all need.

But by no means all Buddhists are monks or adepts. What does Buddhism mean for the ordinary person going about his work in the world? All through the Buddha's teaching, repeated stress is laid on self-reliance and resolution. Buddhism makes man stand on his own feet, it arouses his self-confidence and energy. The Buddha again and again reminded his followers that there is no one, either in heaven or on earth, who can help them or free them from the results of their past evil deeds. The Buddhist knows that the powers of his own mind and spirit are enough to guide him in the present and shape his future and bring him eventually to the truth. He knows that he possesses a strength which is ultimately unsurpassable.

Moreover, Buddhism points unequivocally to the moral aspect of everyday life. Though Nibbāna is amoral, in the sense that final peace transcends the conflict of good and evil, the path to wisdom is definitely a moral path. This follows logically from the doctrine of Kamma. Every action must produce an effect, and one's own actions produce an effect in one's own life. Thus the Kammic force which carries us inevitably onward can only be a force for good, that is for our ultimate wisdon, if each action is a good action.

This doctrine finds its highest expression in *metta*, the Buddhist goal of universal and all-embracing love. Metta means much more than brotherly feeling or kindheartedness, though these are part of it. It is active benevolence, a love which is expressed and fulfilled in active ministry for the uplifting of fellow beings. Metta goes hand in hand with helpfulness and a willingness to forego self-interest in ordor to promote the welfare and happiness of mankind. It is metta which in Buddhism is the basis for social progress. Metta is, finally, the broadest and intensest conceivable degree of sympathy, expressed in the throes of suffering and change.

The true Buddhist exercises metta toward every lving being and identifies himself with all, making no distinctions whatsoever with regard to caste, colour ,class, or sex.

Thus Buddhism is the organizing force which gives coherent meaning to the lives of millions of people. It is the dominant order of thought and action in Burma, and in much of the rest of the Orient as well.

THE BEST APPROACH TO BUDDHISM FOR THE WEST

By

U Ba Htu, B.J.S. (Retd)

It is stupendous task to study the Buddha Dhamma, the text of which is written in Pāli. Pāli so far as the spoken word goes, is almost a dead language. Even in Burma where the study of Abhidhamma is greatly patronised and widespread, the Pāḷi scholars, as well as the "depositories" of scriptural texts, do not speak the Pāḷi language among themselves. There can be no doubt that Pāḷi during the time of the Buddha was a populer spoken language among other languages of India. It was a highly literary language at the time. Even to this day a student of the Pāḷi language will find its grammatical and philological rules still intact with special emphasis on phonetics, which are indispensible ingredients to a refined and polished language.

From the following five words it will be clear how typically condensed the Pāḷi language is. They are *Attadīpa*, *attasaraṇa*, *Anaññasaraṇa*, *Dhammadīpa* and *dhamma-saraṇa*. Translation runs thus: Be ye lamps unto yourselves. Be ye a refuge unto yourselves. Betake yourself to no other refuge. Hold fast to the truth as a lamp. Hold fast to the truth as a refuge.

DIFFICULTY OF TRANSLATING PĀḶI

On this translation by an eminent Pāḷi scholar, Sir Charles Eliot, in his book on Hinduism and Buddhism remarks: "This is Rhys David's translation and excellent both in English and as giving the meaning. But the five Pāḷi words compel attention and inscribe themselves on the memory by virtue of a monumental simplicity which the five English sentenses do not possess. "It may be pointed that controversy still goes on up to the present day as regards the correct translation of these five Pāḷi words that are used so artistically and effectively in their special context. To understand the literary excellence and poetic beauty of Pāḷi, the following passage of appreciation by sir Charles Eliot is quoted: "The art of composing short poems, in which a thought, emotion or spiritual experience is expressed with a few simple but pregnant words in the compass of a single couplet, was carried by the earliest Buddhists to a perfection which has never been excelled." Again in genuine appreciation of the literary ingenuity and profundity of religious thought and emotion expressed in the Dhammapada the author goes on; The Dhammapada is the best known specimen of this literature.....The whole work combines literary beauty, depth of thought and human feeling to a rare degree. Not only is it irradiated with the calm light of peace, faith and happiness but glows with sympathy, with the desire to do good and help those who are struggling in the mire of passion and delusion.

The above quotations clearly show that the whole Buddhist world is greatly indebted to the Pāḷi scholars and writers of the West for their pioneer works on Buddhism. If it had not been for their works, the world would not see the West taking so much interest in Buddhism as it is today. In this connection it may be pointed out how difficult is it to interpret a foreign language such as Pāḷi, which deals so much with metaphysical and abstract ideas. For instance the word "*Saṅkhāra*" one often comes across in Pāḷi Texts, is not easy to translate into English. Its import is immense, for it comprises eighty-nine types of mind, fifty-two kinds of mental tendencies and eighteen out of twenty-eight (*rūpas*) of matter. In other words it means and includes all that we can see, hear, smell, taste, touch and ideate with our six sense organs. In point of space it covers four neither planes, one human world, the six planes of Gods above and twenty abodes of Brahmas totalling thirty-one spheres of existence. Now what is the equivalent of this word in English? Here the

remarks made by Mr. Rhys Davids in the Pāḷi-English Dictionary may be quoted to properly understand the situation. He says: "*Saṅkhāra* is one of the most difficult terms in Buddhist meterphysics in which the blending of the subjective-objective view of the world and of happening peculiar to the East, is so complete, that it is almost impossible for occidental terminology to get at the root of the meaning in a translation."

However immense the import of this word. *Saṅkhāra* is, there is yet another word whose import and applicability is much larger and wider both in point of time and space. This word is "*Dhamma*". It means and includes "*Saṅkhāra*", "*Nibbāna*" and "*Paññatti*" the realm of names and conventions. Nay, it goes further, it means and includes millions and millions of universes that have gone by and are now no more; it means and includes millions and millions of universes that are now existing; and it means and includes millions and millions of universes that are to come into being in the future. In the light of what has been said above it must be admitted how difficult is it to interpret a language that was in vogue two thousand five hundred years ago but it is no more a popular spoken language at the present day.

USE OF PĀḶI COMMENTARIES

Here comes the use of Pāli commentaries which take into consideration the cultural and educational backgrounds of the times as well as the usages and modes then prevailing. The commentator often points out that a word which appears under different contexts has different and divergent meanings depending upon whom and under what circumstances the particular word in question was addressed or used. Greatly condensed in its import and applicability as the Pāḷi language is, it is not easily susceptible to clear interpretation. It may appear somewhat baffling to a beginner but an ardent student of Pāli under wise guidance finds all Pāli words have precise meanings and insignificance. No doubt foreign works on Buddhism are helpful but it is not every book written in a foreign tongue that goes deep enough to reach the spirit or core of the religion. It naturally devolves upon the peoples of Buddhist countries to find out the correct approach to Buddhism for foreigners and non-Buddhists so that they may understand the essential doctrines and the spirit of Buddhism without an involvement of strenuous study and in as short a time as possible. The whole of the teaching of the Buddha is strikingly voluminous. It has been recited and embodied in Texts at the Sixth Buddhist Synod in Rangoon during 1954-56 and the commentaries numberinig about 51 Volumes have also been recited.

THE AGE OF SCIENCE

The twentieth century is truly the age of science. Atoms, nuclear fission or fusion, rockets, outer space, electronics are popular words in daily use by all educated persons. Tremendous strides have been made in all fields of human activities by the discoveries of science during the last fifty years. It is predicted that in two decades, the achievements of science would be far more spectacular and sweeping. Even now the discoveries of science have caused upheavals in many old, traditional and dogmatic system of faith. In this huge struggle for survival, Buddhism remains scathless up to the present day. Buddhism, the oldest of the three great international religions of the world, does not find itself necessary to modify or alter any of its fundamental doctrines to bring it in line with the spirit and discovery of the ever-changing times. In the face of colossal changes everywhere, Buddhism remains unshakeable and firm. A non-Buddhist may probably like to ask why Buddhism stands to the test of time. The answer is simple. The fundamental doctrines of Buddhism are laid on deep and broad-based Universal Truths of nature, and as Universal Truths they endure for all time. Buddhism, in one sense, may be called the religion of science, not because it is an evolution of science, but it is the only religion that receives so much support and confirmation from its discoveries. One typical example is the discovery of flux. Scientists now agree and say that everything is moveability and nothing else. This clearly supprts the Buddhist doctrine of process, that is, everything is arising and ceasing only, a principle expounded by the Buddha two thousand five hundred years ago. The main purpose of meditation in Buddhism is to visualize the flux of life. And visualization of the flux of life is the main gateway to Nibbāna. Surely it is not an exaggeration when it is said, modern scientists have the key in their possession for

the realization of Buddhist Nibbāna. The most appropriate approach to Buddhism for the Western mind is through science-the flux of life.

LIMITATIONS OF SCIENCE

Having said something on the achievements of science it is equally important that the limitations of science should also be mentioned so as to guage the situation correctly. The remarks made by Dr. John Borbeck, Professor of Physiology, are of special interest: He said; "More and more we hear talk about the limitations of science. But science is not the only way to get information. Many fields of human experience are not susceptible to scientific analysis. Modern science no longer speaks about laws. What used to be called a law, now spoken of as a high probability." Even in this twentieth century the doctrinal principles expounded by Gautama Buddha two thousand five hundred years ago are far ahead of modern science.

These few questions may be of interest to modern science.

(1) Has modern science found anything that is not a compound ?

(2) Has modern science found anything that is not conditioned by a cause or causes ?

(3) Has modern science found anything that remains without change for ever ?

(4) Has modern science found anything that can be called a causeless cause ?

The Buddha in enunciating his doctrinal principles has answered these questions in the negative. The fact that the Buddhist principles are far ahead of the findings of modern investigations is acknowledged by Huxley. He said: "It is a remarkable indication of the subtlety of Indian speculation that Gautama Buddha should have seen deeper than the greatest of modern idealists".

UNREALITY OF THE OUTSIDE WORLD

It is a widespread belief of the average man in the reality of the outside world. Now modern science by its discovery of the principle of flux has clearly revealed the unreality of the outside world. We have no hesitation to say that modern science has done a signal service in the cause for the proper understanding of the Buddha Dhamma by the West. Everything is instability, restlessness and impermanence (*anicca*), so it's suffering (*dukkha*); and because it is suffering there can be no ever-lasting entity such as ego or soul (*anatta*). Now we have come to the crux of the whole matter. The West through the principle of universal flux has got the key to the correct appreciation of the three characteristics of the Buddha Dhamma which constitute the Grand High Way leading to Nibbāna. Now with wisdom added to knowledge it may reasonably be expected that the day is not far off when the scientists of the world will unanimously acclaim that, after all, by their discoveries they have come to unfold the fundamental principles of Buddhism, for the objective of Buddhism and that of science is the same — the search for truth.

PĀḶI AND BUDDHISM

By

Sayadaw U Thittila, Agga Mahā Paṇḍita

Pāḷi is the original language in which the Buddha spoke and all the Buddhist scriptures were written. The serious student of Buddhism is undoubtedly to derive more advantage from the knowledge of Pāḷi than from the knowledge of any other language. In the first place, he thereby gains access to the vast stores of a noble literature. The advantage of being able to read the original Buddhist scriptures called Ti Piṭakas or three baskets of the canon, which have been estimated by some English translators of them to be eleven times the size of the Christian Bible, and the commentaries on them, is incalculable.

It is true that most of the Buddhist scriptures and some of their commentaries have been translated into many Asian languages and also some European languages and that those translations were honest attempts to get at the truth. Unfortunately, however, some of them are totally incorrect or misleading or at the very least, ambiguous. The English rendering, for example, of the Pāḷi words, *sati* (attentiveness) by insight, understanding or reason; *nāma-rūpa* (mind and matter) by image and ideal; *saṅkhāra* (kamma-formations, 50 mental properties or conditioned things) by tenencies or conceptions and Nibbāna (extinction of greed) by annihilation or nothingness, are some of the worst interpretations by some western scholars. The Italian proverb that translators are traitors is worth remembering in this regard.

The readers who rely on such mistaken terms have often misunderstood the true meaning and the true nature of such fundamental principles of Buddhism as the Eightfold Path, the Four Noble Truths, the Paticcasamuppāda, the Five Groups of Existance and the doctrine of Anatta which is the essence of the whole teaching of the Buddha. The Dhamma is, therefore, should only be described by those who have not only confidence in it but also a proper knowledge of Pāḷi. Otherwise the writer is likely to miss the true nature of it which alone makes the teaching a living thing capable of swaying the lives of men. Without this vital point his effort is bound to be not only futile but harmful to the teaching.

Probably no religion has suffered so much in this respect as Buddhism. In the first place, Buddhism is an oriental religion which was quite unknown to Europe a hundred years ago, and its discovery was so gradual that the whole of its scriptures have not been properly translated. Of the commentaries on the scriptures, scarcerly any promiment part except the Dhammapada and Dhammasaṅgaṇī has been translated into anyEuropean languages. Under these circumstances it is not surprising that some western writers misrepresented Buddhism in the most grotesque manner.

Among the Western writers on Buddhism there were some who had no intention of doing justice to Buddhism but were only concerned with showing that it was a heathen religion and inferior to the existing faith of the West. There were also others who were not only friendly but had a good intention and yet often took a distorted, one sided view, for the simple reason that their knowledge of Pāḷi and Buddhism was inadequate. As a result there have been some extraordinary mixtures of misconceptions and queer ideas or, in some cases, of Theosophy and Hinduism that have passed for Buddhism in the West.

The English language in the world of ideas is so impregnated with the Christian view of life that it has, in many cases, no equivalent ideas to the Buddhist ones. It is therefore difficult, if not impossible, to convey Buddhist ideas through the medium of the English language which has no perfect equivalents for the words required by them. The word "*bhikkhu*" for instance, although its Pāḷi meaning is a very simple one, has no English equivalent that exactly conveys the

meaning of it. It is often mistranslated as a beggar or priest or monk. As he does not beg in the true sense of the word he (bhikku) is not a begger. Neither is he a priest, because he does not act as a mediator between God and man. Nor is he strictly a monk, since he is not bound by any vows. As a result, in the books on Buddhism in English the Western reader will come across a great number of Pāḷi words retained for that reason.

This being the case the serious Student who genuinely wishes to gain an understanding of the profound teaching of the Buddha, should be prepared to take a little trouble to acquaint himself with its essential key-words or to acquire such working knowledge of Pāḷi as will enable him to understand the sublime Dhamma in its true light.

A SCIENTIFIC APPROACH TO BUDDHISM

By

U Thein Nyun

There are many lay Buddhists and non-Buddhists who like to have a basic understanding of Buddhist principles and practice. But it seems that the approach to the subject is wrong and by no means scientific. What is generally done is to read several books on Buddhism and gather information from those learned in the Buddhist Texts. It is more or less theoretical self-study in a superficial, haphazard way. Very soon facts are met with which appear to be preposterous, incredulous and entirely out of the range of accepted beliefs and conceptions. This is found to be strikingly the case with the educated. As a result, interest in the study wanes and though presevered with for some time, the fundamental principles are not grasped and everything seems to be puzzling and in a hopeless muddle. Nevertheless, opinions are rashly formed and derogatory remarks are made about Buddhism to the utter annoyance of the majority of Buddhists. Of course, anyone is at liberty to hold personal opinions about any subject under the sun but, unless qualified, it is not proper that these opinions be made public with an air of authority. It has to be realised that it takes years of serious, persistent and proper study of a new subject—both theory and practice—before definite and relible conclusions can be drawn about it.

For example, a layman learning about an outstanding discovery by an eminent chemist will not be able to appreciate the significance attached to the discovery nor will there be any admiration and respect for the intellectual qualities of the discoverer. Especially in these days when rapid strides are being made in the different fields of science, it is impossible to keep up-to-date with the advances in any scientific subject. So that the facts of discovery may even be taken with a grain of salt. But a chemist, who has specialised in this particular branch of chemistry in which the discovery was made—being thoroughly acquainted with its principles and practice—will find it highly significant and have unbounded admiration and respect for the discoverer. So it is with Buddhism. The Buddha did not invent anything. He discovered the plain Truths of Existence. Truths that have been there for all time but which the populace were entirely ignorant. So that only those who have arrived at a practical knowledge of Buddhism can really appreciate the Buddha's Teaching and pay true homage and honour to The Buddha instead of mere lip-service. The Buddhist Texts say that only when His Teaching is known that The Buddha is known. And just as the discoverers are often commemorated by appending their names to the scientific laws and principles so discovered. such as Faraday's Laws of Electrolysis. Einstein's Relative Theory. so also are the Truths discovered by The Buddha given the appellation of Buddhism, or more correctly, Buddha Dhamma.

II. The Need For A Teacher

What, then, is the proper procedure to be followed by one who desires to acquire practical knowledge of a scientific subject in the quickest possible way? The first thing to be done is to seek a specialist on the subject or a scientist who had recived the requisite practical training under him and then serve a period of apprenticeship under one of them. The scientist would not waste time in unnecessary details but go right to the heart of the subject and devise suitable practical courses to be followed. As one earnestly seeking knowledge he would strive his level best to follow instructions carefully with every confidence that he will succeed in getting a true and complete picture of the subject. And if he is going to take it up as a professional career and must earn his livelihood as soon as possible, there is no time to lose in other personal matters. This can be illustrated by the example of a person who is not financially well-off but is convinced that soapmaking is a thriving industry and that it is a good means of earning his livelihood.

He, therefore, spends part of his money as fees for his training by a soapmaker. He must get to know the right formula and the practical methods of soap manufacture as quickly as he can. He cannot be bothered with finding out who manufactures the ingredients, how they are made and where they come from. All that he cares at the moment is to be able to prepare good soap all by himself.

In the same way if a person sincerely desires to have a practical understanding of Buddhism he must approach a true disciple of The Buddha who has grasped the essential doctrines of Buddhism. It would take very long if the study were to be made by himself and even then he may not get the right perspective or observe the true relations between the facts of Buddhism. The Texts emphasise the fact that it is, indeed, very fortunate to be born in the human world during the Buddha period (*Buddha Sāsana*) when The Budddha's Teaching is still in existence. At such an opportune time a Buddhist should not spend too much time and effort in worldly affairs but strive his utmost to get at the basic Teaching in order to dispel his illusions. The urgency in the matter is well demonstrated by the example of a man shot in the chest by an arrow. His immediate task is to pull out that arrow as quickly as he can in order to save his life. He could not be bothered with wondering who shot the arrow or the direction from which the arrow came or the kind of arrow that was used.

III. The Teacher Of Buddhism

The vital importance of the right teacher of Buddhism is expressly stated in the Buddhist Texts. On one occasion when Ānanda stated that a person had reached half-way to deliverance by meeting the right teacher, the Buddha went further than that by saying that almost complete deliverance is attained. The reason for this, in the writer's opinion, is that the true seeker after deliverance is in real earnest and absolutely sincere about it and only needs to know the correct methods from the right teacher. Such seeker has the right psychological attitude expressed by the positive, autosuggestive phrase, "I can and I will". Thus the study of Buddhism should be taken up with the sole objective of putting into practice the true Buddhist principles and not out of mere curiosity. But how can the true teacher of Buddhism be found? In the first place it is, indeed, very difficult to know who is the right teacher, for it is not possible for him to publicize his attainments in practical Buddhism as in the case of the scientists. The latter can show concrete results by conducting experiments in front of an audience or describing the experiments in appropriate scientific journals for others to test. As a matter of Buddhistic etiquette the ture disciple of the Buddhia is not even allowed to mention the fact to the public at large. One reason is that, since it is not possible to correctly judge a person of higher attainments than onself, there will be many disbelievers who will profance the Virtuous One • by doubting his word. On the other hand, there will be charlatans who will make capital out of it as there are many simple, pious people of easy credence who will shower gifts on them just for the sake of the worldly merits that would supposedly be acquired. But there is really no need for anyone to proclaim the results achieved by the practice of Buddhism as he knows for certain the degree or stage which he has reached. It is like the case of a lunatic who, having cured himself of the disease, knows for certain that he is no longer mad. Whereas, the onlooker and the lunatic in the asylum are not quite sure of themselves. And this is the only occasion when a person can honestly bestow a degree on himself—an Ariyan degree—and one that need not be and cannot be conferred by others. It is the only kind of degree that all Buddhists should strive for.

Thus it is most difficult to meet the right teacher of practical Buddhism and particularly so, when he leads a quite, unassuming way of life. The seeker has to have proper judgment in the matter. For that reason he should first listen to sermons preached by various teachers in Buddhism to find out who presented the practical teaching in a reasonable and systematic manner. Then he must serve period of apprenticeship under that teacher absorbing all the principles propounded and putting them into practice as instructed., As a dutiful pupil there must be sole confidence and trust in the practices that are followed. Of course, it is seldom that the right teacher is met at the first contact but apprenticeship should not be given up too readily.

If after a suitable period, no progress is discernible or there is nothing more to be learnt, another must be sought. This procedure is repeated with other teachers.

In this way knowledge of the various practices in vogue will be acquired, the result of which will be that a more correct judgment can be made in the selection of the next teacher. There is no other way out. Patience and perseverance have to be exercised. But all the time there must be that deep yearning to meet the right teacher. It must remain the one dominant idea and with the honest belief in the adage, "If you wish hard enough and long enough, wishing will make it so".

There is no gainsaying the fact that the right teacher will be met with in due course of time. And with the knowledge acquired under his constant tutelage together with one's innate abilities, the pupil will surpass the teacher in some respects. This is the scientific approach that has to be followed in order to master a subject. There are many accounts related in the Buddhist Texts of the Virtuous Ones who finally arrived at Truth with the right teacher after painstakingly serving as pupils under various teachers. But human nature, being what it is, the majority regard themselves as masters or teachers and act as such without going through any kind of pupilage. So it is the very few who know how to serve as pupils and have acted thus that turn out to be masters or teachers in the true sense.

IV. The Right Teacher Of Buddhism

In the writer's opinion the introductory talk that would be given by the right teacher of Buddhism, thoroughly acquinted with the scientific method of thought and work, would be along these lines. First of all he would give the pupil an idea of the theoretical principles relating to practical Buddhism and then indicate how these principles are to be applied in practice. It would be stated that Buddhism is a Doctrine of Analysis (*Vibhaija-vāda*), just like the sciences, but that it is radically different in this important respect that the subject of analysis is oneself, that is, things that are subjective and internal and NOT the objective, external world. For how could analysis of external objects be relied upon when the analyst does not know himself? And what use would there be in knowing other things instead of oneself? It would be like accepting *in toto* an analytical report under the signature of a person with no scientific qualifications appended to his name. So Buddhism lays particular stress on the analysis, in the first place, of the one who is going to perform the analyses of external objects. For the analyst has to make himself competent to conduct the analyses correctly in order to arrive at the true nature of the external world. Otherwise he would be attached to his illusions, prejudices and preconceived ideas and so prepare a false and partial analytical report.

That is why Buddhism provides methods of analysing oneself in order to determine the elements within and also methods of removing undesirable impure elements when these are found. It is just like a chemist who, on analysing a substance, finds impurities present in it and then employs chemical methods of purification in order to remove such impurities. For he knows that it is only by the use of pure substances that the experiments will proceed in the right way. The presence of impurities in the substances will interfere with the experiments and bring about unknown side reactions. So also a Buddhist, if he but knew, would never like to have anything to do with the impurities in himself and would do his level best to get rid of them by applying Buddhist methods of purification. Only by analysing oneself and becoming pure that a Buddhist is competent to analyse the external world to find its true nature. And when this is found there is no earthly reason for the Buddhist to be attached to himself and his surroundings. This is how diliverance is gained. The Buddha had so completely purified Himself that He came to know the true nature of everything, both visible and invisible, manifested and unmanifested.

So Buddhism has to be studied more like chemistry than any other science. It will be seen that the subjective, internal things-found by annalysis of oneself—consist of elements, though, here again, they are different from the chemical elements in that they are mere abstract qualities and NOT concrete substances. But this does not seem absurd when it is considered that science has its own abstract laws and principles which govern the nature and interaction of substances. The properties of these abstract elements, their methods of identification and the relations existing between them are given in the Buddhist Texts and must be properly studied in order to apply them in the practical detection of these elements. It is similar to the detection of elements discovered by chemists. They studied the elements and described their properties. By making use of these properties other chemists are able to detect them. For ex-

ample, if a chemist is asked to find out whether the gas in jars is hydrogen or not, he will carry out tests on the gas to find out if the properties agree with the properties of hydrogen that he knows. If it does, the gas can not be anything else but hydrogen. The chemist is so positively sure of this as the true disciple of the Buddha is with the abstract elements as mentioned earlier. Also, the Buddhist terminology must be technically understood and not just the superficial meanings. This goes a long way towards getting a good grasp of Buddhism. So is it with the technical vocabulary of a science and when these terms are lost the science no longer exists. The Buddhist terminology goes into oblivion with time and Omniscient Buddhas revive it. That is why outside the Buddha-period, except for Pacceka Buddhas who know intuitively but cannot express the terms, no one can gain deliverance as the proper terms do not exist for the detection and removal of the impure elements in oneself. It will be realised how impossible it would be to detect abstract elements without knowing how they are termed.

The teacher will also impress upon the pupil the basic need for the practical observation of the abstract physical and mental elements that constitute what is conventionally known as 'self'. The explanations and instructions with regard to the practical techniques will be given as progress is made.

It is because of the ignorance of these elements in a practical way that greed, conceit and delusion arise. These are the causes of all (1) hankering after worldly pleasures, (2) insatiety and (3) diffusion over all objects of sense ideas, family, and a multitude of things. This is a wild goose chase for, because of its divergent character, there is no ending to it. Whereas, by a practical knowledge of the elements—the primary things—illusions of permanency, prosperity, personality and pleasure will be dispelled and there will be a gradual withdrawal which will finally end by convergence to a point . But it must be borne in mind that simply muttering the facts, "I am not I, but only physical and mental elements" or "Everything is impermanent, suffering and soulless" will lead to no where. These are the practical conclusions arrived at by the Buddha and the Virtuous Ones and were to be practically realised as such by all good Buddhists. This would lead the teacher to mention the stages that have to be gone through for transforming theoretical knowledge into personal, practical knowledge. The example would be given of the beginner in chemistry. First of all a theoretical knowledge of the common elements and compounds will be acquired. The physical and chemical properties of these substances and elementary laws and principles underlying the changes brought about by the interaction of these substances will be studied. But this does not suffice for a proper understanding of chemistry since it is a practical subject. So the next step is to go into a chemical laboratory and carry out experiments to observe the properties of the substances and thereby get some practical idea of the subject. The experiments should not be carried out mechanically as instructed by the teacher. The reason and purpose of the experiment must be thought about. With the simple experiments there would be no difficulty in getting the proper results. The beginner must be made to realise that facts are not to be taken for granted but should be put to the test of experment. In certain cases such as the silver coin test for sulphates, the coin is seldom stained black in the first experiment. Reasons for the failure are sought; the demonstrator is requested to provide the information and the experiment is then repeated. Only when the knack of performing this test is known that the black stain is produced for the first time. But this does not mean that it is the end of the experiment. Far from it. For there is the final step of carrying out this test in the right manner repeatedly till there is no doubt about producing the black stain every time. Only now can it be said that practical knowledge of the test is acquired. The very same systematic steps have to be followed in the study of practical Buddhism.

The first stage when the theoretical principles of Buddhist practice are learnt is known as theoretical knowledge (*Suta-maya-ñāṇa*). The second stage when the facts are chewed and digested with regard to the application of the theoretical knowledge together with the actual practices and modifications till the correct method is acquired is known as applied knowledge (*Cintā-maya-ñāṇa*). This is not just meditating but includes practice on oneself, making up deficiencies by reasoning or assistance from the teacher till the right method is obtained. The third and final stage when the right practice

is repeated till the correct result is obtained every time and with the absolute certainty that there will not be a relapse is known as practical knowledge (*Bhāvanā-maya-ñāṇa*). This is the scientific way of arriving at personal, practical knowledge where the knowledge of others is made one's own. This is the most important aspect of practice, for although the theoretical principles of practical Buddhism be given by the best of teacher, it will remain theoretical knowledge unless the steps outlined above are followed to make it practical knowledg. Of course, the degree or rate at which success is achieved depends on the natural aptitude and industry of the pupil just as it is in the case of the sciences.

The teacher would then mention that from this introductory talk the pupil would come to realise that Buddhism is not a religion in the sense that facts and statements have to be accepted on faith. Of course, as in the sciences, there has to be some confidence in the practice that is being carried out and in the results to be achieved, that is, purity and peace of mind, here and now, and not in the hereafter which can take care of itself. As the practice is persevered with and tangible results are attained, greater confidence is acquired. In fact unshaken confidence in the Teaching is the special attribute of the Sotāpanna, the Virtuous One, who has entered the path of delivernce. Buddhism invites everyone to come and test it in the way any science is tested. The Buddha did not make it compulsory for His adherents to accept and believe all that He had expounded but to put them to the test of experiment. And if there was no interest or it was not thought to be worth studying they could go their own way without any fear of eternal damnation. Lastly, the teacher would make the pupil clearlly understand that Buddhism is the science which deals with the facts of existence as they are found and quite in contrast with the other "—isms" which are systems of hypothesis or beliefs originating from one man or a group of men where party policy has to be followed rigorously by one and all or they will suffer the dire consequences. There fore, calling Buddha Dhamma as Buddhism is a misnomer.

V. Practical Instructions of the Teacher

The teacher would first give the basic theory with regard to practice and then provide an example of how the practice is to be carried out. He would make it plain to the pupil that:—(1) many facts and ideas to be recounted will be new and unintelligible (2) considerable thought and attention would have to be given to them and (3) all doubtful points in this connection should always be cleared up. The teacher would then state that only geniuses can practically realise all the facts and ideas given in a stanza or a discourse and that the common run of people have to resort to meditation and repeated practice in order to achieve effective parctical results and, even then, for many, this would be of no avail. At the start of the instructions the teacher would reveal the necessity for having a clear idea of what abstract quality or property really means. For abstract qualites are the elements in Buddhism. And, as example of an abstract quality, heat would be mentioned. When a body, no matter by what name it is called, is touched, it is found to be either hot, cool, cold, and so on, which are simply varying degrees of heat. This is the physical manifestation of the abstract elemental quality of heat which is inherent in all things known as matter. It is the element which preponderates in what is called fire. Another example is the abstract quality of extension, that is, occupation in space. Tri-dimensional extension gives rise to the idea of a solid body. So when a body, no matter what it is called, is touched, it is found to be either very hard, hard, soft and so on, which are just varying degrees of hardness. This is the physical manifestation of the abstract elemental quality of extension which is also inherent in all things known as matter. It is the element which preponderates in what is called earth. Similarly, there are the elements of cohesion and motion which preponderate in water and air respectively. As a matter of fact the elements, earth, air, fire and water, which were supposed by the ancients to be the foundation of matter—the Four Great Essentials of Matter in Buddhism—are in reality not the concrete substances for which they were taken but the abstract qualities respectively of extension, motion, heat and cohesion. There are four other abstract qualities, visibility, odour, taste and nutritive essence which are the elements inherent in so-called physical matter. These abstract qualities or properties are elements because each has its own intrinsic characteristic which cannot be converted into another characteristic and cannot be further subdivided into other characteristics.

These abstract qualities are invisible, formless, without location and not individualistic as they are common to all things known as matter. They manifest themselves only when the proper conditions are satisfied, and then they cannot be prevented from arising but cease when the conditions no longer exist. In the case of the qualities mentioned above, heat is the condition and since this exists for all time as weather or season, they are manifested all the time. But there are times where artificial heat is applied to a solid body which then changes to liquid state—a physical change—where the abstract quality of cohesion then preponderates. It would then be mantioned that these abstract qualities are truly abstruse but not absurd since their manifestations can be experienced by one and all. It would also be emphasised that only when these facts and ideas about abstract qualities are correctly grasped that the pupil will be well on the way to a proper understanding of Buddhism.

Now take the case of a chemist studying a substance. The usual procedure is to determine the physical and chemical qualities or properties of the substance in order that it can be recognised and distinguished from other substances which have their own sets of physical and chemical properties. For example, the substance known as sulphur is found to be a pale yelllow solid with no taste and smell; it burns with a violet flame giving off heat and forming a gas known as sulphur dioxide which has a pungent smell; it reacts with many other substances called carbon, chlorine, hydrogen, silver, copper when the proper conditions are satisfied. As explained earlier, hardness and solidity are due to the quality of extension which is manifested along with the qualites of heat, motion, choesion and so on. With regard to the yellow colour, the quality is visibility but when comparison is made a distinction is drawn between colourless and coloured and the latter is again distinguished as yellow as distinct from blue, green etc. With regard to the qualities of taste and smell, these are not pronounced and are therefore faintly perceptible. Such abstract physical qualities are always manifested and, in fact, it is because of them that the substance called sulphur is easily identified and distinguished from other substances. But when dealing with the chemical properties or qualities, it is found that they are not manifested all the time, for example, the property of combining with oxygen, carbon, chlorine and so on is manifested only when the specific physical conditions are fulfilled. The chemical quality in each case is inferred from these various chemical reactions.

Now, the practical study of what is called oneself is closely akin to the practical study of a chemical substance; the only differance being that physical and mental properties are studied instead of physical and chemical properties. Here again, mental properties, like the chemical properties manifest themselves only when the proper conditions are satisfied. There are twenty-seven physical qualities or properties of the so-called human being, either male or female. Some of these are; extension, cohesion, motion, heat, visibility, odour, taste, nutritive essence, visual, auditory, olfactory, gustatory and tactile senses; intimation by body; intimation by speech. It has to be understood, however, that there are four conditions required for the manifestation of these properties, namely:-(1) weather (heat) (2) nutriment (3) mind (4) kamma. The first two are well-known and need no explanation but the manifestations of intimation by body and that by speech, for example, are due to the mind and the manifestations of the senses, for example, are due to kamma. This is explained in order to show that the manifes-, tations of physical qualities are brought about by other factors and not by heat (weather) alone. There still remains much more to be said about these physical qualities but this will suffice for the present.

Then there are fifty-three mental qualities or properties as, for example, consciousnes, feeling, perception, volition, attention, greed, conceit, anger, envy, selfishness, worry, distraction, perplexity, amity, mindfulness, pity, appreciation, knowledge.

These mental properties, like chemical properties, are manifested only when certain conditions are present. For example, if a beautiful object (imagined as such) is seen, a smile appears and expressions such as "How beautiful ?", "How nice ! " are muttered. This is the manifestation of feeling—a pleasant, agreeable feeling—which is an abstract mental quality. Again, when one meets a person who has betrayed one's trust or caused one grevious hurt, there is a change in features. A scowl appears, and the blood tingles with rage, and so on. This is the manifestation of the mental pro-

perty of anger which, in this instance, may be regarded as comparatively mild. But if words of abuse are uttered, it has become more acitve or violent; and if bodily harm is done to the person, then this manifestation of anger is most violent and may be compared to an explosive chemical manifestation. Thus the so-called human being is composed of these abstract, elemental physical and mental qualities. But, as mentioned before, such qualities are invisible; formless; not man, woman, I, self, ego, since they are not the special attributes of just one individual (so-called) but are common to all; devoid of a creator since they arise only with the fulfilment of certain conditions and, when so arisen, can never be controlled. This is the principle of *Anatta* in the Buddha Dhamma.

The teacher would now state that the manifestations of these physical and mental properties must be practically observed within so-called self by directing the mind inwards, that is, they have to be sought within as they are subjective elements. This is not easy for the beginner in practical Buddhism as the mind has become so habituated to looking outwards to external things. The pupil, therefore, would be provided with an example of how to observe these subjective physical and mental elements for training in the practice.

The teacher would first give a practical example of thought-experiences that often pass in the mind and then analyse them to show the manifestations of subjective mental qualities.

When an object is seen or is represented in the mind attention is directed towards the object and the mind then recalls the many associations with that object. And, especially during reverie, a neverending succession of associated images appear concerning the past-reviving memories, or the future-building castles in the air. On such occasions good and bad thoughts about these various images arise. This reverie is broken only when something turns up to distract the attention.

In order to give a clearer idea of what is meant, the teacher would illustrate it by the example of a person—who had got into the right mood for daydreaming—reclining on an easy chair and thinking of a class-mate he had read about in the newspaper. The mental image of the class-mate, represented in the mind, will recall many incidents of the past including the pleasant times they had together in school. Other incidents and thoughts that will probably spring up in the person's mind are: (1) the many occasions he lent money to his calss-mate when the latter used to run out of pocket but never caring whether the debts were paid or not. He would now feel elated over the fact that he is of a charitable nature and observe that it was one good trait in his character, (2) the various times he used to help out his class mate so willingly with mathematical problems but would cleverly put off his requests for help in chemistry with the result that he always stood lower in the class. He now despises his class-mate for meanness in this respect and wishes that he had not taken so much pains over him, (3) how high and mighty his class-mate would be feeling with the present promotion to a high office.

He would then comment that some people have all the luck in the world. For the fellow was not much better off intellectually at school and yet, look at him now, in that high-salaried post while he is still struggling as a lowly paid clerk.

Then, when the person woke up from his reverie he would think none the worse for it. The teacher would point out that this is a good example of the mind directed outwards and that the person was unaware of the fact that he had actually committed both good and evil mental actions or - according to the Buddha Dhamma—moral, wholesome or skilful and immoral, unwholesome or unskilful mental actions which would produce their effects just as chemical actions do.

To prove this the pupil would be asked to refer to (1) where the subjective, moral mental property of pleasurable interest (*pīti*) is manifested with the elation over the performance of charitable deeds, (2) where the subjective, immoral mental property of anger (*dosa*) is manifested with the class-mate's despicable meanness and (3) where the subjective immoral mental property of envy (*issā*) is manifested when the good fortune of the class-mate is envied. In the case of (2) and (3) the result produced is agitation of the mind. Of course, the teacher would remark that these subjective mental elements are never manifested singly but are always accompanied by or associated with other mental elements. For such elements are

incapable of leading a separate existence of their own. · It would also be added that these associated elements cannot be observed individually but only that element which is predominant. It is just like a chemical reaction where the main product is readily recognised but the other minor products due to side reactions are not easily detected. So when statements are made such as "This man is greedy", "He is storming with rage", "He is filled with envy", it must be understood that there is no personality so affiicted on those occasions but that they indicate the subjective manifestations of the predominant mental properties of greed, anger and envy along with their respective associated mental properties.

The pupil would then be told that the subjective elemental property of mindfulness should be called into play to avoid immoral mental actions which arise from the mind turning outwards to external, sensual objects. As a practical exercise the teacher would say that it would be good to retrace, as much as possible, step, by step, the associated thoughts and ideas that arose during reverie right up to the point from where they had all started. It would then be observed that undivided attention was paid to the mental image of the class-mate which was the object of the subject comprising consciousness and its mental concomitants. The pupil must be aware of the fact that whenever any object appears in the mind, either through the senses or by representation on reflection, at least two things come into existence, namely:- the object itself and the subject made up of physical qualities together with consciousness and mental concomitants.

It needs to be stressed that the subject is NEVER the self, person or individual as it is generally believed. For the mind is so used to directing itself externally to objects that the subject is either ignored or its true nature is not perceived. That is why it is so essentially important to direct the mind inwards to the subject in order to find out the real nature of the so-called self. The first subject is then made the object of another manifested subject which includes knowledge as one of its mental concomitants. In this way the mind no longer dwells on sensual objects but on physical and mental properties which can then be practically studied. It is just like the chemist dealing with molecules and atoms. This practice is known as "insight" (*Vipassanā*). As in chemistry the theoretical knowledge of these elemental qualities and their methods of indentification must be first acquired to enable them to be detected practically.

(*To be continued*)

CITTAHATTHATTHERA VATTHU

The Story of the Elder Cittahattha

(Translated by the Department of Pāli, University of Rangoon)

"Anavaṭṭhitacittassa, saddhammaṁ avijānato
pariplavapasādassa paññā na paripūrati.
Anavassutacittassa ananvāhatacetaso,
puññapāpapahīṇassa natthi jāgarato bhayaṁ".

Dhammapada Vs. 38-39

(The wisdom of one whose mind is unsteady, who is not acquainted with the true law, and whose faith is wavering does not reach maturity. For one whose thought is untroubled and uncorrupted and who is above merit and demerit and who is alert, there is no danger.)

The Master while in residence at Sāvatthi made this religious discourse beginning with "Anavatthitacittassa" with reference to Elder Cittahattha.

The story goes that the son of a good family, a resident of Sāvatthi, entered a forest to search for (his) lost ox. At noon he found it and let loose the herd. Oppressed by hunger and thirst he entered the monastery with the thought that he would be certain of getting food from the venerable ones. He then approached them, paid due respect and sat on one side. By then, however, the bhikkhus had already thrown the remnants of their meal into the dust-bin, and seeing him oppressed with hunger they said, "There is food in the dust-bin. May you have it." — During the life-time of the Buddha there usually was abundance of rice and curry (for the bhikkhus).- From the dust-bin he took and ate food enough (to satisfy his hunger), drank water, washed his hands, paid obeisance to the bhikkus and enquired, "Venerable Sirs, did the venerable ones go today for any special invitation for alms-food?" "No, devotee, bhikkhus always get there alms-food in the usual way". Thereupon thought he: "We do not get such rice with tasteful curries even though we toil and moil regularly day and night. But these bhikkhus are always receiving good food. What is the use of leading a household life for me! I will become a bhikkhu." With this thought he approached the bhikkhus and requested for bhikkhuhood. The bhikkhus consented and ordained him. After he obtained his ordination, he carried out all kinds of monastic duties and because of the plentiful food and offerings received by the bhikkhus occasioned by the arising of the Buddha, even within a few days he grew very fat.

(Having grown fat) he thought to himself, "Why should I earn a living by going round for alms-food, I shall revert to lay-life", and he went back home. Only a few days after he had been at home his body became reduced. He then thought, "Why should I bear this suffering, I shall become a bhikkhu", and did so. After a lapse of a few days he again grew unhappy and left the Order. At the time of his bhikkhuhood, however, he was of service to others. Even within a few days once again he felt unhappy (as a layman) and thinking, "Why should I stay as a layman", went (to the monastery), paid respects to the bhikkhus and requested them for bhikkhu. Thereupon the bhikkhus considering his helpfulness, ordained him again. In this way he left the household life and returned to the Order for six times. The bhikkhus named him Elder Cittahattha because he used to act according to his own whims and fancies. Even while he was shifting about in this way, his wife became conceived. On the seventh occasion he was taking home with him farming implements from the woods and having put them down he went into the bedroom with the intention of fetching his yellow robe. At that moment his wife was lying asleep. The clothes she was wearing had fallen off and saliva was flowing down from her mouth. She was snoring (through) her nose with her mouth open and her body appeared like a swollen corpse. He was impressed (with the idea of) "impermanence and suffering" and it occurred to him thus, "I have been a bhikkhu for so long a time, (but) because of this woman I have not been

able to remain as a bhikkhu', and picking up the robe by the end he tied it across his belly and left the house.

At that moment his mother-in-law, who was standing in the house saw him go in that manner and thought, "This man has just returned from the forest and is leaving in the direction of the monastery after binding on his belly the yellow robe. What is the matter!" And entering the house she saw her daughter asleep and understood that he must have gone away being disgusted at the sight of his wife. She beat her daughter saying, "Get up, you ill-omened woman, seeing you asleep your husband felt disgusted and left. You have lost him from now on." "Go away mother, for how long can he be away? He will come back even within a few days."

He, on his part, while proceeding on his way repeating the words "Impermanence", "Suffering" attained the fruition of *Sotapatti*. He went to the bhikkhus paid obeisance and begged for bhikkhuhood. "We cannot ordain you. How could you become a bhikkhu! You have been shaving your head so often that your head is like a whetting stone." "Venerable sirs, please ordain me once more." In consideration of his usefulness they ordained him. In a few days times he attained arahatship together with analytical knowledge. Then the bhikkhus said to him, "You know best the reason for your going back to lay-life. (But) this time you have stayed on for a long period." Venerable sirs, I went away at the time when I had in me attachment, (but) now that has been cut off. At present the cause of my not returning (to lay-life) has developed in me." The bhikkhus approached the Master and reported, "Lord, when we spoke to this bhikkhu thus he gave this answer and he spoke of his perfect knowledge. He was speaking untruth." The Master replied, "True bhikkus, at the time when the mind of my son was still unsteadfast and at the time when he had not understood the true doctrine he did shift about between lay-life and bhikkhuhood. (But) at this moment he had abandoned both merit and demerit", and spoke these verses:

"Anavaṭṭhitacittassa, saddhammaṁ avijānato
pariplavapasādassa paññā na paripūrati.
Anavassutacittassa ananvāhatacetaso,
puññapāpapahīṇassa natthi jāgarato bhayaṁ."

Dhammapada Vs. 38-39

(The wisdom of one whose mind is unsteady, who is not acquainted with the true law, and whose faith is wavering does not reach maturity. For one whose thought is untrobubled and uncorrupted and who is above merit and demerit and who is alert, there is no danger.)

Therein, *anavaṭṭhitacittassa* means that this mind is not fixed to any thought nor is it stable. A person cannot remain fixed in any one place, like a pumpkin placed on the back of a horse or like a stake, fixed on a heap of chaff or like a *Kadamba* flower on a bald-head. At times he is a naked *acelaka* or *ājīvaka* ascetic and at other times he turns into a *nigaṇṭha* or a common hermit. Such a person is known as a man of unstable mind. For him whose mind is (thus) unsteady (*anavaṭṭhitacittassa*) and who is ignorant of the good law (*saddhammaṁ avijānantassa*) classified into thirty-seven *Bodhipakkhiyadhammas* (factors contributing to Enlightenment) or because of the scantiness or unsteadiness of his faith (*pariplavapasādassa*), his wisdom does not become perfected (*paññā na paripūrati*) in plane of life associated with sense pleasures or in plane of life with forms or without forms. And it is explained that because of the immaturity of his wisdom with regard to worlds of sense pleasures how could he perfect it with regard to the plane of life with forms and without forms and to the supramundane state.

Anavassutacittassa means "for one whose mind is utainted with lust".

In other texts where this expression *āhata citta khīlajāto* occurs, it is to be taken as the mind that has been affected by ill-will. But in this context *ananvāhatacittassa* implies that the mind has not been corrupted by ill-will.

Puññapāpapahīṇassa means for the *khīṇāsava* (one who has destroyed his mental depravities), who has done away with both merit and demerit through the fourth path.

Natthi jāgarato bhayaṁ is said to be the absence of danger to a *khināsava* who is wakeful. He is known to be wakeful because he is replete with the five conditions of wakefulness such as faith, etc. As such, whether he is (physically) awake or not there is for him no danger of mental depravities

because of the non-recurrence of them, which are not going to follow him for the reason that they have been so done away with through that path that they are not in a position to recur again and again. Therefore, it is said that those depravities that have been destroyed through the path of *Sotapatti* do not return again nor do they come back afterwards. So too are those depravities that have been got rid of through the paths of *Sakadāgāmī*, *Anāgāmī* and *Arahatta*.

This discourse became beneficial and fruitful to the mass of people.

Then one day the bhikkhus introduced this subject (for discussion): "Burdensome indeed, bretheren, are these mental depravities. (Even) such a respectable young man endowed with the qualities of an *arahat* when disturbed by depravities entered the Order and returned to lay-life alternately for as many as seven times." Hearing them discussing thus, the Master instantly proceeded to the assembly hall and taking the seat set for him enquired of the bhikkhus "Bhikkus, discussing what topic are you seated here now?" When they told him the topic of their discussion, the Master said, "It is true, bhikkhus, burdensome indeed are the mental depravities. If these depravities were in material form and could be stored somewhere, the universe would be too small to accommodate them and the *Brahma* world would become so low that there would be no more space for them. These depravities disturbed even an eminent person like me who am endowed with wisdom, what to speak of the rest. I (myself), on account of a *nāḷi* measure of beans and corn, and of a spade and a hoe had renounced the world and returned to lay-life for as many as six times." "When was that, Lord?" asked the bhikkhus. The Master said, "Would you like to hear about it, bhikkhus?" "Yes, Lord". Saying, "Well then, listen", the Master narrated the past:

In the past while Brahmadatta was the king of Banaras, a man Kudālapaṇḍita by name, adopted the life of a non-Buddhistic ascetic and lived in the Himalayas for eight months. During the rainy season when the ground was wet, the ascetic thinking, "I have in my house a *nāḷi* measure of beans and corn as well as a spade and a hoe. I should not let those seeds get spoilt", turned to lay-life. Having dug up a plot of ground he sowed those seeds and put up a fence. When the corn was ripe he reaped them and putting aside a *nāḷi* measure of seeds he comsumed the rest. He then thought, "For the present what good is the household life to me?. I shall renounce the world again for eight months", and did so. In this way on account of the *nāḷi* measure of beans and corn and of the spade and the hoe he was (alternately) a lay-man and an ascetic for as many as seven times. But, on the seventh occasion this thought occurred to him, "Because of this spade and hoe I have been shifting about between ascetic life and lay-life for seven times. I shall throw them away somewhere" and went to the bank of the Ganges. Thinking "If I see the spot where they fall, I might wade and recover them. I shall throw them in such a way that I do not see where they fall", he wrapped those seeds of one *nāḷi* measure in a piece of cloth and tied it to the blade of the spade. Standing on the bank of the Ganges and holding the spade by the tip of the handle he, with his eyes closed, swung it thrice above his head and threw it into the Ganges. Turning round he looked and not seeing the spot where they fell he exclaimed thrice, "Conquered have I ! Conquered have I !" At that moment the king of Banaras after subjugating the frontier area reached there and was encamping on the bank of the river. As he went into the river for a bath, he heard that voice. — Kings naturally are not pleased to hear expressions like "Conquered have I !" —He (the king) went near him and asked, "Just now I have crushed the enemy and come back (with the thought that) I have conquered. But you are exclaiming that you have conquered. What do you mean by it?" Kudālapaṇḍita replied, "You conquered the external enemies and the conquest of yours may turn into defeat later. On my part, however, I have conquered the internal enemy of greed and it will not overcome me any more. The conquest of that (internal) enemy alone is worthy", and he spoke this verse:

"Unworthy is the conquest which turns into defeat. Worthy (however) is that conquest which does not turn into defeat."

At that very moment (the ascetic) looking at the Ganges developed concentration of his mind on the subject of meditation on water and having attained distinctive ecstasy he sat cross-legged in the air. The king after hearing the religious discourse of the noble personage paid obeisance, begged for

ascetic life and renounced the world with his army and the space covered by his retinue extended about a league. Furthermore, a king of a neighbouring country hearing about his renunciation came with the idea of seizing the kingship (of that country) and discovering that prosperous city so deserted, thought, "The king who renounced the world after discarding such a city will not do so for an inferior position. I too should do the same." He proceeded to that place, approached the noble one, begged for ascetic life and renounced the world together with his retinue. In this way, seven kings renounced the world after discarding the riches and the hermitage extended to seven leagues. The noble one taking under his care all these people led a noble life and proceeded to the *Brahma* world.

The Master after having brought forth this religious discourse said, "At that time, bhikkhus, I was the Kudālapaṇḍita and burdensome indeed in this way were those depravities."

BUDDHIST IDEALS OF GOVERNMENT

By

Gunaseela Vitanage

Buddhism like any other religion lays emphasis on spiritual values rather than on material ones; on detachment from things of the world rather than on attachment to them: on the religious side of life rather than on the secular side of it. Buddhism does not, however, neglect the material, the secular and the worldly aspects of life altogether. In fact, there is a Discourse in the Buddhist Scriptures, that has been called the Gihi Vinaya or Code of Discipline for Laymen, wholly devoted to the householder's life.* It sets out in detail the layman's duties towards his neighbours and also the methods of disciplining himself to be a good and useful citizen. The Buddhist Scriptures also set out certain norms of conduct for rulers as well as for subjects. They also contain references to various forms of Government prevailing in India at the time, and, significantly, the Buddha's own words expressing his preference of the democratic form of Government.

It must be remembered that the Buddha was born into a society which, comparatively speaking, was politically advanced, and which through the ages had developed certain very sound ideals of Governement. In the Manu Neeti or the Code of Manu, the Hindus already had laws hallowed by time to guide them in their civic duties. Incidentally, "Manu", like Moses of the Bible, was the mythical lawgiver of the Indian people. These laws discussed not only the rights of the rulers, but also their duties towards their subjects. They also discussed the obligations of the subjects towards the rulers and also their rights. It is, therefore, necessary to have some idea about the Hindu views of government if we are to appreciate the Buddhist ideals of government.

"Matsya Nyāya"

The Hindu ideas of government were based on a theory called "The Matsya Nyāya", literally meaning the "Law of Fish". The term "Matsya Nyāya" can be more appropriately rendered into English by the expression the "Law of the Jungle." "Why should there be Governments in the world at all ?" "Why should there be some men to rule over other men ?" "Why should there be laws which men were required to obey on pain of punishment ?" The Hindu thinkers answered these questions by pinpointing a fundamental law of nature: "The Matsya Nyāya", the law whereby the small fish becomes the prey of the big fish. Government, rulers and laws are necessary to prevent this natural law from operating in human society. Remove the Government, remove the rulers and remove the laws, and human society will degenerate into a state of anarchy in which the stronger will destroy the weak. "If there is no rule of law", says the Manu Samhita," the strong would devour the weak like fishes." "If there is no ruler to wield punishment on earth" says the Mahabharata, "the strong would devour the weak like fishes in water. It is related that in the days of old people were ruined through sovereign-lessness, devouring one another like the stronger fish preying upon the feebler."

It will be seen that this Hindu theory of government was based on a belief in the innate depravity of man. If there is no strong authority to keep men under control, the stronger would destroy the weaker, just as the big fish destroy the small fish in the sea. Government, rulers and laws become necessary to prevent this "Matsya Nyāya" operating in human society.

This theory of Government naturally led to the corollary that there must be a controlling authority, and that authority must be vested with power to inflict punishment or, *Daṇda*.

The Hindu monarch was thus enjoined to adopt "Caturopāya" or the four - fold

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*** Sigalovāda Sutta.**

policy in ruling over the people: Sama, Dāna, Daṇda, Bheda. Sama means peace: the wise ruler must maintain peace among his subjects. Dāna means Charity: the wise ruler must be charitable. Daṇda means punishment: the wise ruler must punish the wrong done according to the gravity of the crime. Bheda means creating divison where necessary: the wise ruler must bring about differences among his subjects in order to make his position secure. In other words, he must adopt the "Divide and Rule" policy.

Amity

The Buddha differed radically from the Hindu view that Matsya Nyāya is the basic law of nature. He certainly saw the struggle for existence that was so evident in life but this he attributed to man's ignorance rather than to his innate depravity. The Blessed One also saw that man was ever ready to live in peace and amity with his fellow beings, to co-operate with his fellow beings, and even to sarcrifice himself for the sake of his fellow beings, provided he was properly guided. In the Buddha's view it was not discipline imposed from above or external authority that was necessary to control man, but self-understanding and inward discipline.

The law of the jungle was certainly not universal even in the jungle. There was amity and co-operation even among the animals in the jungle - as the Buddha points out in several Jātaka stories.

Owing to this fundamental difference in outlook between Hinduism and Buddhism, we see that Buddhism lays little or no emphasis on Authority (Bala) or Punishment (Daṇda). For example, we observe that instead of the Caturopāya or the Four-fold policy of Sama, Dāna, Daṇda, Bheda of the Hindus, the Buddhist Scriptures speak of the Catus-Sangraha Vastu (Pāli: catu - sangaha - vatthu), or the Four Ways of Treating Subjects. They are, Dāna or Charity; Priya-Vacana or kindly speech; Artha Cariya, or the spirit of frugality and of service, and Samanātmatā or equality.

Thus according to Buddhism the virtuous King should practise Dana or Charity. Charity here includes not only the alms given to the poor but also gifts given to those who serve the monarch loyally. The virtuous King also must practise Priyavacana or, kindly speech. He must on no account use unkindly or harsh words towards anyone. The king also must cultivate Artha Cariya. The word Artha Carîya has been interpreted to mean the spirit of service as well as the practice of economy and living the simple life. The good King or ruler also must cultivate Samanātmatā or equality. That is, while retaining the exalted position of the ruler, he must consider himself in no way superior to the least of his subjects, and he must also learn to dispense justice to his subjects without fear or favour. The righteous monarch must also learn to treat everyone equally.

Dasa Rāja Dharma

In the Dasa - Rāja - Dharma or The Ten Royal Virtues, the Buddhist ideal of Kingship is further elaborated upon. The Ten Royal Virtues are Dāna, Charity; Sīla, Morality; Pariccāga, munificence; Ajjavan, straightforwardness; Majjavan, Gentleness; Tapaṁ, Restraint; Akkodho, non-hatred; Avihinsā, non-violence; Khanti, Patience, and Aviro-dhatā, friendliness and amity.

Dāna in this context means giving of alms to the needy. It is the duty of the King to look after the welfare of his needy subjects, and to give them food, clothing and other wherewithals.

Sīla here means morality. The monarch must so conduct himslef in private and public life as to be a shining example to his subjects.

Pariccāga means the grant of gifts to those who serve the monarch loyalty. By the grant of gifts, not only does the monarch acknowledge their efficient and loyal service, but he also spurs them on to more efficient and more loyal service.

Ajjavan - The Monarch must be absolutely straightforward. The good king must never take recouse to any crooked or doubtful means to achieve his ends. His Yea must be Yea, and Nay must be Nay.

Maijavan means gentleness. The monarch's straightforwardness and rectitude that often will require firmness, should be tempered with gentleness. His gentleness will keep his firmness from being over-harsh or even cruel; while his firmness will keep gentleness from turning into weakness. A harmonious balance of these two qualities is essential not only for a ruler but for all leaders of men.

Tapaṁ means the restraint of senses. The ideal monarch is the one who keeps his

five senses under strict control, shunning indulgence in sensual pleasures.

Akkodha means non-hatred. The good king must not harbour grievances against those who injured him, but must act with for bearance and love.

Avihimsa means non-hatred. The Monarch should not indulge games where killing is resorted to, or cause injury to any being. He must practise non-violence to the greatest possible extent that is reconcilable with the duties of a ruler.

Khanti means patience. The King must conduct himself with patience, courage and fortitude on all occasions. In joy and sorrow in prosperity and in adversity, in victory and defeat, he must conduct himself with calmness and dignity without giving in to emotions.

Avirodhatā means non-enmity, friendship. The king must cultivate the spirit of amity among his subjects, by himself acting always in a spirit of amity and benevolence. It will be seen that Avirodhatā is in this context opposed to Bheda — the Divide and Rule policy in the Hindu statecraft.

The Buddha also laid emphasis on the fact that the evil and the good of the people depend on the behaviour of th ir rulers; and for the good of the people he set out these Ten Royal Virtues to be practised by the rulers of men.

Simple though this looks to us, it must be viewed from the point of view of contemporary society where the Brahmin hierarchy divided the society permanently into various castes, and gave religious sanction to that divison. No doubt the Buddha had in mind the claims of the Brahmins that they were a unique people being "twice-born" once in the natural way and again from the shoulder of the Creator himself.

Equality

The Buddha's rejection of caste and class was not merely theoretical. He admitted men of all castes into the Order. Upāli, a former barber. Sunīta a former Chaṇḍāla found honoured places in the Order.

The Buddha says: "Monks, just as all the great rivers, that is to say the Ganges, the Jammu, the Aciravati, the Sarabhu, the Mali on reaching the great ocean lose their former names and identities and are reckoned as the great ocean, similarly the Kshatriya, the Brahmana, the Vaisya and the Sudra, after entering this Sāsana lose their former identities, and become the members of one Order."

The Chinese pilgrims Fa-Hien, Yuan Chang and Itsing tell us that these democratic and equalitarian concepts were still fostered in India centuries after the Great Decease of t he Buddha.

"Oriental" Despotism

The constant reference by Western writers to Oriental Despotism has created the impression in the English reader's mind that until the advent of the Europeans there was no good or popular government in Asian lands and that with rare exceptions like the reign of Asoka it was a case of despotic monarchs tyrannising over a helpless people. The study of both Hindu and Buddhist literature shows that among the Indian Rulers there were certainly not more (and probably less) pleasure - seeking despots than among their Western counterparts. Ancient Indian society was, no doubt, feudal--but it was also a co-operative society. The type of oppression of the peasant by the Lord as was witnessed in France before the French Revolution was never seen within the boundaries of Hindu or Buddhist India.

Story of Ummadayanti

The story of Ummadayanti in the Jataka-mālā illustrates this point very well.

The Bodhisatva was once born into the Royal family of the Sibis and in due time became the king of the Sibis. One day while touring the city with his retinue he saw Ummadayanti, one of the most beautiful women among the Sibis and fell in love with her at first sight. But to the chagrin of the King he learned that Ummadayanti was already married. He also learned that the husband was no other than Abhiparaga, one of the officers of the Royal household itself.

The king felt quite ashamed of his sudden passion for a woman who was married, and kept the knowledge of it to himself, and tried his best to extinguish the flame of love which arose in his heart.

The King thus suffered in silence because of the love he had for Ummadayanti. Abhiparaga, however, came to know about the King's condition and the reason for it. One day he

approached the King while he was alone and broached the subject in a most tactful way. Abhiparaga told the King that he was very well aware of the reason for the King's poor condition and suggested to the King most respectfully that the King accept Ummada-yanti as his consort.

The King was confounded and was stricken with shame. The secret love that was gnawing his heart was now known to the husband of the very woman whom he loved. And, here he was himself offering her to him, his king, because of the love and devotion Abhiparaga had for him.

"No, no, " said the King, " that may not be. I would lose my merit and would know myself to be immoral. Further my wicked deed would be known also to the public".

Abhiparaga argued again and again with the King with a view to convincing him that he was doing no wrong in accepting Ummada-yanti from his hands.

The king finally said, "No doubt, it is your great affection for me that prompts you to the effort to promote my interest without considering what is right and wrong on your side. But this very consideration induces me the more to prevent you. Verily, indifference as to the censure of men cannot at any rate be approved."

The King continued, "The evil and good the people do depend on the behaviour of their rulers. For this reason, and taking into account the attachment of my subjects, I shall continue to love the Path of the Pious above all in conformity with my reputation.

"As the herd goes after the leading bull in any direction, whether the right one or the wrong one, following his steps, in the very same manner, the subjects imitate the behaviour of their rulers without scruple and undauntedly".

"You must take also this into conisderation."

"If I should lack the power of ruling my own self, say, into what condition would I bring this people who long for protection from my side.

"Thus considering and regardful of the good of my subjects, my own righteousness and my spotless fame, I do not allow myself to submit to my passion. I am the leader of my subjects, the bull of my herd."

The Buddha in this story showed how a King should conduct himself. Firstly, he must put this private passions aside in the interest of the people. Secondly, he must always pay heed to public opinion. Thirdly, there must not be any divorce between his private life and his public life--both must be without blemish.

Fourthly, he must always be regardful of the good of the subjects.

Fifthly he must give the correct leadership in all matters to the people.

Elsewhere the Buddha says that whether a nation is just and good depends on the conduct of the rulers.

"Monks, when the Ruler of a country is just and good, the Ministers become just and good. When the Ministers are just and good, the higher Officials become just and good. When the higher Officials become just and good, the rank and file become just and good. And, when the rank and file become just and good, the people become just and good."

It was a belief among the Buddhists that even rains came in due season when the Rulers are just and good.

Democracy

Having said so much about the ideals of Kingship in Buddhism, we must ask ourselves whether Buddhism considers Monarchy itself as the ideal form of Government. During the Buddha's time there were a number of great Kingdoms in India, such as Magadha and Kosala. There were also a number of democratic states at the time. The Buddha has definitely expressed himself in favour of the democratic form of government and also expressed the view that it was a form of Government which was conducive to the stability of society.

Referring to the preparations made by King Ajatasattu to attack one of these democratic principalities - that of the Vajjians, the Buddha said:

"Ānanda, have you heard that the Vajjians regularly assemble together in large numbers?"

"I have heard so." said the Venerable Ānanda.

"Well Ānanda, so long as the Vajjians assemble regularly and in large numbers, just so long may the prosperity of the Vajjians be looked for and not their decay".

"So long, Ānanda, as the Vajjians assemble in harmony and disperse in harmony; so long as they conduct their business in harmony; so long as they introduce no revolutionary ordinance or break up no established ordinance, but abide by the law; so long as they honour, revere, esteem and worship the elders among the Vajjians and deem them worthy of listening to; so long as the women and maidens can go about without being molested or abducted; so long as they honour, revere, esteem and worship the Vajjian shrines, both the inner and the outer; so long as they allow not the customary offerings given and performed, to be neglected; so long as customary watch and ward over the holy men that are among them is well kept, so that they may have free access to the realm and having entered may dwell pleasantly therein, just so long as they do these things, Ānanda, may the prosperity of the Vajjians be looked for and not their decay".

That Buddhism helped greatly in the evolution of democratic forms of Government in ancient India is borne out by what Marquess Zetland, a former Viceroy of India, says in his Introduction to the book "Legacy of India". Lord Zetland says:-

"We know indeed that political science—Arthasastra in Sanskrit—was a favourite subject with Indian scholars some centuries before the Christian Era. The Social Contract as the origin of Kingship is discussed in the now famous work attributed to Kautilya, the Chief Minister of Emperor Chandragupta, about the year 300 B.C. And it would seem that the people who contracted for a king in these early days did so in order that there should be some external authority capable of ensuring that the laws and regulations of the various corporate bodies wiich had come into existence, were respected. "The King," wrote Yajnavalkya, "must discipline and establish again on the path of duty all such as have erred from their own laws, whether families, castes, guilds or associations ....". It is notable that the tendency towards self - government evidenced by these various forms of corporate activity received fresh impetus from the Buddhist rejection of authority of the priesthood and further by the doctrine of equality as exemplified by its repudiation of caste. It is indeed to the Buddhist books that we have to turn for an account of the manner in which the affairs of these early examples of representative self - governing institutions were conducted. And it may come as a surprise to many to learn that in the Assemblies of the Buddhists in India two thousand or more years ago are to be found the rudiments of our own parliamentary practice of the present day. The dignity of the Assembly was preserved by the appointment of a special Officer—the embryo of "Mr. Speaker" in our House of Commons. A Second Officer was appointed whose duty it was to see that when necessary a quorum was secured, the prototype of the Parliamentary Chief Whip in our own system. A member initiating business did so in the form of a motion which was then open to discussion. In some cases this was done once only, in others three times, thus anticipating the practice of Parliament in requiring that a Bill be read a third time before it became law. If discussion disclosed a difference of opinion the matter was decided by the vote of majority, the voting being by ballot".

In the context of the knowledge we now have about the democracies in ancient India, the Buddha's appreciative reference to the Vajjian Republic is most significant.

As Lord Zetland says, the Buddha's doctrine of equality made a profound impression on the social and political life of the Indian people—and the influence lasted for nearly 14 centuries.

In the Sutta Nipata, we find the following statement of the Buddha:

"Vasettha (he replied), I will expound
To you in gradual and very truth
Division in the kind of living things.
For kinds divide! Behold the grass and trees.
They reason not, yet they posses the mark-
After their kind; for kinds indeed divide.
Consider then the beetles, moths and ants,
They after their kind too possess the mark.
And so four-footed creatures, great and small.....
The reptiles, snakes, the long-backed animals,
Fish and pond-feeders, water-denizens,
Birds and the winged creatures, fowls of the air,

They after their kind all possess the mark;
For kinds divide. Each after his kind bears
His mark. In man it is not manifold.
Not in the hair, or head or ears or eyes,
Not in the mouth or nose or lips or brows,
Not in the throat, hips, belly or the back,
Not in the rump, sex organs or the breast
Not in hands or feet, fingers or nails,
Not in the legs or thighs, colour or voice,
Is mark that forms his kind, as in all else,
Nothing unique is in men's bodies found;
The difference is in men is nominal."

Twenty centuries before the revolutionaries of Freance raised the standard of "Liberty, Farternity and Equality", the Buddha had enunciated these very values as essntials of good Government!

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PERSONALITY-BELIEF MUST BE TACKLED FOREMOST

By

Myan-aung U Tin

In the very first sermon, Dhammacakkappavattana Sutta, Saṁyutta Nikāya V, the Buddha teaches us that craving is the origin of suffering, and of the cycle of rebirths. "What, O bhikkhus, is the origin of suffering? It is that craving which gives rise to ever fresh rebirth, and bound up with pleasure and lust, now here and now there, finds ever fresh delight. It is the craving for sensual pleasures (*karma-taṇhā*), the craving for existence (*bhava-taṇhā*), and the craving for annihilation (*vibhava-taṇhā*).

Craving must, therefore, be eradicated with a view to breaking up the cycle of rebirths, but we should bear in mind that craving is always associated with wrong views. Of all the wrong views, the most deluding is Personality-belief (*sakkāya-diṭṭhi*) or Ego-illusion (*atta-diṭṭhi*)

There are ten fetters (*saṁyojana*) tying beings to the wheel of existence: (1) Personality-belief, (2) Sceptical doubt (*vicikicchā*) (3) Clinging to mere rites and rituals (*sīlabbata-parāmāsa*), (4) Craving for sensual pleasures, (5) Ill-will (*vyāpāda*), (6) Craving for fine material existence (*rūpa-rāga*), (7) Craving for immaterial existence (*arūpa-rāga*), (8) Conceit (*māna*), (9) Restlessness (*uddhacca*), (10) Ignorance (*avijjā*).

Of the four kinds of the Noble Ones (*Ariyās*), or of those who have attained various stages of holiness, a stream-winner (*sotāpanna*) has got rid of (1) Personality-belief, (2) Sceptical doubt, and (3) Clinging to mere rites and rituals.

A Once-returner (*Sakadāgāmi*) has also overcome (4) and (5) in their grosser form.

A Non-returner (*Anāgāmi*) fully freed from (1) to (5).

The Holy-One (*Arahatta*) has eradicated all the ten fetters.

On this point, reference may be made to *Mahāli Sutta, Digha Nikāya*, I, 6.

Now it has become clear that first and foremost personality-belief must be tackled. Personality-belief is of two kinds: (1) Eternity-belief (*sassata-diṭṭhi*) is the belief in the existence, of a persisting Ego-entity or Personality, existing independent of the physical and mental processes, and continuing even after the so-called death, (2) Annihilation-belief (*uccheda-diṭṭhi*) is the belief in the existence of an Ego-entity or Personality as being, more or less, identical with the physical and mental processes, and which, therefore, at the dissolution of death, will come to be annihilated.

Personality-belief is the belief that in one or the other of the five groups of existence (*khandha*) there is a permanent entity.

The ignorant worlding (*puthujjana*) views

A (1) corporeality as the self, (2) the self as having corporeality, (3) corporeality as being in the self, (4) the self as being in corporeality;

B (5) feeling as the self, (6) the self as having feeling, (7) feeling as being in the self; (8) the self as being in feeling;

C (9) Perception as the self, (10) the self as having perception, (11) perception as being in the self, (12) the self as being in perception;

D (13) mental formations as the self, (14) the self as having mental formations, (15) mental formations as being in the self, (16) the self as being in mental formations;

E (17) consciousness as the self, (18) the self as having consciousness, (19) consciousness as being in the self, (20) the self as being in consciousness.

Abhidhamma, Dhamma-saṅgaṇī; Nikkhepa-kaṇḍa)

The Buddha teaches us that both the Eternity-belief and the Annihilation-belief are wrong views. In the ultimate sense, of

as abosolute truth, (*paramattha-sacca*) there is only a process of continually arising and immediately thereafter disappearing physical and mental phenomena. Personality, ego, individual, man, etc., are all nothing but mere conventional terms (*vohāra-vacana*). The Buddha has summed up all the physical and mental phenomena of existence in five groups, which appear to the ignorant worldling as his Personality or Ego.

These five groups of existence are also commonly shown under two heads: (1) corporeality and (2) the remaining four as Mind.

In the second sermon, *Anatta Lakkhaṇa Sutta*, (*Saṁyutta Nikāya XXI*), the Buddha teaches, "Whatever there is of corporeality, feeling, perception, mental formations, and consciousness, whether past, present or future, one's own or external, gross or subtle, lofty or low, far or near, there one should understand according to reality and true wisdom: this does not belong to me, this am I not, this is not my ego."

The Venerable Nyanatiloka writes: "*Anatta* doctrine is the central doctrine of Buddhism, without understanding which a real knowledge of Buddhism is altogether impossible. It is the only real specific Buddhist doctrine, with which the entire Buddhist Structure stands or falls. It has been clearly and unreservedly taught only by the Buddha, wherefore also the Buddha is known as the *Anatta-vādī*, or Teacher of Impersonality. Whosoever has not penetrated this impersonality of all existence, and does not comprehend that in reality there exists only this continually self-consuming process of arising and passing bodily and mental phenomena, and no separate Ego-entity within or without this process, he will not be able to understand Buddhism, *i.e.*, the teaching of the Four Noble Truths in the right light. He will think that it is his Ego, his Personality, that experiences the suffering, his Personality that performs good and evil actions and will be reborn according to these actions, his Personality that will enter into *Nirvana*, his Personality that walks on the Eightfold Path."

Thus it is said in *Visuddhi Magga* (*XVI* and *XVII*)

> 'Mere suffering exists, no sufferer is found;
>
> The deeds are, but no doer to the deeds is there;
>
> *Nirvana* is, but not the man that enters it;
> The Path is, but no traveller on it is seen."

"Whosoever is not clear with regard to the conditionally arisen phenomena, and does not comprehend that all the actions are conditioned through ignorance, etc. he thinks that it is an ego that understands or does not understand, that acts or causes to act, that comes into existence at rebirth ..... that has the sense impression, that feels, desires, gets attached, continues and at rebirth again enters a new existence."

So it is imperative that we must tackle this Personality-belief or Ego-illusion first and foremost. How shall we get rid of this wrong view? In other words, how shall we realize the truth of impersonality?

The Buddha said (*Aṅguttara Nikāya, ii*, 46): "In this very one-fathom long body along with perceptions and thoughts, do I proclaim the world, the origin of the world, the end of the world, and the path leading to the end of the world." Here the term world is applied to suffering, and the end of the world means the cessation of suffering--- no birth, no ageing, no decaying, no death, no rising up elsewhere in rebirth.

In this one-fathom long body we must find the Four Noble Truths. The *Satipaṭṭhāna Sutta* of the *Majjhima Nikāya* teaches us how to practise body-contemplation, feeling- contemplation, consciousness-contemplation and mind-object-contemplation. Of the four contemplations, the Venerable Ānanda advises us to practise that of consciousness with a view to destroying Personality-belief. The same advice is also given in *Samohavinodanī* Commentary by the Venerable Buddhagosa, the author of *Visuddhi Magga*.

There are six kinds of consciousness: eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness and mind consciousness. Wherever it arises, there it ceases. The Venerable Nārada explains this point most admirably in "Buddhism in a nutshell."

"According to Buddhism mind is nothing but a complex compound of fleeting mental states. One unit of consciousness consists of three phases- arising or genesis (*uppāda*) static or development (*thiti*), and cessation

or dissolution (*bhaṅga*), Immediately after the cessation stage of a thought moment there occurs the genesis stage of the subsequent thought-moment. Each momentary consciousness of their ever-changing life-process, on passing away, transmits its whole energy, all the indelibly recorded impressions to its successor. Every fresh consciousness consists of the potentialities of its predecessors together with something more. There is, therefore, a continuous flow of consciousness like a stream without any interruption. The subsequent thought moment is neither absolutely the same as its precedessor---since that which goes to make it up is not identical nor entirely another----being the same continuitty of *Kamma* energy. Here there is no identical being but there is an identity in process.

"Every moment there is birth, every moment there is death. The arising of one thought-moment means the passing away of another thought-moment and vice-versa. In the course of one life-time there is momentary rebirth without a soul.

"If there is no soul, what is it that is reborn? One might ask. Well, there is nothing to be reborn. When life ceases the Kammic energy re-materialises itself in another form. Birth is the arising of the psycho-physical phenomena. Death is merely the temporary end of a temporary phenomenon.

"Just as the arising of a physical state is conditioned by a preceding state as its cause, so the appearance of psycho-physical phenomena is conditioned by causes anterior to its birth. As the process of one life-span is possible without a permanent entity passing from one thought-moment to another so a series of life-processes is possible without an immortal soul to transmigrate from one existence to another."

One who practises contemplation of cosciousness is right earnest, with real diligence for a continuous length of time, is bound to see things as they really are. (*yathābhūtañāṇa*). The Personality-belief or Ego-illusion, mainly dependent upon consciousness of six kinds, will wear away thinner and thinner until it tears to pieces. That Personality exists only in an emperical sense and not at all in the ultimate sense will become clear. With the insight into impersonality (*anatta*) comes also the insight into impermanence ((*anicca*), and suffering (*dukkha*), the three characteristics of existence. This insight will lead to revultion or dispassion (*nibbidā ñāṇa*), ending up in the realisation of the path (*magga ñāṇa*).

Even after the attainment of the first stage of holiness, there will still be craving for sensual pleasures. Craving for fine -material existence, and craving for immaterial existence, but the stream-winner has once and for all destroyed Personality-belief, Sceptical Doubt and Clinging to mere rites and rituals, go from the Downfall and assured of attaining the prefect wisdom.

Craving for sensual pleasures is destroyed at the third stage, craving for fine-material existence and craving for immaterial existence are destroyed at the final stage. By now it should have been made patent that we must endeavour to destroy Personality-belief first and foremost. When Personality-belief has been utterly destroyed, craving that remains with a stream-winner is bound to wear thinner and become less gross. Even a *yogī* or *yogāvacara* (one devoted to mental training or application of mindfulness) does not yield to craving as he is intent on discarding wrong or evil views, which are declared as utterly rejectable for being a source of wrong and evil aspirations and conduct and liable at times to lead man to the deepest abyses of depravity as it is said in *Aṅguattara Nikāya*, I,22 and 23.

By far the majority of beings are possessed with eternal-belief, but there are others like materialists, who are engrossed in annihilation-belief. In this article, our attention may be confined to the Buddhists only. The Buddhists are the believers in the Middle Way, the way between two extremes: enternity-belief, and annihilation belief, and yet in practical life many a Buddhist behaves hardly any better than an enternalist for the simple reason that *anatta* (non-Ego) has not been comprehended. The Buddha teaches, "This is not mine, this am I not, this is not my Ego." The average Buddhist, however, clings to the notions: "This is mine, this am I, and this is my Ego." It is these three wrong notions or obsessions (*papañca*) that are responsible for the round of rebirths: craving (*taṇhā*), conceit (*māna*) and *diṭṭhi* (wrong view).

Rarely, adherents of annihilation-belief are found among the Buddhists. Of course, those of the present generation,

young members mostly but also old ones, who have been influenced by materialist ideologies, might have possibly given themselves away to that belief, but their number is not so big. If they do not change their belief, they would have no hope of coming back to the Middle Way, which leads to the cessation of suffering.

Nevertheless it must be mentioned here that even among sincere Buddhists *Nibbāna* is confused with annihilation. In *Khandha Samyutta* text is related the story of Yamaka Thera, who said that an Arahat was annihilated at death. Other Elders told him that his view was wrong, but he insisted that was what the Buddha taught. The Elders reported the matter to the Venerable Sāriputta, who took pains to explain the point at issue to Yamaka Thera. When Yamaka saw that there was no individuality or personality within or without five groups of existence, he realised that it was not the death of an Arahat really but the extinction of these five groups, resulting in the cessation of suffering, and there was no question of annihilation. Accordingly he overcame the annihilation-belief and became a stream-winner forthwith, and also attained successively the higher stages.

This story is, indeed, an eye-opener to us. Although the Buddhists are not nihilists, they cannot possibly understand what *Nibbānna* is unless and until they comprehend the *Anatta*-doctrine. This is not the place to treat more of *Nibbāna*. Suffice it to say, once more, that

> "*Nibbāna* is, but not the man that enters it;
>
> The Path is, but no traveller on it is seen."

Now, the practice of contemplation of consciousness must be further explained. Whatsoever consciousness arises and disappears, it must be contemplated. The preceding moment of consciousness must be noted by the succeeding one. The contemplation is *magga* (path), the arising and disappearance is *dukkha* (suffering). No chance must be given to any defilement (*kilesā*) to come between the two consecutive moments of consciousness, and if no defilement arises, the origin of suffering (*samudaya*) has been nipped, as it were, in the bud, and the cessation of suffering (*nirodha*) is attained.

The Buddha enjoines upon us to strive on with diligence. If the *yogi* should apply his right mindfulness earnestly and constantly, he will develop his insight into the mental process, the series of fleeting mental states. Not withstanding the right effort, if any of the defiling aberration arises, be it greed (*lobha*), hatred (*dosa*) delusion (*moha*), that must be noted promptly. It will be seen that the arising is followed up immediately by dissolution. No evil thought must be allowed to repeat. Should any of the opposites of the three defiling aberrations: *alobha* (disinterestedness), *adosa* (amity) and *amoha* (wisdom), arise that moment of consciousness must also be noted.

Contemplation of consciousness, it must be stressed, does not preclude other three contemplations. As the *yogi* strives on, he will come to a moment when he will realize fully the truth of impersonal ty and emptiness of all forms of existence. Then he will be freed from Personality-belief in both forms: eternal-belief and annihilation belief. The texts state that there are sixty-two wrong views. Whatever their number may be, the utter destruction of personality-belief or ego-illusion means that all these wrong views have been uprooted.

In conclusion, the story of Brahman Aggi-vaccha's interview with the Buddha may be related. (*Majjhima Nikāya II*). The Brahman put several questions, one after another, and the Blessed One replied, "That is a wrong view". Thereupon the Brahman asked the Blessed One, "What, then, is your view?" The Blessed One replied, "Aggi-vaccha, I have got rid of all the wrong views." Aggi-vaccha requested the Blessed One to explain to him what He had realized. The Blessed One said, "Corporeality arises and disappears, and so do feeling, perception, mental formations and consciousness." Aggi-vaccha asked, "Wherefore do you hold such a view?" The Blessed One replied, "This is the Right View. It leads to the destruction of three obsessions that are responsible for the round of rebirths namely: craving, conceit and wrong views. The obsessions having been utterly destroyed, there would be no more rebirth and suffering."

BRAHMA VIHĀRA OR THE SUBLIME STATES

By

Nārada Thera

MAN is a mysterious being with inconceivable potentialities. Latent in him are both saintly characteristics and criminal tendencies. They may rise to the surface at unexpected moments in disconcerting strength. How they originated we know not. We only know that they are dormant in man in varying degree.

Within the powerful mind in this complex machinery of man are also found a storehouse of virtue and a rubbish heap of evil. With the development of these respective characteristics man may become either a blessing or a curse to humanity.

Those who wish to be great, noble, and serviceable, who wish to sublimate themselves and serve humanity both by example and by precept, and who wish to avail themselves of this golden opportunity as human beings, endeavour their best to remove the latent vices and to cultivate the dormant virtues.

To dig up precious gems embedded in the earth men spend enormous sums of money and make laborious efforts, and sometimes even sacrifice their lives. But to dig up the valuable treasures latent in man, only persistent effort and enduring patience are necessary. Even the poorest man or woman can accomplish this task, for wealth is not an essential prerequisite to the accumulation of transcendental treasures.

It is strange that the vices latent in man seem to be almost natural and spontaneous. It is equally strange that every vice possesses its opposite sterling virtue, which does not however appear to be so normal and automatic, though still within the range of all.

One powerful destructive vice in man is anger (*dosa*). The sweet virtue that subdues this evil force and sublimes man is loving-kindness (*mettā*).

Cruelty (*hiṁsā*) is another vice that is responsible for many errors and atrocities prevalent in the world. Compassion (*karunā*) is its antidote.

Jealousy (*issā*) is another vice that poisons one's system and leads to unhealthy rivalries and dangerous competitions. The most effective remedy for this poisonous drug is appreciative joy (*muditā*).

There are two other universal characteristics that upset the mental equipoise of man. They are attachment to the pleasurable and aversion to the non-pleasurable. These two opposite subtle forces can be eliminated by developing equanimity (*upekkhā*).

These four sterling virtues are collectively termed in Pāli *Brahmavihāra* which may be rendered Modes of Sublime Conduct, Sublime States, or Divine Abodes.

These virtues tend to elevate man. They make one divine in this life itself. They can transform man into a superman. If all try to cultivate them irrespective of creed, colour, race or sex, the earth can be transformed into a paradise where all can live in perfect peace and harmony, ideal citizens of one world.

The four Sublime virtues are also termed Illimitables (*appamaññā*). They are so called because they find no barrier or limit and should be extended towards all beings without exception. They embrace all living beings including animals.

Irrespective of religious beliefs, one can cultivate these sweet virtues and be a blessing to oneself and all others.

Mettā

The first Sublime State is Mettā (Samskrit—Maitri). It means that which softens one's heart or the state of a true friend. It is defined as the sincere wish for the welfare and genuine happiness of all living beings without exception. It is also explained as the friendly disposition, for a genuine friend sincerely wishes for the welfare of his friend.

"Just as a mother protects her only child even at the risk of her life, even so one should cultivate boundless loving-kindness towards all living beings" is the advice of the Buddha.

It is not the passionate love of the mother towards her child that is stressed here but her sincere wish for the genuine welfare of her child.

Mettā is neither carnal love nor personal affection, for grief inevitably arises from both.

Mettā is not mere neighbourliness, for it makes no distinction between neighbours and others.

Mettā is not mere universal brotherhood, for it encompasses all living beings including animals, our lesser brethren and sisters that need greater compassion as they are helpless.

Mettā is not political brotherhood or racial brotherhood, or national brotherhood, or even religious brotherhood.

Political brotherhood is confined only to those who share similar political views, such as the partial brotherhood of Democrats, Socialists, Communists, and so forth.

Racial brotherhood and national brotherhood are restricted only to those of the same race and nation. Some nationalists love their race so much that sometimes they ruthlessly kill innocent men, women and children because they unfortunately are not blessed with blond hair and blue eyes. The white races have a particular love for the white skin, the black for the black, the yellow for the yellow, the brown for the brown, the pale for the pale, the red for the red. Others of a different complexion are at times viewed with suspicion and fear. Very often to assert their racial superiority they resort to brutal warfare, killing millions by mercilessly raining bombs from the sky above. The pathetic incidents of the Second World War are striking examples which can never be forgotten by mankind.

Amongst some narrow-minded peoples, within the wider circle of their ancient nations, there exist minor circles of caste and class where the so-called brotherhood of the powerful oppressors is so limited that the oppressed are not even permitted to enjoy bare human rights merely because of the accidents of birth or class. These oppressors are to be pitied because they are confined to their water-tight compartments.

Mettā is not religious brotherhood either. Owing to the sad limitations of so-called religious brotherhood human heads have been severed without the least compunction, sincere outspoken men and women have been roasted and burnt alive, many atrocities have been perpetrated which baffle description, cruel wars have been raged which mar the pages of world history. Even in this supposedly enlightened twentieth century the followers of one religion hate or ruthlessly persecute and even kill those of other faiths merely because they cannot force them to think as they do or because they have a different label.

If, on account of religious views, people of different faiths cannot meet on a common platform like brothers and sisters, then surely the missions of compassionate world teachers have pitifully failed.

Sweet Mettā transcends all these kinds of narrow brotherhood. It is limitless in scope and range. Barriers it has none. Discrimination it makes not. Mettā enables one to regard the whole world as one's motherland and all as fellow-beings.

Just as the sun sheds its rays on all without any distinction, even so sublime mettā bestows its sweet blessings equally on the pleasant and the unpleasant, on the rich and the poor, on the high and the low, on the vicious and the virtuous, on man and woman, and on human and animal.

Such was the boundless Mettā of the Buddha, who worked for the welfare and happiness of those who loved Him as well as of those who hated Him and even attempted to harm and kill Him.

The Buddha exercised metta equally towards His own son Rāhula, His adversary the Devadatta, His attendant Ānanda, His admirers and His opponents.

This loving-kindness should be extended in equal measure towards oneself as towards friend, foe and neutral alike. Suppose a bandit were to approach a person travelling through a forest with an intimate friend, a neutral person and an enemy, and suppose he were to demand that one of them be offered as a victim. If the traveller were to say that he himself should be taken then he would have no mettā towards himself. If he were to say that anyone of the other three persons should be taken, then he would have no mettā towards them.

Such is the characteristic of real mettā. In exercising this boundless loving-kindness oneself should not be ignored. This subtle point should not be misunderstood, for self-sacrifice is another sweet virtue and egolessness is yet another higher virtue. The culmination of this mettā is the identification of oneself with all beings (*sabbāttatā*), making no difference between oneself and others. The so-called "I" is lost in the whole. Separatism evaporates. Oneness is realised.

There is no proper English equivalent for this graceful Pāli term Mettā. Goodwill, loving-kindness, benevolence and universal love are suggested as the best renderings.

The antithesis of mettā is anger, illwill, haterd, or aversion. Mettā cannot coexist with anger of vengeful conduct.

The Buddha states—

"*Hatreds do not cease by hatreds; by .love they cease.*"

Mettā not only tends to conquer anger but also does not tolerate hateful thoughts towards others. He who has mettā never thinks of harming others, nor does he disparage or condemn others. Such a person is neither afraid of others nor does he instill fear into any.

A subtle indirect enemy assails mettā in the guise of a friend. It is selfish affection (*pema*) for unguarded mettā may sometimes be assailed by lust. This indirect enemy resembles a person who lurks afar in the jungles or hills to cause harm to another. Grief springs from affection but not from mettā.

This delicate point should not be misunderstood. Parents surely cannot avoid having affection towards their children and children towards their parents; husbands towards their wives and wives towards their husbands. Such affection is quite natural. The world cannot exist without mutual affection. The point to be clarified here is that unselfish mettā is not synonymous with ordinary affection.

A benevolent attitude is the chief characteristic of mettā. He who practises mettā is constantly interested in promoting the welfare of others. He seeks the good and beautiful in all but not the ugliness in others.

Attendant blessings of mettā

1. He who practises mettā sleeps happily. As he goes to sleep with a light heart free from hatred he naturally falls asleep at once. This fact is clearly demonstrated by those who are full of loving-kindness. They are fast asleep immediately on closing their eyes.

2. As he goes to sleep with a loving heart he awakes with an equally loving heart. Benevolent and compassionate persons often rises from bed with smiling faces.

3. Even in sleep loving persons are not perturbed by bad dreams. As they are full of love during their waking hours, they are peaceful in their sleeping hours too. Either they fall into deep sleep or have pleasant dreams.

4. He becomes dear to human beings. As he loves others, so do others love him.

When a person looks at a mirror with a smiling face, a similar face will greet him. If, on the contrary, he looks with a wry face, he will see a similar reflection. The outside world reacts on one in the same way that one acts towards the world. One full of faults himself is apt to see the evil in others. The good he ignores. An English poet has put it beautifully:

"I looked at my brother with the Microscope of Criticism
And I said, "How coarse my brother is!"
I looked at him through the Telescope of Scorn
And I said, "How small my brother is!'
Then I looked in the Mirror of Truth
And I said," How like me my brother is!"

Why should we see the ugliness in others when there is evil in the best of us and good in the worst of us? It would be a source of pleasure to all if we could see the good and beautiful in all.

5. He who practises mettā is dear to non-humans as well. Animals are also attracted to him. Radiating their loving-kindness, ascetics live in wild forests amidst ferocious beasts without being harmed by them.

"Dwelling on the mountain slopes", says the Buddha, "I drew to me lions and tigers by the power of loving-kindness. Surrounded by lions and tigers, by panthers and buffaloes, by antelopes, stags and boars, I dwelt in the forest. No creature was

terrified of me, neither was I afraid of any creature. The power of loving-kindness was my support. I thus dwelt upon the mountainside."

6. Owing to his power of mettā he becomes immune from poison and so forth unless he is subject to some inexorable Kamma.

As Mettā is a constructive healthy force it has the power to counteract hostile influences. Just as hateful thoughts can produce toxic effects in the system, even so loving thoughts can produce healthy physical effects. The scriptures state that a very generous and devout woman named Suppiyā, who had a wound in her thigh, was healed on seeing the Buddha. The peaceful thought vibrations of the Buddha and the woman combined to produce this salutary effect.

When the Buddha visited His birthplace for the first time His son Rāhula, who was only seven years of age, approached Him and spontaneously remarked, "O ascetic, even your shadow is pleasing to me." The child was so much dominated by the Buddha's mettā that he deeply felt its magnetic power.

7. Invisible deities protect him because of the power of his mettā.

8. Mettā leads to quick mental concentration. As the mind is not perturbed by hostile vibration one-pointedness can be gained with ease. With mind at peace he will live in a heaven of his own creation. Even those who come in contact with him will also experience that bliss.

9. Mettā tends to beautify one's facial expression. The face as a rule reflects the state of the mind. When one gets angry the heart pumps blood twice or three times faster than the normal rate. Heated blood rushes up to the face, which then turns red or black. At times the face becomes repulsive to sight. Loving thoughts, on the contrary, gladden the heart and clarify the blood. The face then presents a lovable appearance.

It is stated that when the Buddha, after enlightenment reflected on the Causal Relations (Paṭṭhāna), His heart was so pacified and His blood so clarified that rays of different hue such as blue, yellow, red, white, orange, and a mixture of these emanated from His body.

10. A person imbued with mettā dies peacefully as he harbours no thoughts of hatred towards any. Even after death his serene face reflects his peaceful death.

11. Since a person with mettā dies happily, he will subsequently be born in a blissful state. If he has gained the Jhānas or ecstasies he will be born in a Brahma realm.

Besides these inevitable worldly blessings mettā possesses a magnetic power. It can produce a good influence on others even at a distance and can attract others to oneself.

Once when the Buddha visited a certain city many distinguished nobles came to welcome Him, amongst whom was a nobleman named Roja, who was a friend of Ānanda. Seeing him, Ānanda said: "It is very kind of you, Roja, to have come to welcome the Buddha."

"No, venerable Sir, it is not out of any reverence towards the Buddha that I have come to greet Him. We agreed amongst ourselves that whoever would not to greet the Buddha would be fined 500 gold coins. It is through fear of the fine that I have come here to welcome the Buddha", replied Roja.

Ānanda was slightly displeased. He approached the Buddha and implored Him to preach the Dhamma to Roja.

The Buddha instantly radiated mettā towards Roja and retired to His chamber.

Roja's body was saturated with mettā of the Buddha. He was electrified, so to say, with the magnetic power of Buddha's irresistible love. Just as a calf would run after his mother he ran from cell to cell in the monastery inquiring where the Buddha was. The monks directed him to the Buddha's chamber. He knocked at the door. The Buddha opened it. In he went, saluted the Buddha, heard the doctrine, and became a convert.

Such is the magnetic power of mettā which everyone can exercise according to his ability.

On another occasion an intoxicated elephant was driven towards the Buddha in an effort to kill Him. The Buddha clamly radiated His love towards the elephant and subdued it.

A beautiful story may be cited to show how the Bodhisatta as a boy extended his boundless mettā when his own father ordered him to be killed. Young though he was, the Bodhisatta thought to himself:—

"Here is a golden opportunity for me to practise my mettā. My father stands before me; my good mother is weeping, the executioner is ready to chop off my hands and feet. I, the victim, am in the centre. Love I must all the four in equal measure without any distinction. May my good father not incur any suffering because of this ruthless act! May I become a Buddha in the future!"

In one of his previous births the Bodhisatta was once practising the virtue of patience in a royal park. The King, a drunkard, meaning to test his patience ordered the executioner to beat him and cut off his hands and feet. Still he practised his patience. The impatient King kicked him in the chest. Lying in a pool of blood, almost on the verge of death, the Bodhisatta blessed the King and wished him long life saying that men like himself never get angry.

A Bhikkhu is expected to practise mettā to such an extent that he is forbidden to dig or cause to dig the ground last insects and other minute creatures may die.

The high standard of mettā expected from a Bhikkhu can be understood by the following admonition of the Buddha:—

"If bandits brutally sever your limb from limb with a two-handled saw, and if you entertain hate in your heart, you will not be a follower of my teaching."

Such enduring patience is extremely difficult. But, that is the lofty ethical standard the Buddha expects from His followers.

The Buddha Himself has set the noble, example: "As an elephant in the battlefield, withstands arrows shot from a bow", says the Buddha, "even so shall I endure abuse, for most people are ill-disciplined."

This chaotic, war-weary, restless world of today where the nations are arming themselves to their teeth, frightened of one another, where human life is endangered by nuclear weapons which may be released at any moment, is sorely in need of this universal loving-kindness so that all may live in one world in perfect peace and harmony like brothers and sisters.

Is it practically possible to exercise mettā when one is threatened with devastating bombs and other destructive weapons?

Well, what can powerless poeple do when bombs rain from above? Can they avert such a catastrophe?

Buddhist mettā is the only answer to such deadly bombs when one is faced with inexorable death.

If all warlike nations could be prevailed upon to substitute this spiritual mettā for the destructive weapons of materialism and rule the world not with might and force but with right and love, then only would there be genuine peace and happiness in this world.

Leaving the almost unpractical major issues aside, it is advisable to be concerned with oneself and the rest of mankind in cultivating this sweet virtue mettā to the best of one's ability.

How to practise mettā

A few practical hints are given below to practise this meditation on loving-kindenss.

Mettā should be practised first towards oneself. In doing so a person should charge his mind and body with positive thoughts of peace and happiness. He should think how he could be peaceful, happy, free from suffering, disease, worry and anger. He then becomes the embodiment of loving-kindness. Shielded by loving-kindness he cuts off all hostile vibrations and negative thoughts. He returns good for evil, love for anger. He becomes ever tolerant and tries his best not to give occasion for anger to any. Himself beaming with happiness, he injects happiness into others not only inwardly but also outwardly by putting his mettā into practice in the course of his daily life.

When he is full of peace and is free from thoughts of hatred it is easy for him to radiate loving-kindness towards others. What he does not possess he cannot give to others. Before he tries to make others happy he should first be happy himself. He should know the ways and means to make himself happy.

He now radiates his loving-kindness towards all his near and dear ones individually and collectively, wishing them peace and happiness and freedom from suffering, disease, worry and anger.

Diffusing his thoughts of loving-kindness towards his relatives and friends, he radiates them also towards neutrals. Just as he wishes for the peace and happiness of himself and of his near and dear ones even so he sincerely wishes for the peace and happiness of those who are neutral to him,

wishing them freedom from suffering, disease, worry and anger. Finally though this is somewhat difficult, he should radiate his mettā in the same way towards those (if any) who are inimical to him. If by practising mattā he could adopt a friendly attitude towards those thought to be inimical towards him his achievement would be more heroic and commendable. As the Buddha advises—"Amidst those who hate let him live free from hatred."

Starting from himself he should gradually extend his mettā towards all beings, irrespective of creed, race, colour or sex, including dumb animals, until he had identified himself with all, making no distinction what ever. He merges himself in the whole universe and is one with all. He is no more dominated by egoistic feelings. He transcends all forms of separatism. No longer confining himself to water-tight compartments, no longer influenced by caste, class, national, racial, or religious prejudices, he can regard the whole world as his motherland and all as fellow-beings in the ocean of life.

Karunā-or-compassion

The second virtue that sublimes man is compassion (*karunā*). It is defined as that which makes the hearts of the good quiver when others are subject to suffering or that which dissipates the sufferings of others. Its chief characteristic is the wish to remove the woes of others.

The hearts of compassionate persons are even softer than flowers. They do not and cannot rest satisfied until they relieve the sufferings of others. At times they even go to the extent of sacrificing their lives so as to alleviate the sufferings of others. The story of the Vyāghri Jātaka where the Bodhisatta sacrificed his life to save a starving tigress and her cubs may be cited as an example.

It is compassion that compels one to serve others with altruistic motives. A truly compassionate person lives not for himself but for others. He seeks opportunities to serve others expecting nothing in return, not even gratitude.

Who do deserve our compassion? The poor and the needy, the sick and the helpless, the lonely and the destitute, the ignorant and the vicious, the impure and the undisciplined are some that demand the compassion of kind-hearted, noble-minded men and women, to whatever religion or to whatever race they belong.

It is an admitted fact that there is greater poverty in Asia and Africa, than in Europe, Australia and America. Some countries are materially rich but spiritually poor, while some others are spiritually rich but materially poor. Both these pathetic conditions have to be taken into consideration by the materially rich and the spiritually rich.

It is the paramount duty of the wealthy to come to the succour of the poor, who unfortunately lack most of the necessaries of life. Surely those who have in abundance can give to the poor and the needy their surplus without inconveniencing themselves.

Once a young student removed the door curtain in his house and gave it to a poor person telling his good mother that the door does not feel the cold but the poor certainly do. Such a kind-hearted attitude in young men and women is highly commendable.

It is gratifying to note that some wealthy countries have formed themselves into various philanthropic bodies to help under-developed countries, especially in Asia, in every possible way. Charitable organizations have also been established in all countries by men, women and students to give every possible assistance to the poor and the needy. Religious bodies also perform their respective duties in this connection in their own humble way. Homes for the aged, orphanages and other similar charitable institutions are needed in under-developed countries.

The beggar problem has still to be solved in some Asian countries where begging has become a profession. Beggars, at one time, were a great nuisance in China, but the new Republic has solved the problem. There do not seem to be beggars in Japan. Out of compassion for the unfortunate beggars this problem has to be solved satisfactorily by the respective Governments as the existence of beggars is an insult to any self-respecting nation.

As the materially rich should have compassion on the materially poor and try to elevate them, it is the duty of the spiritually rich too to have compassion on the spiritually poor and sublime them though they may be materially rich. Wealth alone cannot give genuine happiness. Peace of mind can be gained not by material treasures but by

spiritual treasures. It is regreattable that in a certain country which has reached almost the zenith of material progress about 10 % of the population suffer from mental diseases. Many in this world are badly in need of substantial spiritual food which is no easily obtained as the spiritually advanced are comparatively few. It is not an exaggeration to say that the spiritually poor far exceed the materially poor numerically as they are found both amongst the rich and the poor.

Even more than poverty sickness prevails throughout the world. Many are physically sick, some are mentally sick. Science provides effective medicine for the former but not for the latter, who very often languish in mental hospitals.

There are causes for these two kinds of sickness. Compassionate men and women must try to remove the causes if they wish to produce an effective cure.

Effective measures have been employed by various nations to prevent and cure diseases not only of mankind but also of animals.

The Buddha set a noble example by attending on the sick Himself and exhorting His disciples with the memorable words:-

> "*He who ministers unto the sick ministers unto me.*"

Some selfless doctors render free services towards the alleviation of suffering. Some expend their whole time and energy in ministering to the poor lepers in Africa even at the risk of their lives. Albert Seehweitzer is a nateworthy example.

Hospitals and free dispensaries have become a blessing to humanity but more are needed so that the poor may benefit by them. In under-developed countries the poor suffer through lack of medical facilities. The sick have to be carried for miles with great inconvenience to the nearest hospital or dispensary for medical treatment. Sometimes they die on the way. Pregnant mothers suffer most. Hospitals, dispensaries, maternity homes, etc., are an essential need in backward village areas.

The lowly and the destitute deserve the compassion of wealthy men and women. Sometimes servants and workers are not well paid, well fed, well clothed and more often than not they are ill-treated. Justice is not meted out to them. They are neglected and are powerless as there is nobody to plead for them. Glaring cases of inhuman cruelty receive publicity in some exceptional cases. Many such cases are not known. These unfortunate ones have no other alternative but to suffer meekly even as Mother Earth suffers everything in silence. When the grief is unbearable they commit suicide in utter desperation.

The vicious, the wicked, and the ignorant deserve compassion even more than those who suffer physically as they are mentally and spiritually sick. They should not be condemned and despised but sympathised with for their failings and defects. Though a mother has equal compassion towards all her children still she may have more compassion towards a sick child, even so greater compassion should be exercised towards the spiritually sick as their sickness ruins their character.

The Buddha, for instance, had great compassion towards the courtesan Ambapāḷi, and towards Angulimāla the murderer both of whom later became His converts and underwent a complete reformation in character.

We must understand that greatness is latent in all however wicked they may be. Perhaps one appropriate word at the right moment may change the whole outlook of a person.

The Emperor Asoka perpetrated many crimes, so much so that he was stigmatized Asoka the wicked. Later the words from a young novice—"Diligence is the path to the deathless"—produced such a great change in him that he became Asoka the Righteous.

The Buddha's advice is to shun the company of the foolish. That does not mean that the good should not associate with them so as to reform them. People avoid those who suffer from contagious diseases. But compassionate physicains attend on them so as to heel them. Otherwise they might die. In the same way the wicked may die spiritually if the good are not tolerant and compassionte towards them.

As a rule the Buddha went in search of the poor, the ignorant and the vicious, but the good and the virtuous came in search of the Buddha.

Like Mettā (loving-kindness) Karunā (compassion) should also be extended without

limit towards all suffering and helpless beings, including dumb animals born and unborn.

To deny the rights and privileges of mankind on account of caste, colour, or race is inhuman and cruel. To feast on the flesh of animals by killing or causing to kill them is not human compassion. To rain bombs from above and ruthlessly destroy millions of men, women and children is the worst form of cruelty that deluded man has ever perpetrated.

Today this pitiless, vengeful world has sacrificed the most precious thing on earth –life— at the altar of brute force. Whither has compassion fled?

The world needs today compassionate men and women to banish violence and cruelty from the face of the earth.

Buddhist compassion, it should be noted, does not consist in mere shedding of tears and the like, for the indirect enemy of compassion is passionate grief (*domanassa*).

Compassion embraces all sorrow-stricken beings, while loving-knidness embraces all living beings, happy or sorrowful.

Muditā.

The third sublime virtue is *Muditā*. It is not mere sympathy but sympathetic or appreciative joy which tends to destroy jealousy, its direct enemy.

One devastating force that endangers out whole constitution is jealousy. Very often some cannot bear to see or hear the successful achievements of others. They rejoice over their failures but cannot tolerate their successes. Instead of praising and congratulating the successful, they try to ruin, condemn and vilify them. In one way muditā is concerned more with oneself than with others as it tends to eradicate jealousy which ruins oneself. On the other hand it aids others as well since one who practises muditā will not try to hinder the progress and welfare of others.

As it is with loving-kindness it is easy to rejoice over the success of one's near and dear ones but rather difficult to do so over the success of one's adversaries. Yes, the majority not only find it difficult but also do not and cannot rejoice. They seek delight in creating every possible obsteele so as to ruin their adversaries. They even go to the extent of posioning, crucifying, and assassinating the good.

Socrates was poisoned, Christ was crucified Gandhi was shot. Such is the nature of the wicked and deluded world.

The practice of mettā and karuṇā is easier than the practice of muditā, which demands great personal effort and strong will power.

Do the Western nations rejoice over the prosperity of the Eastern and the Eastern over the prosperity of the Western? Does one nation rejoice over the welfare of another nation? Is one race happy over the growing prosperity of another race? Does even one religious sect which stands for the cultivation of morals, rejoice over the spiritual influence of another seet?

One religion is jealous of another religion, one part of the globe is jealous of another part of the globe, one insitution is jealous of another institution, one business firm is jealous of another business firm, one family is jealous of another family, unsucceessful pupils are jealous of successful pupils, sometimes even one brother or sister is jealous of another brother or sister.

This is the very reason why individuals and groups should practise sympathetic joy if they wish to sublime themselves and be internally happy.

The chief charactersitic of mudita is happy acquiescence in othes' prosperity and success (*anumodanā*). Laughter and the like are not the characteristies of muditā as exhilaration (*pahāsa*) is regrarded as its indirect enemy.

Muditā embraces all prosperous beings and is the congratulatory attitude of a person. It tends to eliminate any dislike (*arati*) towards a successful person.

Upekkhā

The fourth sublime state is the most difficult and the most essential. It is Upekkhā or equanimity. The Pali term *upa* means "justly," "impartially", or "rightly". The etymological meaning of the term upekkhā is "discerning rightly", "viewing justly", or looking "impartially", that is, without attachment or aversion, without favour or disfavour.

Here the term is not used in the sense of indifference or neutral feeling.

Equanimity is essential, especially for laymen who have to live in an ill-balanced world amidst fluctuating circumstances.

Slights and insults are the common lot of mankind. The world is so constituted that the good and the virtuous are very often subject to unjust criticism and attack. It is heroic to maintain a balanced mind in such circumstances.

Loss and gain, fame and infamy, praise and blame, pain and happiness are eight worldly conditions that affect all humanity. Most people are perturbed when affected by such favourable or unfavourable states. One is elated when one is praised, and depressed when blamed and reviled. He is wise, says the Buddha, who, amidst such vicissitudes of life, stands unmoved like unto a firm rock, exercising perfect equanimity.

The Jātaka states

"Just as the earth, what e'er is thrown
Upon her, whether sweet or foul,
Indifferent is to all alike,
Nor hatred shows, nor amity,
So likewise he in good or ill
Must even-balanced be."

The Buddha's exemplary life offers us worldlings an excellent example of equanimity.

There was no religious teacher in the world who was so severely criticised, attacked, insulted and reviled as the Buddha, and yet none so highly praised, honoured and revered as the Buddha.

Once when He went in quest of alms He was called an outcaste by an impertinent Brahmin. He calmly endured the insult and explained to him that it is not birth that makes one an outcaste but an ignoble character. The Brahmin was converted.

Inviting Him to a house for alms, a certain man entertained the Buddha with the filthiest language current in His time. He was called "swine", "brute", "ox", etc. But He was not offended. He did not retaliate. Calmly He questioned His host what he would do when guests visited his house. He replied that he would prepare a feast to entertian them.

"Well, what would you do if they did not partake of it?" questioned the Buddha.

"In that case we ourselves would partake of the feast."

"Well, good brother, you have invited me to your house for alms. You have entertained me with a torrent of abuse. I do not accept it. Please take it back", calmly replied the Buddha.

The offender's character was completely transformed.

"Retaliate not. Be silent as a cracked gong when you are abused by others. If you do so, I deem that you have already attained Nibbana although you have not realised Nibbana". Such is the advice of the Buddha.

These are golden words that should be given heed to in this ill-disciplined world of today.

Once a lady of the court induced some drunkards to revile the Buddha so much that Ānanda, His attendant disciple, implored the Buddha to leave the city and go elsewhere. But the Buddha was unperturbed.

Another woman feigned pregnancy and publicly accused the Buddha of having placed her in that condition. A woman was killed by His rivals and the Buddha was accused of murder. His own cousin and disciple Devadatta made an unsuccessful attempt to crush Him to death by hurling a rock from a cliff. Some of His own disciples accused Him of jealousy, partiality, favourtism, etc.

On the other hand many sang the praises of the Buddha. Kings prostrated themselves, before His feet and paid the highest reverence.

Like the Mother Earth the Buddha suffered everything in silence with perfect equanimity.

Like a lion that does not tremble at every sound, one should not be perturbed by the poisoned darts of uncurbed tongues. Like the wind that does not cling to the meshes of a net, one should not be attached to the illusory pleasures of this changing world. Like the lotus that is unsolied by the mud from which it springs, one should live unaffected by worldly temptations, ever calm, serene, and peaceful.

As with the first three virtues so also upekkhā has for its direct enemy attachment (rāga), and for its indirect enemy callousness or unintelligent indifference.

Upekkhā discards clinging and aversion. An impartial attitude is its chief characteristic. 'He who practises equanimity is neither attracted by desirable objects nor is averse to undesirable objects.

His attitude towards the sinner and the saint will be the same, for he makes no distinction.

Mettā embraces all beings, Karunī embraces sufferers, Muditā embraces the prosperous, and Upekkhā embraces the good and the bad, the loved and the unloved, the pleasant and the unpleasant.

AṄGUTTARA-NIKĀYA

EKAKANIPĀTA PĀḶI

(The Book of the Ones)

2. NĪVARAṆAPPAHĀNA-VAGGA*

(Abandoning of Hindrances)

(Translated by the Editors of the Light of the Dhamma)

(Continued from the previous issue)

6th SUTTA

The Unpleasant Object

6. "Bhikkhus, I know not anyother single thing that can be (*i*) the cause of non-arising of sensual desire that has not arisen, and (*ii*) the cause of abandoning of sensual desire that has already arisen—as the unpleasant object.

In him, bhikkhus, who pays attention to unpleasant object in a proper manner, sensual desire that has not arisen does not arise, and sensual desire that has already arisen is abandoned."

The Commentary on the 6th Sutta.**

In the 6th Sutta, 'the sensual desire that has not arisen does not arise' means the sensual desire that has not arisen by two causes, namely, for lack of practice and also for having not an enjoyable object, does not arise. It is as it has already been abandoned; it does not get either the regenerative cause (*janaka*) or the supporting cause (*upathambhaka*). Herein lack of practice should be understood to be due to performing of the duties etc. Indeed, there is no opportunity for the sensual lust to arise in some bhikkhu while performing duties only in the said manner. By performing duties the sensual lust is abandoned. The bhikkhu, having thus abandoned the sensual lust, makes himself free from the rounds of defilements (*vaṭṭa*) and attains Sainthood (*Arahatta*) as Milakkhatissa Thera did.

The Story of Milakkhatissa Thera

Milakkhatissa Thera was born in a family of hunters, at the Rohaṇa Janapada, the grazing of Gāmeṇḍavāla Mahāvihāra, (the place for *bhikkhu's* almsround). Having attained the age of puberty and been married, he thought: 'I am to support the children and wife,', and placed one hundred traps, arranged one hundred nooses, and set up one hundred pecks, thus he committed much evil; one day taking fire and salt from home, he went into the forest, killed the deer caught in the trap, and ate the meat baked by embers; being so thirsty he went into Gāmeṇḍavāla Mahāvihāra, but did not get any sufficient water even to quench his thirst, from the ten pots on the water-stand, so he tried to rebuke: 'How is it? In a dwelling place of such a number of bhikkhus, there is no water even to quench the thirst of those who come through thirst."

On hearing his words, Cūḷapiṇḍapātikatissa Thera went to him; but on seeing that the ten pots on the water-stand were full of water, the Thera thought, 'This man might be a ghost (*peta*) even while alive', and lifted the pot and poured water down into his hands saying" Upāsaka, if you are thirsty, drink water". As a result of his misdeed (*kamma*), all the water he drank vanished as if it were poured down into a red-hot-pot. Even though he drank the whole lot from all the pots, his thirst was not quenched.

Then the Thera said to him, "Upāsaka, you have done so cruel a misdeed (*kamma*); even now you have become a ghost (*peta*); what will the result be ?"

On hearing the words of the Thera, he repented, paid homage to him, destroyed the traps etc., went home in great haste,

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* Aṅguttara Nikāya, Pg. 3, Vol. 1, 6th Syd. Edn.
** Aṅguttara Atthakathā, P. 27, Vol. 1, 6th. Syd. Edn.

looked at his children and wife, destroyed the instruments, set decoy deer and birds free in the forest, approached the Thera and asked for his ordination.

"Difficult, Upāsaka, is the ascetic life (as a bhikkhu). How will you take up the ascetic life ?" asked the Thera.

He replied, "Venerable Sir, having seen such a condition for myself, how should I not take up the life of a bhikkhu?"

The Thera gave him *tacapancaka* * meditation, and ordained him as a novice. Being rejoiced in performing duties, he learnt the words of the Buddha; one day he heard this passage from the Devadūta Sutta, Discourse on Death's Messengers: "Bhikkhus, the guardians of the hell throw that evil-doer again into the Great Hell", and said, "They again throw such a being who has suffered such a great deal of pain into the Great Hell."

"Yes, novice, very grave indeed is the Greater Hell," replied the Thera.

"Venerable Sir, is it possible to see the Great Hell?", asked the novice.

"Hard it is to see. I shall show you one thing to make a resemblance of the sight.", said the Thera and ordered him to assemble the novices and make a heap of green firewood on the rock. He made them do accordingly. The Thera, even while sitting, exercised his psychic power, took out from the Great Hell a small particle of fire abut the size of a firefly or a glowworm, and threw it into the heap of firewood while he was looking at it. No sooner did the small particle of fire fall into the heap than it burned to ashes.

Seeing that, he asked, "Venerable Sir, how many burdens (*dūra*) are there in this Sāsanā ?'

"My dear, there are the burden of practising insight (*vipassanā*) and the burden of learning the texts.", replied the Thera.

"Venerable Sir, learning the texts is the work of the one who is able to do so. But my confidence is based on seeing suffering; I shall take the burden of practising *vipassanā;* please give me the object of meditation," said he, paid homage to the Thera and sat down.

The Thera, thinking: 'This bhikkhu is dutiful,' and emphasizing the importance of duties, gave him a talk on meditation.

The bhikkhu, taking the meditation, practised *vipassanā* and also fulfilled the duties.

One day he performed his duties at Cittalapabbata Mahāvihāra, one day at Gāmeṇḍa Mahāvihāra, and one day at Gocaragāma Mahāvihāra.

Fearing to be slack in performing his duties while feeling stolid and drowsy, he wetted a bundle of straw and put it on his head and sat dipping his feet in the water.

One day, after performing his duties at Cittalapabbata Mahāvihāra for the two watches of the night; at about dawn, when he tried to sleep, putting the wet bundle of straw on the head and sat, he heard a novice on the slope of the east hill reciting Aruṇavatiya Suttanta:

"Make an effort in Calmness and Insight etc., try hard, set forth energy in the Teachings of the Buddha. Thus, you destroy the army of Death as the bull elephant does the reed-house. He who is heedful in this dhamma-vinaya will abandon the rounds of rebirth and make an end to suffering."

He then thought:-- 'This Sutta might have been set forth by the Buddha for such an energetic bhikkhu like me', and having a zest he developed the *jhāna*, ecstacy. Taking it as a basis he established himself in the fruition of Never-returner (*Anāgāmiphala*) and successively made an effort, and attained the Fruition of *Arahatta* together with the Fourfold Analytical Knowledge (*Paṭisambhidā*). Even at the time of *parinibbāna,* he, wishing to reveal that happening, uttered the following:-

> "Putting the wet bundle of straw on the head I walked. The third stage (*Anāgāmi-phala*) have I attained. Doubt on this have I none,"

Thus in such a person the defilement is abandoned as it has been abandoned by performing duties.

The Story of Maliyadevatthera

There is no opportunity for defilements (*kilesa*) to arise in some bhikkhu while learning, reciting, teaching, preaching or explaining the texts. The defilement is abandoned by way of (*learning etc.*) texts. The bhikkhu, having abandoned the defilement in this way, makes himself free from the rounds of

* The five dermatic constituents of the body such as hair, etc., with skin as the fifth.

rebirth and attains the Fruition of *Arahatta* as Maliyadevatthera did.

He, at his third rainy season (*vasa*) in bhikkhu-hood, learned the brief text (*uddesa*) at *Maṇḍalārāma Mahāvihāra* in the village of Kalla, and also practised *vipassanā*. One day, while he was going out and asked, "Son, which village do you live in?" "Upāsikā," he said, "I am learning the texts at Maṇḍalārāma Mahāvihāra."

"If so, son, as long as you learn the texts, please always take meals here," said the lay-woman.

He accepted it and had his regular meals there.

After meals, wishing to say thanks, he uttered the two lines: "May you be happy. May you be free from suffering", and went away. For the three months of the rainy season, he, wishing to do her a great favour, respected the rice by way of ending the defilements within him, and attained the Fruition of Arahatta together with the Four Analytical Knowledge at the end of the rainy season when a kind of function known as *Pavāraṇā* is performed.

The resident Mahāthera said:, "My dear Mahādeva, there will be a big gathering of people to-day at the monastery. Bestow upon them the gift of dhamma." The Thera consented to do so.

The young novices gave hints to the lay-woman, "Your son will deliver the religious discourse to-day. Go to the monastery and listen to it."

She said, "Sons, by no means all bhikkhus know how to deliver the religious discourse. During such a long time, when delivering the religious discourse, my son used to utter the only two lines thus: 'May you be happy. May you be free from suffering'. Sons, please don't make a fun."

They said, "Upāsikā, please don't mind whether they know or not. Go to the monastery and listen to the dhamma."

Taking flowers and unguents, the lay-woman paid homage and sat on one side of the assembly to listen to the dhamma.

The day-time-preacher and the pāḷi-text-reciter knew their time and rose from their seats.

Then, Maliyadeva Thera, sitting on the preacher's seat, holding a wonderful fan, delivered a series of dhamma. Thinking, "I have said grace to the Upāsikā with the two lines for the last three months. To-day, I shall explain the meaning of the two lines: 'May you be happy. May you be free from suffering.', in consultation with Ti-piṭaka, he set forth the dhamma and continued for the whole night. At dawn, at the end of the religious discourse, the great Upāsikā attained the Fruition of *Sotāpanna*.

At that great monastery, another one named Tissabhūtitthera was learning Vinaya. At the time of going for almsround, he went into the village, and looked at the object of the opposite sex; Sensual desire arose in him; he did not move his foot from the place it stood, and poured down the rice-gruel from his bowl into the bowl of his attandent-novice, thinking, " If this thought develops, it will cause me to sink deep in the Four states of Misery (*Apāya*)," he returned from there and went to his teacher, paid homage to him, sat at one side and said, " I have an illness; if I am unable to cure this, I shall come back; otherwise I shall not come back. You should consider me and set aside the day study and the evening study and not the morning study". Having said thus, he went to Malayavāsi Mahāsangharakkhitatthera.

The Thera, making the walls of his own leaf-roofed hut, even without looking at him, said, " My dear, keep your bowls and robes in order".

"Venerable Sir, I have an illness; if you can cure it, I shall keep my bowl and robes in order", said he.

"My dear, you have come to him who can cure the illness, keep them in order," said the Thera.

The obedient bhikkhu, thinking: "Our teacher would not say like this without knowing it," kept the bowl and robes in order, performed duties to the Thera, paid homage to him and sat at one side.

The Thera, knowing that he was of lusty nature, told him the meditation on an un-pleasant object (*asubha kammaṭṭhāna*). He stood up, put the bowl and robes over his shoulder, and paid homage to the Thera again and again.

The Thera asked him, "Dear Mahābhūti, how is it that you show the most respectful action?"

"Venerable Sir, if I were able to do my work, it will do good. If not, this will be my last homage," said he.

"Go, Dear Mahābhūti, for such an energetic son of a good family ecstasy (*jhāna*) or Insight *vipassanā* or Path or Fruition is not difficult," said the Thera.

Hearing the words of the Thera, and showing the manner of respect, he went to the foot of the leafy *sepanni* bush which he noticed when he came. Sitting cross-legged, he took the meditation on unpleasant object as a basis, developed the Insight, attained the Fruition of Arahatta, and fulfilled the learning of vinaya, *uddesa* at dawn.

In such persons, the defilements are abandoned as they have been abandoned by learning texts.

In some bhikkhu, while practising the ascetic practices in the aforesaid way, there is no opportunity for defilement; it has been abandoned by the ascetic practice. He, having thus abandoned the defilements, and freed himself from the rounds of rebirth, attains the fruition of *Arahatta* like Gāmantapabbhāravāsī Mahāsivatthera. The Thera, living at Tissa-mahāvihāra, the big monastery in the big village, taught the 18 sects the Tipiṭaka with regard to its meaning (*aṭṭhakathā*) and *Pāḷi*.

Depending upon the Thera's instruction, 60,000 bhikkhus reached the state of *Arahatta*. A certain bhikkhu among them, felt very happy about his realisation of the dhamma, and thought: 'Is there any bliss of this kind in our teacher?'. On reflection he knew that the Thera was still in a state of worldling, and thought:' I am to make the Thera get alarmed (*saṁvega*) by some means,' and went out from his dwelling place to the Thera, paid homage to him, showed him his duties and sat.

Then the Thera asked him, "My dear Piṇḍapātika, why have you come here?"

"Venerable Sir, I have come here with a thought: 'If you would allow me, I should like to learn a certain dhamma.' "

"My dear, there are many learning; there will be no opportunity for you (to learn)," said the Thera. Being unable to get the opportunity for all the days and nights, he said," Venerable Sir, if there is no opportunity as such, how can death get the opportunity ?"

Then the Thera thought: 'This bhikkhu has come here not for learning *pāḷi* (*uddesa*); indeed he has come here to cause me to be alarmed."

That Thera (Piṇḍapātika) also said, "Venerable Sir, a bhikkhu should certainly be like me," paid homage to him, rose up into the crystal blue sky and went away.

From the time of his departure, the Thera, getting alarmed, taught the pāḷi in the day time and in the evening, kept his bowl and robe at the side of his hand, * took them and descended together with the bhikkhu who learned the pāḷi at down and descended. He fully observed the 13 ascetic qualities, went to the monastery in the valley near the village, cleaned it, set the couch upright, and thought: 'I will not stretch my limbs (lie down) on the couch, without attaining the state of *Arahatta*, and with such a firm determination he walked up and down meditating. While striving with diligence: 'To-day I will attain the state of *Arahatta;* to-day I will attain the state of *Arahatta*?', there came the time of *Pavaraṇā* **.

Coming close to the time of *pavaraṇā*, he felt very tired with the thought: 'I am to abandon the state of a worldling and make the *Visuddhipavāraṇā*.' ***

Being unable to attain the Path and the Fruition for that *pavāraṇā*, he said, "Even a person like me strenuously contemplating *vipassanā* Insight does not attain it; hard indeed is this state of *Arahatta* to attain". Saying in this way, he kept a constant practice on standing and walking postures, observed the dhamma of the bhikkhu for thirty rainy seasons, and in the middle of *Pavāraṇā* ceremony he looked at the full-moon considering: 'Which is purer? The full-moon or my moral conduct? There appears the sign of a rabbit in the moon.

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* *Hatta-pāsa*— approximately within a distance of 1-1/2 cubits or 2-1/4 feet.

** A mutual invitation among the bhikkhus to point out one another's guilt if seen, heard or suspected with the intention of expiating an offence. This is a kind of function solely meant for the bhikkhus and conducted by them every year in the consecrated places (*sīma*) on the *full-moon* day of Thadingyut, the end of *vassa* (rainy season), approximately in October, as laid down in the rules of *Vinaya-dhamma*.

*** An *arahatta's* invitation as above.

Whereas in my moral conduct, since the time of my bhikkhu ordination up to this day, there is not a single stain as big as a mole and not even a stain as small as a black-head,' he was very pleased, and his wisdom being fully developed, he abandoned the zest (*pīti*) and attained the state of *Arahatta* together with the Four Analytical Knowledge (*Paṭisambhidā*).

In such a person the defilement is abandoned as has been abandoned by the ascetic practices.

There is no opportunity for the defilement to arise in some bhikkhu who dwells in the first *Jhanā* etc. in the said manner; the defilement has already been abandoned by the Attainments (*samāpatti*). He thus abandons the defilement, frees himself from the rounds of rebirth and attains the state of *Arahatta* as Mahātissa Thera (did).

Mahātissa Thera attained the Eight* Attainments (*samāpatti*) since he was in his eighth *vassa* ** (rainy season) as a bhikkhu.

He, having no defilements that have been dispelled by *Samāpatti* and by learning and questioning on the Texts, talked about *Ariya Magga*, the Noble Path. Even though he was in his 60th *vassa*, he did not realize his own state of being worldling.

One day a company of bhikkhus from Tissa Monastery at Mahāgāma village sent a message to Dhammadinna Thera who lived in Talangara, saying: 'Dhammadinna Thera may please come and deliver a religious discourse to us.'

Dhammadinna Thera accepted and thought: 'I have no elder bhikkhu near me; but Mahātissa Thera is my meditation instructor; I shall go to them making him the chief (Sangha Thera),' and he, accompanied by a group of bhikkhus, went to the Thera's Monastery, showed him his duties at his daytime-dwelling-place and seated himself at one side.

The Thera asked, "Dhammadinna, why do you come here after so long a time?"

"Yes, Venerable Sir, bhikkhus from Tissamahāvihāra monastery sent a message to me. I do not want to go alone, as I should like to go with you I come to you," said Dhammadinnā.

Having conversation worth remembering for the whole life and developing it, Dhammadinna asked the Thera, "Venerable Sir, when did you realize this dhamma?"

"My dear Dhammadinna, 60 years ago," replied the Thera.

"Ven'ble Sir, can you enjoy the Attainments (*samāpatti*)?"

"Yes, I can," said the Thera.

"Ven'ble Sir, can you create a pond?"

"My dear, it is not a burden," replied the Thera, and created a pond infront of him.

When he asked, "Ven'ble Sir, please create a bush of lotuses in it?" the Thera did too.

"Now, Ven'ble Sir, please show a big flower in the bush of lotuses," he asked. The Thera showed it too.

"Please show me the appearance of a girl of sixteen years of age," he asked, and the Thera showed him too.

Then he asked the Thera, "Ven'ble Sir, please pay attention to it again and again as a pleasant object;" the Thera, while looking at the image created by himself, craving arose in him. Then he knew that he was still in a state of worldling, and said, "Virtuous one, may you be my guide." so saying he sat down squatting (a special manner of sitting), near the pupil (dhammadinna).

"Ven'ble Sir, I come here for this purpose only," said Dhammadinna, and made him light by means of meditation on an unpleasant object (*asubha*), showed him meditation and went out, to let the Thera have an opportunity (to complete).

Immediately after Dhammadinna had gone out of the day resort the Mahāthera who had already pondered over the compounded things (*saṅkhāra*) attained the state of *Arahatta* together with the Four Analytical Knowledge.

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* 'Attainments,' *Samāpaṭṭi* is a name for the 8 *Jhānas* of the Fine-material and Immaterial sphere (*rūpa* and *arūpa*)

** *vassa* literally means 'rainy season' It is a common practice of a bhikkhu to count his age as a bhikkhu from the time of his ordination, in terms of rainy seasons. Hence eighth *vassa* means eighth year—8 years after his ordination.

Then, Dhammadinna. making Mahātissa Thera the chief of Sangha, went to Tissa Monastery and delivered the religious discourse.

In such a bhikkhu the defilement is abandoned as has already been abandoned by *samāpatti.*

There is no opportunity for the defilement to arise in some bhikkhu, while contemplating *Vipassana* Insight; the defilement has been abandoned by means of *Vipassanā* Insight. He thus abandons the defilements, makes himself free from the rounds of rebirth and attains the state of *Arahatta*, just like 60 bhikkhus who ardently contemplated on *vipassanā*-insight at the time of the Buddha.

Those bhikkhus, having taken the meditation from the Buddha, entered into a quiet grove and developed the *Vipassanā* Insight. As there were no defilements arising during *vipassanā* Meditation, they thought that they have penetrated the Path and Fruition, so they did not strive for the Path and Fruition. They then went to the Buddha with the thought: "We are going to tell the dhamma penetrated by us to the Buddha."

Before they had come to Him, the Buddha said to Ānanda, "Ānanda, those who are practising the principle action (*padhāna kamma*) *i.e.* meditation, will come to see me to-day. Don't give them permission to see me, but send them to a cemetry to develop their meditation on the fresh corpse (*alla-asubha-bhāvanā*)."

When they came, Ānanda told them what the Buddha had said. They thought thus: "The Tathāgata will never speak without knowing. Indeed there will be some reason, and went to the cemetry. While they were looking at a fresh corpse, craving arose in them and they thought: "The Fully-Enlightened One indeed might have foreseen this" and got alarmed and strove to develop the meditation that had been practised right from the beginning.

The Buddha, knowing that they were now contemplating on *vipassanā* insight, and sitting in the scented chamber, uttered the following enlightening verse (*obhāsa gāthā*).

"What benefit will there be to you enjoying the five sensual pleasures on seeing the bones, that have the coulour of the pigeon's leg, and are like gourds thrown away in the month of November (*Sārada*)."

At the end of the verse, they attained the State of *Arahatta.*

For such bhikkhus, the defilements are completely abandoned as have already been abandoned by means of *vipassanā* Insight.

The Story of Cittalapabbata Tissatthera

There is no opportunity for the defilement to arise in some bhikkhu who in the aforesaid manner is performing new work; the defilement is abnndoned by means of performing new work. He abandons the defllement and makes himself free from the rounds of rebirth and attains the state of *Arahatta* just as Cittalapabbata Tissatthera did.

It is said that unhappiness arose in him at his eighth rainy season (*vassa*) of his ordination; he, being unable to get rid of it, washed and dyed his robe, baked his bowl, shaved his head (hair), and stood paying homage to his preceptor.

Then the Thera said to him, "How, my dear Mahātissa, you seem to be unhappy?"

He replied, "Yes, Ven'ble Sir, unhappiness arose in me; I am unable to get rid of it."

The Thera, pondering over his innate disposition, saw his suffering condition for Arahatship, said to him out of compassion, "My dear Tissa, we are getting old, please make a dwelling place for us."

The bhikkhu, who had never been spoken twice, readily agreed by saying, "Yes, Ven'ble Sir."

Then the Thera said to him, "My dear, while performing new work, do not abondon the *pāḷi* series; be mindful of the meditation also, and do the preparatory work of *kasina** from time to time.

He replied, "Ven'ble Sir, I shall do as you say," and paid homage to the Thera, looked at a suitable place and thought: 'It is possible to make a dwelling place here,' He then filled the place with fire-wood, burnt, cleaned it, surrounded the place with bricks for the walls, put doors and windows, and together with a well-built-wall and ground for walking place etc., he completed the cave.

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* *Kasina*—literally means 'all, the whole,' is the name fer a purely external device for *samathā* (calm) meditation to concentrate the mind and attain the 4 *jhānas*, Eestatic states.

Having laid the couch, he went to the Thera, paid homage to him and said, "Ven'ble Sir, the work at the cave has been completed; please live in it."

The Thera replied, "My dear, you have done this work through trouble; to-day, you alone may live in for the whole day."

He accepted by saying, "Yes, Ven'ble Sir," and after paying homage to the Thera, he washed his feet, entered the cave, sat cross-legged, reflected over his completed work. While thinking; "I have done a pleasant manual job for my preceptor," zest (*pīti*) arose in him. But he abondoned it and contemplated over the *vipassanā*-insight, attained to the highest Fruition, the state of *Arahatta*.

In such a bhikkhu, the defilement is completely abondoned as has already been abandoned by performing new work.

Moreover, some bhikkhu who came from the brahma world is pure. As he had no habit of induldging in sensual pleasures in previous existence, there is no opportunity for the defilment to arise in him; the defilement is abandoned through his existence; having abandoned the defilement, he makes himself free from the rounds of rebirth and attains the state of *Arahatta* as the Ven'ble Mahākassapa.

The venerable did not enjoy the sensual pleasures even amidst such pleasures of the household-life, abandoned his great wealth, lead an ascetic life. Having renounced his worldly life, he on his way found the Buddha coming to welcome him, paid homage to Him, received Bhikkhu ordination by following the three instructions, and on the eighth dawn attained the state of *Arahatta* together with the Four Analytical Knowledge,

In such a bhikkhu, the defilement is completely abandoned as has already been abandoned through his past existence.

Moreover, some bhikkhu gets an object as visual and so on, that has not appeared before, and contemplates the *vipassanā*-insight on that very object, makes himself free from the rounds of rebirth and attains the state of *Arahatta;* in such a bhikkhu, the sensual desire that has not appeared before does not arise as has not arisen.

In the context:" Sensual desire that has already arisen is abandoned," that has already arisen means that has already come into existence, become, appeared.

"Is abandoned" means is abandoned by these five kinds of abandonment namely:—

(i) temporarily abandonment, (ii) a long time abandonment, (iii) complete abandonment by destruction, (iv) abandonment by tranquilization, and (v) abandonment by deliverance; it means the sensual desire does not arise again.

Of these five, the *Vipassanā* Insight which temporarily abndons the sensual lust, should be noted as the temporarily abandonment.

But, as the Attainment (*Samāpatti*) abandons the sensual lust for a long time, it should be noted as a long time abandonment.

The Path appears by overcoming the defilements completely; the Fruition by tranquilization; Nibbāna is the release (deliverance) from all defilements; so these three are called:- abandonment by complete destruction, abandonment by tranquilization, abandonment by deliverance from all defilements respectively.

It means: is abandoned by these five kinds of mundane and supramundane abandonment.

'Unpleasant object' means the first *jhāna* which takes the object that appears in the ten kinds of loathsomeness (*asubha*). Therefore the ancient sages said: 'The sign of unpleasantness means not only the unpleasantness but also the things that have the unpleasant object.

'Paying attention in a proper manner' means paying attention in a manner as has already been stated, 'Therein, what is paying attention in a proper manner? Paying attention to impermanence as impermanence etc.'

'The sensual desire that has not arisen does not arise' means it does not arise as has not arisen.

'The sensual desire that has already arisen is abandoned' means the sensual desire that has already arisen in abandoned by the five kinds of abandonment.

Moreover, there are six kinds of things (*dhamma*) that are for the abandonment of the sensual desire --- namely (1) taking note of the sign of unpleasantness, (2) practice of

meditation on unpleasantnesss, (3) being well-guarded at the six sense-doors, (4) knowing the right amount of food (to eat), (5) being associated with good friends and (6) suitable religious talk (*on dhamma*).

Furthermore, even in him who studies the ten signs of unpleasantness, the sensual desire is abandoned; also in him who meditates on them; in him who is guarding the six sense-doors; also in him who is in the habit of keeping his body by drinking water whenever there is an opportunity (for him) to take four or five mosals of food before he finishes his meal and thereby knows the proper amount of food. Therefore it is thus said;'

'Water should be taken instead of taking four or five mosals of food. The feeling of easiness is well deserved for him who tends his mind toward nibbāna.'

The sensual desire is abandoned in him who associates with a good friend, who takes delight in *asubba-bhāvanā* like Tissatthera, the practiser at the unpleasantness; it is also abandoned by a suitable talk based on the ten kinds of unpleasantness while standing, sitting, etc. So, it is said: 'The six things (*dhamma*) are for the abandonment of sensual desire.'

(to be continued)

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NEWS

Buddhism In U.S.A.

Universal Buddhist Fellowship

By Rev. Iru Price

The Universal Buddhist Fellowship announces with deep regret the passing of our Founder and President, Rev. Leslie Lowe. He had a fatal heart attack on the night of May 12, 1962.

Rev. Lowe spent many years in the study and spread of Buddhisim in the United States. He may rightfully be considered one of the pioneers of Buddhism in America. He was also internationally known as he travelled, studied and received ordination in Asia. Many articles in Buddhist magazines all over the world have carried his name as author.

The latter part of his life was devoted almost entirely to the work of the Universal Buddhist Fellowship. He built the Fellowship up to the point that it has been recognized as a Regional Centre of the World Fellowship of Buddhists for several years.

The Board of Directors of the Fellowship held a meeting in Los Angeles on the evening of June 4th to determine future plans. Rev. Douglas Frazier, of Los Angeles, succeeds Rev. Lowe as President Rev. Iru Price, of San Francisco, was elected as Executive Vice President. There were no other changes in the offices. Rev. Price was given charge of national and international affairs. So, all correspondence of his nature should be addressed directly to:

Rev. Iru Price, Executive Vice President
Universal Buddhist Fellewship
1136 Guerrero Street
San Francisco 10, California, U.S.A.

The original purpose of founding the Universal Buddhist Fellowship was to spread the teachings of Lord Buddha in America. We expect to continue the fine work that was started by Rev. Lowe. This will include establishing more branch organizations and accepting existing groups as affiliated organizations. As a truly national organizations, we hope to be able to better spread the Buddhist teachings throughout America.

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Tibetan Monastery In U.S.A.

By the Shaka Anattā Kan-Po

1. The American-Tibetan Monastery at Freewood Acres, N.J. is playing host for two years to four Tibetan Lamas, all incarnate. The four, Sherpa Trulu, Khamlung Trulku, Thartse Truku, and the Geshe Sopa Lhundrub were especially selected by the Dalai Lama to study English under the guidance of the Abbot, the Geshe Wangyal, who made a special pilgrimage to India last year, when he became an American Citizen. While there he visited the Dalai Lama and initiated the transfer of the four lamas, who arrived here about two months ago, and who are progressing very nicely with their studies.

2. The Buddhist Fellowship of New York has changed its meeting place and time to 5: 30 P.M. Sunday afternoons at the world-famous Carnegie Hall. Founded over a year ago by Rev. Boris Erwitt, (Shinjun Sansei, Higashi Honwanji) and the Shaka Anattā Kanpo (Nichiren Sect) its has six other charter-members besides. These are Mr. Ted Jacobs, a Trapa at the Tibetan Monastery at Freewood Acres; Mr. C.C. Lu, Editor of the Min-Chih Journal; Dr. Richard Stoneham, Mr. Edward Flegel, Mr. Arthur Dechigny and Mr. Glen Williams. Attendance at meetings is usually about 25 and all of them are deeply interested in meditation.

3. Wesak was celebrated on May 18th at the Buddhist Academy, Riverside Drive, N.Y. under the guidance of Rev. Hozen Seki, (Jodo Shinshu). Prof. G.P. Malalasekara gave a talk on the celebration of Wesak in Ceylon; this was followed by a talk by Dr. Richard Gard on the chief aspects of Buddhism. About 80 people attended the celebration which ended up in free discussion period.

Japan Buddhists On Nuclear Tests

Statement by Japan Buddhists Federation

(1) The Japan Buddhist Federation announced officially a statement on the objection to reopening of the Nuclear tests given by the Powers in the world on April 8th 1962. The statement was sent to the chief of states through the Embassies in Japan, and also to the regional centres of W.F.B. of various parts in the world.

(2) A Buddhist memorial service for a large number of the late American-born Japanese, Nisei, was held, with the participation of 180 delegates of Nisei from various countries in the world, at the Tsukiji Honganji Temple, Tokyo, on May 6 1962 at 1:00 p.m. Rev. Kyojun Shimizudani, Vice-President of the Japan Buddhist Federation, gave a message of condolence and followed by Rev. Ryoichi Shirayama, Secretary General of the Federation, Mr. S. Iwashige, Chairman of Board of Directors of the Overseas Nisei Association.

(3) The Japan Buddhist Federation held a Buddhist funeral service for 160 victims killed by the biggest national railway accident, occurred recently, at the Mikawashima station yard, Tokyo, on 9th May 1962 at noon. The Ven. Koho Chisan. Lord Abbot of the Sojiji Zen Temple, officiated at the funeral service and nearly 50 priests, 100 laywomen and 300 worshippers attended and offered incense with a deep sadness.

(4) A welcome luncheon party of Buddhists for Mr. S. Plengvanij, Under Secretary of States of Health of Thailand, and Mr. V. Makaduangkeo, Director of the Priests, Hospital, Bangkok, was held, under the auspices of the Federation at the Restaurant Mikasakaikan. Tokyo, on 18th May 1962.

Nearly 30 Buddhists assembled therein. Both Buddhist also visited a Buddhist Hospital named 'Asoka Hospital' Tokyo, on 17th May 1962 and they were cordially welcomed by Dr. S. Hasegawa, Director of the Hospital.

(5) The 10th Annnal Conference of the All Japan Buddhists was held, under the sponsorship of the Federation, during 1 to 2 June 1962 at Higashi Honganji Namba Betsuin Temple, Osaka City, with participation of 1000 Buddhist delegates and observers from various prefectural Buddhist Associations in Japan. More than 20 proposals were moved. The Ven. Kosho Otani, President of the Federation, gave an opening address of the Conference and Mr. Masuo Araki, Minister of Education, Rev. Gisen Sato. Governor of Osaka prefecture, and H.E. Mr. Sumis Kum, Indonesian Consul General gave their congratulatory address towards the participants.

Main proposals adopted were as follows:—

(1) We, Buddhists must teach & guide our own children, in the first place, through the great benevolence of the Buddha and make efforts continually not to allow depraved youth to appear in the community.

(2) To establish a peaceful world with the teachings of the Buddha.

(3) To co-operate with the rescue movement of leprosy in India by a strong cooperation of Japanese Buddhists.

(6) An election for the Member of the House of Councilors in Japan will be done on July 1st 1962. Among the candidates eight Buddhist priests and 40 believers have filed their candidacy. The Federation has recommended all of them and is making efforts towards their election.

The London Buddhist Vihāra Activities

(*September 1962*)

After a short Summer recess the London Buddhist Vihāra activities were resumed with a series of lectures on the Buddhist Metaphysics given by the Venerable H. Saddhātissa Mahāthera at the request of a group of English Buddhists who were interested in the deeper aspects of Buddhism.

"What the Buddha taught" was the subject of the lecture delivered by the Ven. Saddhātissa on Sunday the 2nd to a well attended audience at the Vihara. Mid-day "*Dāna*" was offered to the monks by a group of Burmese Buddhists, which was followed by a short sermon.

On Wednesday the 5th a memorial service was held by the Royal Thai Embassy in Britain for a Thai student, Mr.Mankeo Lilabhan (age 23) who met with *a* car accident and died in London. After the sanghikadāna a sermon was given by the Ven. Saddhātissa. The funeral of Mr.Mankeo took Place at the Golders Green Crimatorium on Saturday, the 8th. The *pansukūla* service was conducted by the Venerable Saddhātissa assisted by three Sinhalese monks and a German monk. The Thai community in London was present.

On Sunday the 9th the Ven.Saddhātissa gave a sermon on "What we call a being? "which was specially appreciated by those who were undergoing meditation practices at the London Vihāra.

The Full-Moon Day was celebrated on the 13th on a grand scale. After th*e Buddhapūjā* and *dāna* to the Bhikkhus the ven. Saddhātissa gave a sermon.

On Friday the 14th Mrs. E. Baylis of Barnet London performed the annual memorial service for her husband, late Mr. Herbert Frederick Baylis who was a great friend of Burmese and Sinhalese Buddhists in London.

On Sunday the 16th, a stimulative and interesting lecture was given by the Ven. Saddhātissa on "Buddha's attitude to Metaphysical speculations" which led to emerge many interesting questions from the audience.

On Monday the 17th a memorial service-took place in theVihāra for another Thai student, Mr. Karoon Chamaraman (age 23) who met with an accident and died in Switzerland. After the *Dāna* ceremony the Ven. Saddhātissa gave a sermon on *anicca.* The service had been well arranged by the Royal Thai Embassy in London.

The Ven.Saddhātissa gave a talk on the "Misunderstanding of Buddhist views" at the Theosophical Society in England, Wimbleden, London, S.W.19 on Thursday the 20th after which he answered many questions. His talk had a stimulating effect upon his listeners. Prior to his talk he conducted a Buddhist meditation on *mettā.*

On Sunday the 23rd the Ven.Saddhātissa gave an interesting lecture on *Nibbāna.* His scholarly and stimulative talk helped the audience to understand the precise interpretation of the *summum bonum* of the Buddhist.

A commemoration services in memory of Mrs.S.W.R.D.Bandaranaike, the late Prime Minister of Ceylon was held at the London Buddhist Vihāra on Wednesday, the 26th. After the *Buddhapūjā* and *dāna* the service was conducted by the Ven.Saddhātissa assisted by five monks. His Excellency Mr R.S.S. Gunawardena addressed the meeting which was presided over by the Ven.Saddhātissa "Cultivation of Bnddhist *mettā* alone can unite the heterogenous elements of the population in a Buddhist country into a nation" said the Ven.Saddhātissa in course of his discourse. Former Governor-General of Ceylon, Sir Oliver Gunatillake and the Governor of Central Bank, Mr.D.J. Rajapatirana were among the participants. The flowers received for the memorial service were sent to the Brompton Hospital from where we received the following letter."

> "Thank you so much for the lovely flowers which you so kindly presented at the hospital this morning.
> I am sure they will give much pleasure to the patients."

On Saturday the 29th the Ven. Saddhātissa gave a lecture on the "Misconceptions on Buddhism" at the East Sussex Buddhist

Society, Welington Square, Hastings. The Ven. Mahāthera answered a number of questions put by the audience.

On Sunday the 30th the Ven. Saddhātissa spoke on Meditation at the London Vihara which was followed by the meditation practice.

A number of visitors from India, Burma, Thailand and Ceylon who were holidaying in Europe, called at the Vihāra during this month. They were greatly impressed by the activities and the serenity of the London Vihāra. Among those who paid visits to the Vihāra was a devout and pious lady, Daw Khin Nyun, the wife of the Burmese Ambassador in Belgrade, His Excellency U Sain Bwa. Daw Khin Nyun made a special offerings for the monks and the Vihāra. His Excellency Mr. Rama Prasad Manandhar former Ambassador for Nepal in Britain who called at the Vihara on 2nd and left the following remark in our Visitors Book: "I am most happy to re-visit this Vihāra on my holiday trip in England and to pay my respects to the good Mahāthera whose enlightening discourses I have many times listened to with great interest and edification."

The following were among those who arranged the religious services: Dr. and Mrs. Hiranya Dias, Mr. & Mrs. Jayasinhe, Mr. Chalam of the Royal Thai Embassy, Mr. & Mrs. P. Buluwala, Mr. Lincoln Chandrasekara, Mr. Darvine Gunawardena, Mr. & Mrs. Lionel Samarasekara Mr. Hema Ellawala, Miss. S. Weerapperuma, Dr. & Mrs B.N.D. Fernando, Mr. R.C. Mahawatta, Mrs. C. Mutukumarana, Mrs. H. E. Senewiratne, Mrs. T.L. Lim. Mr. Tam Sim Hiang and Mr. Fritz de Zoysa.

The Ven. Nyānasāra, a German monk who was ordained by the Ven. Saddhātissa Mahāthera at the London Buddhist Vihāra left for Ceylon on the 30th of this month by the Nederland Line, Ms. J. Van Oldenbarnevelt.

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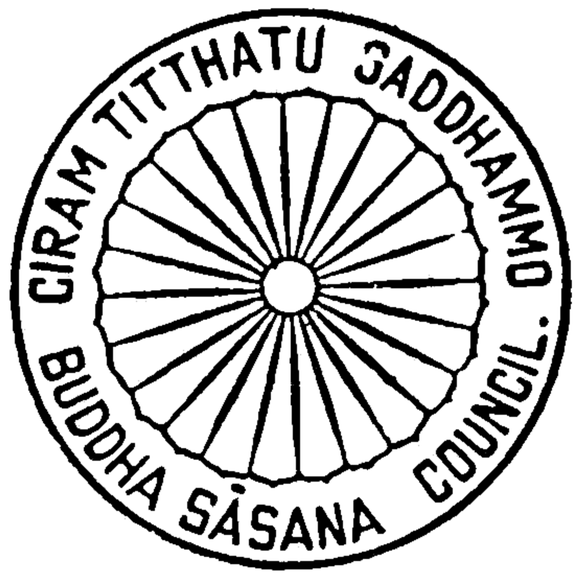

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EDITORIAL

Buddhism is Rational

Buddhism is not a religion in the sense in which that word is commonly understood, for it is not a system of faith and worship. In Buddhism there is no such thing as belief in a body of dogmas which have to be taken on faith, such as belief in a supreme God, a creator of the universe, certain doctrines concerning an immortal soul, a personal saviour and prophets and a hierarchy of spiritual beings such as angels and archangels who are supposed to carry out the will of the supreme deity. It is true that there are different types of Devas or spiritual beings mentioned in Buddhism but they are beings like ourselves, subject to the same natural law of cause and effect. They are not immortal; they do not control the destiny of mankind. The Buddha does not ask us to accept belief in any supernatural agency or anything that cannot be tested by experience.

Buddhism begins as a search for truth. It does not begin with unfounded assumptions concerning any God or First Cause, and it does not claim to present the whole truth of the absolute beginning and end of mankind's spiritual pilgrimage in the form of a divine revelation. The Buddha himself searched and discovered with direct insight the nature of the cosmos, the causes of its arising and of its passing away, and the real cause of suffering and a way in which it could be brought to an end for the sake of all living beings. Having done so he proclaimed the principles on which he had conducted his research, so that all who wished to do so could follow his system and know the final truth themselves.

It was for this reason that the Buddha was able to make a statement that was entirely different from that of all other religious leaders of his time who said, "you must have absolute faith in me and in what I tell you", whereas the Buddha said, "It is natural that doubt should arise in mind. I tell you not to believe merely because it has been handed down by tradition, or because it had been said by some great personage in the past, or because it is commonly believed, or because others have told it to you, or even because I myself have said it. But whatever you are asked to believe, ask yourself whether it is true in the light of your experience, whether it is in conformity with reason and good principles and whether it is conducive to the highest good and welfare of all beings, and only if it passes this test, should you accept it and act in accordance with it." (*Kālāma Sutta, Aṅguttara Nikāya*).

This statement made by the Buddha two thousand five hundred years ago, still retains its original force. It is a statement of the scientific principle of reasoning and also a definition of the rationality of Buddhism. The follower of the Buddha is invited to doubt, until he has examined all the evidence for the basic facts of the teaching and has himself experimented with them to see if they be true. Having proved by these means that they are true he is able to accept them. One of the qualities of the Dhamma, the teaching of the Buddha, is that it is "*Ehi passiko*" — "That which invites everyone to come and see for himself".

The Buddha taught man to rely upon themselves in order to achieve their own deliverence, and not to look to any external saviour. He never puts himself forward as a mediator between us and our final deliverence. But he can tell us what to do, because he has done it himself and so knows the way; but unless we ourselves act, the Buddha cannot take us to our goal. Though we may "take refuge in the Buddha—*Buddhaṁ saraṇaṁ gacchāmi*" as the Buddhist phrase in the simple ceremony of pledging ourselves to live a righteous life, it must not be with any blind faith that he can save us. He can point out the way; he can tell us of its difficulties and of the beauties which we shall find as we tread the way; but he cannot tread it for us. We must tread the way ourselves.

"Abide with oneself as an island, with oneself as a refuge; abide with the Dhamma

as an island, with the Dhamma as a refuge. Seek not for external refuge". (*Mahāparinibbāna Sutta, Dīgha Nikāya*).

No one can purify or defile another. One is directly responsible for one's own purification or defilement. The Buddha says:-

"By oneself, indeed, is evil done; by oneself is one defiled; by oneself is evil left undone; by oneself, indeed, is one purified. Purity and impurity depend on oneself—No one purifies another." (*Dhammapada Verse* 165)

DEVOTION IN BUDDHISM

In Buddhism mere belief is replaced by confidence (*Saddhā*) based on knowledge of truth. Reason enables one to arrange and systematise knowledge in order to find truth while confidence gives him determination to be true to his high ideals. Confidence or faith becomes superstition when it is not accompanied by reason but reason without confidence would turn a man into a machine without feeling or enthusiasm for his ideals. Reason seeks disinterestedly to realise truth, but confidence moulds a man's character and gives him strength of will to break all the barriers which hinder his progress in achieving his aims. While reason makes a man rejoice in truths he has already discovered , confidence gives him fresh courage and helps him onward to further conquests, to aspire to work strenously for the realisation of what has not yet been realised. It is this *saddhā* which has the power to transform c old abstract rationalism into a philosophy of fervent hopet love and compassion. It is also this *saddhā* which is the basis of loving devotion to the great teacher, the Buddha, his teaching and his holy order.

The object of devotion is known in Buddhism as *Tisaraṇa* the three-fold-Refuges, comprising the Buddha, The Enlightened One, Dhamma, His doctrine and Saṁgha, the Order of His Noble Disciples. Every Buddhist religious meeting begins with recitation in Pāḷi of the formula of the three Refuges:

Buddhaṁ Saraṇaṁ gacchāmi - I go to the Buddha for refuge.

Dhammaṁ Saraṇaṁ gacchāmi - I go to the Doctrine for refuge.

Saṁghaṁ saraṇaṁ gacchāmi - I go to the Holy Order for refuge.

These three are also known among Buddhists as *Tiratana*—the Triple—Gem or the Threefold - Jewels. The Pāli word *ratana* means that which pleases or that which gives delight, pleasure. The Jewels such as gold, silver and precious stones of all kinds are called *ratana* because they give delight, pleasure but worldly, material pleasure. Whereas the other threefold Jewels, Buddha, Dhamma and Saṁgha can give humanity real spiritual pleasure and therefore the Buddhists take them not only as jewels but also as their guides and refuges against the evil powers of greed, ill will, delusion, etc.

The Buddhist takes refuge in the Buddha because He had boundless compassion for man's weakness, sorrow, disappointment and suffering, and because He found for all beings the path of deliverence by His own ceaseless effort through long and painful struggle. He had given men great encouragement and inspiration to fight against evil until they overcome it.

Secondly, the Buddhist takes refuge in the Dhamma because it enables one who follows it to attain the end of all dissatisfaction and suffering through the attainment of enlightenment, perfect wisdom and perfect equanimity. The best way to follow the Dhamma is to practise it in one's daily life. As we are all subject to birth, old age, sickness, dissatisfaction, sorrow and death, we are all sick people. The Buddha is compared to an experienced and skilful physician while the Dhamma is compared with the proper medicine. However efficient the physician may be and however wonderful the medicine may be, we cannot be cured unless and until we take the medicine ourselves. Realisation is possible only through practice. Practice of the Dhamma is the only way in which one can truly express one's gratitude and veneration for the Buddha who, with infinite compassion, showed us the way to the end of all suffering. This fact was well illustrated by the story of a Bhikkhu who knew that the Buddha was about to pass away and yet remained in his cell and spent most of his time in meditation while the other disciples went to see and pay their respects to the Buddha. When this matter was brought to the notice of Him, the Buddha sent for the Bhikkhu and asked him why he had behaved in such a peculiar manner. That Bhikkhu replied: "Lord, I know that you will pass away three months hence, and I thought that the best way to

show respect to the Teacher is to attain Arahatship, sainthood, by practising the Dhamma even before your passing away."

The Buddha praised the Bhikkhu and said:—

"He who loves me should emulate this Bhikkhu. He honours me best who practises my teaching best."

Lastly, the Buddhist takes refuge in the Saṅgha because the Saṁgha is the living stream through which the Dhamma flows to humanity. Saṁgha literally means group, congregation and is the name for the community of the Noble ones (*Ariya-Saṁgha*) who have reached the Aryan noble stages of which the last is perfect sainthood (*Arahatta*). It is also the name for the community of Buddhist monks (*Bhikkus*) who are striving to attain Arahatship by following the Dhamma. The Saṁgha is the point at which the Dhamma makes direct contact with humanity, it is the bridge between living man and absolute truth. The Buddha greatly emphasised the importance of the Saṁgha as a necessary institution for the wellbeing of mankind, for if there had not been the Saṁgha the teaching would have been a mere legend and tradition after the demise of the Buddha. It is the Samgha who has preserved not only the word of the Master but also the unique spirit of the noble teaching since the Master's Passing away.

REVERENCE TO IMAGES

It may here be mentioned that there has been a common question asked by non-Buddhists as to whether there is any worshipping of images amongst Buddhists. The answer is this that the true Buddhits know who and what the Buddha is. They do not worship an image or pray to it expecting any worldly boons and sensual pleasures while still living and a pleasurable state of existence, like heaven, after death. The images before which they kneel are representations only of one, whom, because he, through his own effort and wisdom, discovered the way to real peace and made it known to beings, they pay their homage in gratitude. The offerings they make are but a symbol of their reverence for the Buddha and a means of concentrating their minds on the significance and the truth of the words they are reciting. Just as people love to see the portrait of one dear to them when seperation by death of distance has deprived them of their presence, so do buddhists love to have before them the presentation of their master, because this presentation enables them to think of the virtues of Him, His love and compassion for all beings and the doctrine he taught.

The words they recite are meditations and not prayers. They recite to themselves the virtues of the Buddha, doctrine and His holy Order so that they may acquire such mental dispositions as are favourable to the attainment of similar qualities in their own minds, in however small a degree. The things they offer as they kneel are object lessons in the truth that they are trying to realise by meditation on the lesson that those oblations teach. This is one of these meditations used in the offering of flowers:

"These flowers I offer in memory of the Buddha, the Holy one, the supremely-Enlightened One. These flowers are now fair in form, glorious, sweet in scent. Yet all will have soon passed away, withered their fair form, faded the bright hues and weak their scent. Even so is it with all conditioned things, subject to change, suffering and unreal. Realising his way or attain Nibbāna, perfect Peace, which is real and everlasting.

The Bodhi-tree is only the symbol of the supreme enlightemment which the Buddha finally attained under it. The external forms of homage, however, are not absolutely necessary for an intellectual who can easily focus his attention and visualise the Buddha, but they are very useful for an average man because they tend to concentrate his attention towards the Buddh .

BUDDHIST ATTITUDE TOWARDS PRAYER

It may also here be mentioned that there are no prayers in Buddhism. Instead of prayers there are meditations for purifying the mind thereby to realise truth. According to Buddhism the Universe is governed by everlasting, unchangable natural laws of righteousness and not by any god (in the sense of a supreme Being who can hear and answer prayers). These laws are so perfect that no one, no god, can change them by praising them or crying against them. Sin is the direct consequence of man's igorance of these laws. Sin begets sorrow. This is eternal sequence.

Buddhists do not believe in any Creater-God who has made his laws so imperfectly

as to require continual ratification at the prayers of men. If one believes that the universe is governed not by eternal laws but by a changable and continually changing God one will have to try and persuade Him to make it better. That means that one does not believe His will is always righteous, and that He has wrath to be deprecated; He has mercy to be aroused; He has partiality towards one. But to the Buddhist the laws of righteousness which govern the universe are the same for all, the same for ever. A man's duty therefore is not to break them or not to try to change them by prayers or by any means but to try to understand them and live in harmony with them.

Right through the Buddha's teaching repeated stress is laid on such attributes as self-reliance, resolution. Buddhism makes man stand on his won feet aad rouses his self-confidence and energy. The Buddha says: (in the Dhammapada).

"Energy is the road to deathless realm;
But sloth and indolence the road to death."

"It is through unshaken perseverance, O bhikkhus, that I have reached the light, through unceasing effort that I have reached the peace supreme. If you also, O bhikkhus, will strive unceasingly, you too will within a short time, reach the highest goal to holiness by understanding and realising it yourselves."

And the Buddha (last words were: "Strive for your goal with earnestnesss."

Thus, the Buddha again and again reminded his followers that they have to rely on themselves and their own exertions and that there is nobody, either in heaven or earth, who can help them from the result of their past evil deads. "These evil deeds were only done by you, not by your parents, friends or advisers, and you yourself will reap the painful results."

Understanding that neither God nor ceremonies can help or save him, the true Buddhist feels compelled to rely on his own efforts and thereby he gains self-confidence. The tendency to rely on God or any other imaginary power weakens man's confidence in his own power and his sense of self-responsibility, while the tendency to trust in one's own power strengthens self-confidence and the sense of self-responsibility. Mental, mental, moral or spiritual progress is possible only where there is freedom of thought. Where dogmatism prevails there will be no mental progress. Freedom of thinking leads to mental vigour and progress, while blind faith in authority leads to stagnation, spiritual lethargy.

Buddhism and Burma

By

D. Guha

BUDDHISM was officially adopted by the Burmans, the major racial unit of Burma, as early as the eleventh century. Indigenous tradition, however, takes back this introduction even to the life time of Buddha when, so it is said, the faith came to this country through the good offices of two Mon merchants, Tapussa and Bhallika. The Buddha, so says the tradition, graced them with some hair of his head which they carried and enshrined on the top of the Singuttara hill, at the place where now stands the famous Shwe Dagon. This pagoda, however, is not the only shrine of which Burma can boast. There are innumerable shrines scattered all over the country, quite a few of them fairly celebrated, the maximun number being clustered within a sixteen square mile area at Pagan, the nerve centre of ancient Burmese Buddhist culture.

Leaving aside the tradition whose authenticity is yet to be proved, it can be said with some definiteness that Buddhism, particularly its Theravada form, was implanted at Pagan for the first time as early as the eleventh century by the Burmese monarch Anawrahta (1044—77). Urged by his spiritual adviser Shin Arahan, the king requested the Mon monarch Manuhal of Suvannabhumi (identified with Taikkala in the Bilin township of the Thaton district) to kindly send him a set of the Pali Buddhist scriptures. Unfortunately the request was rudely turned down whereon Anawrahta waged a fierce war against the Mon king, humbled him, ransacked his capital and brought back to Pagan some thirty huge sets of the Pali scriptures. Fitting honour was extended to the scriptures which were housed with all solemnity at Pagan in a library specially built for the purpose. The people envisaged a new order of life obsessed as they were by the faith of the Aris and other indigenous religious rites and practices, and with this great acquisition opened a new chapter in the religious life of the people.

Incidentally, it is worth recalling that according to the Mahavamsa, a Pali chronicle of the fifth century Ceylon, Buddhism reached Suvannabhumi as early as the third century before Christ when emperor Asoka sent there two Buddhist monks, Sona and Uttara, to preach the teachings of the Master. Though it is somewhat difficult to determine the genuineness of this statement, yet the whole affair does not appear to be just a figment of imagination. It should further be mentioned that researches in archaeology have proved beyond doubt that as early as the sixth century, if not the fifth, of the Christian era, Sanskrit Buddhism had found a fair stronghold at Sriksetra, ancient Prome, which was then the cradle of the Pyu culture.

After Anawrahta had brought over the Pali scriptures to Pagan, its study coupled with the pressure put forth by Shin Arahan, encouraged the king to make Theravada Buddhism the religion of the state. His enthusiasm ushered an era of religious reform. Pagodas rose, a new programme of education was adopted, and the cause of culture was strongly encouraged and advocated. After the death of Anawrahta, his son Kyanzittha (1084-1113) followed his father's programme of reform. According to the Shwesandaw inscription of the year 1093 he sent a mission to India to restore the temple at Buddhagaya, where Gautama had attained Enlightenment, an act which became the first official attempt on the part of a Burmese king at establishing cultural contacts with India. Shin Arahan continued to be spiritual adviser of the king, and it was to him more than to anybody else that Burma owes the establishment of Theravada Buddhism, and the era of pagoda building which he inaugurated was the most creative

age in Burmese religious and cultural history. It should be mentioned here that if Anawarahta and his successors were not able or did not care to exterminate all the other existing cults, they gradually weakened them by unwavering patronage to the Theravada. Having command over the seagirt coast of Burma, they were able to keep in touch with the reigning Buddhist monarchs of Ceylon, to check their Pali Texts with those of the latter and to receive and give help in matters religious.

Towards the end of the thirteenth century, Pagan fell before the onrush of the invading Tartars, and Burma was left in a state of prolonged anarchy and confusion. Buddhism naturally shared in the general decline. Religion languished, the Samgha split up into sects, and though pagodas were built, none of them could rival even the lesser temples of Pagan. This state of confusion continued till the second half of the fifteenth century when Dhammazedi (1472—92) ascended the throne and a somewhat stable kingdom was set up . Reform in the Samgha was necessary and the monarch brought it about Schisms within the Samgha were healed, and once again the ideal of a unified church with the king as the guardian was attained. With these reforms Burma entered a new chapter in the history of Buddhism. Never again was the country so seriously concerned about its religious orthodoxy and Buddhism became self-sufficient.

The early kings of the Toungoo dynasty (1531—1752) were too busy with political conquests to give much attention to the internal organization of the Samgha. As conquerors they also became missionaries and in the annals shines forth the name of at least one king, that of Bayinnaung (1551—81) who stopped animal sacrifice in the Shan States add distributed scriptures amongst the people.

The most noteworthy achievements of the Naungyan dynasty, which ruled in the latter half of the Toungoo period, consisted in the steps taken by its kings towards delimitation of religious lands and the appointment of a supreme civil officer for the purpose.

Coming to the Alaungpaya dynasty, the first point that attracts attention is a bitter controversy amongst the monks during the time of King Alaungpaya (1753—60) and his four immediate successors, with reference to the proper way of wearing the monastic robe—whether it should cover both the shoulders or leave the right one exposed. After a long struggle continuing for more than a century in which much of precious human blood was shed, at long later the controversy came to an end during the time of King Bodawpaya (1782—1819) with the verdict in favour of those insisting on covering both the shoulders.

Bodawpaya was a great builder. During his reign scores of pagodas rose. An ardent collector of books, he hand many treatises, particularly those written in Sanskrit, brought from India for the royal library, encouraged their study and even got a number of them translated into Burmese. His reign too saw great progress in the pursuit of secular knowledge, even amongst the members of the Samgha. Subjects like astronomy and astrology, massage and medicine, divination and soothsaying, archery and swordsmanship, boxing and wrestling, arts and crafts, music and dancing attracted the attention of both householders and members of the Samgha. At first the king tolerated this, but when he found the monks getting more and more engrossed with the study and practice of the secular subjects, he apprehended danger for the future to avert which he took stern measures to put the Samgha in order. His mission was but partially successful, as there are references to the pursuit of secular knowledge by monks during the time of King Pagan (1846—52), and even during that of King Mindon (1852—78)' though secretly.

Bagyidaw (1819—37), Tharawaddy (1837—46) and Pagan, all Bodawapaya's successors, were keen enthusiasts who contributed immensely to the welfare of the Samgha. But the real glorious period of the Burmese Buddhist ecclesiastical life is marked by the reign of the great king Mindon, the son and successor of king Pagan. With him we enter an era of peace, progress and prosperity for the religion. The period of his rule was indeed a golden age for the Samgha which enjoyed the sincere and vigorous patronage of the King. He infused new vigour into the order by taking pronouncedly keen interest in all its affairs. Religious studies were pursued by the monks with vigour and zeal, and some of the best pieces of Burmese Buddhist tracts were composed during this period. Enthusiasm even penetrated among the common people who started vying with one another in observing the precepts of the

Master. It was Mindon's encouragement and leadership which gave new life to Burma which had not yet been much affected by the impact of Christianity imported by her British conquerors. It was under his patronage that the Fifth Buddhist Council was held at Mandalay, the last centre of Burmese monarchy, and the text adopted in the Council was incised on as many as 729 stone slabs. It is again this text which has formed the basis of the revision work of the Three Pitakas done under the auspices of the Sixth Buddhist Council held in Rangoon during 1954—56.

A few words about the effects of the impact of Theravada Buddhism on Burmese life and culture will possibly not be out of place.

With the advent of Buddhism, Burma underwent major changes in various phases of her life. Formerly a Burman was either an animist or a votary of traditional gods. But when Buddhism presented a new form of religion, Burma discarded her old creed and embraced it. In the process of adoption of the new faith, she gradually gave up the old gods and took up the Theravada. The force of the new faith was so great that the Nat spirits, the powerful gods of primitive beliefs became gradually absorbed by the new faith.

Buddhism brought Burma into the arena of culture and civilisation. The people who were much too imbued with rather primitive customs and habits, became steadily moulded into a progressive nation. It encouraged them in the pursuit of art and literature. It brought to them the power of systematic thinking and that is possibly why the abstruse philosophy of the Abhidhamma and dry treatises like the Pali grammar could attract Burmese attention so much. All that is beautiful and good in Burmese life and society today is indeed a gift of Buddhism.

Buddhism has played an important role in unifying the peoples of Burma. Racial jealousy was rampant everywhere, but it was Buddhism that ultimately brought the discordant racial units into one unified whole under one religious banner. When the Samgha became well-established, we find its leaders taking an active part even in the political affairs of the country.

The social life of Burma became greatly benefited under the influence of Buddhism. This discipline refuses to recognise any grading in society based either on birth or on material possessions. Thus, Burma saw the formation of a society based on the theory of equality. Democracy is the very essence of Buddhism, and very few countries enjoy such democratic social life as Burma does today.

Buddhism has been instrumental in the educational progress of Burma. Since time immemorial, the Buddhist monks took upon themselves the task of imparting primary education to the people without any bias for the social unit to which they might have belonged. The toil and labour put forth by the monks in this direction consequently raised the level of literacy amongst the Burmese and this high rate of literacy is stilll now the subject of envy of most people of the East.

To the growth of the Brumese language and literature too Buddhism made considerable contribution. Originally poor in ideas and vocabulary, the Burmese language became very much enriched and embellished by contact with Pali language and literature. We now find many classical works in Brumese which derive their materials directly or indirectly from the rich storehouse that Pāḷi literature provides. It may be said with confidence that it was through Pali that Burma found her way to intellectual development.

The Contribution of Buddhism to World Culture

by Soma Thera

For twenty-five centuries has the Message of the Deer Park at Benares influenced the destinies of humanity. There is ample evidence to show that the teaching of the Buddha has been something like a leaven to the mental life of mankind from the Siberian showlands to the verdant sunny isles of the Indian sea, and from the Land of the Rising Sun to fog-bound Britain. It is not impro--bable that Buddhism penetrated even to the old South American civilisations in the early centuries of our ear. 1 Further, it should be remembered that the two most ancient living civilisation, the Indian and the Chinese, and three of the greatest of the religions of today, Christianity, Islam, Hinduism, have been altered and improved by the infiltration of Buddhist ideas. In the light of these facts one can well imagine how colossal must be the Buddhist contribution to the fund of human culture.

"It is my deliberate opinion, " says Mahatma Gandhi, "that the essential part of the teachings of the Buddha now forms an integral part of Hinduism. It is impossible for Hindu India today to retrace her steps and go behind the great reformation that Gautama effected in Hindusim. By his immense sacrifice, by his great renunciation, and by the immaculate purity of his life he left an indelible impress upon Hinduism, and Hinduism owes and eternal debt of gratitude to that great teacher."2

The Buddha's doctrine, as Manmatha Nath Shastri puts it, is "the glory of India and Indians."3 Without it Indian culture would be a maimed thing. And the Land of the Purple Fruit, Jambudvipa, would for the world lose most of its sanctity and interest, if the Blessed One, the Buddha, has not walked in the Middle Country, Madhyadesa, as he did for forty-five years enfolding all within the aura of his compassion, and blazing the path of true renunciation. Realising the signi ficance of that ministry of the Master, C.V Raman said: "In the vicinity of Benares, ther exists a path which is for me the most sacre place in India. This path was one day travell ed over by the Prince Siddhartha, after he ha gotten rid of all his worldly possessions i order to go through the world and proclain The Annunciation of Love."4

AGAIN it is the Master of Merciful Wisdom and his love-gift of liberation for all tha breathes, that grip the imagination of Edwir Arnold at Benares, the citadel of moderr Hindusim, steeped thought he is in the know- ledge of the Gita and in Vedic lore: " .... i is not Hinduism which—to my mind, at leas —chiefly consecrates Benares. The divine memory of the founder of Buddhism broods over all the country hereabouts; and just as the walls and buildings of 'Kasi' are full of old Buddhist stones carved with symbols and legends of his gentle faith, so is the land north and south famous with the passage of his feet, and so are the religious and social thoughts and ways of all this Hindu people stamped with the impress of his doctrines. Modern Brahmanism is really Buddhism in a Shastri's robe and sacred thread. Shunkuracharya and his priests expelled the brethren of the yellow robe from India, but the spirit of Sakya-Muni's teaching remained unbanished, just as 'Greece, overcome, conquered her conqueror'. " 5

It is impossible to overrate the importance of the work done by Buddhism for India, or, for the matter of that, for the world. They say that Buddhism has ceased to exist just in the country where it sprang up. Nothing however is more untrue, 6 according to D.R. Bhandarkar.

Many revealing statements of the above-mentioned sort could be cited from the writ-

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1 *Buddho and Buddhism* by Arthur Lillie, pp. 205-208.
2 *With Gandhiji in Ceylon*, Madras, 1928, p. 56.
3 *Buddha : his life, his teachings, his order,* Calcutta, 1910, p. ii.
4 *The Bosat*, Vol. 5, No. 1, 1942 Vajirarama, Colombo, p 8.
5 *India Revisited* by E. Arnold 2nd ed. London. 1891, p, 223.
6 *The Bosat;* Wesak, 1940, p. 95.

ings both of Indians and non-Indians of note to support the contention that India is inwardly Buddhist whatever its outer religious labels be. And labels are unimportant where a teaching like Buddhism is concerned. To the Buddha and his followers names do not matter much. "What's in a name ? . . "

The main thing in Buddhism is its germinal power which, penetrating silently, unhurriedly, imperceptibly into the womb of the spirit, produces the embryo of the compassionate view, the vision of life as something in urgent need of salvation from the perils that beset it. And with the development of the wisdom-view and its birth as a complete idea, is brought home to the real thinker the urgency too a rational, practical and same method of deliverance from all dissatisfaction, first through ameliorative action gradually, and in the end through the irrevocable renunciation of the self and all that it implies.

That is the view and that the method of deliverance which the early messengers of Buddhism stood for and preached wherever they went. In this they merely imitated the Buddha himself, who never sought to swell his ranks but to change men's hearts. We see the method of propagation as conceived by the Buddha carried out on a stupendous scale by Asoka, the pattern for all good rulers of mankind. His conquests-of-righteousness--in-all-quarters, Dharma Vijaya, were conceived in the spirit of the broadest toleration worthy of a real follower of the Master of Compassion, and carried out with full consideration for other's beliefs and convictions. The people who came under the influence of the non-violent armies of Asoka's missons appear to have retained a good part of their old beliefs and ways of thought while absorbing the new teaching. The new teaching had been presented to them largely as something complementary to their earlier religious ideas, as something which was to make their lives fuller and their spiritual treasury more abundant with goods of lasting value.

This tradition coming down from the Buddha and strengthened by the work of Asokan teachers became settled in all Buddhist missionary activity. No decrying of other sects and no kind of coercion or compulsion have ever existed in Buddhism as they have in the missionary activities of other religions. That is how Buddhism was able to sink deep into a great variety of cultures the civilized world over, gently, without setting up useless resistances. Thus, it is said, were the conquests by the Law of Piety made "by His Sacred Majesty (Dharmasoka) both in his own dominions and all the neighbouring realms as far as Syria hundreds of leagues away where the Greek (Yona) King named Antiochos dwells, and north of that Antiochos, tool, where dwell the four kings severally named Ptolemy, Antiogonos, Magas, and Alexander; and in the south the (realms of the) Cholas and Pandyas, as far as Tamraparni, likewise, and here, too, in the King's dominions, among the Greeks, and Kambojas, the Nabhapantis of Nabhaka; among the Bhojas, and Pitinikas, among the Andhras and Pulindas....."7

Buddhism was the first missionary religion of the world both in point of time and in the excellence of its methods and results. And it is only now, more than two thousand years since the example was set, that Christianity and Islam have understood the importance of Buddhist principles of propagation of the truth, and that too, not fully, for still the fullest spirit of tolerance is not in these religions.

By the reasonableness of its ethic, its simple and direct teaching of kindliness, sympathy and strenuous exertion to make the lives of all happy and free from suffering, Buddhism is a teaching that is easy of grasp both by peasant and by pundit. And so it has become a part of the world's heritage of good. "The type of consciousness," S.M. Melamed says, "that is summed up in the term Buddhism is as alive and effective today as ever. There are still millions of people in the East and in the West, who though formally not adherents of Buddhism, still have a Buddhist outlook upon life. While this type of consciousness may express itself today in a different form than it did in the past, it yet remains a steady force in the spiritual life of man.... Even if Buddhism, as an organised religion., with all its votaries. monks and temples should disappear, the Buddhist consciousness would still remain a steady force in man's spiritual history. It will live as long as man will be overwhelmed by the phenomena of pain and suffering"8

7 *Asoka* by J. M, Maephail, p. 74.
8 Spinoza and Buddha, pp. 1-2.

THE ways in which this spiritual force has expressed itself in the manifold activity of society constitute the Buddhist contribution to world-culture.

Just as Buddhism is the first great missionary religion in recorded history so too it is the first great monastic religion of the world. All monasticism, Indian and Western, gets its inspiration from the Buddhists. W. M. Flinders Petrie supposes that "from some source—perhaps the Budddhist Mission of Asoka—the ascetic life of recluses was established in the Ptolemaic times and monks of the Serapeum illustrated an ideal to man which had been as yet unknown in the West. This system of monasticism continued, until Pachomios, a monk of Serapis in Upper Egypt, became the first Christian monk in the reign of Constantine. Quickly initiated in Syria, Asia Minor, Gaul, and other provinces as well as in Italy itself, the system passed into a fundamental position in mediaeval Christianity, and the reverence of mankind for fifteen hundred (*Sic*) bestowed on an Egyptian institution."9 There is no doubt that the Essenes and the Therapeutae were the forerunners of Catholic monasticism, add these were clearly followers of Buddhist monastic practices. "The most subtle thinker of the modern English Church, the late Dean Mansel, boldly maintained that the philosophy and rites of the Therapeutae of Alexandria were due to Buddhist missionaries who visited Egypt within two generations of the time of Alexander the Great. In this he has been supported by philosophers of the calibre of Schelling and Schopenhauer, and the great Sanskrit authority, Lassen. Renan, in his work "Les Langues Semitiques," also sees traces of this propagandism in Palestine before the Christian era. Hilgenfeld, Mutter, Bohlen, King, all admit the Buddhist influence,"10 writes Arthur Lillie.

The value of genuine monasticism and indeed all true asceticism for the w lfare of the world is great indeed. The fundamental attributes of a good monk: self-restraint, chastity, humility, self-effacement, and renunciation are things that society cannot do without, and these qualities are best developed in the calm atmosphere of the monastery. The Buddhist monastic life is asceticism without self-torture and is everywhere definitely seen as the product of a progressive state of society alone. In the monastic life a man ceases to be an irritation to his fellowmen through any kind of struggle and competition with them for privilege, preferment, profit or fame, and bends his energies to the accomphlishment of weal for all.

Buddhism has influenced Christianity and other western teachings in many ways, not only through the spreading abroad of the idea of monasticism. The Pythagoreans, the Neo-Platonists and the Gnostics were all indebted both to Jainism and to Buddhism. Buddhist ideas flowed freely into these teachings and only those who want deliberately to shut their eyes to the facts can doubt or hesitate concerning the Eastern influence on the Western mind which had falsified the idea that East is East and West is West, more than twenty centuries before Kipling was born.

Buddhism early penetrated westwards. Just a century after the Buddha, his name occurs in a Persian Scripture, the Fravadin Yasht (16).

Clement of Alexandria knew about the Jains and the Buddhists, the samanas, recluses, and the brahmanas, brahmins, and actually mentions the name of the Buddha: "There are two sects of these Indian philosophers—one called the Sarmanai and the other the Brachmanai. Connected with the Sarmanai are the philosophers called the Hylobioi who neither live in cities nor even in houses. They clothe themselves with the bark of trees, and subsist upon acorns, and drink water by lifting it to their mouth with their hands. They neither marry nor beget children like those ascetics of our own day called the Enkratetai. Among the Indians are those philosophers also who follow the precept of Boutta whom they honour as a god on account of his extraordinary sanctity."11 Buddhism affected Plotinian teaching, profoundly, though Dr. Inge is not willing to accept it.

"It is well-known," says Dean Inge, that "Alexandria was at this time (the period of Plotinus 204—270 A.D.) not only a great intellectual centre, but the place where above

9 Buddhism in Pre-Christan Britain, p. 43.
10 Buddhism in Christendom; p. 7.
11 *Ancient India, Megasthenes & Arrian*, by M'Crindle, pp. 104-5.

all others, East and West rubbed shoulders. The wisdom of Asia was undoubtedly in high repute about this time. Philostratus expresses the highest veneration for the learning of the Indians. Plotinus himself accompanied the Roman army to Persia in the hope of gathering wisdom .. It is therefore natural that many scholars have looked for oriental influence in Neo-Platonism, and have represented it as a fusion of European and Asiatic philosophy. But, though the influence of the East upon the West was undoubtedly great during the decline of the Western Empire, it is not necessary to derive any Neo-Platonic doctrines from a non-European source. Neo-Platonism is a legitimate development of Greek thought, and of Plato's own speculations.

In some ways it might even be said that Plato is more Oriental than Plotinus. It is another question whether Neo-Platonism was influ nced in any way by the Jewish Alexandrian school, which is known to us through the writings of Philo. The resemblances between the Essenes and the Neo-Pythagoreans, and between Philo and Plotinus are so striking that many have thought it impossible to deny a direct dependence. But it is more probable that the Greek and the Jewish Alexandrian schools developed side by side under parallel influences. Philo does not seem to have been much read by the educated pagans, who had strong prejudices against the Jews."12 Against this view there are specialists on things Indian of the past who believe in the Greeks' and other Westerners' debt to Buddhist, Jain and other Indian thought.

Of the fifth and sixth centuries B.C. Rapson states that "at no period in early history, probably, were the means of communication by land more open or the conditions more favourable for the interchange of ideas between India and the West."13

"This may account," according to Rawlinson, "for the influence of Indian ideas upon the development of Greek philosophy."14

"It is not too much," says R. Garbe, "to assume that the curious Greek (Pythagoras) who was a contemporary of the Buddha, and it may be of Zoroaster too, would have acquired a more or less exact knowledge of the East, in that intellectual age of fermentation, through the medium of Persia. It must be remembered in this connexion, that the Asiatic Greeks, at the time when Pythagoras still dwelt in his Ionian home, were under the single sway of Cyrus, the founder of the Presian Empire."15

"HERODOTUS, like Plato, and others, attributes all wisdom to Egyptian sources .. The Greeks were deeply impressed by the great antiquity of Egyptian civilisation, its lofty temples, and its closely guarded religous mysteries .... Unfortunately, it is extremely doubtful whether the Egyptians did actually believe in transmigration .. It is more likely that Pythagoaras was influenced by India (re transmigration) than by Egypt. Almost all the theories, religious, philospohical and mathematical, taught by the Pythagoreans were known in India, in the sixth century B.C., and Pythagoreans like the Jains and the Buddhists refrained from the destruction of life .."16

"Alexandria in the first century A.D., was the second city in the Empire. In the height of her glory she must have resembled Venice in the full tide of her prosperity. The mercantile shipping of half the ancient world tied up at her quaysides, and scholars from the four quarters of the earth met and disputed in the Museum, and made use of the vast stores of literature in her great libraries. The Alexandrians were essentially cosmopolitan. They had none of the contempt for the 'barbarian' of the old Greek-states, and a large proportion of the population, like the Athenians, 'spent their life in nothing else, but either to tell or hear some new thing.' A Buddhist monk from Barygaza would receive the same attentive hearing as did St. Paul at the hands of the Areopagus, and the medium was Hellenistic Greek, lingua franca from the Levant to the Indus. The Milinda-pañha mentions Alexandria as one of the places to which Indian merchants regularly resorted, and Dio Chrysostom, lecturing to an Alexandrian audience in the reign of Trajan, says: 'I see among you, not only

12 *Neo-Platonism* (in Encyclopaedia of Religion and Ethics) by Inge.
13 Ancient India, Rapson. pp. 87-88.
14 The Legacy of India, p. 4.
15 Ibid, note.
16 The Legacy of India, p. 5.

Greeks and Italians, Syrians, Libyans, and Cilicians, and men who dwell more remotely, Ethiopians and Arabs, but also Bactrinas, Scythins, Persians, and some of the Indians, who are among the spectators, and are always residing there."17

"Indian philosophy was acquiring a growing reputaion in the Hellenistic schools of Asia Minor and Egypt."18

Apollonius of Tyana had visited India and conversed with Buddhists and Brahmans on a great many things and had with those ideas got from India changed the outlook of the Neo-Pythagoreans. Bardesanes is said to have learned many things from the Indians. He was a Gnostic teacher. He knew much about monastic life in Buddhism.

Plotinus was a fellow-student of Origen, the saintly scholar, in the school of Ammonius Saccas. Of Origen, it is said that he possessed " a mind characteristic of supreme genius, the mind which anticipates the richest thought of today. He was blameless in life, unrivalled in knowledge, a pioneer in every department of study, the teacher of all that was best in the Eastern Church." It was this Origen whose teaching on the "pre-existence of souls" was anathemized at the Second Council at Constantinople, in 533 A. C. Origines believed that rebirth was "determined by its (the soul's) previous merits and demerits" (*De Principili*). He must have known what Buddhist tenets were on this subject; and Plotinus his friend could not have been ignorant of those tenets either. In fact it was his great desire toknow what Brahmanism and Buddhism were, stimulated perhaps by what he had already learned of them in Alexandria, that made him go with Gordian's expedition to Persia in 242 A.D.

According to Max Muller the school of Plotinus paid a great deal of attention to Eastern religions. Plotinus's idea was to revive the old religion of the Roman Empire with the addition of what appealed to him in the inspired teachings of the world. That is why, perhaps, the Buddhist-Upanishadic thought in Neop latonism is sometimes expressed in a strange way though their significance is easy enough to grasp for the Buddhist. Neo-platonism is a mosaic of Eastern and Western ideas. It is not something monolithic like Buddhism.

The closeness of Plotinian thought to the idealism of the Mahāyāna is seen in the following extract from a latter of Plotinus:—

"External objects present us only with appearances. Concerning them, therefore, we may be said to possess opinion rather than knowledge. The distinctions in the actual world of appearance are of import only to ordinary and practical men. Our question lies with the ideal reality that exists behind appearance. How does the mind perceive these ideas? Are they without us, and is reason like sensation occupied with objects external to itself? What certainty could we then have, what assurance that our perception was infallible? The object preceived would be something different from the mind perceiving it. We should then have an image instead of reality. It would be monstrous to believe for a moment that the mind was unable to perceive ideal truth exactly as it is, and that we had no certainty and real knowledge concerning the world of intelligence. It follows therefore that this region of truth is not to be investigated as a thing outward to us and so only imperfectly known. It is within us. Here the objects we contemplate and that which contemplates are identical—both are thought. The subject cannot surely know an object different from itself. The world of ideas lies within our intelligence. Truth therefore is not the agreement of our apprehension of an external object with the object itself. It is the agreement of mind with itself. Consciousness is the sole basis of certainty. The mind is its own witness. Reason sees in itself that which is above itself as its source; and that which is below itself as still itself once more."

The divisions of knowledge which Plotinus makes is interesting to the Buddhist. The first is opinion, the second science, and the third illumination. The first is explained as that which is gained by means of the senses. It is perception (pratyaksa); the second refers to inference (anumana) and the third insight (avabodha). Reason has to be subordinated to the last knowledge mentioned here. It is the absolute or final knowledge founded on the identity of mind-that-knows and the object perceived. He also speaks of evolu-

17 Ibid, p. 17.
18 Ibid, p. 18.

tion (samvattana) and involution (vivattana). How can we know the Infinite? Not by the reasoning process. Reason's business is to distinguish and define. Only by a faculty, superior to reason can one apprehend the Infinite.

That can be done by entering into a state in which one is no more in a finite state. That state is the state of ecstasy (jhāna) or full absorption. By entering that state one becames free of finite anxieties. Ecstasy is not a frequent occurrence even in Plotinus's case. There are different ways to ecstasy. They are: the love of beauty which exalts the poet; devotion to just one thing; the assent of science to the philosophical thinker, and lastly, love and contemplation or prayer by which a devout soul in its moral purity tends towards perfection. The soul neither comes into being nor perishes; "nothing that possesses real being can ever perish." But souls that have lived wrongly will be reincarnated in the bodies of lower animals. The mystical ascent appears as "a progressive stripping off of everything alien to the purest nature of the soul" which cannot enter into the holy of holies while any trace of worldliness clings to it. It is called "a flight of the alone to the alone."

Plotinus gives many descriptions of the mystical trance, but he thinks that the trance is really ineffable. The vision of the One is an exceedingly rare happening. It is to be earned only by intense contemplation and unceasing self-discipline.

The ethical scheme is threefold purification, enlightenment and unification. Good citizenship is the prelude to the course. In this system, as in Buddhism and a few other Indian systems, there is neither mediator nor redeemer.

There is nothing to prove that the teaching of Plato was founded on a system of meditational practice or yoga for the penetration of actuality. But Plotinus was out and out a yogi and is nearer to Buddhism than to Platonism in the higher stages of his doctrine. To ascribe the yogic portion of Plotinus's System, as Dr. Inge does, to the innate qualities of Platonism would require a good deal of text-torture. Neoplatonism is clearly an eclecticism and many non-Platonic elements are in it, and among those elements Buddhism is not negligible.19

The resemblances btween the life of the Buddha and that of the Christ have been pointed out to be too close to be casual and appear on the other hand, to be remarkably striking, thinks H.S. Gour. Among the items he gives the following are of importance: miraculous conception, virgin birth, Asait and Simeon, the temptation of Māra and the temptation of the devil, the widow's mite and the story of the poor maid told in Asvaghosa's Sutrālankāra, the Samaritan woman and Ānanda at the well, the man born blind and the blind man in the Lotus of the Good Law, the transfiguration and the effulgence that emanated from the Master's body twice during his lifetime, the miracle of the loaves and fishes and the story in Jātaka No. 79. 20.

There is no dearth of passages in the N.T., which resemble parts of the Pāli Canon. One cannot read the Sermon on the Mount without feeling that it is an abridged version of parts of the Dhammapada. That is as regards orthodox Cathoilc and Protestant Christian scriptures. But the position of Gnostic Christian writings is one of still closer affinity to the scriptures and traditions of Buddhism.

When we leave the domain of religion proper and pass on to the territories of art and architecture, history, drama, ethics, philosophy and social organisation traceable to Buddhist influences, we find that the Order of Monks which the Buddha established was something new to India and the world. "The Buddha created a new race of men, a race of moral heroes, a race of salvation-workers, a race of Buddhas,"21 writes Mantha Nath Shastri. By this the Buddha gave to the world a new conception of building up society on the basis of renunciation. "It appears," says Oldendberg, "from the very beginning to have been a society governed by law."22 There however was nothing coercive at the back of the law which governed the Order. It was a society that kept its laws voluntarily and which held together in friendliness for the

19 Cf Neoplatonism in E R. E. and E. Britannica, and Plotinus in E Britannica.
20 The Spirit of Buddhism, p. 435 f.
21 The Buddha etc. p. 236.
22 Ibid, quotation.

one purpose of equipping itself for the conquest of the highest good of all. That Order indeed was a power when it functioned peacefully. The power was not the property of any single person but of the body taken together. It was a great republic. The voice of the Order was a voice that got obeyed without compulsion. As a civiiising force, Buddhism has tamed the wild races and refined the tamed. The great epochs of Buddhist history from the days of Rājagaha to that of Lhasa have been fruitful in a lasting way.

THE great architectural monuments in the form of Dagobas and monasteries and shrines, though now mostly in ruins, have still a message to the world of what could be done by men with very limited resources if only they become steady of purpose.

The beautiful statues and sculptures, the paintings and decorations that have come to us from the past, whether they be Indian, Indonesian, Chinese, Japanese, Korean, Tibetan or Mongolian, are largely witnesses of the achievements of a fortunate cycle of Buddhist history. One of those favoured periods, when culture got an upward urge, so far as the Buddhists were concerned, was in "the early Middle Ages, about the 7th century of our era," writes Grousset "Darkness brooded over our Western civilisation which as yet guessed nothing of the approaching Romance dawn, and even extended to Byzantium where the great 'Macedonian' basilies had not yet arisen. But away in the Far East, India and China were living with an intense political, intellectual, religious and artistic life. Buddhism in bringing them into contact with one another, had created a vast current of humanism, from Ceylon to the furthest isles of the Japanese archipelago. The withering of Islam, the decline of Neo-Confucianism, and the retrogression of Hinduism, which were unfortunately close at hand, had not yet made themselves felt. After a thousand years of meditation, Buddhist mysticism had attained to undreamed of psychic states, and Indian aesthetics had received a fresh impression from them. In China that was hospitable to new ideas and ready for innovations, Chinese force allowed itself to be softened by this gentle influence. The human spirit lived there a privileged hour, worthy of Athens or Alexandria. It was the time of the Chinese epic in Central Asia, and of the great pilgrimages to the Holy Land of the Ganges, the time of Mahayanist idealism, and the plastic art of the Gupta dynasty."23

The achievements in the field of learning through the establishing of first-class universities, at Taxila, an old educational centre at Nalandā, where at one time there were 10,000 students of philosphy and medicine, at Vikramasilā, Odantapuri, and Buddha Gayā, belong to the Buddhists.

To the credit of the Buddhists, too, stand gigantic works of irrigation, tanks like the Kalāveva, and Minneriya of Ceylon, the building of arterial roads, and the erection of resthouses, and of big cities, and the putting under cultivation of large areas below the tanks—noteworthy acts of merit done on the weal-and-happiness-of-all principle of Buddhism.

The part which Buddhists played in the development of art, in the India of historical times, was of basic importance for the growth of Indian and Eastern spirituality.—Grunwedel writes: "The art of ancient India has always been a purely religious one; its architecture as well as the sculpture which has always been intimately connected therewith, was never and nowhere employed for secular purposes. It owed its origin to the growth of a religion which has been called in Europe Buddhism from the honorary title of its founder—"the Buddha"—the Enlightened One." 24

The Buddhists were the first historians of India. The history of one's religion if rightly studied can be a great help in steadying one's confidence in the Teaching and in oneself. It can also stimulate endeavour on vigorous lines for one's own and others' welfare. Further, history is nothing but the actual occurrence of change in a tangible form, in the lives of individuals, races and nations. The arahat leaders of the early Buddhist Sangha realised these facts and led the way in recording the incidents connected with the rise and spread of the Buddha's doctrine. This early lead given in the Tripitaka was zealously taken up by the later

23 *In the Footsteps of the Buddha*, p. ix.
24 *Buddhist Act in India*, p. 1.

commentators and scholars in almost every Buddhist country and there are many books now of the history of the religion. The writing of secular history too received an impulse through this Buddhist custom of recording things and people became history-minded.

The oldest writing of the historical period in India now extent is the inscription on the Piprāva Vase containing relics of the Master which were enshrined by the Master's relatives in a relic mound. The Inscription runs thus:

"sukitibhatinaṁ sabhaginaṁ saputadalanaṁ iyaṁ salilanidhane budhase bhagavate sakiyanaṁ—This container of relics of the Blessed One, the Bdddha of the Sakiyas, (is the gift) of the brothers Sukiti jointly with their sisters children and wives."

The first royal renunciation of war in the annals of mankind is that of the Emperor Asoka, the follower of the Buddha. The first great capital cities of India in historical times were Rajagaha, Pātaliputta, Purusāpura, all connected closely with Buddhism.

ANURADHAPURA, Polonnaruwa, Loyang, Chang'an, Nara, Lhasa and other centres of Buddhist culture in the past are enough evidence to show the vitality of the Buddhist spirit at its best. There is every reason to believe that the idea of impermanence which has become the corner-stone of the fabric of modern scientific thought got its greatest affirmation and became widely current as a philosophic principle through the emphasis laid on it by the Buddhists. And in India, at least, the Buddhists were the first to read history as the confirmation of the Law of Transiency and also to value history as a means of passing on to the future the gains of the past, a factor so very necessary to keep up a high and noble tradition like the Buddha's. History in the first sence is just the arising and passing away of phenomena in actual practice; in the second sense, a record of the changes. How things arise and how they pass away constitutes the kernel of all history.

Though the idea of impermanency was already there in India and the West, it was the Buddha who brought out its full meaning through the formulation of the hidden truth of Anatta, connected with the Law of Transiency. By that discovery of his he made the very fact of the fleetingness of life the basis for becoming better.

The Buddha laid hold of the fact of the fluxional nature of all things—the essence of history—and on the crest of that active conception of life as movement passed on the waves of changing phenomena to the changeless Nibbana. He went across the waves of suffering to the sorrowless.

Here, the Buddha is truly like a great physician, for he, like a doctor who makes people proof against a disease by the inoculation of a serum of the very kind of germs that cause that disease, introducts into the minds of those who wish to be suffering free the very concept of suffering prepared in the form of the Kammatthana, the subject of meditation and lets it work there till they become immune to suffering once and for all.

Like the Himalaya, say our books, is the Buddha; like the medicinal plants growing on the mountain slopes is the Dharma; and like the people treated with those medicinal plants and cured is the Ariya Sangha, the Order of the Saints.

Before the rise of Buddhism, Indian medical knowledge consisted largely in treatment with the charms and spells of the Atharvaveda. That was the first period fo Indian medicine. With Jivaka Komarabhacca, the greatest physician at the time of the Buddha, and the Master's own doctor who had a reputation as a specialist for children's diseases, too, was ushered in the historical period of Indian medicine. He had studied at Takkasila for seven years.

"VERY great improvement in medicine and surgery took place in the Buddhist period in India, because the religion of the Buddha insists on the alleviation of suffering as an important item of Buddhistic faith and hence hospitals for the treatment of men and beasts alike were built in almost all the monasteries (universities) of Buddhistic India. Inscriptions engraved on rocks, pillars, etc., describe prescriptions for the treatment of diseases."25

The oldest and best medical treatise of India, the Caraka Saṁhitā, was the work of the Buddhist physician of King Kaniska. The Susruta which we have today is not the work of the Hindu physician but his work recast by the famous Buddhist patriarch,

25 The Cultural Heritage of India Vol. III, p. 445.

Nāgārjuna, founder of the Mādhyamika Philosphy. Of the Caraka Sāmhitā P.C. Ray says: "On reading the Caraka, one often feels as if it embodied the deliberations of an international congress of medical experts held in the Himālayan regions."26 Of the three Rsis of Indian medicine two are Buddhists: Caraka and Vāgbhāta. The high state of development reached by Indian medical science of today seems to date in the main from the Buddhist times, according to J. Jolly.

On the philosophical side Buddhists have produced great names like Nāgārjuna, Asanga and others, and Dinnāga, Dharmakirti and others. In the Far East, too, there were many sound scholars like Tientai, Kukai and others who arose under the care of Buddhist institutions.

To the Buddhists modern democracy owes its parliamentary procedure. Says the Marquess of Zetland: "It may come as a surprise to many to learn that in the Assemblies of the Buddhists in India two thousand years and more ago are to be found the rudiments of our own parliamentary practice of the present day."27

There were many advances made in the forms of local government. These can be seen by a study of the ancient inscriptions, especially, of Ceylon.

Without exceeding the space allotted to the writer he cannot even lightly mention the achievements of the Buddhists in the field of literature, drama and philosophy on which the Buddhists left their seal clearly. Buddhism has ifluenced in these matters not only the ancient but the modern world too. The number of works in the west into which the Buddhists spirit has entered is very large.

And then there is the record of he monks and nuns of the Buddhist Sangha who travelled to distant lands braving all dangers, for the purpose of spreading the sweet—peace-giving message of the Buddha and died far from their homelands, happy in the consciousness that they had done their bit. Their lives and endeavours were pure and perfect. Theirs was one of the best contributions to the world's culture. Even the thought of those wonderful servants of the world can rouse in us the resolve to do as they did; to live, think and work "for the gain of the many, for the welfare of the many, in compassion for the world.

26 Ibid, 444.
27 *The Legacy of India, Introduction.*

Presidential Address

By the Hon'ble Justice U Chan Htoon, *President of the W.F.B.*

at the 6th conference, Cambodia

It is with the utmost pleasure that I address you today as President of the World Fellowship of Buddhists, on the soil of this renowned and ancient Kingdom of Cambodia, a land long dedicated to the Dhamma and to the Sāsanā of the Supremely Enlightened One. We meet here as guests of His Royal Highness the Chief of State, the Government and the people of Cambodia, enjoying the hospitality so generously and graciously extended to us by a country whose Buddhist history reaches back into the remote past.

The archaeology, the art and the recorded history of the country all show how deeply Buddhism had impressed itself upon the culture of the Cambodian people from very early times. To what degree of excellence in the field of Buddhst art and architecture ancient Cambodia attained may be seen in what remains of the incomparable artistic achievement of man—Angkor which is the pride of Cambodia and the glorious monument of Buddhism. With the neighbouring Buddhist countries, including my own, Cambodia has many strong ties—historical, racial and cultural in sharing a common heritage of religion, traditions, customs and literature—those influences (stemming from Buddhism) which have been most beneficial in moulding South East Asian life, Added to these we now share a common aspiration, which is to strengthen the renascent spirit of Buddhism, to diffuse it, and there by to kindle a light which will illumine the world.

It is that aspiration, that united purpose, which gives a special significance to our meeting here as spokesmen of the Buddhist world. Since its inception in 1950 the World Fellowship of Buddhist has held its conferences in Ceylon, Japan, Burma, Nepal and Thailand, and thanks to the enthusiasm and cooperation of the Buddhist leaders in all parts of the world, it has succeeded in establishing among the Buddhist peoples and groups a closer connection than ever before. Through it we have come to know, understand and respect one another, and out of that mutual understanding has been born an ideal of Buddhist brotherhood which we hope will ultimately embrace the Buddhist communities not only in Asia but all over the globe. Indeed, in the delegates who have come together from such distant places as America, England, Germany, Holland, Sweden, Russia, and other Western countries to meet and share common interests with their brethren from China, Japan and South East Asia we see already the universal character of the Buddhist movement. It is truly world-wide, truly cosmopolitan in the best sense of the word, and carries within it the fertile seeds of a new hope for humanity.

This powerful spiritual force which is working towards the consolidation of Buddhist peoples and communities is a force that transcends the sphere of national interests and political rivalries and fears. It transcends them because its hope is fixed on a loftier goal, whilst its roots lie deeper in the hearts and minds of the people. It expresses the universal need of all mankind to live at peace, to work together for the betterment of human life and to seek, individually and collectively, the way of salvation which can be realised only through selfless service guided by wisdom and insight. The practical ways by which humanity can be served towards this end must, of course differ according to the particular circumstances and needs of each group. So we find among the Buddhist nations different forms of government, different methods of national planning. Some of us belong to countries whose State Religion is Buddhism; others to secular States where a variety of religions are recognised, whilst others represent minority Buddhist groups in countries that are officially non-Buddhist. I think, we may even say, that among us today can be found delegates and participants from countries representing every type of government existing in the world at the present time, both in East and West. This in itself is a matter of great significance, for it holds out to us a unique opportunity and perhaps also a challenge to extend the Buddhist influence among all of these diverse nationalities and races of

mankind, and it is the importance of this which I particularly desire to emphasise.

We have reached a most critical point in human history—an era that is pregnant with possibilities both for good and evil on an unprecedented scale. The darker side of the picture is overshadowed by the threat of nuclear war. As everyone today realises, such a war would unlash a holocaust of global destruction that would give little chance for the survival of humanity. In the event of such a conflict, those who did not actually perish in the wholesale nuclear explosions would be doomed to a painful and lingering death through radio-active pollution of the earth's atmosphere. There is little possibility that anyone would be able to survive this. Even those who did survive would be biologically mainmed and entirely unfit to propagate the human race. Not only human life but all life human, animal and vegetable, on this planet would be despoiled, if not completely wiped out. The sea itself, the original source of living organisms, would be poisoned. It is needless for me to dilate upon the horror and anguish that atomic warfare would bring before it succeeded in annihilating our civilisation; these things are known to all intelligent people and there are too hideous to contemplate. Even we, as Buddhists who know that the continuity of life is something that cannot be broken, even by the destruction of universes, stand appalled by the prospect of suffering that would be let loose against living beings by such an act of man.

As I have said, all thinking people recognise the danger that threatens the world. What is not known to all is the real cause of this threat that hangs over the world today. And if the root cause is not known, how can it be removed in time to save humanity from self-destruction?

It is only Buddhism that takes us to the real underlying cause of the peril. It is to be found in the three roots of evil thought, speech and action: that is *Lobha*, *Dosa* and *Moha*, Greed, Hatred and Delusion. To a greater or lesser degree these have always been present in the world, but never they had the power to work such irreparable damage to life as they now have. Scientific technique has enormously increased man's power to work harm, but science has given him no inner wisdom to counteract that power. Therein lies the tragedy of our present situation: that science is being harnessed chiefly to the will to destroy, instead of being put to the service of human progress. Raging uncontrolled in the world we have "scientific Lobha", "scientific Dosa", "scientific Moha"; each of them rendered more deadly by that little word "scientific", which has come to loom so large in human affairs. And it is in "scientific Delusion', that we find the saddest paradox of all, for surely science of all things should be one of the means by which man can free himself of delusion.

But physical science unaided can never do that. Neither, it seems, can any theistic religion, for man has grown tired of a god of wrath, tried also of a god of love who never manifests his love. It is the Buddha alone who has taught "*scientific Alobha*", *scientific Adosa*" and "*scientific Amoha*"- the Buddha alone, among all religious teachers throughout the ages. It is He who has given us psychological methods that are truly scientific for uproot ion from mind the dark, destructive urges of Greed, Hatred and Delusion. It is He alone who has shown the way to replace them by the positive, constructive and liberating qualities of Disinterestedness (Greedlessness), Benevolence and Insight.

We, the Buddhist peoples are the inheritors and custodians of this precious Teaching, the only science that can never be perverted to wrong ends. That being so, a great responsibility devolves upon us. It is a two-fold respc nsibility, one that in a sense corresponds to two of the three division of the Buddha Sāsanā— Pariyatti Sāsanā and the Patipatti Sāsanā. In discharging the first obligation, that of the Pariyatti Sāsanā, it is our privilege and duty to preserve the Teaching, to thoroughly understand it and to use every good means in propagating it. The second, but by no means less important, duty is to demonstrate it in practice. That contitutes our Patipatti Sāsanā. It is for us to exemplify in our lives, both as nations and as individuals, the incomparable blessings bestowed by the Buddha Dhamma, which brings peace, general well-being and happiness wherever it is sincerely and faithfully followed.

This we can do if we work together with united purpose. The time has now came for an all-out effort to spread and make known throughout the world the fundamental principles of Buddhism, for never has there been so urgent a need for it as there is today. But unless we first of all apply it, individually and collectively, to the moral and spiritual

uplift of our own lives, all attempts to win over others will be foredoomed to failure. If example does not come before precept there will be a fatal flaw in the offering we make to others. It will be said by our critics that the Buddhist nations do not make war simply because they are not in a position to do so. No Buddhist country as yet possesses a nuclear weapon of any kind.

There is only one way to refute such criticism, and that is to show non-violence where violence would be possible to us; to show love where we could more easily give way to hatred; to practise restraint where there is a way open to belligerence. We must show ourselves free from prejudices, free from the greed of territorial expansion, free from all desire to dominate or impose our will on others. We must show ourselves before the tribunal of the world as lovers of justice and advocates of all that is noble and righteous, not only in words but in our every thought and deed. If we fail in this, yet try to impress others with the purity of the Buddha's Teaching, we will only bring the Dhamma into discredit and be ourselves branded as hypocrite. And at the present juncture that would be the greatest disaster that could befall the world. It would, in fact, be a greater tragedy even than nuclear war. As victims of war we might perish, as did the noble clan of the Sakyans, triumphantly upholding the banner of the Sāsanā, and the cause of truth would still be saved. But if we were to betray the Dhamma there couid be no hope for us, in this world or the next.

But our presence here today as members of a worldwide fellowship gives me confidence that this will not happen. The common purpose which now unites us as followers of the All-compassionate Buddha will endure and will even strengthen as the pressures of the outside world increase. It must be so for this purpose constitutes our only strength to resist the forces of Greed, Hatred and Delusion that are ranged against mankind. Buddhism was the first great civilising influence the world had known, and it is still the strongest in the present age. To render it fully effective is the task that immediately confronts us. We can meet the challenge of our times by living up to the high ideals of the Teaching, and so become a shining example, both as individuals and as nations.

It is necessary that we should address ourselves to this great and arduous task in a practical manner, with organised effort on every level. We must give concrete reality to the ideals of peace and goodwill, by giving them a Buddhist—that is to say, a scientifically realisable— meaning. We must show the world a new and as yet untried approach to the problems that perplex it. The Dhamma, which is timeless, is perennially new, for it is the one unchanging law, a law that can never become outdated or outmoded. If mankind can be guided towards the rediscovery of the Dhamma. the latest and most staggering achievements of materislistic science will fade into insignificance.

As I mentioned earlier, there is a brighter side to the picture of our present world. It is one that, despite everything adverse, gives us grounds for hope. It is possible that some day science itself, and the minds of those who use it, will be freed from enslavement to *Lobha*. *Dosa* and *Moha*. While the world needs Buddhism more than ever before, in a certain sense it is more prepared for it than ever before. A swift glance back at the conditions of the world in former ages will, I think, show this view to be justified.

When we look at contemporary accounts of the age in which the Supreme Buddha lived and taught we find sharp contrasts side by side. Whilst there were a great number of people who were highly developed spiritually and ready to receive the Master's Teaching, the age on the whole was still a barbaric one in many respects. Animals, and even human, sacrifices were carried out as part of the prevailing religions, wars of aggression were frequent, and the unbridled luxury and sensuality of the rulers and the rich went together with crushing poverty and the oppression of the masses. In particular we see that the forms of punishment meted out to criminals were unspeakably savage, and of a cruelty unheard of in civilised countries to day. There seems to have been a shocking indifference to human suffering on the part of those who wielded power. At the same time, knowledge regarding the laws of nature was in its infancy, and truly scientific knowledge as we understand it was not yet born.

In our own time we hear of acts that cause a shudder of revulsion and horror but the significant thing is that it is because of the comparative rarity of such acts that we feel about them as we do. Cruelty and injustice are no longer taken for granted, as they were

before the Buddha appeared on earth. They are rather regarded as abnormal and pathological manifestations in human conduct. To that extent, at least, it is clear that the majority of mankind has become more humane, more sensitive to the suffering of others, more concerned for the welfare of others than in times gone by.

This indeed is one of the bewildering enigmas and perplexing paradoxes of our age—the fact that the humanity can be contemplating mass genocide, while at the same time there is more widespread compassion and humanitarianism than there was even a few hundred years ago, when in some of the most advanced countries of the West no one thought it wicked that a hungry child should be hanged for stealing a loaf of bread. It would almost appear that mankind is going through a period of mass schizophrenia, of split personality. The treatment that is needed is the psychologically integrating treatment prescribed by the Buddha.

It is to the better side of human nature—the side that has advanced beyond barbarism—that the appeal of Buddhism must be made. If there is in fact one side of this complex human nature that has progressed, while leaving the other still in its savage infancy, something must be done to bring the retarded side forward, so that the dangerous cleavage can be healed. The brain and the heart must be joined together to form a whole, and wholesome, integrated personality. And this is precisely what Buddhsim is able to to accomplish.

There are many reasons which give us grounds for hope that it may succeed, if only the treatment can be applied in time. Through education and the consequent rise in the general level of intelligence, the average man of today has a heightened awareness of himself and his place in society; he has a mind attuned to the problems of human life, such as formerly belonged to only a few people in each generation. He has emerged from the credulity and superstition which for centuries served him as religion. He is no longer content to believe, blindly and unquestioningly; he wants to *know*. But his education, whilst awakening his desire to know, has proved tragically deficient as a means of providing him with the groundwork of knowledge. It has given him the surface—that which belongs exclusively to facts concering the physical world, and how to use them. It has given him nothing whatsoever to replace his lost sense of the importance of human life. Man still retains his sense of moral values, but the teachings upon which they depended have melted away like the snows in summer, leaving the moral rules without any support or authority. That, I think, is the chief reason for the tragic situation which confronts us in this age of the split personality.

Yet in that very situation, perilous as it is, there lies a certain hope. All over the world among all kinds and conditions of men, there are those who are ready to receive the Dhamma. Their minds are alert and sensi--tive to the voice of reason. When they are offered a Doctrine which is essentially reasonable, which makes no demands upon blind faith, but conforms in all ways to the picture of the world which science has given us, they how themselves ready to listen to it. When they realise also that it unites within itself everything they have learned to value morally, intellectually and spiritually, they seize it with eagerness. It comes to them as a healing balm, a guiding light, a fresh vision of hope dawning upon the troubled landscape of their minds. Then it is, in the beautiful simile that occurs so often in the Pāli texts, "As though one were to set up what has been thrown down, or were to reveal what has been hidden away, or were to point out the right road to one who has gone astray, or were to bring a lamp into the darkness so that those who have eyes could see."

Now, at this inaugural session of the Sixth Conference of the World Fellowship of Buddhists, I wish to urge that we hold these considerations before our minds throughout our meetings and deliberations, for they indicate clearly to us what is first and foremost in our duty, as Buddhists, to the world at large. To practise the Dhamma, and so to furnish an example and a proof of its power to transform the life of man; and secondly, to use every means available to us to spread the knowledge of the Dhamma far and wide. If we do this, and do it well, we shall be making the most important and far-reaching contribution that can be made, to the future peace, welfare and happiness of mankind. We alone have this power, for we are the custodians of the Sublime Teaching of the Lord of Compassion, who is also the Lord of Supreme Knowledge. These two qualities, Compassion and Knowledge together form

WISDOM—the healing wisdom that is complete and all-embracing, the wisdom that can save the world.

Venerable Mahā Theras, Venerable Bhikkhus, and brothers and sisters from many lands assembled here today:

Let us solemnly resolve to dedicate our minds to the service of the Tiratana, the Triple Gem, the BUDDHA, the DHAMMA and the SANGHA. Let us resolve in the Light of the Tiratana to render our service to humanity. Let us be humble in the presence of the Teacher remembering always that the Supremely Enlightened One said, "*He Who sees the Dhamma sees Me*". Let us think, speak and act as though we were in the very presence of the Buddha Himself.

May all radiant Devas, sharing the merit which we offer them, give to us their love and support in the tasks that lie before us!

May the blessings of the Buddha, the Dhama and the Sangha be with us!

May all beings be happy and well!

A Scientific Approach to Buddhism

By

U Thein Nyun

(*Continued from the previous issue*)

The teacher would now give instructions as to how this "insight" practice should be carried out. He would take as an example, the process of sight. There are four necessary conditions for the manifestation of consciousness or awareness of a visible object. These are (1) visible object (2) light (3) visual sense (4) attention. Each of these are the predominant manifestations which, as mentioned before, never occur singly. The visual object and visual sense are not concrete substances but the manifestations of the abstract qualities. If one of these conditions is absent, there is no awareness of visible object. And even if the first three coincide, the manifestation of awareness of the visible object will not take place unless attention is directed towards the object.

For instance, there are times when the mind is deeply concentrated on some highly interesting topic and the visible object is not noticed even though it is presented to the visual sense. The visual sense and its associated physical qualities are the subjective physical elements while attention and consciousness and their associated mental qualities are the subjective mental elements.

For the beginner in insight practice the predominant consciousness of visible object will be practically studied. When the four conditions, as clearly stated, are satisfied, consciousness together with its mental concomitants are manifested. It is this subjective consciousness of visible object, which comes into prominence, that has to be practically observed, identified and studied and NOT the external visible object. This can be identified and distinguished from other mental qualities in the following way as mentioned in the Buddhist Texts: Consciousness of visible object is an abstract, elemental mental quality with (1) the characteristic of knowing visible object (2) the function of taking only visible object (3) the phenomenal manifestation of inclining towards visible object and (4) the proximate cause as the disappearance of advertence to the five doors. The latter gives the near and immediate cause for the origin of consciousness of visible object but this will not be considered here.

Incidentally, it may be remarked that similar information is provided for the identification of each and every physical and mental quality that go to make up the so-called human being. This consciousness has to be looked for within. When it is observed it ceases but is recalled and made the object of the next subjective consciousness which has knowledge as one of its mental concomitants.

Then, subjective reflection is made on the past conciousness of visible object according to its true nature as practically detected, namely:- that it is an abstract mental quality which manifests itself only when the proper conditions are satisfied and ceases with the cessation of those conditions. No supernatural being can prevent it arising when the right conditions are present nor prevent its ceasing when the conditions are absent. Thus it is a conditioned element and is therefore impermanent.

What is impermanent is troublesome, irksome, bothersome, loathsome, i.e., suffering. And anything with such characteristics cannot be said to be "This is mine", "This is I", "This is myself". So that there is No I, self, individual, person that sees—a heretical view that was once tenaciously upheld. For there is no one who sees but only consciousness of visible object which is common to one and all and is not a special attribute which could be individualistic, a separate entity.

Further, because it is an abstract quality, it is invisible, formless, lifeless, creatureless, which serves to confirm the fact that there can be no concrete thing such as person, man, woman, self, I, in the ultimate sense. Reflec-

tion, such as the above, is the manifestation of the associated m ntal qualities with knowledge predominating.

This practical observation of consciousness of visible object and reflection has to be repeated (*bhāvanā*) till the subconscious mind realises it in the same way as the conscious mind.

The reason for this practice is that the subconscious mind must be made to realise the true nature of such elements in order that behaviour will be in accordance with what the conscious mind had realised. For the subconscious mind has all the time believed in the existence of I, self, soul, person, because in thought, word and deed, it has been auto-and hetero-suggested to the subconscious mind and this erroneous belief has been deeply ingrained. The I, self, soul, person has thus been superimposed on and submerged in the consciousness of visible object and vice versa.

This method of removing inhibitions is well known in psychology where repeated autosuggestion is employed to remove fear, timidity, shyness and so on to change one's personality. It is by the same technique that the I-consciousness or self consciousness is gradually removed in order to change one's personality whereby selfishness, partiality, prejudices, bias are reduced and finally eliminated.

The teacher would warn the pupil that mindfulness is very important for this practice, for usually through absent-mindedness and distraction, the consciousness of visible object is not practically observed when it arises. The attention is centred on the external visible object and other pr cesses of thought take place on the object, processes that are fairly complicated for the beginner to understand. Ultimately there arises, for example, consciousness of a beautiful external object which is imagined to be solid; concrete and worthy of possession. At once agreeable, pleasant feeling arises and this outwardly manifests itself physically by a smiling counten nce and then the desire for this object arises. When mindfulness is now called into play and subjective practical observation is made, it is found that the subjective mental quality of greed is being prominently manifested. This is then identified as having (1) the characteristic of grasping the object like sticky lime, (2) the function of clinging like a piece of flesh thrown into a hot pan, (3) the phenomenal manifestation of not letting go like a taint of lampblack and (4) the proximate cause of viewing the fetter like states as enjoyment.

When this immoral mental quality of greed becomes more active, the desire is verbally expressed as "Oh ! how I like it", "How I wish to have one like it ! " "Where can I buy this lovely thing? " and when it becomes violently explosive—in some cases—the article is physically stolen. But with proper mindfulness, the practiser must prevent greed reaching the more active state.

So reflection on greed must be carried out in a similar way as was done for consciousness of visible object. The subconscious must be made to realise that it is not the "I" , "self" ,"person" that wants or desires the object but only the subjective mental quality of greed. This manifestation of greed is due to the lack of proper knowledge regarding the object desired. By this means repeated recurrences of greed will not arise and so there will be less immoral results accruing. This is similar to the case of a cow tied by a short rope to a post on a grazing ground and which cannot wander far as it gets pulled up very soon by the rope round the neck.

The teacher would then state that once this practice is learnt, it could be applied to all the subjective abstract physical and mental qualities that are the elements comprising what is conventionally called "I", "self", person, "human being". For although the conscious mind understands these facts from reading and hearsay they must be practically realised in the subconscious so that there will not be mental conflicts and action will be in accordance with conscious beliefs, i.e. the practice of what one preaches, and also, that there will be poise and equanimity in all things done.

The result of this practice will show that a human being is found to be similar to a blind man carrying a cripple where the blind man may be compared to the physical qualities by which physical action is produced, and the cripple may be compared to the mental qualities which direct the physical qualities. Or , to give a more typical example of the times, it may be compared to a motor car where the motion of the body of the car is likened to the motion of the physical body caused by the manifestation of the

physical qualities and the impelling force of the explosive mixture of petrol vapour and air to the manifestation of mental qualities. And just as the petrol-air mixture is hidden and lost sight of so are the mental qualities. Moreover, whereas the former is mechanical motion, the latter is mental motion.

The teacher would then conclude his talk on the practical instructions by saying that only in this manner will the physical and mental qualities be practically observed and never by mere "parrot-like"mutterings such as "I am not I but only physical and mental qualities". The pupil would then be told that this is only the preliminary practice in the Buddha Dhamma and there is much more to say regarding the orgin of these physical and mental qualities. But even here, although it has been explained in simple language—the truth being simple and has to be explained in simple language—there would be many portions that will not be understood, and, moreover, doubts and difficulties will be encountered in the practice and that it is the duty of the pupil to clear and solve them by frequent discussion and enquiries and to make sure that his interpretations are correct.

For no matter how clear and explicit the instructions are, it is not possible to arrive at the right practice and achieve the proper result from the first talk. It is just like carrying out the detailed instructions given for the preparation of soap or any chemical commodity. The correct quality of the article is never obtained at the first attempt because there are certain practical details that can only be learnt by repeated preparations and modifications. It is only when one starts the practical preparations that various problems are met with for which answers have to be found.

So is it with practical Buddhism. It is only the practiser who comes across doubts and problems and the teacher is questioned for elucidation on those points and not for the sake of argument. Finally, it would be stated that, unlike chemistry, where a laboratory is needed for carrying out chemical analysis, practical Buddhism can be carried out any where at any time while sitting, standing, walking, or lying down, e. g., sitting on a bus, standing in the kitchen, walking to work, reclining on the plane, for the subject of analysis, that is oneself, and the apparatus for analysis are always present.

VI. Concluding Remarks Of The Teacher

The teacher would then tell the pupil that he should know what are the real objectives of Buddhist practice and the final goal that has to be attained.

A general idea would, therefore, be given in order to encourage the pupil to greater efforts in his practice and to really appreciate what is being done. It would be mentioned that objectives can be explained from different angles but that he would approach it from that relating to the seven proclivities (*anusaya*) that lie latent in the subconcious mind and are the conditions for the arising of the mental defilements.

As mentioned earlier, the Buddhist, just like the chemist, has to remove and utterly destroy the immoral mental qualities, the impurities in the subjective mental elements. The teacher would explain that however earnest and mindful the pupil was in his practice, the proclivities function on their own to give rise to the following:- (1) Sensual passion (*Kāma-rāga*) (2) Aversion (*paṭigha*) (3) Erroneous Views (*diṭṭhi*) (4) Sceptical Doubt (*vicikicchā*) (5) Conceit (*māna*) (6) Lust for life (*bhava-rāga*) (7) Ignorance (*avijjā*). Of these (1) and (6) are manifested as the mental property of greed.

These are the mental impurities, the enemies that have to be dealt with. By not knowing their true nature—the wiles, strategies and the weapons of destruction that are employed by these enemies—one faces defeat on every occasion and has to surrender to them, *i.e.*, behave according to their wishes. But if their true nature is known, it is possible to meet their challenge or to make strategic retreats. In other words, they can be controlled and nipped in the bud. They can only be destroyed—never to rise again—by Path-consciousness.

It is said that if a man conquers in battle a thousand times ten thousand men and another man conquers himself, the latter is the greater conqueror.

These proclivities are so deeply rooted in the subconscious that they have to be removed separately in four stages, namely:- (1) Erroneous Views (*diṭṭhi*) and Sceptical Doubt (*vicikicchā*), (2) Attenuation of Sensual Passion (*kāma-rāga*), Aversion (*paṭigha*) and

Ignorance (*avijjā*), (3) Sensual Passion (*kāma-rāga*) and Aversion (*paṭigha*), and (4) Conceit (*māna*), lust for life (*bhava-rāga*) and ignorance (*avijjā*).

How, then, did these proclivities become deeply ingrained in the subconscious? It is because of the ignorance of self, that is, the abstract, elemental physical and mental properties—that constitute the so-called self—were not practically understood. So each physical and mental property was erroneously regarded as self and it was believed that it was the I or self that sees, hears, feels, desires, envies, hates and so on, with the result that selfishness, hate, desire to perpetuate the I or self, and other proclivities were embedded in the subconscious. It is just like believing in the reality of "my" in the expression, "This is my money" where "my" and "money" are taken to be one and the same.

This Erroneous View of self (*diṭṭhi*) and Sceptical Doubt or Perplexity (*vicikicchā*) regarding the self are the first two proclivities which are utterly destroyed by the *Sotāpanna*, the One who has attained the first stage of Holiness. It is only at this stage that the five precepts are spontaneously observed and there no more doubts with regard to the following:- "Have I been in the past?", "Have I not been in the past?", "What have I been in the past?", "How have I been in the past?", "From what state into what state did I change in the past?" "Shall I be in the future?", "Shall I not be in the future?", "What shall I be in the future?", "How shall I be in the future?", "From what state into what state shall I change in the future?", "Am I ?", "Am I not?", "What Am I ?", "Whence has this being come?", "Whither will it be so?". So unless one has reached this stage it is impossible for the ordinary person to understand *Kamma* and Rebirth. It would be just like a beginner in chemistry trying to understand an advanced chemical theory.

The Sotāpanna still utilizes fully the remaining physical and mental properties regarding each of them as "This is mine". It is just like a person utilizing money but knowing definitely that it is not his. This corresponds to the statement, "This is money".

By further insight practice there is Attenuation of Sensual Passion (*kāma-rāga*) Aversion (*paṭigha*) and Ignorance (*avijja*) when the *Sotāpanna* becomes *Sakadāgāmī*, the second stage of Holiness.

With continued insight practice, Sensual Passion (*kāma-rāga*) and Aversion (*paṭigha*) are completely destroyed and the *Anāgāmī* stage is reached, that is, the third stage of Holiness. Here the Anāgāmī no longer leads a family life for the intent or active expression of sexual love means inequity on the object of desire or actual handling of a person which, believe it or not, are respectively a mild and active manifestation of Aversion. But the *Anāgāmī* still thinks the remaining sublime physical and mental properties are of value and desires to retain them and so there is Conceit (*māna*) and Lust for Life (*bhavarāga*) causing a sense of separateness from those who are vile. It is just like a miser believing in the value of money and corresponds to the expression, "This is valuable".

By continuing with insight practice, Conceit (*māna*), Lust for Life (*bhava-rāga*) and Ignorance (*avijjā*) are dispelled and the Arahat stage is reached the final stage of Holiness. The subjective physical and mental properties are given up as worthless and deliverance from existence is gained thereby. The Arahat has cut off every imaginary bond or tie that causes attachment to worldly things including his subjective physical and mental properties. He, therefore, stands unmoved as a rock under the stress of worldly conditions which are as follows: (1) prosperity and poverty (2) followers and no followers (3) blame and praise (4) pleasure and pain. And at death the Arahat attains *Nibbāna*, the ultimate goal in Buddhism. This is Immortality, Absolute Reality, Eternal and Continual Bliss.

Even for a theoretical understanding of this goal, the realizing of the truth of the impersonality and emptiness of all forms of existence (*anatta*) remains an indispensable preliminary condition, without which, according to one's personal materialistic or metaphysical leanings, one will necessarily consider *Nibbāna* either as annihilation of the Ego, or as an eternal state of existence into which the Ego enters.

An analogy to give an idea of Nibbāna would be provided by the teacher, Nibbāna may be compared to the white screen (the reality) in the cinema which is always present before during and after the show. It must be

pointed out however, that Nibbāna, does not manifest itself like the concrete screen, although in respect to its conditionlessness, it is also the same. For Nibbāna, like the screen, is always present and needs no conditions, like physical and mental properties, for its manifestation. The shadows appear on the screen because certain conditions are fulfilled and, since they follow one another in rapid succession, the cinema fans imagine there is motion and life, real actors and actresses, mistake shadow for substance and take great pleasure in them, entirely forgetful of the screen which forms the background for the shadows. These cinema shadows may be compared to the manifestations of physical and mental properties. The ignorant, worldly people are not aware that these properties rise and disappear in rapid sucession because of the fulfiment and cessation of conditions, thus making them imagine motion, life, creature etc. , exist and, mistaking shadow for substance, take great pleasure in them while being entirely unaware of Nibbāna, But the knowledge acquired by those known as the Holy Ones, sees these manifestations for what they are, i. e., as non-substantial, impermanent and subject to change and so truly regard them as irksome, troublesome, burdensome. loathsome, pain, suffering or unsatisfactoriness (*dukkha*).

When these properties are, therefore, found so defective they can be given up for one thought-moment and a glimpse of Nibbāna (the screen) is obtained, that is, when Path consciousness is manifested. Since Nbbāna is calm and mon tonous and quiet, like the screen the majority are not favourably disposed towards it. It is just like people going to the beach to take pleasure in watching the rising and the falling of the ocean-waves but will not think of the calm and stillness at the bottom of the ocean. For it must be remembered that any kind of exertion, physical or mental is suffering but worldly people are prone to cover it up with pleasant thought of future enjoyments. This may be compared to the physical and mental exertions made to amass money for the purchase of a motor car. The suffering so experienced by exertion is lost sight of with the constant dwelling in thought of the pleasure and convenience in owning a car. Thus Nabbāna is not meant for those who are under the misapprehension that the pleasures of life are derived by ceaseless physical activity of one kind or another.

The teacher would then stress the fact that each and every Buddhist has to work out his own salvation with diligence and that he cannot rely on any supernatural being to stamp out the proclivities in the subconscious of which Craving, as part of his so-called individual self, is the architect. That is why The Buddha Himself can only point the way for, after Enlightment, He discovered to His disappointment, that it was impossible for Him to save mankind and attain Nibbāna together . The Buddha found that it was only those with little dust in their eyes, i e., those who could apperciate and practise the removal of mental impurities, those with a practical turn of mind who would attain Nibbāna. For as in chemistry, He could only give directions for conducting analysis and purification to those disciples who would practically follow the instructions exactly and achieve the same result which is deliverance from the worlds of beings and the attainment of Nibbāna. As for the rest, the Teaching would either simply be praised or criticised but with no hope of ever putting it into practice in their life-time.

The teacher would then continue to explain why each so - called individual has to work out his own salvation. For one thing, nobody can drive off the proclivities that bring about manifestations of impure mental elements by simply wishing or ordering them to leave. And the other is that the subjective mental properties can only be neutralised by the approprate subjective mental properties that have to be cultivated by the so-colled individual himself. This can only be done by The Noble Eightfold Path which has, as its sole objective, the destruction of Craving along with all the physical and mental properties that are derived from it. It is the mental property of knowledge, not the self or person, that has to realise that all such physical and mental properties are suffering or pain.

The *Sotāpanna*'s mental quality of knowledge has realised The Four Noble Truths:— Suffering, The Origin of Suffering (Craving), The Extinction of Suffering (the Extinction of Craving, the origin of suffering,) and The Eightfold Path that leads to Extinction of Suffering. He has, therefore, attained to Right Views, but this Holy One has still to practice (*bhāvanā*) so that both speech and action will be in consonance with his views. But before The Buddha's Enlightment, no one knew that Erroneous Views (*diṭṭhi*)

had to be rejected and that all the abstract physical and mental elements are devoid of self, soul, ego-entity (*anatta*). That is why the Buddhist Texts mention these two at the end in Honour of the Buddha. It is mentioned therein that Greed (*tanhā*), Conceit (*māna*) and Erroneous Views (*diṭṭhi*) must be destroyed and that the Impermanence-(*anicca*), Suffering (*dukkha*) and Soullessness (*anatta*) nature of the physical and mental elements must be realised but in practice, the last two , *i.e.*, the destruction of Erroneous views (*diṭṭhi*) and the Soullessness (*anatta*) nature of all abstract elements come first.

Before the advent of the Buddha, recluses knew that Greed and Conceit had to be destroyed although the methods of destruction employed were utterly wrong. For instance, these recluses tried to eradicate sensual passion by either self-indulgence with the fond hope that it would die out by satiation—but which never happens, of course, or by self-mortification when their physical bodies would be so wrecked that they would be unable to use them for enjoyment of sensual pleasures—but it has to be remembered that the sensual mind still persisted. Then to destroy Conceit (*māna*), some of the recluses, in the nude, lived and behaved like animals. It will be clearly seen that these recluses erroneously believed that mental impurites could be destroyed by physical means.

The Buddha was the first to point out in His very first sermon that these two physical extremes of self-indulgence and self-mortification are to be avoided and that the correct way of destroying mental impurities is The Middle Way which is the Noble Eightfold Path consisting of: (1) Right Views (2) Right Aspiration (3) Right Speech (4) Right Action (5) Right Livelihood (6) Right Effort (7) Right Mindfulness (8) Right Concentration. These are all mental in character and in the cases of (3), (4) and (5), they are mental dispositions following, or according to, which the three specified forms of activity follow. In other words, mental impurities can be destroyed only by the right mental means.

Then in His second sermon, the Buddha first explained Soullessness (*anatta*) before Impermanence (*anicca*) and Suffering (*dukkha*). It was stated therein that, supposing there was a self or soul, then the latter could command the physical and mental elements to behave as it desired, such as, "Let this be so and so", "Let this not be so". But by experience this is not found to be the case as the elements manifest themselves in accordance with their characteristics and are not at the mercy and will of a creator or of anybody. And this is true of all chemical reactions which take their natural courses and over which the chemist has no control. No amount of wishful thinking on the part of the chemist can alter the course of a chemical reaction which is bound to occur under the specific conditions.

The teacher would then drive home the fact that mental impurities can be destroyed only by mental means for this is the basis of purification on which practical Buddhism rests. It would be stated that although a chemical can be physically blown up or smashed to smithereens, the nature of the substance is not changed—provided this does not bring about chemical action. This is the kind of thing the recluses were doing as mentioned above. It is only by chemical means that the chemical nature of a substance can be altered. This is precisely the same principle employed in the Buddha Dhamma where the nature of a mental element is changed by mental means.

For example, impure mental elements are neutralised and thereby altered by neutralisation with pure mental elements cultivated in treading The Noble Eightfold Path.

A very good illustration taken from chemistry is the neutralisation of acids by alkalis. Acids may be compared to, say, the impure mental elements, both of which always produce their corresponding effects. On the other hand, the alkalis may be compared to the pure mental elements both of which always produce their corresponding effects. They will all continue to produce these effects no matter how one may wish, beg, entreat or order them not to do so. But just as the acidic properties of acids can only be counteracted by the alkaline properties of alkalis—when they are brought together in the right quantities—whereby both lose their corresponding effects and become neutral, so is it with the impure and pure mental elements.

So the sole reason for the Buddhist performing good deeds MUST be to counteract the impure mental elements and not just for worldly gain, the effects that will always

keep him in the cycle of suffering existence. The Arahat, the Holy One, has duly fulfilled his duty in this respect. There is nothing more to be done and all his actions are neutral or inoperative and therefore do not produce results or effects.

VII. Conclusion

This article is intended to convey to the reader the basic principles and practice of the Buddha Dhamma as the writer has come to understand them. They should not be taken as perfectly correct as he, himself, is not perfect. Even the Buddha, the perfected One, did not desire that His audience should take Him at His Word. They were to be put to the actual test of experiment and if they were found to be reasonable and conducive to one's welfare and the welfare of others, then only were they to be accepted. This shows how scientific Buddhism is.

It has been very difficult to give clear and explicit expressions to the ideas of abstract qualities and the method of practice and too much food for thought had to be provided. So it is humbly requested that the ideas be partaken in tiny morsels as they are hard of chewing and digesting. But it is expected that there will be many who will easily discard such Buddhist ideas and principles simply because they are not understandable or not explainable to their satisfaction. This is unbecoming of these who have had scientific training where scientific principles and theories are always tentatively accepted until practical tests prove the contrary. And just being curious about the Buddha Dhamma and asking questions at random about things of which opinions have already been formed does not conduce to profit.

In this connection it will be most appropriate to quote C.A.F. Rhys Davids from the preface, july 1910, to the "Compendium of philosophy" by U Shwe Zan Aung, which is as follows "I believe that Buddhists are not likely to shrink from honest inquiry, as if the secrets of their wisdom rested on some 'great medicine' or priest-driven oracle or primitive culture. The broadly scientific bases of their philosophy, and its freedom from ecclesiastical sanctions, dispose them to meet questioning from the West halfway if only the questioners meet them in the attitude required by the Buddha Himself: *Ye keci Sikkhākāmā*, "Whosoever of them are desirous to learn". Once let this disposition replace patronage, cynicism, and self-complacency, and who can foretell what good things for philosophy may not result in the future....."

The writer has much more to learn of Buddhist phil sophy for he has not read through all the seven books of the Abhidhamma Piṭaka which is so logically and scientifically treated and arranged in proper sequence.

The books comprise the following:—

(1) Dhamma saṅgaṇī, which is the numeration of physical and mental elements with their etymology and definitions.

(2) Vibhaṅga, which classifies the elements into groups or categories.

(3) Dhātukathā, which is a discussion of the elements and their relations to other categories.

(4) Puggalapaññatti, which is a description of human types especially according to their stages on the Path.

(5) Kathāvatthu, which is a discussion and refutation of heretical views of various sects, views which one is likely to form if the Texts are not properly understood.

(6) Yamaka, the "Book of Pairs", where analysis is arranged as pairs of questions so as to have no doubt as to the exact definitions and meanings of terms.

(7) Paṭṭhāna, the "Book of Relations", which is an analysis of the relations (causality, etc.) of things.

The Arahats may study the Abhidhamma as treasure but there are many lay Buddhists who do so in order to get the better of the argument in discussions. And unless one has a practical understanding of Buddhism, there is every likelihood of misinterpreting certain basic Buddhist principles. Of course, it is not necessary to acquire all theoretical knowledge of the contents of the books of the Abhidhamma. What is important is to be able to select those portions relating to practical Buddhism for study and practice. It is just like learning the preparation of a chemical commodity from the parctical portions of a book although there are many theories on the subject included in it.

This is the main reason for this article which emphasises a scientific approach to

the Buddha Dhamma and the indispensability of dedicated apprenticeship under a true teacher of practical Buddhism. Unless the subject is studied in this scientific manner the basic principles and practice of the Buddha Dhamama will not be properly understood, interest will not be created and, after some time, the study will be given up for good although it was begun in good faith and in all sincerity.

This article is the result of applying chemical principles-imbibed during thirteen years of demonstrating and lecturing in elementary chemistry to Buddhism which had been studied and practised for thirteen years under several teachers. The reader will plainly see that the Buddha Dhamma is a scientific philosophy or a philosophical science, subjects which are always of international interest and not sectarian as in the case of religion. The writer would be exceedingly satisfied if only one chemist, reading through these pages, comes to understand the Buddha Dhamma in the same light. For he will come to realise that the real enemy is within and not without and he will ceaselessly strive to conquer the enemy with all his might and main so as to attain peace and purity of mind,

Finally this is the particular kind of science that can be Burma's especial and worth while contribution to the cause of true, lasting peace and harmony amongst the nations of the world.

THE FUNDAMENTAL CAUSES OF WAR AND THEIR REMEDY

By

Ven'ble Sayadaw U Thittila, Agga Mahā Paṇḍita.

The history of humanity is one of rise and fall, or progress and decay. This is true that there are people who regard progress as a fiction. The most wonderful thing, however, is that even in the gloomiest periods of human history there has been a consciousness of the ability to distinguish between what is right and what is wrong, what is good and what is evil, what is praiseworthy and what is blameworthy. The recognition that something is wrong is an assertion that there is hope of making things right.

In the world as a whole there is enough money and material and no lack of intellect. But what is it that is lacking? The will to good is not strong enough to prevent the powers of darkness from prevailing. The world is disturbed and men have distrust of each other. What can we do to help? To increase goodwill in the world is the world's supreme need.

Buddhism emphasizes the importance of *Metta* (love) which is much deeper than goodwill. Some people interpret the meaning of *Metta* as generous mindedness, kind-heartedness and sending out thoughts of love to others. But, in the words of the Buddha, *Metta* has a far wider significance and a more extensive application. It means a great deal more than loving-kindness, harmlessness, and sympathy. It is not a mere feeling but a principle; not merely radiating benevolent thoughts but doing charitable actions; not a dream of rapture for the fancy to indulge in but essential work for the hand to execute.

The Buddha said:

As a mother even at the risk of her own life loves and protects her child, the only child, so let a man cultivate love without measure towards all beings; let him cultivate this Universal Love towards the whole universe above, below, around, unstinted, unmixed with any feeling of enmity or opposing interest. Let him remain steadfastly in this state of mind, all the while from the time he awakes, whether he be standing, walking, sitting or lying down. This state of heart is the best in the world." (Khuddaka Nikāya, Metta Sutta). This is the model held up to mankind by the Buddha. This is the paradigm of what man should be to man. This is an appeal and an injunction to every mind and every heart, a call to service which may not be denied. Consider a mother's love. Is it mere loving-kindness? Does a mother merely radiate goodwill in the bringing up of her child? Can language express the deathless love within a mother's heart? Is it not the love that urges at the peril of her own life to win that of her child? Is it not a love that sanctifies even the most worthless, whether deformed, blind or diseased?

So, surely must *Metta* go hand in hand with a helpfulness and a willingness to forego self-interest in order to promote the welfare, happiness and contentment of mankind. As explained in the *Dīgha Nikāya*, almost all the virtues can be enwrapped in *Metta*—unselfishness, charity and active loving care for others, the charity which no labour can weary, which no ingratitude can turn away. It is not simply brotherly commiseration but active benevolence, a love which expresses and fulfills itself in lively solicitude and active ministry for the upliftment of fellow beings.

It is this *Metta* that attempts to break all the barriers which separate one from another. There is no reason to keep aloof from others merely because they belong to another religious persuasion or another nationality. Buddhism is not confined to any one country or any one particular nation. It is universal. It is not nationalism which, in other words, is another form of caste-system founded on a wider basis. It was the Buddha who first abolished slavery and vehemently protested against the degrading caste-system which was

firmly rooted in the social life of India. In the Word of the Buddha, it is not by mere birth that one becomes either an outcast or a high caste, but by one's actions. Caste or colour does not preclude one from becoming a Buddhist, or entering the Order . It was also the Buddha who raised the status of women and brought them to the realisation of their importance to society. It was also the Buddha who put a stop to the sacrifice of poor beasts and admonished his followers to extend their *Metta* to all living beings—even to the tiniest creature that crawls at their feet. No man has the right to destroy the life of another as life is precious to all. A genuine Buddhist would exercise this *Metta* towards every living being and identify himself with all, making no distinction whatsoever with regard to caste, colour or sex.

We often doubt if love can ever be made the basis of policy. We look upon love as a feminine virtue, but love is essentially masculine. It is a power that destroys and builds. Who have built more lasting empires. Alexander and Caesar, or the Buddha? Love is dynamic and inspires to action.

Life is like a mighty Wheel of perpetual motion. This wheel contains within it numberless small wheels, corresponding to the lives of individuals, each of which has a pattern of its own. The great wheel and the smaller wheels, the whole world and the individual, are intimately and indissolubly linked. The whole human family is so closely knit together that each unit is dependent upon all other units for its growth and development.

To bring out the goodness in us, each one of us has to try to reproduce in his own wheel of life that pattern which is in harmony with the pattern of the great universal wheel. For the wheels to revolve in harmony the highest good in each must be developed. This is possible while still in this world by the preformance of daily duties with kindness, courtesy and truthfulness. The ideal that is placed before us is that of mutual service and practical brotherhood. The turning of the wheel is symbolic of the whole life growing and developing to a high and worthy growth in harmony with the lives of our fellowmen. At every turn we are dependent on human endeavours, of *Metta.* If one member of a community contracts an infectious disease the whole community is liable to get infected, and it is man himself who can control the situation. So, in all our emotions, our words, our deeds, we act and react upon each other. In a very real sense each one of us is responsible for the whole community. Men, being in need of each other, should learn to love each other and bear each other's burden. Mutual dependence is a perpetual call on humanity, for we are bound alike by the bonds of humanity.

In attempting to discover a form of appeal on which to base morality, Buddhism does not appeal to any external authority such as a Deity, but to the natural desire of the human heart. We know that certain kinds of actions such as selfishness, voilence and laziness, tend to disorganise society and to cause unhappiness to its members. A man will strive to desist from injuring others if he sees clearly that his interests are bound up with those of others. 'Pity is best taught by fellowship of woe.'

Buddhism teaches that misery and suffering are not the result of the wrath of gods or demons, but are the consequences of man's ignorance of his own nature and of his surroundings. The chief defect of our economic system is the existence of useless luxury on one side and unnecessary burden on the other. The problem is to devise some scheme of production and distribution which will make human life less burdened on the one side and less full of useless luxury on the other. By this I do not mean the socialism that takes, but I do mean the socialism that gives. The socialism of love which it would only be possible to be established by the proclamation and realization of World Fellowship.

MODES OF CONDUCT, There are three modes of conduct in Buddhism:

Attatha Cariya is working for self-development, self-control, dispelling ignorance.

Ñātatha Cariya is working for the betterment of those near and dear.

Lokattha Cariya is working for the betterment of the whole world irrespective of race, religion, caste, or colour.

If religion is an education of the heart, its noble injunctions must be cultivated to refine our nature and elevate us in the scale of human being. The virtuous heart, like the body, becomes healthy and strong by strenuous labour rather than by mere nourishment. It is exercise which develops the various organs of the body, so with the mind and heart.

Education is the development of personality, character and conduct. It cannot be imposed from outside. It is not mere acquisition of information, but information of such a character as embodies itself in capacity to use it in the expression of personality. No doctrine merely held in the mind as an intellectual belief has any driving force: no doctrine is of value unless and until it is applied. One must study and apply the teaching; only from this combination can wisdom come.

The Buddha said:

'A beautiful thought or word which is not followed by a corresponding action is like a bright-hued flower that has no scent.'

(Dhammapada Verse 51.)

Practice of the moral life is the very core and essence of Buddhism. It is action and not speculation, it is practice and not theory that counts in life. The will to do followed by the doing is the actual virtue. The will does not count unless it is fulfilled. To put one's ideas and high concepts into practice is religion in the best sense.

THE EDUCATION OF VIRTUES. Vice is easily learnt without a master, whereas virtue requires a tutor. There is great need for teaching virtue by precept and example. Character is the product of daily, hourly actions, daily acts of kindness, charity, unselfishness and self-denial for the welfare of others, giving up, if need be, luxuries and comforts in order to assist a worthy cause. Human excellence is the one thing which we are taught to seek and aim at forming in ourselves. By doing just actions we come to be just and we judge strength by the power of action. In the same way a musician is not one who loves music but one who is able to modulate and combine sounds in a manner pleasing to the ear. It is our actions that determine our character.

The Buddha, again, emphasised the value of practice:

'My deed is my possession; my deed is my inheritance; my deed is the race to which I belong; my deed is my refuge.' (*Aiguttara Nikāya*).

Aspirations and resolutions will be of no avail if they are not followed dy practices which can secure the end in view. Progress of the human race does not chiefly depend upon the knowledge and the enunciation of the right way of living, but upon the practice of the right by an ever-increasing number of the human race, by the treading of the right path.

THE GOOD IN EVERYONE. Man by nature loves the good, the true and the right, and the recognition of the good in man tends to make the good prevail. On the other hand, lack of appreciation of the good tends to thwart the good that a man may be striving to bring into expression. The Buddha laid stress on human dignity and taught the worth of the human being. He painted for us the most perfect of pictures of a human being striving and struggling from life to life in his quest for moral perfection—man as Buddha in the making. Who is Buddha? A Buddha is one who has attained *Bodhi*. By *Bodhi* is meant wisdom, or an ideal state of intellectual and ethical perfection which can be attained by man by purely human means. The term 'Buddha literally means the Enlightened One', the Knower'.

He proclaimed that in the heart of every sentient being there is a spark of *Bodhi* (wisdom); that in ordinary mortals it is dormant or crippled by its unenlightened intercourse with selfish craving, ignorance and illusion: that each life is a stage in the pilgrimage from ignorance to enlightenment. If we think of life as a progression, a growth from small to great, from less to more, from ignorance to knowledge, it is clear that everyone is the architect of his own fate, and that we shall reap in the future (this life or the next), what we are sowing now. The attainment of the perfect type invloves the utmost development of all the faculties of man by the persistent effort of one's own reasoning and willing powers. All our accumulated knowledge, learning, experience, physical strength, skill, mental capacity, wealth, position, all these can be dedicted and used to the end of realization of the highest type of manhood.

SUMMARY: To summarize: The causes of war are (1) Lack of *Metta*, or love, (2) Defective economic systems, and (3) Neglect of religious principles. If we remedy these three main defects according to Buddhist principles, there will be no reason for an individual to fight another, or a nation to war on another nation.

THE STORY OF FIVE HUNDRED BHIKKHUS WHO ATTAINED SPIRITUAL INSIGHT

(*Pañcasata-bhikkhu Vatthu*)

(*Translated by the Department of Pāḷi, University of Rangoon*)

Kumbhūpamaṁ kāyam imaṁ viditvā
nagarūpamaṁ cittaṁ idaṁ ṭhapetvā
yodhetha Māraṁ paññāvudhena,
jitañ ca rakkhe anivesano siyā ti.

Dhammapada v. 40

(Realising that this body is (fragile) like an earthen pot and establishing this mind firm like a fortress, let him fight Māra with the weapon of knowledge, keep up his conquest and be free from attachment.)

The Master while residing at Sāvatthi gave this religious discourse beginning with "Kumbhūpamaṁ in connection with the Bhikkhus who were exerting for the attainment of spritual insight.

It is said that, at Sāvatthi, five hundred Bhikkhus having obtained from the Master a subject of meditation (leading) to Arahatship and with the idea of carrying out the practices of a Bhikkhu, travelled a distance of about a hundred leagues and went to a large village. People saw them and arranged and offered seats and having served them with delicious rice gruel and other eatables, they enquired of them as to where they were going. When told that they were going to a suitable place, they requested them saying, "Reverend Sirs, may you reside even here during these three months. We too will take recourse to the Three Refuges and will observe the precepts under your guidance. When they knew of their acceptance, they said: "Reverend Sirs, not far from here there is a big forest-grove. May you please reside there." They conducted them to that place and there the Bhikkhus took up their residence.

The gods who were inhabiting in that grove thought thus: "The virtuous Bhikkhus have come to this grove, and they are residing here, it is improper for us to live with our families on the trees", and coming down (from the trees), sat on the ground with the thought that the reverend ones would be stopping there only for one night and they would surely go away the next day. However on the following day the Bhikkhus entered the village for alms-food and returned to the same grove. The gods thout to themselves: "The Bhikkhus might have been invited by some one for the following day, so they have come back again. To-day they are not moving out, but it seems they will be going away tomorrow." In this way they remained on the ground for a fortnight. They then discussed among themselves thus: "It appears that the reverend ones will reside at this very place for these three months and while they are living here' it will not be proper for us to live on the trees with our families. To live for there months with the family on the ground is difficult. Something should be done to make these Bhikkhus run away from here. The gods then started showing the bodiless heads and headless trunks, and also make them hear ghostly sounds at various places wherever the Bhikkhus used to spend the day or the night and also at the corners of the cloister walk. It so happened that the Bhikkhus suffered from ailments like sneezing, coughing and so on. On enquiring from each other as to the ailment they were suffering from the Bhikkhus came to know that some one was suffering from sneezing, some one from coughing and so on. Further, they learnt that some one had seen a bodiless head at the end of the cloister walk and some other had seen a headless trunk at the place where he spent the night, while others again had heard ghostly sounds at the places where they were spending the day. They decided that that place should be abandoned because it was ill-suited to their convenience and to go to the Master. Accordingly they left the place, went to the Master, paid obeisance, and took their seats on one side. The Master asked them, "Bhikkus, is it not possible for you to live in

that place? "No, Lord. People living there used to witness such dreadful visions and experienced such inconveniences. Therefore we have decided that that place should be abandoned and accordingly we have left that place and come to you. "Bhikkhus, you ought to go back to the same place". "It is impossible, Lord."·"Bhikkhus previously you had gone there without any weapons. Now you take them and go." "What may be the weapons, Lord? The Master saying, "I shall give you the weapons, take them and go", taught them the entire Metta Sutta (Sermon on Loving Kindness) beginning with.

Karaṇiyam atthakusalena
yantaṁ santaṁ padaṁ abhisamecca
sakko ujū ca suhujū ca
suvaco c'assa mudu anatimāni.

(One who understands the path of tranquility and is skilled (in acquiring) one's own benefit should be proficient, upright, very straight, mild in speech, gentle and free from conceit.)

And the Master saying "Bhikkhus, recite this starting from the forest-grove outside the hermitage, and enter your residence", sent them away. They left having paid obeisance to the Master, and in course of time, arrived at that place. Reciting together in a group the *sutta* outside the hermitage, they entered the forest-grove, receiving the good will, went forth to welcome them, requested the bhikkhus to allow them to take their bowls and robes and to massage the bodies. Having well provided them with proper protection everywhere, they lived together. No more were there the ghostly sounds, and they began to have peace of mind. Seated in their respective places for spending day and night, the bhikkhus directed their thoughts to spiritual insight and bearing in mind the decay and destruction, in one's own body, they developed the spiritual insight thus, "Being aware that this body resembles the unbaked vessel and it has in its nature fragility and impermanance". The Buddha in his Perfumed Chamber, realising how they have striven for the spiritual insight, addressed those bhikkhus, "True, bhikkhus, because of its fragile and impermanant nature, that this body is like the unbaked earthern pot". Having said thus. the Perfectly Enlightened One shed forth radiance, though staying at a distance of a hundred leagues, and appeared as if he was seated in their presence in visible form letting out the six-hued ray, and spoke the verse:

Kumbhūpamaṁ kāyam imaṁ viditvā
nagarūpamaṁ cittam idaṁ ṭhapetvā
yodhetha Māraṁ paññāvudhena,
jitañ ca rakkhe anivesano siyā ti.

Dhammapada v. 40

Realising that this body is (fragile) like an earthen pot and establishing this mind firm like a fortress, let him flght Māra with the weapon of knowledge, keep up his conquest and be free from attachment.

Therein, *Kumbhūpamaṁ* implies that realising (*vīditvā*) that this body (*kāyaṁ*) which is constituted of a collection of hair, etc. resembles an earthen pot (*Kumbhūpamaṁ*) which has not been baked because of the fact that it is not strong and frail and being not lasting for long stable only for a single span of life. In the expression *nagarūpamaṁ* (like a fortress) means that which is fortified from outside surrounded by deep mote and walls fitted with gates and turrets within which are provided well laid-out streets, squares, cross roads and shops. Robbers, coming from outside with the intention of plundering it being unable to force an entrance, went away like those falling back in trying to climb the mountain. Similarly, a respectable wise man, having made his meditative mind strong like a fortress, repulses the mental depravities personified as Mara which could be destroyed by the various paths with the help of the weapon of his knowedge which is made up of spiritual insight and the noble path like a man standing inside the citadel (repelling) alone the gang of robbers with the help of various kinds of weapons such as sharp edged weapons etc. should strike (*yodhetha*) at that mental depravities deified as Māra.

Jitañ ca rakkhe means he should guard over that which he has conquered while resorting to the primary insight which he had caused to arise, having regard to the suitability of residence, climate, food, associates and religious discourse and at intervals he should enter upon ecstatic meditation and then arising from that form of meditation and with his purified thought he should keep up the practice (reflecting upon) unstable nature of the constituted things.

Anivesano siyā means one should be free from attachment. As for example a warrior while fighting with the enemy after deploying his army at the fore front, becomes either hungry, thirsty or loses his men or

arms, and he would return to the base and after taking rest, food and drinks, having re-armed with armaments, goes back again and fights the foe. After he had crushed the enemy forces, and conquered what he had not conquered before he preserves his conquest. If he would remain resting at the base thus keeping the army at rest he would have had his kingship gone to some other. Similarly, a bhikkhu having entered upon the ecstatic meditation frequently and thereby (developing) the primary insight which he has gained, rising out of the meditation, reflecting with a pure mind on the (unstable nature) of all constituted things he is able to preserve (insight). Furthermore, he conquers the depravities deified as Māra by the attainment of the path. If, however, he is contented with his attainment in meditation alone and does not reflect upon the unstability of constituted things frequently with his pure mind, he will not be able to realize the path and the fruition. And so, preserving what ought to be preserved and concentrating the attainment in meditation, one should not cling to it nor should he be attached to it; this is what is meant by *anivesano siyā*.

By the expression "You, too, conduct yourselves in this way" the Teacher thus surmonized those bhikkhus. At the end of the sermon, the five hundred bhikkhus, even while seated where they were, attained Arahatship together with analytical knowledge and departed after appreciating, praising and paying respect to the golden-hued person of the Buddha.

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Mind Leads The World

By

Myanaung U Tin

In the two previous articles "The Vital Link in the Wheel of Life" "Personality-belief must be tackled foremost," it has been indicated, rather stressed, that concentration may be made on the contemplation of consciousness. It is proposed to explain herein why it is desirable to lay an emphasis on this particular contemplation or application of mindfulness.

In the *Saṁyutta Nikāya* 1. 39, the Buddha teaches:

Now what is that whereby the world is led?

And what is that whereby it plagues itself?

And what is that above all other things

That bringeth everything beneath its sway?

Its thoughts are that whereby the world is led,

And by its thoughts ever plagues itself,

And thought it is above all other things

That bringeth everything beneath its sway.

Cittena nīyate loko—the world is led by its thoughts, or literally, mind leads the world.

In the *Dhammapada*, the verses 1 and 2 state: *Manopubbaṅgamā dhammā, mano setthā manomayā*—all mental states have mind as their forerunner, mind is their chief, mind-made are they.

Mind proceeds all actions, mental, physical and verbal. At this point, a reference needs to be made to the doctrine of Dependent Origination, *Paṭicca Samuppāda*.

Dependent on ignorance (of the four Noble Truths) arise actions (*saṅkhāra*).

Dependent on actions arises rebirth-consciousness.

Dependent on rebirth-consciousness arise mind and body.

Dependent on mind and body arise six sense-bases.

Dependent on six-sense-bases arises sense-impression.

Dependent on sense-impression arises feeling.

Dependent on feeling arises craving,

Dependent on craving arises clinging.

Dependent on clinging arise actions (*Kamma-bhava* or kamma-process).

Dependent on kamma-process arises Rebirth.

Dependent on Rebirth arise Ageing and Death (Sorrow, lamentation, pain, grief and despair). Thus arises the whole mass of suffering.

Saṅkhāra of past and *kamma-bhava* of the present life are synonyms. They mean actions: mental, physical and verbal.

Rebirth-consciousness, mind and body, sense bases, sense-impression (*phassa*) and feeling (*vedanā*) are the resultants of the actions in the past, forming the passive side of the present life.

The meeting of eye and visible object gives rise to eye-consciousness, but it is the conjuction of three factors: eye, visible object and eye-consiousness that produces eye-sense-impression.

The meeting of ear and sound gives rise to ear-consciousness, and the conjunction of the three factors produces ear-sense-impression.

The meeting of nose and odour gives rise to nose-consciousness, and the conjunction of the three factors produces nose-sense-impression.

The meeting of tongue and taste gives rise to tongue-consciousness, and the conjunction of the three factors produces tongue-sense-impression.

The meeting of body and tangible object gives rise to body-consciousness, and the

conjunction of three factors produces physical sense-impression.

The meeting of mind-base and mind-object gives rise to mind-con ciousness and the conjunction of thr.e factors produces mental sense-impression.

Now, in contemplating consciouness in consciousness let us begin by noting the arising and passing away of the moments of consciousness of six kinds. Mind is but a series of fleeting mental states. Consciousness of two or more differen kinds cannot possibly arise simultaneously. A momen of consciousness arises singly at one or the other of the sense-bases. By giving bare attention to a moment of consciousness, it arises and passes away, dissociated from any unwholesome or wholesome mental state. If, on the other hand, we recognise any sense-impression, therewith arises feeling.

Before we proceed further, we ought to refresh our memory of the Buddha's teaching in this regard.

In contemplating consciousness in consciousness, a bhikkhu knows the consciousness with lust, as with lust; knows the consciousness without lust, as without lust; knows the consciouness with hate, as with hate; knows the consiousness without hate, as without hate; knows the consciousness with ignorance, as with ignorance; knows the consciousness without ignorance, as without ignorance, and so forth.

Let us confine ourselves to this much. They are the six roots (*hetu*), or conditions which through their presence determine the actual moral quality of a volitional state (*cetanā*), and of the consciousness and mental factors associated therewith. In other words, they are the determinants of kamma-process (*kamma-bhava*) which brings about *kamma*-resultants (*uppapatti-bhava*). *Kamma-bhava* is the accumulation of unwholesome and wholesome actions, forming the active side of life. *Uppapatti bhava* is the passive side of life.

The Blessed One teaches further: The bhikku lives contemplating origination (arising) in consciousness; contemplating dissolution (passing away) in consciousness; contemplating origination-dissolution in consiousness. His mindfulness is established with the thought, just consciousness exists, to the extent necessary for knowledge and mindfulness, and he lives independent, clinging to nothing in the world.

Now what is meant by clinging (*upādāna*)? It is developed degree of craving (*taṇhā*). (*Visuddhi Magga XVII*). There are four kinds of upādāna: (1) Clinging to sensuous pleasures (*kāmupādāna*), (2) clinging to wrong views (*diṭṭhupādāna*), (3) Clinging to mere rites and rituals (*sīlabbatupādāna*) . (4) Clinging to the Personality-belief (*atta-vādupādāna*). *Kāmupādāna* is considered to include also *rūpupādāna* (clinging to fine material existence), and *arūpupādāna* (clinging to immaterial existence.)

It may be emphasised here that craving (or clinging) is associated with wrong views. In the article, "Personality-belief must be tackled foremost," it has been explained that with the attainment of the first stage of holiness, *Sotāpanna*, the three *upādānas* are eradicated (1) the Personality belief, (2) Clinging to wrong-view and (3) Clinging to mere rites and rituals. The *Sotāpanna* (Stream-winner) has still craving for sensuous pleasures, fine material existence and immaterial existence. If he must strive hard for the destruction of these cravings, a worldling (*puthujana*) must strive harder still.

It has been said above that if we recognise any sense-impression, therewith arises feeling (*vedanā*). Then, it becomes necessary to contemplate feelings in feelings. Herein also, we must note the arising and passing away of feelings. If we succeed in contemplating origination, dissolution origination-dissolution in feelings, craving will not arise. If we fail craving will appear and develop into clinging and kamma-process, resulting in a fresh rebirth, It should be remembered that craving, clinging and kamma-process form the active side of the present life.

As the Buddha said to Bāhiyadāruciriya.
"In the seeing, there is just the seeing.
In the hearing, there is just the hearing.
In the knowing, there is just the knowing."

In order to comprenend this brief saying, a passage may be quoted: "Since sight is the principal sense of perception as well as of apperception that which is seen is the chief representation of any sense-impression, and *diṭṭha* (seen) combined with *suta* (heard) and *muta* (sensed by means of smell, taste and touch, to which *viññāta* (apperceived by the mind) is often joined, gives a complete analysis of that which comprises all means of cognition and recognition," (P.T.S. Pāḷi English Dictionary-Part IV, P 155)

Now we ought to understand more clearly why the Buddha taught Bāhiya-dāruciriya as outlined above, and for that matter, why He exhorts all of us to contemplate consciousness in consciousness.

The *Suttas* divide consciousness (*citta*) according to the sense-bases into six classes: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness.

The Abhidhamma distinguishes 89 classes of consciousness. However, on this account there should not be any confusion, because for practical purposes, it will be sufficient to know that a so-called individual or personality is composed of five khandhas or groups of existence:

(1) Corporeality or body
(2) Feeling
(3) Perception
(4) Mental Formations
(5) Consciousness.

Feeling (1) Perception (1) and Mental Formations (50) constitute 52 mental factors (*cetasika*).

The Abhidhamma classification is

(1) Corperality (*rūpa*)
(2) Mind (*citta*)
(3) Mental Factors (*cetasika*)

It may incidentally be stated that according to Buddhism no distinction is made between mind and consciousness, terms which are used as equivalents for *citta*, *viññāna*, *mano*.

Consciousness and its factors (mind and mental factors) are always interrelated and interdependent. Consciousness cannot arise and function independently of its factors, nor can the factors arise and function without the consciousness. They arise simultaneously and pass away in the same manner.

In contemplating consciousness in consciousness, the five groups of existence as mind-objects are bound to appear and disappear. These five groups of existence are the objects of clinging. Then, we must contemplate mind objects in mind objects. "Thus is the arising of corporeality and thus is the disappearance of corporeality. Thus is the arising of feeling, and thus is the disappearance of feeling. Thus is the arising of perception, and thus is the disappearance of perception. Thus is the arising of mental formation and thus is the disappearance of mental formation. Thus is the arising of consciousness, and thus is the disappearance of consciousness.

It is hardly necessary to point out that contemplation of consciousness in consciousness does not preclude but, instead, is intimately bound up with other three contemplations. When contemplation is made on one or the other, then it goes by the name of body-contemplation, feeling-contemplation, consciousness-contemplation or mind-objects-contemplation. Be that as it may, no contemplation is possible without consciousness. Hence the emphasis on consciousness.

Feeling-contemplation and mind-object-contemplation have been touched. Now we must deal with body-contemplation. Let us confine ourselves to in-breathing and out-breathing. As breathing beings (*pāna*), we must breathe. Our existence depends on breathing. It must, therefore, be our basic exercise. The detailed instruction in regard to this particular contemplation are given in the texts. So far as contemplation of consciousness is concerned, it will be sufficient to note in-breathing and out-breathing mentally while we breathe normally, or, in other words, we must be conscious of our in-breathing and out-breathing. Alternately in-breathing and out-breathing arise and pass away. This is, so to speak, our resident consciousness.

But into this one-fathom long body come guests of six kinds: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness. As a general rule, one or the other comes in uninvited, and goes away unannounced. Our duty is to give bare attention to their appearance and disappearance. If we entertain any of the guests, and leave alone all of them, we shall not be able to know the true characteristics of existence: impermanence, suffering, and impersonality.

The Buddha teaches (Dhammapada Verses 277-8-9):

> "Transcient are all compounded things": When one discerns this with wisdom, then is one disgusted with Ill. This is the Path to Purity.
> "Sorrowful are all compounded things": When one discerns this with wisdom, then is one disgusted with Ill. This is the Path to Purity.

"Everything that is, is without self:" When one discerns this with wisdom, then is one disgusted with Ill. This is the Path to Purity.

When one discerns the three characteristics of five *khandhas* with wisdom or sees and knows things as they really are (*yathābhūta ñāṇa*), he gets disgusted with Ill or Suffering caused by having to attend to five *khandhās* (*nibbidā ñāṇa*), and then he is well on the Path to Purity (*magga ñāṇa*).

While the yogi is contemplating consciousness in consciousness (or any other contemplation) he develops his insight into the three characteristics, and that insight is called *vipassanā ñāṇa*. He gains an insight into the *Sāṅkhāra* or *Saṅkhata* (the Formed or Originated). comprising all phenomena of existence.

When *vipassanā ñāṇa* culminates in *magga ñāṇa* (Knowledge of the Path) Nibbāna is realised. *Nibbāna* or *asaṅkhata* is the unformed or unoriginated, *Udāna XVII, 3* and *Itivuttaka II*, 2)

This *magga ñāṇa* is *lokuttara* (Supramundane) as distinguished from *lokiya magga ñāṇa* (mundane). While walking on the Path to Purity, a *yogi* has seen origination of mental and physical phenomena. Thereby, he gains release from annihilation-belief. By seeing dissolution, he is liberated from Eternity-belief, His knowledge of origination-dissolution leads to the eradication of Personality-belief. The knowledge of origination and dissolution is *lokiya magga ñāṇa.* When the *yogi* sees the end of the physical-mental process, Nibbāna is attained—no more origination and dissolution. This knowledge, is lokuttara magga ñāṇa.

Impermanent, Alas: are all compounded things.

Their nature is to rise and fall.
When they have risen they cease.
The bringing of them to the end is Bliss,

Dīgha Nikāya, II. 198)

Here Bliss means Nibbāna, the *summun bonum* of Buddhism of Buddha-Dhamma.

The Western Approach To Buddhism

By

Dhammaṅkara, German Bhikkhu, (Hans. Bloeker, Ph. D.)

1. The teaching of the Buddha and its reception by different people

The Dhamma of Lord Buddha represented by the canonical scriptures of the Tipiṭaka is acknowledged and taken as the basis of the teaching by all schools of the Buddhist religion In Theravāda Buddhism some people value more the Vinaya-piṭaka, others the Sutta-piṭaka or the Abhidhamma-piṭaka. Western Buddhists generally favour the Sutta-pitaka, because it is praticularly suited to the modern Western mind.

Within the last 50 years the whole Sutta-piṭaka and many other Buddhist texts have been translated into the main languages of the Western world by first class Pali and Sanskrit scholars. Nowadays Westerners can study the Dhamma and the Pali and Sanskrit languages either in he West or in the East. Why nevertheless do so many Western Buddhists come to the Buddhist countries of the East to study Buddhism?

Notwithstanding many other influences, in its fundamentals our Western culture is Christian. For almost 2000 years the life of the European peoples has been infiltrated and penetrated by Chirstian thinking and feeling. All our way of life from our earliest childhood, our habits and customs, usually unconscious, were originally shaped by the teaching of Christ and the cults and rites, which have been developed through many centuries by the Christian churches. In comparison with this, Western Buddhism is very young and less than 100 years old. It has not yet developed any tradition or cults and rites which are acceptable to the Western mind. Therefore we Westerners come to the East, not so much to study the Dhamma and to learn Pali and Sanskrit, but to breathe the air of a 2500 year-old Buddhist culture. We want to see how the Buddhist peoples of the East are living out Buddhism in the present time, what customs, habits and cults they have developed in accordance with their religion, their race and nature *. But above all, we want to do some meditation practice here, since it is not known in the West. The meditation of the contemplative Christian mystics (Meister Eckhart, Ruysbroek, St. John of the Cross, Paracelsus, Angelus Silesius and many others) from the 13th to the 17th century of the Christian era has died out in the West and since then the Christan churches have followed a more scholastic way of reasoning and of preaching the Gospel of Christ.**

We Western Buddists want to learn and to experience a lot during our stay in the East. But it is quite sure to us and surely also to those Eastern Buddhists, who have lived for a longer time in the west, that not all which we see and experience here is transferable to the West. Although we can learn very much here, we do not want to accept uncritically the habits and customs, cults and rites of Eastern countries. We have come here to learn how we can develop our own Western Buddhist tradition in habits and customs, cults and rites, which we have not been able to do till now for want of experience and example. I think this will be agreed. For, what would be the attitude to an Eastern young man, who having become a Christian and gone to Europe to study there and to breathe the air of the Christian culture, would come back as a 100% or even 110% European in habits and customs? Would it not be said that he has lost his face and his real character? We also do not want to lose our

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* See Hajime Nakamura, The Ways of Thinking of Eastern Peoples, compiled by Japanese National Commission For Unesco, published in 1960 by Printing Bureau, Japanese Government, Tokyo.

** See Helmuth von Glasenapp, Professor of Indology; Tuebingen (Germany), "Buddhism and Christianity" and "Buddhism and the Vital Problems of our Time, The Wheel Publication No 16, Kandy 1959.

identity and therefore we shall certainly accept all that is genuine Buddhism, but not what is only the Oriental interpretation and representation of the Dhamma. Perhaps there may be some people, who will claim: he who does not accept unrestrictedly the religious tradition of the East is not really a Buddhist. That may be so, but Lord Buddha was also not a "Buddhist", and, in this case, we should prefer more to be the followers of Lord Buddha than to be "Buddhists".

2. The critical and sober matter-of-fact mind of Westerners.

Most Western Buddhists are educated, and many of them academically trained people. They have overcome their feeling for their former traditional Christian faith and detached themselves from the cults and rites of their Christian background. They know, through bitter experience, that tradition is not only a quietening factor because of its continuity, but also a disquietening factor because of its tendency to petrification. Buddhism has not been given to Westerners from birth, but has been earned by conviction. Therefore, Westerners find it difficult to accept something simply because It is tradition or a custom. They have a critical and sober mind, which is in search of the truth in the spirit of Lord Buddha. And what does Lord Budhha say about the truth? In the Kālāma-sutta according to the translation of the Ven. Soma Thera, he says:

"...Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumour; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration: The recluse is our teacher. Kālāmas, when you yourselves know: These things are bad; these thing are blamable; these things, undertaken and observed, are censured by the wise; these things lead to harm and ill, abandon them. And Kālāmas, when you yourselves know: these things are good; these things are not blamable; these things, undertaken and observed, are praised by the wise; these things lead to benefit and happiness, enter on and abide in them."3)

One cannot emphasize too much or repeat too often this sutta, which has probably attracted more attention in the Western world than any other sutta, except the Dhamma cakkappavattana-sutta and the Satipaṭṭhāna-sutta.

Westerners with higher education have been submitted to modern scientific ways of intellectual training encouraging critical, independent thinking, which means an education that develops an attitude of mind not relying only upon tradition, scriptures and teachers, but which enables one to think and to do research independently. Tradition and the scriptures give the mind only the basis for one's own thought, analysis and approval, while the teacher is more a helper and friend than a formal authority. This is actually the general attitude of Western pupils, students and scholars. Therefore they are more inclined to read the texts and scriptures and to think about them and to do research work than merely to learn them by heart and recite them. Therefore they are unable to accept uncritically all they have been taught, whether it be by a Western or an Eastern teacher.

This spirit of modern science, which has led nowadays to estonishing results and far-reaching consequences in the world, was not given to Westerners by "God", but men of science had to struggle for it through more than 5 centuries, and often paid with their own lives in this struggle against the powers of tradition and inertia. There are 3 historical milestones marking the progress and development to modern ways of thinking: The RENAISSANCE (of the spirit of Roman and Greek antiquity) in the 15th century, The REFORMATION (the rise of the Protestant, which means "protesting", spirit and church) in the 16th century and The FRENCH REVOLUTION towards the end of the 18th century, which strove to liberate the human reason and spirit from the last traditional fetters of church and state tutelage. This critical modern mind, which thinks and makes research conscientiously and objectively, can not only be accepted and imitated, it has to be earned by self-education and self-mastery of one's personality.

3. Kālāma-sutta, The Buddha's Charter of Free Inquiry, by Soma Thera; The Wheel Publication No 8, 1959, p. 2-4, Kandy, Ceylon.

3. Sociological background and social position of Western Buddhists

Most Western Buddhists belong to the educated upper and middle classes. One rarely finds a workman or a craftsman in Buddhist circles in Europe. That means that Western Buddhists are to a great extent intellectual. They generally approach Buddhism by reason. Buddhism does not appeal to the general religious masses of the West, because it is too reasonable and dry to them. Furthermore there is no real mythology in Buddhism, and the Buddhist cults and ceremonies are too simple and not grand enough for Western masses, who have been spoiled by the very imposing ceremonies of the Christian churches with their abundance of religious music. Therefore Buddhist misson work in the Western hemisphere can, indeed, do well in small circles, but till now has not been able to catch the masses. Moreover, most of the attendants of Buddhist ceremonies, lectures and seminaries in the West are middle-aged and elderly people, particularly women. The young generation, extraverted and not too much interested in religious matters. is not very numerous in the Buddhist societies and, besides, is very critical.

If one has not too exagerated expectations, Buddhism has still a great task to do in the West. Thousands of educated people, who can no more accept dogmas, which are contradictory to a scientific attitude are near to Buddhism and could be gathered in growing societies. In these circles also the misson work is not easy. There are many difficulties to be overcome. Although most of these people, who are interested in Buddhism, have lost their faith in God, some of them still like the God-idea, and almost all of them are very strongly attached to the idea of a soul and are rather shocked by the conception of "anatta", The profundity of "Nibbāna" which withdraws from any definition, is not easy to explain to Westerners, who oftern misinterpret it as the essence of nihilism.

In my previous articles* in "The Light of the Dhamma" I gave you more subjectively, short stories of my personal way to Buddhism and of my aims and hopes for the European mission work. In this article, however, I try to present to you, as soberly and critically as possible, the real situation in the West and what is the present outlook for the Buddhist mission work there.

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* The Light of the Dhamma, Vol. VIII No 4, October 1961
" " " " " " IX No 1, April 1962

AṄGUTTARA-NIKĀYA

EKAKANIPĀTA PĀḶI

(The Book of the Ones)

2. NĪVARAṆAPPAHĀNA-VAGGA*

(Abandoning of Hindrances)

(Translated by the Editors of the Light of the Dhamma)

(Continued from the previous issue)

7th SUTTA

Loving-Kindness, the Emancipation of Mind

7. "Bhikkhus, I know not any other single thing that can be (i) the cause of non-arising of ill-will that has not arisen, and, (ii) the cause of abandoning of ill-will that has already arisen—as loving-kindness that is deliverance of mind.

In him, bhikkhus, who pays attention to loving-kindness that is deliverance of mind, in a proper manner, ill-will that has not arisen does not arise, and ill-will that has already arisen is abandened."

The Commentary on the 7th Sutta. **

In the 7th Sutta, "loving-kindness that is deliverance of mind" means the loving-kindness that promotes the welfare of all beings. As the mind which is associated with loving-kindness is free from adverse hindrances etc., it is called deliverance of mind. Moreover, as it is especially free from the arising of all ill-will, it should be noted as the deliverance of mind.

In the context : "Loving-kindness that is deliverance of mind" by mere loving-kindness is meant the neighbourhood of ecstatic concentration. But as "deliverance of mind" is mentioned the ecstatic concentration, by way of threefold and fourfold *Jdānas*, is required here.

"In him who pays attention in a proper manner" means in him who pays attention to loving-kindness that is deliverance of mind in such a proper manner, the characteristic of which has already been said.

Moreover, the 6 things are for the abandonment of ill-will, namely : (i) practising to take the object of loving-kindness; (ii) practising meditation on loving-kindness, (iii) reflecting on the fact that one's deed is one's possession, (iv) considering much the ill-consequence of hatred and the good consequence of loving-kindness, (v) association with good friends, and (vi) suitable words or speech for loving-kindness.

Ill-will is abandoned in him who is taking the object of loving-kindness towards beings either in a particular direction or any other direction.

Ill-will is also abandoned in him who is cultivating loving-kindness towards beings either in a limited direction or unlimited directions.

Ill-will is also abandoned in him who is reflecting that his deed is his possession and the deed of others are their possessions thus: "What will you do to that person through anger ? How can you break his morality etc.? Have you not come by your own kamma and will you not go by your own kamma alone ? Feeling angry with others is like the desire of the one who takes hold of burning ember, red-hot iron rod, filth etc., to beat others. What will that person do to you through his anger? Can he break your morality etc.? He has come by his own kamma and will go by his own kamma alone. Just as the present unaccepted by others and just as the dust thrown against the wind, his anger will fall upon his own head."

Ill-will is abandoned in him who is considering: (i) kamma as the property of

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* Aṅguttara Nikāya, P. 3, Vol. 1, 6th Syd Edn.
** Aṅguṭṭara Aṭṭhakathā, P. 36, Vol. 1, 6th. Syd. Edn.

both his own and others (ii) the ill-consequence of anger and good-consequence of loving-kindness.

Ill-will is abandoned also in him who associates with the good friend like Assagutta There who takes pleasure in the development of loving-kindness.

Ill-will is also abandoned through listening to suitable talks relating to loving-kindness, while standing, sitting etc.

Hence it has been said : "6 things are for the abandonment of ill-will."

8th SUTTA

The Effort

8. "Bhikkhus, I know not any other single thing that can be (i) the cause of non-arising of sloth-and-torpor that has not arisen and, (ii) the cause of abandoning of sloth-and-torpor that has already arisen—as the initial effort, the medium effort and the supreme effort.

In him, bhikkhus, who is energetic, the sloth-and-torpor that has not arisen does not arise, and the sloth-and-torpor that has already arisen is abandoned."

The Commentary on the 8th Sutta

In the 8th Sutta, in the context: "the initial effort" means the first effort that is put forth, As the medium effort overcomes laziness it is more vigorous than the first. As the supreme effort overcomes the successive stages, it is still more vigorous than the medium effort.

But in the Great Commentary it has been stated: "The first effort is for the mind to abandon sensual lust. The medium effort is for the mind to unfasten the bolt of ignorance. The supreme effort is for the mind to cut fetters. And those three kinds of efforts are also called the most strenuous effort."

"In him who is energetic" means in him who has strenuous effort and also upholding effort.

In the context: "In him who is energetic", the effort, free from the four kinds of defects, should be called effort. It is of two kinds, physical and mental.

Of these two, in this Sāsana, a bhikkhu cleanses his mind from hindrances through walking and sitting". Thus the effort of him who exerts physically for five watches of the night and Day should be noted as the physical effort.

By limiting the place thus: "I will not get out of this cave until and unless my mind is free from the *āsavas* without being attached to anything", or by limiting the postures, sitting etc., "I will not change my cross-legged sitting until and unless my mind is free from *āsāvas* without being attached to anything", the effort thus exerted by him with a fixed mind should be noted as the mental effort.

Herein, both the physical effort and mental effort are essential.

In him, who has these two kinds of effort, the sloth-and-torpor that has not arisen does not arise, the sloth-and-torpor that has already arisen is abandoned, just as in milakkhatissa Thera, Gāmantapabbhāravāsi Mahāsīva Thera, Pītimallaka Thera and Tissatthera, the son of a rich man.

Out of these four Theras, the former 3 theras and others like them have physical effort. Tissatthera, the son of a rich man and others like him, have the mental effort. Mahānāga Thera, dwelling at Uccāvāḷuka Monastery, has both physical and mental effort.

Mahānāga Thera menditated on walking for a week, on standing for a week, on lying for a week. There was not even a single posture that did not suit him. On the fourth week, he developed the vipassanā insight and attained the Fruition of Arahatta.

Moreover, the six things are for the abandonment of sloth-and-torpor, namely: (1) Taking caution in eating much food, (ii) frequent changing of postures, (iii) paying attention to the perception of light, (iv) staying in the open space, (v) having a good friend, (vi) suitable speech for the abandonment of sloth-and-torpor.

In him who takes food like Āharahatthaka brāhmaṇa, Buttavamitaka brahmaṇa, Taṭṭravaṭṭaka brahmṇa, Alaṅsāṭaka brahmaṇa, Kākamāsaka brahmaṇa, etc., sits down at the places prepared for spending day and night, and practises the dhamma of bhikkhu, sloth-and-torpor overwhelms him as a great elephant does. (i) In him who is in the habit of leaving aside four or five mosels of food and drinking water, sloth-and-torpor does not arise. Thus, by taking caution in eating much food, sloth-and-torpor is abandoned.

In him, (ii) who is freequently changing from one posture that causes sloth-and-torpor to arise to the other ; (iii) in him who is paying attention to the moon light, the torch (the lamp light), the star light at night and the sunlight in the day time, sloth-and-torpor is abandoned.

(iv) Also in him, who is dwelling in the open space sloth-and-torpor is abandoned.

(v) Also in him, who is associated with a good friend like Mahākassapa Thera who had abandoned sloth-and-torpor, sloth-and-torpor is abandoned; (vi) also through suitable words or speech relating to ascetic practices, sloth-and-torpor is abandoned.

Hence it is said, "Six dhammas are for the abandonment of sloth-and-torpor."

9th Sutta

Calmness of the Mind

9, "Bhikkhus, I know not any other single thing that can be (i) the cause of non-arising of restlessness-and-worry that has not arisen and, (ii) the cause of the abandonment of the restlessness-and-worry that has already arisen.

In him, bhikkhus, who has calmness of the mind, the restlessness-and-worry that has not arisen does not arise, the restlessness-and-worry that has already arisen is abandoned."

The Commentary on the 9th Sutta

In the 9th Sutta, "In him who has calmness of the mind" means in him, who has calmness of the mind through ecstasy(*jhānas*) or insight (*vipassanā*).

Moreover, the six things are for the abandonment of restlessness-and-worry, namely: (i) having great knowledge, (ii) having much discussion and asking questions, (iii) proficiency in the *vinaya-dhamma* (bhikkhus' disciplinary code), (iv) association with elderly people, (v) having good friends, (vi) suitable speech for the abandonment of restlessness-and-worry.

Through a great knowledge, (i) in him, who learns one, two, three, four or five *nikāyas* with regard to pāli and the meaning, restlessness-and worry is abandoned. (ii) In him, who has much discussion and asking questions about suitability and unsuitability, (iii) also in him, who has reached mastership in the *vinaya* rules, (iv) also in him, who appro ches the elderly Theras, (v) also in him, who associates with a good friend like Upālitthera, who is expert in *vinaya-dhamma*, restlessness-and-worry is abandoned.

(vi) While standing, sitting etc., by suitable speech relating to suitability and unsuitability, restlessness-and-worry is abandoned.

Thus, the Buddha said, "Six things are for the abandonment of restlessness-and-worry."

10 th SUTTA

Paying Attention in a Proper Manner

10 "Bhikkhus, I know not any other single thing that can be (i) the cause of non-arising of sceptical doubt and, (ii) the abandonment of sceptical doubt that has already arisen—as paying attention in a proper manner:—

In him, bhikkhus, who is paying attention in a proper manner, the sceptical doubt that has not arisen does not arise. the sceptical doubt that has already arisen is abandoned.

The Commentary on the 10th Sutta

In the 10th Sutta, "In him who pays attention in a proper manner" means in him who pays attention in such a proper manner as stated above.

Moreover, the six dhammas are for the abandonment of sceptical doubt: (i) having a great knowledge, (ii) having much discussion and asking questions, (iii) proficiency in the *vinaya-dhamma*, (iv) having much confidence in the three jewels, (v) having good friends and (vi) suitable speech for the abandonment of sceptical doubt.

Through a great knowledge, (i) in him, who learns one, two, three, four or five *nikāyas* with regard to Pāli and the meaning, the sceptical doubt is abandoned.

(ii) In him, who has much discussion and asking questions about the three jewels (Buddha, Dhamma and Sangha), (iii) also in him, who has reached mastership in *vinaya*, (iv) also in him, who has a firm confidence in the three jewels, (v) also in him, who associates with a good friend like Vakkali Thera who has a great confidence in the Buddha, the sceptical doubt is abandoned.

While standing, sitting etc., also by the suitable words or talks relating to the

qualities of the three jewels, the sceptical doubt is abandoned.

Here the Buddha has said: 6 dhammas are for the abandonment of sceptical doubt.

In this Nīvaranappahāna-Vagga. the rounds of rebirth and the deliverence from the rounds of rebirth are expounded.

Here ends the *Ñivaraṇappahāna vagga* (the abandonment of Hindrances).

THE ANNUAL PROGRESS REPORT OF

Union of Burma Buddha Sāsana Council For the fiscal year (1961-62)

1. Works relating to Pariyatti

(*a*) The Union Buddha Sāsana Council undertakes the work of printing and propagating the Tipiṭaka Pāli Texts, the Buddhist scriptures which have not ever been on press before, the very rare scriptures which have been long out of print in private press, at the least possible price. 40 volumes of Pāli Texts, 51 volumes of commentaries, 26 volumes of subcommentaries of the 6th Synod edition, and 21 volumes of Burmese translations of Pāli Texts, 3 volumes of "Sangāyanā-sisit-khan" and 8 volumes of "Sangāyanā-ameaphey" etc. are now available at the cheapest price.

(*b*) Moreover, the two quarterly Buddhist Magazines, "Thathana Young-chi" in Burmese and "The Light of the Dhamma" in English are published regularly.

(*c*) *Buddhism Examinations for prisoners.* These Examinations, in four grades have been couducted in 30 prisons within Burma. In the 11th Annual Examination of 1962, 4054 candidates appeared and out of which 2456 passed. Orders from the Revolutionary Government are now awaited for the publication of Examination results, the award of certificates and reduction imprisionment to successful candidates.

(*d*) *Abhidhamma Examinations for laymen.* The 10th Annual Abhidhamma Examinations, the 7th Annual Honours Examinations in Abhidhamma, and the 5th Annual Visuddhimagga Examinations were held in December 1961.

15550 candidates appeared for the three grades of Abhidhamma Examinations, namely First-class, Second-class and Third-class, out of which 6474 candidates were successful.

Abhidhamma Honours Examinations. The 7th Annual Abhidhamma Examinations were held in three grades as above; 2669 candidates appeared for and 555 were successful.

Visuddhimagga Examinations. The 5th Annual Examinations were held in three grades; 218 candidates appeared for and 140 candidates were successful.

The successful candidates for the above Examinations were awarded with certificates and prizes.

(*f*) *Examinations in Buddhist scriptures.* In collaboration with the Education Department of the Revolutionary Government, Examination question-papers, correct answers and indexes were prepared by the Council for 4th, 5th, 6th, 7th, 8th and 9th standards of Government Schools. The expenses were borne by the Education Department. The Examinations were conducted by the Education Department in March 1962.

18 candidates who stood First, Second and Third in each Examination were awarded with certificates and scholarships for one year.

3 candidates who gained the highest mark in Buddhistic Studies of I.A. (A). I.A (B) and B.A. (A) Examinations of March 1961 in the University of Rangoon were awarded with scholarships of K60/-each per mensem for one year, amounting to K2160.

Similar awards were also made to the candidates in Mandalay University.

(*g*) *Other works.* Moreover, the copying of the original sub-commentaries from palm-leaves etc., the editing of the pāli-nissaya-translations, and the editing of the Burmese translations of Pāli are still in progress.

2. Works relating to Patipatti

(*a*) For the promotion of Patipatti Sāsanā, aids have been given to the following classes of meditation centres, namely, Class (A) 24 centres, Class (B) 6 centres Class (C) 7 centres, Class (D) 7 centres, and Class (E) 2 centres.

(*b*) *Aids to foreign 'yogis' (those who practise Vipassanā in Burma*) Necessary arrangements are made for the foreigners who are desirous of practising vipassanā

meditation in Burma, and aid for food is given to them.

3. Propagation of Buddha Dhamma.

(*a*) With a view to propagate Buddha Dhamma inland and abroad the two quarterly Buddhist Magazines, "Thathana-Young-chi" in Burmese and "The Light of the Dhamma" in English are published regularly.

(*b*) *The performance of Religious Days.* Necessary circulars and memorandum are sent to the District Religion Officers and District Commissioners for successful performing the Religious Days such as "Mangala Akhadaw", "Buddha Day", "Mahasamaya Day", "Dhammacakka Day" and "Abhidhamma Day" in their respective districts.

(*c*) *Tamil Buddhist School.* The School has been established at Phongyi Street, Rangnon, since 1956 for the schoolboys to learn Buddhist scriptures, besides other subjects. Maintenance of the School is borne by the Council.

4. Foreign missionary and relations.

(*a*) Aids are given to the foreigners—bhikkhus, novices and nuns—who undergo a training in Pariyatti-dhamma and Patipatti-dhamma in Burma with a view to promote Buddha Sāsanā after successful completion of their courses. There are 21 foreigners, namely, 14 bhikkhus, I novice, 6 nuns undergoing a training.

(*b*) *The rehabilitation of the building of historical importance.* A piece of land near Buddha Gaya, India, is in hand for the construction of a monastery and meditation centre.

Maha Thray sithu U Ohn Pe and Maha Tiri Thudhamma Daw Khin Kyi, the Burmese Ambassador in New Delhi are the Burma representatives to the Advisory Committee of the Mahabodhi Pagoda Executive Committee, Buddha Gaya.

The ven'ble Sayadaw U Nandiya is sent to Punjar the propagation of Buddha Sāsanā, and bhikkhu U Revata is sent to the Sanskrit University and Hindu University, Banaras, for Sanskrit studies in M.A. with the aid of the Council.

(*c*) *The propagation of Buddha Sāsanā in Japan.* The 4 bhikkhus have been sent to Sangha-āma World Peace Pagoda, and are propagating the Theravāda Buddhism. The propagation centre "Dhammadūta" is to be controlled by a committee of "Gopaka" which consists of Burmese and Japanese representatives.

(*d*) *Missionaries to Thailand.* Three Burmese bhikkhus sent to Bangkok are studying as state-scholars aided by the Thai Government.

Burmese bhikkhus are sent to Lanpan and Mine-lon-gyi, Thailand, to take charge of the Burmese monasteries; and they are propagating Buddha Sāsanā.

A piece of land (2.88 acres) at "Lunbbinī", Nepal, is in hand for the construction of a religious building.

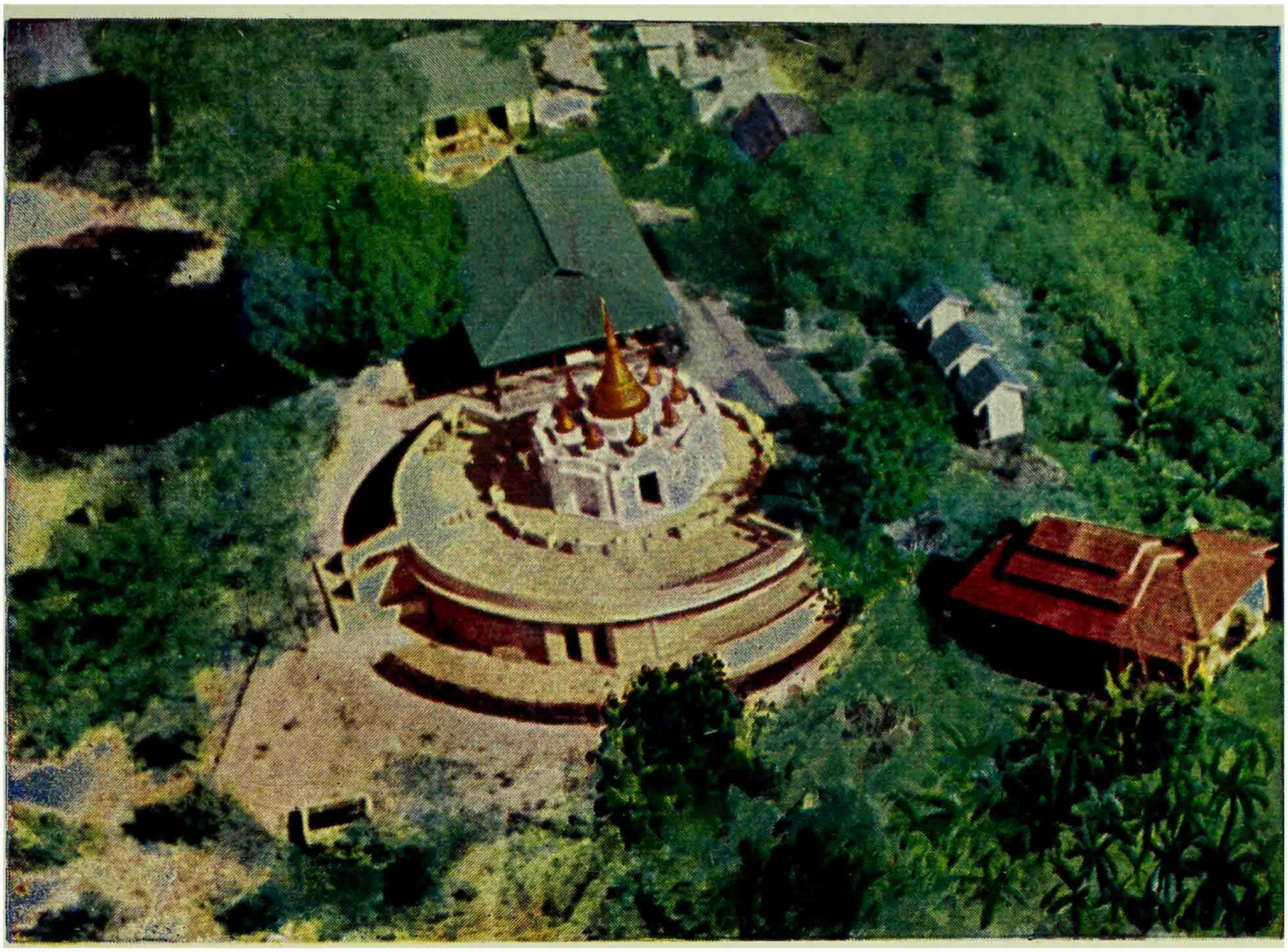
5. *Chaṭṭha Saṅgāyanā.*

After the Saṅgāyanā of Pāli Texts and Commentaries, the Saṅgāyanā of Sub-commentaries was conducted during the First Session of Tīkā-Saṅgāvanā from 5-11-60 to 13-1-61, 16 volumes of Sub-commentaries (tīkā) were scrutinized and recited. The remaining 17 volumes were completed during the Second Session of Tīkā-Sangāyanā from 26-11-61 to 18-2-62.

6. *The Buddhist Mission to the Hilly Tracks.* The Council has established monasteries, aided with books, clothing, food, and the requisites for bhikkhus. The would-be-novices are also provided with necessary requisites. Medicines are supplied to these monasteries.

There are 128 monasteries, 120 bhikkhus, 26 religious instructors, 30 teachers, 6490 students and 159453 Buddhists in Kachin State, Kaya State, Chinvisesa (North) & (South), Naga, Assam, Northern Shan States, Wa and Kareni State etc.

K 1,00000, the balance of 2500th Buddha Jayanti Celebration Fund, is alloted for the construction of 10 monasteries in three different models in hill tracts, and they are under construction.



International Meditation Centre

Founded by

The Vipassanā Association

Office of the Accountant-General, Burma.

(*Location: 31A, Inyamyaing Road,*
Off University Avenue, Rangoon).

President : *Thray Sithu* U Ba Khin.

Notes of Appreciation by Foreigners who took courses of Meditation at the "International Meditation Centre", 31A, Inyamyaing, Rangoon

Mr. J. Van Amersfoort,
President of the Netherlands Buddhist Association, 38, Adelheidstraat, The Hague, Holland.

"I was out of Dukkha and felt a refreshing coolness and delight, which words cannot describe. It is an escape and a refuge from all daily troubles, too great to be understood, when not experienced. And the great bliss is that every one can achieve this state, provided he has a pure mind at least for the time of concentration, has the right intentions, attentiveness and concentration, and anyhow tries to live as pure as possible.

Another necessity is, that he has *no fear whatsoever* and a *complete faith in his Guru.* I hope with all my heart that Guru U Ba Khin will have many followers and disciples in the near future, who can be helped by him as much as I have been."

Dr. Huston Smith, Ph. D.,
Massachusetts Institute
of Technology,
Cambridge 39, Mass., U.S.A.

"This has been, I believe, the most interesting and revealing part of our world trip. It is most refreshing to find persons interested not merely in theory but also in practice—U Ba Khin is the first person I have met on this trip who said not merely "Let's talk", but "Let's do something." We have met with great kindness here and we are grateful."

Dr. Leon E. Wright, Ph. D.,
Professor of Religion,
Howard University, Washington,
American University, Washington.

"Vipassanā Meditation so convinced and so communicated at this Center has a role to play unique in the religious evolution of world experience, and Thray Sithu U Ba Khin, our illustrious and honored Guruji, is its most effective prophet. It would be difficult for me personally to return thanks for the incalculable benefits received both in this setting and from this relationship."

* * * * *

"I am firmly convinced that you were destined to show me the intimacies of Buddhist meditation at its very best. If I brought something to the encounter in terms of "Pārami" you gave it direction and most meaningful engagement in your inspirationally challenging and genuinely productive method. I shall be with Anicca as long as I live, and as often as I do, my spirit shall gratefully acknowledge the Gurugyi who made it possible. You are that Gurugyi and have always my deepest respect and my purest love."

Dr. Elizabeth K. Nottingham, Ph. D.,
Professor of Sociology,
No. 1, Ascon Avenue, Forest Hills,
New York.

"It was a lovely and rewarding experience that I have had with you and your disciples. Each time I came I felt surrounded and borne up by loving kindness. Your fellowship has meant more to me than any other single thing during my happy months in Burma.

Though I may not have been able to learn very deeply about the Dhamma, I have learned from you and from your Center how to find a deep pool of quiet in the midst of the activities of a busy life. Thanks to your patient teaching. I can now enter such a state at will."

Mr. Walter Nagel, (West-Germany)
Rice Marketing Expert,
Ness 7-9, Post Abfertigung,
Hamburg, W. Germany.

"The world is facing serious problems and may see chaos threatening mankind.

You are showing a way out, teaching the individual how to find peace and complacency and how to lead himself and others to a

better life. You, your-self, are the best example how religious belief and deep understanding of fellow beings can well be combined with the strenuous duties and responsibilities of a high position in outer life.

As a foreigner in Burma, one cannot get acquainted with Burma, its life and notions without also studying this side of the Burmese character."

Mr. Richard Kelly, (with Mrs. Kelly),
British Civil Servant,
Commercial Counsellor,
C/o Trade Division,
Kualalumpur, Malaya.

"Guruji has shown us the way and has given us the power to follow it. There has been no greater experience in this life."

Mr. John E. Coleman of S.E.A.,
Supply Corporation, Advisers to Government of Thailand, (Specialist in Criminology).

"The Karmic forces that led me to you and your inspiring guidance have made on me an indelible impression of the light of the Dhamma.

The Center, the people associated with the Center, and Guruji U Ba Khin can only command first place among my memories.

With the light of the Dhamma as our guide, may we all soon win the Deathless."

Miss Marion Dix,
Director, World in Focus Films—Lecturer,
No. 1131, Atlee Drive, La Canada, California.

"Taking the course under Sayagyi at the International Meditation Center has been a wonderful, enlightening experience which will remain with me always. Through my films, and my own experiences, I hope to make this clearer, too, to my American lecture audiences. I shall miss the whole cheerful group at the Center. I hope to return."

Mrs. K.A. Stutes,
Route I. Box 103,
Fairbanks, Texas, U.S.A.

I cannot find words to express my thanks for what you have done for me. I know I shall never forget you and the wonderful people at the Centre.

Dr. John Smith Hislop, M.A., D.Ed.,
President, Board of Trustees,
Spiritual Regeneration Movement Foundation, California.
Vice President, Californa City Development Co., 5512 Hollywood Blvd.
California, U.S.A.

What an amazing and extraordinary life is yours!

At the very top, the noblest task possible in life is that of guiding men to the Path of liberation and illumination. And this you do. How few men can truly help others—and of those and of all the world what a mere handful do.

To you, Guruji, for your action in life goes all reverence and all honor. I hold you to be one of the truly great men of the world.

* * * *

At the moment, the dominant treasure I carry from your Island of Light is the growing perception of Aniccа in all formations.

* * * *

As I contemplated Aniccа, I gave thanks to yourself, to Buddha, and to the devas and brahmas who implement His protection. And each day I salute the genius that points out the freeing fact of Anicca.

His Excellancy Mr. Eliashiv Ben-Horin,
Ambassador Extraordinary and
Plenipotentiary for Israel, Burma.

I doubt whether an ordinary being can point to so many periods in his lifetime that further his inner development as much as these ten brief days under your guidance. No doubt due to my insufficient Pārami, my achievement here may have fallen somewhat short of what it could have been. By perseverance I hope, however, to improve. And I already take back with me considerable added strength and composure.

You yourself are the finest example of what you set out to obtain in your pupils. Your wisdom, your tolerance and patience, and your deep, loving devotion leave a profound impact on the personality of those who come and sit at your feet. To yourself and to your dedicated helpers goes my true gratefulness.

Dr. P. S. Jaini,
TRIPITAKĀCRYA,
Lecturer in Pāli and Sanskrit Buddhism, School of Oriental and African Studies, University of London, U.K.

Words are not adequate to express my gratitude for the great blessings I have received from you. It was some good destiny that guided me to your feet, for I had not planned this visit.Perhaps it was your own loving kindness that brought me here! In the endless cycles of birth and death a week or two in the search of Nibbana is not even a drop in the ocean ! And yet, sir, when the Saṁkhāras of this body fail, I shall have only these few moments, the most noble ones of my life, to sustain me till I reach the final goal! May this seed grow within me in the form of bodhi!

It is very painful to depart from this blessed place after living under your loving care and constant guidance. I shall be carrying with me many many sweet memories, but Gurugyi, I shall forever be praying for your unfailing noble presence which alone gives strength and confidence to my feeble mind.

Mr. Robert H. Hover,
Mechanical Engineer and Research Specialist,
(Missile and Space Craft Industry)
14713, So La Mesa Drive, La Mirada, California, U.S.A.

Guruji Ba Khin is a giant in the world today—remarkable and singular. He is a master teacher, a master of his subject, a master in direct practical day-by-day application of his enormous power in National Government. His great gift, to those who will listen and do, is what man needs most—control of the mind and of the mental forces. This great gift is made all the greater because it is *truly given.* He has single handedly seeded, and is nurturing that long-sought annal between religion and science—the development of the Natural Human.

To the technically trained: listen to Guruji as you would to a Poet, for meaning—do not dissect his words. They are the language of *his* specialty.

For your priceless gift to me of Anicca, Guruji, for your continual example of great kindness and inspiration of steadfastness, I am indebted to you for the rest of my lives.

May the skies henceforth be fair and bright over your Island of Peace.

Mrs. Beulah C. Smith,
475, A.Avenue, Coronado, California, U.S.A.

Sayagyi's gift or power and his utter devotion to its dispensation—together with the tireless efforts of the entire group in behalf of the comfort, well being and development of the aspirant give the word "dedication" new meaning. For the privilege of taking the course and the many blessings received, I shall always be deeply grateful.

Mrs. Hislop,
C/o Dr. J. S. Hislop, M.A., D.Ed.,
1803 N. Van Ness, Hollywood 28, L.A.
California, U.S.A.

How will it be possible to thank you for what you have done—for your tolerence, patience and kindness.

If my case had not been so complicated and I not so unprepared for your guidance, it could have been easier for you. Even so, in the few weeks of my stay here, I have been able to experience:—the steadiness of Ānāpāna, the constant coming into being and disintegration of Rūpa (Anicca), the intense (*almost* life taking) pain of Dukkha, the indescribable refreshing coolness of Peace.

The essence, the living part of Buddhism, I have lived and for this I owe to you, Guruji, the only one in the world who can teach it.

All these have to be experienced, to be appreciated—otherwise it will fall into the category of words.

Miss Evelyn Sedlachek,
2072, Makiki Place,
Honolulu,
Hawaii.

After travelling to so many countries and seeing the condition of their natures and the religions they do embrace, *You* are the *great column of light, strength and purity on this universe.*

I want to thank you and yours for your loving-kindness and deep compassion you have given to us.

Mrs. Allysen Preston.
3761, Round Top, Qr.,
Honolulu, 14,
Hawaii.

Words cannot express, Sayaji, what you have done for me. The deep longing I have had all of my life to know, it has been satisfied.

You are doing the highest work that one can do, that of releasing his fellowmen from suffering.

May all who aid you be blessed.

Mr. Anthony Brooke,
Rajah Muda of the former
independent state of Sarawak.

For the past 3 years my pattern of life has been to meet and talk with individuals and small groups of sincere and concerned people all over the world in the search for insight into the problem of the ordinary person's ineffectiveness—of his need to find a quality of power, which would be his source of inspired activity and which would make him not only an effective force in day to day affairs but which would equip him to make a notable contribution to human welfare and world peace. Since the individual can communicate nothing that he has not first discovered for himself, I was attracted by the international character and reputation of your Centre to come to obtain a discipline of meditation.

Here, Sayagyi, you have in this short time awakened me dramatically to a consciousness of that very "Power Within", which some religions speak about but generally fail to communicate. You have convinced me that this Power is a Natural Power, stemming from ever present awareness of the truth of the atomic forces operating in the body and mind of man. You have also convinced me—or perhaps I should say that my own experience has convinced me—that deliberately endured suffering can lead to the acquisition of a powerful and radiant energy in which disease can find no resting place and which is capable of dispelling even the dreaded effect of atomic radiation, such as Strontium 90. As one of your grateful students, I would like to help verify this claim.

Your indefatigable work here, and your own supremely dedicated and inspiring example, is a challenge not only to orthodox religionists and medical scientists (by reason of the variety of different diseases which vanish as if miraculously during the course of meditation) but to all who recognise that our major ills in personal and international life stem from ignorance, wrong morality, and the misdirection of power.

Finally, I leave with a firm resolve to keep Anicca as the dominant force in my life: to apply it to all thoughts, sensations and situations—and to return for more training as soon as possible.

Mrs. Ruth Denison (with Mr. Denison)
2697, Creston Dr.,
Hollywood, California, U.S.A.

At the hour of my departure I simply like to express my deepest thanks to you in this. I feel like a ship having received ancor for its voyage. My meditation experience at your place was the most profound and revolutionary one for my innerself ever I shall remember and carry it in me all my life. I hope to return another time.

Dr. Simon Auster,
1607, 34th Street, N.W.,
Washington 7, DC, U.S.A.,

Wisdom is rare, but there is wisdom here.

Mr. Halden Landie,
Real Estate Salesman & Building Contractor,
2528, York Avenue.
Vancouver 9, B.C., Canada.

We found truth here, absolute truth and people living and proving it in their every-day life.

The truth taught here by our Great Sayagyi gives one the ability to be reborn into reality—a Revelation to hold.

It is my hopeful desire to retain and take with me the reverence of the Divine nature and the serenity that is really here. May we be worthy students of our remarkable Teacher Sayagyi.

For your greatness so humbly disseminated we are reverently grateful.

Mrs. Foerlla Landie,
(for Honolulu) 3761, Round Top Drive,
Hon olulu 14, Hawaii.

The time has come for us to leave this Haven where Truth is found. It is as though we have been sojourning on a more enlightened planet, and the beings here...just as one would expect to find in a world of highest degree.

We take with us the priceless gift of Anicca, and it will be our mainstay throughout the balance of life.

They speak about "The Go'den Age a million years from now", but we could have it here to-day, if the people of the world were to follow your teachings.

For what you were, what you are, and what you will be, in all reverence I bow to you, Sayagyi.

WHAT OUR READERS SAY

(Recent Appreciation)

U.S.A.

I happened to come accross a copy of "The Light of the Dhamma ' and I was quite amaized at the Thoroughness of it. It has answered many of my questions concerning Buddhism and I only wish more people could have the opportunity of reading it.

What is really needed in this country are more Theravadin missionarys. This true Buddhism would appeal to many and its doctrines would spread fast in this country if only revealed.

Hungary:

"The Light of the Dhamma" quarterly Buddhist Magazine should be sent regularly to the Pest—district of the Hungarian Buddhist Mission, as that magazine would mean a great help to propagate the Dhamma of the Buddha in our country.

Our library and our Buddhist theology badly need your valuable publication.

Egypt:

I consider The Light of the Dhamma as the very best Journal which I ever did read.

Malaya.

I hope that this excellent magazine may exist as long as Buddhism lives.

U.P. India:

The Light of the Dhamma is the Dhamma at its source and hence pure Dhamma. The Copies are required for propagation of Buddhism amongst the newly converted Buddhists.

England:

We very much enjoy reading this publication & find it most helpful, also we pass it on to other friends.

England:

It is still my opinion that The Light of the Dhamma is fulfilling a most useful purpose in publishing so many new or unobtainable translations.

England:

I was very interested to read that English translations of Ven. Ledi Sayadaw's works will continue to appear regularly in the Light of the Dhamma.

England:

I am most anxious to receive in particular the second part of the "Maggaṅga Dīpanī" by Ven. Ledi Sayadaw which appeared in your July 1959 issue, as well as any other translations of this Sayadaw's work which may subsequently have been printed.

England :

I have a very high regard for "The Light of the Dhamma". If there is anything I can do for the benefit of your magazine over here I hope you will call on me to do it.

California, U.S.A.

The Light of the Dhamma is still "Tops". The moment it arrives I read it from cover to cover and at the end of the year have them bound in a beautiful yellow binding (book-cover).

I am still plugging along just seeking, knowing that all I can do is live the life as much as possible (8 Fold Path) and wait. I am hoping that I can within a year leave here for the mountains away from worldly turmoils for peace and quiet.

Canada :

I observed in the column of Journels your publication "The Light of the Dhamma". As a truth-seeker I am very interested in all modes and means of expressions of its veracity.

Australia:

I enjoyed the copy received and have been patiently awaiting of further copies as it is one of the Best Buddhist Publications I have read and studied.

Sydney, Austriailia:

I need hardly add how greatly the periodical has been appreciated, both for the wisdom and news of current affairs in Burma contained therein.

England:

The journal would be placed in our library, where it would play a large part in stimulating interest in Buddhist thought among members of this University.

England:

May I say how much my wife and I look forward to receiving our copies. We are both members of the English Sangha Association and have lent the magazine to fellow members which I think has encouraged a few more people to subscribe.

U.S.A.

I am interested in Buddhism and became acquainted with your interesting maggazine in the New York Public Library.

Ceylon:

I am placing the magazine in the College Library and Reading-Room, where it is assured of a wide readership of our boys as well as our teachers.

All good wishes for the continuance of the splendid work you have been rendering towards the effective propagation of the Dhamma.

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B.S.C.P.—No. 37—14-1-63.

THE LIGHT OF THE DHAMMA
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You can help in this propagation of the Buddha Dhamma by buying copies for yourself and your friends.

The Light of the Dhamma has been acknowledged by the people as the leading Buddhist Magazine in the world. You can earn great merit and at the same time the gratitude of your friends by subscribing for them for one year or more. We shall be happy to send the magazine direct to them with your compliments.

May we also enrol you as a subscriber who will gain us more and more subscribers ?

THE UNION OF BURMA BUDDHA SĀSANA COUNCIL
KABĀ AYE P. O., RANGOON.

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From the first issue of THE LIGHT OF THE DHAMMA in 1952, we have been sending free copies to some of our friends. As we are propagating the pure Theravāda Buddhism, we are now requesting you to subscribe and to get as many as possible of your friends to subscribe to help and encourage us in this work and to enable us to continue to give you a first-class magazine though costs of printing materials have risen considerably. The free list is now suspended and you are earnestly requested to subscribe beginning with Vol. VI. No. 4. Exchange copies and copies to our Diplomatic Services will be sent as usual.

For the above reason of considérably increased printing costs, we must also increase the rates of subscription as follows :—

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