The LIGHT of the DHAMMA

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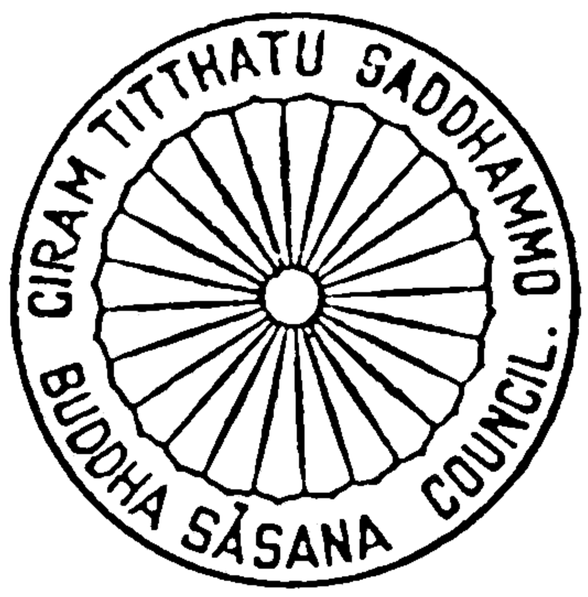

THE LIGHT OF THE DHAMMA

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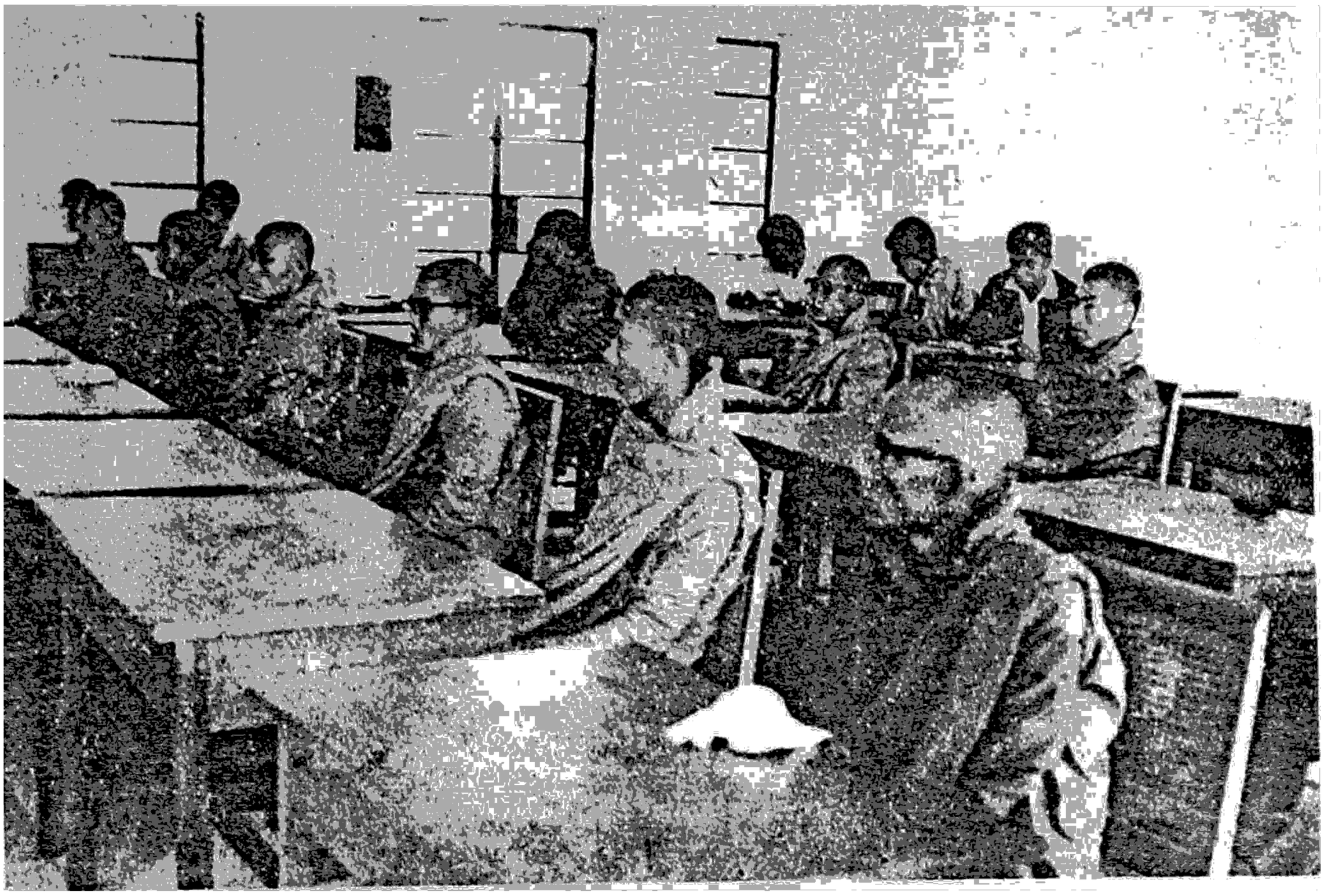

Hill-Tract Buddhist missionary bhikkhus attending Training Classes at Pubbavideha Hall, Kabā-Aye, Union Buddha Sāsana Council, Rangoon.

ဗုဒ္ဓသာသနာဆန္ဒမှု ရန်ကုန်မြို့ ကမ္ဘာဥ ပုဗ္ဗဝိဒေဟကျောင်းဆောင်တွင် ပြုလုပ်သည့် တောင်တန်းသာသနာပြု သင်တန်းသို့ တက်ရောက်ကြသည့်ရဟန်းတော်များ။

Thray Sithu U Ba Khin, member of the Union Buddha Sāsana Councils' Inquiry Committee of the Revolutionary Government, delivering a speech at the opening ceremony of the Training Classes for Buddhist missionary Bhikkhus of Hill-Tracts.

တောင်တန်းသာသနာပြုသင်တန်းဖွင့်ပွဲ အခမ်းအနားတွင် ဗုဒ္ဓသာသနာအဖွဲ့ စုံစမ်းစစ်ဆေးရေးကော်မီတီလူကြီး သရေစည်သူ-ဦးဘခင်က တောင်တန်းသာသနာပြုသင်တန်းဖွင့်ပွဲတွင် သံဃာတော်များအား လျှောက်ထားနေပုံ။

EDITORIAL

What Kamma Is

Kamma is a Pāḷi word meaning action. It is call *Karma* in Sanskrit. In its general sense *Kamma* means all good and bad actions. It covers all kinds of intentional actions whether mental, verbal or physical,—thoughts, words and deeds. In its ultimate sense *Kamma* means all moral and immoral volition. The Buddha says: "Mental volition, O Bhikkhus, is what I call action (*Kamma*). Having volition one acts by body, speech and thought." *Aṅguttara Nikāya* III 415).

Kamma is neither fatalism nor a doctrine of predetermination. The past influences the present but does not dominate it, for *Kamma* is past as well as present. The past and present influence the future. The past is a background against which life goes on from moment to moment. The future is yet to be. Only the present moment exists, and the responsibility of using the present moment for good or for ill lies with each individual.

Every action produces an effect and it is a cause first and effect afterwards. We therefore speak of *Kamma* as "the law of cause and effect." Throwing a stone, for example, is an action. The stone strikes a glass window and breaks it. The break is the effect of the action of throwing, but it is not the end. The broken window is now the cause of further trouble. Some of one's money will have to go to replace it, and one is thus unable to save the money or to buy with it what one wants for some other purpose, and the effect upon one is a feeling of disappointment. This may make one irritable and if one is not careful, one may allow the irritability to become the cause of doing something else which is wrong and so on. There is no end to the result of action, no end to *Kamma*, so we should be very careful about our actions, so that their effect will be good. It is therefore necessary for us to do a good, helpful action which will return to us in good *Kamma* and make us strong enough to start a better *Kamma*. Throw a stone into a pond and watch the effect. There is a splash and a number of little rings appear round the place where it strikes. See how the rings grow wider and wider till they become too wide and too tiny for our eyes to follow. The little stone disturbs the water in the pond, but its work is not finished yet. When the tiny waves reach the edges of the pond, the water moves back till it pushes the stone that has disturbed it.

The effects of our actions come back to us just as the vaves do to the stone, and as long as we do our action with evil intention the new waves of effect come back to beat upon us and disturb us. If we are kind and keep ourselves peaceful, the returning waves of trouble will grow weaker and weaker till they die down and our good *Kamma* will come back to us in blessing. If we sow a mango seed, for instance, a mango tree will come up and bear mangoes, and if we sow a chili seed, a chili plant will grow and produce chilis. The Buddha says:

"According to the seed that's sown,
So is the fruit ye reap therefrom,
Doer of good will gather good,
Doer of evil, evil reaps.
Swown is the seed, and thou shalt taste
The fruit thereof.

(*Saṁyutta Nikāya* Vol. I, P. 227).

Everything that comes to us is right. When anything pleasant comes to us and makes us happy, we may be sure that our *Kamma* has come to show us what we have done is right. When anything comes to us, hurts us or makes us unhappy, our *Kamma* has come to show us our mistake. We must never forget that *Kamma* is always just. It neither loves not hates, neither rewards nor punishes. It is never angry, never pleased. It is simply the law of cause and effect.

Kamma knows nothing about us. Does the fire know us when it burns us? No. It is the nature of the fire to burn, to give out

heat. If we use it properly it gives us light, cooks our food for us or burns anything we wish to get rid of, but if we use it wrongly it burns us and our property. Its work is to burn and our affair is to use it in the right way. We are foolish if we grew angry and blame it when it burns us because we have made a mistake.

There are in equalities and manifold destinies of men in the world. One is, for example, inferior and another superior. One perishes In infancy and another at the age of eighty or a hundred. One is sick and infirm, and another strong and healthy. One is handsome another ugly. One is brought up in luxury and another in misery. One is born a millionaire another a pauper. One is a genius and another an idiot.

What is the cause of the inequalities that exist in the world ? Buddhists cannot believe that this variation is the result of blind chance. Science itself is indeed all against the theory of "Chance", in the world of the scientist all works in accordance with the laws of cause and effect. Neither can Buddhists believe that this uneveness of the world is due to a God-Creator.

One of the three divergent views that prevailed at the time of the Buddha was: "Whatsoever happiness or pain or neutral feeling the person experiences all that is due to the creation of a Supreme Deity." (Gradual Sayings, I. 158) Commenting on this fatalistic view the Buddha said: "So, then, owing to the creation of a Supreme Deity men will become murderers, thieves, unchaste, liars, slanderers, abusive, babblers, covetous, malicious, and perverse in view. Thus for those who fall back on the creation of a God as the essential reason, there is neither the desire to do, nor necessity to do this deed or abstain from that deed." (ibid).

Referring to the naked ascetics practised self-mortification, the Buddha said: "If, O Bhikkhus, beings experience pain and happiness as the result of God's creation, then certainly these naked ascetics must have been created by a wicked God, since they are at present experiencing such terrible pain," *Devadaha Sutta, No. 101, Majjhima Nikāya, II. 222*).

According to Buddhism the inequalities that exist in the world are due, to some extent, to heredity and environment and, to a greater extent, to a cause or causes (*Kamma*) which are not only present but proximate or remote past. Man himself is reponsible for his own happiness and misery. He creates his own heaven and hell. He is master of his own destiny, child of his past and present of his future.

The Laws Of Cosmic Order

Although Buddhism teaches that *Kamma* is the chief cause of the inequalities in the world yet it does not teach fatalism or the doctrine of predestination, for it does not hold the view that everything is due to past actions. The law of cause and effect (*Kamma*) is only one of the twentyfour causes described in Buddhist philosophy (See Compendium of Philosopy, p. 191), or one of the five orders (*Niyāmas*) which are laws in themselves and operate in the universe. They are:—

1. *Utu Niyāma*, physical inorganic order, *e.g.*, seasonal phenomena of winds and rains. The unerring order of seasons, characteristic seasonal changes and events, causes of winds and rains, nature of heat, etc., belong to this group.

2. *Bīja Niyāma*, order of germs and seeds (physical organic order), *e.g.*, rice produced from rice seed, sugary taste from sugarcane or honey, peculiar characteristics of certain fruits, etc. The scientific Theory of cells and genes and physical similarity of twins may be ascribed to this order.

3. *Kamma Niyāma*, order of act and result, *e.g.*, desirable and undesirable acts produce corresponding good and results. As surely as water seeks its own level so does *Kamma*, given opportunity, produce its inevitable result, not in the form of a reward or pnnishment but as an innate sequence. This sequence of deed and effect is as natural and necessary as the way of the stars and moon.

4. *Dhamma Niyāma*, order of the norm, *e.g.*, the natural phenomena occuring at the advent of a Bodhisatta in his last birth. Gravitation and other similar laws of nature, the reason for being good, and so forth may be included in this group.

5. *Citta Niyāma*, order of mind or psychic law, *e.g.*, processes of consciousness, arising and perishing of consciousness, constituents of consciousness, power of mind, etc. Telepathy, telesthesia, retro-cognition, premonition, clairvoyance, clairaudience, thought-reading, all psychic phenomena

which are inexplicable to modern science are included in this class. *Abhidhamma-vatara p. 54*).

These five orders embrace everything in the world and every mental or physical phenomenon could be explained by them. They being laws in themselves, require no lawgiver and *Kamma* as such is only one of them.

Classification of Kamma

Kamma is classified into four kinds according to the time in which results are produced. There is *Kamma* that ripens in the same lifetime, *Kamma* that ripens in the next life and *Kamma* that ripens in successive births. These three types of *Kamma* are bound to produce results as a seed is to sprout. But for a seed to sprout, certain auxiliary causes such as soil, rain, etc. are required. In the same way for a *Kamma* to produce an effect, several auxiliary causes such as circumstances, surroundings, etc., are required. It sometimes happens that for want of such auxiliary causes *Kamma* does not produce any result. Such *Kamma* is called "*Ahosi-Kamma*" or "*Kamma* that is ineffective."

Kamma is also classified into another four kinds according to its particular function. There is regenerative *Janaka Kamma* which conditions the future birth; Supportive (*Upatthambaka*) *Kamma* which assists or maintains the results of already-existing *Kamma* Counteractive (*Upapīlaka*) *Kamma* which suppresses or modifies the result of the reproductive *Kamma*, and destructive (*Upaghātaka*) *Kamma* which destroys the force of existing *Kamma* and substitutes its own resultants.

There is another classification according to the priority of results. There is serious or weighty (*garuka*) *Kamma* which produces its resultants in the present life of in the next. On the moral side of this *Kamma*, the highly refined mental states called *Jhānas* or Ecstasies are weighty because they produce resultants more speedily than the ordinary unrefined mental states. On the opposite side, the five kinds of immediately effective serious crimes are weighty. These crimes are: matricide, parricide, the murder of an Arahanta (Holy-one or perfect saint), the wounding of a Buddha and the creation of a schism in the Samgha.

Death-proximate (*Āsanna*) *Kamma* is the action which one does at the moment before death either physically or mentally—mentally by thinking of one's own previous good or bad actions, or having good or bad thoughts. It is this *Kamma* which, if there is no weighty *Kamma*, determines the conditions of the next birth.

Habitual (*āciṇṇa*) *Kamma* is the action which one constantly does. This *Kamma*, in the absence of death-proximate *Kamma*, produces and determines the next birth.

Reserved *Katattā Kamma* is the last in the priority of results. This is the unexpounded *Kamma* of a particular being and it conditions the next birth if there is no habitual *Kamma* to operate.

A further classification of *Kamma* is according to the place in which the results are produced, namely:—

(1) Immoral *Kamma* which produces its effect in the plane of misery.
(2) Moral *Kamma* which produces its effect in the plane of the world of desires.
(3) Moral *Kamma* which produces its effect in the plane of form.
(4) Moral *Kamma* which produces its effect in the plane of the formless.

Ten immoral actions and their effects:-

(1) Immoral *Kamma* is rooted in greed (*Lobha*), anger (*dosa*) and delusion (*Moha*).

There are ten immoral actions (*Kamma*) namely, Killing, Stealing, Unchastity (These three are caused by deed), lying, Slandering, harsh language, Frivolous talk (These four are caused by word), covetousness, Ill-will and False View (These three are caused by mind).

Of these ten, killing means the destruction of any living being including animals of all kinds. To complete this offence of killing five conditions are necessary:—a being, consciousness that it is a being, intention of killing, effort and consequent death.

The evil effects of killing are:—Short life, Diseasefulness, Constant grief caused by the separation from the loved and constant fear.

To complete the offence of stealing five conditions are necessary, viz:—Property of other people, consciousness that it is so,

intention of stealing, effort and consequent removal. The effects of stealing are:—poverty, wretchedness, unfulfilled desires and dependent livelihood.

To complete the offence of unchastity (sexual misconduct) three conditions are necessary, viz:—intention to enjoy the forbidden object, effort and possession of the object. The effect of unchastity are:—having many enemies, getting undesirable wives, birth as a woman or as an eunuch.

To complete the offence of lying four conditions are necessary, viz:—untruth, intention to deceive, effort, and communication of the matter to others. The effects of lying are:—being tormented by abusive speech, being subject to vilification, incredibility and stinking mouth.

To complete the offence of slandering four conditions are necessary, viz:—division of persons, intention to separate them, effort and communication. The effect of slandering is the dissolution of friendship without any sufficient cause.

To complete the offence of harsh language three conditions are necessary, viz:—someone to be abused, angry thought and using abusive language. The effects of harsh language are:—being detested by others although blameless, and harsh voice.

To complete the offence of frivolous talk two conditions are necessary, viz:—the inclination towards frivolous talk and its narration. The effects of frivolous talk are:—disorderliness of the bodily organs and unacceptable speech.

To complete the offence of covetousness (*abijjhā*) two conditions are necessary, viz:—another's property and strong desire for it, saying "would this property were mine." The effect of covetousness is unfulilment of one's wishes.

To complete the offence of ill-will (*Vyāpāda*) two conditions are necessary, viz:—another being and the intention of doing harm. The effects of ill-will are:—ugliness, various diseases and detestable nature.

False view (*Micchādiṭṭhi*) means seeing things wrongly without understanding what they truely are. To complete this false view two conditions are necessary, viz:—perverted manner in which an object is viewed and the misunderstanding of it according to that view. The effects of false view are:—base attachment, lack of wisdom, dull wit, chronic diseases and blameworthy ideas. (Exporsitor pt. 1. p. 128).

11. Good *Kamma* which produces its effect in the plane of desires:—

There are ten moral actions—namely, generosity (*Dāna*), morality (*Sīla*), meditation (*Bhāvamī*), reverence (*apacāyana*) service (*veyyāvacca*), transference of merit (*pattidāna*), rejoicing in other's merit (*Pattānumodana*), hearing the doctrine (*Dhammasavana*), expounding the doctrine (*Dhammadesanā*), and forming correct views (*Diṭṭhijukamma*).

Generosity yields wealth. "Morality" causes one to born in noble families in states of happiness. "Meditation" gives birth in planes of form and formless planes, and helps to gain Higher Knowledge and Emancipation.

"Reverence" is the cause of noble parentage. "Service" is the cause of large retinue. "Transference of merit" causes one to be able to give in abundance in future births. "Rejoicing in others' merit" is productive of joy wherever one is born. Both hearing and expounding the Doctrine are conducive to wisdom.

III Good *Kamma* which produces its effect in the planes of form. It is of five types which are purely mental, and done in the process of meditation, viz:—

1. The first state of *Jhāna* or ecstasy which has five constituents:—initial application, sustained application, rapture, happiness and one-pointedness of the mind.

2. The second state of *Jhāna* which occurs together with sustained application, rapture, happiness, one-pointedness of the mind.

3. The third state of *Jhāna* which occurs together with rapture happiness and one-pointedness of the mind.

4. The fourth stage of the *Jhāna* which occurs together with happiness and one-pointedness of the mind.

5. The fifth stage of *Jhāna* which occurs together with equanimity and one-pointedness of the mind.

IV. Good *Kamma* which produces its effect in the formless planes. It is of four types which are also purely mental and done in the process of meditation, viz:—

1. Moral consciousness dwelling in the infinity of space.
2. Moral consciousness dwelling in the infinity of consciousness.
3. Moral consciousness dwelling on nothingness.
4. Moral conscious wherein perception is so extremely subtle that it cannot be said whether it is or is not.

Free will

Kamma, as has been stated above, is not fate, is not irrevocable destiny. Nor is one bound to reap all that one has sown in just proportion. The actions (*Kamma*) of men are not absolutely irrevocable destiny. Nor is one bound to reap all that one has swon in just proportion. The actions (*Kamma*) of men are not absolutely irrevocable and only a few of them are so. If, for example, one fires off a bullet out of a rifle, one cannot call it back or turn it aside from its mark. But if, instead of lead or iron ball through the air, it is an ivory ball on a smooth green board that one sets moving with a billiard cue. One can send after it and at it, another ball in the same way, and change its course. Not only that, if one is quick enough, and one has not given it too great an impetus, one might even get round to the other side of the billiard-table, and send against it a ball which would meet it straight in the line of its course and bring it to a stop on the spot. With one's later action with the cue, one modifies, or even in favourable circumstances, entirely nuetralise one's earlier action. It is much the same way that *Kamma* operates in the broad stream of general life. There too one's action (*Kamma*) of a later day may modify the effects of one's action *Kamma* of a former day. If this were not so, what possibility would there ever be of man's getting free from all *Kamma* for ever. It would be a perpetually self-continuing energy that could never come to an end.

Man has therefore, a certain amount of free will and there is almost every possibility to mould his life or to modify his actions. Even a most vicious person can by his own free will and effort become the most virtuous person. One may any moment change for the better or for the worse. But everything in the world including man himself is dependent on conditions and without conditions nothing whatsoever can arise or enter into existence. Man therefore has only a certain amount of free will and not absolute free will. According to Buddhist philosophy, everything, mental or physical, arises in accordance with the laws and conditions. If it were not so, there would reign chaos and blind chance. Such a thing, however, is impossible, and if it would be otherwise, all laws nature which modern science has discovered would be powerless.

The real, essential nature of action *Kamma* of man is mental. When a given thought has arisen in one's mind a number of times, there is a definite tendency to recurrence of that thought.

When a given act has been performed a number of times, there is a definite tendency to the repetition of that act. Thus each act mental or physical tends to constantly produce its like, and be in turn produced. If a man thinks a good thought, speaks a good word, does a good deed, the effect upon him is to increase the tendencies to goodness present in him, is to make him a better man. If on the contrary, he does a bad deed in thought or in speech or in action, he has strengthened in himself his bad tendencies, he has made himself a worse man. And having become a worse man, he will gravitate to the company of worse men in the future, and incur all the unhappiness of varying kinds that attends life in such company. On the other hand, the man of a character that is continually growing better, will naturally tend to the companionship of the good, and enjoy all the pleasantness and comforts and freedom from the ruder shocks of human life which such society connotes.

In the case of a cultured man even the effect of a greater evil may be minimised while the lesser evil of an uncultured man may produce its effect to the maximum according to the favourable and unfavourable conditions. The Buddha says:—

"Here, O Bhikkhus, a certain person is not disciplined in body, is not disciplined in morality, is not disciplined in mind, is not disciplined in wisdom, is with little good and less virtue, and lives painfully in consequence of trifles. Even a trivial evil act committed by a person will lead him to a stage of misery."

"Here, O Bhikkhus, a certain person is disciplined in body, is disciplined in morality, is disciplined in mind, is disciplined in

wisdom, is with much good, is high souled, and lives without limitation. A similar evil act committed by such a person expiates in this life itself and not even a small effect manifests itself (after death), not to say of a great one."

"It is as if, O Bhikkus, a man were to put a lump of salt into a small cup of water. What do you think, O Bhikkhus? Would now the small amount of water in this cup become saltish and undrinkable ?" "Yes, Lord" "And why?" "Because, Lord, there was very little water in the cup, and so it becomes saltish and undrinkable by this lump of salt."

"Suppose, O Bhikkhus, a man were to put a lump of salt into the river Ganges. What think you. O Bhikkhus? Would now the river Ganges become saltish and undrinkable by the lump of salt?"

"Nay, indeed, Lord." "And why not?"

"Because, Lord, the mass of water in the river Ganges is great, and so it would not becqme saltish and undrinkable."

"In exactly the same way, O Bhikkhus, we may have the case of a person who does some slight evil deed which brings him to a state of misery; or again, O Bhikkhus, we may have the case of another person who does the same trivial misdeed, and expiates in the present life. Not even a small effect manifests itself (after death), not to say of a great one."

"We may have, O Bhikkhus, the case of a person who is cast into a prison for half-penny, penny, or for a hundred pence; or again, O Bhikkhus, we may have the case of a person who is not cast into prison for a half-penny, for a penny, or for a hundred pence."

"Who, O Bhikkhus, is cast into prison for a half-penny, for a penny, or for a hundred pence? Whenever, O Bhikkhus, anyone is poor, needy and indigent: he, O Bhikkhus, is cast into prison for a half-penny, for a penny, or for a hundred pence."

"Who, O Bhikkhus, is not cast into prison for a half-penny, for a penny, or for a hundred pence? Whenever, O Bhikkhus, any one is rich, wealthy and affluent: he, O Bhikkhus, is not cast into prison for a half-penny, for a penny, or for a hundred pence."

"In exactly the same way, O Bhikkhus, we may have the case of a person who does some slight evil deed which brings him into a state of misery; or, again, O Bhikkhus, we may have the case of another person who does the same trivial deed, and expiates in the present life. Not even a small effect manifests itself (after death), not to say of a great one." (*Aiguttara Nikāya, Part I, p.249*).

Lessons Taught By Kamma

The more we understand the law of *Kamma*, the more we see how careful we must be of our acts, words and thoughts, and how responsible we are to our fellow beings. Living in the light of this knowledge, we learn certain lessons from the doctrine of *kamma*.

1. Patience. Knowing that the Law is our great helper if we live by it, and that no harm can come to us if we work with it, knowing also it blesses us just at the right time, we learn the grand lesson of patience, not to get exited, and that impatience is a check to progress. In suffering, we know that we are paying a debt, and we learn, and if we are wise, not to create more suffering for the future. In rejoicing, we are thankful for its sweetness, and learn, if we are wise, to be still better. Patience brings forth peace, success, happiness and security.

2. Confidence. The Law being just, perfect, it is not possible for an understanding person to be uneasy about it. If we are uneasy and have no confidence, it shows clearly that we have not grasped the reality of the law. We are really quite safe beneath its wings, and there is nothing to fear in all the wide universe except our own misdeeds. The Law makes man stand on his own feet and rouses his self-confidence. Confedence strengthens, or rather deepens, our peace and happiness and makes us comfortable, courageous; wherever we go the Law is our protector.

3. Self-reliance. As we in the past have caused ourselves to be what we now are, so by that we do now will our future be determined. A knowledge of this fact and that the glory of the future is limitless, gives us great self-reliance, and takes away that tendency to appeal for external help, which is really no help at all. "Purity and impurity belong to oneself, no one can purify another" says the Buddha.

4. Restraint. Naturally, if we realise that the evil we do will return to strike us. We shall be very careful lest we do or say or think some thing that is not good, pure and true. Knowledge of *kamma* will restrain us from wrong-doing for others' sake as well as for our own.

5. 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 to help our fellow beings more effectively. The practice of good *kamma*, when fully developed, will enable us to overcome evil and limitations, and destroy all the fetters that keep us from our goal, *Nibbāna*,

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Buddhism and Peace

By

Dr. R. N. Jayatilleke

While fellow-scientists have been able to come together and discuss their common problems without bitterness or acrimony, the idea that people of different religions can meet and discuss topics of mutual interest is of more recent origin. This is unfortunate since it is the religious men who profess to stand for the ideals of truth and love, who should have given a lead in this matter to the others. I need not go into the historical reasons for this, but I am glad that this organisation among others has in recent times succeeded in extending its hand of fellowship beyond sectarian boundaries.

What Budhism has to say on the theme of peace and the concepts of truth, freedom, justice and love, is, I believe particularly appropriate to our times. This view, I also believe, would be shared by most of you in respect of your own religions. This raises a number of problems, Are we all saying the same things? Or are we saying a number of things which complement and supplement each other, each of us contributing some aspect of truth regarding these concepts, values and ideals? Or can it be that only one of us (or none of us) is right and the rest are wrong? Or is it the case that our talk about these things is devoid of meaning and has only an emotive significance for us and some of our hearers? We cannot hope to solve all these problems but I believe that discussions of this sort can go a long way to help us see each other's points of view and clarify our own views about them.

It is evident that there is a common content in the higher religions. All these religions profess a belief in a Transcendent Reality, in survival, in moral responsibility and moral values, and in a good life, despite the differences when we go into details. The Christians and Muslims seek communion with God, the Hindus seek union with Brahman and the Buddhists seek to attain Nirvana. It is equally evident that on matters on which they disagree they cannot all be true–unless it can be shown that the disagreements are purely verbal. Christianity believes in one unique Incarnation. Hinduism in serveral. To Islam the very idea is blasphemy. To the Buddhist it depends on what you mean. Now what I have to say on the concepts of peace, truth, freedom, justice and love in Buddhism belongs partly to the common content and partly to the disparate element, which distinguishes Buddhism from other religions. It would be necessary for me to point out both, if I am to give a clear picture of the account given of these concepts in Buddhism.

Peace is a central concept in the religion of the Buddha, who came to be known as the "santi-rājā" or the "Prince of Peace". For, on the one hand the aim of the good life, as understood in Buddhism, is described as the attainment of a state of "peace" or "santi", which is a characteristic of Nirvana or the Transcendent Reality. On the other hand the practice of the good life is said to consist in "sama-cariyā" or "harmonious (literally: peaceful) living" with one's fellow beings. It was this doctrine, which gave "inward peace" (*aijhatta-santi*, Sn. 837) and resulted in "harmonious living" (or "righteous living" *dhammacariyā* - as it is sometimes called), which the Buddha for the first time in the known history of mankind sought to spread over the entire earth, when he set up, as he claimed "the kingdom of righteousness" (*dhamma-cakkam*, literally, rule of righteousness) or "the kingdom of God" (*brahma-cakkam*).**

The Buddha, who in the earliest texts is said to have been "born for the good and happiness of mankind" (*manussaloke hita-*

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* Talk given on 8 April 1961 at a Seminar organised by the international Fellowship of Reconciliation, held at All Souls College, Oxford University. The Seminar was on the theme of " Religion and Pace, with special reference to the concepts of Truth, Justice, Freedom and Love."

** "Brahma" means here "the highest" or the "most sublime", without theological connotations.

sukhatāya jāto, Sn. 683), first trained sixty-one of his disciples to attain the highest spiritual goal in this life itself and then sent them out, requesting that no two of them were to go in the same direction. They were "to preach this good doctrine, lovely in the beginning, lovely in the middle and lovely in its consummation". It is necessary to stress the importance of this training which was intended to bring about the moral (*sīla*), intuitive (*samādhi*) and intellectual-spiritual (*paññā*) development of the person. For it was only those who had attained the "inward peace" who were considered fit to preach, since according to Buddhism "it is not possible for a man who had not saved himself to (help) save another" (M. I. 46). Those who went out on such missions were to train themselves in such a way that "if brigands were to get hold of them and cut them limb by limp with a double-edged saw," they should not consider themselves to have done the bidding of the Buddha, if they showed the slightest anger towards them (M. I. 129).

The practice of "mettā" or Compassionate Love was thus an essential part of the training. The worth placed on Love in Buddhism may be gathered from the following remark of the Buddha: "None of the good works employed to acquire religious merit is worth a fraction of the value of loving-kindness" (Itivuttaka, 19 21). The word "mettā" is the abstract noun from the word "mitra" which means "friend". It is, however, not defined just as "friendliness" but as analogous to a mother's love for her only child: "Just as a mother loves her only child even more than her life, do thou extend a boundless love towards all creatures". The practice of the "highest life" or the "God-life" (*brahma-vihāra*) is said to consist in the cultivation of compassionate feelings towards all beings, sympathy (*karuṇā*) towards those in distress who need our help, the ability to rejoice with those who are justly happy (the opposite emotion to that of jealousy, envy etc.) (*muditā*) and impartiality towards all. The person who has successfully developed these qualities is said to be "one who is cleansed with an internal bathing" after bathing "in the waters of Love and Compassion for one's fellow beings" (M. I. 39). When the Buddha's disciple Ānanda suggested to him that half of the religion of the Buddha consisted in the practice of friendliness, the Buddha's rejoinder was that it was not half but the whole of the religion. It was this emphasis on Compassion which made it possible for Buddhism to spread its message over the greater part of Asia, without resorting to military force or political power. It is the proud boast of Buddhism that not a drop of blood has been shed in propagating its message and no wars have been fought for the cause of Buddhism or the Buddha. It was able to convert people to its view by its reasonableness and the inspiring example of those who preached it. Differences of opinion there were with regard to the interpretation of the texts among the Buddhists themselves and this was inevitable in a religion which gave full freedom of thought and expression to man. But these differences did not result in fanaticism and an atttempt on the part of one party to persecute the other. History records the fact that those who subscribed to the ideals of Mahayana or Theravada Buddhism were able to study side by side in the same monastery. In world conferences of Buddhists, Mahayanists and Theravadins come together despite the known differences in their views. Another aspect of this practice of compassion on the part of the Buddhists is the fact that they were the first in history to open hospitals in India, Ceylon and China for the medical treatment not only of human beings but of animals as well, thus translating into action the saying of the Buddha that "he who serves the sick serves me" (Vinaya Pitaka, Mahavagga VIII. 26).

The effect that this doctrine of compassion had on the Buddhist emperor Asoka may be seen when he says. "All men are my children and as I desire for my children that they obtain every kind of welfare and happiness both in this world and the next world, so do I desire for all men". Here was a king, unique in history, who on his conversion to Buddhism gave up military conquest as an instrument of policy not after defeat but after victory. Asoka had conquered an area almost the size of Europe but he did not extend his conquest to the southernmost part of India or try to annex Ceylon, although he could have easily done so. The Rock Edict XIII contains a personal confession of his remorse at the sight of the suffering and carnage which his military campaigns involved. When he embraced Buddhism he indulged in spiritual conquest saying that "the reverberation of war drums" was now replaced by "the reverberation of the drum of

the dharma". It appears as if Asoka was trying to emulate the example of the righteous "universal monarch" (*cakka-vatti rājā*) as depicted in the Buddhist texts. The Buddha had said that "it was possible to rule a country in accordance with dharma without resorting to harsh punitive measures or engaging in military conquests" (S. I. 116).* The "universal monarch" who is called a "king of righteousness" (*dhamma-rājā*) governs his country as a model state in which there is both economic prosperity as well as the practice of righteousness. The idea and fame of this Just Society spreads over the earth until the entire world follows its example and comes under a single rule "without the necessity for arms or the sword" (*adaṇḍena asatthena*). In any case he seems to have been impressed by the sentiments about war expressed in the Buddhist texts. The Dhammapada says: "Victory breeds hatred for the conquered sleep in sorrow; casting aside victory and defeat the peaceful one dwells at ease" (207) "The conqueror gets someone who conquers him" (S. I. 85) "Hatred does not cease by hatred—hatred ceases by love; this is the eternal law" (Dhp. 5). The Mahayana work, the Suvarnabhasottama Sutra, contains a plea for peace and concord between "the 84,000 kings of India".

The Buddha not only preached against war but actually intervened on one occasion to prevent a war—the first practical lesson in *ahimsā* in the field of politics. Two tribes, the Sakyas and the Koliyas, who lived on either side of a river were making warlike preparations to destroy each other because they could not agree on dividing the waters for their use. It is on this occasion that the Buddha intervened and brought about a settlement after asking the warmongers what they considered to be of greater worth—water or human lives! It is these acts of compassion of the Buddha who gave up a kingdom to show humanity the way to enlightenment, which made one of his contemporaries say of him: "I have heard it said that God is Compassionate but I have seen with my own eyes how full of Compassion the Blessed One is". It is not surprising therefore that in the Mahayana, the Buddha should be conceived of as the Incarnation of the "highest Compassion" (*mahākaruṇika*).

The idea of Compassion has its origins in pre-Buddhistic thought. It is first met with in the Chandogya Upanishad, where it is said that one should practise *ahimsā* (non-violence) towards all creatures with the sole exception of holy places (8.15)—in other words animal sacrifices to God were permitted. The concept of *ahimsā* also finds a central place in Jainism, where the Jain ascetic goes into extremes in practising this virtue. But it was Buddhism which made *ahimsā* basically a virtue to be practised in human relations and introduced the new word "mettā" (the abstract noun from *mitra*, friend) to denote this concept. But the object of one's mettā (Compassion, Love is not only human beings but all beings both higher and lower than the human and it came to mean the completely selfless but boundless compassion of a Buddha.

The concept of "beings higher than the human" is unintelligible except in the background of the Buddhist cosmology. According to the Buddhist conception of the cosmos, there are an innumerable number of world-systems. The Buddha says: As far as these suns and moons revolve shedding their light in space, so far extends the thousandfold world system. In it are a thousand suns, a thousand moons, thousands of earths and thousands of heavenly worlds. This is the thousand-fold minor world-system. A thousand times such a thousand-fold minor world-system is the twice-a-thousand middling world system. A thousand times such a twice-a-thousand middling world-system is the thrice-a-thousand major world system" (A. I. 227, 228; IV. 59, 60). This is a conception that partially coincides with the modern physicist's view of the cosmos, with its hundreds of galactic systems or island universes, whether we accept the interpretations of Bondi and Hoyle or Ryle. The compassion of the Buddhist is to be extended not only to the humans and animals on our earth but to the beings in all these worlds. All beings within the cosmos, however low their state of evolution may be, are said to have the capacity to evolve up to the very highest state; and however high their stature may

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According to Buddhist tradition, there are periods in the world cycles when human beings are at the peak of moral and intellectual development, and at such times a world ruler (*cakkavatti*) is able to govern in righteousness, without the use of force.

be are said to be subject to death so long as they remain within the cos.nos—b th these facts teach us the same lesson, namely that it is each one's duty to help his fellow beings and that no one has any right or valid grounds to despise another.

At the human level the need for mutual help is much greater. Buddhism taught the doctrine of the equality of mankind at a time when human inequality was taken for granted. We find here for the first time the biological argument that mankind was one species. The Buddha says, "Know ye the grasses and trees..... the marks that consitute species are for them and their species are manifold. Know ye the worms and the moths and the different sorts of ants, the marks that constitute species are for them.....As in these species the marks that constitute species are manifold, so among men the marks that constitute species are not found..... Not as regards their hair, head, ears..... Difference there is in beings endowed with bodies, but amongst men this is not the case—the difference amongst men is nominal (only)" (Sut anipāta, Tr. Fausboll, Sacred Books of East, Vol. 10, pp, 111-113).

The Hindu conception of society was static and was dominated by the idea of caste. This was given a divine sanction by being considered a creation of God: "God created the fourfold castes with their specific aptitude. and functions" (Bhagavad Gita, IV. 13). Against this was the dynamic evolutionary conception of society as pictured in Early Buddhism. The Buddha countered the arguments that the hierarchical fourfold division of society was fundamental by pointing out that in certain societies (e. g. among the Yona-Kambojas, i. e. certain Persian states), there were only two classes, the lords and the serfs and that even this was not rigid for "sometimes the lords became serfs and the serfs lords" (M. II. 157). While the Theists at that time urged that men were created unequal by God, the Buddhists turned the arguments of the Theists against them. Asvaghosa, a brahman convert to Buddhism, writes in his *Vajrasuci* (*circa* Ist. c. B. C.) in a polemic against caste that the fatherhood of God should imply the brotherhood of men. He says: "Wonderful! You affirm that all men proceeded from One, i, e. God (Brahma); how then can there be a fourfold insuperable diversity among them? If I have four sons by one wife, the four sons having one father and mother must be all essentially alike". We also find moral and spiritual arguments for equality to show that all people, irrespective of caste, race or rank were capable of moral development and the highest spiritual attainments. The Buddhist idea of fellowship or mettā is thus founded on the cenception of the oneness of the human species, the equality of man and the spiritual unity of mankind.

The Buddhist undertaking to refrain from killing is not a negative precept and has its positive side when fully stated, viz. "One refrains from killing creatures, laying aside the stick and the sword, and abides conscientious, full of kindness. love and compassion towards all creatures and beings" (D. I. 4). A Buddhist layman has to follow a righteous mode of living (*sammā ājīva*) and this meant that certain professions were not open to him. According to the texts five trades are forbidden; he should not engage in the sale of arms (*sattha-vijjā*), the sale of human beings or animals (*satta-vijjā*), the sale of flesh (*mamsa-vijjā*), the sale of intoxicating drinks (*majja-vijjā*) and the sale of dangerous and poisonous-drugs (*visa-vijjā*) (A. III. 208). The order of monks were exhorted to practise the following, which are said to promote unity—to be compassionate in their behaviour, their speech and their thoughts towards each other and to have all things in common (M. I. 322).

I said that the ideal in Buddhism was to attain a permanent state of mind described as the "inward peace" not in the remote future but in this life itself. This is not a passive apathetic state of quietism as some Western critics of Buddhism have thought. For the passage from our finite self-centred existence to Nirvana is pictured as one from bondage to Freedom (*vimutti*) and Power (*vasi*), from imperfection to Perfection (*parisuddhi, paramakusala*), from unhappiness to Perfect Happiness (*paroma-sukha*), from ignorance to Knowledge (*vijjā, aññā, ñāṇa*), from finite consciousness to Infinite Transcendent Consciousness (*anantaviññāṇā*), from the impermanent to the Permanent (*nicca*). from the unstable to the Stable (*dhuva*), from fear and anxiety to Perfect Security (*abhaya*), from the evanescent to the Ineffable (*amosadhamma*), from a state of mental illness to a state of Perfect Mental Health, etc. It is a peace that passeth understanding for it is the result of what is paradoxically described both as the extinction of one's self-centred

desires and the attainment of an ultimate reality. Let me explain. According to Buddhism, the springs of action are sixfold, comprising the three immoral bases of action (akusala-mūla) and the three moral bases of action (kusala-mūla), viz.

Immoral bases

1. (*a*) *rāga* (carving—kāma-rāga or kāma-taṇha, the desire for sense gratification; bhava-rāga or bhava-taṇhā, the desire for selfish pursuits
   (*b*) *dosa* (hatred): vibhava-taṇhā, the desire for destruction
   (*c*) *moha* (delusion): erroneous beliefs.

Moral bases

2. *arāga—cāga* (Charity)
   adosa—mettā (Love)
   amoha—vijjā (Knowledge)

Toynbee has said that the Buddha failed "to distinguish between self-devoting and self-centred desires" ("An Historian's View Of Religion", p. 29). But the distinction between the two is so marked in Buddhism that the former (the Moral bases) are not even called "desires". "Desires" or "thirsts" are threefold (1) the desire for sense-gratification (*kāma taṇhā*), (2) the desire for selfish pursuits (e. g. self-preservation, self-continuity, self-assertion, self-display, etc.; *bhava taṇhā*), (3) the desire for destruction (*vibhava taṇhā*). These desires continually seek and find temporary satisfaction (*tatratatrābhinandinī*) through ever remaining unsatisfied and provide the fuel for the process called "the individual". They are said to be narrow and limited (*pamāṇa-katam*, M. I. 297) while their opposites—Charity and Love—are boundless (*appamāṇa*, loc. cit.). Now the Buddha urges only the total extinction of these self-centred desires (i. e. I (*a*) & (*b*) and the complete elimination of ignorance or delusion (i. e. I (*c*)). This is done by gradually cultivating and developing the opposite traits of Charity, Love and Knowledge until the mind at all its levels is finally purged of all such selfcentred desires and considerations. The mind is said to be "divided into two compartments" (*ubhayato abbhoccchinnam*, D. III. 105), the conscious and the unconscious. As long as it is affected by the threefold desires, there is an influx of defiling impulses (*āsava*) into the conscious mind and it is in a state of tension and unrest. Now diseases are classified as twofold, bodily disease (*kāyiko rogo*) and mental disease (*cetasiko rogo*). It is said that we suffer from bodily disease from time to time, but that mental illness is continual until the final state of sainthood is attained. This is the concept of the healthy mind as understood in Buddhism—a state in which the self-centred desires are utterly extinguished and the mind enjoys an "inward peace", which is said to be one of indescribable happiness. Toynbee has said that this goal "looks intrinsically unattainable" (op. cit., p. 64) since desires cannot be given up without cultivating the desire to give them up. This criticism has already been forestalled and met in the Pali Canon itself. The self-centred desires are to be eliminated by depending on Desire (*taṇhaṁ nissāya taṇhaṁ pahātabbaṁ*, A. II 146)—namely the desire for Nirvana. But this latter master-desire, it is pointed out, is not on the same footing as the first-order desires for unlike the self-centred desires, which continually seek gratification from time to time without being permanently satisfied, the master desire would achieve final satisfaction and be extinguished with the eradication of the self-centred desires and the attainment of Nirvana, which coincides with it. This is the "inward peace" spoken of in the Buddhist texts. It is a word full of meaning but it has meaning only to those who have experienced it, partially or fully. To others it is devoid of meaning in the same way in which the formulae of a physicist would be devoid of meaning to one who does not understand his subject.

This brings us to the problem of meaning and truth in Buddhism. The two are related for before we can say that a statement is true or false, we are obliged to ask whether it is meaningful or significant. It is to the credit of the Buddha that he was one of the first thinkers of the East or West to discuss the problem of the meaning of statements, particularly of the statements of religion. We cannot go into this in detail and we may state briefly that according to the Buddha, a statement is meaningful if it is in principle verifiable in the light of experience, sensory or extra-sensory. A statement should also have a basis in a person's experience before he can meaningful assert it, so that the same statement may be meaningful in one context and meaningless in another. Meaningful statements may be true or false. Truth is said to have the characteristic of "correspondence with fact" (*yathābhūtaṁ*). If I

believe that there is a next world, and it is the case that there is a next world, then my belief is true (M. I. 403) and otherwise false (M. I. 402). Truth must also be consistent; it is said that "truth is one and there is no second truth" (Sn. 884). But consistency is not enough for it is possible to have several internally consistent systems of thought, mutually contradicting each other. For this reason any religion based on pure (*a priori*) reasoning (*takka*) is said to be unsatifactory for even if the reasoning is sound (*sutakkitam pi hoti*, M. I. 520) and internally consistent, the theory may be false if it does not correspond with fact.

While Buddhist tolerance is partly derived from it emphasis on Compassion, it also has its roots in its attitude to truth and its general conception of man. If men did wrong it was because they were ignorant rather than sinful and it is therefore our duty to enlighten the ignorant and reform them rather than punish them for their wrongdoing. Ignorance again cannot be replaced with knowledge by imposing one's beliefs on others, even if they were true. People have to grow up and discover the truth themeselves and the most that others can do (even the Buddha) is to help them to do this. Far from being detrimental the scientific outlook was considered to be essential for the moral and spiritual development of man; and our critical faculties should be exercised to the fullest extent in the discovery of religious truth. The Buddha tells a questioner on more than one occasion: "You have raised a doubt in a situation in which you ought to suspend your judgment. Do not accept anything because it is rumoured so, because it is the traditional belief, because the majority holds it, because it is found in the scriptures, because it is a product of metaphysical argument and speculation, because of a superficial investigation of facts, because it conforms with one's inclinations, because it is authoritative or because of the prestige-value of your teacher" (A. I. 191). Even his own teaching was no exception and Buddha did not demand a blind faith or allegiance for it: "One must not" he says, "accept my Dhamma (teaching) from reverence but first try is as gold is tried by fire". The sincerity and frankness on which truly religious life should be grounded, demanded healthy criticism and continual self-examination and the importance of such an outlook is nowhere so well emphasised as in the following exhortation: "If anyone", says the Buddha, were to speak ill of me, my doretrine or my order, do not bear any ill-will towards him, be upset or perturbed at heart for if you were to be so, it would only cause you harm. If on the other hand anyone were to speak well of me, my doctrine and my order, do not be overjoyed, thrilled or elated at heart, for if so it would only be an obstacle in your way of forming a correct judgment as to whether the qualities praised in us are real and actually found in us" (D. I. 3). There is a distinction drawn in the Buddhist text between a "rational faith" (*ākāravati-saddhā*) in what is verifiable and worth trying out and a "baseless faith" (*amūlikā saddhā*) in unverifiable dogmas—the former is commended and the latter condemned.

Buddhism parts company with other religions in holding that moral and religious truths (with one exception) are not different in principle from scientific truths. Paradoxical as it may seem, it was the Buddha—i. e. a religious teacher—who was the first in the history of thought to state formally the two principles of causal determination, namely that A and B are causally related, if whenever A happens B happens and B does not happen unless A has happened. The theory of causation is central to the understanding of Buddhism. The Buddha "tells us the causes of things that arise from causes" and adds that "he who understands causation understands the dhamma and vice versa". Causation however is not Strictly Deterministic since the mind (with its acts of will) can often divert and direct the operation of causal processes and the mind is said to have the capacity to act with degrees of freedom according to its state of development. The Buddhist concept of causation therefore stands midway between Indeterminism (*adhicca-samuppāda* Skr. *yadrccha*) on the one hand and Strict Determinism (*niyati*) on the other. There were three forms of Determinism prevalent at the time to which Buddhism was opposed one was Natural Determinism (*svabhāva-vāda*) which held that everything that happens is due to the innate constitution of things, another was Karmic Determinism (*pubbekatahetu*. Skr. *purātanakarma-kṛtam*), which held that everything that happens to an individual was due to his past Karma; lastly, there was Theistic Determinism (*issaranimmāna-vāda*), which held that all that happens

was due to the fiat or will of a Personal God who has created the universe and sustains it.

In the universe there operate physical laws (*utuniyāma*), biological laws (*bījaniyāma*), psychological laws (*cittaniyāma*) and moral and spiritual laws (*dhammaniyāma*). While the natural scientists tell us about the first three, the Buddha discovers and reveals the latter. It is said that whether the Buddhas appear or not, these laws operate and we are subject to them. All that the Buddha does is to discover (or re-discover) them. What is thus discovered is said to be verifiable by each and everyone of us, by following the path that leads to their discovery. It is a contingent fact that the moral and spiritual life (i. e. the religious life) is both possible and desirable in the universe in which we live. If the universe was different from what in fact it is (e. g. if Indeterminism or Strict Determinism was the case, if the soul was identical with the body or was different from it, if there were no Transcendent Reality) –then the religious life may not have been possible and would not have been desirable.

One of the spiritual truths stated in Buddhism is the law of karma. As understood in Buddhism it merely states that there is an observable correlation between morally good acts and pleasant consequences to the individual and morally evil acts and unpleasant consequences. It does not state that all our present experiences are due to our past karma. This is in fact emphatically denied, where it is shown that many of our experiences are due to our own actions in this life or to causal factors (such as the weather, our state of physical health), which have nothing to do with our karma. The law of karma as stated is a causal correlation, which guarantees the fact of individual moral responsibility. It is said to be a correlation that is observable and verifiable by developing one's faculty of retrocognition, i. e. the ability to recall one's past lives. This faculty and others are said to be within the reach of all of us to develop by the practice of meditation. What evidence is there to believe in rebirth ? Since rebirth or "reincarnation" is said to be a meaningful concept and a logical possibility (see A. J. Ayer, The Problem of Knowledge, Penguin Books, 1957, pp. 193, 194), the problem is whether it is the case or not. Briefly, the evidence today is of two sorts—(1) there are cases of spontaneous recall of previous lives, especially on the part of young children, which have been verified and claimed to be found true. There was a recent case in Ceylon reported in "The Ceylon Observer" of 19th January, 1951 (cp. The Illustrated Weekly of India, December 15, 1935, "The Case of Shanti Devi" ; also, "The Milwaukee Sentinel", September 25, 1892, reported in Ralph Shirley, The Problem of Rebirth); (2) there is also experimental evidence. People under deep hypnosis are able to recall not only the lost memories of this life but of previous lives as well (see a recent study by Dr. Jonathan Rodney, The Explorations of a Hypnotist, Elek Books, London, 1959—where the experiments are varied so as to eliminate hallucination). Several interpretations are possible of these experimental data but I believe that the simplest and best hypothesis to account for the data I have seen so far, is that of rebirth. It is hoped that with more and better experimentation on this verifiable theory of survival, we shall be able to know the truth about is before long.

While the Upanishadic thinkers interpreted the mystic experiences that they had as being due to the grace of God (*dhātuh prasādāt*, Katha Upanishad 2.20), Buddhism explains these experiences as due to the natural development of the mind. For Buddhism they result from the operation of causal processes relating to religious experience. They are, however, not considered subjective and are held to be of great value, though Buddhism does not subscribe to the metaphysical and theological interpretations given to them in the Upanishads and the rest of mystical literature in the East and West. One of the prerequisites for developing these experiences, which give meaning to the religious life, is the absolute moral integrity of the individual.

I have tried to illustrate what I meant by saying that for Buddhism spiritual truths were on a par with scientific truths. There is however one 'experience', if it may be called an experience, which is beyond the empirical, phenomenal and causal. This is the experience of Nirvana, which is called "the Truth" (*vacca*). This illumination is said to be comparable to that of a man born blind obtaining sight after a physician has treated him. It is described as a flaring up of a great light (*āloko udapādi*) and is said to coincide with the extinction of the fires of greed, hatred and delusion, and the attainment of the peace that passeth understanding. It is not a conditioned

causal experience, since Nirvana is said to be the Uncon itioned (*asankhata*), the Uncaused (*akatam*, *na paticca samuppannam*) and the Timeless (*nibbānam na vattabbam atītan ti pi anāgatam ti pi paccuppannan ti pi*), not located in Space (*na katthaci, kuhiñci*). To say that one exists (*hoti, upapajjati*) in Nirvana or ceases to exist (*na hoti, na upapajjati*) are both said to be wrong. The question was put to the Buddha in his own life-time: "The person who has attained the goal—does he cease to exist or does he exist eternally without defect ; explain this to me; O Lord, as you understand it". The Buddha explains, "A person who has attained the goal is beyond measure—he does not have that with which one can describe him" (*yena nam vajju tam tassa natthi*, Sn 1076). Elsewhere the Buddha explains that the question is meaningless. It is the concepts with which we are familiar that make us ask it. We can only conceive of two alternatives—the annihilation of the individual at some point of time or his eternal duration in time. The Buddha illustrates what he means with an example. If some one who has seen a fire in front of him go out,were to ask in which direction the fire has gone, northern, sourthern, eastern or western—it is a question which cannot be answered, since the question itself is meaningless. Wittgenstein takes the same example to illustrate the same point : Thus it can come about that we are not able to rid ourselves of the implications of our symbolism which seems to admit of a question like, "Where does the flame of a candle go to when it is blown out? Where does the light go to? We have been obsessed with our symbolism. We may say that we are led into puzzlement by an analogy which irresistably drags us on" (The Blue and Brown Books, Oxford. p. 108). The Buddha classified questions into four types, (1) questions which can be answered categorically, (2) questions which can be answered only after analysis, (3) questions which must be answered with a counter-question and (4) questions which have to be put aside as meaningless. The question whether the saint exists in Nirvana or not, is said to be meaningless, although there is a psychological urge and a linguistic reason for asking it. Another set of questions which the Buddha set aside as meaningless were the questions. "Is the soul identical with the body?'.' or "Is the soul different from the body?". Having discarded as an empiricist and a verificationist the concept of the soul or substance is meaningless these questions too were meaningless since they contained a meaningless concept. The traditional explanation says that these questions are like asking whether "the child of this barren women is fair or dark?" It was not agnosticism which made the Buddha discard these questions but a realisation of their very nature. It is not that there was something that he did not know but that he knew only too well what he was talking about. Where language failed the Buddha literally followed the dictum : Whereof one cannot speak, thereof one must be silent" but his silence was more eloquent than words. To those who have attained Nirvana, no explanation was necessary, to those who have not, no explanation was possible. The Buddha was very meticulous in the use of language. He often reformulates questions or removes ambiguities in words before answering them in order to remove misleading implications—he claims that he was not a dogmatist (*ekaṁsa-vādo*) but an analyst (*vibhajja-vādo*). The truth of Nirvana or the ultimate reality is thus strictly inexpressible but all else that belongs to the realm of moral and spiritual truth can be stated and stated precisely.

The final state of "inward peace" is also a state of Perfect Freedom (*sammā-vimutti*), for the mind then ceases to be conditioned by the load of its past and the desires raging within it. It becomes master of itself. In the state of normal everyday consciousness we are finite conditioned beings. According to what the texts say, we are conditioned by what we inherit from mother and father, by the store of unconscious memories going back to our childhood and our previous lives, by the desires and impulses which agitate within it and by the stimuli which come from the "six doors of perception", i. e the data of the five senses our environment and the ideas that we imbibe and respond to. But despite the fact that the ordinary man is thus largely conditioned by his inner nature and environment, he has a certain degree of freedom to act within limits. During the time of the Buddha there were violent disputes on this problem between two schools of thought. There were *akiriya-vādins* who denied freewill because they were determinists in some sense or another and in the opposite camp were the *kiriyavādins* who upheld freewill. The Buddha held that man was possessed of a degree of freewill, while not denying that he was largely conditioned. What is meant by

attaining salvation in Buddhism is the attainment of full freedom from our relative state of bondage. This is possible because of the very fact that we possess a degree of freewill and the processes of sublimation and deconditioning are causal processes, which can be understood and directed by the mind. It also means that man's salvation lies in his own hands and that he cannot and should not depend on an external saviour. As the Dhammapada (165) says :

> By ourselves is evil done,
> By ourselves we pain endure,
> By ourselves we cease from wrong,
> By ourselves we become pure.
> No one saves us but ourselves,
> No one can and no one may,
> We ourselves must tread the path;
> Buddhas only show the way.

The Buddha says that there are four false religions and four unsatisfactory religions in this world (Majjhima Nikāya, Sandaka Sutta). One of the four false religions is that which denies causation and asserts that "beings are miraculously doomed or saved" (*natthi hetu natthi paccayo sattānaṁ saṁkilesāya... visuddhiyā*, M. I. 516). Buddhists pray that "all beings may be happy" (*sabbe sattā sukhitā hontu*) but they do not pray for salvation either to the Buddha or to anyone else. When our salvation depends on what we ourselves do with our freewill, prayer is superfluous and is nothing more than a pious wish or hope. The Buddha compares a person who prays to God for salvation to one who wishes to cross a river and get to the other bank, but hopes to achieve this by incessantly calling on the other bank to come to him (D. I, 244, 245).

Religious truths, with the exception of the truth about Nirvana, are thus statable. They are all verifiable and have meaning only to those who verify them. There is individual moral responsibility and therefore justice in the universe. Freedom we have in a limited sense, which makes it possible for us to attain Freedom in the absolute sense. Seeking our own salvation may appear to be a selfish pursuit, but it is a paradoxical fact not only that we can attain this only by living in a completely selfless manner but that the goal itself is one in which our-self-centred individuality is lost in a state "beyond measure". Selfless charity (*cāga*), compassionate love (*mettā*) and enlightened behaviour (*vijjacarana*) is what we have to develop in attaining this goal. The Buddhist monk does not cut himself away completely from society. His isolation is intended to provide him with the leisure to develop his mind and spiritual vision. He is thus in a position to speak from direct experience about the nature of spiritual truths and give guidance and advice to his fellow beings. He is one who is expected to specialise in his field of inquiry as much as the physicist specialises in his. The development of the mind is a full-time job and the findings of these explorations are of no less interest and value to society than the findings of the natural scientist working in his laboratory. Both have something to offer to society; and monasticism, if understood rightly has a big part as yet to play in the moral and spiritual regeneration of mankind.

There is no easy solution to the problem of how we can have peace on earth and goodwill among mankind. The West believes that their military potential is keeping the Communist monster at bay, while the Communists in turn are convinced that their military might prevents the Capitalist demon from swallowing them. Each side is certain that war is the lesser evil to being dominated by their opponents. The great powers are working for peace by forging the weapons of war and talking about peace for propagandist purposes. But the real alternative to peace today is the destruction of mankind. What is really happening is that while half the world is spending colossal amounts of money on armaments, the other half is dying of starvation, malnutrition and disease in an age when all this can be prevented if the resources are available and goodwill is present. People and governments tend to do what is expedient rather than what is morally good. Can we say that in such a world people have much faith in moral and spiritual values? There is hope in the possibility that the very fear of the dire consequences of the next war may prevent it. It would be too much to hope for a great power to have the moral courage and the spiritual strength to disarm unilaterally without fear of the consequences, but for those who love humanity more than themselves or nations there seems to me to be no other alternative but to work unreservedly for pacifism.

THE REAL VALUES OF TRUE BUDDHIST MEDITATION

(Extract from the paper read to the press representatives of Israel by *Thray Sithu U Ba Khin*, President of the Internatinal Meditation Centre on the 12th December 1961).

I. THE FOUNDATION OF A BUDDHIST

A Buddhist is a person who takes refuge in the Buddha, the Dhamma and the Sangha.

We have four categories of Buddhists, namely.—

(1) Bhaya = A Buddhist—because of danger;
(2) Lābha = A Buddhist—because of need for gratification;
(3) Kula = A Buddhist—because of birth;
(4) Saddhā = A Buddhist—because of faith.

2. Buddhists may be further divided into two classes, namely,

(i) Those who intend to make a bid for release in this very life;
(ii) Those who are just accumulating virtues (Pāramī) with a view to becoming

(*a*) Buddha
(*b*) Pacceka Buddha
(*c*) Agga Sāvaka—Chief Disciples (2)
(*d*) Mahā Sāvaka—Leading Disciples (80)
(*e*) Arahat.

3. For the consummation of the vow to become a Buddha, Pacceka Buddha etc., the engtli of time that is required for the accumulation of the virtues is roughly,

(i) For (*a*) Viriyādhika Buddha	... ...	16 Asaṁkhyeyas and 100000 Kappas (World cycles)
(*b*) Saddhādhika Buddha	... ...	8 Asaṁkhyeyas and 100000 Kappas (World cycles)
(*c*) Paññādhika Buddha	... ...	4 Asaṁkhyeyas and 100000 Kappas (World cycles)
(ii) For a Pacceka Buddha	... ...	2 Asaṁkhyeyas and 100000 Kappas (World cycles)
(iii) For an Agga Sāvaka	... ...	1 Asaṁkhyeya and 100000 Kappas (World cycles)
(iv) For a Mahā Sāvaka	... ...	100000 Kappas (World cycles)
(v) For an Arahat	... ...	100 -1000 Kappas (World cycles) or thereabouts.

Viriyādhika = Predominating factor—Effort
Saddhādhika = ,, ,, —Faith
Paññādhika = ,, ,, —Wisdom
Asaṁkhyeya = A unit followed by 140 ciphers.

4. Once a person becomes a Buddhist, he acquires the seed of Buddha-Dhamma which he is to develop according to his capacity. Every Buddhist is expected to *walk on* the Noble Eight-fold Path to attain the goal of Nibbāna in his capacity as a Buddha or a Pacceka Buddha, or Agga Sāvaka etc., as he may choose and work out for consummation.

5. Amongst those, who intend to make a bid for release in the same life time, there are four types of individuals, namely,

(1) Ugghātitaññū;
(2) Vipañcitaññū;
(3) Neyya; an
(4) Padaparama.

An *Ugghātitaññū* is an individual who encounters a Buddha in person and who is capable of attaining the Holy Path and Holy Truth through the mere hearing of a short discourse.

A *Vipañcitaññū* is an individual who can attain the Path and the Fruits only when a discourse is expounded to him at some considerable length.

A *Neyya* is an individual who has not the capability of attaining the Path and the Fruits through the hearing of either a short or a long discourse, but who must make a study of the teachings and practise the provisions contained therein for days, months and years in order that he may attain the Path & the Fruits.

In this connection, to a question raised by Bodhi Rājakumāra, Buddha said, "I cannot say what exactly should be the time for the complete realization of the Truth. Even assuming that you renounce the world and join the order of my Sanghas, it might take you seven years or six years or five years or four years or three years or two years or one year as the case may be. Nay, it can be six months or three months or two months or one month. On the otherhand, I do not also discount the possibility of attainment of Arahatship in a fortnight or seven days or in one day or even in a fraction of a day. It depends upon so many factors."

A *Padaparama* is an individual who, though he encounters a Buddha Sāsana, and puts forth the utmost possible effort in both the study and practice of the Dhamma, cannot attain the Paths and the Fruits within this life time. All that he can do is to accumulate habits and potentials. Such a person cannot obtain release from Samsara within his life time. If he dies while practising Samatha for Samādhi (Calm), or Vipassanā for Paññā (Insight), and secures rebirth either as a human being or a Deva in his next existence, he can attain the Path and the Fruits in that existence within the present Buddha Sāsana, which is to last for five thousand years from the date of the passing away of the Buddha into Mahā Pari-nibbāna.

It is therefore to be assumed that only those quite matured in the accumulation of virtues (Pāramī), such as those of the four types of individuals referred to above, will be *inclined* to make that bid for release and take seriously to courses of Buddhist Meditation. As a corollary, we have no doubt that whoever is determined to follow strictly and diligently the Noble Eight-Fold Path through a course of Buddhist Meditation under the guidance of a *qualified* Teacher, is an individual either of a Neyya or Padaparama type.

II. THE ESSENCE OF BUDDHA-DHAMMA

The Buddha-Dhamma is subtle, deep, and difficult to understand. It is by strictly and diligently following the Noble Eight-Fold Path that one can

(1) come to the realisation of the Truth of suffering or ill,
(2) annihilate the cause of Suffering, and then
(3) come to the end of it.

Only the accomplished saint, only the Arahat, can fully understand the Truth of Suffering or ill. As the Truth of Suffering is realised, the causes of Suffering become automatically destroyed, and so, one eventually comes to the end of Suffering or ill. What is most important in the understanding of the Buddha Dhamma is the realisation of the Truth of Suffering or ill through a process of meditation in accordance with the three steps of Sīla, Samādhi and Paññā of the Noble Eight-Fold Path. As the Buddha put it, "It is difficult to shoot from a distance arrow after arrow through a narrow key hole, and miss not once. It is more difficult to shoot and penetrate with the tip of a hair split a hundred times a piece of hair similarly split. It is still more difficult to penetrate to the fact that 'All this is suffering or ill'"

He, who has by the practice of Buddha Dhamma passed into the four streams of sanctity and enjoyed the Four Fruitions, can appreciate the six attributes of the Dhamma, namely—

(1) The Dhamma is not the result of conjecture or speculation, but the result of personal attainments, and it is precise in every respect.

(2) The Dhamma produces beneficial results *here and now* for those who practise it in accordance with the techniques evolved by the Buddha.

(3) The effect of Dhamma on the person practising it is immediate in that it has the quality of simultaneously removing the causes of Suffering with the understanding of the Truth of Suffering.

(4) The Dhamma can stand the test of those who are anxious to do so. They can know for themselves what the benefits are.

(5) The Dhamma is part of one's own self, and is therefore susceptible of ready investigation.

(6) The Fruits of Dhamma can be fully experienced by the eight types of Noble Disciples, namely—

(*a*) One, who has attained the first Path of Sanctity, called Sotāpatti Magga.

(*b*) One, who has attained the first Fruition of Sanctity, called Sotāpatti Phala.

(*c*) One, who has attained the second Path of Sanctity, called Sakadāgāmi Magga.

(*d*) One, who has attained the second Fruition of Sanctity, called Sakadāgāmi Phala.

(*e*) One, who has attained the third Path of Sanctity, called Anāgāmi Magga.

(*f*) One, who has attained the third Fruition of Sanctity, called Anāgāmi Phala.

(*g*) One, who has attained the fourth Path of Sanctity, called Arahatta Magga.

(*h*) One, who has attained the fourth Fruition of Sanctity and thus becomes an Arahat.

III. ON THE PATH

(Training at the Centre)

Whoever is desirous of undergoing a course of training in Buddhist Meditation must go along the Noble Eight-Fold Path. This Noble Eight-Fold Path was laid down by Buddha in his first sermon to the five Ascetics (Pañca Vaggi) as a means to the end, and all that is necessary for the student is to *follow strictly and diligently* the three steps of Sīla, Samādhi, Paññā, which form the essence of the said Noble Eight-Fold Path.

Sīla

(*Precept*)

1. Right Speech.
2. Right Action.
3. Right Livelihood.

Samādhi

(*Equanimity of Mind*)

4. Right Exertion.
5. Right Attentiveness.
6. Right Concentration.

Paññā

(*Wisdom-Insight*)

7. Right contemplation.
8. Right Understanding.

Sīla :

For the first step, *viz.*, *Sīla*, the student will have to maintain a minimum standard of morality by way of a promise to refrain from killing sentient beings, stealing others' property, committing sexual misconduct, telling lies and taking intoxicating drinks. This promise is not, I believe, detrimental to any religious faith. As a matter of fact, we noticed good moral qualities in foreigners who came to the centre for courses of meditation and a promise of the kind was of no moment to them.

Samādhi :

It is the second step for the development of the power of concentration to one-pointedness of Mind. It is a way of training the Mind to become tranquil, pure, and strong, and therefore forms the essence of religious life, whether he be a Buddhist, a Jew, a Christian, a Hindu, a Muslim, or a Sikh. It is, in fact, the greatest common denominator of all religions. Unless one can get the Mind freed from the impurities (Nivarana) and develop it to a state of purity, he can hardly identify himself with the Brahmā or God. Although different methods are used by people of different religions, the goal

for the development of Mind is the same, viz., a perfect state of physical and mental calm. The student at the Centre is helped to develop the power of concentration to one-pointedness by encouraging him to focus his attention to a spot on the upper lip at the base of the nose synchronizing the inward and outward motion of respiration with the silent awareness of in-breath and out-breath. Whether the induction of life is from the mental forces (Saṅkhāra) of one's own actions as in Buddhism, or from God as in Christianity, the symbol of life is all the same. It is the rhythm, pulsation, or vibration latent in Man. Respiration is, in fact, a reflection of this symbol of life. In the Ānāpāna meditation technique (*i.e*, that of respiration mindfulness) which is followed at the Centre, one great advantage is that the respiration is not only natural, but also available at all times for the purpose of anchoring one's attention to it, to the exclusion of all other thoughts. With a determined effort to narrow down the range of thought waves firstly to the area around the nose with respiration mindfulness and gradually with the wave-length of respiration becoming shorter and shorter to a spot on the upper lip with just the warmth of the breath, there is no reason why a good student in meditation should not be able to secure the one-pointedness of Mind in a few days of training. There are always *pointers* to the progress of this meditation when steered in the right direction, by way of symbols which take the form of something "white" as opposed to anything "black". Rather, they are in the form of clouds or cotton wool, and sometimes in shapes of white as of smoke or cobwebs or flower or disc, but when the attention becomes more concentrated, they appear as flashes or points of light or as a tiny star or moon or sun. If these pointers appear in meditation (of course with eyes closed), then it should be taken for granted that "Samādhi" is being established. What is essential, then, for the student is to try after each short spell of relaxation to get back to *Samādhi* with the pointer of "light" as quickly as possible. If he can do this, he is quite ready to be switched on to Vipassanā meditation to gain insight into the Ultimate Truth and enjoy the Great Peace of Nibbāna. If he is able to focus his attention *to one point* at the base of the nose *with a minute point of light* remaining stationary for some time, it is all the better, because at that time he reaches the "Upacāra Samādhi" or "Neighbourhood concentration".

"Mind is intrinsically pure", said Buddha. "It becomes polluted, however, by the absorption of impurities (Akusala forces)." "In the same way as salt water can be distilled into pure water, so also a student in Ānāpāna meditation can eventually get his Mind distilled of impurities and brought to a perfect state of purity."

Paññā

Paññā means insight into what is true of nature and is realised only when one has attained the Paths of Sanctity (Magga) and enjoyed the Fruits (Phala) of his endeavours in Buddhist Meditation. Meditation is inseparable with the development of the power of mind towards Samādhi and the intimate study of what is true of nature towards the realisation of the Truth. When the student has reached a certain level of Samādhi, preferably the Upacāra Samādhi, the course of training is changed to Vipassanā or Insight. This requires the use of the powerful lens of Samādhi already developed and involves an examination of the inherent tendencies of all that exists within one's ownself. He is taught to become sensitive to the on-going processes of his own organism, which in other words are atomic reactions ever taking place in all living beings. When the student becomes engrossed with such sensations, which are the products of nature, he comes to the realisation, physically and mentally, of the Truth that his whole physical being is after all a changing mass. This is the fundamental concept of *Anicca* in Buddhism—the nature of change that is ever taking place in everything, whether animate or inanimate, that exists in this universe. The corollary is the concept of *Dukkha*—the innate nature of suffering or ill—which becomes identified with life. This is true because of the fact that the whole structure of a being is made up of atoms (Kalāpas in Buddhism) all in a state of perpetual combustion. The last concept is that of Anatta. You call a substance what appears to you to be a substance. In reality there is no substance as such. As the course of meditation progresses, the student comes to the realisation that there is no substantiality in his so-called self, and there is no such thing as the core of a being. Eventually he breaks away the ego-centralism in him—both in respect to mind and body. He then

emerges out of meditation with a new outlook—ego-less and self-less—alive to the fact that whatever happens in this Universe is subject to the fundamental laws of cause and effect. He knows with his inward eye the illusory nature of the separate self.

IV. THE FRUITS OF MEDITATION

The Fruits of Meditation are innumerable. They are embodied in the discourse on the advantages of a Samana's life (Samaññaphala Sutta). The very object of becoming a Samana or Monk is to follow strictly and diligently the Noble Eight-Fold Path and enjoy not only the fruits (Phala) of Sotapatti, Sagadāgāmi, Anāgāmi and Arahatta, but also to develop many kinds of faculties. A layman, who takes to meditation to gain insight into the Ultimate Truth, also has to work in the same way and if his potentials are good he may also enjoy a share of those fruits and faculties.

Only those who take to meditation with good intentions can be assured of success. With the development of the purity and the power of the Mind backed by the Insight into the Ultimate Truth of Nature, one might be able to do a lot of things in the right direction for the benefit of mankind.

Buddha said:—

> "O monks, develop the power of concentration. He who is developed in the power of concentration sees things in their true perspective"

This is true of a person who is developed in Samādhi. It must be all the more so in the case of a person who is developed not only in Samādhi but also in Paññā (Insight).

It is a common belief that a man, whose power of concentration is good and can secure a perfect balance of mind at will, can achieve better results than a person who is not so developed. There is, therefore, definitely many advantages that accrue to a person who undergoes a successful course of training in meditation, whether he be a religious man, an administrator, a politician, a business man or a student.

My own case may be cited as an example. If I have to say something here about myself, it is with a sincere desire and with no other motive whatsoever, to illustrate just what practical benefits can accrue to a person practising Buddhist meditation. The events are factual and, of course, one cannot deny the facts.

These are as follows:—

I took up Buddhist meditation seriously from January 1937. My life sketch in "Who is Who" of the Guardian Magazine, December 1961 gives an account of the duties and responsibilities of Government, which I have been discharging from time to time. I retired from the service of Government from 26th March 1953 on attaining the age of 55 years, but was re-employed as from that date *till now* in various capacities, most of the time holding two or more separate posts equivalent to those of Heads of Departments. At a time I was holding three separate sanctioned appointments of the status of Head of a Department for nearly three years, and on another occasion four such sanctioned posts simultaneously for about a year.

In addition, there were also a good number of special assignments either as member of Standing Committees in the Departments of Prime Minister and National Planning or as Chairman or member of Adhoc Committees.

Dr. Elizabeth K. Nottingham in her paper on "Buddhist Meditation in Burma" asked,

> "May it (meditation) not possibly help to create a reservoir of calm and balanced energy to be used for the building of a "welfare state" and as a bulwark against corruption in public life?"

To this question, in view of statement "A" placed before you, my answer would definitely be "Yes". I can say this with conviction, because the achievements in all spheres of work happened to be most outstanding in spite of the fact that each of the posts *viz.* the Director of Commercial Audit, the Chairman of the State Agricultural Marketing Board, and the Principal, Government Institute for Accounts and Audit, is a challenge to any senior officer of Government.

I was appointed Director of Commercial Audit, *i.e.* as Head of the Directorate of Commercial Audit with effect from 11-6-56 to reorganise the Directorate which was formed on 4-10-55 with a staff of just 50 men including only 3 qualified Accountants. The

problem was to re-organise the Directorate and raise the standard of its efficiency to cope with the work of audit of transactions of the developing Boards and Corporations of Burma, the annual receipts and payments of which were roughly 150 and 180 crores of kyats respectively in 1955-56.

Next, I was appointed as Chairman of' the State Agricultural Marketing Board on 21-6-56 (just 10 days after appointment as Director of Commercial Audit) to take charge of the affairs of the Board, which were found to be deteriorating with the accounts in arrears for five years, the surplus stock at the end of the preceding year at 1.7 million tons and the market price of rice (S.M.S.) fallen from £ 60/- per ton in 1953 to £ 34/- per ton in 1956. There was also the problem of disunity between the officers and members of the subordinate ranks.

In 1958, acting upon the recommendation of Boards Enquiry Commission (headed by the Prime Minister) in which I was a member, the establishment of a Government Institute for Accounts and Audit was mooted. Burma was extremely short of Accountants and Account clerks. The result was that with the exception of two organisations of pre-war origin, the accounts of Boards and Corporations were badly in arrears, *i.e.* for 2 to 4 years, apart from a large number of irregularities which came to notice. I was accordingly charged, in addition to my own existing duties, with the responsibility of establishing a State Institute of Government Accounts and Audit for the purpose of giving training to the officers and staff of all the Boards and Corporations in Burma. I assumed charge of the post of Principal of the Government Institute for Accounts and Audit with effect from 1-4-58 for spade work, and the Institute was formally opened by the Prime Minister on 11th of July 1958.

The results of these undertakings will surely illustrate what "a reservoir of calm and energy" one can create with Buddhist meditation to be used for the building of a "welfare state."

V. HUMAN RELATIONS

The attitude towards life of a Buddhist, who makes a bid for release during this life time differs from the one who is in the process of accumulation of virtues for consummation of his vow to become a Buddha. For example, Raja Gahara and Sāvatthi were the chief seats of the Buddha during his life time. Raja Gahara was the Kingdom of Bimbisāra, who had made a bid for release during the same life time and had attained the first Path of Sanctity and become an Ariya. He was very devoted to the Lord Buddha and built a stupendous monastry known as the Veluwunna Monastry for the Buddha and his Disciples. He accorded pardon to all the citizens who had committed crimes, if they join the order of the Buddha's sanghas. He was known as King Abaya or the Harmless King. He would not himself harm anybody and would avoid encouraging others to harm anybody. His power in administration was his love for humanity. On the other hand, Sāvatthi was the Kingdom of Pasenadi Kosala, who was a king very much devoted to the Lord Buddha. In fact, Buddha stayed at Sāvatthi longer than elsewhere. This king was in the process of accumulation of virtues to become a Buddha and although he would by all possible means try to avoid doing harm to others, where occasion demanded, he would be prepared to suffer himself the consequences of saving those depending upon him. Once he stopped at the Buddha's monastery on his way back to the palace after his conquest of the enemy in a battle which took place at the border of his kingdom. He led the army to fight out the enemies to save his country and his people from the invaders, failing which, his countrymen would have suffered their maltreatment and tortures. When he mentioned to the Buddha his conquest over the enemies the Buddha smiled and told him, "You have made more enemies than you had before the incident." It can, therefore, be understood that those who are in the process of accumulation of virtues cannot, at times, avoid committing an offence which would take them to the sub-human planes of existence, and in consequence are prepared to suffer themselves for the offence for the sake of humanity. As to how loving-kindness reinforced with the power of Truth could do something tangible in the matter of human relations, let me cite a few of my own experiences.

I was required by the Prime Minister to investigate into the many irregularities suspected in the State Agricultural Marketing Board, and was accordingly appointed on 15-8-55 as Chairman of the S.A.M.B. Special Enquiry Committee. The Reports made by

me to the Government led to further enquiries by the Bureau of Special Investigations, and their enquiries led to the arrest of four Officers of the Board including the General Manager during the time of the annual conference of the Board's Officers. This was so much resented by the Officers in conference that they submitted resignations *en masse* from their appointments under the Board. This action by the officers created an impasse and the situation became aggravated when the Union of Employees of the Board gave support to their cause through the medium of their all Burma annual conference being held at Pegu. The Government decided to accept their resignations, and this decision upset most of the officers, who half-heartedly had taken that course of action. Eventually, after some negotiations by third parties, they withdrew their resignations and surrendered themselves to the Government for a token penalty. It was in this atmosphere that I had to join the State Agricultural Marketing Board as its Chairman before I could forget their slogans denouncing the Special Enquiry Committee and the Bureau of Special Investigations. However, I had no grudge against anybody, because I had worked for the best interests of the country and was sure that I could prevail upon them my point of view that my acceptance of the offer of the post of Chairman of the Board was to save the situation of the Board and the country, at that critical juncture and to work for the efficiency and welfare of the employees, as well as other people connected with the business of the Board. In point of fact, after a few meetings with the representatives of these bodies, I should say I had really turned the tide. There was re-union between the officers and the staff, co-ordination between the Board and the Millers and other traders. New plans were drawn up and improved techniques introduced. The results happened to be what nobody would have dared even to think of. They have been already pointed out in the section "The Fruits of Meditation." For the whole-hearted co-operation and unrelented effort made for the sucess of the undertaking I recommended very strongly, and the Government was very kind to grant the title of "Wunna Kyawhtin" to the two officers of the Board, one of whom was the Deputy General Manager (Administration) and the other, President of the State Agricultural Marketing Board Employees' Union. Employees' Unions normally run counter to Government, and I presume such a case in which the President of an Employees' Union was awarded a title must be rare.

For the Directorate of Commercial Audit, the case is not at all difficult. There is a Buddhist Society, many of the members of which are my disciples in meditation, and there is also a Social Club, where there is brotherly feeling between all the officers and staff of the Directorate. Religious functions are held annually where one and all join hands for the common objective, and twice a year they pay homage to the Director, both as a Teacher and as the Head of the Organisation. The Social Club arranges annual trips in a chartered launch or other means to out stations for relaxation where members of the employees' families also join, and a pleasant atmosphere is created for all. All these help to promote understanding between each other and pave the way for efficiency in the Directorate.

For the Institute of Accounts & Audit where teachers with extra-ordinary patience and goodwill are required apart from their qualifications and teaching experience, the Vice-Principal and the lecturers are mostly those who have taken courses of meditation at the Centre. To whatever types the students may belong, the good intentions of the teachers prevail upon them and the response of the students in all the classes has been consistently excellent. From the date of the inception of the Institute, there was not a single complaint from the students. On the other hand, at the close of each course of study there are parties held by the students in honour of the Principal and the teachers, where they invariably expressed their gratitude for the kindness shown to them and the pains taken to help them understand their lessons thoroughly.

I have no doubt, therefore, that meditation plays a very important role in the development of the mind to enable one to have the best in human relations.

VI. BY-PRODUCTS

In the section "Fruits of Meditation", I have explained what the advantages of meditation can be. Particularly, I would refer to the advantages of meditation as mentioned in the Samañña Phala Sutta (Discourse on the Advantages of a Samaṇa's Life), and the records of appreciation by Foreigners in

the "Introduction to the International Meditation Centre." What I am going to state here is about the very minor by products of meditation relating to physical and mental ills. This is not the age for showing miracles, such as rising into the air, and walking on the surface of water, which would be of no direct benefit to the people in general. But, if the physical and mental ills of men could be removed through meditation it should be something for one to ponder over.

According to the Buddhist way of thinking, each action, whether by deed, word or thought, produces or leaves behind a force of action (Saṅkhāra) which goes to the credit or debit account of the individual according to its good or bad objective. This invisible something which we call "Saṅkhāra" or forces of action is the product of the Mind with which each action is related. It has no element of extension. The whole universe is permeated with the forces of action of all living beings. The inductive theory of life has the origin, we believe, in these forces, each individual absorbing continually the forces of his own actions, at the same time releasing new forces of actions by deeds, words and thoughts creating, so to say, an un-ending cycle of life with pulsation, rhythm and vibration as its symbol. Let us take the forces of good actions as positive and the forces of bad actions as negative. Then, we get what we may call the positive and negative reaction, which is ever taking place everywhere in the Universe. It is taking place in all animate and inanimate objects, in my body, in your body and in the bodies of all living beings. When one can understand these concepts through a proper course of meditation, he knows nature as it truly is. With the awareness of the Truth of Anicca and or Dukkha and or Anatta, he develops in him what we may call the sparkling illumination of "Nibbāna Dhātu", a power that dispels all impurities or poisons, the products of bad actions, which are the sources of his physical and mental ills. In the same way as fuel is burnt away by ignition, the negative forces (impurities or poisons) within are eliminated by the "Nibbāna Dhātu", which he generates with the true awareness of Anicca in the course of meditation. This process of elimination should go on until such time as both the Mind and Body are completely cleansed of such impurities or poisons.

Among, those who have taken courses of meditation at the Centre, were some, who were suffering from complaints such as Hypertension, T.B., Migraine, Thrombosis, etc. They became relieved of these even in the initial course of ten days. If they maintain the awareness of Anicca and take longer courses of meditation at this Centre, there is every likelihood of the diseases being rooted out in course of time. Since anything which is the root cause of one's own physical and mental ills is "Samudaya" and this "Samudaya" can be removed by the "Nibbāna Dhātu", which one generates in true Buddhist Meditation, we make no distinction between this or that disease. One aspect of meditation is "Samudaya Pahātabba", which literally means "for the removal of the causes of suffering".

A note of caution is necessary here. When one develops "Nibbāna Dhātu", the impact of this "Nibbāna Dhātu" upon the impurities and poisons within his own system will create a sort of upheaval, which must be endured. This upheaval tends to increase the sensitivity of the radiation, friction, and vibration of the atomic units within. This will grow in intensity, so much so that one might feel as though his body were just electricity and a mass of suffering. In the case of those who have diseases such as those mentioned above, the impact will be all the stronger and, at times, almost explosive. Nevertheless, enduring it, he becomes alive to the fact that a change is taking place within himself for the better, and that the impurities are gradually diminishing, and that he is slowly but surely getting rid of the disease.

Mankind, today, is facing the danger of radio active poisons. If such poisons absorbed by a man exceeds the maximum permissible concentration (m.p.c.), he enters the danger zone.

I have a firm belief that the "Nibbāna Dhātu", which a person in true Buddhist Meditation develops, is *Power*, which will be strong enough to eradicate the radio active poisons, if any, in him.

Purification Of View

By

Dr. C. B. Dharmasena M.B., B.S. (LOND).

"*How blest from passion to be free,*
All sensuous joys to leave behind ;
Yet far the highest bliss of all
To quit th'illusion false—'I am'"1

"The inner tangle and the outer tangle,
This generation is entangled in a tangle.
And so I ask of Gotama this question :-
Who succeeds in disentangling this tangle?"2

There is hardly any need to stress the hopelessness of the tangle that the present generation has found itself entrapped in through its inordinate craving, for one's own requisites (inner tangle), and for requisites belonging to others (outer tangle). Today we are in greater need of an answer to the above question than the generation that lived in the time of the Buddha. The Blessed One, the perfect physician for mental ills, specifically those concerned with the 'I' and 'Mine', and with 'We' and 'Our' provided the answer to the above question in the following stanza:—

"*When a wise man, established well in* **Virtue**
Develops **Concentration** *and* **Understanding,**
Then as a Bhikkhu ardent and sagacious
He succeeds in disentangling this tangle".3

Development of Understanding or *Paññā* referred to above is divided by the Buddha into five stages, the first of which consists of PURITY OF VIEW or Diṭṭhi-Visuddhi, the subject matter of this essay. This implies the vision according to reality that what is commonly referred to as a living being consists merely of mental and material (corporeal) phenomena. i. e. mind and body, or *nāma-rūpa*, and is void of an ego.

Modern Conception Of Matter 4

Until the beginning of the present century our conception of the material world was one in which all things including our own bodies were made up of various permutations and combinations of 92 different kinds of atoms, meaning indivisible units, static and unchanging. But during the present century it has been found that atoms, despite their name are no longer the indivisible and static units they were once supposed to be, and that they are themselves complex structures composed of still smaller and more fundamental units moving at incredible speeds, and separated from each other by distances enormous by comparison with the minuteness of the size of these units themselves. We are told that the composition of the atom is comparatively simple, and consists of three kinds of 'elementary particles' or building bricks, the proton, the neutron, and the electron.

However the actual arrangement of these 'elementary particles' within the atom is complex, but a simplified picture consists of a central core or nucleus made up of a varying number of protons and neutrons, whilst electrons equal in number to the protons within the nucleus are disposed around the nucleus in 'shells', at a very much greater distance from the centre. Different combinations of these elementary particles form all the 92 naturally occuring elements from which all things including our own bodies as already mentioned are made.

Addreviations used :—

Ang : Anguttara-nikāya or The Book of the Gradual Sayings
M : Majjhima-nikāya or the Middle Length Sayings, Horner's translation.
Vis : Visuddhi-magga or the Path of Purification, translation by Bhikkhu Ñāṇamoli.

1. Solemn utterance of the Buddha at the foot of the Mucalinda tree after his attainment of Buddhahood.
   Translated by H. C. Warren in *Buddhism in Translations* § 9, from *Vinaya Pitaka, Mahā Vagga 1.3.*
2. Vis., § 1 (quoted from Saṁyutta-Nik. 1, 13).
3. Vis., 1. (Quoted from Saṁyutta-Nik. 1, 13)
4. Most of the statements in this para have been taken from "What is Atomic Energy" by K. Mendelssohn.

The modern conception of the *Properties of matter* in terms of atomic physics is that these 'Elementary particles' the protons, neutrons and electrons occupy an infinitesimally small volume compared to the remainder of the empty space within the atom. *The difference in the various qualities displayed by different objects of matter is a property not of the mass possessed by these minute elementary particles, but of the forces between them*, firstly that of attraction between dissimilar charges of the negative electrons and the positive protons, secondly of the *tremendously powerful force of repulsion* between protons of similar (positive) charges, and thirdly of the still obscure phenomenon of 'exchange forces' due to change between protons and neutrons of the recently postulated 'mesons' whereby the strong forces of repulsion between the protons are more than counterbalanced, and result in the *strong cohesion* of the atomic nuclei. Lastly the properties of matter are greatly modified by the particular arrangement of the protons and neutrons within the nucleus, and of the electrons in the varying number of shells of the electronic cloud, particularly in the 'open' outermost shell, where most changes take place owing to its varying degrees of 'unsaturation'. Further Einstein has demonstrated that mass and energy equivalent. The property called mass is simply concentrated energy. In other words *matter is energy, and energy is matter, and the distinction is simply one of temporary state.* 1

Buddhist Conception of the Properties of Matter

What is thus outlined in the language of popular science of today was described by the Buddha in the ordinary or conventional language of his time so as to be understood by the educated people of his day. The Buddha described a living being as made up of mind and body or *nāma-rūpa;* the letter, *i.e.* the body, he described as being made up of four *Primary Qualities* or '*Elements*',2 and of the *Space* '*Element*', or Akāsa-dhātu.

The importance of the four primary 'elements' lies not in their tangibility, but in their qualities and in the forces inherent in them. One cannot conceive of an object, animate or inanimate existing apart from its qualities, and in reality one should not say that an object *has* this shape, this colour or this odour ; but the odject *is* this shape, this colour or this odour. Material bodies are nothing but groups of qualities coming together in different ways and proportions that constitute them; and exist in and with them. Such a group of qualities is called a *kalāpa.* The *Earthy Quality or 'Element'* or Paṭhavī-dhātu derives its name from the word paṭhavī which means earth ; it refers to qualities possessed by earth, e.g. of hardness (and of its opposite softness, for if something is less hard than something else, the first may be described as soft by comparison), of density, of heaviness and its opposite lightness, and of roughness and its opposit smoothness. The function of the Earthy Element is to act as a foundation for the other three Elements.

The *Watery Quality* or '*Element*' or Āpodhātu, from *appoti* to flow, refers to the quality that a fluid has to spread out and diffuse. If a small quantity of the watery element diffuses and penetrates amidst solid particles such as clay, cement or flour, the loose particles of the latter will be bound together into a lump. The function, of the watery element therefore is that of cohesion, or binding the three remaining elements together.

The *'Element' of Heat* or *the Fiery 'Element'*, or Tejodhātu, has a powerful control over the three remaining elements, varying their consistence even to the extent of converting a solid to a liquid or a gas. To this 'element' belong the properties of anabolism or building up and maturing and of katabolism or breaking down, ageing and disintegrating, and in the case of living beings, of keeping them warm and of digesting the food they ingest.

The *Airy 'Element'*, or Vāyo-dhātu has two important characteristics, firstly that of motility ; and secondly that of distending, of being prevented from collapse, of repulsion, of being blown out, or causing to be blown out. The above description of the 'Airy Element' may be compared with the following statement "The tendency of any gaseous

1. The Universe & Dr Finstein, by Lincoln Barnett.
2. M. 140. Dhātuvibhaṅga sutta. M. 28 Mahāhatthipadūpama sutta. M. 62. Mahā-Rāhulovāda sutta. Vis. XI. 31-38, 81-92, 109.

atmosphere is to dissipate away into space".1 All material things must possess all the four 'elements' or qualities at one and the same time; no three of this elements can exist without the fourth being present simultaneously. Each quality or element is so intimately connected with the remaining three that together they appear as objects. Each 'object' thus merely consists of the coming together of the four Primary Elements, in groups of qualities or kalāpas, *the difference in the appearance of objects being due to the vastly different proportions in which the primary elements blend.* Generally when one element predominates in comparison with the remaining three elements it is conveniently, and conventionally spoken of as an object belonging to that element, e.g., solid, liquid, or gas.

The *Space 'Element'*2 has the characteristic of delimitting matter. Its function is to display the boundaries of matter. It is manifested as the confines of matter, or as the state of gaps and apertures. It is on account of it that one can say of material things that 'This is above, below, around'. It is solely on account of this space element that the tiniest parts of one's body, or the body as a whole is able to move about freely, and to function properly; without the presence of the space element no movement or function is possible.

To summarise: the main property of the Earthy Element is that of stiffening and acting as a foothold for the other three elements, and of the Watery, Airy and Fiery elements that of cohesion; of distending or causing motion; and of maturing respectively.

The Buddha time and again, and in numerous ways, and with varying analogies suited to the intelligence of his audience, and the circumstances under which he spoke emphasised the lack of a permanent ego in living beings including man. Says the Buddha, "Just as when the component parts such as axles, wheels, frame, poles etc. are arranged in a certain way, there comes to be the mere term of common usage '*chariot*',3 yet in the ultimate sense when each part is examined, there is no chariot,—and just as when the component parts of a *house*4 such as water, clay, timber, creepers, and grass are placed so that they enclose a space in a certain way there comes to be the mere term of common usage 'house', yet in the ultimate sense there is no house,—so too *when a space is enclosed with bones and sinews, and flesh and skin there comes to be the mere term of common usage a 'being' a 'person'*,5 yet in the ulimate sense there is no being as a basis for the assumption of 'I am' or 'I', in the ultimate sense there is only mind and body".

> *"No doer of the deed is found*
> *No being that may reap the fruits*
> *Empty phenomena roll on,*
> *This is the only right view".*4

In modern terminology the same thought may be seen in the following lines from "The Universe and Dr. Einstein" by Lincoln Barnett. "However theoretical systems may change, and however empty of content' their symbols and concepts may be, the *essential and enduring facts of science and of life are the happenings, the activities, the events.* Within the frame-work of modern physics one can depict a simple physical event or happening, such as the meeting or collision of two electrons—two elementary grains of matter, or two elementary units of electrical energy—as a concourse of particles or of probability waves, or as a comingling of eddies in a four-dimensional space-time continuum. Theory does not define what the principles in this encounter actually are. *Thus in a sense the electrons are 'not real', but merely theoretical symbols. On the other hand the meeting itself is 'real'—the event is 'real'*".

Immaterial States

Now for the Immaterial States taught by the Buddha, and made evident to us through any act of cognition or consciousness, e.g. the four Groups or Khandhas,—feelings, perception, mental formation (saṅkhāra), and consciousness (viññāṇa), which are inseparable and which may be spoken of under the one term mentality or *nāma.* The *five modes of cognition through the five bases* (*exclusive of the mind base*),—eye, ear, nose, tongue, and body have now to be appreciated. 5

1. The New Outline of Modern Knowledge by Alan Pryce-Jones. Chapter on Astronomy, by Sir Harold Spencer Joces. 2. M. Sutta 140, and Vis. xiv. 63.
3. M. Sutta 28; Vis. XVIII. 28. 4. Vis. XVIII. 28. 5. Vis. X. 43 & XVIII. 28; M- Sutta No. 28.
4. Path to Deliverance. Nyanatiloka, para 176.
5. Vis, xiv, 54-57

The eye and a visual object constitute materiality (*rūpa*), the visual (eye)- consciousness which arises by their coming together constitutes mentality (*nāma*).

Similarly

The ear and sound constitute materiality, and the ear-consciousness which arises by their coming together constitutes mentality:

The nose and odour constitute materiality, and the nose-consciousness which arises by their coming together constitutes mentality:

The tongue and taste constitute materiality, and the tongue-consciousness which arises by their coming together constitutes mentality :

The body and tangible object constitute materiality, and the body-consciousness which arises by their coming together constitutes mentality.

If an ear consciousness (mentality) arises owing to the presence of a sound and the ear-base (materiality), one is inclined to think of it as 'I hear it'; in the ultmate sense however this is incorrect for if these two be identical when at death the mind (ear-consciousness in this example) disappears the body should disappear at the same time; and again the mind must remain so long as the body remains.

But neither of these is true; *the reason is that in the ultimate sense there is only mind and body* (*nāma-rūpa*), *and no 'being' or person, which are only terms of convenience*".1

Says the Buddha,2 "Even the ignorant, unconverted man, O bhikkhus, may conceive an aversion for this body which is composed of the four elements, may divest himself of passion for it, and attain freedom from it: for the increase and the wasting of this body which is composed of the four elements, and the way in which it is obtained (conceived), and afterwards laid away (at death) are evident. But, O bhikkhus, what is called the mind, intellect, consciousness—here the ignorant, unconverted man is not equal to conceiving aversion, is not equal to divesting himself of passion, is not equal to attaining freedom, because, O bhikkhus, from time immemorial the ignorant, unconverted man has held, cherished, and affected the notion. 'This is mine: this am I; this is my ego.' But it were better, O bhikkhus, if the ignorant, unconverted man regarded the body which is composed of the four elements as an ego, rather than the mind. And why do I say so? Because it is evident, O bhikkhus that this body which is composed of the four elements lasts one year, lasts two years..... fifty years, lasts a hundred years and even more. *But that which is called the mind, intellect, consciousness keeps up an incessant round by day and by night of perishing as one thing, and springing up as another.*"

Interdependence of Mind and Body

(*Nāma-Rūpa*)

Time and again the Buddha laid stress on the interdependence of these two factors. Here is the analogy of the *two sheaves of reeds* that are propped one against the other. 3 "Each one gives the other consolidating support, and when one falls the other falls, so too mind and body occur as an interdependent state, each of its components giving the other consolidating support, and when one falls owing to death the other falls too": and again the analogy of the *marionette*, 4 "Just as a marionette is void, soul-less and without curiosity, and while it walks and stands merely through the combination of strings and wood, yet it seems as if it had curiosity, and interestedness; so too, this mind and body is void, soulless and without curiosity, and while it walks and stands merely through the combination of the two together, yet it seems as if it had curiosity and interestedness. This is how it should be regarded". Furthermore 5 "The mind has no effective power; it cannot occur by its own efficient power, It does not eat, it does not drink, it does not speak, it does not adopt postures. The body is without efficient power; it cannot occur by its own efficient power. For it has no desire to eat, it has no desire to drink, it has no desire to speak, and it has no desire to adopt postures. But rather it is when supported by 'the mind that the body occurs. *When the mind has the desire to eat, the desire to drink, the desire to speak, the desire to adopt a posture it is the body that eats, drinks, speaks, and adopts a posture*".

1. *Dilpha Vipassanā*, Ven Mohnyin Sayadaw, p. 20
2. H. C. Warren "Buddhism in Translations" ch. 18, from Samyutta- Nikāya (xii, 62)".
3. Vis. xviii. 32 4. Vis. xviii 31 5. Vis. xviii 34.

Concepts of Compactness and Continuity

Despite all that has been said so far, and despite all that one has learnt on numerous occasions it is no easy matter to loosen—much less to get rid of, even temporarily—the notion of an ego that is so deeply ingrained within each and every one of us. In the first instance, the notion is so widely held and mental apathy for the effort necessary in the search for an alternative explanation precludes one from taking the trouble to question is validity. Further, appearances are very plausible that the idea of an ego is readily accepted just as the view that the sun rises and sets 'because the sun revolves round the earth' used to be accepted at one time not so long ago. Further because of the concept of Compactness,1 we take phenomena in their entirety, hence the characteristics of 'not self' e.g., the absence of an ego, does not become apparent, until resolution of the compact into the various elements is given attentions; and because of the concept of Continuity the characteristic of impermanence does not become apparent, until continuity is disrupted by discerning that phenomena rise and fall, and that nothing remains static even for the minutest fraction of a second. The Buddha has given us an apt illustration in *the difference between our attitude to a cow and its meat*:2 Whilst feeding a cow, bringing it to the slaughter house, keeping it tied up after bringing it there, and seeing it slaughtered, and dead the butcher does not lose the perception of 'cow' so long as he has not carved it up and divided it into parts: but when he has divided it up and when he sits down to sell it he no longer retains the perception of 'cow', and in its stead the perception of meat occurs, he does not think 'I am selling cow', or 'they are carrying cow away', but rather he thinks 'I am selling meat' or 'they are carrying meat away', so too this bhikkhu, whilst still a foolish ordinary person does not lose the perception 'living being' or 'man' or ‚person' so long as he does not by analysis of the compact into its elements review the body however placed, however disposed as consisting of elements. But when he does review it as consisting of elements, he loses the perception of 'living being', and his mind establishes itself upon elements".

The corrective to these concepts of Compactness and Continuity in the corresponding terminology of modern physics is well illustrated by the following analogies. We are told 3 "Then uclei of matter in an armour plate are as separatedly placed as a collection of apples separated from each other by a distance of about three miles, and yet the armour plate appears to be impregnable". Again 4. "It is beyond belief, but scientific proof shows that if it were possible to assemble atoms into a mass the size of an average marble such as children play with, the weight of the marble would be four hundred billion pounds"; and again 5 "Electrons circle round their nuclei with enormous velocity, and atoms and molecules themselves rush about with incredible speed. The speed of the molecules in the air for instance is about one thousand miles per hour". In these circumstances no movement can possibly be noticed by our senses even with the aid of the most powerful instruments, since these speeds occur within such a very limited space as is available within molecules of matter.

Knowledge and Understanding

We have so far made a study and gained some knowledge of the vision according to reality showing that what is commonly referred to as a living being consists merely of mind and body or *nāma-rūpa*, and is void of an ego. We have merely attempted to acquire the theoretical knowledge required for gaining Purification of View, which is the first of the five stages towards the attainment of Understanding. But we are yet a long way, a very long way from the actual Understanding of Purification of View. The Buddha has spoken of *three grades of wisdom:*1 by learning (Sutamaya paññā), by reasoning (Cintāmaya paññā), and thirdly by meditative development (Bhāvanāmaya paññā). This last grade is the one by which alone higher truths can be grasped, and to which alone the term Understanding or insight may correctly be applied. Understanding is a very precise form of realisation, and never a vague kind of mystic vision. Says the Buddha,2 "The dhamma one has learnt and mastered *must be tested by intuitive wisdom, these things that are not so tested their meaning does not become clear.* Some foolish men master the

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1. Vis. xxi. 3-4 2. Vis xi. 30.
3. and 4 What is Atomic Energy, by K. Mendelssohn
4. More Modern Wonders and How they work, by Captain Burr W. Leyson.
5. Vis xiv. 14. 6. M. Sutia. 22.

dhamma simply for the advantage of reproaching others, and for the advantage of gossiping, and they do not arrive at the goal for the sake of which they mastered the dhamma. They are *like the man who catches a large snake by its tail or by its body*, and not by its neck, and because of his wrong grasp is bitten by the snake", or they are like the "cowherd who counts others' kine, for they do not share in the blessings of a recluse".1 Aldous Huxley illustrates clearly the difference between knowledge and understanding when he states,2 "Understanding can only be talked about, and that very inadequately, it cannot be passed on, it can never be shared. There can of course be knowledge of such an understanding, and this knowledge may be passed on. But we must always remember that knowledge of understanding is not the same thing as understanding, which is the raw material of that knowledge. It is different from understanding as the doctor's prescription for penicillin is different from penicillin. Understanding is as rare as emeralds, and so is highly prized. The knowers would dearly love to be understanders; but either their stock of knowledge does not include the knowledge of what to do in order to be understanders. or else they know theoretically what they ought to do, but go on doing the opposite all the same. In either case they cherish the comforting delusion that knowledge, and above all pseudo-knowledge are understanding".

Our generation has undoubtedly grown rapidly in knowledge and in intelligence, but can we say that we have grown in Understanding? Is not this 'inner tangle', and this 'outer tangle' referred to in the opening paragraph of this essay of our own making? If we hope to disentangle this tangle are we prepared firstly to make a study of the basic teaching of the Buddha, and once we have begun to appreciate its fundamentals, perhaps at first with a few reservations, *are we prepared to undertake the training, ardous and prolonged that is essential, in the words of Huxley, from being knowers to become understanders*? Buddha the perfect physician for mental ills has given us the prescription, and it is left to us to have it dispensed by studying his teaching, and most important of all to start taking the medicine ourselves by putting his teaching into practice. The illness is of a very serious nature although often showing little or no symptoms to the unwary and the thoughtless. It is 'infectious', deep rooted and extremely chronic. Moreover it is beset with many complications, and the patient is a danger to society.

The treatment is difficult, and is so prolonged that for the preponderating majority of us, for want of an adequate trial, it will have to be spread over many. many lifetimes before a cure can even be reasonably expected. However a beginning must be made sometime, and fortunately an amelioration of the symptoms may be noticeable shortly after one commences the treatment in proportion to the enthusiasm with which it is followed. This will infuse fresh enthusiam and hope as to the final efficacy of the treatment. *From the point of view of society however it is most fortunate that the benefits of the treatment are spectacular and immediate.* It is as if the patient who is suffering from violent maniacal fits is calmed down within a few days of the commencement of the treatment, although a cure may be ever so remote; it is as if a patient with an infectious disease requiring prolonged treatment is rendered non-infectious from the very outset of the treatment, This aspect of the Buddha's teaching ought to make a firm appeal to all those who control the affairs of their community or their country, and should create an enthusiasm in the minds of those in a position to mould international relationships. For is their any doubt that it is the greed to satisfy the 'me' and the 'us', so deep rooted within us, and the ill-will resulting from any obstacles in our path in the attainment of that satisfaction, both of which are the result of ignorance that are the causes of all our entanglements—the jealousy and rivalry, the suspicion, fear and anxiety, and man's inhumanity to man, that we see all round us? What other cause is there for all this misery, for the obstacles to our economic and our spiritual development, and for the meanness and the degradation resulting from the exploitation of man by man? A knowledge of the Buddha's teaching, and much more even a far off glimpse of its understanding will convince those who hold the destiny of their country in their hands, that so long as they avoid the ugly features of greed, of lust for

1. Dhammapada 19.
2. "Adonis and the Alphabet, and other Eassays", Aldous Huxley. Ch.2—Knowledge and Understanding.

power, and of exploitation of one nation by another, they may safely concede to nations, who wish to develop their nationhood along any lines, and through any stages of nationalism peculiar to their own genius the right to do so. *In this way the minds of national leaders may be infused with the ultimate ideal of a world brotherhood of nations.*

Understanding The Practice

The conversion of knowledge into understanding and final deliverance rests on a systematic development and perfection to a minimum but definite extent of each of the seven Stages of Purification in successive steps. It is not possible to by-pass any of these stages. It will thus be seen that Purification of Morality is the first essential requisite, and Purification of Concentration the second before one can profitably embark on the five final stages of Purification of Understanding, which commences with the stage of Purification of View.

Purification of Morality or Sīla-Visuddhi is

"To refrain from all evil,
To do good".

"*Refraining from all evil*", is not a mere negative and physical phenomenon of abstaining from wrong action and wrong speech. It is based on the internal restraint of a clearly conscious and guiding mind: and for the layman this consists in the abstention from bodily and vocal misconduct—unskill in action and speech.1 The first includes killing or inflicting injury; acquisition either by stealth, fraud, threat, or violence; sexual misconduct; the use of intoxicants; and undesirable modes of livelihood; and the second consists of lying, harsh speech, slander and frivolous talk. In order '*to do good*' one develops characteristics directly opposed to unskillful acts and speech already enumerated, for instance, the practice of lovingkindness (mettā), compassion (karuṇā), and liberality (dāna); the practice of restraint of the senses (indriya-saṁvara-sīla) with constant mindfulness, selfpossession and detachment; the practice of truthfulness, of kind and helpful talk, and a golden silence where speech is not indicated; and the practice of the difficult art of rejoicing at the good fortune of others (muditā). By 'refraining from evil' one has the great reward amongst other things, in the Buddha's own words, of freedom from remorse, of a sense of ease without alloy, and of tranquillity and facility to concentrate.2 Besides these daily practices one practises from time to time for periods of one more days at a time and as frequently as possible *other rules of morality* 3 such as celibacy, abstention from all food after the hour of twelve noon, abstention from the enjoyment of dancing, music, shows and other amusements, and from the use of cosmetics, perfumes, garlands and adornments; and lastly abstention from the use of lofty and comfortable seats and couches. These periodic practices are meant to develop control over one's sexual appetite, and the craving for food, and to lessen one's inordinate carving for the fleeting pleasures of the senses. They further stimulate one's enthusiasm for the more satisfying and stable enjoyment of voluntary renunciation and of detachment.

Purification of Concentration
(Citta-Visuddhi or Samādhi)

This is the second of the seven stages of Purification. It is profitable unification of the mind on a single object, whereby the mind remains undistracted, unscattered, pure and tranquil—a preliminary condition absolutely necessary as a foundation either for developing insight, i.e. Vipassanā (Understanding); or for the acquisition of the various Jhānas. The latter are supersensual states of perfect mental Absorption, in which the fivefold sense activity has ceased, and where perfect unification of the mind is associated with various Jhāna Factors, which in the fourth or highest Jhāna of the Rūpa world consists of the finest Jhāna factor of Equanimity (Upekkhā) alone, unmixed with any of the less refined factors associted with the earlier Jhānas. This fourth Jhāna is also known as the Pādaka or Foundation Jhāna, as it is the foundation from which may be developed either the Jhānas of Formless existence (Arūpa Jhānas), or the Supernormal Powers or Abhiññās, e.g. various psychical powers:—the ability to read the minds of others, the remembrance of past lives, and the Divine Ear and the Divine Eye.

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1. *Pañca Sila* (the five precepts). 2. Ang. vol. V. ch. 1.
3. e.g. The eight precepts:—consisting of the five precepts, with the substitution of strict celibacy for abstention from sexual misconduct; and with the addition of the three abstentions mentioned as regards food, amusements, and comfortable seats.

It is left to one's own wish to decide the stage in mental coneentration at which he would desire to begin developing Understanding (*Vipassanā*), for it is not essential for final deliverance to develop Mental Concentration (Samādhi) to the lofty heights mentioned above. On the other hand it must be clearly borne in mind that Mental Concentration can never be by-passed altogether, as some would have us believe, before one may profitably embark on meditative development of Understanding (Vipassana-bhāvanā). When one is able to prevent the attention from jumping from one thought to another, and to keep it steady on one line of thought, and when the strain of such concentration on a single line of thought no longer exists one is ready to embark on Meditative Development of Understanding. The Visuddhi Magga has summarised for us the instruction given by the Buddha in forty subjects for meditation for the Development Concentration, I giving us the choice of selecting one two or three subjects suited to our temperament, and to the circumstances and surroundings under which we are placed for carrying out the practice. No attempt is made in this essay to enumerate these, much less to describe them even briefly.

*A good friend and teache*r to guide one in the choice of a suitable subject for meditation, and to help one from time to time with advice and encouragement during the course of one's meditation is invaluable, but failing such a person, one may rely on a careful study of the written word. Next as to the choice of a *suitable place* for meditation; a room where one can lock oneself up for half an hour daily free from intrusion, and from noise is the most practicable. As for a *suitable time* for meditation, a brief half-hour, when one is not too tired either physically or mentally, and when the necessary privacy and freedom from noise is available should be chosen. Once such a time is chosen the practice of meditation should be carried out regularly every day at the same time, either reckoning by the clock, or relative to some other regular event of the day, say within a specified number minutes from waking up, or some specified period of time either before or after dinner. The aim of such regularity in the practice is the formation of a *habit of meditation*, a habit as regular as that of taking meals, for habit regulates one's life. This calls for thought and rearrangement of the day's programme, which in turn means some inconvenience, which however is negligable in relation to the benefits to be grined from regular meditation. The formation of a habit of meditation will convert a practice that was at the beginning irksome, into one of pleasant anticipation and privilege. *The duration* of these practices will vary considerably on circumstances, and on the degree of one's enthusiasm. However for the layman living in a town under present-day conditions, and occupied in earning a living, a regular half-ho r per day once or preferably twice daily is perhaps what ought to be aimed at, with longer periods at intermittent intervals. One cannot reasonably expect marked benefits from meditation undertaken for periods much shorter than half an hour; however regular ten minutes or even five minute periods are of benefit in the sense that it will ultimately infuse enthusiasm into the meditator sufficient to want him to extend the duration of his meditative practice. It is important to *adopt a comfortable position* to which one can without much difficulty get accustomed to, . the essential point is to keep the spine erect so that one may not be fidgety, or away one's body. For a brief period just prior to sitting down for meditation one should forget all business interests, and personal likes and dislikes and prejudices. This is conveniently done either by a brief period of quiet reading from a portion of the dhamma, or of worship of the Buddha (vandanā). Lastly one has to *cultivate patience and ethusiasm* if one is not to be discouraged by one's lapses in not maintaining the regularity of one's meditative practice in the early stages.

Bhāvanāmaya Paññā

This connotes meditative development of Understanding. Purification of View as already mentioned, is the vision according to reality, that what is commonly referred to as a living being, consists merely of name and form or *nāma-rūpa*, and is void of an ego. The meditative development of this view may be done in one of several ways.

Meditation on the Body

Taking the body first, materiality may be discerned in one of several ways:—By way

1. Vis xviii. 23.

of the 18 elements (Dhātu); by way of the 28 properties of materiality (Mahābhūta and Upādāya-rūpa); by way of the corporeal groups (Kalāpas); or lastly by way of the four Primary Elements (Mahābhūta). By way of the last mentioned one may discern materiality in his own person by meditation either with constituents of the body in brief, or with constituents by analysis in detail, taking each of the thirty two parts separately, one by one. 1

Meditation on the body, with constituents in brief is done in the following manner:—"In this body all parts whose predominant quality is that of hardness, or roughness are said to belong to the *earthy element*. Every such solid part of one's body,—e.g. head hair, nails, teeth, or skin; flesh, sinews, bone, marrow, or mesentery; every solid organ such as kidney, liver, spleen, or brain; every hollow organ such as stomach, intestines, or the heart; and all the solid contents of hollow organs such as undigested food in the stomach, or excrement in the intestines—is made up of a multitude of groups or kalāpas of all the four primary elements or qualities coming together in a certain manner, and in varying proportions. The four primary elements are widely separated from each other by the element of space (ākāsa-dhātu), which makes it possible for the former to be in a continual state of movement, of change, and of activity; and which enables them (the primary elements) to function properly. In each solid part of one's body the earthy element predominates, hence it appears as a stiffened solid. These groups of the earthy element are, on the one hand held together by the small quantity of the watery element present, 'flowing out' amongst these groups and binding them, whilst on the other hand they are prevented from collapsing by the quality of distension possessed by the airy element. Further these groups of the earthy element are maintained, matured, removed, and renewed by the fiery element. The earthy element present in the solid parts throughout one's body is in its fundamental characteristics in no way different from the earthy element present in solids outside one's body. Just as the solid element present in a tree, or a rock does not represent a living being, even so what is called hair, teeth, or bone or any other solid part of one's body is a particular component of one's body, without thought, morally indeterminate, void, and not a living being".

One next meditates, in a similar manner on all the fluid parts of one's body thus:—"In this body all parts whose predominant quality is that of 'flowing out', and subsequently of 'holding together' the other qualities are said to belong to the *watery element*. Every such fluid portion of one's body—e.g. bile, blood, oil of the joints, or other secretion; sweat, tears, spittle, urine or other excretion—is made up of a multitude of groups or kalāpas of all the four primary elements or qualities coming together in a certain manner, and in varying proportions. In every drop of fluid in one's body the watery element predominates, hence it appears as a liquid having the quality of flowing out, or spreading out. The small quantity of the earthy element present gives the liquid the necessary foundation or 'substance'. Each drop of liquid present in one's body is prevented from collapsing by the quality of distension possessed by the airy element. Further each drop of fluid is secreted, maintained, altered, and matured by virtue of the fiery quality or element present. The watery element present in each drop of fluid in one's body is in no way different to the watery element present in liquids outside the body. Just as the watery element present in a pond. or well, or a river does not represent a living being, even so what is called bile, or blood, sweat or urine or any other liquid part of one's body is a particular component of one's body, without thought, morally indeterminate, void, and not a living being".

One next meditates on the 'fiery' and the 'airy' qualities in one's body thus:—The *fiery quality* in one's body has the function of warming (santāpana), of ageing (jīrāpana), of burning up or breaking down (pariḍayhana), and of digesting (pācaka). It maintains this body, keeps it warm, ensures its proper appearance, and prevents it from putrefying".

"In this body all parts whose predominant quality is that of distending, and preventing from collapse; of motility, and of lightness belong to the *airy element*. Every such gaseous portion of one's body--e.g. up or down going winds, wind both inside and outside hollow organs in the chest and in

1. M. Sutta. No. 140; Vis. viii. 44; and xi. 47-82.

the abdomen; wind in gaps and apertures such as the ears or the nostrils—is made up of a multitude of groups or kalāpas of all the four primay qualities coming together in a certain manner, and in varying proportions. In each gaseous portion of one's body the airy element predominates, hence it appears as a gas having the quality of distending, of motility and of lightness. The small portion of the earthy element present gives the gas the necessary foundation or 'substance'. These gases are held together by the watery quality present, and they are maintained, by the fiery quality. The airy quality present in the gases in one's body is in its fundamental characteristics in no way different to the airy element present in gases outside one's body. Just as the airy element present in the atmosphere does not represent a living being, even so what is called up or down going winds, or wind in the lungs or in the intestines, or any other part of one's body is a particular component of one's body, without thought, morally indeterminate, void, and not a living being".

Onb may profitably do the above meditation in stages, as it has to be done when the meditation is carried out in detail, were each of the thirty two parts of the body are taken up separately one by one. Firstly one learns by-heart the summary of the meditation as given above, or suitably modified; secondly there is the *Verbal Recitation*2 of what has been learnt by-heart. "This shall be done even if one is a master of the Tipitaka, for the meditation subject only becomes evident to some through recitation". Thirdly when one is proficient is the verbal recitation, one should do the *Recitation Mentally*3. "Just as it was done verbally, for the mental recitation is a condition for the penetration of the characteristies primary elements". Fourthly when one becomes proficent in both the verbal and the mental recitation one commences the actual meditation itself.

Instead of doing the meditation in the above manner one may do it *in terms of recent atomic physics*. One may make one's own summary from the facts gathered from this essay, and from other sources. This summary should embody the following facts: That everything in the universe, includging our own bodies is made up from one or a combination of two or more of the 92 elements or atoms, in varying combinations. That these atoms themselves are complex in structure, and are made up of three elementary particles or building bricks) the protons, the neutrons, and the electrons. That of these the first two are placed within a central core or nucleus, and that the electrons are disposed at great distances from; and around the nucleus. That the size of these elementary particles in comparison to the space in which they are disposed is infinitesimally small. That the difference in the qualities displayed by different objects is a property not of the mass possessed by these minute elementary particles, but of the forces of attraction, and of repulsion between them. That these minute elementary particles are not static, but are constantly moving at incredible speeds. That the property called mass is simply concentrated energy. One would then conclude thus:—"The elementary particles, e.g. the protons, the neutrons, and the electrons present thoughout one's body, are in no way different to the protons, neutrons, and electrons present in solid objects, liquids or gases outside one's body. Just as the protons, neutrons, and electrons present in solid objects, liquids or gases outside one's body do not represent a living being, even so the protons, the neutrons, and the electrons, present in one's body are without thought, morally indeterminate, void, and not a living being".

One meditates this way—either in terms of the four 'primary elements'; or in terms of the three elementary particles that go to form the atom—regularly, with enthusiasm, and with increasing confidence, for months, for years, or for a lifetime until one is 'quite sure of discerning materiality (rūpa), in one's body'. If and when one 'has thus become quite sure of discerning materiality in this way, and *not until then*, should one undertake the task of discerning immaterial states (nāma)'.3

Meditation on ths Immaterial States

This meditation is based on the formula given in the paragraph on Immaterial States on page 27., and is carried out thus:—"The eye and a visual object constitute materiality (rūpa); the eye-consciouness which arises by their coming together constitutes mentality

1. Vis. viii. 49 2. Vis. viii. 57.
3. Vis. xviii 23.

(nāma): besides the eye, the object that impinges on the eye, and the resulting eye-consciousness there is no 'being' or 'person', which are only terms of convenience. The ear and sound constitute materiality; the ear-consciousness which arises by their coming together constitute mentality: besides the ear, the sound, and the resulting ear-consciousness there is no 'being' or 'person', which are only terms of convenience". Similarly one carries out the meditation for the nose and odour, and the resulting nose-consciousness: for the tongue and taste, and the resulting tongue-consciousness: and for the body and tangible object, and the resulting body-consciousness. Futher "through the mind-element (mano-dhātu), and mind-object (dhamma) there arises the mind-consciousness-element (mano-viññāṇa-dhātu): besides the mind-element, the mind-object, and the resulting mind-consciousness-element there is no 'being' or 'person', which are only terms of convenience".

In addition to the above one runs one's mind through everything that has been described in the remaining portion of this section, on Immaterial States, through the section on Interdependence of Mind and Body, and through the section on Concepts of Compactness and Continuity.1

The above meditation undertaken for discerning the Immaterial States will have to be carried out with diligence, with enthusiasm, and with regularity, and for an ever increasing duration of time daily for years or for a lifetime until one gains Purity of View—that "Correct vision of mind and body, which after defining mind and body by these various methods has been established on the plane of non-confusion by overcoming the perception of a being, is what should be understood as "PURIFICATION OF VIEW",2

1. Pages 27-29. 2. Vis xviii. 37.

The Story of Thera Tissa of Stinking Body

PŪTIGATTATISSATTHERA-VATTHU

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

Aciraṁ vat'ayaṁ. kāyo pathaviṁ adhisessati,
Chuddo appetaviññāṇo niratthaṁ va kaliṅgaran' ti.

Dhammapada V. 41.

(Before long, alas, will this body be laid on the earth, discarded, devoid of consciousness and useless like a log of wood.)

The Teacher, while residing at Sāvatthi, delivered this discourse begining with *aciraṁ vat' ayaṁ kāyo* with reference to the Elder Tissa of Stinking Body.

It is said that a certain respectable young man, after hearing the sermon from the Teacher and taking to heart the teaching, got himself ordained. After his admission to higher ordination, he came to be known as the Elder Tissa. As time went on, he contacted a disease on his body developing boils of the size of mustard seeds, which again in course of time enlarged to the sizes of kidney beans, chick peas, plums, myrobalans and *bilva* fruits. They burst open and his whole body was covered with many open sores. Thus he came to be known as the Elder Tissa of Stinking Body. Eventually his bones cracked up, and his condition reached the state beyond nursing. His upper and lower robes became stained with pus and blood, resembling a cake having net-like holes. Unable to take care of him his resident pupils deserted him and he had to remain uncared for.

The Buddhas are in the habit of not missing the practice of observing the world twice a day. Spreading forth lustre of konwledge, at dawn they observe the world from the outer edge of the universe up to the Perfumed Chamber, and in the evening from the Perfumed Chamber to the outer edge of the universe.

It so happened that at that time the Elder Tissa of Stinking Body appeared within the orbit of Buddha's lustre of knowledge. Observing that the monk was destined to arahatship, the Blessed One thought thus, "This monk has been abandoned by his resident pupils and at present he has no one to depened on except me". And as if he was on his round of visit to the monasteries, he proceeded to the fire-shed. There he washed a container, put water into it, placed it on the oven and stayed at the fire-shed waiting for the water to boil. When he knew that the water was boiled, he went and held the edge of the couch on which that monk was lying. Then the monks, saying "please leave it, Lord, we will take it", took hold of the couch and brought it to the fire-shed. The Teacher had a receptable brought and filling it with hot water he made those monks take off his upper robe, kneaded it in hot water, and dried it in the soft sun. Then, standing by he had his body bathed by socking it with hot water and scrubbing it. By the time they had finished bathing him, his upper robe became dry. Having clothed him in the upper robe the Teacher had the yellow robe he was wearing washed in hot water and placed it in the sun. As his body was dried of water, the robe too became dried. Putting on one yellow robe as a lower garment and another as the upper one, he lay down on the couch with his body fresh and his mind concentrated on one-pointedness. Standing at the head of the couch Teacher said, "Monk, this body of yours, being deprived of consciousness, will become useless like a log of wood and will be laid down on the ground", and uttered the verse:

Aciraṁ vat 'ayaṁ kāyo pathaviṁ adhisessati,
Chuddho apetaviññāṇo niratthaṁ va kaliṅgaran' ti.

Dhammapada -vv. 41

(Before long, alas, will this body be laic on the earth, discarded, devoid o

consciousness and useless like a log of wood.)

There (in the verse), o monk, *aciraṁ vata* implies that before long this body will be laid on the earth (*ayaṁ kāyo pathaviṁ adhisessati*). It will lie down on the (surface of) earth as if in natural sleep.

Chuddo means discarded, and it expresses that the body will be laid down being useless because of its being devoid of consciousness.

Like what?

(The expression) *nirattharn va kaliṅgaraṁ* (implies that) like a log of wood it (the body) is inservicable and useless. People needing materials (to construct buildings) go to the forest, cut the wood according to their straightness and crookedness and acquire suitable materials. Of the rest, however, they cut off the ones having hollows, which are rotten, pithless and full of knots, and throw them away there and there. Other people, who might come (after them) looking for materials (to build houses), would not take them. They would examine them and take only those which will be of use. As for the rest, they are absorbed by the earth. Although by some means or other (these discarded parts of the tree) would be made into legs of couch, or into a foot-stool, or into a bench, but out of the thirty-two parts of the body not even one part is worthy of accepting for making into a leg of a couch or to utilise it in any other way. This body, when devoid of life, will be as useless as a log of wood and will in a few days time be laid on the earth.

At the conclusion of the discourse, the Elder Tissa of Stinking Body attained arahatship together with analytical knowledge and many others also became *Sotāpannas* and so on. Immediately after having attained arahatship the Elder passed away. The Master had him cremated and collecting the relics caused a shrine to be erected. The monks asked the Master "Lord, where is the Elder Tissa of Stinking Body reborn?" "Monks, he has attained *Parinibbāna*". "Lord, why did the body of such a monk, who was destined to attain arahatship, became rot and his bones broke up? Why was he destined to attain arahatship?" "Monks, all these were produced by the deeds done by himself." "But what had he done, Lord" "Well then, monks, listen."

During the time of Kassapa Buddha he was a fowler. He used to catch birds and with them serve the royalty, and sell what was left over. With the idea that if those birds that were left over were killed and kept, they would turn stale, he broke the bones of their legs and wings so that they could not fly away, bunch them together and sell them the next day. On occasions, however, when he had catches in abundance, he had them cooked for himself too. One day, when he had some delicious food prepared for him, an Arahat, while going on his round for alms, happened to stop at the door of his house. Seeing the Elder, he developed a charitable heart towards him and thought: "Numerous were the animals that I have killed and eaten. The Venerable One is at the door of my house and within the house too some tasty food is being provided. I shall offer him almsfood." He took the bowl, filled it and offered him the delicious almsfood. He paid obeisance to the Elder by observing the five modes of contact saying "Your Reverence, may I also attain the summit of the *Dhamma* you have realised." The Elder uttered words of appreciation saying "May it be so."

Monks, the results of the deed performed at that time have materialised to Tissa, namely, as the consequence of breaking the bones of birds his body became stinking and the bones broken, and as the fruit of offering delicious almsfood to the Arahat, he had attained arahatship.

Propagation Of Buddhism

By

U Thein Nyun

Introduction

At the present day the volume of Buddhist literature that is published is noticeably on the increase. All of them purport to propagate Buddhism i.e., to spread the knowledge of the universal and practical truths discovered by the Buddha. In most cases the purposes of the authors are well-intentioned. When it is intended for non-Buddhists some of the purposes are:—(1) to acquaint them with the Teaching of the Buddha so that sufficient interest will be aroused for them to want to know more about Buddhism (2) to show them that the Teaching of the Buddha is not a supernatural revelation but consists of universal truths discovered by Him, truths that exist for all time just as scientific truths that had to be discovered by scientists (3) to convince them that Buddhism is not a dogma or an ism, as its name implies, which is attributed to The Buddha (4) to invite them to test and verify the truths in Buddhism by providing practical procedures which have to be followed systematically. But when it is intended for traditional Buddhists some of the purposes are:—(1) to encourage them to make a deeper study of Buddhism (2) to persuade them to practise Buddhism (3) to enlighten them about the corret practices in Buddhism (4) to beseech them, especially the intelligentsia, to make the most of this grand opportunity when the Buddhist's Teaching prevails, by seeking the eternal verities and becoming true, devout Buddhists.

Methods of Propagation

There are three general methods of propagating Buddhism. One is that of promulgating the fact that Buddhism is the true religion. This is chiefly concerned with the praise of The Buddha and His Teaching. It is openly declared that Buddha is the Perfect, Omniscient, All-Enlightened One and, therefore that His Teaching is prefect and true. Vivid accounts describing the life of the Buddha, His Greatness, Noble Qualities and Unimpeachable Conduct are given. With regard to the Teaching it is emphatically asserted that there is no such thing as a person, living being, self or soul, i.e., that they have no independent existence and, therefore, there is no need for a creator in Buddhism; that the abstract physical and mental phenomena, the bases which bring about the illusion of a person, living being, self or soul, are all craving-created; that when ignorance is entirely cast off and the true nature of world including oneself is realised, craving for subjective physical and mental phenomena is eradicated; that as a result such conditioned phenomena cease to manifest themselves and the Highest Bliss, the Eternal Peace, Immortality, the Absolute Truth, the Ultimate Reality, the common goal of religion, is achieved; that Buddhism is the only religion that shows the way, i.e., the Noble Eightfold Path, by which this goal, called Nibbāna, can be achieved. General statements are also made to the effect that Buddhism is the most tolerant religion; that it is the only religion that can bring about true peace in the world and others in a similar vein all testifying the fact that Buddhism is unique.

The second method is that of presenting the Buddhist Doctrine. This is chiefly concerned with the Discourses of The Buddha. The Four Noble Truths, the Noble Eightfold Path, the Doctrine of Soullessness, Dependent Origination, Karma and Rebirth, the Four Foundations of Mindfulness, the Seven Factors of Enlightenment, the Seven Stages of Purity, the Four Sublime States and others are published teparately or compiled as a text on Buddhism.

The third and last method is that of expounding Buddhism. This is chiefly concerned with the proper interpretation of the principles and practice of the Buddha's Teaching. The language employed is simple,

clear and devoid of pali terms so that it is readily understood. Here the emphasis is not placed on the Buddha and His Teaching but on the practices to realise the facts which are universally, eternally and practically true. These are meant for test and verification by those who are frank and impartial, i.e., those who adopt a scientific attitude of mind in their sincere search for truth. The line of argument taken is that these facts, which can be put to practical proof, are taught in Buddhism and, therefore, that Buddhism is true.

Discussion of the Methods

The first method will be appreciated only by Buddhists who have practically realised some of the truths of Buddhism. They will be filled with pride and elation on reading such literature. But it will not appeal to the intelligent, traditional Buddhists and non-Buddhists. For it is just advertising one's own religious teacher and his teaching. Others of different faiths also do the same. There will be no end to the intellectual arguments that will be put forward in defence of one's religion and no decision will be reached as to who is the true teacher. Moreover, it may be just a traditional belief or a personal prejudice. Thus it will be necessary, for getting the better of the argument, to disparage other religions either openly or insinuatingly. So the desired effect is never achieved.

In fact, it will have just the opposite effect, which is, to shy away the non-Buddhists especially those from the West. Traditionally, they belong to a different faith and they would not be convinced that Buddhism is the better religion by ostentations, comparisons and arguments. Moreover, they undoubtedly consider themselves for superior in every respect to those from the East, what with all the scientific and industrial achievements that are to their credit. What would be their reaction to this method of propagation? The people from the East are not so mentally developed as we are and therefore they must be credulous people in believing all that the Buddha taught. And not content with that they are trying to get round others to their beliefs. We are practical people and therefore we must have positive, practical proof before we can believe that Buddhism is the right religion.

In the second method, the Teaching is couched in unfamiliar language where Buddhist technical terms or their inexact English equivalents are employed. The sentences can be understood but the ideas which they convey will not be fully grasped by those who have not made a serious study of Buddhist philosophy. There is no doubt that the facts will be taken to heart by pious Buddhists but it does not lead to action. As for non-Buddhists it will simply complicate matters because the topics are selected and presented piecemeal or, if they are compiled as a text, they are not systematised and correlated to bring out the underlying principles as a whole. This method of presenting Buddhism is similar to the presentation of a subject in highly technical language and which is intended only for those who are well-versed in that subject.

The third method is the most effective for non-Buddhists and the beginners in Buddhism. Here the facts are presented in popular language. It is the way an eminent scientist deals with his specialized field of study so as to arouse the interest of lay readers and encourage them to take up the study of the subject. It is also explicitly stated and shown that Buddhism is a scientific and practical philosophy. And the theories with regard to the practices are given and the practical procedures outlined for anyone to test and verify the facts. Thus Buddhism is not the sole prerogative of the followers of the Buddha. This can be compared to any scientific discovery, say, the Theory of Relativity. It is not meant to be tested only by followers of Einstein but by everyone. Of course, the scientist with the necessary qualifications will test the theory straight away. He will have no regard for the discoverer. And when he is practically convinced of the truth of the theory he will truly appreciate the scientific genius of Einstein. As for the layman he will take no heed of the theory because it all sounds so strange to him or else he will just laud Einstein because he finds all scientists doing so. Only when he makes a proper study of the related subjects and qualifies himself to test the theory that he will know how true it is. He will now come to realise the greatness of Einstein. So it is with the unfamiliar and unbelievable facts of Buddhism. The reader is warned that it is hardly sensible to discard them simply because, in his present state of knowledge, he cannot grasp and understand them and put them to the test of experiment.

He will be urged to make a deep study of Buddhism in order to attain proficiency for this purpose. Only then will he come to have unshakable confidence in the Buddha, the discoverer, and His Teaching. It will be pointed out that only those who know how to apply facts subjectively that take no account of personalities. They are the submissive ones who will acknowledge and accept the facts when they are found to be true. They dare to learn from practical mistakes in order to arrive at the truth and are to be differentiated from theorists who only make objective studies of facts and are always afraid of making mistakes.

The reader is reminded (1) that it is very difficult for the vast majority of people to grasp the essential principles of a subject by merely reading through a few text books. And especially when it deals with abstract phenomena which is the main concern of Buddhism; (2) that Buddhism cannot be properly understood by theoretical study alone as it is a practical subject. And the wisest course to adopt is to serve a long term of apprenticeship under someone who has a practical knowledge of the subject just as great scientists have done; (3) that frequent enquiry and discussion with the teacher are very essential for getting the right ideas of the practice as this consists in the correct observation of abstract, subjective phenomena. And so there is no way of physically demonstrating the practice to learn the procedure; (4) that it requires patient, persistent, persevering plodding through the successive stages of the practice to achieve some satisfying result. And in this manner confidence is gained and this acts as an incentive to continue the practice to completion; (5) that when the absolute philosophical truth is realised, Eternal Bliss is attained after death. And in this sense Buddhism is a religion but with this difference that one has to rely on oneself alone for the practical realisation of this truth which brings its own supramundane reward. The Buddha only shows the practical way of arriving at this truth and cannot grant favours or bestow rewards.

The Qualified Propagator

The qualified propagator of Buddhism is one who (1) possesses a good knowledge of the fundamental principles of science and philosophy (2) can distinguish theory from practice (3) knows how to apply facts to make them one's own (4) knows the difference between intellectual and practical reasoning (5) has made a serious and sincere study of Buddhism with particular reference to the practical aspect of it (6) has served terms of apprenticeship under several teachers of practical Buddhism (7) knows the systematic steps of the practice to achieve the goal in Buddhism (8) has made a practical study of his mind and its processes (9) knows the illusions about nouns, pronouns, persons, living beings, metaphysical I or self or soul (10) realises that the layers of illusion must be consecutively removed in order to be able to observe the true nature of the elemental bases which consist of abstract physical and mental phenomena (11) has achieved noteworthy results in practical Buddhism (12) has made comparative studies of Buddhist and western philosophies and found the deficiencies in the latter (13) can express his ideas simply and clearly (14) is not afraid of being belittled because philosophical terminology and bombastic language are not employed (15) aims to explain and not extol Buddhism (16) desires to share one's practical knowledge but not show off one's knowledge of Buddhism (17) can give modern, concrete analogies for application to abstract phenomena (18) can provide detailed instructions for carrying out the practices so that any one can test and verify the practical conclusions given in Buddhism.

ANGUTTARA-NIKĀYA
EKAKANIPĀTA PĀLI

(The Book of the Ones)

3. AKAMMANIYA-VAGGA*

(Unadaptable)

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

1st SUTTA

The Undeveloped Mind

1. " Bhikkhus, I know not any other single thing that is so undeveloped and unadaptable as the undeveloped mind. Bhikkhus, the mind if undeveloped is (indeed) unadaptable.

2nd SUTTA

The Developed Mind

2. " Bhikknus, I know not any other single thing that is so developed and adaptable as the developed mind. Bhikkhus, the mind if developed is (indeed) adaptable."

The Commentary on the 1st and 2nd Suttas**

In the 1st Sutta of the 3rd *Vagga* " undeveloped " means is not developed by calm-development (*samatha-bhāvanā*) and insight-development (*vipassanā-bhāvanā*). " Is unadaptable " means is not workable and suitable for calm-development and insight-development.

The meaning in the 2nd Sutta should be understood the other way round. The difference is that in the 1st Sutta of the two, 'mind' means the mind which has arisen by way of rounds of existence (*vipāka-vaṭṭa*). In the 2nd Sutta, mind means the mind which has arisen by way of absence of rounds of existence.

In the context : " the thing which has arisen by way of rounds of exsistence and the thing which has arisen by way of absence of defilment ", this four-fold should be noted :— (i) *vaṭṭa*, (ii) the cause of *vaṭṭa*, (iii) *vivaṭṭa* and (iv) the cause of *vivaṭṭa*.

(I) *Vaṭṭa* is the rounds-of-results (*vipāka vaṭṭa*) which happens in the three planes of existence (i. e. *karma*, *rūpa* & *arūpa*).

(ii) The cause of *vaṭṭa* is the volition (*kamma*) which causes the round-of-results to arise.

(iii) *Vivaṭṭa* is the nine supramundane states (*lokuttara*).

(iv) The cause of *vivaṭṭa* is the volition (*kamma*) which causes emancipation from the rounds of rebirth to arise.

Thus *vaṭṭa* and *vivaṭṭa* is expounded in these **Suttas**.

* * * * *

3rd SUTTA

3. " Bhikkhus, I know not any other single thing so conducive to great loss as the mind undeveloped. Bhikkhus, the mind if undeveloped (indeed) conduces to great loss."

4th SUTTA

4. " Bhikkhus, I know not any other single thing so conducive to great benefit—as the mind developed. Bhikkhus, the mind if developed (indeed) conduces to great benefit."

The Commentary on the 3rd and 4th Suttas

In the third Sutta, the mind which arises by way of rounds-of-results should be noted. " conduces to great loss " means even though it gives the attainments of human beings, celestial beings, the rulerships of *Māra* and *Brahma*, it again and again gives birth, decay (old age), disease, death, sorrow, lamenta-

* Vol. 1. Pg. 4, 6th Syd. Edn.
** Manorathapūraṇī, Aṅguttaraṭṭhakathā, Vol. I, Pg. 40, 6th Syd. Edn.

tion, pain, grief, despair and also the five agreegates of existence, elements, *āyatana* sense-bases, the chain of causal existence, so it really gives all that is suffering, it is therefore said : " conduces to great loss ".

In the 4th Sutta, mind means the mind which arises by way of absence of rounds of existence.

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5th SUTTA

5. " Bhikkhus, I know not any other single thing so conducive to great loss as the mind undeveloped, has not become manifest. Bhikkhus, the mind if undeveloped, has not become manifest (indeed) conduces to great loss."

6th SUTTA

6. " Bhikkhus, I know not any other single thing so conducive to great benefit as the mind developed, has become manifest. Bhikkhus, the mind if developed, has become manifest (indeed) conduces to great benefit."

The Commentary on the 5th and 6th SUTTAS

In the 5th and 6th Suttas, this context: " that is undeveloped, not made clear ", is the difference.

In the context: "is not undeveloped", the explanation of it is as follows :—The mind which has arisen by way of *vaṭṭa* (rounds of existence), occurs in the three moments, but it is not yet developed by way of concentration, does not become manifest. Why? Because it is unable to get into the *Jhāna* which is the foundation of supramandane, insight, path, fruition and *Nibbāna* (Supreme Bliss).

The mind which has arisen by way of absence of rounds of existence (*vivaṭṭa*) is the one which has been developed, has become manifest. Why? Because it is able to get into these states (*dhamma*). Sumitta Thera, dwelling at Kurundaka said : " My dear, the only Path-consciousness is the one that is developed, becomes manifest. "

* * * * *

7th SUTTA

7. " Bhikkhus, I know not any other single thing so conducive to great loss as the mind that is undeveloped, not frequently practised. Bhikkhus, the mind if undeveloped, not frequently practised, conduces to great loss.

8th SUTTA

8. " Bhikkus, I know not any other single thing so conducive to great benefit as the mind developed, frequently practised. Bhikkhus, the mind if developed, frequently practised conduces to great benefit ".

The Commentary on the 7th and 8th Suttas

In the 7th and 8th *Suttas*, the context: " is not frequently practised," means is not practised again and again. The two kinds of mind expounded in these 7th and 8th Suttas should be understood to be the minds that have arisen by way of *vaṭṭa* and *vivaṭṭa*.

* * * * *

9th SUTTA

9. " Bhikkhus, I know not any other such single thing that leads to suffering as the mind undeveloped, not frequently practised. Bhikkhus, the mind if developed, not frequently practised, indeed leads to suffering."

10th SUTTA

10. " Bhikkhus, I know not any other such single thing that leads to happiness as the mind developed, frequently practised. Bhikkhus, the mind if developed, frequently practised (indeed) leads to great happiness."

The Commentary on the 9th and 10th Suttas

In the Ninth *Sutta*, as it leads to suffering that has already been explained, " rebirth is also suffering and so on," it is said bringing to suffering. There is also the pāli word '*dukkhādhivāhaṁ*'. The meaning of it runs thus :—As it brings sufferings against the noble *dhammas* such as *jhānas*, the foundation of supramandane, it is said " bringing to suffering ". This is also the mind which has arisen by way of rounds-of-existence. Even though that mind gives the said attainments (*sampatti*) of celestial and human beings etc, it leads to birth etc., it is said, " leading to suffering". As it also leads away from the attainment of the noble dhammas, it is said, " leading to suffering ".

In the 10th *Sutta*, the mind is that which arises by way of *vivaṭṭa*. As the mind which arises by way of *vivaṭṭa* (free from defilements) leads to the attainment of celestial being (*deva*) rather than the attainment of human being, the bliss of *jhāna* rather than that of *deva*, the bliss of *vipassanā* rather than that of *jhāna*, the bliss of the path (*magga*) rather than that of Vipassanā-

insight, the bliss of Fruition rather than that of the Path, the bliss of *Nibbāna* rather than that of the Fruition, it is said, bringing happiness (*sakhādhivahaṁ*).

As the mind which arises by way of *vivaṭṭa* leads to the noble *dhammas* such as *jhāna*, the foundation of supramandane, and as it is similar to (*vajira*), the weapon of the king of *devas*, that has been shot out, it should also be called, bringing great happiness (*sukhādhivāhaṁ*).

In this Akammaniya-Vagga too, *vaṭṭa* and *vivaṭṭa* are expounded.

Here ends the commentary on the Akammaniya-Vagga.

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Sayadaw U Thittila's Seven-week Lecture Tour In Australia

An event unique in the history of New South Wales—indeed unique in the history of Australia—occured on Sunday, 30th December 1962 when the Venerable Sayadaw U Thittila, Agga Mahā Paṇḍita of Burma opened a Buddhist Meditation Centre in the garden of 6-1/2 acres of land among the hills about 12 miles north of the capital city of Sydney. This was the first official Buddhist Meditation Centre to open in Australia, and the visit of the Sayadaw was the direct outcome of an invitation sent by the owners of the garden, Mr. and Mrs. L. Berkeley who were founding members of the Buddhist Society of New South Wales.

On Saturday, 29th December, at 10 a. m. began the visit to Australia of the Sayadaw so long awaited by the Buddhists of that country. One may say "long awaited" from many points of view. Having visited there twice before, the 1st visit in 1954 and the 2nd in 1956, the Sayadaw was well known to, and highly esteemed by, all the Buddhists there. When he arrived at the airpot in Sydney he was met and greeted by a number of persons including Mr. and Mrs. Berkely, Mr. C. F. Knight, President of the Buddhist Federation of Australia, Mrs. N. Jackson, President of the Buddhist Society of New South Wales, some of its members and some friends of Buddhism. The Sayadaw was then driven to the beautiful and very peaceful home of Mr. and Mrs. Berkely, Morgan Rd., Belrose, Sydney, and there he stayed during his visit to that city. Both his host and hostess looked after him very well and treated him with respect and loving-kindness.

After having a rest for a day the Sayadaw began his activities by conducting the opening ceremony of the Meditation Centre at 3 p.m. Sunday, 30th December, when a large number of Buddhists and their well-wishers gathered there to attend the ceremony which was concluded with a short meditation on Loving-kindness (*Mettā*). In his opening speech the Sayadaw stressed the importance of meditation and explained the three stages on the grand highway to the Supreme Bliss of Nibbāna (Morality (Sīla), Concentration (*Samādhi*) and Wisdom (*Paññā*) with special emphasis on concentration without which the development of wisdom is impossible.

Henceforth, lectures were given and meditation classes were conducted every day for a month, 7-7.45 a.m. being devoted to the Sayadaw's ministrations, i.e., conducting the Three Refuges and Five Precepts, and explaining the Four Sublime States (*Brahmavihāra*) which was followed by a group meditation on one of them each day alternately, 3-4 p.m. to lectures on the following subjects:- The Significance of Meditation, What is Mind?, Mental Development, How to overcome bad habits and form good habits, *Atta* and *Anatta*, The Law of Cause and Effect, Lessons taught by Kamma, Philosophy of Death, How Rebirth takes place, If there is no *Atta* what is it that is reborn? Remembrance of past existences, What is the Origin of Life?, Causes of Unhappiness, The Sources of Happiness, How to attain Happiness, What is Nibbāna and how to attain it?, Seven kinds of Purity and Seventeen Stages of Knowledge, etc., and 7-9 p.m. to an examination on the daily experiences of each meditator.

At 8 p.m. on Thursday, 14th January, the Sayadaw began his series of public lectures (apart from his regular lectures at the Meditation Centre) in the Oddfellow's Hall, Sydney city, under the auspices of the Buddhist Society of New South Wales. He addressed a large and appreciative audience on "The Path to Happiness. The hall was packed to capacity After the lecture he answered many questions, and the Society was more than gratified with the result. His second public lecture was delivered in the same hall on 24th January. This time he spoke on "Causes of Unhappiness". Twice as many people as at the first meeting were present. Once again many questions were asked and he answered them all, and everyone present

What the Austrailian Press say abut the presentation of Theravãda Buddhism in Australia.

ထေရဝါဒ ဗုဒ္ဓတရားတော်ဟောပြောချက်နှင့်ပတ်သက်၍ ဩစတြေလီးယားသတင်းစာများအဆို

29th. Jan. 1963
"Melbourne Sun"

Man in the news

He meditates to beat evil

By GEORGE LITTLEWOOD

THE VENERABLE AGGAMAHAPANDITA U THITTILA sat in a South Melbourne flat yesterday and talked about the problems of evil, selfishness — and keeping warm in a Buddhist monk's robes on a cold day.

And U Thittila, 65, one of the greatest living Buddhist teachers, had answers for all of them.

U Thittila is a man used to giving answers —he has been a teacher for 40 years and has spent the past few years travelling all over the world to give lectures.

He is here at the invitation and expense of Buddhists in Australia, and while in Melbourne this week he will give a series of lectures.

Between sips of apricot juice the barefooted U Thittila explained that the way to true happiness was through meditation - and plenty of it

"Our minds are like a wild bull that must be trained," he said.

"If our minds are allowed to wander they become filled with selfish thoughts and desires that can do only harm.

"It is by meditation that you learn to train the mind."

At home in Rangoon, Burma, U Thittila sometimes meditates for 20 hours a day, but while he is travelling he is able to fit in only two hours a day.

To qualify as a teacher he had to know [redacted] the 41 volumes of the sayings of Buddha — equivalent to 11 times the length of the Bible.

"With some brushing up, I could [redacted] recite 12 of them by heart," he said

And what does a Buddhist monk wear under his robe on a cold day to keep warm?

That's still one of the mysteries of the East, but U Thittila pointed out that Buddhist monks, too, can wear long underwear.

29th. Jan. 1963
"Melbourne Age"

WON'T HURT A FLY

MELBOURNE, Saturday. — A Buddhist monk arrived in Melbourne this week—with a filtered drinking vessel so that he cannot cause loss of life by accidentally swallowing an insect.

The monk is the Venerable Aggamahapandita U Thittila (pictured), a Burmese who is on a lecture tour of Australia

Venerable Thittila, 65, has been a monk for 45 years and is one of the greatest living Buddhist teachers

He usually meditates for 10 hours a day but while he is travelling can manage only two hours a day

The Venerable Thittila brought all his possessions—eight articles—to Australia for this third visit.

These possessions are the three pieces of his robe, a needle, a length of thread, a razor to shave his head, a begging bowl, and the drinking vessel—with the filter

41 Volumes

The Venerable Thittila is in Australia to lecture to the Buddhist community

He will go to Brisbane on Monday

To qualify as a teacher he had to know [redacted] the 41 volumes of the sayings of Buddha—equivalent to 11 times the length of the Bible

In Melbourne this week, speaking with a cultured English accent, he said it was possible to be a devout Christian and Buddhist at the same time

Buddhism was not a formal religion but merely the disciplining of the mind, he said

The Ven'ble Sayadaw U Thittila, preaching at the shrine room of the Dhamma-Mandala, Melbourne, Australia.

ဩစတြေလီးယားပြည် မဲလဘုံးမြို့ ဓမ္မမဏ္ဍလာဘုရားခန်းမဆောင်၌ ဓမ္မဒေသနာတော်ဦးသခင်ဘုရားကြီး တရားဟောနေပုံ။

The Ven'ble Sayadaw U Thittila conducting meditation classes at the shrine room of the Sydney Meditation Centre, Australia.

ဩစတြေလီးယားပြည် ဆစ်ဒနီမြို့ ကမ္ဘဏ္ဍာန်ဂုဏ ဘုရားခန်းမဆောင်တွင် ဆရာတော်ဦးသေဋ္ဌိလက ဝိပဿနာတရားလက်တွေ့သင်တန်းပေးနေပုံ။

An Australian Buddhist group under training in Vipasanā meditation at Sydney Buddhist Meditation Centre, Australia, under the guidance of the Ven'ble Sayadaw U Thittila.

ဩစတြေလီးယားပြည် ဆစ်ဒနီမြို့ ဝိပဿနာကမ္မဋ္ဌာန်းဌာနတွင် ဆရာတော်ဦးသေဋ္ဌိလ၏ ဩဝါဒဖြင့် ဝိပဿနာတရားလက်တွေ့သင်ယူအားထုတ်ကြသူ ဩစတြေလီယန်ယောဂီတစုပုံ။

The Ven'ble Sayadaw U Thittila giving lectures on Buddhist Meditation
at the Buddhist Meditation Centre, Sydney, Australia.

ဩစတြေးလျနိုင်ငံ ဆစ်ဒနီမြို့ ဗုဒ္ဓဘာသာကမ္မဋ္ဌာန်းဂိုဏ်းတွင် ဘုရားတော်ဦးသင်္ဂီလ တရားဟောပြောနေပုံ။

was very interested, not only in his lecture, but in the way he answered the questions put to him.

At the invitation of Mr. David Mc. Kay, President of the Dhamma Maṇḍala, Melbourne, the Sayadaw left Sydney for Malbourne at 7 a. m. on Saturday, 26th January. Mr. Mc Kay himself very kindly took him there in his car via the Australian capital city, Canberra, about 4 hundred miles from Sydney to let him revisit the city where the Sayadaw delivered the three very interesting lectures during his previous visit. This time he stopped there only for the night as a guest of H. E. the Burmese Ambassador U Aung Shwe in his residence. Next morning at 6 Sayadaw continued his journey about four hundred miles to Melbourne where he arrived in the evening at about 7, and stayed there at 32 Queens Rd; where the Dhamma Maṇḍala holds all its meetings.

During his stay in Melbourne for eight days the Sayadaw delivered five public lectures of which three were at the Nurses' Memorial Centre at 8 p. m. on Tuesday, January 29; at 3 p. m. on Wednesday; January 30; at 8 p. m. on Friday, February 1, under the auspices of the Dhamma Maṇḍala on following subjects respectively: The Law of Cause and Effect (*Kamma*), Loving-kindness (*Mettā*) and How to attain happiness; one at the Buddhist Society of Victoria on "Practical aspect of Buddhism" at 7 p.m. on Thursday, 31st January; and the last one at the Theosophical Society at 7 p. m. on Sunday, 3rd. February, on "Causes of Unhappiness". All the lectures were very well attended and followed by many questions and answers. On Saturday, 2nd. February, the Sayadaw lunched with Burmese Colombo Plan Students and their Australian friends at their residence. There followed a lecture on "Action and Reaction". On Sunday, 3rd. February, he was the guest for lunch at the M.R.A. Headquarters where he gave a talk on "How to change one's lower nature into higher nature".

On Monday, 4th. February, after his breakfast Mr. Mc Kay took the Sayadaw by car to Melbourne airport where he was farewelled by the President and members of the Dhamma Maṇḍala and some of their friends. At 8 a. m. he left by air for Brisbane to visit the Social Centre there organised by his old great friend, Mrs. J.B.S. Coats, a very well known social worker and organiser. He stayed there for three days, gave talks to the members of the Centre and had long discussions with the organiser on social problems and their solutions. On the 7th. of February he returned to Sydney by air.

At the invitation of the head of the Theosophical Community Centre, the Manor, Sydney, the Sayadaw stayed there for three days and gave talks on "Right Understanding, Loving-kindness and Right Meditation which, of course, was the great highlight of his visit to Australia."

On 12th February at 8 p. m., an "at home" was held at the residence of Mr. and Mrs. Berkeley and there was a gathering of Buddhist meditators, supporters and friends to say "bon voyage" to the Sayadaw. Many members and friends gathered at Sydney airport at 10 a. m. on Wednesday, 13th February, to see him safely abroad; his plane took off at 11 a. m.

During his seven weeks visit to Australia the Sayadaw delivered 37 public lectures, 7 group talks, had 32 private interviews with different people in all walks of life and answered many questions. Thus quite a lot of work has been accomplished and there is no doubt that his visit has created a great deal of interest in Buddhism. Thanks are due in no small measure to Mr. and Mrs. Berkeley whose generosity and tireless efforts have done to bring this about.

From the close observation made during the Sayadaw's seven weeks visit to Australia, two facts are outstanding to him. The first concerns the demand for Buddhism, the second the need for speed and improved means to cope with it. Much as individual efforts and groups have done in the past for the spreading of Buddhism continuous and co-ordinated action is essential if the present situation is to be even maintained. The whole proposition should be scientifically considered and approprate modern methods applied. Obviously the first essential is the provision of a well organised Centre or Vihāra from which, and at which, the Buddha's Teaching can be propagated.

INTERNATIONAL MEDITATION CENTRE

Founded by

The Vipassanā Association

Office of the Accountant General, Burma.

(Location: Inyamyaing, off University Avenue, Rangoon)

(In response to requests from readers seeking more information about the International Meditation Centre, an aerial photographic of which we published in our last issue, we are pleased to furnish the following particulars about the Centre—Ed.)

1. The International Meditation Centre is founded with the sole object of promoting the practice of Buddhist Meditation according to the teachings of the Lord Buddha.

2. It is open to members of the Association and also to foreigners who are really anxious to experience the "Nibbanic Peace Within."

3. Courses of training in practical Buddhist Meditation will be given in English and each candidate for the course must be prepared:

(*a*) to submit himself wholly to the Guru and to pay the respects normally due from a disciple to a Teacher,

(*b*) to observe strictly the eight Precepts (Uposatha Sīla),

(*c*) to remain within the precints of the Centre for the entire period of the course.

4. The initial course will be for a period of 10 days which may be extended according to individual needs.

5. Individual development depends on one's own Pāramitā and his capability to fulfil the five Elements of Effort (Padhāniyaṅga), viz Faith, Health, Sincerity, Energy and Wisdom.

6. In practical work, every candidate will be required to follow strictly and diligently the three indisputable steps of Sīla, Samādhi and Paññā of the Eightfold Noble Path *or* the seven stages of Purity (Satta Visuddhi).

7. It is the responsibility of the candidate to restrain himself properly to ensure that the eight Precepts (Uposatha Sīla) are duly observed. With a view to promoting Sīla, he should further restrain the sense centres (Indria Samvara) by keeping himself alone, as far as practicable, in a cave or a secluded spot.

8. The Guru will arrange for the development of his power of concentration to one-pointendness (Citta Ekaggatā). For this purpose, the training to be given will be in accordance with the principles enunciated in the Ānāpāna Sati Sutta or the Visuddhi Magga Aṭṭhakathā as may be found suitable to the candidate.

(In this respect, the Guru is merely a Guide. The success in the development of the power of concentration to perfection (Sammā Samādhi) depends entirely on the right exertion (Sammā Vāyāma) and the right mindfulness (Samā sati) of the candidate concerned. The achievement of Appanā Samādhi (Attainment - Concentration) or Upacāra Samādhi (Neighbourhood - Concentration) is a reward which goes only to highly developed candidates).

9. When the candidates have developed sufficiently well in the power of concentration, they will be acquainted with the fundamental principles of Buddha - Dhamma closely connected with the practical lessons in Vipassanā which are to follow.

10. The course of training will then be changed to Vipassanā or Insight, This involves an examination of the inherent tendencies of all that exist within one's ownself. The candidate learns in course of time by presonal experience, the nature of Anicca, Dukkha and Anatta as taught by the Buddha. May be, following a realisation of the Four

Noble Truths, he breaks through to a state beyond Suffering (Dukkha - Nirodha), enters the first stream of Sotāpanna, and enjoys the fruit (Phala) of his endeavours in the " Nibbanic Peace Within."

11. He who can enjoy this Nibbanic Peace Within, is an Ariya. He may enjoy it as and when he may like to do so. When in that state of Peace Within called "Phala, but for the supermundane conciousness in relation to the Peace of Nibbāna, no feeling can be aroused through any of the sense - centres. At the same time, his body posture becomes tightened. In other words, he is in a state of perfect physical and mental ca'm, as in the case referred to by the Buddha in his dialogue with Pukkusa of Malla while halting at a place on His way to Kusināra for the Mahā-Parinibbāna.

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Looking Back and Looking Forward

By

Buddhist Publication Society, Kandy—Ceylon

It is an admirable custom in certain Buddhist countries to commemorate a loved relative who has died, by publishing a book or pamphlet on Buddhism for free distribution in the dead person's name. The merit of the *dhamma-dāna*, or Gift of the Truth, is then passed on to the deceased. It is the highest merit that can be offered.

This was the intention of a devout Buddhist gentleman of Kandy, the hill capital of Ceylon, when he undertook to print an edition of a small work on Buddhism in English, in memory of a near relative. While the booklet was still in the press the idea occurred to him to start a series of the such publications—small books, paper-covered, on various aspects of Buddhism, in English, and chiefly for distribution abroad. He discussed the project with a friend, a senior teacher, and a Buddhist monk living in the neighbourhood of Kandy, and they received the suggestion with enthusiasm. Knowing that there was a great desire for knowledge of Buddhist teachings among an increasing number of thoughtful people all over the world, they foresaw great possibilities in the idea. A wider reading public could be reached by a steady stream of small booklets than through the medium of full-sized publications. At the same time, various aspects of Buddhist thought could be dealt with by different writers, thus offering continual variety and an appeal to all types of readers.

On the practical side, the originator of the plan felt confident that he could get the support of a number of friends, each of whom would subscribe for a single issue at least of the booklets. In that way the initial costs of printing could be met.

on this basis, and with no further formalities, the new project was launched. The three constituted themselves an informal society, with the Monk as honorary Secretary, the original sponsor as honorary Treasurer and his friend as honorary Assistant Secretary and Assistant Treasurer. It was agreed that they did not wish to be encumbered with constitutions, committees and all the troublesome machinery that so often suffocates a young society at the very start. They were content to begin in a modest way and to trust that further helpers would come along as the work showed its value.

They did not even wait to obtain office premises. The Buddhist Publication Society was born, and for the first three years of its life grew up, in an overcrowded little room in a hermitage set in the thickly-wooded hills of Kandy. Nothing more different from a modern publishing office, with staff and equipment, could be imagined. Here was just a book-lined room lit at night by an oil lamp, containing nothing in the way of office appurtenances beyond a typewriter, a table for writing and some shelves which soon became unexpectedly stacked with office files. All around, the quiet of the forest, broken only by the shrilling of cicadas and the occasional note of a bird.

The first booklet published was the one already in the press, 'The Seven Factors of Enlightenment.' A second was chosen and printed, and the two sent out together as the first of the series titled *THE WHEEL*. With them went a smaller tract, 'An Outline of Buddhism'; this was the first of the sister series, *BODHI LEAVES*, intended to contain popular introductions to Buddhism and short essays.

It was a very unpretentious beginning. A thousand copies were printed of the two *WHEEL* booklets, and 5000 of the first *BODHI LEAVES*. These were dispatched in January 1958 to altogether two hundred addresses in Ceylon and abroad. But to get them out was no easy matter. Lists of addresses were compiled, classified, typed and even pasted on the envelopes by the Secretary, while the larger parcels were

packed by the servant boy of the Hermitage. Then, and for a long time thereafter, the Secretary and Assistant Secretary had no help in the Society's work. Transport was a recurring problem. Sometimes a car was available for conveyance between the Hermitage and the town, but a great deal of the time was spent by the Assistant Secretary in going backward and forward on foot, negotiating two steep hills between the Hermitage and his home. For the Secretary, a long walk from the Hermitage to the printer's office was a regular feature of his routine.

More and more addresses were added to the mailing list, and for the third issue the number of copies printed was increased to three thousand for the *WHEEL*. The response to the first issues had been highly encouraging. Many letters began to arrive from Buddhist societies and from individuals abroad who had received the bookets. Dealing with this mail involved more work, and the do-it-yourself policy was strained to the utmost; but still it was carried on cheerfully without any additional clerical staff. In the first year seven issues of *THE WHEEL* and four of *BODHI LEAVES* were published in this way.

So rapidly did the field of distribution expand that at the end of the first year the publications were being sent to 470 foreign addresses, covering no less than fifty-five countries. Of these addresses, some were of Buddhist associations, some of individual Buddhists and others of people interested in Buddhism. All of them showed a keen desire to obtain authentic Buddhist literature, and many were the expressions of appreciation that came from grateful readers.

From the start the publications were generally distributed free of any charge, even postage being met by the Society. With the increase of the quantities printed it was, however, found no longer practicable to finance the publications entirely through single donors. The new need was met by introducing Associate Membership, together with the annual subscription scheme.

Membership in Ceylon was recruited chiefly by the efforts of the Assistant Secretary, who was indefatigable in making personal contacts with prospective subscribers and contributors, many of whom, since the Society was then small and unknown, would have been unlikely to respond to written appeals. In addition to this he shared the task of visiting the printers and helped with the editorial work at the Hermitage. Thus his days were filled, and his nights scarcely less so, for he often worked late into the night doing the accounts, writing up the ledgers of the Society, and preparing the monthly and yearly statements. It was only by such devoted and untiring work that the Society was able to maintain and steadily expand its activity throughout that arduous period of its maturing.

There came a period when donations slackened, but the BPS continued on its way undaunted. That phase passed, and since then there have always been sufficient funds available for the programme immediately in hand. Apart from the support received from members and contributors, the consolidated position of the Society today is largely due to the fact that towards the end of 1958 the Society received a generous grant from the Department to Cultural Affairs, and since then this Ceylon Government subsidy has been received regularly. The official support was doubly welcome, in that it showed appreciation of the Society's work and the quality of literature it has produced, and because it testifies to the fact that the BPS booklets are not only helpful to readers abroad but are of great service to those in Ceylon whose education has been mainly in English. Owing to the predominance in former days of English education there are many people in Ceylon who find it actually easier to study Buddhism in the English language than in their mother-tongue. It is a fact that the small BPS booklets, handy to carry and easy to pass around, have done much to foster the reading habit among people who would hesitate to tackle a large book devoted to a serious subject such as religion or philosophy.

The regular grant from the Cultural Affairs Department has enabled the Society not only to increase its output to a significant extent, but also to do a certain amount of planning ahead. *THE WHEEL* series was increased to 5,000 copies per issue, thereby allowing a margin of reserve stock to be kept, so that requests, which are frequently, received, for past issues can be met.

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As time went on donations, some of them very generous ones, began to be received from Ceylon and several foreign countries. The assistance thus rendered would doubtless have been greater but for the fact that the Society's well-wishers in a number of countries in East and West are prevented from sending donations by the restrictions placed on foreign exchange.

As the Society's clerical work mounted up to unmanageable proportions, voluntary helpers came forward and offered their assistance. They included some Government servants and municipal employees, who gave their help in clerical work during their leisure hours, and also formed groups of subscribers in their departments. A bank employee helped with the Society's accounts, whilst individual volunteers rendered other welcome assistance whenever they could. Among the latter, one in particular deserves special mention. He is retired Government servant who offered his full-time services to the Society in May 1960, and for this purpose moved from Colombo to Kandy where, as no proper accommodation could then be offered to him, he was content to 'camp' at the Forest Hermitage. It is thanks to him, and to others who have sacrificed their time and personal convenience to help the work, that the Society has borne the strain of its rapid expansion with so little overhead expenditure. All the same, the volume of work always kept well ahead of the available assistance, a condition which still prevails today.

One great handicap from the beginning was the distance between the Hermitage and the centres of activity in the town, together with the fact that there was no telephonic communication. All contacts with printers and others had to be made by letter or personal visit—a time-consuming and energy-wasting procedure. Mail was taken to the post office by cycle; a formidable task on mailing days, with some 1300 packages to be dealt with. Nevertheless, things were carried on in this way, with the work continually increasing, until February 1961, when at last an office was obtained nearer to town, on the drive by the lovely Kandy Lake, half-a-mile away from the Temple of the Sacred Tooth. So far as accessibility and communication was concerned this was a great step forward, but with the rapidly-growing clerical requirements, combined with the fact that the stock of publications is being added to monthly, there is still a great need for more accommodation. Storage space and working space are still uncomfortably restricted.

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Now, midway through the fourth years of its existence, the position of the BPS is eloquent testimony to its achievements. It supplies regular Buddhist publications to over 1,800 addresses in fifty-nine countries ranging from Scandinavia to Italy in Europe. North to South America, Africa (including Ghana, Nigeria and Soudan), Israel, Australia, the Buddhist countries of Asia and the centres of recent Buddhist revival, India and Indonesia. Up to October 1961 a total of 320,000 booklets have been printed. It is particularly gratifying to note that the Society's publications penetrate to countries where Buddhist literature is scarce and difficult to come by, as in Poland, Czechoslovakia, Hungary, Yugoslavia and Spain. The letters received from these countries tell of the sad dearth of books on Buddhism, and the thirst for konwledge of the Dhamma that many of the people feel. Owing to the limited knowledge of English, distribution of the books in these countries is restricted to a few persons, but translations are often made of the Society's publications, in whole or in part, and in this way they reach a fairly wide reading public. Such translations are often printed in Buddhist magazines. It is also quite common for English-language periodicals in other countries to reprint entire BPS publications in their pages.

This is due, more than anything, to the high standard that has been set and maintained in the published material. Buddhist teachings now command a wider audience than ever before, and the standards by which their presentation is judged are exacting; they have to bear comparison, with the best philosophical writings of the West. There is abundant proof that the BPS publications satisfy the requirements of the modern mind. Not all the readers who write to the Society are Buddhists; a number of adherents of other religions have written expressing their appreciation of the Buddhist doctrines which the booklets have made known to them for the first time. Besides ordinary people, scholars and even scientists in the West have written on the subject of Buddhist doctrines which in the BPS publications they have

found presented in a manner to command their interest and respect.* Nearer home, the Education Department of the Government of Ceylon purchases regularly a quantity of *THE WHEEL* publications for school libraries—a very gratifying proof of the service the Society is rendering to the country of its birth. It has been found that the booklets are very valuable to teachers and students alike.

In response to suggestion from many readers a series of booklets in Sinhala language, the *DAMSAK* (Pāli, *Dhammacakka*) series, was inaugurated in 1960, and has met with a friendly reception. They have earned much praise both from the clerical and lay readers. Up to September 1961, seven titles have been printed in that series, totalling 30,000 copies.

Regular supplies of the B. P. S. Publications are offered to the Hospital Welfare Service and 'Buddhist Mission to Sea and Air Travellers' in Colombo. According to reports received from the monks in charge of the Hospital Service in the metropolis, the Society's English and Sinhalese publications are greatly appreciated by the patients: The demand on this service is rapidly increasing.

In London, a devoted friend of the Society has at her own expense inserted advertisements in English newspapers and magazines, offering in the name of the Buddhist publication Society to send free copies of the publications on request. The Society supplies the books for mailing them to enquirers at this lady's expense. The response to this venture has been highly encouraging and it has brought several interesting contacts.

This brief backward glance would not be complete if it did not take in some aspects of the material the Society has already offered to readers. A survey of the titles shows the range of subjects the booklets have already covered. The first 35 issues of *THE WHEEL* comprise over 1,000 pages—a considerable volume of high-class writing on Buddhism. From the outset it has been the Society's aim to give authoritative information embodying the fundamental and original teachings of the Buddha, together with reliable translations of actual texts. The general tone has been set by that little classic, now published once more by the BPS. *The Word of the Buddha*, by the Ven. Nyanatiloka Mahāthera, wherein is found a statement of the authentic doctrine taught by Gotama Buddha, a formulation acceptable to all who follow the Dhamma. For the first, the booklets are an attempt to present Buddhism in the framework of contemporary thought, and to interpret man to himself in the light of a wisdom that is lacking in this materialistic age. As the Society's correspondence testifies, the publications are serving this purpose for an ever-growing number of people in all parts of the world.

It is here that we see the true value of Buddhist teachings in the world today. The BPS booklets are being used more and more in group study by Buddhists who are cut off from large-scale Buddhist activities. Wherever there is a small nucleus of Buddhists, ardently pursuing knowledg of the Dhamma, there the BPS publications are found. Large and well-organised Buddhist associations find the booklets valuable not only for group and individual study but also for introducing the Dhamma to non-Buddhists. In this way the BPS is helping to create a climate of thought in which Buddhist ideas and ideals can take root. The spread of Buddhism in the West has shown over and over again how a whole life can be transformed by a single book on the Dhamma, perhaps given by a friend, perhaps picked up in an idle moment. Every booklet that goes forth from the quiet Hermitage in the heart of the Kandy hills contains immeasurable potentialities. To one it may carry intellectual satisfaction—the answer to questions that have perplexed and disturbed him, and for which his own religion could furnish no answers. To another it may bring courage and incentive to live the good life. To yet another it may be nothing less than salvation from complete despair. So great is the power of the printed word in human life—so great the power of the Dhamma in one small book.

For the workers of the BPS during those early, difficult days it was that which made it all worth while. It made worth while the planning and contriving, the long hours at the typewriter, the eyes strained from proof-reading in the dim light of an oil lamp, the ache in the not-so-young legs from the stiff climb into the Kandyan heights, the fingers

* A few representative extracts from readers' and subscribers' letters have now been printed for free distribution, in a separate booklet, 'What Our Readers Say'.

sticky with office paste...They were making their Gift of Dhamma to the world.

Few of the readers who received and enjoyed the first publications could have guessed the conditions in which they came into existence, or the labour of their brith. Many must have thought that 'Forest Hermitage' was just a picturesque name, perhaps for some urban residence—or, at the least, a well- appointed monastery in which the Secretary did his editorial work surrounded by servants, with the publishing office somewhere adjacent. But the small, shuttered room of the Buddhist monk is still the heart and nerve-centre of what, from humble beginnings has grown into something like an institution.

And now the Buddhist Publication Society faces the future with high hopes. What has been done so far is little compared with possibilities that lie ahead. The field for Buddhist work lies not only in the West but very close to hand, for example in India. Though the pressing need there is for literature in the vernaculars, there are many thousands of new converts to Buddhism in the subcontinent who are conversant with English yet still lack proper instruction in the Dhamma. But despite the language obstacle, BPS publications are being used there with success. They are being rendered into the vernaculars and taken as the basis of lectures and study courses, and to provide material for original writing in the indigenous languages. Here alone there is enormous scope for progress and development.

In the Western countries the need is for more organised distribution of the booklets through large booksellers; but this of course calls for more clerical staff and a greater number of qualified office works. Given the staff, there is no doubt whatever that a successful campaign could be planned and carried out from the headquarters in Kandy. Booksellers in England and America, to mention only two countries, are quite prepared to give their co-operation, but unless large quantities of books can be dealt with systematically, it is pointless to embark on any ambitious programme. Nevertheless, it remains a distinct possibility for the future, and one that only awaits the opportunity. The two prime requisites are suitable office accommodation and equipment, and paid personel to deal with the complex routine of book-keeping, correspondence, mailing and the numerous other functions of a publishing organisation. With these facilities another side of the work could be developed as well—that is, the systematic distribution of BPS literature to public libraries and other suitable institutions all over the world. From that it would be only a step for the booklets to find their way to reading-rooms, youth clubs and other places where miscellaneous reading matter is available to the general public. In this way a new and hitherto untouched class of readers would be contacted, with who knows what stimulating results?

There has already been evidence that advertisements in the press, particularly in publications that cater for an intelligent readership, produce an encouraging response. Advertising, however, is costly, and at present the BPS relies on its well-wishers to take the initiative in this direction. The results achieved by the lady in London already mentioned, have shown what can be done by judicious advertising. Perhaps others in the future will come forward with similar offers of help.

Many other ideas come to mind for development in the days ahead. It is hoped that in time to come the Society may be in a position to sponsor the publication of full-sized books. This would be a logical, and most fruitful, extension of the work already being done. Whenever the necessary funds become available it will be a priority item in the Society's planning.

The numbers of translations into foreign languages that have been made of the BPS literature suggests another promising line of development, which is for the Society itself to duplicate pamphlets and booklets in various languages and scripts, from stencils supplied by the foreign Buddhist societies concerned. A service of this kind would be of inestimable benefit, particularly to small groups of Buddhists in countries where circumstances are unfavourable to the propagation of Buddhist teachings, or where the financial and other resources of the Buddhists are scanty. A good duplicating machine is all that would be required to start such a service on a modest scale; the foreign Buddhist Societies would provide the translations and no doubt many of them would also contribute towards the cost of paper and other expenses.

But the most interesting possibility of development is one that lies outside the

printed page. Recently the idea occurred to some members of the BPS to start a circulating library of tape-recorded lectures on Buddhism, sermons, Scripture-reciting by Bhikkhus (Pirith), debates and other recordable Buddhist activities. These recordings-made in Ceylon on tapes provided by Buddhist associations abroad, could be air-mailed back to them, and from there circulated to other organisations having standard tape-recording machines, and finally back to the BPS for transmission elsewhere. When it is remembered that many Buddhists abroad have never heard the Pāli scriptures recited by Bhikkhus in concert, and that many would welcome the sound of Pirith at their meetings, the fascinating possibilities of this scheme become at once apparent. It would enable Buddhists abroad to hear sermons by celebrated Monks, listen to stimulating lectures and discussions and to take part in Buddhist ceremonies as though they were actually present at them. For young people in particular the interest would be increased a hundredfold. And indeed who, having read something that appealed to him very greatly, would not welcome the chance to hear the voice of the author himself? There is without question a great future open to the propagation of Buddhism through recordings, and the BPS is in a unique position to institute such a service. The only thing lacking is a tape-recorder. If a suitable instrument can be obtained recordings can be made straight away. Of all the contemplated schemes, this would be the simplest to put into operation. It requires no elaborate organising, and no extra staff. Wherever a Buddhist sermon or lecture is being given, there a recording can be made. In that way, something that is quite common in every Buddhist country could be transported to Buddhists in remote places who would hail it as a great rarity. We might well paraphrase a famous saying and ask, 'Why should Māra have all the best inventions?' Incidentally, it is worth remembering that in Ceylon there are monks who can preach in Hindi and several other Indian languages, besides English, whilst others can give discourses in German and other important European languages. The tape recorder is the best way to make use of all this talent in the service of Buddhism.

So the Buddhist Publication Society, three and half years old, looks forward to a future rich in unexplored possibilities. it is a society with courage and imagination—both essentials for the propagation of Buddhism in the modern world. You who read this are invited to take a share in its work. No matter how small the part you may be able to play, your help and co-operation will be welcomed. If what you have just read has given you any ideas of ways in which you can help to forward the Society 's plans, please write to the Secretary, Buddhist Publication Society, Forest Hermitage, Kandy.

The past success of the Society has been in large measure due to the active support of its Members, Associate Members and Subscribers who have helped in various ways, such as by introducing the BPS booklets to others. Increased membership means more funds with which to plan ahead. Already the BPS has grown to adult stature, if measured by the amount of work it has put out in the 62 booklets and over 300,000 copies. If it is to expand at a similar rate in the future the extra facilities in the way of accommodation, staff and equipment must be forthcoming. The ideas are there, and the will to carry them out. The rest depends upon the goodwill of those who believe in the value of the Society's work, and wish to see its influence as a medium of disseminating the Buddha 's Teaching spread over an ever-widenings field in the days ahead.

Union Buddha Sāsana Council's Scholarships for 1962-63 Awarded to University Students Who Gained the Highest Mark in Buddhistic Studies of University Examinations.

To encourage the studies of Buddhism in the Universities, Union Buddha Sāsana Council's Scholarships for 1962-63 are awarded to the following 6 University Students (3 from University of Rangoon and 3 from University of Mandalay), who gained the highest mark in Buddhistic Studies of University Examinations in March 1962.

(1) *Mg Tin Win*, age 19, the second son of U Mg Kyin and Daw Tin, merchant, Laputta, Myaungmya Dist, passed the Matriculation Examination from State High School, Laputta in 1959-60, passed the I A. (B) Examinations March 1962 gaining the highest mark in Buddhistic Studies. He continues his Buddhistic Studies as one of his subjects in B.A. (A) of the University of Rangoon.

(2) *Ma Khin Nyunt*, age 20, daughter of U Po Myint and Daw Shin, Taungtha, Myingyan District, passed the Matriculation Examination from State High School No. 2, Pakokku in 1961, passed the I.A. (A) Examinations of March 1962 gainning the highest mark in Buddhistic Studies. She continues her Buddhistic Studies as one of her subjects in I.A. (B) of the University of Rangoon.

(3) *Mg Myint Thein*, age 30, son of U Thaw and Daw Thein Nyunt, Primary Teacher Thintawyo, Minhla, passed the Matriculation Examination from State High School No. 2, Bassein in 1959, passed the B.A. (A) Examinations of March 1962 gaining the highest mark in Buddhistic Studies. He continues his Buddhistic Studies as one of his subjects in B.A. (B) of the University of Rangoon.

(4) *Mg Kyaw Hlaing*, age 22, the 6th son of U Tha Aung and Daw Hla Yin, Nyaungbintha, Meiktila Dist, passed the Matriculation Examination from State High School No. 1, Meiktila, passed the I.A. (A) Examinations of 1961 gaining the highest mark in Buddhistic Studies, from the University of Mandalay; he has been awarded with a scholarship for 1961-62, worth K 720/, by Union Buddha Sāsana Council. He again passed the I.A. (B) Examinations of March 1962 gaining the highest mark in Buddhistic Studies. He continues his Buddhistic Studies as one of his subjects in B.A. (A) of the University of Mandalay.

(5) *Ma Nyunt Nyunt Than*, age 22, daughter of U Thant and Daw Si, Merchant, Mandalay, passed the Matriculation Examination from A.B.M. High School, Mandalay in 1958, passed B.A. (A) Examinations of March 1962 gaining the highest mark in Buddhistic Studies. She continues her Buddhistic Studies as one of her subjects in B.A. (B) of the University of Mandalay.

(6) *Mg Kyaw Pe*, passed the I. A. (A) Examinations of March 1962 gaining the highest mark in Buddhistic Studies. He continues his Buddhistic Studies as one of his subjects in I.A.(B) of the University of Mandalay.

Union Buddha Sāsana Council's Scholarships for the year (1962-63) awarded to Buddhistic Studies students of the University of Rangoon.

Mg. Tin Win, B.A. (A). Ma Khin Nyunt, I.A. (B). Mg. Myint Thein, B.A. (B).

ဗုဒ္ဓသာသနာအဖွဲ့ချုပ် (၁၉၆၂-၆၃)ခုနှစ် ဗုဒ္ဓကျမ်းစာပညာသင် စကောလာရှစ်ဆုများကို ရရှိကြသည့် ရန်ကုန်တက္ကသိုလ်မှ ကျောင်းသားများ။

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PRACTICAL BASIC EXERCISES IN SATIPAṬṬHĀNA VIPASSANĀ MEDITATION:— by *Aggamahāpaṇḍita* Bhadanta Sobhana, Mahā Thera (Mahāsi Sayadaw). pp 14. This forms the introductory instructions to those who come for the 'Practice' to the Thāthana Yeikthā, the leading 'Meditation' Monastery subsidised by the Union Buddha Sāsana Council. Of great interest and help to those wiho wish some knowledge of Vipassanā and to those who wish to undertake the practce. Size 6 1/2 in. × 8 in. Paper Covers. Printed at the Union Buddha Sāsana Council Press, Rangoon. K. 1-15.

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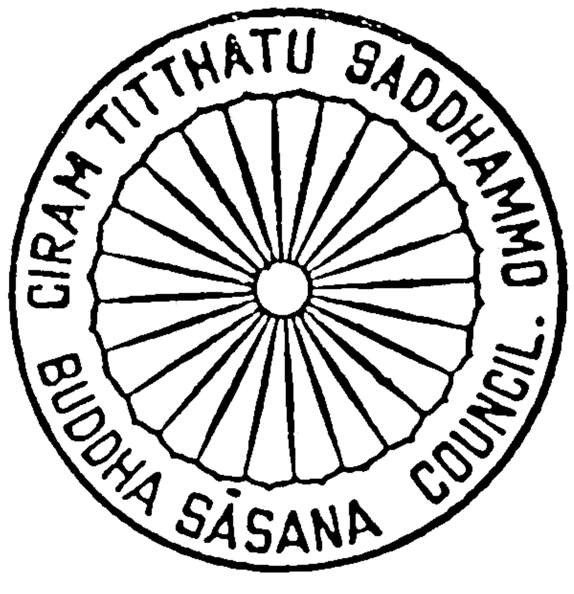

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EDITORIAL

What Rebirth Is.

With regard to the question of Rebirth there can be two views; one, that life continues, in some form or other after death; the other, that life ends with death, and that there is nothing left after death. There are many people in the world to-day who hold the latter view and reject the former for the simple reason that there is no direct proof or that it is impossible to demonstrate that life ends in one place, and then manifests itself or is re-born in some other place. Experiments have been made, and are still being made, but scientists have not been able to understand the mysteries in the working of the life-force within the body that is before them. Here some say that animals, which are the victims of their experiments, have no life-force which can continue after death. But what of human beings? Methods of observation have been vastly improved within recent years by medical men and biologists. Yet no light has been thrown on this question of Rebirth.

Turning now the other view, namely, that life ends up with death, and that there is no rebirth, is there any direct proof of this? Has this been demonstrated? There is no such proof, and this has not been demonstrated. This important fact is too often forgotten or overlooked by seekers after truth, by honest materialists and those who, owing to their habit of arguing against the doctrine of Rebirth, casually assume that there is no rebirth. They have no valid proof which would warrant them in coming to such a conclusion.

To explain this fact the following dialogue from Pāyāsi Sutta—III, Dīgha Nikāya, is cited here:-

Brahmin: Venerable Sir, one day my servants brought a criminal to me and I had him put alive into a big jar. When its mouth had been closed with a piece of wet leather and sealed with clay, it was put into the furnace and the fire was kindled. When I knew that the criminal was dead I ordered the servants to take out the jar and to unbind its mouth. I watched carefully for the soul to come out. But no soul appeared. From this evidence I concluded that there is no life after death.

Thera: Permit me to question you. Do you remember ever to have dreamt during your siesta that you were enjoying yourself in gardens or in groves?

Brahmin: Yes, Venerable Sir, I can remember such a dream.

Thera: During your siesta were you not surrounded by your attendants?

Brahmin: Yes, Venerable Sir, they were attending me.

Thera: Did they see your soul leaving your body to go to these gardens or re-entering on its return?

Brahmin: They have not said so, Venerable Sir.

Thera: Then, Sir, if they cannot see your soul either leaving or entering your body while you are still alive, how can you see any other soul at its departure for another life?

Brahmin: Venerable Sir, I shall have reason to retain my view.

Thera: What reason?

Brahmin: Once, Venerable Sir, a felon was brought to me by my ministers. I ordered them first to weigh him, then to strangle him with a string and afterwards to weigh him again. They did so. While he was alive he was light and supple, after his death he became stiffer and heavier. This too concerns my view.

Thera: Suppose, Sir, that you weigh an iron-ball when it is red-hot and again weigh it when it is cool. Tell me when will it be lighter and more plastic.

Brahmin: Venerable Sir, when it is red -hot it will be lighter and more plastic.

Thera: In the same way, Sir, this body, when it has heat, vitality and consciousness, is lighter and more supple than when it is in any other state. You have still no reason to deny the continuance of life after death.

Brahmin: But still I cannot believe that it is possible.

Thera: Have you any other reason for your disbelief?

Brahmin: Yes, Venerable Sir, I have. Once when a criminal was caught and brought to me I ordered my men to kill him by stripping off his skin, flesh and sinews, and even to separate the marrow from the bones. They did so. I watched intently for his soul to leave him but it was of no avail. But now that body had eyes but could not see, it had ears but could not hear, a nose but could not smell, a tongue but could not taste, a body but could not touch. This proves that the soul neither issues nor remains at death but destroyed, and with it the possibility of future birth.

Thera: Well Sir, I will tell you a parable. Once a trumpeter, taking with him his conch-shell trumpet, went into the country. In the middle of the village, having sounded it three times, he laid it on the ground and seated himself close by. The villagers who had never heard a trumpet before, came and asked what sound that was. He said it was the sound of the conch-shell trumpet. Then, standing the trumpet first on one end and then on the other end, turning it on this side and on that, they struck it and cried, "Speak Sir, trumpet! speak !" The trumpeter watched their foolish efforts and at last he took it up and blew it thrice. Then they understood that it made sound only in conjunction with three other things, a man, his effort and the air. In the same way this body in union with heat, vitality and consciousness can walk and sit and talk. But without these three it can do nothing. The possibility of the continuance of life in other bodies does not seem to me to be disproved by your arguments.

Brahmin: But still it seems to me, Venerable Sir, that this continuance is impossible.

Thera: What other reason have you for your view?

Brahmin: Once, Venerable Sir, I had a certain felon flayed alive that I might see his soul pass out. But I did not see it when I had his skin, flesh, and nerves stripped off, his bones broken and their marrow extracted. But although he was now certainly dead still I had not seen his soul pass out of his body.

Thera: Sir, I will tell you a parable. A fire-worshipper who had to go out on business, asked his pupil, a little boy, to keep up the fire or to rekindle it if it should go out, and he showed him some sticks, a hatchet and the fire drill. Presently the fire went out. Wishing to rekindle it the boy took the hatchet and chopped the sticks at the fire-drill into very small pieces. At last even he powdered them and scattered their dust in the wind, but he got no fire. Meanwhile the fire-worshipper returned and with great surprise saw what had happened. He told the boy that by this method he would never get fire and showed him how to make it. Like that foolish boy, Sir, you are searching for future in vain by means of wrong views which can only bring you suffering and ruin.

What is Death ?

According to Buddhism death is "the temporary end of a temporary phenomenon." 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 forms are only the outward manifestations of the invisible Kammic force. This force carries with it all characteristics which usually lie latent but may rise to the surface at any moment. When the present form perishes another form takes its place according to a

good or bad volitional impulse (*Kamma* that was the most powerful) at the moment just before death.

At death the Kammic force remains entirely undisturbed by the distintegration of the physical body and the passing away of the present consciousness conditions the coming into being of a fresh one in another birth. The stream of consciousness flows on. "Life, then, in the Buddhist view of things, is like an ever-changing river, having its source in birth, its goal in death receiving from the tributary streams of senses constant accretions to its flood, and ever dispensing to the world around it the thought-stuff it has gathered up by the way." (Compendium of Philosophy, p. 12) The continuity of flux at death is unbroken in point of time, and there is no breach in the stream of consciousness and so there is no room whatever for an intermediate stage between this life and the next or between any two lives. The only difference between the passing of one ordinary thought-moment(or one unit of consciousness) to another and of dying thought-moment (consciousness) to the rebirth-consciousness is that in the former case the change is invisible and in the latter case a marked perceptible death is visible. Rebirth takes place immediately.

It may be asked: Is the place always ready to receive their rebirth? The answer is: As a point in the ground is always ready to receive the falling stone, so there is always an appropriate place to receive the rebirth which is conditioned by the natural law of Kamma.

Death being a momentary incident, rebirth is immediate. Some years ago it might have been doubtful about such rapidity in the transmission of the life-force; but in these days of scientific methods of investigation we know of such rapid transmission of energy in wireless telegraphy and telephony. Solid walls do not prevent the radio waves from reaching an appropriate receiving set within a room. The transmission of the life-force from one existence to another may be compared to a receiving set that responds to the particular wave-length sent out from a distance of thousands of miles. It is more like the tuning-fork which vibrates in response to a particular note of a particular wave-length in the musical scale. So long as a musical note sets up vibrations in the air, so long will some tuning-fork that is responsive to that particular note, vibrate in unison. When the vibrations of the musical note cease the tuning-fork will cease to vibrate to that note. And so it is with that restless Kammic force or life-force which continues to bring about births through appropriate germ-plasms or other life-conditions till that restless Kammic force ceases to exist in the peace of Nibbāna.

Is the New Being the Same as the Previous One ?

In the words of the late Bhikkhu Sīlācāra, "This new being which is the present manifestation of the stream of Kamma-energy is not the same as, and has no identity with the previous one in its line: the aggregate that makes up its composition being different from, and having no identity with, those that make up the being of its predecessor. And yet it is not an entirely different being, since it has the same stream of Kamma-energy, though modified perchance just by having shown itself in that last manifestation, which is now making its presence known in the sense perceptible world as the new being."

If we were to obtain a quick motion picture of any particular individual's life from his birth to his death, the most striking fact that would attract our attention would be the changefullness that we should find running right through the series of pictures. The infant changes to the child, the child to the adult, and the adult to the decrepit old person who collapses to death. This change goes on in every part of the individual's body; and not only that but in the mind also. So that any adult individual who surveys his existence will realise that the child that was, is now no more. That child had a different body, in size as well as in form, different likes and dislikes, and different aspirations. That child is almost a stranger to the present adult individual. And yet the adult individual is responsible for whatever he has done in his childhood because there is a continuity or identity in the process of life-force from childhood to manhood as a child becomes a man

In exactly the same way the new being has the same stream of Kammic energy or life-force as its predecessor, so it is responsible for whatever its predecessor has done. This new being has as much identity with the previous one as the adult individual of to-day has with the child that was; nothing less and nothing more.

This is well expressed in the Milinda Pañha. King Milinda asked Arahant Nāgasena if he who is reborn remains the same or becomes another. "Neither the same nor another", was the answer he received.

"Suppose, O King, that a man were to light a lamp, would it burn the night through?

"Yes, it might do so, Venerable Sir".

"Now is it the same flame that burns in the first watch of the night, Sir, and in the second?"

"No, Venerable Sir."

"Or the same that burns in the second watch and in the third?"

"No, Venerable Sir."

"Then is there one lamp in the first watch, and another in the second, and another in the third?"

"No, the light comes from the same lamp all the night through".

"Just so, O King, is the continuity of a person or a thing maintained. One passes away, another comes into being; and the rebirth is, as it were, simultaneous. Thus, neither as the same nor as another does a man go on to the last phase of his self-consciousness."

Asked for another illustration, Arahatta Nāgasena gives that of milk which, once it is taken from the cow, after a lapse of time, turns first to curds, and then from curds to butter, and then from butter to ghee. Just as it would not be correct to say that the milk was the same thing as the curds, or the butter, or the ghee, but that they are produced out of it, so, he points out, continuity of a person or a thing is maintained in the same way.

There is also the illustration of the wave of water in the lake or the ocean. A certain mass of water is raised up as a wave. As the wave passes on, or seems to pass on, a moment or so later it is not the same mass of water that forms the wave, but a different mass altogether. And yet we speak of the wave "passing on."

The Present being, present existence, is continued by how one faced circumstances in the last, and in all past existences. One's present position in character and circumstances is 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 that the conditions of that life may provide him with better opportunities for perfecting himself. Holding, as he does, the great doctrine of Kamma, he perceives that it is within the power to alter or modify the quality of the life-force that continues in the next birth, and that his future environment will depend entirely on what he does, upon how he behaves, in this and in his previous lives.

Memory of Past Lives.

Buddhism teaches that with the practice of concentration and meditation, memory can be trained. By meditation and mind-culture one can acquire the power to see the rebirth as a link or a succession of links, in a chain of births; one also can acquire the power of looking back into one's previous lives. Not only this, but further Buddhism teaches that through enlightenment or true wisdom, one can see the end of this chain of births.

There are on record instances of people who have possessed wonderful memories, some for what they had once read, others for music and so on. Still others there are who have remembered their past lives. The average person's memory is very poor indeed. There are not many, who can recount the day's activities correctly and in detail. How then can they remember their youth, childhood, infancy, foetal life, and their past life before this present one? The fact that they do not remember their past activities, is no proof that they did not exist in the past. We hear of Australian aborigines who can never learn to count more than two; they say "one, two, more", and some of them cannot remember things from one day to another.

What would you think if one of these men were to come to you and say: "There never was a yesterday, for I cannot remember it; and there can be no tomorrow or some of us would have seen one." You would think him very foolish indeed for imagining he could have grown to manhood in one day, and you would probably wonder how he explained the fact that he knows certain things belong to him, and recognises his relatives, his friends and his enemies at sight if he has not seen and known them before today.

It would seem so clear that he brought over the knowledge from the yesterday he cannot remember, and it would seem strange to you that he did not notice how babies grow into children, and children into men and women, since no baby grows into a man or woman in one day.

Now there are people among us, who are very wise in many ways, yet they treat the theory of Rebirth in exactly the same way that the Australian aboriginal treats the, to him, theory of past yesterday. Merely because they cannot remember their past lives, they deny that there can have been any past lives.

To students of Buddhism this seems a very foolish position, for they are taught neither to accept nor reject any teaching until they have examined all the evidence for it, and have experimented with it themselves to see if it true. Having proved by these means that it is true or untrue, a Buddhist should live accordingly as if he believes or disbelieves; but he must never judge others or be impatient if they cannot see things as he sees. He must be tolerant to all, even to the intolerant, and he must always remember that what is proof to one person may not be proof to another. What each needs is experience to see, to hear, to feel for himself; and, having done so, he has no right to ask others to believe before they also have experienced.

It is common to read in the Buddhist literature of the Buddha and many of his disciples speaking not only of their own past lives but those of others also, and often, too, of their future lives. Having attained his final enlightenment and developed higher spiritual powers, the Buddha declares, "I recalled my varied lot in former existences as follows: first one life, then two lives, then three, four, five, ten, twenty up to fifty lives; then a hundred, a thousand, a hundred thousand, and so forth." He also says; "With clairvoyant vision, I perceived beings disappearing from one state of existence and reappearing in another. I beheld the base and the noble, the beautiful and the ugly, the happy and the miserable passing according to their deeds." (Sutta No. 36, Majjhima Nikāya I, 248).

There are several discourses in which the Buddha clearly states that the beings who have done evil are born in woeful states; and those who have done good are born in blissful states. All the Jātaka stories which are not only interesting but of psychological importance, deal with the Buddha's previous lives. By following his instructions the Buddha's disciples also developed certain spiritual powers and were able to remember their past lives to a great extent.

The Way To World Peace

By

The Ven. Sayadaw U Thittila, Agga Mahā Paṇḍita.

In the world as a whole there is enough money and material and there is no lack of intellect. Yet something is lacking. What is it? The answer is the spirit of world fellowship. The lack of the spirit is the major cause of war. Apart from military conflicts there are many other conflicts, such as racial, political, economic and even religious. The chief cause of nearly all of them is the lack of the spirit of world fellowship.

In a conflict each side has its own conceit, but to hide it, both parties have their own nicely-written labels, such as "New World Order", "Co-prosperity in East Asia", and "Civilising the Backward Peoples". In almost every conflict each side blames the other, both parties claiming that they are right. They use even the name of religion to justify their actions. They will try to persuade God to take their side, but they do not seem to make any attempt to be on God's side. They claim that there is only one God, but they forget that if there is only one God there must be only one family of men. They treat one another not only as strangers, but as enemies.

Taking all nations as one whole there is in the world today sufficient wealth and ability of brain and organisation to abolish poverty, unemployment, hardship and cruelty of any kind from all countries. It is possible for all men to do what work is necessary, if only they would learn to understand each other better by drawing closer. The world possesses all the wealth that it needs, and no one needs be poor in a single country if it were only realised by the various countries that they are all one family.

The discovery of power and energy could be of great service to humanity if all the scientific workers were united in the fellowship of the commonwealth of science. The poets and artists of all countries could inspire men to noble conduct if only they come together. A powerful spiritual influence, helping all men to make the world a happier place, could be given by every religion, if all the various religions were to act together as members of one family.

Since the end of the first world war there have been many organisations called "international". Many authors have written on this subject of internationalism. Idealistic workers, hoping for a better future, have started many international movements. As you know, we had the league of Nations, founded in 1920, but the League failed to maintain peace. Why? Because most of nations have dealt with mere external and material adjustments. Too much attention has been paid to the material, and too little to the spiritual side of life.

Then came the second world war, which is unparalleled in history for destruction. The world is still in a state of chaos. There is no peace or happiness. Again idealistic workers, lecturers and writers produce books and have re-started international organisations, such as U.N.O. Do you think they will be successful in maintaining peace? You can predict whether they will be successful in maintaining peace? You can predict whether they will be successful or not. They will be successful if the leaders and workers can carry through their plans in a spirit of world fellowship. Otherwise they can never be successful. There will be another war— more wars—even worse than the last.

The peace which we all desire—peace in our hearts and in our minds, peace between neighbours and peace among nations—is not a miracle which it is God's task to perform. It can only come about as the result of a reconstruction of thought, feeling and action by means of the spirit of fellowship, and that is the duty of a mankind.

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 actions, such as selfishness, violence and laziness

tend to disorganise society and to cause unhappiness to its members. A man will try to avoid injuring others if he sees clearly that his interests are bound up with those of others.

Buddhism teaches that misery and suffering are not the result of the wrath of God or Gods, 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 burdens on the other. The problem is to devise some scheme of production and distribution which will make human life less burdened on 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 establish by the proclamation and realisation of World Fellowship.

The real spirit of world fellowship which is lacking in the world today can be promoted through religion. Religion is an education of the heart with a view to refining our nature and elevating us in the scale of human beings. Religion is not merely theory, but practice. The heart, like the body, becomes healthy and strong by practical exercise. No doctrine merely held in the mind as an intellectual belief has any driving force. No doctrine is of any value unless and until it is applied.

The Buddha said: "A beautiful thought or word, which is not followed by a corresponding action, is like a bright flower that has no scent, that will bear no fruit." Practice of the moral life is the very core and essence of religion. 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 much unless it is fulfilled. To put one's high ideas and concepts into practice is religion in the best sense. Religion is not confined to any one country or to any particular nation or race. It is universal. It is not nationalism which, in other words, is merely another form of caste system, founded on a wider basis.

The world has found itself as one body; yet the fact of physical unity and economic inter-dependence, though of very great value, is not by itself sufficient to create a united family. For this we require a human consciousness of community, a sense of personal inter-relationship among men, the spirit of world fellowship.

To have the spirit of world fellowship, we must realise the oneness of the world and understand that we are one family. If we harm any person, we shall be paid back in the same coin. When we throw a stone into a pond, the resultant 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 edge of the pond, and then the water moves back till it reaches the stone which has disturbed it. In the same way, the effects of our actions come back to us, and if our actions are good we shall have good effects, likewise bad actions will produce bad effects.

Life is like a mighty wheel of perpetual motion. This great wheel contains within it numberless smaller wheels, corresponding to the lives of individual men, each of which has a pattern of its own. The great wheel and the smaller wheels, the whole world and individual men, are intimately and indissolubly linked. The whole human family is so closely knit together that every unit is dependent upon all others 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 all the wheels to revolve in harmony the highest good in each must be developed. This is possible by the performance of daily duties with kindness, courtesy and truthfulness. The ideal that is placed before us is that of mutual service and practical brotherhood. In all our thoughts, our emotions, our words and 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 service is a perpetual call on humanity, for we are bound alike by the bonds of humanity.

Science proves that the fundamental structure of the human mind is uniform in all races. What differences there are are due to historical circumstances and stages of development. Without recognition of the oneness of the world of today in all its aspects, spiritual as well as social, economic as well as political, there will never be peace. The spirit of world fellowship is the only logical basis of all true and high civilisation, and real world peace.

What Buddhism Is

(The following are a series of lectures given by Thray Sithu U Ba Khin, President of the Vipassanā Association which founded the International Meditation Centre. He was then the Accountant-General of Burma and the lectures were given in the premises of the Methodist Church, Signal Pagoda Road, Rangoon, at the request of a religious study Group headed by Mssrser. Gerald F. Winfield, Information Officer and Roger C. Thorpe, Economic & Finance Officer of the Special Technical and Economic Division of the United States of America—Editor.)

23rd September 1951. Lecture No. 1.

I consider it a great privilege to be in your midst to-day and to have this opportunity of addressing you on the subject of "What Buddhism Is." At the outset, I must be very frank with you. I have not been to a University and I have no knowledge of science except as a man in the street. Nor am I a scholar in the theory of Buddhim with any knowledge of pāli, the language in which the Tipitakas (literally known as the Three Baskets of Buddha Dhamma) are maintained. I may say, however, that I have read in Burmese to some extent the treatises of Buddhism by wellknown and learned Buddhist Monks. As my approach to Buddhism is more by practical than by theoretical means, I hope to be able to give you something of Buddhism which is not easily available elsewhere. I must admit, however, that for the time being I am just a student of practical Buddhism as also an experimentalist trying to learn through Buddhism the truth of the nature of forces. As this has to be done as a house-holder and within a limited time available in between the multifarious duties of a responsible officer of Government, the progress is rather slow and I do not claim for a moment that what I am going to say is absolutely correct. I may be right or wrong. But when I say a thing, I assure you that it is with a sincerity of purpose, with the best of intentions and with conviction.

Lord Buddha said in "Kālāma Sutta":

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

Pray, do not , therefore, believe me when I come to the philosophical issues until and unlesss you are convinced of what I say either as a sequel to proper reasoning or by means of a practical approach.

> "To abstain from evil
> To do good
> To purify the Mind
> These are the teachings of all the Buddhas"

This extract taken from "Dhammapada," gives in brief the essence of Buddhism. It sounds simple but is so difficult to practise. One cannot be a true Buddhist unless he puts the doctrins of Buddha to practice. Buddha had said:

> "Ye, to whom the truths I have perceived have been made known by me, make them surely your own. practise them, meditate upon them, spread them abroad: in order that the pure religion may last long and be perpetuated for the good and the gain and the weal of gods and men."

2. Before I take up the teachings of Buddha, which form the basic foundation of Buddhism, I propose to acquaint you, first of all, with

the life story of Gotama Buddha. For this purpose, I feel it my duty to give you a back-ground of certain Buddhist concepts which may be foreign to most of you. I propose, therefore, to give you a short and descriptive explanation of such concepts in Buddhism, as to the Universe, the World system, the planes of existence etc. These will, no doubt give you some food for thought. I would however, appeal to you to give a patient hearing and to pass over these matters for the time being i.e., until we come to the question time for discussion.

Universe

3. The Buddhist concepts of the Universe may be summed up as follows:

There is the Okāsa Loka (the Universe of Space) which accommodates Nāma & Rūpa (Mind & Matter). In this mundane world, it is Nāma & Rūpa (Mind & Matter) which predominates under the influence of the law of Cause and Effect. The next is the Sankhāra Loka (the Universe of Mental forces), creative or created. This is a mental plane arising out of the creative energies of Mind through the medium of bodily actions, words and thoughts. The third and the last is the Satta Loka (the Universe of sentient beings) visible or invisible which are the products of these mental forces; we may rather call these three as 'Three in One' universe, because one is inseparable from another. They are, so to say, interwoven and interpenetrating.

What will interest you most are the Cakkavālas or World-systems, each with its thirty-one planes of existence. Each World-system corresponds to the Human World with its solar system and other planes of existence. There are millions and millions of such World-systems, simply innumerable. Ten thousand such World-systems closest to us are within the Jā'i-Khetta (or the field of Origin) of a Buddha. In fact when the renowned Sutta (or Sermon) "Mahā Samaya" meaning the "Great Occasion" was preached by Buddha in the Mahāvana (forest) near the town of Kapila Vatthu, not only the Brahmas and Devas of our World-system but all of the Ten thousand World systems were present to listen to the teachings of Buddha. Lord Buddha can also send his thought waves charged with boundless love and compassion to the sentient beings of a hundred crores of such World systems within the Ānākhetta (or the field of Influence). The remainder of the World-systems are in the Visaya Khetta (or Infinite space) beyond the reach of Buddha's effective thought waves. You can very well imagine from these concepts of Buddhism the size of the Universe as a whole. The material insignificance of our World in the Okāsa Loka (the Universe of Space) is simply terrifying. The Human World, as a whole, must be just a speck in space.

Now I will give you an idea of the thirty-one planes of existence in our World system which, of course, is the same as in any of the other World systems. Broadly they are:—

(i) Arūpa Loka .. Immaterial World of Brahmas
(ii) Rūpa Loka .. Fine Material World of Brahmas
(iii) Kāma Loka .. Sensuous World of Devas, Mankind and Lower beings.

The Arūpa Loka comprises of four Brahma Worlds of immaterial state, i.e., without Rūpa or Matter. The Rūpa Loka comprises of sixteen Brahma Worlds of fine material state. The Kāma Loka comprises of :—

(*a*) Six Deva Lokas (or Celestial Worlds) viz :—

(i) Catumahārājika
(ii) Tāvatimsa
(iii) Yāmā
(iv) Tusitā
(v) Nimmānarati
(vi) Paranimmita-vasavattī

(*b*) The Human World
(*c*) The four Lower Worlds, viz :—

(i) Niraya (Hell)
(ii) Tiricchāna (Animal World)
(iii) Peta (Ghost World)
(iv) Asurā (Demon World)

These planes of existence are pure or impure, cool or hot, luminous or dark, light or heavy, pleasant or wretched - according to the character of the mental forces generated by the Mind on the volition (cetanā) of series of actions, words and thoughts. For example, take the case of a religious man who suffuses the whole universe of beings with boundless love and compassion. He must be generating such mental forces as are pure, cooling, luminous, light and pleasant, forces which normally settle down in the Brahma Worlds. Let us now take the reverse case

of a man who is dis-satisfied or angry. As the saying "Face is the indication of mind" goes impurity, heat, darkness, heaviness and wretchedness of his mind are immediately reflected in the person - visible even to the naked eye. This is due, I may say, to the generation of the evil mental forces of Dosa (Anger) which go down to the lower World of Existence. So also is the case with the mental forces arising out of Lobha (Greed) or Moha (Delusion). In the case of meritorious deeds such as devotion, morality and charity which have, at their base attachment to future well-being, the mental forces generated are such as will normally be located in the sensuous planes of Devas (Celestial beings) and of Mankind. These, Ladies and Gentlemen, are some of the concepts in Buddhism relevant to the life story of Gotama Buddha which I will presently begin.

Preparation

4. Gotama Buddha is the fourth of the five Buddhas to rise in the World cycle which is known as Bhadda Kappa. His predecessors were Buddhas Kakusanda, Konāgamana and Kassapa. There were also innumerable Buddhas who had arisen in earlier Kappas and who had preached the self same Dhamma which gives deliverance from suffering and death to all matured beings. Buddhas are all compassionate, glorious and enlightened.

A hermit by the name of Sumedā was inspired by Buddha Dipaṅkara, so much so, that he took the vow to make all the necessary preparations to become a Buddha in course of time. Buddha Dīpaṅkara gave him His blessings and prophesied that he would become a Buddha by the name of Gotama after a lapse of four Asamchyeyas and a lac Kappas. From then onwards, existence after existence, the Bodhisatta (i.e., would-be - Buddha) conserved mental energies of the highest order through the practices of ten Pāramitas (or Virtues towards Perfection) viz:-

(i) Dāna Pāramī	..	Virtue in Alms-giving
(ii) Sīla	..	Morality
(iii) Nekkhamma	..	Renunciation
(iv) Paññā	..	Wisdom
(v) Viriya	..	Perseverence
(vi) Khanti	..	Forbearance
(vii) Sacca	..	Truthfulness
(viii) Addhiṭṭhāna	..	Determination
(ix) Metta	..	All-embracing Love
(x) Upekkhā	..	Equanimity.

It is, therefore, a most enduring task to become a Buddha. Utmost strength of Will Power is necessary even to think of it. The Bodhisatta's preparatory period came to an end with the life of King Vesantarā who excelled any living being in Alms-giving. He gave away his kingdom, his wife and his children and all his worldly possessions, for the consummation of his solemn vow taken before the Dīpaṅkara Buddha. The next existence was in Tusita (of the celestial Planes) as glorious Setaketu Deva, until he got his release from that plane and took conception in the womb of Māyā Devī, the Queen of King Suddhodana of Kapilavatthu, a place near modern Nepal. When time was drawing nigh for confinement, the Queen expressed her desire to go to the place of her own parents for the event. King Suddhodana accordingly sent her there with befitting retinues and guards. On the way, a halt was made at the Lumbani Sal forest. She got down from the palanquin and enjoyed the cool breeze and fragrance of Sal flowers. While holding out her right hand to a branch of the nearby Sal tree for a flower, all of a sudden and unexpectedly, she gave birth to a son who was to become the All-Enlightened Buddha. Simultaneously, the natural order of things in the Cosmos was revolutionised in many respects and 32 wonderful phenomena were vivified. All material worlds were shaken from the foundation. There were unusual illuminations in the Solar system. All the beings of material planes could see each other. Deaf and dumb were cured. Celestial music was heard everywhere and so on. At that moment, Kāla Devila, the hermit teacher of King Suddhodana, was having a discourse with celestial beings of Tāvatimsā. He was a hermit of fame who had mastery over the eight Samīpattis which gave him super - normal powers. Knowing the birth of a son to the King in the midst of rejoicing in all Rūpa and Kāma Worlds, he hurried back to the palace and desired the baby to be brought before him for blessings. As the King was about to place the baby before his teacher for the occasion, a miracle happened. The baby rose into the air and set himself rested with his tiny feet on the

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They who know truth in truth, and untruth in untruth arrive at truth, and follow true desires.

Dhammapada

head of Devīla who at once understood that the baby was no other than the Embryo Buddha. He smiled at this knowledge but cried almost immediately thereafter, because he foresaw that he would not live to hear his teachings and that even after his death he would be in Arūpa Brahma Loka (Immaterial plane of Brahmas) whence he would have no relationship with any of the material planes. He missed the Buddha and his teachings miserably.

On the fifth day, the child was named Siddhattha in the presence of renowned Astrologer - Palmists who agreed that the child has all the characteristics of a Buddha to come. The mother Queen, however, died a week after confinement and the child was taken care of by his maternal aunt, Pajāpati Gotamī.

Siddhattha spent his earlier years of life in ease, luxury and culture. He was acclaimed to be a prodigy both in intellect and strength. The King spared no pains to make the course of his life smooth. Three separate palaces were built to suit three seasons with all the necessities that would make the Prince sink in sensuality. That was because the King, out of paternal affection, desired his son to remain in worldly life as a King rather than as an Enlightened Buddha. The King Suddhodana was over watchful that his son should be in such environment as will give him no chance of higher philosophical ideas. In order to make sure that the thought of the Prince would never turn into this direction, he ordered that nobody serving him or in his association was ever to speak a single word about such things as old age, sickness or death. They were to act as if there were no unpleasant things in this world. Servants and attendants who showed the least sign of getting old, weak or sickly were replaced. On the other hand, there were dancing, music and enjoyable parties right through, to keep him under a complete shade of sensuality.

The Great Renunciation

5. As days, months and years passed, however, the monotony of the sensual surroundings gradually lost hold of the mind of Prince Siddhatta. The mental energies of virtue conserved in all his earlier innumerable lives for the great goal of Buddha-hood were automatically aroused. At times, when the world of sensuality lost control over his mind, his inner-self worked its way up and raised his mind to a state of purity and tranquility with the strength of Samādhi such as had raised his baby form into space and on to the head of Kāla Devila. The war of nerves began. An escape from sensuality and passion was his first consideration. He wanted to know what existed outside the walls of the palace beyond which he had not visited even once. He wished to see Nature as it is and not as Man has made it. Accordingly he decided to see the Royal Park, outside the Palace walls. On the way to the Park, inspite of precautions taken by the King to get the roads clear of unpleasant sights, he saw an old man bent with age in the very first visit. Next he saw a sick person in agony of a fatal malady. Thereafter he met with a human corpse. On the last trip he came across a monk. All these set his mind into serious thinking. His mental attitude was changed. The mind got clear of impurities and tuned up with the forces of his own virtues conserved in the Sankhāra Loka (plane of mental forces). By then his mind had become freed from hindrances, was tranquil, pure and strong. It all happened on the night when a son was born to his queen, a new fetter to bind him down. He was, however, immune from anything which would tend to upset the equilibrium of his Mind. The virtues of Determination worked their way for a strong resolve and he made up his mind to seek the way of escape from birth, old age, suffering and death. It was midnight when the solemn Determination was made. He asked his attandant Channa to keep his Stallion Khandhika ready. After a parting look at his wife and the newly born babe, Prince Siddhattha broke away from all the ties of family and of the world and made the Great Renunciation. He rode across the town to the river Anomā which he crossed, never to return until his Mission had been achieved.

The Search for Truth

6. After this Great Renunciation, Prince Siddhattha went around in search of possible teachers in the garb of a wandering ascetic with a begging bowl in his hand. He placed himself under the spiritual guidance of two renowned Brahmin Teachers, Āḷara and Udaka. Āḷara laid stress on the belief in *Atman* (soul) and taught that the soul attained perfect release when freed from material limitations. This did not satisfy the Prince. He next went to Udaka who emphasised too much on the effect of *Kamma* and the transmigration of soul. Both could not get

out of the conception of "Soul" and the Prince ascetic felt that there is something else to learn. He, therefore, left both of them to work out the way for emancipation on his own. By that time, of course, he had learned the eight samāpattis and had become an adept in the exercise of all supernormal powers including the ability to read events f many Kappas to come and a similar period the past. These were all in the mundane ld and they did not much concern the nce Ascetic, whose ambition had been an pe from this mundane field of birth, ring and death.

He was joined later by 5 ascetics, one of whom Kodañña by name was the Astrologer-Palmist who definitely foretold on the fifth day of his birth that he would surely become a Buddha. These ascetics served him well throughout the six years, during which he was engaged in fastings and meditation, subjecting himself to various forms of rigorous austerities and discipline till he was reduced to almost a skeleton. In fact, one day, he fell down in a swoon through exhaustion. When he survived this condition, he changed his method, followed a middle course and found that the way for his Enlightenment was clearer.

Attainment of Buddha-Hood

7. It was on the eve of Wesak (Full moon of Kason) just 2540 years ago, that Prince Siddhattha, wandering Ascetic, sat crossleg-ed beneath a Bodhi tree on the bank of river Nerinjarā in the forest of Uruvela (near present Buddha Gāyā)—with the strongest of determinations - not to rise from that posture on any account until he gained the Truth and Enlightenment, the Buddha-hood, even if the attempt might mean the loss of his very life.

The great Event was approaching. The Prince Ascetic mustered up all his strength of mind to secure that one-pointedness of mind which is so essential for the discovery of the Truth. The balancing of the mind, the Prince found on this occasion, was not so easy as hitherto. There was not only the combination of the mental forces of the Lower Planes with those of the Higher Planes all around him but also interferences strong enough to upset, oft and on, the equilibrium of his mind. The resistence of the impenetrable masses of forces against the radiation of the light normally secured by him was unusual. Perhaps, because it was a final bid for Buddha-hood; and Māra, the supreme controller of evil forces, was behind the scene. The Prince, however, worked his way through slowly but surely, backed up by the mental forces of virtues which must inevitably come back to him at the right moment. He made a vow and called upon all the Brahmas and Devas who had witnessed the fulfilment of his ten great Perfections to join hands with him in the struggle for supremacy. This done, the association with the transcendingly pure mental forces of the Brahmas and Devas had salutary effect. The thick masses of forces, which seemed impenetrable at a time, broke away and with a steady improvement in the control over the Mind, they were wiped out once and for all. All the hindrances having been overcome, the Prince was able to raise his power of concentration and put the Mind to a state of complete purity, tranquillity and equanimity. Gradually the consciousness of true insight possessed him. The solution of the vital problems which confronted him made its appearance in his consciousness as an inspiration. By introspective meditation on the realities of nature in his own self, it came vividly to him that there is no substantiality, as it seems to be, in the human body and that it is nothing but the sum total of innumerable millions of Kalāpas each about $\frac{1}{46656}$th part of a particle of dust from the wheel of a chariot in Summer. On further investigation, he realised that this Kalāpa also is matter in constant change or flux. So also with the mind which is a representation of the mental forces (creative) going out and the mental forces (created) coming into the system of an individual continually and throughout eternity.

Buddha then proclaimed that his eye of Wisdom had arisen when he got over the substantiality of his own-self: and he saw by means of the lens of Samādhi, the Kalāpas on which he next applied the law of Anicca (impermanence) and reduced them to non-entity or behaviour, doing away with what, we, in Buddhism, call "*Paññatti*" and coming to a state of "*Paramattha*" or nature of forces or in other words "*Ultimate reality.*"

Accordingly he came to a realisation of the perpetual change of Mind and Matter in him-

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Long is the night to him who is awake; long is a mile to him who is tired; long is a life to the foolish who do not know the true Law.

Dhammapada.

self (Anicca) and as a sequel thereto the Truth of Suffering (Dukkha). It was then that the ego- centralism in him broke down into the void and he got over to a stage beyond "Suffering", i-e. (Dukkha Nirodha) with no more traces of " Atta" or attachment to Self left behind. "Mind and Matter" were to him but empty phenomena which roll on forever, within the range of the law of Cause and Effect and the law of Dependent Origination. The Truth was realised. The inherent qualities of Embryo Buddha then developed and complete Enlightenment came to him by the dawn of the Wesak Day. "Verily, Prince Siddhatta attained Sammā Sambodhi and became the Buddha, the Awakened One, the Enlightened One—the All Knowing One. He was awake in a way compared with which all others were asleep and dreaming. He was enlightened in a way compared with which all other men were stumbling and groping in the dark. He knew with the knowledge compared with which all what other men knew was but a kind of Ignorance.

Ladies&Gentlemen,

I have taken so much of your time today. I thank you all for the patient hearing. I must also thank the Clergy of the Church for their kind permission given me for this address.

" Through worldly round of many births
I ran my course unceasingly,
Seeking the maker of the house:
Painful is birth again and again,
House-builder ! I behold thee now,
Again a house thou shalt not build;
All thy rafters are broken now,
The ridge-pole also is destroyed ;
My mind, its elements dissolved,
The end of cravings has attained."

Dhammapada.

What Buddhism Is

30th September, 1951—Lecture No. 2.

LAST Sunday, I give you a brief outline—a very brief one too—of the life of our Lord Buddha up to the moment of His attainment of Buddha-hood. I am going to tell you to-day what His teachings are. Buddhist teachings are preserved in what we call the Tipitakas consisting of Suttas (Discourses), Vinaya (Laws of discipline for Sanghas or Monks) and Abhi-Dhammā (Philosophical Teachings). We have the Tipitakas in Pāli in several volumes which will require an intelligent Pāli scholar some months just to read through. I propose, therefore, to confine myself to-day only to essentials i.e. the fundamental Truths of Buddhism. Before Lord Buddha took upon himself the task of spreading His Dhamma, He remained in silent meditation for a continuous period of 49 days, viz:. seven days under the Bo tree and 7 days each in six other spots nearby; enjoying at a time the peace of Supreme Nibbāna and at another going deeper, in investigation, into the most delicate problems of Paramattha Dhamma (Ultimate Realities). On a complete mastery of the law of Paṭṭhāna (the Law of Relations) in which infinite modes of relations as between thought moments as well are dealt with, there emerged from His body, brilliant rays in six colours, which eventually settled down as a Halo of six coloured rays around His head. He passed through these seven times seven days meditation without food. It is all beyond us to be without food for 49 days. The fact remains that he was throughout the period on a *mental plane* as distinct from a *physical plane* in which Mankind normally is. It is not the material food that maintains the fine material and life continuum of beings in the Fine-material Worlds of Brahmas but the Jhānic Piti" which in itself is a nutriment. So also was the case with the Buddha whose existence during this long period was on a mental rather than physical plane. Our experiments in this line of research has firmly convinced us that for a man of such high intellectual and mental development as the Buddha, this is a possibility.

It was the day break of the 50th day of His Buddhahood when He arose from this long spell of meditation. Not that He was tired or exhausted but, as He was no longer in the mental plane, He felt a longing for food. At that time, two traders of a foreign land were travelling in several carts loaded with merchandise through the Uruvela forest. A deva of the forest who was their relative in one of the previous existences advised them to take the opportunity of paying homage to the All-Enlightened Buddha who had just arisen from His Meditation. They accordingly went to the place where the Buddha was seated illumined by the Halo of six coloured rays. They could not resist their feelings. They laid prostrate, in worship and adoration before the Buddha and later offered preserved rice cakes with honey for the first meal of the Buddha. They were accepted as His lay disciples. On a request that they might be given some tokens for their worship, Buddha presented them with eight strands of hair from His head. You will be surprised to know that these two traders were Taphussa and Bhallika of Okkalapa which to-day is known as Rangoon where you are at this moment. And the renowned Shwedagon, which you all probably have visited is the Pagoda in which was enshrined all the eight hair relics of Buddha under the personal direction of the then Ruler of Okkalapa 2540 years ago. It has been preserved and renovated till now by successive Buddhist Kings and Devouts. Unfortunately, however, these two traders of Okkalapa, who had the privilege of becoming the first lay disciples of the Buddha, were disciples only by faith, without a taste of the Buddha-Dhamma in actual practice, which alone would give them deliverance from suffering and death. Faith is, no doubt, a preliminary requisite but it is the practice of the teachings which really counts. The Buddha, therefore, had said:—"The Path must be trodden by each individual ; Buddhas do but point the Way."

Teachings Of Buddha

2. "Buddhism" is not a religion according to its Dictionary meaning because it has

no centre in God as is the case in all other religions. Strictly speaking, Buddhism is a system of philosophy co-ordinated with a code of morality, physical and montal. The goal in view is "Extinction of Suffering and Death."

The Four Noble Truths taught by the Buddha in His first sermon known as Dhamma Cakka Pavattana Sutta, (viz., the Discourse to set in motion the Wheel of Dhamma) form the basis on which is founded this system of philosophy. In fact, the first three of the the Four Noble Truths expound the philosophy of Buddha while the fourth (viz. the Eightfold Noble Path which is a Code of Morality-cum-Philosophy) serves as a means for the end. This first sermon was given to the five ascetics, led by Kondañña, who were His early companions in search of Truth. Kondañña was the first disciple of the Buddha in practice to become an Arahat (i.e. Holy One who got beyond the limitations of all fetters).

Now we come to the Four Noble Truths. They are

(ii) Dukkha Saccā	: Truth of Suffering
(ii) Samudaya Saccā	: Truth of Origin of Suffering
(iii) Nirodha Saccā	: Truth of Extinction of Suffering
(iv) Magga Saccā	Truth of Path leading to the Extinction of Suffering

To come to a complete understanding of the fundamental concepts in the philosophy of Buddha, emphasis is laid on the need for the realisation of the Truth of Suffering. To bring home this point, Lord Buddha tackled the problem from two different angles.

Firstly, by a process of reasoning. He made his disciples feel that life is a struggle, life is suffering; birth is suffering; old age is suffering; illness is suffereing; death is suffering. The influence of sensuality is however so strong in mankind that they are normally apt to forget themselves, to forget what they have to pay therefor. Just think for a moment how life exists in the pre-natal period; how from the moment of birth the child has to struggle for existence; what preparations he has to make to face Life; what, as a man, he has to be struggling till he breathes his last. You can very well imagine what Life is. Life is indeed Suffering. The more one is attached to Self, the greater is the Suffering. In fact what pains and sufferings a man has to undergo are suppressed in favour of momentary sensual pleasures which are but occasional spot-lights in darkness. But for the Moha (Delusion) which keeps him away from the Truth, he would surely have worked out his way for emancipation from the rounds of "Life, Suffering and Death."

Secondly, the Buddha made it known to His disciples that human body is composed of Kalāpas (atomic units), each dying out simultaneously as it becomes. Each Kalāpa is a mass formed of the following nature-elements.

(i)	Pathavī ..	Extension (lit : earth)
(ii)	Āpo ..	Cohesion (lit : water)
(iii)	Tejo ..	Radiation (lit : heat & cold)
(iv)	Vāyo ..	Motion (lit : air)
(v)	Vanna ..	Colour
(vi)	Gandha ..	Smell
(vii)	Rasa ..	Taste
(viii)	Ojā ..	Nutritive essence.

The first four are called Mahī-Bhūtas, i.e., essential material qualities which are predominent in a Kalāpa. The other four are merely subsidiaries which are depedent upon and born out of the former. A Kalāpa is the minutest particle noticeable in the Physical plane. It is only when the eight nature - elements (which have merely the characteristic of behaviour) are together that the entity of a Kalāpa is formed. In other words, the co-existence of these eight nature - elements of behaviour makes a mass which, in Buddhism, is known as a Kalāpa. These Kalāpas according to the Buddha are in a state of perpetual change or flux. They are nothing but a stream of energies, just as the light of a candle or an electric bulb. The body, as we call it, is not an entity as it seems to be, but a continuum of matter with life-force co-existing.

To a casual observer, a piece of iron is motionless. The Scientist knows that it is composed of electrons all in a state of perpetual change or flux. If it is so with a piece of iron, what will be the case with a living organism, say a human being? The changes that are taking place inside human body must be more violent. Does Man feel the rocking vibrations within himself? Does the Scientist who knows that all are in a state of change or flux ever feel that his own body is but

energy and vibration? What will be the repercussion on the mental attitude of the Man who introspectively sees that his own body is mere energy and vibration? To quench thirst one may just easily drink a glass of water from a village well. Supposing his eyes are as powerful as microscopes, he would surely hesitate to drink the very same water in which he must be seeing the magnified microbes. So also, when one comes to a realisation of the perpetual change within himself (i.e. Anicca or Impermanence) he must necessarily come to the understanding, as a sequal thereto, of the Truth of Suffering in consequence of the sharp sense of feeling of the radiation, vibration and friction of the atomic units within. Indeed Life is Suffering, both within and without, to all appearances and in ultimate reality.

When I say, Life is Suffering, as the Buddha had taught, please be so good as not to run away with the idea that, if it is so, Life is miserable, Life is not worth living and that the Buddhist concept of Suffering is a terrible concept which will give you no chance of a reasonably happy life. What is happiness? For all that science has achieved in the field of materialism, are the peoples of the World happy? They may find sensual pleasures off and on, but in their hearts of hearts they are not happy for what has happened, for what is happening and for what may happen next. Why? This is because, while man has mastery over matter he is still lacking in mastery over his mind.

Pleasure born of senuality is nothing compared with the Piti (or Rapture) born of the inner peace of mind which can be secured through a process of Buddhistic meditation. Sense pleasures are preceded and followed by troubles and pains as in the case of a rustic who finds pleasure in cautiously scratching the itches over his body, whereas Piti is free from such troubles and pains either way. It will be difficult for you, looking from a sensuous field, to appreciate what that Piti is like. But, I know, you can also enjoy and have a taste of it for comparative valuation. There is therefore nothing to suppose that Buddhism teaches something which will make you feel miserable with the nightmare of Suffering. But please take it from me that it will give you an escape from the normal conditions of life, a lotus as it were in a pond of crystal water immune from its fiery surroundings. It will give you that "Peace-Within" which will satisfy you that you are getting not only beyond the "day-to-day troubles of life" but slowly and surely beyond the limitation of "Life, Suffering and Death."

What then is the Origin of Suffering? The origin of it, Buddha said, is Taṇhā or Craving. Once the seed of desire is sown, it grows into greed and multiplies into craving or lust, either for power or for material gains. The man in whom this seed is sown becomes a slave to these cravings and he is automatically driven to strenuous labours of mind and body to keep pace with them till the end comes. The final result must surely be the accumulation of the evil mental force generated by his own actions, words and thoughts which are motivated by Loba (Desire) and Dosa (Anger) inherent in him.

Philosophically again, it is the mental-forces of actions (Sankhārā) which react in course of time on the person originating it, and which are responsible for the stream of mind and Matter, the origin of Suffering Within.

Path leading To the Extinction of Suffering

3. What then is the Path leading to the extinction of Suffering? The Path is none other than the Noble Eight-fold Path taught by the Buddha in His first sermon. This Eight-fold Path is divided into 3 main stages, namely, Sīla, Samādhi and Paññā.

Sīla

(*Precept*)

1. Right Speech.
2. Right Action.
3. Right Livelihood.

Samādhi

(*Equanimity of Mind*)

4. Right Exertion.
5. Right Attentiveness.
6. Rigth Concentration.

Paññā

(*Wisdom-Insight*)

7. Right Aspiration.
8. Right Under-standing.

He who by righteousness abandons the evil ways of Life shines in this world like the moon which has escaped from clouds.
Dhammapada.

(1) *Sīla*. The three characteristic aspects of Sīla are:—

(i) Sammā Vācā : Right Speech.
(ii) Sammā Kammanta: Right Action.
(iii) Sammā Ājīva : Right Livelihood.

By Right Speech is meant: Speech which must be true, beneficial and neither foul nor malicious.

By Right Action is meant: Fundamentals of morality which are opposed to killing, stealing, sexual misconduct and drunkenness.

By Right Livelihood is meant: Way of living by trades other than those which increase the suffering of all beings-such as slave-trading, manufacture of weapons and trafflic in intoxicating drugs.

These represent generally the Code of Morality as initially pronounced by the Buddha in his very first Sermon. Later, however, He amplified it and introduced separate Codes for Monks and Lay Disciples.

I need not worry you with what has been prescribed for Monks. I will just let you know what the Code of Morality or the Precepts for a Buddhist lay disciple is. This is called "Pañca Sīla" or "Five Precepts" which are:-

(i) Pāṇātipāta: Abstention from killing any sentient beings (Life is the most precious for all beings and in prescribing this Buddha's compassion extends to all beings.)

(*ii*) *Adinnadāna :* Abstention from taking what is not given. (This serves as a check against improper desires for possessions.)

(*iii*) *Kāmesu-micchācāra :* Abstention from sexual misconduct. (Sex desire is dormant in Man. This is irresistible to almost all. Unlawful Sexual indulgence is therefore one, which the Buddha prohibited.)

(*iv*) *Musāvāda :* Abstention from telling lies. (This precept is included to fulfil by way of speech the essence of Truth.

(*v*) *Sūrāmeraya :* Abstention from intoxication. (Intoxication causes a man to lose his steadfastness of mind and reasoning power so essential for the realisation of Truth.)

The Pañca Sīla therefore is intended to control actions and words and to serve as a foundation for Samādhi (Equanimity of Mind).

(ii) *Samādhi.* Ladies and Gentlemen, we now come to the mental aspect of Buddhism which I am sure will greatly interest you. In the second stage of the Eight-fold Noble Path, viz., Samādhi, are included:—

(i) Sammā Vāyāma: Right Exertion.
(ii) Sammā Sati: Right Attentiveness.
(iii) Sammā Samādhi: Right Concentration.

Right Exertion is, of course, a pre-requisite for Right Attentivenesss. Unless one makes a determined effort to narrow down the range of thoughts of his wavering and unsteady Mind, he cannot expect to secure that attentiveness of Mind which in turn helps him to bring the Mind by Right Concentration to a state of One-pointedness and Equanimity (or Samādhi). It is here that the Mind becomes freed from hindrances-pure and tranquil illumined within and without. The Mind, in such a state becomes powerful and bright. Outside, it is represented by Light which is just a mental reflex, with the light varying in degrees from that of a star to that of the Sun. To be plain, this Light which is reflected before the Mind's eye in complete darkness is a manifestation of the purity, tranquility and serenity of the Mind.

The Hindus work for it. To go from Light into the void and to come back to it, it is truly Brahmanic. The New Testament in Matthews speaks of "body full of Light." We hear also of Roman Catholic priests meditating regularly for this very miraculous Light. The Holy Quran, too, gives prominence to the "Manifestation of Divine Light."

This mental reflex of Light denotes the purity of Mind within, and the purity of Mind forms the essence of religious life whether he be a Buddhist, Hindu, Christian or Muslim. Indeed "Purity of Mind is the Greatest Common Denominator of all religions. Love which alone is a means for the unity of mankind must be supreme and it cannot be so, unless the Mind is transcendently pure. A balanced Mind is necessary to balance the unbalanced Minds of others. "As a fletcher makes straight his arrow, a wise man makes straight his

trembling and unsteady thought, which it is difficult to guard, difficult to hold back." So said the Buddha. Exercise of Mind is equally necessary as exercise of the physical body. Why not, then, give exercise to the Mind and make it pure and strong so that you may enjoy the "Jhanic Peace Within."

When Inner Peace begins to permeate the Mind, you will surely progress in the knowledge of Truth.

Believe it or not. It is our experience that under a proper Guide, this Inner Peace and Purity of Mind with Light can be secured *by one and all* irrespective of their religion or creed provided they have the sincerity of purpose and are prepared to submit to the Guide for the period of trial.

When by continued practice, one has complete mastery over his Mind, he can enter into Jhānic states (trances) and gradually develop himself to acquire *Samāpattis* (Attainments) which will give him supernormal powers even as these exercised by Kāla-Devila, the hermit teacher of King Suddhodana. This, of course, must be tried in penance and away from human habitations but is rather dangerous for those who have still traces of passion in them. Anyway, such a practice, which gives super-normal powers in this mundane field, was not encouraged by Buddha, whose sole object of developing "Samādhi" was to have the purity and strength of Mind essential for the realisation of Truth.

We have in Buddhism forty methods of concentration of which the most outstanding is Ānāpana, i.e., concentration on the incoming and outgoing breath, the method followed by all Buddhas.

(iii) Paññā. Ladies & Genlemen, I will now take up the philosophical aspect of Buddhism in the thrid stage of the Noble Eight-fold Path—viz., Paññā or Insight.

The two characteristic aspects of Paññā are:—

(i) Sammā Samkappa	(Right Aspiration)
(ii) Sammā Diṭṭhi	(Right Understanding)

"Right Understanding" of the Truth is the aim and object of Buddhism and "Right Aspiration" is the analytical study of Mind and Matter, both within and without, to come to a realisation of Truth.

You have heard of Nāma and Rūpa (Mind and Matter) so many times. I owe you a further explanation.

Nāma is so called because of its tendency to incline towards an object of sense. Rūpa is so called because of its impermanence due to perpetual change. The nearest terms in English to Nāma and Rūpa therefore are Mind and Matter. I say "nearest" because the meaning is not exact.

Nāma, strictly speaking is the term applied to the following:—

(i) Consciousness	(Viññāna)
(ii) Feeling	(Vedanā)
(iii) Perception	(Saññā)
(iv) Volitional Energies	(Sankhāra)

These together with Rūpa in material state makes what we call the Pañca-Khandhās or Five Aggregates. It is in these five aggregates that the Buddha has summed up all the mental and physical phenomena of existence which in reality is a continuum of Mind and Matter co-existing but which to a lay man is his personality or Ego.

In Sammā Sankappa (Right Aspiration), the disciple who, by then, has developed powerful lens of Samādhi, focuses his attention into his ownself and by introspective meditation makes an analytical study to the nature, firstly, of Rūpa (Matter) and then of Nāma (Mind and mental properties). He feels—and at times also he sees—the Kalāpas, in their true state. He begins to realise that both Rūpa and Nāma are in constant change—impermanent and fleeting. As his power of concentration increases, the nature of forces in him becomes more and more vivified. He can no longer get out of the impression that the "Pañca Khandhās or five Aggregates" are "Suffering" within the law of Cause and Effect. He is now convinced that in reality all are Suffering within and without and there is nothing such as Ego. He longs for a state beyond Suffering. So eventually getting out of the bounds of Suffering, he moves from the mundane to the supramundane state and enters the stream of Sotapanna, the first of the 4 stages of Ariyas (Noble Ones). Then he becomes free from

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A succession of many births have I passed, seeking in vain the builder of this body. Painful is rebirth again and again.

Dhammapada.

(i) Ego. (ii) Doubts and (iii) Attachment to Rules and Rituals. The second stage is Sagadāgāmi on coming to which Sensuous Craving and Ill-will become attenuated. . He ceases to have any passion or anger when he attains the third stage of Anāgāmi. The Arahatship is the final goal. Each of the Ariyās can feel what Nibbāna is like, even so as a man, for any number of times as he may choose by going into the fruition stage of Sotāpanna etc. which gives him the "Nibbanic Peace Within."

This "Peace Within" which is identified with "Nibbāna" has no parallel because it is supramundane. Compared to this, the Jhānic "Peace Within" which I mentioned earlier in dealing with Samādhi is negligible because while the "Nibbanic Peace Within" takes one beyond the limits of the 31 planes of existene, the 'Jhanic Peace Within" will still keep him within these planes—i.e., to say in the fine material World of Brahmas.

Ladies and Gentlemen, just a word more. What I have said are only some of the fundamental aspects of Buddhism. With the time at my disposal, I hope, I have given you my best:

To come to a state of Purity of Mind with a Light before you;

To go into a Jhānic state - at will;

To experience, for yourselves, Nibbanic Peace Within;

These are all within your reach.

Why not, then, try for the first two at least which are within the confines of your own religion? I am perpared to give you any help that you may requiie.

May I again express my gratitude to you all for the patient hearing. My thanks are also due to the Clergy of the Church for the kind premission.

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BUDDHISM

Over great areas of the world it still survives: it is possible that in contact with western science, and inspired by the spirit of history, the original teaching of Gautama, revived and purified, may yet play a large part in the direction of human destiny.

H. G. WELLS
(The Outline of History)

What Buddhism Is

14th October, 1951. Lecture No. 3.

My talk on "What Buddhism is" will not be complete without a reference, though in brief, to the Law of Paticca-samuppāda (i.e. the Law of Dependent Origination) and the Law of Paṭṭhāna (i.e. the Law of relations or Cause and Effect.).

It will be recalled that in summing up my first lecture, I mentioned how prince Siddhatta, the Wandering Ascetic, realised the truth and became Buddha. Lest you forget, I will repeat that portion again.

"Verily, Prince Siddhatta attained Sammā Sambhodhi and became Buddha, the Awakened One, the Enlightened One, the All-Knowing One. He was awake in a way compared with which all others were asleep and dreaming. He was enlightened in a way compared with which all other men were stumbling and groping in the dark. He knew with the knowledge compared with which all what other men knew was but a kind of Ignorance."

All religions, no doubt, claim to show the way to Truth. In Buddhism, for so long as one has not realised the truth (i.e., the Four Noble Truths) he is in Ignorance. It is this Ignorance (Avijjā) that is responsible for the generation of mental forces (Saṅkhāra) which regulate the Life continuum (Viññāna) in all sentient beings. Just as the Life continuum is established in a new existence. Mind & Matter (Nāma & Rūpa) appear automatically and correlatively. These, in turn, are developed into a vehicle or body with Sense - centres (Salāyatana). These sense - centres give rise to Contact (Phassa) and Contact of these Sense-centres with sense-objects gives rise to Sense-impressions (Vedanā) which have the effect of arousing Desire (Taṇhā) followed closely by Attachment or Clinging to Desire (Upādāna). It is this Attachment-or clinging to Desire-which is the cause of "Becoming" (Bhava) or of "Existence" with the attendant Birth, Old age, Illness, Death, Anxiety, Agony, pains, etc. all of which denote "Suffering." In this way Buddha traced the origin of Suffering in Ignorance.

So Buddha Said :—

Ignorance is the origin of Mental forces;
Mental forces, the origin of Life-continuum;
Life continuum, the origin of Mind & Matter;
Mind & Matter, the origin of Sense centres;
Sense centres, the origin of Contact;
Contact, the origin of Impression;
Impression, the origin of Desire;
Desire, the origin of Attachment;
Attachment, the origin of Becoming (Existence.)
Becoming (Existence), the origin of Birth;
Birth, the origin of Old age, Illness, Death, Anxiety, Agony, Pains, etc. (which are all Suffering).

This chain of origination is called the Law of Dependent Origination and the root cause of all these is therefore the "Avijjā" or "Ignorance" i.e. Ignorance of the Truth. It is true that superficially desire is the origin of Suffering. This is so simple. When you want a thing, desire is aroused. You have to work for it or you suffer for it. But this is not enough. Buddha said, "The Five Aggregates which are nothing but Mind & Matter also are Suffering." The Truth of Suffering in Buddhism is complete only when one realises by seeing Mind & Matter as they really are (both within and without) and not as they seem to be.

The "Truth of Suffering" is therefore something which must be experienced before it can be understood. For example, we all know from Science that every thing that exists is nothing but vibration caused by the whirling movement of infinite number of electrons but how many of us can persuade ourselves to believe that our own bodies are subject to the same Law. Why not then try to feel as they really are so far as it relates to your goodself? One must be above physical

condition for this purpose. He must develop mental energy powerful enough to see things in their true state. With developed mental power, one can see through and through more than what one can see with the help of the latest scientifc instruments. If that be so, why should not one see what is exactly happening in his ownself, the atoms, the electrons and what not, all changing fast and yet never ending. It is, of course, by no means easy.

The extract from a diary of one of my disciple which I will presently read out will give you an idea of what "Suffering Within" is. Here it goes:—

"21-8-51, No sooner I began to meditate, I felt as if some one is boring a hole through my head and I felt the sensation of crawling of ants all over my head. I wanted to scratch it but my Guru forbade me from doing it. Within an hour I saw the sparkling radium of blue light tinged with violet colour entering inside my body gradually. When I lay in my room continuosly for 3 hours I became almost senseless and I felt a terrible shock in my body. I was about to be frightened but my Guru encouraged me to proceed on. I felt my whole body heated up and I also felt the induction of the electronic needle at every part of my body.

22-8-51. To-day also I laid down meditating for nearly 3 hours. I had a sensation of feeling that my whole body was in flames and I also saw sparkles of blue and violet ray of light moving from top to bottom aimlessly. Then my Guru told me that the changing in the body is 'Anicca' (impermanence) and the pain and suffering following it is 'Dukkha' and that one must get to a state beyond 'Dukkha' or 'Suffering.'

23-8-51.—My Guru asked me to concentrate on my breast without the radiation of light and added that we are reaching the stage of Philosophy of our body. I did accordingly and came to the conclusion that our body is full of "Sufferings."

In reality this "Suffering Within" is a sequel to the keen sense of feeling of the vibration, radiation and friction of the atomic units experienced through a process of introspective meditation called Vipassanā) with the aid of the powerful lens of Samādhi. Not knowing this Truth is indeed Ignorance. Knowing this Truth in its Ultimate Reality means destruction of the root cause of Suffering, viz., Ignorance, with all the links in the chain of causation ending with what we call "Life" with its characteristics of Old age, Illness, Anxiety, Agony, Pains, etc.

So much for the Law of Dependent Origination and the root cause of Suffering.

Let us now turn our attention to the Causal Law of Relations as expounded by the Buddha in the Law of Paṭṭhāna of the Abhidhamma Pitaka. This is the Law in the course of the analytical study of which six coloured rays emerged from the person of Buddha during his non-stop meditation for 49 days soon after the attainment of Buddhahood. We have five volumes of about 500 pages of Pāli Text on this very delicate subject. I will just give here only an idea of the Law.

There are 24 types of Relations on which the fundamental principles of Cause and Effect in Buddhism are based. They are :—

1. Condition	...	Hetu
2. Object	...	Ārammana
3. Dominance	...	Adhipati
4. Contiguity	...	Anantara
5. Immediate contiguity	...	Samanantara
6. Co-existence	...	Sahajāta
7. Reciprocity	...	Aññamañña
8. Dependence	...	Nissaya
9. Sufficing Condition	...	Upanissaya
10. Antecedence	...	Purejāta
11. Consequence	...	Pacchājāta
12. Succession	...	Āsevana
13. Action	...	Kamma
14. Effect	...	Vipāka
15. Support	...	Āhāra
16. Control	...	Indriya
17. Ecstasy	...	Jhāna
18. Means	...	Magga
19. Association	...	Sampayutta
20. Dissociation	...	Vippayutta
21. Presence	...	Atthi
22. Absence	...	Natthi
23. Abeyance	...	Vigata
24. Continuance	...	Avigata

I will explain to you now about the co-relation of Hetu (Condition and Kamma (Action) and the effect produced by their causes as I understand them.

Hetu is the condition of the mind at one conscious moment of each Kamma (Action

whether physical, vocal or mental. Each Kamma therefore produces a condition of Mind which is either Moral, Immoral or Neutral. This is what in Buddhism we call Kusalā Dhammā, Akusalā Dhammā and Abyākatā Dhammā. These Dhammās are mere forces - i.e., mental forces—which collectively create the Universe of Mental forces as explained in my first lecture.

Moral (Kusla) forces are positive forces generated from Kammas (Actions, Words and Thoughts) motivated by such good deeds as Alms giving, Welfare work, Devotion, Purification of Mind, etc.

Immoral (Akusala) forces are negative forces generated from Kammas (Actions, Words and Thoughts) motivated by desire, Greed, Lust, Anger, Hatred, Dis-satisfaction, Delusion, etc.

Neutral (Abyākata) forces are neither moral nor immoral. This is, as in the case of an Arahat who has got rid of all traces of Ignorance (Avijjā). In the case of an Arahat, Contact (Phassa) of sense-objects with Sense-centres produces no Sense-impressions (Vedanā) whatsoever, just as no impression is possible on flowing water which is ever changing. To him, the whole frame work of body is but an everchanging mass and any impression thereon automatically breaks away with the mass.

Let us now adjust the moral and immoral forces generated by conditioned actions with the planes of existence. For this purpose, I will classify the planes of existence roughly as follows:—

(1) *Arūpa & Rūpa Brāhma planes.* These are beyond the range of sensuality. Supreme Love, Supreme Compassion, Supreme Joy at others' success or greatness and Supreme Equanimity of Mind are the four qualities of Mind which generate transcendently pure, brilliant and extremely pleasing, cool, and light mental forces which find their location in the highest of the planes of existence. This is the reason why in these planes matter is superfine and there is nothing but radiance: and the vehicles or bodies of the Brāhmas cannot be identified with matter but with radiation or light.

(2) *Sensuous Planes which comprise of:-*
(i) Planes of Celestial Beings
(ii) Human World
(iii) Planes of the Lower Forms of Existence.

Planes of Celestial Beings. All good or meritorious deeds, words or thoughts which have a taint of desire for the future well being creates moral mental forces which are considerably pure, luminous, pleasant and light. These find their location in the higher planes of celestial beings where matter is fine, luminous, pleasant and light. These celestial beings therefore have astral bodies varying in fineness, luminosity and colour according to the planes to which they belong. Ordinarily they live in heavenly bliss till their own moral mental forces are consumed, when they revert to the lower planes of existence.

I will now pass on to (iii) i.e. Planes of the Lower Forms of Existence. I will come to our Human World last.

Planes of the Lower Forms of Existence. All malicious, evil, demeritorious actions, words and thoughts create mental forces which by nature, are impure, dark, fiery, heavy and hard. The most impure, dark, fiery, heavy and hard mental forces should therefore find their place in Hell, the lowest of the four planes of existence. The matter in all these planes must, therefore, be hard, crude, unpleasant and hot. The Human world is just above the concentration of these forces, which are meant for consumption by those beings destined to these lower forms of existence. These beings, with the exception of those in the Animal World, are invisible to the ordinary Human eye but visible to those only who have developed the higher powers of Samādhi and secured the Divine Eye. Here "Suffering" both physical and mental predominates. This is just the reverse of what happens in the planes of celestial beings.

Human World. Now I come to the Human World. This is a half-way house between Heaven and Hell. We experience pleasure and pain mixed together, in degrees as determined by our own past Kamma. From here, we can, by developing our mental attitude, draw in our own mental forces in the higher planes. It is also from here that we can go down to depth of depravity and tune up with the forces of the Lower Order. There is no such constancy as in other planes

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Though one may conquer a thousand times a thousand men in battle. He, who conquers himself is the greatest warrior,
Dhammapada,

of existence. One may be a Saint today but he can be a rogue thereafter. He may be rich to-day but he may soon become poor. The vicissitudes of life here are very conspicuous. There is no man who is stable, no family which is stable, no community which is stable, no nation which is stable. All are subject to the Law of Kamma.

As this Kamma comes out of "Mind" which is ever-changing, the effects of Kamma must necessarily also be changing.

It is the condition of the evil mental forces submerged in the Earth just under our feet which gives rise to the Law of Gravitation. For so long as Man has inherent impurities in him which, *prima-facie*, exist, he is subject to this gravitational pull and if he dies with the mental attitude tuned up with mental forces of a plane of Lower existence, at the last moment of his death, the next existence is automatically in that plane so to say to clear his debit account of mental forces there. On the other hand if at the moment of death, his mental attitude is associated with forces in the Human World, the next existence can be in the Human World again. If however, his mental attitude at the last moment of death, is associated with the reminiscence of his good deeds, etc. the next existence will normally be in the Celestial World to enjoy the credit balance of his own mental forces there. One goes to the Brāhma World, if at the moment of death his mind is not sensual, but is pure and tranquil. This is how "Kamma" plays its role in Buddhism with mathematical precision.

These, Ladies & Gentlemen, are the essential teachings of Buddha. As to how these teachings affect the individual depends on how one takes it. The same applies to the family, the community or the people in general. We have Buddhists in Faith and Buddhists in Practice. Yet there is another class of Buddhists who are just labelled Buddhists by birth. Only Buddhist in actual practice can secure the change in mental attitude and outlook. Let them only observe the five precepts. They are the followers of the teachings of Budddha. If this is followed by all Buddhists in Burma, there would be no internecine strife such as we are having here in Burma. But there is another disturbing factor, viz., the bodily requirements. One must have the bare necessities of life. Life is more precious to him than anything else. The tendency therefore is to break laws of discipline whether religious or governmental for his self-preservation and for others depending on him.

What is most essential is the generation of pure and good mental forces to combat the evil mental forces which dominate Mankind. This is by no means easy. One cannot rise to a level of pure mental attitude without the help of a Teacher. If we want effective power to combat these forces, we must work for it dhammically, i.e. according to Dhamma. Modern Science has given us for what it is worth, the Atomic Bomb, the most wonderful and at the same time the most dreadful product of Man's intelligence. Is Man using his intelligence in the right direction? Is he creating good or bad mental forces, according to the spirit of Buddhism? It is our will that decides how and upon what subject we shall use intelligence. Instead of using intelligence only for the conquest of Atomic Energy in Matter without, why not use it also for the conquest of Atomic Energy within. This will give us the "Peace Within" and will enable us to share it with all others. We will then radiate such powerful and purified mental forces as will successfully counteract the evil forces which are all around us. Just as the light of a single candle has the power to dispel darkness in a room so also the light developed in one Man can help dispel darkness in several others.

To imagine that "good" can be done by means of an "evil" is an illusion, a nightmare. The case in point is that of Korea. For all the loss of lives on both sides, now over a million, are we nearer to or further away from Peace? These are the lessons which we have learnt. Change of mental attitude of Mankind through religion alone is the solution. What is necessary at the moment is the mastery over Mind and not only the mastery over Matter.

In Buddhism we differentiate Loka Dhātu from Dhamma Dhātu. By Dhātu is meant the nature-elements or forces. Loka Dhātu is therefore Matter (with its nature-elements) within the range of the physical plane. Dhamma Dhātu however comprises Mind, Mental properties and some aspect of nature-elements which are not in the physical but in the mental plane. Modern Science deals with what we call Loka Dhātu. It is just a base for Dhamma Dhātu in the mental plane. A step further and we come to the mental plane; not with the knowledge of modern

science but with the knowledge of Buddha Dhamma in practice.

At least, Mr. H.A. Overstreet, Author of "The Mature Mind", (W.W. Norton & Co. Inc., New York.) is optimistic about what is in store for mature minds.

He Said :—

"The Characteristic knowledge of our century is psychological. Even the most dramatic advances in physics and chemistry are chiefly applications of known methods of research. But the attitude toward human nature and human experience that has come in our time is new.

"This attitude could not have come earlier. Before it came, there had to be long preparation. Physiology had to be a developed science; for the psychological person is also physiological. His mind, among other things, is a matter of brain tissue, of nevers, of glands, of organs of touch, smell and sight. It was not until about seventy years ago that physiology was sufficiently developed to make psycho-physical research possible, as in the laboratories of the distinguished German psychologist, William Wundt. But before physiology there had to be a developed science of biology. Since brain, nerves, glands and the rest all depend upon all processes, the science of the living cell had to have its maturing before a competent physiology could emerge.

"But before biology there had to be chemistry; and before chemistry, physics; and before physics, mathematics. So the long preparation goes back into the centuries.

"There is, in short, a time clock of science. Each science has to wait until its hour strikes. To-day, at least, the time clock of science strikes the hour of psychology, and a new enlightenment begins.

"To be sure, the interests explored by this latest of the sciences are themselves old; but the accuracy of research is new. There is, in brief, a kind of iron logic that is in control. Each science has to wait for its peculair accuracy until its predecessor has supplied the data and tools out of which its accuracy can be made.

"The time clock of science has struck a new hour: a new insight begins to be at our service."

May I say that it is the Buddha Dhamma which should be studied by one and all for a new insight into the realities of human nature. In Buddhism we have the cure for all the mental ills that affect Mankind. It is the evil forces of the Mind (Past and Present) that are responsible for the present state of affairs all over the world. By inspiring a strong sense of Buddhism into the minds of the people during the most critical days of Burma some 2 years ago, we have been able to get over the crisis.

Now-a-days, there is dis-satisfaction almost everywhere. Dis-satisfaction creates ill-feeling. Ill-feeling creates Haterd. Hatred creates Enmity. Enmity creates War. War creates Enemies. Enemies create War. War creates Enemies and so on. It is now getting into a vicious circle. Why? Certainly, because there is lack of proper control over the Mind.

What is man? Man is after all mental forces personified. What is Matter? Matter is nothing but mental forces materialised, a result of the re-action of the moral (positive) and immoral (negative) forces. Buddha said "Cittena Niyate Loko" "The world is Mind made." Mind, therefore, predominates everything. Let us then study the Mind and its peculiar characteristics and solve the problem that is now facing the world.

There is a great field for practical research in Buddhism. Buddhists in Burma will always welcome whoever is anxious to have the benefit of their experience.

Ladies & Gentlemen, I have made an attempt to give you the best of what I know about Buddhism. I shall be glad to give any interested person such further explanation on any point that he may wish to discuss. I am grateful to you for the kind attendance and the interest taken in my lectures. May I again thank the Clergy of the Church for the permission so kindly given for this series of lectures in the premises.

Peace to all beings.

Hunger is the greatest ill and this body the greatest source of sorrow; when one knows this, Nibbāna becomes the highest happiness.

Dhammapada.

Nandagopāla-Vatthu

The Story of Nanda the Herdsman

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

Diso disaṁ yaṁ taṁ kayirā, verī vā pana verinaṁ micchāpaṇihitaṁ cittaṁ, pāpiyo naṁ tato kare.

—*Dhammapada* V. 42.

(Whatever (harm) a thief may do to a thief, or an enemy to an enemy, the wrongly directed mind would do more (harm) than that.)

With reference to Nanda the cow-herd the Teacher delivered the religious discourse beginning with "*diso disaṁ*" in the kingdom of Kosala.

It is said that at Sāvatthi a cow-herd by the name of Nanda used to look after the herd of cattle of the house-holder Anāthapiṇḍika. He was rich and possessed of immence wealth, and ample means of enjoyment. It is said that on the pretext of being a cow-herd he used to avoid paying government taxes, and looked after his own estate as did the matted hair ascetic Keṇiya on the ground that he was a recluse. From time to time he went to Anāthapiṇḍika taking with him five kinds of milk product, met the Teacher there, listened to the religious discourse and requested him to pay a visit to his house. The Teacher did not go to his house but waited for maturity of his wisdom. One day knowing that it had ripend the Teacher while travelling with a large company of monks stepped off from the road and took his seat at the foot of a tree in the vicinity of Nanda's residence. Nanda approached the Teacher, paid him obeisance, and having exchanged greeting, invited him and offered the congregation of monks with the Buddha at the head five kinds of milk product of the cow for seven days. On the seventh day, after having uttered words of appreciation, the Teacher preached the graduated discourse on topics beginning with alms-giving. When the discourse ended, the cow-herd Nanda was established in the fruition of *Sotāpatti*, and carrying the bowl of the Teacher he followed him for a considerable distance. When he was told "Stay back, lay-devotee", he paid him obeisance and returned.

At that moment a hunter shot him dead. The monks who were following saw this, approached the Teacher and told him thus: "Lord, on account of your arrival here the cow-herd Nanda gave a great offering, accompanied you (on your return) and was killed as he was turning back. If you had not come, he would not have been killed." The Teacher Replied: "Monks, whether I came or not there was no escape for him from death in whichever of the four directions and the four corners he might have had gone to. The harm that is done by an inherently corrupt and wrongly directed mind to a man cannot be done by a thief or an enemy." Saying this, he uttered the following verse:

Diso disaṁ yaṁ taṁ kayirā, verī vā pana verinaṁ micchāpaṇihitaṁ cittaṁ, pāpiyo naṁ tato kare.

—*Dhammapada* V. 42.

(Whatever (harm) a thief may do to a thief, or an enemy to an enemy, the wrongly directed mind would do more (harm) than that.)

'Therein, *diso disaṁ* implies a thief to a thief. In this expression (the word) *disvā* (seeing) is understood.

Yaṁ taṁ kayirā means one may do to one (a person) that is disadvantageous and ruinous. In the latter portion of the line also the implication is the same.

Finding a thief offending his colleague by committing offence against his (own) wife and children, against his property like (corn) fields, oxen, buffaloes and so on, the(aggrieved) one too would torture the other's wife and children, destroy his (corn) fields and so on, and would even deprive him of his life in the same way as, seeing one with whom enmity has been developed for some reason or other, an enemy would do harm to his adversary and bring about his ruin due to his harshness and cruelty. The mind, wrongly directed because of its being placed on the ten-fold evil path, would do greater harm to the person than that (pāpiyo naṁ tato kare.)

As, in the way mentioned, a thief or an enemy would cause suffering in this very life to his adversary or even deprive him of his life, the mind, wrongly set on the tenfold evil path, causes ruin and destruction in this very life, and hurling him in the four purgatories for hundred and thousands of existences, does not allow him even to lift up his head.

At the end of the discourse, many persons attained the fruition of *sotāpatti* and so on, and it became beneficial to the multitude. But, as the monks did not ask about the deeds done by the lay-devotee in the intermediate existence, the Teacher did not speak about it.

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Early Western Buddhists

Extracts from articles published in "THE BUDDHIST REVIEW", 1909—1914

Selected and presented by Francis Story

Buddhism made its first real impact on the Western mind in the early years of the present century. The way had been prepared for it by the Pāli and Sanskrit translations of Max Muller, Fausboll, Warren, Rhys Davids and a number of other oriental scholars. In Europe, some familiarity with the broad outlines of Buddhist thought had been created by Schopenhauer; and in England, particularly, Sir Edwin Arnold's fine poem, 'The Light of Asia', had given thoughtful readers an insight into the beauty at the heart of the Buddhist ideal. For the first time there was an interest in Eastern philosophy that was more than academic. It came about partly as a reaction against the constricting materialism of nineteenth-century scientific views, and partly in revolt against traditional religious teachings which science had shown to be inadequate, where they were not altogether false.

Many people found an escape from the clash between two equally rigid modes of thought, the religious and the scientific, in the mysteries of theosophy, with its loosely syncretic structure and the liberty it allowed for semiscientific speculation. At that time the ferment caused by the new scientific ideas was at its height, and the popular construction placed on Darwin's theory of evolution had not yet sunk down to the level of general acceptance it occupies today. A need was felt for some religious or philosophic view that would reconcile the material and spiritual aspects,—a theory that would embody the idea of a progressive evolution, of life straining upwards from the primeval slime towards a glorious and godlike fulfilment. If this concept could find some sanction in the mysterious and romantic religions of the past, so much the better, no matter what contradictions might be involved. Man, as perhaps never before, was becoming conscious of himself as part of the pattern of an evolving cosmos. The prevailing mood was reflected in the theosophical leanings of such dissimilar writers as August Strindberg and Pierre Loti, as well as in several of the English poets. Among the philosophers there were some who, like Mac Taggart of Cambridge, were in the groove of neo-Pythagorean thought to the extent of accepting reincarnation as a law of life.

Everywhere the old shackles were being cast aside; the currents of a fresh movement were making themselves felt not only on the intellectual level but also in aesthetics. It was the era of new experiments in painting, sculpture, music and poetry. The art of the Fauves, the Dadaists and the Cubists competed with the music of the new composers, Stravinsky, Bartok and Honegger, as to which could make the most decisive break with tradition in the shortest time. In every sphere the idols of the past were being asked, in not very respectful terms, to show their credentials.

Amidst this upsurge of creativity and intellectual vigour there was at the same time a growing feeling of political insecurity; not so much in respect of

the internal structure of society, which in most of the European nations at that time presented a deceptive appearance of stability, but in international relations. The mounting tensions which were to break in the first World War were already making themselves felt, and as we shall see, the anxiety they caused found an individual expression in the writings of some of the first European Buddhists.

This was the *mise en scene* against which the ideas of Theravada Buddhism were first presented to the West, in the language of the West. It may seem inappropriate to speak of the articles in such periodicals as the *Buddhist Review* as 'early' writings on Buddhism by 'early' Western Buddhist, but historical perspectives sometimes bear little relation to the actual length of the periods they cover. Since the time when these writings first appeared, close though it is to the present, great and radical changes have taken place in the life and thought of mankind. A considerable amount of history has been telescoped into a brief half century, and it has brought about a great deal of re-thinking on some of the fundamental issues. Many of the most adventurous ideas of those days have become the commonplaces of our time. What is of interest to us today is the manner in which the early Western Buddhists applied the new ideas to their own situation, the characteristic colouring they gave to Buddhist thought, and the degree to which they had assimilated the principles of their adopted creed.

It is interesting, for example, to note the resistance many of them put up to the romantic theories of theosophical syncretism. Sometimes their interpretation of Buddhism leaned, if anything, rather too heavily on its purely rationalistic side; but at all events they avoided that most seductive of all the conceits that the pseudo-scientific religious eclecticism of the time favoured: the optimistic belief that man's spiritual course is an inevitable upward progression. Those of them who correctly understood the parallel between the law of kamma and that of bilogical evolution grasped the truth that every law, whether physical or psychological, must be capable of working to the detriment, as well as the advantage, of the beings subject to it. In this they were more realistic than those among their contemporaries who had that once human state had been attained in the course of evolution there could be no falling back to inferior conditions. Comforting as that 'esoteric' theory may be, it is no more in accord with the principles of evolution than it is with the real teaching of the Buddha.

In these early writings there is, in fact, surprisingly little attempt to tamper with the Pāli texts and their meaning. The writers seemed happy to accept Buddhism as they found it. It was as well for the continued validity of their ideas that they did so, for since they wrote the world has witnessed events which leave little room for supposing that man, collectively, is on the path to perfection by virtue of a law that permits him only to advance. Truth is angular and non-conformist; it does not obey popular fashions.

That there were, among the first Western Buddhists, minds fearless and in a sense revolutionary, cannot be doubted by anyone who goes through the pages of the early Buddhist publications. These were people who were not afraid to label themselves with the name of a religion which was still looked upon with distrust by the majority. It is not easy in these days when some knowledge of Buddhism has become part of the equipment of every educated man, and when books on the subject are easily accessible to all, for us to reconstruct the attitude compounded of ignorance and not a little fear of 'heathenish superstitions,' which was that of the ordinary man towards Buddhism at that time. The present writer well remembers, even so late as the nineteen-twenties, a serial story, 'False Gods,' published by a London evening newspaper which purported to be based on the Buddhism of Tibet.It was an example of the most lurid and improbable fiction, in which sinister Lamas moved and had their being

enshrouded in Gothic-Himālayan mystery, and worked out their evil designs to the peril and distress of respectable upper-class English families. That was the era when the editors of British Sunday newspapers, taking time off from their lucrative task of crime-reporting, varied by frequent orgies of moral indignation, every so often lashed out at this new menace, Buddhism, which according to their mood, was either a species of black magic or else (to quote one of them from memory) an 'attractive cult for blasè Londoners in search of a new thrill.'

It cannot be denied that there were some questionable personalities vaguely associated in the public mind with the early Buddhist movements, but the dabblers in the occult, make-believe magians and other picturesque poseurs were not Buddhists in any sense, and most of them were not even on the fringe of any genuine Buddhist activities. Had the self-appointed journalistic guardians of public morality taken the trouble to glance at the articles in the *Buddhist Review*; and noted the names of the contributors, they would have found it difficult to sustain their prejudice. Even the most bigoted could not fail to recognise the earnestness, sincerity and intellectual integrity of these pioneer Western Buddhists, to whom the later progress of Buddhism in the West owes so much.

We cannot begin our symposium of extracts from these Western writings better than by quoting some passages from the editorial, signed J. E. E. (J. E. Ellam.) which introduced the first issue of the *Buddhist Review* in 1909. He wrote:

The most striking phenomenon of our times, a process which has been going on for more than a decade, is the growing confusion in the Religious Thought of the West. With the weakening of theological dicta has proceeded an indifference to the higher, more spiritual aspects of life, together with tendencies towards gross superstitions which find their expression in diverse, and most unhealthy forms of heterodoxy. It is not necessary to specify these, indeed, it would be against the Buddhist spirit to do so. The Buddhist method is now, as it has ever been, to refrain from the condemnation of other modes of thought, but simply, gently yet with emphasis, to set forth its own teachings, and to leave them to plead their own cause at the bar of human reason and experience. In psychology, in the sphere of the mind, in the realms of the spiritual, Buddhism moves at ease, confident of its knowledge, confident of its logic, to state clearly, fully and conclusively its solutions of those problems which have vexed the minds of men from time immemorial, solutions which were presented satisfactorily to the acute mind of the Orient two thousand five hundred years ago, and which finding a mentality, an intellectual standard, in the West only now capable of adequately grasping them, are about to be presented, as we think to the great benefit of this and coming generations.....And those who are helping in this great work will, in the future, come to be regarded with the same feelings of gratitude, with the same reverence, which we accord to those who stimulated the Renaissance from the dark ages of Medieval Europe. There is, thus, no hostility, or even rivalry between the Buddhist Movement and the conventional forms of religion in the West. Buddhism is the friend of all, the enemy of none. Animosity, if such there be, can only proceed from one side, but it is certain that it will never be returned in kind. For those who are uneasy in their doubts and questionings, who lack a sure guide to peace of mind, who are bereft of the consolations of Faith in the higher sense, Buddhism has a Message, strong, sure, convincing. For those who are satisfied with any other belief, creed, philosophy—call it what they will—Buddhism has no other feelings save of sympathy, of kindliness, of fellowship, united with a desire for helpful co-operation, provided only that their efforts are for the benefit, the well-being, for the uplifting of humanity to higher ideals of life, of thought, of action, and of the duties of Common Brotherhood throughout the world.

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In the same issue, the essentially tolerant and progressive spirit of Buddhism is also stressed by Mrs. C.A.F. Rhys Davids in an article, "*Buddhism and Ethics:*"

Here is a doctrine that takes us back as far as the days of the very beginnings of

Hellenic Science. For this doctrine it is claimed that it might have served, not to check or to ignore the discoveries of Copernicus and Bruno, Galileo and Newton, Darwin and Spencer but to stimulate and inspire them. Not a guide that they might have adhered to from convention only, or appealed to now and again to reconcile the lay world with their discoveries and conclusions but an oracle that would have spurred them on in their quest for Truth....

Well, it is one thing to talk about achievements of modern science and advance of modern thought, and another thing to claim *for this age in general* that it is imbued with the scientific spirit, or that the views and conduct of the average man or woman are governed thereby. This state of things is but in its infancy. But it is born, and is growing. Hence any movement of thought will have, more and more, to cope with the scientific spirit, and will stand or fall largely by its sanction. And hence all who call themselves Buddhist, or who are interested in spreading a knowledge of Buddhist doctrine or, at least, the spirit of that doctrine, should look into this claim that is made for it. Those, again, whose interest lies in tracing the growth of human ideas, can in no wise feel indifferent to the real extent to which the ancient mind of India anticipated standpoint slowly and painfully won to by the intellect of Europe....

The fact that early Buddhism and modern Science express belief in a universal law of Causation in terms so similar, leads inevitably to the further inquiry, as to how far there is historical evidence that the evolution of this belief among early Buddhists was parallel to the corresponding evolution in Europe. The lack of continuity and of chronological certainty in the literatures of ancient India hinder and complicate such an inquiry. But there does survive a body of Brahmanical literature, an accretion of various dates, known as the Sixty Upanishads of the Veda, in which a form of Pantheism called Ātmanism or Vedantism is set forth, with mainly archaic views on what we term First, Final, and Occasional Cause. And we have the Pāli Canon of the Buddhists, coinciding, it is thought, in date, with the middle period of these sixty books, and repudiating this Ātmanism, whether macrocosmically or microcosmically conceived.

To what extent Buddhism, as a lay, anti-Brahmanic anti-sacerdotal movement, originated the rejection of Ātmanism, or carried on a wider and older tradition of rejection, it is not possible to say. But the fact that the founders of Buddhism did, in leaving the world for the religious life, take up this protestant position on the one hand, and on the other make a law of natural causation their chief doctrine, suggests at all events a profound psychological crisis.

In such passages as these we see Mrs. Rhys Davids at the height of her powers, when she was contributing the best of her scholarship to the Buddhist cause. The profound psychological crisis to which she refers is a recurring condition. Perhaps, indeed, every major change in the human situation is brought about by an insupprotable paroxysm of the mind. Progress is the name we give to a collective crisis that has taken the right turn.

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In the same issue an article, '*Buddhism and Science*', by E. J. Mills, D. Sc., F.R.S. deals with the still-disputed subject of *Anatta* (Egolessness), in connection with rebirth. It contains the following passage:

Now, nothing is more clear than that evolution is an essential constituent of Buddhism. It is necessarily a part of its doctrine of rebirth and heredity. A qualitative result—character—alone survives death; and this is rebon with a new set of skandhas, in accordance with the Karma of that instant.* There may be but very little distinction between the old "character" and the new; on the other hand, there may be a very great deal. It is within our power, as Buddha and Huxley both say, to influence our environment and ourselves very greatly; and it is clear that the next link in the pedigree may be so different, on occasion, as to be to all intents and purposes a new species. This gets rid of much of the difficulty about time in Darwin's theory. But we must not forget the instruction of the Buddha that the new link may, if we so condition it, be worse than before; there is a "way up" as well as a "way down" as Heracleitus says. *The new species may be a new reversion.* This is a horrible thing to

*Death-proximate Kamma, the last thought-moment that precedes rebirth-consciousness.—Ed.

contemplate; but of its truth there can be no doubt whatever. A modification of this doctrine was adopted, I need not say—and probably from Buddhism—into the Christian scriptures.

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The reference here is of course to the Christian doctrine of eternal damnation, the state of torment or eternal deprivation. But Buddhism teaches that nothing in the sphere of causality can be eternal; and while all things are subject to retrogression and degeneration there is still always hope, amounting to certainty, of a future opportunity to recover the lost ground. The eternal damnation threatened by theistic religion, and believed in literally for so many centuries, had by its inherent brutality become so discredited that many people still professing theistic creeds had abandoned it. In deference to the more enlightened and humane view the pulpits no longer thundered out the horrors and terrors of the life to come. Yet what is the meaning of salvation, if damnation is no longer believed in? The progressive weakening of religion as a moral influence was bound to follow on the removal of its punitive aspect, for relatively few people, even amongst the most civilised of mankind, are sufficiently advanced to choose the good for its own sake, and in all circumstances, on purely humanistic and ethical grounds. And this is so even when—which is rarely the case—they can be positively certain as to what constitutes the right course of action without guidance from religion. Aside from this, there is no discernible justice in a system that offers rewards for doing, without exacting some kind of retribution for wrong-doing. The early Western Buddhists were quick to see that Buddhism saved the moral order by substituting for eternal punishment a system of automatic causal balance between good and ill, in which the measure of suffering resulting from wrong action is exactly equal to the force of the deed that produced it, neither more nor less.

This theme is the subject of an article by another scientific writer, Ernest R. Carlos, M.A., B. Sc., who, under the heading, '*Transmigration in East and West*', wrote:

If, as many believe, one single life decides the whole course of the future, why is one life here for a few weeks, and another for seventy or eighty years? For one thing, there is in the first case less risk of eternal loss, but the question is, "Does this life matter or does it not?" If it does not, why are we here at all? If it does, then evidently the child who took his departure after three weeks did not reap the full benefit of life, and if life has value, if we are to learn therefrom, where is the logic in sending into eternal bliss a life which scarcely deserves it? Moreover, if we are to strive for perfection as enjoined by our Teacher, it seems utterly unthinkable that one could arrive at perfection in a single life. Again, it would be unjust for one to have a greater opportunity than another, and if we consider the wide gulf existing between the primitive savage and the enlightened civilised man, we must admit that it would be to the great advantage of the former, were he to return a few more times instead of shooting off straightway into eternity "with all his imperfections on his head."*

The idea first occurred to man partly from the desire for justice, and partly from the deep and overwhelming feeling of pain, which the manifest transience of earthly life produces in the human breast. That the idea did arise is not strange. The final law of creation is said to be Love; but the sin and suffering bequeathed to our race, through no apparent fault, makes us regard life as a ceaseless struggle in which the strongest win and the weakest go to the wall. Why are some born rich and others poor? Why are some endowed with the seeds of intelligence and high mental qualities, while others have minds that the best education can make nothing of? We see royal souls, men in whose faces we may read high sentiments of love and self-sacrifice, whose characters are pictures for admiration, and others whose very countenances are strange, criminal and even inhuman.

What answer can be given to the criminal, who, in reply to our exhortation to love justice and kindness says, "How

* One may question the advantages of civilisation without weakening the argument.—Ed.

can I help being so? Blame him who has put me in bad surroundings. I was born in a slum brought up by drunkards, heard little more than curses and filthy language in my youth, and was taught nothing that was noble. Can you wonder that I am wicked? I was not so fortunate as you, who, through no merit of your own, were placed among refined people full of tenderness, giving you everything you wanted, and offering you no daily temptations to steal. I had not your education, why blame me? Blame my environment." Justice demands that every man should have an equal opportunity, and Reincarnation gives this opportunity. It furnishes the answer to problems which religious dogma cannot deal with, and which material science is not ready to face.

Hume states that this theory "is the only system of immortality that philosophy can hearken to", and many people are startled at the statement that the belief in Immortality demands a belief in Rebirth. What begins in time must necessarily end in time, and it is impossible to conceive of anything eternal in its onward duration, and at the same time, having a beginning. There can be no "beginning" to eternity. If the soul was specially created for this body, why should it continue to live when this body dies? Its purpose is fulfilled and the materialists who hold that the "I" arose with the body, and will end in death are certainly the more rational. Life eternal must be life for ever, and it is unthinkable that, from an infinite history in the past, the soul enters this world for its first and only physical experience, and then shoots off into an endless spiritual existence.

The Christian holds to the belief in original sin and future punishment, and it is difficult to conceive how one man can be responsible for a sin in which he had no share. If however we are indeed those who, in their first contact with matter did sin, then we can understand how man is born in sin. As to future punishment, it is not difficult to look thereon as a punishment in a future bodily existence, especially as it is now becoming very unfashionable to believe in Hell. Isaac Disraeli says: "If we accept the belief of a future remuneration beyond this life for suffering virtue, and retribution of successful crimes, there is no system so simple, so little repugnant to our understanding, as that of Metempsychosis. The pains and pleasures of this life are, by this system, considered as the recompense or punishment of our actions in another state."……

To say that Science requires Reincarnation to complete the theory of evolution is to make a very bold statement, yet she could with advantage add this one to her other hypotheses. The Struggle for Existence is not a complete explanation of the nature of Man. Professor Huxley once remarked, "It seems that man, a fragment of the cosmos, has set himself against the law of the cosmos. He advances by self-surrender and not by the survival of the fittest, he develops by self-sacrifice." If we look upon those whom humanity has always regarded as the blossoms of the race, we find their lives are one long self-sacrifice. But self-sacrifice, charity, love, sympathy and the surrender of all one has do not conduce to the struggle for existence. Man advances by self-sacrifice—that is the True Law. Such people, however, die out. One who risks his all must eventually perish, and the social virtues and more human attributes tend to kill out their owners, and leave the more selfish and the more brutal to live. Such lives must return doubly reinforced with that spirit of self-surrender which makes for moral growth.

In heredity it is hard to explain why a good father should have a wild and immoral son, why a genius is born of mediocre parents, or why there should be but one genius in a family, if character is determined merely by physical forces. Science gives us no definite explanation of this and other matters. Professor Weissmann's theory, that

moral and intellectual qualities acquired during life are not transmitted to the offspring, is held by the majority of scientific men. If all the high qualities of a man are not handed down from father to son, through the body, how are we to explain human progress, unless, side by side with the continuity of protoplasm, we have a continuity in the development and unfolding of spirit? It seems strange first to imagine that Nature should end her master-piece Man with total annihilation at death, and even then should not devise some means whereby he can transmit to his offspring the qualities he has acquired. If such qualities were transmitted by the body we should have a material basis for progress? but as they are not, we must presume that the bond of union between the various stages lies something else. Kant recognised the difficulty when he said:—

"All the natural qualities of a creature are intended to unfold themselves completely and suitably, and it would take an immeasurably long life for a man to learn how to make a perfect use of all his natural qualities..... It would take an unending series of generations for the one to hand over its enlightenment to the other, in order that the germ of our species may at last arrive at that degree of development which shall be perfectly adapted to the fulfilment of its design. How it may be with the dwellers on other planets and their nature, we know not. Perhaps in these every individual may attain his appointed design in life. With us is otherwise, and only the species can hope for it."

Kant saw the hopeless nature of the question, and took refuge in the abstract idea of species. He had only to lift the veil and see how a man might make more and more perfect use of all his natural powers sooner than he expected, if each personality added its experience to a reborn "Intelligent Character."..

Reincarnation is no doctrine of pessimism. Selfishness is necessary for pessimism and has produced it, but where there is a certainty of progress, of the possibility of perfection, there can be no pessimism. To say with the Buddhist, "Painful is the wheel of rebirth," is no more pessimistic than the Christian desire for union with God. Both wish for liberation from the body which confines the Eternal Man. The doctrine rightly understood brightens life, in that we look upon this body as a garment and the world as a school. Sorrows and troubles are brushed off as only touching the accidental and the eternal. The heresy of separateness must disappear, and we must look on all as brothers....

Progress is the Law of Life. Man is not Man as yet," and Emerson was right when he said, "We wake and find ourselves on a stair. There are other stairs below us which we seem to have ascended; there are stairs above, many a one, which go upward and out of sight."

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(To be continued)

Elementary Practical Buddhism

By

U Thein Nyun

I hope you will agree with me—that the elementary portions of a subject must be well-mastered in order to attain proficiency in it. For it is here that the fundamental principles of the subject are to be found, and which must be well grasped, before the advanced portions are taken up for study. Although this is the normal procedure for the proper study of a subject we are always in a hurry—especially in this satellite age—to learn about as many subjects as possible in the shortest period of time and to be up-to-date on them. Human nature, being what it is, we are eager and greedy to learn, or possess as many things as we can, all at once, and in the quickest time. For instance, we want to be rich tomorrow. We don't want to start from the bottom, strive hard, make sacrifices to save part of our earnings and wait patiently to become rich. It is the same with practical Buddhism. We are too eager to practise the advanced portions in order to become Ariyas as quickly as possible. I compare this to the running up of a very steep ladder. Owing to the disturbance of the ladder, it topples over and we fall back to earth, the place from where we started. It would be preferable to start slowly rung by rung. This is the safe and sure method for there is no possibility of the ladder toppling over. We remain safe at the particular rung and from which we can gradually rise, higher and higher, till the top is reached. It is just like a fifth standard boy who is very keen to get to college as soon as possible. He takes private tuition for a year and sits for the Matriculation Examination. Without the proper foundation, however, he does not succeed in passing even after several attempts are made. Thus he loses hope of ever getting to college. Another boy of the same standard gradually works his way up, standard by standard, and passes the Matriculation at the first attempt. So he succeeds in getting to college and, of course, earlier than the first boy. It is the case of the slow and steady winning the race. Thus a man of knowledge bides his time. He works on the causes, slowly works his way up, and does not bother about results for he knows they will come in time. The ignorant man only bothers about results, rushes to get results but never gets them.

A subject is studied with one of these two objectives namely:- (1) to gather as much information as we can about it from books, *i.e.*, just to know what it is all about. This is the only objective in the case of theoretical subjects such as history (2) to achieve practical results. This is possible only with practical subjects such as chemistry and Buddhism and this should be the objective. But the theorist takes up a practical subject with the first objective, *i.e.*, just gathering information about it. It is only the one, who is gifted with the trait for practical application, who will look out for practical instructions, follow them and acquire practical knowledge of the subject. Here we must be clear as to what is meant by a practical person or a person who is practically minded or one who has the trait for practical application. A practical man is not one who is ready to work with his hands mechanically *i.e.*, to saw, to carry out experiments and so on. A practical person or a practically-minded person is one who knows how to apply facts in order to make them his own. He also carries out physical work but this forms only part of the procedure for realisation of facts. For example, a scientist thinks out a theory, and then proves the theory is correct by his experiments. The theory then becomes a fact which is his own. In passing, it may be mentioned that every scientist is not a practical person. He has only been trained, in the methods of practical application in his particular field of science but if he does not adopt the same methods in other fields of study, he is not parctically-minded.

In the case of a practical subject it is most essential to know whether the facts that a

person speaks about are his own or not. A theorist has no means of judging this. For he mistakenly believes that the facts he learns from books are his own. This is "Just theoretical acceptance of facts and conclusions that were arrived at in a practical way by someone else. So he has to place sole reliance on books in support of his arguments. On the other hand, the practically-minded person knows that the facts he learns from books are borrowed facts and that he has to make them his own. He can distinguish a theorist from a practical man. For he will not be led away by all that the theorist says. Since it is not what a person speaks that counts but his actions, attention will be paid to the character of the person and not to the fine words that anybody can utter. A practical man, therefore, makes it a point to preach what he has practised or is practising.

If one is not gifted with this trait for practical application is there any way of acquiring this trait? This brings me to the principles about practical application, *i.e.*, to the method that must be followed for making another's practical knowledge one's own or the practical realisation of facts. These are general principles which are applicable to all practical subjects though their subject matter may be poles apart. For instance, it can be applied to games, the practical arts and sciences, and Buddhism. One must be well-versed with these principles before going on to the actual practice. It is for this reason that I will deal with these principles first before showing how they are to be applied to Buddhism. It is my belief that if a person is ignorant of these principles he will not be in a position to judge which is the correct method or practice. Since he will be reluctant to take up any kind of practice for fear that it might be wrong, he will end up by not practising at all. But if a person is acquainted with these principles he is sure to get practical results because the facts to be realised by himself, facts which he has to make his own, are all available in the books. And what I have been stressing all along is that we have all the facts in the Buddhist Texts. It is the method of practical application to make the essential facts our own that, somehow or other, has been overlooked, lost sight of, and so far nobody has pointed it out to us. For I am sure that if this method becomes generally known and applied there would be a far larger number achieving results in Buddhism. These results may just be the intermediate results but it would still be beneficial to mankind and the world. It may be compared to reaching the middle rung of the ladder.

The principles of practical application consist of these 4 stages:—

(1) Why is it necessary to achieve practical result? (One has to come to a personal decision so that action will be taken to achieve the result.)

(2) What has to be done to achieve the result. (Know what to do, *i.e.*, the theory of the practice—one comes to know the practical knowledge of another—sutamaya ñāṇa.)

(3) How it has to be done. (Learn how to do, *i.e.*, reasoning or reflection and experimental practice to carry out the method in the right way—cintāmaya ñāṇa)

(4) Repeatedly doing it (Practise to know how to do. The right method is practised till one comes to know how to do it, *i.e.*,, this is one's practical knowledge—bhāvanāmaya ñāṇa).

Before going into details about these stages, let me briefly illustrate in a general way what I mean, taking a worldly subject like soap making and Buddhism as examples.

Soap making

(1) A person must have deeply reflected upon the usefulness of knowing how to make soap in order to arrive at a personal decision.

(2) He will then find out about the method of soapmaking from books or a soapmaker. The knowledge that he has now gained is not his. It is the practical knowledge of another that he has come to know.

(3) He then carries out the instructions for making soap. He reflects on what he has to do, the ways of remedying faults and so on, till he gets a good soap.

(4) Now that he has got the right method he will go on practising till he gains experience. Only now he comes to have a practical knowledge of soapmaking. The facts about soapmaking are his own.

(1) A person will not seriously take up the practice of Buddhism unless he has come to a personal decision, *i.e.*, he is thoroughly convinced that the worldly happiness he enjoys is not the true happiness and that there is a better kind; that he theoretically accepts the fact that existence is suffering and desires to attain release from suffering, from the rounds of existence.

(2) He will find out what are the practices to be carried out to achieve this objective of deliverance. He will seek explanations for what he has to do and the results that he should attain.

(3) He will learn to carry out the elementary practice of Buddhism. He will know for himself the purpose of the practice and the right method of carrying it out.

(4) Once the method of practice is known, he will go on practising mechanically since he has already acquired knowledge about the practice in the third stage.

It will be seen that these are the stages which must be followed in succession. None of these stages must be skipped over or neglected. In my opinion, it is at the end of the 4th stage that one becomes Sotapanna. He has a right view of things which includes right view of the practice to be carried out to attain Nibbāna. He has attained the right result, *i.e.*, taking Nibbāna as object, for the first time. Although the Sotapanna has right views his actions do not correspond with his views fully and therefore he has to practise towards that end. It is just like having the right view of a bad habit and then the continual practice to overcome entirely that bad habit. The Sotapanna has only found the Truth to the extent of his stage and has to practise to attain Truth fully. It is just like first finding a treasure and then taking entire possession of it.

I will now go on to the details about the 4 successive stages for acquiring practical knowledge.

(1) Why is it necessary to achieve a practical result?

We must get a personal answer to this so that we will make our own decision to take action in the matter. Although others may coax us to do a thing we seldom do it unless we, ourselves, are personally convinced that the result will bring us some reward. As a matter of fact, in this revolutionary age, we do just opposite of what we are told to do. How, then, can we arrive at a personal decision? It comes through meditation. We reflect on the pros and cons of the matter and when we are convinced of the great advantages that will be gained from a practical result we make a decision which leads to action. Meditation is thinking round a subject, *i.e.*, dwelling on the ideas related to that subject. In this case it is a debate, with oneself speaking both for and against. But unless this is done earnestly and repeatedly no decision is made and the matter is forgotten. But if it is done properly a decision is reached and we have a clear objective before us. This objective should then be in the forefront of our minds till it is achieved.

We do meditate and make personal decisions which lead to actions with regard to worldly things such as pleasures, wealth, fame and honour, the results that we constantly crave for. But we seldom, if ever, meditate on what are called dry subjects which lead to actions for the acquisition of knowlege and other abstract results. It is said (1) that if we repeatedly meditate on an idea we come to understand it and (2) that the subject of meditation distinguishes the saint from the sinner. When meditation is first practised it takes a long time before an original idea occurs to us. But when experience is gained by steady practice, such ideas arise in a very short time.

In many cases we have to make efforts at meditation. For instance, when an intelligent student is about to join the university he makes efforts to reflect on the purpose of going there. He comes to the personal decision that it is for the acquisition of knowledge. So he keeps this objective in mind very often. No one has to ask him to study for he does it by himself seriously and steadily. And he is not easily led astray by others. On the other hand, the ordinary student makes no such efforts and so he has no clear objective before him. Therefore he does not take interest in his studies even if he is forced to do so.

There are times, however, when external circumstances force us to meditate and lead

us to action. Advertisements are good examples. A boy, who has sufficient freedom to do as he likes, comes across a newspaper advertisement of a film to be shown in the local cinema. At the first time he does not pay much attention to it. But seeing the advertisment daily he comes to reflect upon it and finally decides to see the film. Once this personal decision is made, no one can prevent him from going to that particular cinema. As another example, boy and girl meet for the first time and they are attracted to each other. Somehow or other they have many opportunities for seeing each other. The boy begins to think of the girl in her absence, takes a fancy to the girls's image which is recalled many times. The girl does likewise. Then as time goes by, each desires to be with the other all the time and so they decide to marry. No one can prevent them from changing their minds and if the parents are not agreeable they find other means. We can recall many such instances these days because boys and girls see each other so often either in the house, office, as neighbours and so on. I have given these examples just to show that when the mind dwells repeatedly on an idea for a long time, some definite action always results.

Sometimes we are compelled to meditate by force of circumstances and arrive at personal decisions which result in good or evil actions. For example, when a person is down and out he is compelled to come to a personal decision to earn a living. If he honestly tries and fails in his attempts he is compelled to meditate again and arrive at other decisions which would lead to stealing and murder. Ordinarily, the majority of us are mentally lazy and so we do not meditate deeply and repeatedly on any idea. The kind of thinking we do is very superficial. No decisions are made and therefore no action is taken to bring about practical results. For instance, everybody wants to be rich and we occasionally think about the ways to get rich and what we will do with all that money. But since we do not reflect deeply enough in order to arrive at personal decisions the objective is not strong enough to lead to action. This is what is wrong with most of us. We have no fixed objectives at all and so we wander aimlessly through life.

It is true, however, that the kind of life we have to lead gives us very little time for sober reflection. There are so many things to be done, so many social calls to make, etc., that we can seldom spare the time. We are now so used to this kind of life that we are not accustomed to be alone with ourselves. As a matter of fact we dislike solitude. We must be doing something all the time, either talking to someone, reading some book or carrying out some physical deed. We now fight shy of solitude which is essential for proper meditation. To sum up:- We must repeatedly meditate on the advantages of a practical objective we wish to achieve and do it long enough in order to arrive at a personal decision, one way or the other. Persuasion and coaxing by others generally fail. For a Buddhist whose primary duty is to take action so that he will never come back to a worldly existence. he has to meditate and convince himself of the unsatisfactory nature of worldly existence. I shall deal more fully with this when I come to its application in practical Buddhism.

(2) What has to be done to achieve the result.

After a personal decision has been made to achieve a practical result, the next step is to find out what has to be done to achieve that result. In other words we must know what to do, *i.e.*, the theory regarding the practice. Here we have to learn the basic principles concerning the practice, the directions that have to be followed, the reasons for carrying out these directions and the result that is to be explained. This means that we must have a theoretical knowledge of the practical knowledge acquired by the discoverer or rediscoverer. For instance, take the case of the discoverer of a gas. He has a practical knowledge of the preparation and properties of the gas. He then makes known his discovery so that others may rediscover the gas themselves. It will include the substances used in the preparation, the method of preparation, the precautions to be taken, the chemical reaction that takes place, the proper collection, testing and properties of the gas. It will be noted that the properties of the gas are given, properties which are found by testing the result, which is the gas. And why are they given? Because anyone who prepares the gas will know that he has employed the correct method when it is found that the results of testing the gas he prepared are in entire agreement with those properties. Of course, the person who is going to carry out the experiment must have acquired a knowledge of elementary chemistry and the ways of carrying out chemical experi-

ments. The same applies to all practical subjects. So we see how essential it is to learn the elementary principles and practice of a subject.

Since the objective is to achieve practical results, we will have to concentrate on those theories which relate to practice. From where can we get these theories? We can seek for them, alone and unaided, from books. This is what is generally done. However, this takes up a lot of time in order to grasp the essential ideas of practice. Moreover, there is always the chance that some of these may be overlooked. The result will be that we gradually come to lose interest in it and later give it up for good. The best course to adopt is to seek a practical teacher, *i.e.*, one who has a good practical knowledge of the subject. We know of scientific discoverers who adopted the same course and served their apprenticeships under eminent scientists of their time. But it is important that we avoid the teacher who only knows the theoretical aspects of the subject. For we will be asked to carry out some practice without telling us what the result should be. Of course it must be admitted that some sort of result must come from a practice but whether it is the desired result or not is an entirely different matter.

It is, indeed, most difficult to know who is the true teacher. In my opinion he is one who does not care for rewards, followers and fame. He looks solely to the benefit of the pupils he has accepted. And why select pupils? Because he is not going to waste his time and effort on those who will not carry out his instructions and who start arguing and contradicting him. At the present time there are no proper selections of pupils—besides the examination marks gained by them—who are really fitted for the professions especially school teachers and doctors who look after the nations' education and health. Recently it came out in the papers that a tennis coach for the Davis cup players refused to accompany them unless they promised to do as they were told. Incidentally, the value of having coaches and experts to train people, instead of learning by trial and error, has come to be realised. The true teacher would be able to explain matters in detail as I have mentioned above. To stress my point by an analogy it wouldn't be right for a teacher to ask a person to ride a bicycle when that person has never seen one and does not know the use of it. If a teacher asks a pupil to do a thing without explaining and giving instructions and the pupil does not carry it out, the teacher blames the pupil. But the latter is not at fault. If a teacher first explains and gives instructions and askes a pupil to do it and the pupil does not carry it out, it is now the pupil's fault, not the teacher's.

We now come to consider the pupil. We must be pupil-minded. This does not mean that we must overdo our respects or flatter the teacher. This is not what the true teacher wants. The main thing is to do exactly as we are told. We will have to leave aside all our old beliefs, prejudices etc. for the time being and have implicit confidence in the teacher. If we don't understand or cannot accept what he tells us we should not argue with him but humbly ask for explanations so as to clear up all doubts and be quite sure that we have rightly interpreted them. For the teacher has to express his ideas in words which can easily be misinterpreted. This will result in reflection on wrong ideas and carrying out wrong practices and we will fail to achieve the proper result. Therefore it is necessary to let the teacher know how we have interpreted his words. This is the real purpose of discussion with the teacher. It is not meant for the purpose of arguing or contradicting him or for showing off our knowledge. But you will find that there are very few who are pupil-minded. We stick to our own views and beliefs and can never leave them aside for a while. In fact we try to force our views on others, instead of simply presenting them for consideration. Others have the freedom to hold views and beliefs of their own and if these are wrong, it's their concern, not ours. There is the pride in us from giving up our views and condescending to learn from others whoever they may be. There is an account of two persons each of whom had been carrying a bundle of rags for a long distance. Then they came to a village where they found some cloth which was better than the rags. One, of course, gave up the rags and took the cloth. But the other would not, saying that he had expended so much effort carrying it for such a long distance he was not prepared to give up the rags. They went on from village to village, one always exchanging his goods for a better one each time and the other sticking to his old rags. Who has profited? It is the same with our views and beliefs. The pupil-

minded discards old ones for better ones. We always think in terms of superiority over, or equality with others, and so we try to learn about things by ourseleves without assistance from others. Even in such worldly matters as seeking wealth, we go our own way about it. The wise thing would be to serve as a pupil to one who has acquired riches (honestly, of course), learn from him and consult him in such matters. And this is most important in practical Buddhism. The great difficulty is that there are no concrete ways, such as in the case of the wealthy man, to judge who is the true teacher. The next best thing, therefore, is to select a teacher, serve under him for several years, then do the same with other teachers that are selected. To sum up:- We don't need to know a practical subject entirely but only that relevent portion concerning the theory and instructions that are needed to achieve practical results. This is the practical knowledge acquired by others. We now go on to the next two stages by which that practical knowledge is made our own.

(3) How it has to be done.

This requires meditation or reflection on the instructions and on how to carry them out. Then comes experimental practice and meditation to remedy defects in the practice so as to get the right result. For in practical work we seldom succeed at the first attempt. Of course, the information in books or those given by the practical teacher is always correct but when we get down to the practice, we make mistakes in the practical details which we ourselves have to overcome. The practical man knows he is liable to make mistakes, he is not afraid of making mistakes and when he does, he overcomes them and gets his practice right. The theorist, on the other hand, gets his information from authoritative books which are always right. He is afraid of making mistakes and he thereby loses truth.

Here more time is spent on meditation on practice. We must remember, however, that the meditation is done with a practical result in view. We have to rely on ourselves alone from now on. We can get advice and guidance from the teacher and from books but to get our own result we have to carry out the meditation and the experimental practices by ourselves. We cannot get the right view of the method of practice simply by accepting that the teacher and the books tell us. This is just theoretical acceptance of the practical conclusions arrived at by others. We have to carry out trial experiments and arrive at the practical conclusions ourselves. As an example to illustrate my point, we Buddhist learn from the Texts that everything in this world is Anicca, Dukkha and Anatta and this view is accepted by us. If this were sufficient then all Buddhists would be Ariyas. But we are not, simply because we have not found this out practically for ourselves. The view has not been confirmed by experiment.

The things that have to be done at this stage are (1) to meditate over what we have to do (2) to clearly comprehend why they have to be done, (3) to recall results that are to be obtained at the different stages and (4) to draw up a procedure for trying out the experiment or method of practice. After that we carry out the practical work. It will be found that the result expected at intermediate stage is not obtained. We then reflect and find out where we went wrong and the ways of putting it right. Then the method must be repeated from the beginning and carried on till we again find that the result at another intermediate stage is wrong. Again we must reflect to find means to overcome the defects. These practical mistakes can only be remedied by ourselves to get the right result. When, in the above manner, we find that the final result is correct, we have a right view of the experiment. But if we do not get the right ideas of the practice or make no attempts to find solutions to the practical problems that we come across, we lose interest and give up the experiment. It is therefore very necessary that we proceed steadily and with perseverance so as to grasp the essential ideas in order to create interest. Because it is only when we become interested that we find time to continue with the trials till success is achieved.

To sum up:- At this stage we have to get a good grasp of the essential ideas of the experimental practice and this comes only by steady and persistent efforts at meditation and practice. It becomes very interesting because we have to find solutions for the practical problems that are encountered. We become active in mind—and therefore active in body—when we know we have some problem to solve and we try to find the solution. We now clearly comprehend, in a practical way, how the practice has to be carried out, why we have to carry out the

various steps and the result attained from practice. So this is a right view which has been confirmed by practice, *i.e.*, a practically realised right view of our own.

(4) Repeatedly doing it.

Since we have clearly comprehended everything about the method of practice in the preceding stage, the method is now repeated just consciously till it can be carried out mechanically. We can now say that we know how to carry out the practices because the right result is obtained everytime. There is nothing more to do about it for we have acquired practical knowledge of the method, *i.e.*, it is our own method. The practical knowledge of another has been made one's own.

To sum up:- It is only at the end of this final stage that we practically realise the facts found in books or given by the teacher. The conclusions that we arrive at are our very own and are based on practical esperiments. Our objective to achieve a practical result has been realised.

We often go through these successive stages in order to achieve some practical objective although we are never conscious of these stages. If therefore, a person clearly understands the principles explained above and repeatedly applied them he will acquire the trait for practical application of facts and so make them his own. He will never forget the facts although he makes no effort to memorize them. The reason is that he had meditated on them so often in the various stages and applied them in practice. One seldom forgets things that one comes to know in a practical way. Off-hand answers can be given on it at any time.

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Holism And The Scientist

By

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(This article was written by an English Buddhist and is an attempt to apply Buddhist principles to modern Science.—*Ed.*)

The traditional methodology of Western Science has been Analytic and has tended to subsume events under standards or ideals. Holism looks to the events themselves, and makes no attempt to set the observer apart from the system being studied. The Holistic observer attempts to attain an understanding of the event rather than to formulate laws which may explain the activity of the system.

"FIRST and above all, an explanation must do justice to the thing that is to be explained, must not devaluate it, interpret it away, belittle it, or garble it, in order to make it easier to understand. The question is not 'At what view of the phenomenon must we arrive in order to explain it in accordance with one or another philosophy ?' but precisely the reverse: 'What philosophy is requisite if we are to live up to the subject, be on a level with it ?' The question is not how the phenomenon must be turned, twisted, narrowed, crippled so as to be explicable, at all costs, upon principles that we have once and for all resolved not to go beyond. The question is: 'To what point must we enlarge *our* thought so that it shall be in proportion to the phenomenon ..'" (Schelling, 'Philosophie der Mythologie'.)

As in all thought, the thought expressed in the foregoing quotation is worth rather less than the paper on which it is printed, unless and until it is given expression as action. Without action, thoughts, no matter how rational and sophisticated and pious they may be, are *merely* rational and sophisticated and pious. This is not to say that thought is useless, but it is to say that it has no position superior to action, and must travel with it as equal partner, if it is to travel at all.

Those of us raised in the Rationalistic societies of the Western Hemisphere may find it simple to agree that action must always consult thought, before it attacks its end; significantly fewer of us understand what is well understood in the Eastern Hemisphere, which is that effective thinking may only operate in the same area as that in which action operates, and that this area is defined by whatever are recognised to be events. Events are prior in experience to facts, and need not be facts at all. Consequently scientists who deal only in facts run a risk of ending up with a collection of world-pictures, instead of gaining a grasp of Nature, the totality of events, which they set our originally to get.

The conflict over the relative importance of Reason and Events in regard to possible action emerges typically in Science as a methodological dispute. Those who say that events should be given an equal voice with reason in deciding proper scientific methods, are often called Holists; whilst those who would subordinate events to laws, principles and classes whose abstract, rational form is frequently cloaked under some ill-understood notion of "high probability", are called by me the Analysts.

In what follows I shall introduce them more fully to the reader, provide a brief sketch of their historical position and origin, and finally examine three main arguments often advanced against Holism. I would assume a point at issue if I claimed to do this objectively, for Holism rejects the Analysts' contention that man is, or must be, capable of being impartial to whatever he studies as a scientist. I shall, then, reject

the disputed role of impartial recorder, and, like a French judge does, declare myself biased, in this case towards Holism. My readers run no risk therefore of having their minds covertly made up for them by me assuming an objectivity that may not exist.

To predict and control Nature to the fullest possible extent, Science must seek an intimate understanding of it. This intimacy presupposes an effective methodology. Methods are adopted for use in one of three ways. The first way is by haphazard fumbling around some problem which has suddenly put the correct method into the experimenter's hand. This is hardly Science, and is certainly not effective. The Analysts choose the second way, which is to make a minimum assumption that any scientific problem must be analyzable; as events are always at the core of scientific problems, this entails that events are capable of being understood by splitting them up in a methodical manner. The third way is the typical modus operandi of the East, and makes no assumptions whatever; events are simply observed until some understanding of their activity is gained, which is immediately experimented upon, after which the operator observes, and so on.

The distinction between the consequent methodologies, is that the first isn't one, the second is assumptive, and the third is dictated by the way things allegedly are. As I am arguing that our methods must arise either from our assumptions about the world, and the Analysts represent this view, or from the perceptions we have in the world, and the Holists stand for this, it follows that I must proceed by examining their respective attitudes towards the world, in a context supplied by Science.

The Analysts have tended to view the end of Science, as perhaps Zoology used to be regarded, as a closed or completed science. Nature would be seen as analysed into exhaustive classes, each one resting on logical proofs for its being a class, and containing within its definition the practical possibility of predicting accurately that each class will, or will not, develop into another distinguishable class. Present in some areas of the system is the possibility of promoting or inhibiting this development by the simple exercise of man's will. Nature would thus appear exactly like a huge machine, the operation of which men could predict and control with varying degrees of success.

Technically, for brevity, this is the same as saying that the event-system is postulated as being a complete, or static, structured object, and that this assumption underlies the expectations and methods with which the Analysts approach events. (a) The word "complete" is used to indicate the eternal stability which the Analysts believe to underlie the surface froth of processing phenomena. "Indeterminate errors" are due to the contingency of events, and are not sign-posts to the constant novelty of Nature, as the Holists believe. (b) The term "structured" I have used to signify what is sometimes his conscious assumption, but often his unconscious prejudice, that the Universe is *built*, and therefore has parts which are capable of being entirely separated from the whole, and which, in toto, exactly equal the whole. To claim, as the Holists will do, that a whole can be more than its parts because of the pattern any part of such wholes must follow so as to *be* a part of such particular wholes, is, to the Analyst, merely to claim that any organised whole always has one more part than any unorganised whole—that is, its, organicity, or "blueprint". (c) "Object" is used to underline the Analysts' belief that Nature is in front of us where we are independent observers, or is capable of being brought in front of us by some process which invariably leans heavily on the assumption that logical arguments can apply validly to events.

If I were attempting to be "logical", I would now go on to assume the truth of the Analyst position by presenting the opposed Holistic view, and then compare and cotrast their positions as "objectively" as I could, utilising objective techniques to do so. But Holism rejects all words like "logical" and "systematic" and "objective" and also their logical opposites such as "illogical", "unsystematic" and "subjective" because they rest upon purely rational operations of the mind, and can therefore have nothing to do with events. Events, however, have histories, and as I am avowedly taking the Holist side here, and as their conflict with the Analysts is an event, I shall proceed to develop the Holistic thesis by examining their theory of history.

To Holists history is conflict. This struggle has taken place between events,

including men with their varied desires, and what men have often claimed events ought, or ought not, to be, by standards other than those erected on personal desire. Each force in this apparently endless struggle is known by a great variety of names, because in order to avoid undesirable associations drawn out of their meanings by the opposition, each disputant has frequently changed or modified its distinguishing label. So, for instance, those who say that events are the proper study for man, have sometimes called themselves Materialists; and those who believe that events are, or can be, arranged under idealistic standards which have the only authority over them, including man's wants and needs, are still often called Idealists. But as the first term has often been confused by its antagonists with sensualism, sometimes deliberately, and the second confused with impractical dreaming, just as deliberately, quite often, we now find names which seek to avoid these associations. Thus Materialists have been known to call themselves Realists, and Idealists to call themselves Rationalists, and even Empiricists.

Apart from name changing and name calling the dispute remains unmodified, because, the Holists say, it is simply an instance of the eternal conflict which keeps Nature going. Idealists and Materialists are both right, in the way that any natural struggle is right, and the only danger to man has been when either of these antagonists threatened to get the upper hand. The exact parallel is when male and female are struggling together in potentially fruitful sexual union, and the one suddenly seeks to kill the other. Of course this view of eternal conflict is not accepted by the Analysts, who resort to a certain body of rules the ancient Greeks used to use for deciding who had won a debate, and which are nowadays often called Formal Logic.

But the Holists refuse to be bound by them, arguing that either these rules will dictate the proper settlement of the argument (which is an event like any other), or they will not. If the latter, they are useless; but if the former they must assume the point to be proved, which is whether events can be subordinated to rules and standard. When the Analysts argue that scientists cannot know anything unless they follow rules, and select and analyse events in terms of them, the Holists counter by saying it is the primary aim of the scientist to understand events, and this is a whole, or unified process, which has no connection with abstract laws and rules. A child *knows* that two and two make four, but does he understand the process which develops four out of two twos?

It is important to note that the Analysts, like their ancestral Idealists, are seeking to subordinate Holism to their methodological approach; but the Holists represent a progression on the ancient Materialists, for they do not want to overcome their opponents, but want simply to co-exist with them in fruitful union.

Within the context supplied by the foregoing exposition of that conflict of events which the Holists say is the story behind all events, and each event, it is now possible to see their thesis emerging. It is far older, probably, than recorded history, for its roots lie for all to see in the Upanishads and Vedic hymns of ancient India. In them, Nature is said to be a continually developing process of events, of which man is always an integral part. This view is *not* a bare assumption; for it is describing what is clearly the case, namely that Nature, and natural events, are always altering and modifying, and man is a part of Nature.

Any methodological interferences in Science, if scientists wish to deal with what is the case, i.e. events, must be drawn therefore from this fundamental declaration, often made by Buddha as "All that is constant is change". Against the Analyst *assumption* that Nature will turn out to be a completely structured object, and that therefore scientific methods should aim at proving this true, the Holists present their *observation* that Nature is continuously developing as a whole, with scientific observers consequently unable to divorce themselves from what it is that they study, and that therefore all *scientific* methods are unitary, and ecological, and synthetic in operation. It is this practical inability of the scientist to divorce himself from what he seeks to understand that is the very condition *of* his understanding, and his realisation of this, in connection with each particular problem he seeks to solve, *is* his understanding.

There are three common moves made against Holism, and I shall conclude this outline by sketching them in, along with their rebuttals,

(1) Nature is cyclic. Summer follows summer, assorted crystals exhibit the same pattern, and so on. This is the ground for assuming Analytical methods, and it is in order to lay this basic completeness bare. The Holists rebut this by saying that Nature, either as a whole of event, or in aspect as single event, is not cyclic, but is instead spirated. One summer is not exactly like another, one crystal is not identical with another. Events represent a continual unfolding on themselves, which is therefore a whole of development. We cannot approach the ever-renewed-yet-new, symbolised by a spiral, with methods based upon assumptions of a fixed and inviolable nature. For rest assured the use of such methods will confirm our assumptions, or else they will be discarded, and we will wind up eventually with a *picture* of the world, a knowing of it, instead of a *grasp* of the world, an understanding of it. Our methods must be as flexible and unprejudiced as is the process we study; when they are truly such, we are at one with the process, and can be said to understand it.

(2) Science can only come to know what any event is by examining the way it is built. In order to do this it must assume an analytical method, which is the same as assuming that every event is a logical structure which therefore must have parts. The reply of the Holists is that events are illogical structures. Therefore to seek always and essentially to analyse them will result either in failing to understand events, or in understanding something quite different from them. Any event is illogical because it is that-which-happens. As "that" it is an entity, and is therefore a mass, and intransitive. As "happening", however, it is therefore a velocity, and transitive; it is merely using synonyms to say it is therefore a process, and represents a history. It follows, and unless we wish to ignore events and live in some analytical dream-world, that the understanding of events presupposes the abandonment of logical assumptions about them, and consequently, the sole use of analytical methodologies as the only "respectable" activity of Science.

(3) We can regard the world objectively, for events are at the receptors of our sense-organs, and we must so regard the world with impartiality if we are to gain a clear picture of it, and the events that make it up. Thus methodology must always assume the analysis-possibility of events. Holists, however, deny that we view the world impartially, for our sense-organs, nervous systems, and brains are events in it, and of it. But this is a case for scientific joy, not despair. This circumstance will help, not hinder, the scientist to achieve his end, which is not to look at pictures of events, but to grasp them in his understanding.

Understanding is essentially an enlightening, insightful experience, which I term "pattern-grasp". The practice of objective techniques removes us from any possibility of gaining this grasp of events, by opposing us to events. Pattern-grasp arises, and can only arise, from the many pulls and pushes, tugs and shoves, which we give to events, *amid* events. This is not a logical procedure, for it has no possibility of being ultimately abstracted from events, and made formal and objective; but neither is it illogical in the sense of being haphazardly insane, for it is not utterly subjective, being continuously responsive to other events. Pattern-grasping involves, if you like, a totality of object and subject, and this is Holism for Scientists.

If I were asked to sum up the argument advanced by Holism I would speak, or write, as follows. If you look at Nature, and each event, like a machine set in front of you, and Nature were not a machine in front of you, this assumption would lead you away from what Nature actually is, to what *you*, personally, think it to be. If you happen to belong to a rich and powerful organisation, such as modern Science is, and I happen to be a natural event, and a discropancy appears between what you think I must be, and what I happen to be, I can be exposed to physical, mental, moral and spiritual damage. Potent sirs, take care.

AṄGUTTARA-NIKĀYA
EKAKANIPĀTAPĀḶI

(The Book of the Ones)

4. ADANTA VAGGA

(The Untamed)

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

Ist SUTTA

The Untamed Mind

1. "Bhikkhus, I know not any other single thing so conducive to great loss as the untamed mind. Bhikkhus, the mind if untamed (indeed) conduces to great loss."

2nd SUTTA

The Tamed Mind

2. "Bhikkhus, I know not any other single thing so conducive to great benefit as the tamed mind. Bhikkhus, the mind if tamed (indeed) conduces to great benefit."

3rd SUTTA

The Uncontrolled Mind

3. "Bhikkhus, I know not any other single thing so conducive to great loss as the uncontrolled mind. Bhikkhus, the mind if uncontrolled (indeed) conduces to great loss."

4th SUTTA

The controlled Mind

4. "Bhikkhus, I know not any other single thing so conducive to great benefit as the controlled mind. Bhikkhus, the mind if controlled (indeed) conduces to great benefit."

5th SUTTA

The Unguarded Mind

5. "Bhikkhus, I know not any other single thing so conducive to great loss as the unguarded mind. Bhikkhus, the mind if unguarded (indeed) conduces to great loss."

6th SUTTA

The Guarded Mind

"Bhikkhus, I know not any other single thing so conducive to great benefit as the guarded mind. Bhikkhus, the mind if guarded (indeed) conduces to great benefit."

7th SUTTA

The Unrestrained Mind

7. "Bhikkhus, I know not any other single thing so conducive to great loss as the unrestrained mind. Bhikkhus, the mind if unrestrained (indeed) conduces to great loss."

8th SUTTA

The Restrained Mind

8. "Bhikkhus, I know not any other single thing so conducive to great benefit as the restrained mind. Bhikkhus, the mind if restrained (indeed) conduces to great benefit."

9th SUTTA

9. "Bhikkhus, I know not any other single thing so conducive to great loss as the mind that is untamed, uncontrolled, unguarded and unrestrained. Bhikkhus, the mind if untamed, uncontrolled. unguarded and unrestrained (indeed) conduces to great loss."

10th SUTTA

10. "Bhikkhus, I know not any other single thing so conducive to great benefit as the mind that is tamed, controlled, guarded and restrained. Bhikkhus, the mind if tamed, controlled, guarded and restrained (indeed) conduces to great benefit."

The Commentary on the Suttas 1 to 10

In the 1st Sutta of the Fourth *vagga*, 'untamed' means wild, like the untamed elephant, horse etc. 'Mind' means the mind which has arisen by way of the rounds of existence (*vaṭṭa*).

In the 2nd Sutta, 'tamed' means not wild, like the tamed elephant, horse etc. In both of these suttas, the mind which has arisen by way of *vaṭṭa* and *vivaṭṭa* is expounded. As is expounded here thus so in other suttas.

In the third suttas, 'uncontrolled' means unwatched, lack of restraint in mindfulness like an uncontrolled elephant, horse etc.

In the Fourth Sutta, 'controlled' means watched, no lack of restraint in mindfulness like the controlled elephant, horse etc.

The Fifth and the Sixth Suttas are expounded in terms 'unguarded and guarded' in accordance with the wish of those who may understand them. The meaning here however is the same as the previous ones.

So is with the 7th and 8th Suttas too. In this context, the simile of the unguarded house-door, etc. should be noted.

The Nineth and Tenth Suttas are expounded by mixing the four words. In this vagga also, the mind is expounded only by way of vaṭṭa and vivaṭṭa.

Here ends the commentary on the Adanta Vagga.

5. PAṆIHITAACCHA VAGGA

(The Mind) well-directed.

Ist SUTTA

Ill-directed Mind

1. "Suppose, bhikkhus, the ill-directed spike of bearded rice or wheat be pressed by hand or foot, it cannot possibly pierce hand or foot and draw blood. Why? Because the spike is ill-directed.

Just so, bhikkhus, it cannot be that a bhikkhu with his ill-directed mind will indeed pierce ignorance, draw knowledge and realise *Nibbāna*. Why? Because his mind is ill-directed."

2nd SUTTA

Well-directed Mind

2. "Suppose, bhikkhus, the well-directed spike of bearded rice or wheat be pressed by hand or foot, it is certain that it will pierce hand or foot and draw blood. Why? Because the spike is well-directed.

Just so, bhikkhus, it is certain that a bhikkhu with his well-directed mind will indeed pierce ignorance, draw knowledge and realise Nibbāna. Why? Because his mind is well-directed."

The Commentary on the 1st and 2nd Suttas

In the 1st Sutta of the 5th Vagga, there is an expression of comparison. The Exalted One, in certain cases, shows certain similes adorning with the meaning of Suttas as in Vattha Sutta, Pāricchattakopama Suttas etc. In certain cases, the Exalted One shows the meaning of Suttas, adorning with certain similes as in Lonambila Sutta, Suvannakāra Sutta or Sūriyopama Sutta etc. While in this Sālisukopama, the Exalted One, wishing to show the meaning adorning with the simile, said: "Suppose bhikkhus etc."

In the context, 'the spike of bearded rice' means the spike of bearded rice grain. So with the spike of bearded wheat meaning the spike of bearded wheat grain.

'Ill-directed' means wrongly placed; that is the spike of bearded rice or wheat grain is not placed upward so as to pierce (hand or foot).

'pierce' means prick; that is penetrate through the skin (and flesh).

'With the ill-directed mind' means with the improperly kept mind. It is said with reference to the mind which has arisen by way of *vaṭṭa*.

'Ignorance' means the great ignorance which is utterly ignorant of eight conditions, such as the Four Noble Truths, past, etc.

In the context: 'Will draw knowledge' means the Arahatta Magg Ñāṇa.

'Nibbāna' means the immortal state that is said to be free from lust (*taṇhā vāṇa*).

'Will realise' means will see as real.

In the 2nd Sutta, 'well-directed' means properly placed; the spike of bearded rice or wheat is placed upward so as to pierce (hand or foot).

In the context: 'Pressed (akkanta) stepped upon', stepped upon only by foot and pressed by hand. But symbolically only 'akkanta' stepped upon' is said. This indeed is the usage of the Nobles.

Why are the other big thorns such as *sepannika*, *madana* etc. not taken here and why only the minute weak thorn of rice or wheat is taken? Because it is to show that even a small amount of wholesome kamma can be for vivaṭṭa.

All kinds of thorns, whether it be minute thorn of rice or wheat, whether it be the big thorns of *sepannika*, *madana* etc., if placed improperly cannot pierce hand or foot and draw blood.

But only when placed properly it can pierce hand or foot and draw blood.

Just so the wholesome kamma whether it be a small offering a handful of grass or a

big offering given by Velāma Brahmaṇa, etc; if ill-directed by longing for, and depending on *vaṭṭa*, it can lead only to *vaṭṭa*, and not to *vivaṭṭa*. If it be well-directed by longing for, and depending on *vivaṭṭa* thus: "May my offering lead to Nibbāna, the complete extinction of *āsava*", it indeed can lead to the attainment of Arahatta Phala or silent *Buddha Ñāṇa*, or Omniscience (*Sabbaññuta Ñāṇa*). In fact it is said that the Four-fold Analytical Knowledge, the Eight-fold Deliverance, Perfect Discipleship, silent Buddha-hood and the Supreme Buddha-hood--all these can be obtained by the merit of offering.

In both of these Suttas too *vaṭṭa* and *vivaṭṭa* are expounded.

3rd SUTTA

The Corrupt Mind

3. "In this world, bhikkhus, with my thought (Supernormal knowledge) perceiving his, I know a person whose mind is corrupted by hatred. If this person were to die at this moment, he would fall into Purgatory as if he were brought and put down there. Why? Because of his corrupt mind.

In the same way, bhikkhus, it is due to a corrupt mind that some beings in this world when body breaks up, after death, are reborn in the miserable state, the woeful course, the downfall, in Purgatory."

4th SUTTA

The Clear Mind

4. "In this world, bhikkhus, with my thought (Supernormal Knowledge), perceiving his, I know a person whose mind is pure. If this person were to die at this moment, he would get into heaven (the deva abode) as if he were brought up to it. Why? Because of the purity of his mind.

In the same way, bhikkhus, it is due to pure mind that some beings in this world when body breaks up, after death, are reborn in the happy state, in the Heaven world (deva abode)".

The Commentary on the 3rd and 4th Suttas

In the 3rd Sutta, 'corrupted mind' means the mind that is corrupted by anger (hatred).

'With my thought perceiving his' means with my own thought embracing his thought.

'As if he were brought and put down' means as he was brought and placed.

'Thus he would fall into Purgatory' means so he would be put into Purgatory.

'The miserable state etc.' are all the synonyms of Purgatory.

'As Purgatory is indeed devoid of happiness or bliss, it is called the miserable state. It, being the course of woe, is called the woeful course of existence. As the wrong doers have to fall down without their consent, it is called 'the downfall'.

It, being devoid of anything enjoyable, is called "Purgatory (*Niraya*).

The Commentary on the 4th Sutta.

In the 4th Sutta, 'pure' means pure with confidence and gratification. 'Happy course of existence' means the course of happiness. 'Heaven World (Deva abode)' means the abode which is very excellent in the attainment of beautiful appearance etc.

5th SUTTA

The Turbid State of Mind

5. "Suppose, Bhikkhus, a pool of water is turbid, stirred up and muddy; a man who has eyes to see, while standing on the bank, cannot see the oysters and the shells, the pebbles and the gravel as they lie, or the shoals of fish that dart about. Why not? Bhikkhus, because of the turbid state of the water.

Just so, bhikkhus, it is impossible for the bhikkhu, with his turbid state of mind to understand (i) his own benefit, (ii) the benefit of others and (iii) the benefit of both and (iv) to realise the states (the Jhāna, the path and the fruition) surpassing the 10 types of wholesome course of action of ordinary lay men, and discernible by special knowledge and insight of the noble ones. Why? Bhikkhus, because of the turbid state of mind."

6th SUTTA

The Clearness of the Mind

"Suppose, bhikkhus, a pool of water is clear, fresh, free from mud; a man who has eyes to see, while standing on the bank, can see the oysters and the shells, the pebbles and the gravel as they lie, and the shoals of fish that dart about. Why? Bhikkhus, because of the clearness of the water.

Just so, bhikkhus, it is possible for the bhikkhu, with his clear mind indeed to understand (i) his own benefit, (ii) the benefit of others, (iii) the benefit of both and (iv) to realise the states (the jhāna, the path and the fruition,) surpassing the 10 types of wholesome course of action of ordinary lay

men, and discernible by special knowledge and insight of the noble ones. Why? Bhikkhus, because of the clearness of the mind."

The Commentary on the 5th and 6th Suttas.

In the 5th Sutta, 'A pool of water' means a lake. 'Turbid' means not clear. 'Stirred up' means not stable. 'Muddy' means full of mud. "The oyster-shells" means the oysters and the shells. 'The pebbles gravel' means the pebbles and the gravel. The shoals of fish means groups of fish.

In the context: "as they lie,...that dart about" only the pebbles and the gravel that lie, the others lie and also dart about. Just as referring to the cows that are going about, all the other cows are said to be going about, even though the others are standing or sitting or lying. So also referring to the pebbles and the gravel that lie, the other two are said to lie. Referring to the other two that are going about, the pebbles and the gravel are also said to be going about.

"Turbid" means covered up with the five kinds of hindrances. In the context: "His benefit" etc., his own benefit that is the mixture of mundane and supramundane in this existence is indeed called his own benefit.

One's own benefit that is the mixture of mundane and supramundane in the next existence is indeed called "the benefit of the other". Such benefit of the other is so called. Such benefit of both is "the benefit of both".

Or his own benefit that is mundane and supramundane in this existence and the next, is indeed called "his own benefit". Such benefit of others is ideed called the benefit of others. Such benefit of both is also called the benefit of both.

"Surpassing the Dhamma of ordinary lay men" means surpassing the ten types of wholesome course of action of lay-men.

As the people, being frightened by the end of the period of slaughter (*Satthantarakappa*). observe the ten dhammas by themselves of their own accord, without the instigation of an instructor, these ten dhammas are called the ten-fold wholesome course of action of ordinary lay-men. The Jhāna, Insight, the Path and the Fruition should be noted as the dhamma surpassing them.

"Discernible by the special konwledge and insight of the Noble ones" means the special knowledge and insight that is suitable for the Noble ones or that can lead one to the state of being a Noble one. Knowledge itself being in the sense of knowing is called knowledge and in the sense of insight it should also be noted as sight. This "knowledge-Insight" is the name of the Divine-eye, the Insight, the Path and the Fruition, and the Retrospective Knowledge.

In the 6th Sutta "Clear" means not thick; bright is also suitable. "Fresh" means perfectly bright. " Free from mud " means not muddy; pure is meant. It means free from foams, water-bubbles, moss and fern.

" Clear " means free from the five hindrances. The rest is the same as the way explained in the 4th Sutta.

In both of these Suttas are also expounded only *vatta* and *vivatta*.

7th SUTTA

The Developed Mind

7. Just as " Bhikkhus, there are all kinds of trees. Among them, the *phandana*, being pliable and adaptable, is regarded as the best.

Even so, bhikkhus, I know not any other single thing that is pliable and adaptable as the mind that is developed and made much of. Bhikkhus, the mind that is developed and made much of, is indeed pliable and adaptable.' '

The Commentary on the 7th Sutta

In the 7th Sutta, " Among them " means among all kinds of trees. "Being pliable" means being in a state of pliability. A certain kind of tree excels in colour (sight), some excels in odour, some in taste, some in hardness. But *phandana* tree is said to excel in pliancy and adaptability.

In the context: " Bhikkhus, the mind that is developed, made much of ", the mind that is developed and made much of by Calm and Insight is meant. But Kurundavāsī Phussamitta Thera said: " My dear, the mind that is pliable and adaptable is indeed the 4th Jhāna consciousness which is the foundation of Supernormal powers.

8th SUTTA

The Changable Mind

8. "Bhikkhus, I know not any other single thing so quick in changing as the mind. Bhikkhus, the mind indeed is so quick in changing that it is not so easy to illustrate it by any example."

The Commentary on the 8th Sutta

In the 8th Sutta, "So quick in changing" means arising quickly and venishing quickly.

"Mind" means "sub-conscious mind", said some teachers at first. Rejecting that, it is said: "Herein, mind means any consciousness, at least even eye-consciousness should be taken as the mind."

In connection with this meaning also, King Milinda asked Nāgasena Thera, the preacher: "Venerable Nāgasena, if the mind-formations appearing at a moment of a finger's snap be material things how great would the heap be?

The Thera replied, "Your Majesty, one hundred cart-loads of grain, half of that amount, seven *ambana** and two *tumba*** of grain—(all of them) are not equal to the mind appearing at a moment of a fingure's snap. They are not equal to one-sixteenth part of it even." Then why does the Buddha say: "It is not so easy to illustrate it by any example"? Even rejecting such example, the longavity of the world-cycle (*kappa*) is illustrated by an example of a mountain of one *yojana**** in length, breath and height, or of an area of one *yojana* filled with mustard-seeds: the state of suffering in Purgatory (*niraya*) is illustrated by an example of piercing with hundred spears; the bliss of celestial-abode is illustrated by an example of the attainment of *Cakkavatti*; in the same way, here too, should it not be illustrated by an example? There the example was given for the question: "Ven'ble Sir, can it be illustrated by an example?"

In this Sutta, as there appears no question, it is not illustrated by an example. This Sutta is expounded at the end of the discourse. Thus in this Sutta aggregation of consciousness is indeed expounded.

9th SUTTA

Sub-conscious Mind

9. This mind, bhikkhus, is luminous. Even then, it becomes turbid due to temporary mental defilements (at the evil impulsive moment.)

10th SUTTA

10. "This mind, bhikkhus, is luminous. It indeed is free from temporary mental defilments (at the good impulsive moment).

The Commentary on the 9th Sutta

In the 9th Sutta, "Luminous" means pure. "Mind" means sub-conscious mind. How is it? Has the mind any colour? No, it has not. Anything whether it be of a certain colour such as blue etc. or of no colour, can be said "luminous" as it is pure. This mind too is called "luminous" because it is free from mental defilements.

"That mind" means that sub-conscious mind.

"Temporary" means appearing temporarily at the impulsive moment.

"Mental defilements" means:- The mind being clouded with sensual lust etc. is called "defilement".

How is it? Just as it is through the unvirtuous, ill-behaved and un-dutiful sons or pupils, students that the virtuous parents or teachers or the preceptors get bad reputation that "they do not threaten, make learn, advise or teach their sons or pupils and students". Just so this parable should be noted. The sub-conscious mind should be noted as the virtuous parents or teachers or the preceptors. Just as on account of their sons, etc. the parents etc. get bad reputation, even so at the impulsive moment, the naturally pure sub-conscious mind is defiled by the temporary mental defilements that arise owing to the thoughts that are accompanied by lust, etc. which are of greedy, destructive and delusive nature.

The Commentary on the 10th Sutta

In the 10th Sutta too, the sub-conscious mind is indeed taken as "the mind".

"Free" means at the impulsive moment the mind that is not greedy, not destructive and not delusive, and that arises owing to the wholesome state of the three root-conditions accompanied by knowledge etc. is free from temporary defilements. Herein, just as the mother etc., owing to the virtuous and well-behaved sons gain good reputation that "They are splendid; they make their sons etc., learn, advise and teach them." Just so this sub-conscious mind is said to be free from the temporary mental defilements owing to the wholesome thought that arise at the impulsive moment.

Here ends the Commentary on the Paṇihitaaccha. Vagga.

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* *Ambana* is a kind of measure used in olden days which is equivalent to 2-3/4 baskets (present measrre) of grains.

** *Tumba* is (also a kind of measure used in olden days as well as the present days which is equal to one-sixteenth part of a basket-measure.

*** *Yojana*, a distance of about 7 miles.

THE BASIC RESPONSIBILITIES OF BUDDHISTS

By

Miss. Pitt, Chin Hui, President of the Singapore
Regional Centre of the W.F.B.

Many people think that Buddhism is a doctrine of pessimism and, for this reason, keep themselves far away from the Buddhist world. They care very little to investigate and study Buddhism, the Science of Deliverance. But, in fact, to study Buddhism is to seek the way to understand the Truth of the world and of human life. The excellent way of life preached by the Buddha is the result of His personal experiences, and His teachings are practical and within the reach of every one.

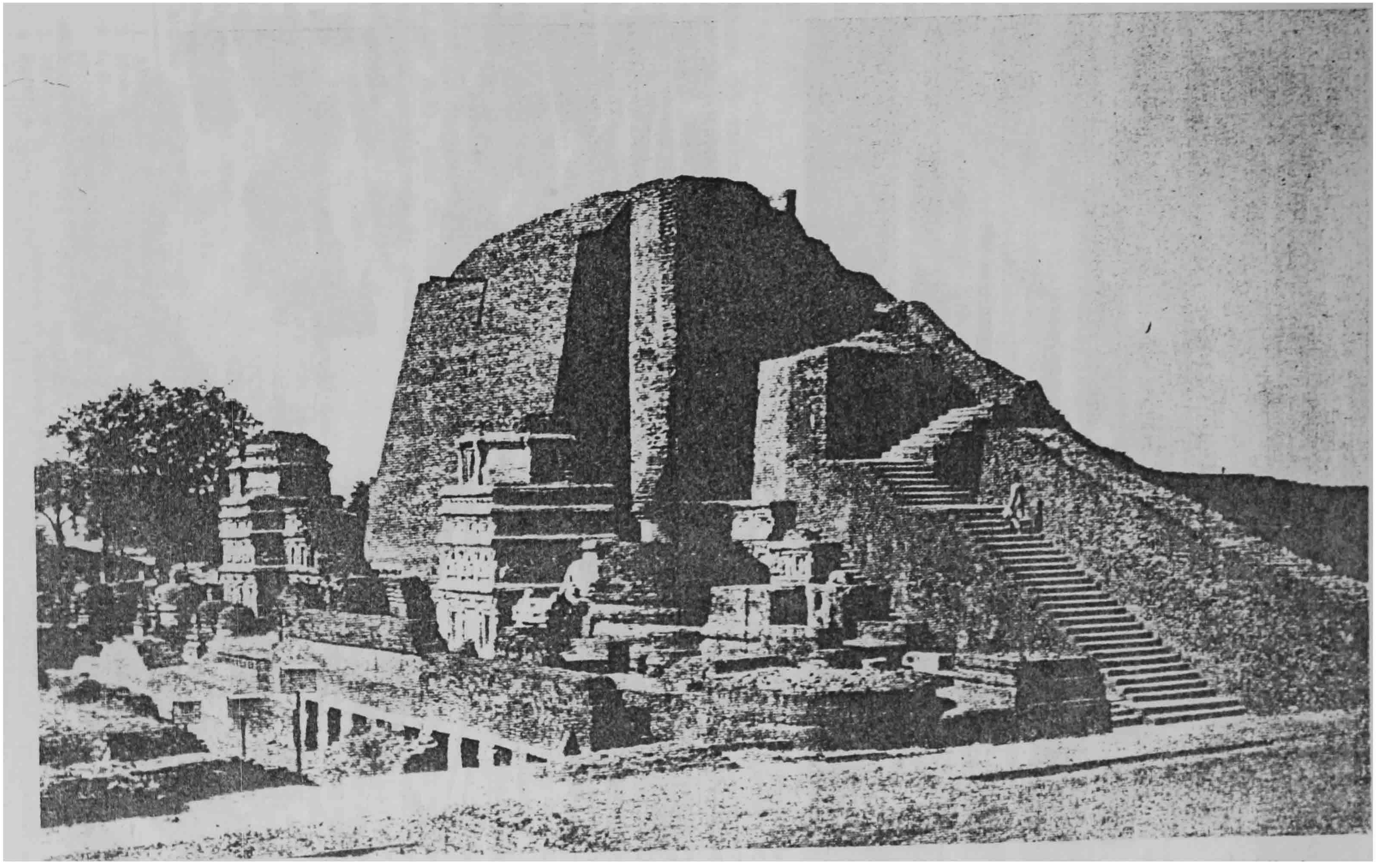
The ethical Teachings of the Buddha appeal not only to people of all classes but also to people of different thoughts, in different times and under different circumstances. The doctrine of the Buddha is the only excellent way of leading the world to perfect peace and happiness. Selfishness, greed, hatred, injustice and intolerance have caused many a quarrel among individuals and these same evils have led to wars among nations.

The main Teachings of the Buddha are based upon cause and effect, and these truths are well contained in the philosophy and moral Teachings of the Buddha. When people understand the principle of cause and effect, they will try their very best to do good and to avoid evil. Buddhism is not only the science of deliverance, leading people to live a righteous life, but it is also an excellent path to a lasting world peace. If we try our utmost to propagate the Teachings of the Buddha today, we shall be able to convert those who love war to rather searching for peace and harmony instead.

Since Buddhism is an excellent way of leading humanity to deliverance, we should spare no effort to search for all means to progagate the Noble Teachings of the Buddha, to promote Culture, Education and Charity. Through the medium of Culture, we can propagate Buddhism far and wide. With Buddhist education, we can train Buddhist missionaries. When young people are taught the ethical teachings of the Buddha in schools and Universities they will bring peace and happiness to the world. And finally we can win the hearts of men through infinite loving-kindness. Promoting cultural, educational and charitable activities is the basic responsibility of all followers of the Buddha.

I earnestly hope that we followers of the Buddha will try to find ways and means to propagate Buddhism to every corner of the world so that the Truth of the Buddha-dhamma will enlighten the world, and enable all to live in peace, liberty and happiness.

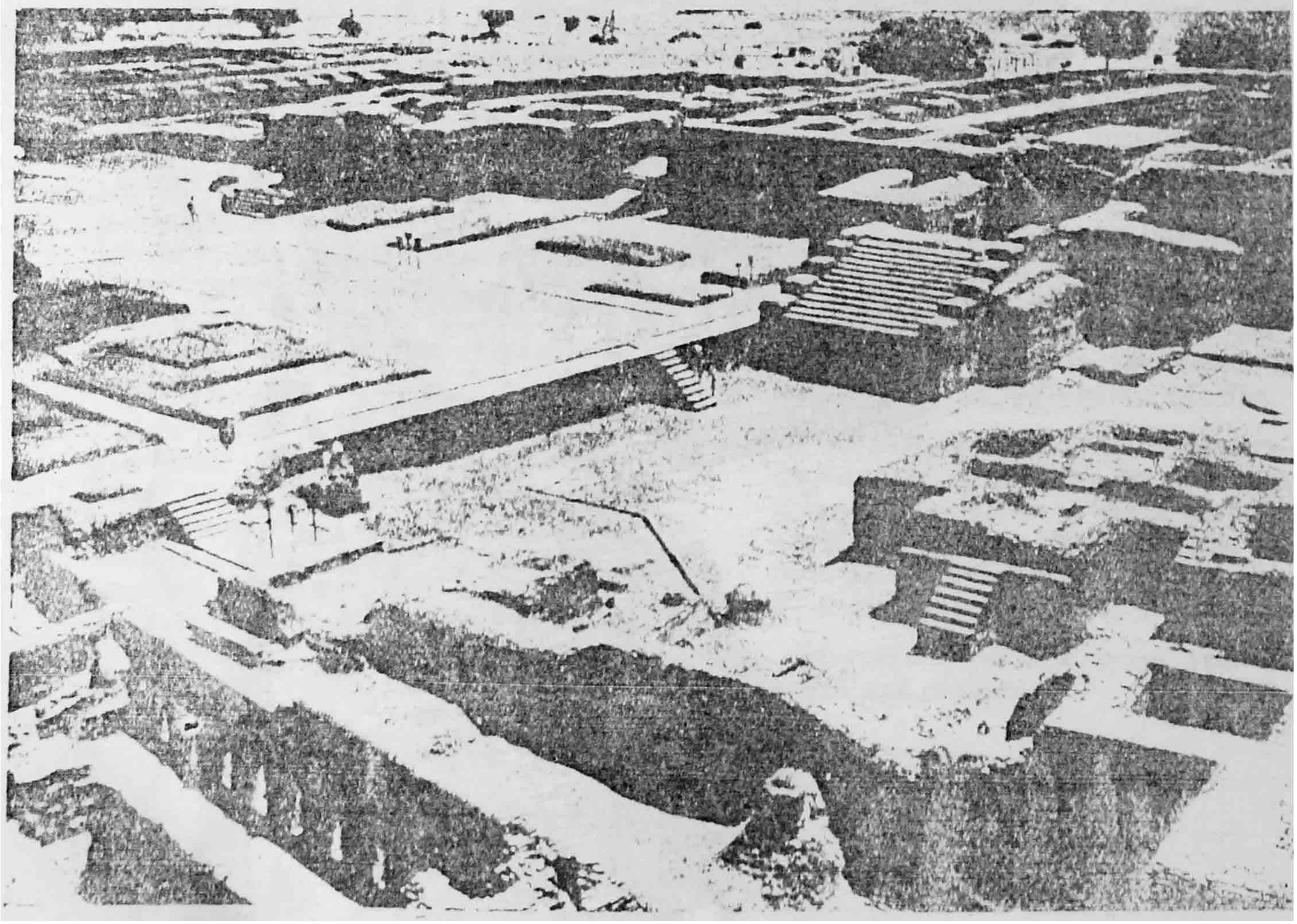
May this Vesak Day bring you all good health and prosperity.



The Stūpa Site III, Nālandā

(From the Way of the Buddha)

The Monastery — IA, Nālandā



The Monastery — IB, Nālandā

– (From the Way of the Buddha)

Nalanda University Library

By

Dipak Kumar Barua, M.A., Dip. Lib.

A true University is a collection of books", Carlyle remarks such while he commends highly of the library or a collection of books. Indeed no University whether of old or of today can be an effective instrument of imparting instructions to the inquisitive learners without a well-planned library. The celebrated Universities of India, thus maintained well-organised libraries for the convenience of both teachers and students. Nalanda, the magic name in the domain of learning, too flashes a good deal of light on the organisation of libraries in Indian Universities of old.

About 55 miles south-east of Patana, Nalanda became gradually a famous Buddhist centre which was the place of the birth and death of Sariputta, one of the dearest disciples of the Buddha. Asoka is said to have built a temple there. But its rise as a centre of learning has to be placed at about 450 A.D., as Fa-Hien in C. 410 A.D., did not mention its educational eminence. It was under the active support and patronage of the Gupta emperors who were little orthodox, that Nalanda steadily rose into prominence. Sakraditya (probably Kumara Gupta I) of 414-455 A.D., laid the foundation of the greatness of Nalanda by establishing and endowing a monastery there.

But the "Nalanda authorities could feel that a monastery without a library was like a castle without an armoury 1". The Nalanda University was maintaining a splendid library to meet the needs of the numerous teachers and students. I-tsing, the Chinese traveller, got copied at Nalanda 400 Sanskrit works amounting to 5,00,000 verses and stayed for his studies there for the long period of ten years (A.D.675-685)2. This refers to the fact that the University possessed a very rich collection—both Buddhistic and non-Buddhistic. According to further observations of I-tsing when a Bhikkhu expired at Nalanda, his sacred books were added to the library and other properties including non-Buddhistic works were sold or distributed. This precious information shows how gradually through peaceful acquisition of dead one's careful collections the Nalanda University Library ultimately became a grand store-house of invaluable manuscripts3. Detailed particulars about the Nalanda University Library can be gathered from the Tibetan sources. The library was situated in a special area known as the Dharmaganja (Mart of Religion)4 which comprised three monumental edifices, called Ratnasagara, Ratnadadhi and Ratnaranjaka, of which Ratnasagara, which was a nine-storeyed building5 was specialized in the collection of rare and sacred works like "Prajnaparamitasutra" and Tantrika books like "Samajaguhya" and others6.

There are epigraphic records which show definitely that financial arrangements were made for the preservation of the rich collections of the Nalanda Library. An inscription relates how the famous king of Java and Sumatra, Balaputradeva by name, had a monastery built at Nalanda, and also requested his friend, King Devapala of Bengal, to make a grant of five villages for the maintenance of this newly built monastery and expenditure of adding to its libaray

1. Altekar, A.S. Education in Ancient India p. 121.
2. Mookerjee, R.K., Ancient Indian Education, p-574.
3. Indian Librarian, Vol. 9 No. 2, Sept. 1954, p-54 (Chokravorti, S. N. Libraries in Ancient Times with special reference to India)
4. Pag-Sam-Jon-Zang, ed., Das. S.C. P-92.
5. Mazumdar, N.N. A History of Education in Ancient India, p-93.
6. Sankalia. H.D. The University of Nalanda, p-63.

manuscripts copied for the purpose (Dharmaratnasya lekhanartham)7.

But it is sad to note that this celebrated Library which grew up step by step and which respected accurately the Fifth Law of Library Science, viz., "Library is a growing organism', as propounded by Dr. S.R. Ranganathan, could not survive long as the surging waves of invaders came from the West. It was at the merciless hands of these bloody intruders that Nalanda passed into oblivion and now has become almost a sacred name for the scholars world over. The Tibetan text Pag-Sam-Jon-Zang presents a vivid account of the destruction of the Library thus: "After the Turusha raiders had made incursions in Nalanda, the temples and chaityas there were repaired by a sage named Mudita Bhadra. Soon after this, Kukutasiddha, Minister of the King of Magadha, erected a temple at Nalanda, and while a religious sermon was being delivered there, two very indigent Tirthika mendicants appeared. Some naughty young novice monks in disdain threw washing water on them. This made them very angry. After propitiating the Sun for twelve years, they performed a yajna, fire-sacrifice, and threw living embers and ashes from the sacrificial pit into the Buddhist temples, etc. This produced a great conflagration which consumed Ratnadadhi"8.

Thus ended "most insignificantly the most magnificient temple of learning in Jambudripa" or the premier and pioneer National University of India 9. It was the University which offered to us the first well-organised University Library consisting of manuscripts of different curricula that were followed there. It not only helped the scholars and aided the ordinary common people by answering simple reference questions, but aiso actually found out appropriate answers for the inquirers. The visitors were struck dumb by observing its magnificient buldings and grand libraries of encyclopedic knowledge. It may be that in the subsequent periods numerous academic and institutional libraries grew up, but none could surpass the Nalanda Library which being pre-eminent scattered its rays to all directions and made the cultural conquest of India easy and convenient.

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7. Epigraphia Indica, Vol. XVII; p-310.
8. Vidyabhushana, S.C. Mediaeval School of Indian Logic, p-146.
9. Sankalia, H.D. The University of Nalanda, p. 241.

DHAMMA SAṄGAṆĪ (ENGLISH TRANSLATION) REPRINTED

(The following is the series of correspondence leading to the re-print of 500 copies of the English Translation of Dhamma-Saṅgaṇī by the Union of Burma Buddha Sāsana Council, in 1963, with the kind permission of the Pali Text Society, London.—*Ed.*)

Buddha Sāsana Council Inquiry Committee,

Kaba-Aye, Rangoon, Burma.

No. Sa. Sa. 62/(295) *22nd December, 1962.*

Dear Madam,

As the interest in the study of Buddhist literature, especially the Abhidhamma, is growing day by day all over the world, the members of the Inquiry Committee of the Buddha Sāsana Council feel that the English translation of Dhamma Saṅgaṇī, the first book of Abhidhamma, should be reprinted as soon as possible.

The Buddha Sāsana Council is fortunate enough to own a very modern Litho-press, which can reprint the Dhamma Saṅgaṇī within one month's time at the longest. If ever it is reprinted, it should be not less than two thousand copies, otherwise the cost of each copy will be very high.

Our main object is to place the book within the easy reach of interested scholars and students. Our purpose is not to make money out of the publication, but at the same time we do not want to deprive the original printers and the people who owned the copyright of their monetary benefits.

We like to know the terms for the publication of this book as soon as possible, i. e., commercially.

Even if the original printers do not agree to our idea of reprinting the book on commercial scale, we like to print the book for our domestic use only. That means, we like to print about 500 copies only.

Therefore, can you enlighten us as to the following two points:—

(1) The terms for the publication of the book up to 2000 copies.

(2) Publication of the book up to 500 copies only for domestic use, i. e., just for the interested scholars and the students in the country. In this case, each copy will not cost more than ten Kyats only (i. e., about 12 Shillings) *for* scholars in *Burma* only. This is just the bare cost. The book consists of about 500 pages. You know very well that there is no money-making enterprise in this. It is purely a dissemination of Dhamma.

Kindly note that if we reprint the book, we can give royalty, if any, in terms of books only, as we are faced with the Foreign Exchange problems.

An early reply is solicited.

Sincerely Yours,
U Hla Maung, M.A.,M.S.,B.L.,
Secretary,
Buddha Sāsana Council Inquiry Committee,
Kaba-Aye, Rangoon, Burma.

Miss I.B.Horner, M.A.,
Associate of Newnhan College,
Cambridge, ENGLAND.

* * * * *

Pali Text Society

30 Dawson Place, London, W.2
1-1-63.

The Secretary,
Buddha Sāsana Council,
Inquiry Committee,
Kaba-Aye, Rangoon.

Dear Sir,

Your Ref. No. Sa. Sa 62/(295)

I have safely received the two copies of the letter you sent me dated December 22nd concerning a reprint of the English Translation of the Dhammasaṅgaṇī. Today I am forwarding one of these copies to the Secretary of the Royal Asiatic Society in London, as this Society, and not the Pali Text Society, is the publisher of this book, and presumably

owns the copyright. You will doubtless hear from the Secretary in due course.

Thanking you for waiting, I am,

Yours Sincerely,
Sd. I.B. Horner
(President)

* * * * *

Buddha Sāsana Council Inquiry Committee,

Kaba-Aye, Rangoon, Burma.

No. Sa.Sa. 63/(8) *10th January 1963.*

Dear Madam,

Thank you very much for your kind letter of 1st January 1963. We are writing direct to the Secretary of the Royal Asiatic Society in London in connection with the reprint of the Dhamma-Saṅgaṇī. We hope, you will also remind either the secretary or the members of the Royal Asiatic Society whenever there is any chance for you to contact them.

We also like to have a Book List published by the Pali Text Society.

Thanking you again for your kind reply.

Yours Sincerely,
U Hla Maung, M.A., M.S., B.L.,
Secretary,
Buddha Sāsana Council Inquiry Committee,
Kaba-Aye, Rangoon, Burma.

Miss I.B. Horner, M.A.,
President, Pali Text Society,
30 Dawson Place, London, W.2,
ENGLAND.

* * * * *

Buddha Sāsana Council Inquiry Committee,

Kaba-Aye, Rangoon, Burma.

No. Sa.Sa. 63/(9) *10th January 1963.*

Dear Sir,

We believe that you have already received a copy of our letter addressing to Miss I.B. Horner, who was kind enough to forward it to you.

In this letter, we want to repeat our request that we may be given permission to reprint the English translation of the Dhamma-Saṅgaṇī, which is one of the most important treatises on Abhidhamma.

Our main purpose is for the wider publication and dissemination of the Dhamma only, and not for monetary profit at all.

Buddha Sāsana Council owns a very good Litho Press, which can reprint the book well. Therefore, we like to know the following points:-

(1) The terms for the publication of the book up to 2000 copies, and
(2) Publication of the book up to 500 copies only for domestic use.

If we are to give any royalty, we can give in terms of books only, as we are faced with the very strict foreign exchange problems.

An early reply is solicited.

Sincerely Yours,
U Hla Maung, M.A., M.S., B.L.,
Secretary,
Buddha Sāsana Council Inquiry Committee,
Kaba-Aye, Rangoon, Burma.

The Secretary.
Royal Asiatic Society (in London),
C/o Miss I.B. Horner, M.A.,
President, Pali Text Society,
30 Dawson Place, London, W.2.,
ENGLAND.

* * * * *

Pali Text Society,

30 Dawson Place, London, W.2.
9-2-63.

Your ref. No. Sa. Sa. 63 (8) of January 10th, 1963.

Dear U Hla Maung,

Since I received your letter, for which I thank you, I have been trying to find out who is the owner of the copyright of Mrs. Rhys Davids's translation of the *Dhammasaṅgaṇī*, "Buddhist Psychological Ethics". I now discover that the Pali Text Society has the copyright invested in it. For any question of a reprint being made I must refer the matter to my Council at their next meeting in the middle of March and will let you know if they come to any decision.

I sent you a catalogue of books published by the Pali Text Society on January 17th, by surface mail, so am afraid it cannot have reached you yet. It is rather heavy for airmail. Since I sent it, the book "Introduction to Pali", a primer and reader, teaching one how to read and understand canonical Pāḷi, has been published. It is priced at

£4.15.0 a copy. I wonder if you know anyone in Burma who could buy one?

Thanking you very much for your kindness which is much appreciated.

Yours Sincerely.

Sd. I.B. Horner
(President)

The Secretary,
Buddha Sāsana Council,
Inquiry Committee,
Kaba-Aye, Rangoon.

* * * * *

Buddha Sāsana Council Inquiry Committee,

Kaba-Aye, Rangoon, Burma.

No. Sa. Sa. 63/(50) *14th February, 1963.*

Dear Madam.

I thank you very much for your letter dated the 9th February 1963 and the Catalogue of Books published by the Pali Text Society, which had reached me safely.

As for the book "Introduction to Pali", we will order it through either Ava House, a book depot, or Peoples' Literature House. I believe that it will be very useful for the students of Pāḷi.

As for reprinting the "Dhamma Saṅgaṇī", we will be grateful if you can advise us as to how many copies we should publish. Locally, we can have an immediate sale of about 150 copies, and the rest will be sold out gradually and slowly. Anyway, we are ready to print the book up to 1000 copies.

We hope, our request will meet a favourable consideration.

Yours Sincerely,

U Hla Maung, M.A., M.S., B.L.,
Secretary,

Buddha Sāsana Council Inquiry Committee,
Kaba-Aye, Rangoon, Burma.

Miss I. B. Horner, M.A.,
President, Pali Text Society,
30 Dawson Place, London, W.2,
ENGLAND.

* * * * *

Pali Text Society

30 Dawson Place, London, W.2.

20-3-63

Your ref. No. Sa. Sa. 63/ (50) of 14-2-63.

Dear U Hla Maung,

I put the matter of a possible reprint of the translation of the *Dhammasaṅgaṇī* to be made by the Buddha Sāsana Council before the Council of this Society at its Meeting this week. This refers to the translation made by Mrs Rhys Davids, under the title "Buddhist Psychological Ethics", 1st edition 1900, 2nd edition 1923. The copyright is vested in the Pali Text Society.

I am glad to be able to tell you that my Council fully agreed that an edition of up to, but not exceeding, 500 (five hundred) copies might be printed in Burma for, as you say, your "domestic use only", and this edition should not be sold to overseas countries; and copies to be sold only in Burma. In fact, my Council was inclined to think that each copy should have printed in it "Not for Export".

The Pali Text Society had for some years been contemplating re-printing this work, being fully aware of the importance, and scarcity in English translation, of Abhidhamma books. I now have my Council's permission to put a reprint in hand. This will be on sale to all countries except Burma where it would not be possible for us to sell it because of the Foreign Exchange problem.

This copyright permission we are now giving you for reprinting an edition of up to 500 copies naturally covers these five hundred copies only. If any subsequent reprinting were desired to be made, the copyright permission would have to be sought from the Pali Text Society again.

I hope you will find we have tried to meet your wishes. Like you, we too feel the dissemination of Buddhism is a matter of great importance.

Sincerely Yours,
Sd. I.B. Horner
(President)

The Secretary,
Buddha Sāsana Council
Inquiry Office,
Kaba-Aye, Rangoon.

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