

# *The* Light of Buddha

Monthly Magazine



*Published by*

Burma Buddhist Society  
Mandalay

Vol. 1 No. 1

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APRIL 1956.

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# The Light of Buddha.

vol. I

April 1956.

No. 1

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## THE LIGHT OF BUDDHA.

A Monthly Magazine of International Buddhist Brotherhood Founded in  
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### Rules pertaining to management.

- (1) "THE LIGHT OF BUDDHA" publishes articles dealing with Buddhism in all its aspects and with History, Art, Philosophy, Archaeology and Education. News of Buddhist activities all over the world is a special feature.
- (2) All articles, new items, etc, sent for publication must be typed on one side of the paper. No articles will be returned unless stamps are enclosed for the purpose.
- (3) Editors do not hold themselves responsible for any views expressed in individual contributions.
- (4) "THE LIGHT OF BUDDHA" is published at the beginning of every month.
- (5) Articles and advertisements which are, in the opinion of the Editors against the spirit of Buddhism shall not be published.
- (6) Books on Religion, History, Art, Philosophy etc., will be reviewed. To ensure speedy publication of reviews two copies of each publication may be sent.

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SANGIN SAYADAW PAYA

## **LIFE OF SANGIN SAYADAW.**

Abhidaja Maharatthaguru Nikaya Pathama Ukkatha Mahanayaka.

The Head of the Buddhist Shwegyin Church, BURMA.

SANGIN SAYADAW was born in the year 1232, 6th Lazok Nadaw, on Tuesday, in the village of Linyin, Sagaing District. His father was U Aing and his mother was Daw Min That.

At an very early age he acquired fundamental principles of Buddhism from the Head Monk of Linyin village, and was duly ordained as priest at the age of twenty one, in the year 1251 B.E., under the patronage of Myadaung Sayadaw, Raja Guru, the then Head of the Buddhist Church in Burma.

After having obtained proficiency in all the branches of the teachings of Lord Buddha under various Sayadaws in Burma, he eventually became the Head of the Buddhist Shwegyin Church in Burma, which position he still holds, and in the year 1953. The Government of the Union of Burma was pleased to bestow upon him "Abhidaja Maharatthaguru" The Highest ecclesiastical Title of Burma.

He is the author of the following Books on Abhidhamma:-

1. Chandawmincari Chapaccaya Dipani.
2. Abhidanappadipikasuci.
3. Saddagyi Nisaya.
4. Patimok Nisaya.
5. Chan Nisaya.
6. Aliga Nisaya.
7. Vaccavacaka Nisaya.

With the untiring zeal, with his love for religious education, the said Sayadaw Paya, even at the ripe age of eighty six, still devotes sufficient time both day and night, in teaching pupils and monks under him, this, he does in addition to the various ecclesiastical duties which he daily has to perform as the Sole Head of the Shwegyin Buddhist Church in Burma.

His position in Burma is unique. Sayadaw Paya has won not only the love and respect of the people of Burma, but also from Foreign Countries. Heads of the Foreign Buddhist Churches very seldom leave Burma without paying respects to him.

For the patronage that has been graciously extended by Sayadaw Paya to the Burma Buddhist Society, the Society can rightly claim to be the only Society that has won such distinctive mark of recognition, never given to any other Societies either in Burma or elsewhere.

# Editorial

The twenty fourth May 1956, being the full moon day of the month of Kason 1318, Burmese Era, will be a land mark in the history of Sasana, and will always be remembered by every Buddhist as a Day of Remembrance, indicating that Buddhism is a Living Creed that has lived with life and vigour for two thousand five hundred years and will still continue to live for another two thousand five hundred years.

In order to commemorate this most auspicious event, The Burma Buddhist Society of Mandalay, has published a monthly Magazine in English in order to place before the reading public of both Burma and the foreign countries, the true and authentic Teaching of our Lord Buddha as interpreted by the Learned Sayadaws and as understood by the Burman Buddhists of this country.

"The Light of Buddha", as the name of the Magazine implies, is the Light of the Truth that has illuminated and dispelled the Darkness of the World.

With Buddhist there is no "God". To them "Truth" is their "God". Denial of God, they have known, but denial of Truth they have not known.

Search for the Truth is the noblest pursuit of mankind, therefore the "Truth" which Buddhism has to seek must necessarily be one that admits of no difference; a Truth that is capable of acceptance by every one.

According to Buddhism, before a person becomes a Philosopher, he has to be first of all, a Seeker of Truth. Philosophic enquiry proceeds step by step which is called the "Degree of Truth" from objects empirical to critical, until he arrives at the last Truth, which is called the "Ultimate Truth".

Unlike any other system of Philosophy, in the pursuit of "Truth" we are not to be led away by religious emotions, revelations, ecstatic experience and intuition and so on. The one and the only way by which we can arrive at the Ultimate Truth is "Wisdom" (Panna).

In the pursuit of "Wisdom", the method employed by Lord Buddha does not in the least differ from the methods universally employed by men of Science in the field of the pursuit of knowledge.

The only difference being, in the case of Buddhism, we have to solve problems that threatened to defy solutions by ordinary knowledge, and for this reason, Lord Buddha has formulated a course of practice that can be followed only by persons after having undergone strict discipline, so that what is considered unanalysable becomes analysable and what is considered unknowable becomes know-able.



At no period in the history of mankind has human's empirical knowledge been ever developed to the height reached by Lord Buddha, he having reached the limit reachable by knowledge, and to go further would mean going into the region of Faith.

He presents before his followers the experience through which he himself has passed, and to escape from the miseries, he shows the way by which he himself has escaped. He asks his followers to follow the path which he himself has trodden; and to enjoy the Bliss of Nibbana, which he himself has enjoyed. He asked his followers to build the edifice of knowledge within the bounds of reason and logic, as such knowledge alone could completely eradicate the ignorance which is the main cause of all the evils and miseries of the world..

It is true that the progress made by modern Science in magnetism and electricity, in mechanics and thermodynamics and Spectrum analysis, has brought about revolutionary changes in the fundamental concept of men of Science that vitally effect the evolution of thoughts in Philosophy and Psychology, yet, what is most lamentable is that, in spite of these progresses made in the ever-widening field of knowledge almost in all the department of science, no Scientist has up to date been able to analyse either the "Mind" or the "Matter".

There is no denying the fact that the Atomic Theory is still in a fluid state and that it will almost certainly be further modified in the course of the next few years, and although the modern Philosophy is gradually tending in the direction of the critical analysis of both "Mind" and "Matter", yet owing to the failure of Science to discover the ultimate or primordial unit of the mind or the matter, the modern Philosophers have to content themselves with the interpretations of shadows rather than with that of the substance.

By the publication of this Magazine "The Light of Buddha", it will be our constant endeavour to place before the world from time to time, to the best of our abilities, the manner Lord Buddha has analysed the "Mind" and "Matter", and the manner Lord Buddha has interpreted Them.

We wish our readers happiness and prosperity.

Long to the watcher is the night  
To the weary wanderer along the road,  
To him who will not see Truth's Light  
Long is the torment of his chain of births.

# WORLD PEACE (A talk)

## by

Ven. U THITILA

Agga Maha Pandita.

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 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 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 need 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 common wealth of science . The poets and artists of all countries could inspire men to noble conduct if only they would 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 they have failed to maintain peace. Why? Because most of them 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.

Now the second world war, which is unparalleled in history for destruction., has just ended. 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 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 is the duty of all 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 the one side and less full of useless luxury on the other. By this I do not mean the socialism that takes, but I do mean the socialism that gives. The socialism of love which it would only be possible to establish by the proclamation and realisation of World Fellowship.

The real spirit of 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 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 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, because all life is unity, like the water in a pond. When we throw a stone into a pond, the resultant movement reaches to the edge, because the water in the pond is one. 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 a mighty wheel of perpetual motion. This wheel contains within it numberless small 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.

## TWO ASPECTS OF TRUTH

by

U Po Sa, B.A. Retired Deputy Commissioner, Burma.

Author of abhidhammattha Sangaha in Pali and  
Burmese and A Brief Outline of Buddhism.

(in English )

This world may be divided into four kingdoms, to wit, human kingdom, animal kingdom, vegetable kingdom and mineral kingdom and the products of each kingdom are countless. In human kingdom we find different kinds of people of different attainments and wealth; in animal kingdom, we find different kinds of animals of different attainments and habits and in vegetable kingdom, we find various kinds of vegetables, eatable and poisonous and in mineral kingdom we find different kinds of minerals, medicinal and unmedicinal. Out of vegetables and minerals, we produce all kinds of things from the smallest pin to the atomic bomb, from smallest toy to the ocean liner and so forth.

The things we see, hear, smell, taste and touch are simply countless and so much so that their number is beyond our comprehension, nay, beyond our imagination. However, we form concepts of each of them we come across and call each of them 'matter' or 'object' according to our convention. It may be mere platitude to say that what has been said above is true and thoroughly true and this truth, since it is according to our convention is called 'Conventional Truth' which is in Pali "Sammuti Sacca": 'Sammuti' means, 'choice' or 'usage' and 'Sacca' means 'Truth'.

According to Conventional Truth, there is man and woman, there is my property, your property and his property and so forth. So, in the Sphere of Conventional Truth there is 'Ego', 'Enduring personality', 'Self', or 'Soul' which is in Pali called 'atta'.

On our present Earth, three Buddhas, to wit, Kakusandha, Konagamana and Kassapa had preceded our Buddha Gotama and forestalled Him by Their respective Doctrines that are exactly the same as of our Master. The three fundamental principles of Buddhism are:

- \* All conditioned phenomena (sankhara) always change.
- \* All conditioned phenomena (sankhara) are miserable and
  - \* All things (dhamma) are devoid of soul (atta).

The first two fundamental principles exist in the world all the time and the third fundamental exists only when there is Buddha and for some time after His Passing Away. Our 'anatta' Doctrine existed during The Buddha's time and would exist for five thousand years only, after His Passing Away. It is now just few months more to

thousand five hundred years more.

be two thousand fi

After Buddha Kassapa's Sasana (Dispensation) had disappeared, the 'atta' theory prevailed. In fact there is atta in the sphere of Conventional Truth (Sammutisacca). In His sermon, i.e., the sermon on the Middle Path, The Buddha addressed the group of five Monks (Pancavaggi): "These two extremes monks, are not to be practised by one who has gone forth from the world. What are the two? That conjoined with passions and luxury, low vulgar, common ignoble and useless and that conjoined with self-torture, (attakilamatanuyugo), painful, ignoble and useless." Here The Buddha used the word 'atta' (self) from Conventional Truth point of view.

Besides the Conventional Truth there is the Ultimate Truth (Paramattha sacca) and from this point of view 'atta' means the material and immaterial factors of a person which are termed in Pali 'Namarupan'. In the sphere of of Conventional Truth (sammuti sacca), there are man and woman and other countless things but in the sphere of Ultimate Truth there is no man no woman and no countless things and there are only three things in this world, to wit, consciousness (citta) mental properties or coefficients (cetasika) and material qualities and qualities conditioned by the material qualities (rupa)

Consciousness and Mental properties constitute (nama) which has been commonly translated as 'name' or 'mind' and the material qualities and qualities conditioned by the material qualities constitute 'rupan' which has been commonly translated as 'Form' or 'matter'.

If you put your hand on your forehead, you will feel the heat (cold is a variation of heat) of your forehead. The heat is the element of fire (tejo). You will also feel the hardness which is the element of earth (pathavi). The heat and hardness are kept together by the element of cohesion which is represented by 'water'(apo). These are kept mobile and this mobility is the element of motion which is represented by 'air' (vayo).

These elements of fire, earth, water and air or rather heat, hardness, cohesion and mobility are always found together and with them and depending on them are colour (vanna), smell (ghanda), taste (yasa) and nutriment (oja). These eight categories form a group and are inseparable and indivisible and are therefore called "avinib-hogarupan". This group is called in Pali 'kalapa' and is more than million times smaller than the smallest atom which can be seen only by the most powerful microscope in the world. But The Buddha saw these kalapas by His Divine Eye and that they are always in a state of flux. They appear and disappear ceaselessly.

Our body is entirely composed of these kalapas with vinnana (consciousness) and they are always in a state of flux. This is an Ultimate Truth (Paramattha sacca).

It may be argued that human body or the stone is a substance and to meet this argument, let us take a white stone. It is white, round, hard and hot. If we take out the whiteness, roundness, hardness, heat and other qualities, if any, there will be nothing left. That is the reason why we say

that the human body or any other body are nothing but material qualities (bhuta rupani) and qualities conditioned by material qualities (upadana rupani) such as colour, smell, taste and nutriment.

In case of man and woman or rather living beings on earth and celestial abode (devaloka) and in fifteen planes of holy life (brahmaloka) with rupam there are consciousness, and fifty two mental properties, to wit (1) contact (phassa), (2) feeling (vedana) (3) perception (sanna), (4) volition (cetana), (5) oneness (ekaggata), (6) Psychic life (jivitindriya) and (7) attention (manisikara).

(These seven properties are essentials for the formation of consciousness and are common to every act of consciousness)

(1) Applying the mind on the object (vitakka), (2) sustaining the mind on the object (vicara), (3) deciding (adhimokkha), (4) effort (viriya), (5) thrill of pleasure sensation (piti) and (6) desire to do (chanda).

(These six mental and the first seven mental properties are unmoral properties.)

(1) dullness (moha), (2) impudence (ahirika), (3) shamelessness (anottapa), (4) distraction (uddhacca), (5) greed and lust (lobha), (6) error or false belief (ditthi), (7) conceit (mana), (8) anger and hate (dosa), (9) envy (issa), (10) jealousy or selfishness (macchhariya), (11) worry (kukucca), (12) sloth (thina), (13) torpor (midda) and (14) perplexity (vicikiccha) (These fourteen mental properties are immoral properties.) (1) Faith (saddha), (2) mindfulness (sati), (3) prudence (hiri), (4) discretion (ottappa), (5) disinterestedness (aloha), (6) good will (adosa), (7) balance of mind (tatramajjhatatta), (8) composure of mental properties (kayapassadhi), (9) composure of mind (cittapassaddhi) (10) buoyancy of mental properties (kayalaluta), (11) buoyancy of mind (cittalahuta), (12) pliancy of mental properties (kayamuduta). (13) pliancy of mind (cittamuduta), (14) fitness of work of the mental properties (kayakamannata), (15) fitness of the work of the mind (cittakamannata), (16) proficiency of mental properties (kayapagunnata), (17) proficiency of mind (cittapagannata), (18) rectitude of mental properties (kayujjukata), (19) rectitude of mind (cittajukata), (20) right speech (sammavaca), (21) right action (sammakammata), (22) right livelihood (sammaajiva), (23) compassion (karuna), (24) appreciation (mudita), (25) reason as a guiding principle (pannindriya). (These twenty five mental properties are moral properties ).

In the sphere of the Ultimate Truth, as mentioned above, there are only three things in this world, to wit, one consciousness, fifty -two mental properties and four material qualities and four qualities conditioned by the four material qualities. Adding Nibbana to them, we have four things in the sphere of Ultimate Truth. These are all the Paramattha Dhammas and it cannot be over emphasised that the first three Paramattha Dhammas which are in a state of flux, are the sources of suffering, and are without 'atta,' and Nibbana is 'Eternal', free from Suffering and without 'atta' which is translated into English as 'Ego,' 'Enduring personality,' 'Self or Soul.'

# THE SUPREMACY OF THE HUMAN CONSCIOUSNESS.

by

U Tha Kyaw, Esquire, Barrister-at-law, (Middle Temple):

Former Fellow of the University of Rangoon.

Introduction To the Philosophy.

(1) The Buddha stressed the knowledge of the mind. An aphorism runs: "all that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts". Our world is the world of concept. "He abused me, he beat me, he defeated me, he robbed me. Hatred cannot cease in those who harbour such thoughts". Hatred will cease only when such thoughts subside.

(2) An important link with the viewpoint is the statement in the context of the philosophy of the Dependent Origination that on account of the flickering of the consciousness the mind with the body arises (Vinnana-pacaya-Namarupan). The world of concept is the mind essentially. On account of the occurrence of the mind the rebirth is produced.

(3) The Buddhist Philosophy is, essentially, the philosophy of the mind. It starts with the mind, it focuses the mind, and it culminates in the mind. The world is a sorrow. The cause of the sorrow is the craving desire. The extinction of the desire is the end of the sorrow. There is the path to the end of the sorrow. This formula certainly points to the importance of the mind and its place in the philosophy of life, and also to its place in the scheme of the mind-liberation. .

(4) The human life as such is constituted owing to the functioning of some factors *Causa sine qua non*. These elements are mind, deed, food, and temperature, which must be explained here. Deed or Kamma is that which is produced by the mind in the mode of the function of life. The consequences of the deeds remain in the mind unseen though the deeds have faded out. They become the Karmic force in the context of the philosophy. During the life the kamma does not bear fruit. At the time of proximity to death the kamma functions to give rise to rebirth. The kamma or the consequences of the deed then rise into certain visions of mind, which may be termed the dying consciousness, and the flickering of the mind as such before the life goes out causes the happening of the rebirth. The reflection of the image in the mirror and the echo of the sound are the physical analogies. The theory of the dependent origination which applies to the physical laws seem to equally apply in the case of the happening of the rebirth-consciousness in the unseen world.

The rebirth-consciousness is embryonic in nature and when it ceases it gives rise to the aspect of life-continuum or the foundation of life. This is called Bhavanga in the Pali language. Sometimes the Bhavanga is called the life-stream in as much as its feature is compared to the constantly flowing water in the river. The life-stream in the case flows without any kind of disturbance whatever. The resultant Bhavanga actually represents the particular karmic force of the previous life.



Either the dying consciousness or the rebirth-consciousness so called cannot be perceived through senses. The fact of the matter is that we are aware of the physical senses and we have no idea of the psychic phenomena, which lie beyond the area of the surface-mind. The dreams are partly the evidence of these senses. The life-stream does not equate with the soul or any other kind of entity of life, in as much as, as far as this term is concerned it is understood to be the process of becoming, and also it is in a sense a part of the continuity of life in the context of Buddhism. Owing to its different character, origin, and quality from the other kind or kinds of concepts prevailing in the other similar systems of thought, it would be a grave mistake to assume the same identity of the concepts in as far as the connotation goes in the light of Buddhism. The modern Psychology supports the idea of the subconscious life or mind. The word is coined to express the new concept, and such names as the unconscious, soul, the subconscious, life-base are often employed in this context. It however would be foolish to compare these terms with the Bhavanga. If we take into account that the modern Psychology is based on the foothold of speculative thought rather than the facts as experienced as such we can appreciate the fact of the difference which is founded in the two systems and in this light it is not legitimate to equate one with the other. The thought as explained in Buddhism in connection with the world is not based on any kind of speculative method but it is based on the premises of experiences as such. If we bear this in mind we can better understand Buddhism.

It is well to bear in mind that though there are two categories of consciousness, namely, the dying consciousness and the rebirth-consciousness in the eye of the philosophy, in the practical aspect, they are inseparable. Buddhism favours the continuity of life.

The mental condition such as the Cuti-phenomenon so called, which may be rendered into the English language "the dying consciousness," is in reality the psychic force of some kind. Certainly, such mental state must be necessarily of a different type, or of different manufacture, from the physical consciousness of which we have the sense in particular. Of course, what it is like cannot be made out through the physical senses.

One reason, inter alia, for this is, because soon after the occurrence of such state the death ensues. Like the dreams which are experienced the experience of the dying mind cannot be related at all. Nevertheless, the fact of the occurrence of such a state in the proximity of death should not be denied in the context of the common sense. In the context of the philosophy such a mind is contemplated. It is said in connection with this subject that the nature of this mind partakes of the different visions of the mind on which depends the nature of the rebirth-consciousness, and on account of the occurrence of which the rebirth becomes possible after one life dissolves. The visions in question are usually associated with the consequences of the actions done in the previous life. For an instance, a murderer may in the proximity of death experience a particular instrument of the crime or the sense that he is going to commit the crime, or sees the abode of hell. The difference between this condition and the condition of

dreams must naturally exist though in both cases the unconscious state of mind is predominant. In both cases the experiences felt are actual or must be actual in the sense of the fact of actuality which prevails when our consciousness are directed. The functioning of this type of consciousness at the point of the nearness of death causes thereby, the radiation of the similar consciousness beyond the body, and such reflection of the consciousness indeed constitutes and explains the possibility of the rebirth after the fading out of the previous consciousness at the end of the life. In this context there is no place for the possibility of soul transmigrating from one abode to another. The dreams or the cuti-consciousness is possible due to the operation of the life-stream unseen by us.

The Bhavanga is the corner-stone of the life-makeup. Indeed, through this alone each and every inherent condition as regards the trait of the character, the disposition, the consciousness, the social position, etc, which prevail in an individual can be explained. Likewise, by this element alone the Kamma, and what not, that are attached to an individual as such can be explained. To take an example, the volitional actions done in the previous life, invariably, are the issues of the mind. A wicked individual commits bad deeds because the mind precedes them and no other external power is responsible for such malfeasance. The actions fade out but the impressions generated by the responsible mind remain in the life-stream. The effects produced are ever-lasting. They are exactly those which are mentioned in common speech by the name of Kamma, and these are instrumental in forming the character disposition, etc, of a particular individual.

The life-stream continually flows along its course located at the heart-basis throughout the life-time and thus supports the life-term in which a particular individual is to live. Its natural condition of the surface of the course is calm, and no ripples, whatever are attached to it. The disturbance of the surface of the course occurs only when the process of cognition is created through the substance of the life-stream. The physical body consists of, inter alia, several organs through which the intelligence arises, and also the consciousness arises. The world of the consciousness in fact occurs by means of such organs. Eye, Ear, Nose, Tongue, Skin, and mind-door are the particular organs, which themselves are compounded of the sensitive properties besides the other physical ingredients. They must necessarily be in the sound physical conditions in order to co-operate to create the favourable conditions to give rise to birth of the consciousness.

Besides such preconditions, which must subsist without fail, there must, in addition, exist the other conditions in the nature of the external basis of the sense-stimulus. By means of these conditions combined in the state of the relations of the joint co-operation and the collaboration, the quality of the consciousness in the different species and the forms are conditioned. The mode of the occurrence of the notion of the consciousness thus stated is hardly disputable as a question of fact. This matter is being tested with the attendant success in the crucible of the every-day life-activities on this score. It is clear that a blind individual cannot at all perceive the visions of the objects as a result of his defective eye.

Provided the condition of the eye is sound no vision of the physical object fails to happen in the context of the pervading light surrounding the object. The image of the particular object desired which is linked with the light, which permeates the air, as for an illustration, constitutes the basis of the particular sense-stimulus provided and by the force of the touch of the light in the matter of the eye, which is sound, the sensitive property constituting the eye-basis physically begins to rise up conditioning the necessary consciousness with the co-help of the function of the heart-basis also physically compounded of the like sensitive property and co-ordinated to all the other systems of the physical body.

The same *modus operandi* applies *mutatis mutandis* as regards the remaining kinds of the functions of the consciousness. Without the basis either of the eye, or the nose, or the skin, or the ear, or the tongue, or the mind, coupled with the precondition of the other basis of the external sense-stimulus, there is no chance of the physical contacts of the two before-mentioned objects reciprocally, and, accordingly, the rise of the consciousness whatever is not possible.

In this respect it is clear that the physical contacts as such are vitally important, and indispensable. It is precisely the idea that on account of the such contacts between the two objects the consciousness is generated, and the converse does not hold good. To better understand the situation the physical example is appropriate. In deed, before passing, this example tends to, moreover, contribute to the close following of the method by which the secrets of the nature also work in order to raise the surface-mind in a particular case.

For an instance, the physical sound, if at all, occurs on account of the momentum of the physical strike created between the material objects brought into the relation of the collision with each other. When a gong is sounded there is a noise created because the sound that is generated thereby results not from either the gong itself or the instrument itself which is used to strike the gong but exactly from the impact itself.

Thus it is to be understood in the case of the subject in question that the notion of the consciousness occurs in the mind as a result, more or less, of the impact created in consequence of the two things being closely brought together in the matter of the relationship. The process involved in raising the idea of the consciousness, consequently, is not quite dissimilar to the physical mode of operation obtaining in the realm of the physical universe in order to produce sound.

It follows in the context that the concept of the surface-mind functions, if at all, on account of the fact of the impact itself, and not due to anything else, and also that this is the reason why the mind itself is the immaterial phenomenon and it has got nothing to do with the fact of the matter itself. Also, in the result the Mind as such is conditioned and there.

is in fact no mind perse. Thus the popular notion that the Mind is the soul or any other kind of entity which subsists permanently passes the human understanding and such a notion is unfortunate in the result of the present analysis.

Therefore, it can be seen that as the mind per se does not exist in the matter of the fact, the perceptions of the mind per se, consequently, are not physically possible likewise in the condition of the sleep. The world of perceptions are thus created. They come and go according as the cause to raise them exist or does not exist. In this regard the delusion rises that the mind per-se exists for this reasoning that there is a strong tendency on the part of the humanity to feel the sense of self-importance. The humanity is always obsessed with such notion as that the body constitutes the subject-matter of the ownership, and similarly, that the mind constitutes the subject-matter of the ownership. In this manner there is a drift on the part of the humanity.

The condition of the voidness felt in the sleep is accounted for by stating that during such period of the time the Bhavanga, the undercurrent of the mind, functions without any kind of disturbances whatever with the result that the complete smoothness prevails in the becoming process which characterises the Bhavanga. Under such circumstance there is evidently no chance of any kind of the impact of the senses. In the result no perception whatever can ever take place. Hence the condition of voidness, which is felt.

In the bed of the life-stream the encrusted layers of the sense-attachments remain together with the deeper residuents and impedimenta, and they all form the very fabric of the subconscious life. The things such as these are no more than the sepulchre of primordial life-urges, which are useful in explaining the doctrine of rebirth as well as the cause of the dreams, etc.

The fabric of the subconscious life as a matter of fact does all the modes of functions of the life such as are experienced by any individual in the world. The quality of the memory, the sense-impressions, the dreams, the dispositions, the traits of the character, the instincts of whatever kind plus everything else, all happen in an individual depending upon such foothold. Such ideas are involved in the mention of the words such as Bhavanga-Citta, Bhavanga-sota, Bhavanga Santana, being all the essential factors raising the attributes of diversities, which are human pure and simple. But to cause the rise of these things in themselves the stimulation whatsoever, or suitable stimulations, must be produced. In this fabric of the life there is embedded, in addition, the seeds of the deeds founded from the time of the previous countless lives. Such seeds are in fact the seeds of many, many lives yet to come in the round and round of lives.

The Buddha "divined" such natures in the kinds mentioned before. According to Him these things offer hindrances and must be overcome. The ignorance on the part of the ordinary humanity about these facts, the

ignorance based on the non-knowledge that the so-called being is really non-existent, constitutes the chief cause why the human beings become subject to the innumerable rounds of rebirths with the concomitant rounds of the death, diseases, decay, old age etc.

Hence a form of personal discipline with the object of transcending such natures come to be unfolded. The aim of the discipline is to help cultivate emotional stability, as far as its practical aspect is concerned. The method consists in the exploration, unique and unparalleled in the history, of the region of the involuntary muscles with the idea of bringing them under the control of the mind and thereafter the step involved in the method is to proceed to free the mind from its sense- impressions, and deeper residuents and the impedimenta that clog the subconscious life. Eventually its aim is to destroy the "mind". Such a process as this tends to offer somewhat resemblance to the attitude of the Zen Buddhism, whose emphasis in this direction consists in the statement such as "Smash the intellect." Of course, the reference of the word, "intellect" is meant "the mind" as used in that context.

A sketch of the nature of the Kamma together with the nature of the Bhavanga has been stated in the context of the Buddhism. It is essential to give some general idea, in the first place, concerning such factors before the next matter in the context is undertaken. It is equally important to know of as to how the perception itself is created in the matter of this philosophy. In this connection the another approach of distinct kind may be mentioned separately as regards the course of cognition created in the context. As soon as we rise in the morning we first begin to hear noises, begin to see things, etc. It is thus clear that the various perceptions, which were not noticeable before, now become noticeable. The manner in which such perceptions rise, perhaps, are never thought of before, and also the speed included in the motions, which are created, in the course of the formations of such perceptions as a process of development is, perhaps, also never calculated in the mind.

As a rule we are very often preoccupied with the pursuit of our will to satisfy our wishes and desires in the conduct of our lives daily. But as regards these affairs only a few among many of men developed aptitude to make investigation, to meditate, concerning the matter in question coupled with some interest and pleasure.

To enable us to follow the method involved in the matter in question, it is useful, at the outset, to bear in mind that as far as we are concerned there is on the whole the feeling of voidness in the matter of the mind as long as the sleep is in force and there is no rise from the continuous sleep. Of course, the dreams are barred in this context. Let us imagine ourselves, to begin the illustration in question, to be in the condition of sound sleep and during the period of such time a sound is created noisily. Thereby in the mind the continual calm-flow of the current-mind is first arrested. The disturbance in the mind occurs in point of fact because there is a strong impact of the sense-object on the surface of the under-current mind which was until then smoothly flowing ceaselessly.

The arrest happens in the manner of the example in which a still earth-worm moving along on the surface of the ground is first stopped by the touch with a light stick. It happens that before completing the full-stop of the worm, there is the function of the slight vibration before the dead-stop takes effect. In the case of the function of current-mind the self-same method applies. In the first instance, there is the occurrence of slight move to and fro on the the mind before the arrest takes effect. The mind recedes slightly by dint of the vibration thus caused in exactly the same manner as the worm shrinks before the arrest take effect finally.

Thereafter, as it usually happens in all cases before a thing resumes its further action in the order of the continuation of the last phase owing to the temporary interruption created in respect of its action another force of vibration rise in the mind to give rise to the happening of a different function, which afterwards finally develops the condition of thought created.

When the noise first, occurs at first, it is not possible to get the perception of the sound, and in order to know of the impression initially there must necessarily be a turning towards the impression. Thereafter there is the arising of the particular sensation of the door of the ear owing to the initial impact between the two objects, namely the sound and the drum-like particle contained in the frame-work of the ear, co-ordinated with the heart-bases where the mind flows (Sota-Vinnana). With this particular course of cognition the hearing of the sound for first time takes effect. The sensation thus created on account of the particular force caused by the collision of the objects produces the hearing-consciousness as such but it is at once identified with the notion of self-reference. In the same fashion in regard to the arising of the other brands of consciousnesses due to the similar causes and also by the similar mode of operation mutatis mutandis in the field of the mind, the same tendency to identify each and every one of them with the notion of the self-reference prevails (Sak-kaya-Ditthi)

The bed of the current-mind is composed of certain particles, as it were, containing the sensitive property in respect of its quality and for this reason it is sensitive to the impact upon it, and it is this very sensitiveness itself which forms the basic foundation for the production of the consciousness in itself as a result of the impact on this part of the mind. Similarly, as regards all the doors of senses the same property forms the composition of these doors with the result that they can respond to the touch of the sense-impressions which are stimulated.

However, in the case of the death such sensitive property has already disrupted with the physical dissolution of the body, in consequence of which the life cannot be operated to show up, since that which is instrumental in the creation of life as such has by then become powerless to give rise to the creation of the life.

This idea of the sensitive property composing the doors of senses in order to respond to the sense-stimuli when aroused if at all covers the whole body of the life except such as the hairs and the nails, which in consequence of the voidness of the sensitive property as such in their compositions, are not in a position to respond to any sense-stimulus when aroused if at all.

For this reason alone there is no idea of the feeling of pain at all when these parts of the body are violently touched by any kind of instrument whatever. These parts cannot produce the idea of sensations as such in the way in which the other parts of the body can do so when there is if at all, the physical touch on such parts of the body due to sense-impressions because they are completely devoid of the sensitive property in their compositions not like the remaining parts of the body, and this alone accounts for the physical difference felt in respect to the conditions between the nails and hairs on one part and the rest of the body on the other part.

What such sensitive property which permeates such parts of the body is like, cannot be fathomed exactly by the intellect with which we are endowed, but the Buddha could find out this but not by the means of the intellect. However, the physical example might serve to be the guide to cause us slightly understand its nature though not perceivable through the senses. It is said that their kind is like those of the bright things of the physical world to which we belong and in respect of which we have the intelligence and knowledge to know about but beyond that as far as we are concerned we can know of nothing about it. This is due to our limited means of our knowledgeableness as ordinary human beings. As far as we are concerned the reason why we are immersed in the ignorance as to such facts is that our own level of the development of consciousness is not the right type of consciousness which is to be made use of in order to enable us to make out such facts. The higher stage of mind-development much more than the present stage is still called for under the circumstances. The Buddha, therefore, pointed the way. That is to say that a special course of training in the matter of the mind-development is essential so that this mind might be raised up to the heights of consciousness which itself is unimaginable in our mind at the present level.

In the practical approach designed for this the Buddha recommended the famous method of right mindfulness (Sattipatthana). The details of this method being not relevant for the present purpose it is not necessary to discuss them here. But the brief reference to the subject is felt to be desirable in this context. The word "right" is used in connection with the word "mindfulness" to show the meaning required exactly in the context. The idea of mindfulness which is needed in the circumstance of the method in question has nothing to do with the notion that consists in the attention given to a subject one-sidedly to the exclusion of the other thoughts in the course of the engagement in a task in hand.

What the concept connotes is indeed the idea of the rapt attention which is to be given to the subject in hand. The fact of the matter under consideration is that the attention required in the circumstance must amount to the attention par excellence or else a bare attention in regard to the subject employed in the matter of the meditation, which is undertaken by the aspirant. It is said of this that if at all, such a mental state is experienced such mind transcends by far the present level of our mind, which is but a superficial mould of mind to begin with, and as such it is possible to see the things as they really are, with the consequence that all the errors of our viewpoint regarding the world in which we live, dissolve completely (Sama-Sati; Samadhi). The perception achieved in this connection is said to be unadulterated by any kind of extraneous matter, and the mind in such a condition assumes the form of pure and simple mind, which is not connected with the idea of relationship of subject and object. Neither the subject nor the object operates in the context.

To come back again to the context relating to the gradual rise of the course of cognition connected with the sense of hearing such as referred to before, we have seen that how such consciousness comes about. The particular sensation which rises thereat amounts to the sensation pure and simple, and there is no idea of contemplation linked with it, so far as such sensation itself is concerned. Besides, it has been equally seen before that the particular sensation rises in connection with the touch of two objects in the same manner as the physical sound rises likewise in connection with the touch of the two material objects. Moreover, before the description has been given as to the mode of working so far as the secrets of the nature are concerned, in connection with the rising of the sensitive property, which permeates the sense-doors concerned when the necessary stimulation is produced relative to them. But what is still needed to describe in connection therewith here, is concerned with the idea of how the course of the cognition takes effect further by way of the development after that particular stage. The matter in question consists in the sensation of the ear. In respect to the creation of the sensations, such as those of the nose, tongue, and the skin whenever there is the necessary stimulation relative to each and every one of them respectively, they equally rise in the same manner respectively as the first item does so in the similar circumstances but however with the necessary changes in each case in particular according to the varying circumstances, which obtain (Cakkhu-Vinnana, Ghana-Vinnanajivna-Vinnana, and Kaya-Vinnana respectively). Thus we are aware of these senses respectively not because each and every one of them is already there before. On the other hand all of them have to be created in the manner disclosed before in this particular context. In the course of the cognition the first stage consists in the fact of the sensations created, and the second stage consists in further growth of the consciousness thereafter. This stage is related to the receiving of the object of consciousness (Sampaticchana) in the mind. For example, the sound, which is heard, is for the first time received by the mind and this is analogous to an individual, who receives the signal news, which is



transmitted. Such development of the mind according to the different stages indicated above, is rendered possible according as there exists the gradual increase in the matter of the intensity of attention directed by the mind over the subject in hand. Without any particular and specific direction intentionally given by the mind (attentions) in that behalf, no physical possibility of the perception in the mind can ever happen as such in the case.

The next phase that can be seen in the evolution process of the mind is concerned with the development of the type of consciousness which reflects over the object of sense. It is known as *santirana*, meaning the idea of inquiring. The first kind consists in the rise of sensation as such, the second kind consists in receiving the object of sensation, and the third kind consists in conducting the inquiry in respect to the object received. The picture presents how the mind develops in degree from the initial stage right up. When the sensation of the sense-object is first caused it is not associated with the element of reflection. Neither the perception as such is yet received by the mind. Then when the perception of the object is founded, the mind begins to institute inquiry in the light of the previous experiences. This is the idea involved in the case. The next point involved in the process of cognition is the mind decision of the finding of fact (*Votthapana*). Thus the sound which is heard is harsh as the case may be. After this fact-finding of the mind begins to deal with it according to its status. Now the consciousness starts active in regard to the object. It can very well do so because of the fact that it is fully aware of itself and its attitude towards the object is determined (*Javana*). Considering the said various degrees of growth of the mind in this way the active perception becomes possible in the case on the graduated scale. However the occurrence of the event is evidently extremely swift on the level of the mind. It is thus to be understood for all the occurrences of the mind-events. The swiftness of the mind-occurrences on all the occasions in the context of the mode of operation when caused is not to be fathomed by means of the mind-intellect. Due to this rate of swiftness in the mind-operation, many aspects of the mind-occurrences can become unnoticeable and unnoticed. Countless millions of unitary thoughts can take place in a minute's time. Thus it is not possible to attend to it one by one or to notice each of them during the operation work. During the period of the duration of the functioning of the mind as such no separate parts of the overall functions of the mind are possibly noticeable. Every part of it succeeds the other part in the endless sequence with the immeasurable rate of swiftness. As such the impression is created that the identical consciousness occurs each time. In fact the same thought never occurs more than once. Every subsequent thought is new.

To be continued.

## THE ROAD TO NIBBANA

by

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To persons swimming in opulence, crowded with gay life, provided with all comforts and above all without any experience of grief, sorrow or disappointments, life obviously is quite worth living. At least it seems so to others. Under such circumstances Nibbana\* may have no appeal to them: or, their hopes are so high of the world and their worldly ambitions so powerful that they have no time even to think of Nibbana. Certainly, the concept is generally quite foreign to their way of looking at things. Only when substantial dislocation or actual derailment or crash of the set pattern of the smooth sailing sets in and the cherished joys, pleasures and satisfactions associated with 'self', persons, power, position and environs assume adverse and reverse forms, the people become reflective and apprehensive regarding their present and future weal.

Persons who have experienced to some extent 'Anicca' (Impermanence) and Dukkha (Sorrow, Grief, Lamentation, Despair, etc) have experienced life in actuality to the degree of their experience. More full the experience, more ripe is their wisdom: variety adds to their understanding and the intensity of certain experiences disillusion them of their pet moorings. Such are the persons who are drawn towards the Teachings of the Buddha. This is natural enough: for, Buddhism, a scientific enunciation of the Truths of Actuality, and real human experiences, must have obvious affinity for one another.

Once drawn towards Buddhism, such persons understand the Dhamma\*\* quickly, and 'their' desire to follow it to its logical conclusion—Nibbana — is very keen. These indeed are the persons who are really in quest of the Right Road to Nibbana. They are qualified in every way possible for proper assistance in their commendable quest. Regarding others, to whom life seems a drama of 'Nicca' (Permanence)' Sukkha' (joy and pleasure) and 'Atta' (Self-gratification), Nibbana has no meaning and Buddhism has no appeal. They must better be left alone till some experience of 'Anicca' (Impermanence) and 'Dukkha' (Ill or Suffering) substantially 'disillusions' them and opens their eyes to the phenomenon of Actuality operating in life.

Obviously, the persons, who see 'Permanence' in what actually is 'Impermanence' and who experience 'Sukkha' (satisfaction) in what actually is 'Dukkha' (Ill and Suffering) are psychologically speaking, under Delusion. Words will not work on their mind nor reason will carry them far, unless some experience of 'Anicca', 'Dukkha' or 'Anatta' (Impersonality) comes to their aid. These persons are 'certainly' on the Wrong Road of Understanding. But, let there be no hatred, disgust or anger towards them. Rather, there

\* Supreme Liberation.

\*\* The Teachings of the Buddha.

must be Sympathy (Karuna) and Loving kindness (Metta) shown to them. Though on the Wrong Road, these persons also have every chance of some day reaching the Right Road through their personal experience or through contact with some highly evolved personality (Saint).

A person is not what he or she barely seems: there is a depth in personality which only a Buddha can discern in totality. As only a fraction of a person can be seen at a time, it wouldn't be correct to assess the entire personality on the basis of the presenting part. This, because a part in the case of a personality is not the mathematical average of the whole. Who knows, the next presenting section of the same person may be just a reversal of what he or she appeared earlier! This reversal may be automatic under the stress of the pent-up inherent Kamma-vipaka (resultant of past actions) or the process may be accelerated or the desirable result precipitated under the personal influence of some Saint. It was thus that Angulimala, prima facie a murderer, was transformed into a Saint by the combined influence of such factors, namely the merit of his own distant past and the immediate presence of the Buddha himself.

The working of the Law of Kamma\*, though strictly under the operation of the facts of 'Cause and Effect', is nevertheless very intricate and complex, as it covers the entire past of the person: the resultants of the past actions are in various combinations, most of which are incessantly permutating into new groupings. Thus every person in reality is a very deep phenomenon. We can assess him only skin-deep or a little beyond that limit. Therefore it behoves us not to be led or misled by mere appearances: it becomes us to have Karuna (Sympathy) and Metta (Loving kindness) towards all.

As a matter of fact, every living being is potentially a 'candidate' for Nibbana. Those who seem to be on the Wrong Path today, may be led through sufferings consequent to their evils, to the Right Path in due course. Buddhism holds out the "Banner of Hope" for all. This fact alone is enough to bring home to us the necessity of the practice of Metta (Loving kindness) to all and of Dosa (Ill-will, anger, hatred) to none. The Right Road to Nibbana is open to all: it is closed to none. This spells the message of Universal Fellowship. Certainly, the entire mass of humanity is one family, the Fellowship of Dukkha (Ill and Suffering). The salvation of humanity lies in its coming to the Right 'Road' to Nibbana.

Mankind seems sandwiched between the enjoyments of the world and the prospects of Nibbana. This might give the erroneous impression that human beings enjoy or can enjoy Nibbana and the World at the same time. Such a view is faulty: one cannot be having one's feet in two boats at the same time. Either one must be in the enjoyment of the world or of Nibbana; one cannot have both simultaneously. Nibbana and the World do not synchronise. An illustration will clear the point. Just imagine, a man walking along a road confronts something which he takes to be a live 'venomous' snake. The immediate reaction on him is terrible. Fear grips his entire being, cold shivers run down his spine, his heart throbs violently, his skin sweats

\* volitional actions.

profusely and his mind is in agony as if death would soon be upon him. So much stunned is he that courage and strength fail him to flee from the supposed danger and he remains pinned to the place. While in such a terrible state fortunately a friend passing by enquires the cause of his agony. The friend gives out a hearty laugh and declares that what he took to be a snake was really a rope. Instantly the man comes round, his fear vanishing and courage returning, even to the extent of touching the rope and catching it in his hands. While under the delusion of the deceptive impression, he could not, even by any stretch of imagination, believe that what he saw was not a snake; once awakened to reality, he could not be led to believe that the rope was a snake. While the image of a snake and the concomitant phenomena were in possession of his mind there was no place there for a rope and its concomitant pictures. In the same way Nibbana and the World cannot co-exist, presence of the one means absence of the other.

No doubt, mankind is sandwiched between the World and Nibbana, but most of the people are anchored on to the paste-board of the World: their nutriment is from this paste-board. They are far away from Nibbana: even if they be near it, they are effectively insulated against it. Such people continue pasted to the World, so long as the World provides them with their essential nutriment. The World, the characteristics of which are Annica, Dukkha and Anatta (Impermanence, Ills and Impersonality), gives nutriments that are Lobha, Dosa and Moha (Greed, Hatred and Delusion). These nutriments keep man tucked to the World. Like a lamp with its wick dipping into oil and burning so long as the oil is there, man is of the World so long as he derives the nutriments of Lobha, Dosa and Moha (Greed, Hatred and Delusion) from it. The moment the supply fails, man is automatically detached from the paste-board of the World. While in this state, he has an excellent opportunity of attaching himself to the paste-board of Nibbana. But before Nibbana is achieved, the layers after layers of insulating material that lie between him and Nibbana, born of Avijja (Ignorance) and maintained through Kamma (Volitional Activities), are to be liquidated. The very decision to liquidate these, means one's presence on the Right Road to Nibbana.

The Liquidation of the insulating layers between oneself and Nibbana is not an easy affair, though in theory it may seem quite easy. It needs heroic efforts in self-correction and mental purification (Visuuddhi). Seven Stages of Purity (Satta-Visuuddhi) are mentioned. These are (1) Sila-Vissudhi (Purity of Morals), (2) Citta-Visuuddhi (Purity of Mind), (3) Ditthi-Vissudhi (Purity of Views), (4) Kankha-vitarana-Vissudhi (Purity from Doubts), (5) Maggamagga-nanadassana-Visuuddhi (Purity of the Knowledge regarding the Path and Not-Path), (6) Patipada-nanadassana-Visuuddhi (Purity of the Knowledge of Progress) and (7) Nanadassana-Visuuddhi (Purity of the Eye of Knowledge).

One state of the Visuuddhi (Purity) initiates the next stage, till the Final Stage is reached, whence Nibbana is in direct view. To be on the Path of Purity (Visuuddhi-magga) is to be on the Right Road to Nibbana.

After the Purification of Morals (Sila-Visuddhi), which gives a sound base to start one's operations to reach Nibbana, Citta-Visuddhi (Purification of Mind) is the most important stage, as further on every move towards progress depends on a Pure Mind. Here 'Satipatthana' is extremely useful. This practice invests one with a sort of mental flashlight, which substantially assists in understanding, tidying and controlling the mind. So much so, that mind is not only transformed into an obedient servant but it also ultimately becomes a Pure Brilliance under the light of which everything is seen and understood as 'it really is' and not as 'it seems'.

The Path to 'Nibbana' is generally briefly stated as a three-fold promotion, namely of Sila-Samadhi-Panna (i.e. Morality, mental Reflection and Wisdom). This ultimately leads to Vipassana (Insight into the real nature of things). This three-fold process is a synopsis of the Noble Eightfold Path viz:-

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|---|---|----------------------------|
| 3. Samma-vaca (Right Speech)            | ) |                            |
| 4. Samma-kammanta (Right Bodily Action) | ) | I SILA (Morality)          |
| 5. Samma-ajiva (Right Livelihood)       | ) |                            |
| 6. Samma-vayama (Right Effort)          | ) |                            |
| 7. Samma-sati (Right Mindfulness)       | ) | II SAMADHI (Concentration) |
| 8. Samma-samadhi (Right Concentration)  | ) |                            |
| 1. Samma-ditthi (Right Views)           | ) | III PANNA (Wisdom)         |
| 2. Samma-sankappa (Right Resolution)    | ) |                            |

When Vipassana (Insight into the real nature of Phenomenon) is complete, Nibbana is achieved.

It is through the practice of the sublime Dhamma of the Buddha that such a lofty peak, in fact the loftiest peak, is reached. Nibbana is the Highest Achievement of Man. For such a stupendous achievement, gratitude freely flows to the Dhamma of the Buddha. But, once Nibbana is achieved, even the Dhamma becomes redundant, just like a boat no longer needed once the thither shore is reached. The Dhamma is meant to guide us to the Thither Shore, and it is absolutely essential as a guide in the perilous journey through the stormy ocean of existence: once the journey is successfully accomplished, the Dhamma's necessity is liquidated. Once Nibbana is reached, the Dhamma becomes as much redundant as the scaffolding, which is erected while a building is under construction, but no longer wanted once the building is completed.

Nibbana is absolute freedom, freedom from every fear and insecurity: it is freedom, absolute and complete from everything, even from the Noble Dhamma.

Such is the glory of this Great Victory, this Mighty Achievement.

# My Idea of Sotapanna

Being an Exposition Founded on Data drawn from  
Observation, Research and Personal Experience.

By U Pe Thein (Shwe U Daung)

What is Sotapanna? Who is a Sotapanna? Am I a Sotapanna? Which last would have been considered sacrilegious and raised a storm of protest and ridicule among Buddhists in Burma, if asked some 50 or 60 years back? A hundred years back, such a question might have caused the questioner's tongue-cutting, hand-cutting if not throat-cutting. Yet, these are questions which I have been putting to myself for some three decades. Again, this will cause some surprise to those who are unacquainted with the background of my peculiar upbringing and I hasten to explain in plain, unadorned language, so as to make my sense plain to the plainest intellect. Whether they will appreciate it is another matter.

## The Mergui Sayadaw

Some sixty years ago (1896-1898), my parents put me in a pongyi-kyaung, the head of which was a Bhikkhu from Mergui, who preached that Ariyaship was attainable in the present age. There were some of the laity in Mandalay, who believed that the Sayadaw was preaching not from mere belief but from actual experience, and some few (including my parents) took up training under the Sayadaw. (Ledi Sayadaw who later preached in the same vein must have been a young Bhikkhu just then. At least he had not yet become so famous in the Buddhist world). Some of the well-to-do townsfolk sent their sons to our kyaung which gradually became the best-known centre of secular learning for boys in Mandalay. The Sayadaw taught the boys Abhidhamma in abbreviated form, while lay-teachers taught us Arithmetic, Geography etc. Rumours seemed to have reached the ears of the Sayadaws in the locality that Mergui Sayadaw was preaching that Ariyaship was attainable in this age. Somehow they seemed to opine that such preaching made Buddhism cheap, which roused their ire against the Sayadaw. This, coupled with their jealousy about the flourishing state of the kyaung as a seat of secular learning for boys, led them to conspire and pass a resolution at a private Sanghas' meeting, excommunicating the Mergui Sayadaw, the accusation being that secular subjects such as Arithmetic, Geography etc, were being taught in his kyaung—an unbhikkhuly conduct in their eyes. I was too young to weigh the pros and cons of the resolution at the time. But as I grew up, I could recall the Sayadaw's words uttered to his disciples, including my parents. "They have shunned me", he said with a sad face, (sad on their account, I reckon), "But I do not shun them". These are certainly the words of a saint. No defying and boasting about caring a rap for the resolution and all that as any ordinary bhikkhu might have done.

## My Curiosity Aroused.

Thus from my boyhood up, the fact of the attainability of Ariyaship (at least Sotapannaship) was drilled into my head, though I did not know what

Sotapanna meant. Often, I recalled the gentle ways and saintly conduct of the Sayadaw, his scrupulous observance of the Vinayas, and his utter disregard of worldly things - giving them away to the boys or other bhikkhus almost the same day they were offered. His saintliness inspired me and made me curious as to how a Sotapanna feels, what it is that Sotapannas know which others do not know, and what it means to be a Sotapanna. Circumstances permitting, I was determined to make at least one serious attempt to become one before I die.

### My First Attempt.

At the age of thirty five, things turned out to be favourable for my long-hoped-for attempt. By then, the Sayadaw was long dead and gone, but my mother, whom the Sayadaw considered as one of his most apt disciples, was still living. Under her instructions, I went in for intensive mind training (Cittanupasana), and having got rid of the I-delusion (as I thought), I renounced the world and became a jungle-dwelling bhikkhu, away from the villages, for further practice. But it was not destined that I should be in the Brotherhood for long. I was down with malaria (of malignant type, as doctors said later) and having no one to nurse me in my secluded retreat, I was prevailed upon by my parents to leave the Order. After months of entreaties to the wife to get her consent to go into the Order, it caused me such a pang to have to leave it in a hurry (just 52 days). On the day I cast off the yellow robe, I decided that I was not meant for the Sanghahood.

### Self - Examination

My getting rid of the I-delusion might have been mere assumption, but the change that was taking place in me was no illusion. I explained my experience to my mother and we compared notes. There were also two or three persons living at the time, whom I considered to be Sotapannas — all are dead and gone now - and we exchanged views. Since leaving the Order although I drifted downstream with the rest of the fellows and enjoyed life as any Tom, Dick, and Harry, I had the habit of watching my own mind-conduct, behaviour, moods, thoughts etc. I subjected myself to severe and close scrutiny. I knew that I am a consistently middling (mediocre?) type of person. There is nothing great, nothing small, nothing brilliant, nothing dull, nothing noble, nothing mean, nothing to boast of, nothing to be ashamed of, in my composition. It was sheer good fortune (Karma) that kept me out of temptation's way and not any strength of character that kept me out of jail. There is no knowing what I might have done if sorely tempted. I have never been out of employment with starving children to feed. I have never been lured with a big bribe which I could have pocketed without fear of detection, by a stroke of the pen. I remained honest because there was no inducement for me to be otherwise. Common sense and courage of conviction are my only strong points. But these are not virtues of which I have none. My only claim to virtue, if it can be called one, is that I always kept alive my ambition for spiritual advancement, even in moments of the utmost abandon.

### Change in Public Sentiment.

During all this time, public attitude towards attainability of Ariyaship in this age had veered round and the Burmese Buddhist public have gradually come to accept the idea as feasible, Thanks-to Ledi Sayadaw and others—although I have not come across any group of persons devoting their time seriously to the work. It was only in 1948 that it came to my knowledge that there were groups of persons going in for serious meditation under this guru and that, I was given to understand that there were successful yogis-Sotapannas-doing this method and that. Naturally I became very much interested, and with the exception of U Kawi's (Myingyan Sayadaw) method, there is hardly any method now in vogue, which I had not tried and tested at one time or another. At all events, I practised under their instructions, and tried to find out where each method led me to.

### My observation of (so-called) successful Yogis.

From 1948 onwards, I made it a point of seeking contact with yogis who had practised this method and that, discussed with them and observed their ways. In fact, I have been undertaking the self-appointed task of connoisseur in Ariyaship. I have contacted yogis of no less than half-a-dozen 'gaings' who have successfully practised — according to them—and I have carefully taken notes of them. I have seen (self-estimated) Sotapannas who coolly evaded income-tax by presenting false accounts of their incomes. I have heard of a so-called Sotapanna who climbed down and admitted his mistake only when he found that he could not help putting up false accounts of his annual income to save his pocket. I have detected the disdainful look with which a couple of the so-called Sotapannas were watching me, as I came out of a Cinema Hall. Not that I condemn the tax-evader or extol the confessor. I am only trying to show the way that some are putting emphasis on action rather than on the genuineness or otherwise of their realisation or the "Great Experience." It is not by avoiding this and that that a yogi is confirmed in 'Sotapannaship'. If the Realisation be genuine, he knows in his heart what to do and what to avoid. But then, Is conduct (Sila) no criterion in deciding Sotapannaship? This problem so worried and perplexed me that I undertook some research and hunted for relevant passages in the Canonical Works. I found four Suttas in which Lord Buddha expressly mentioned the conduct and attributes of a Sotapanna, namely:—

- (1) After Realisation (i.e. the Great Experience) a yogi should check himself to see whether he observes the Panca Sila, so that he can be sure that he is Sotapanna. (Dhamma Dasa Sutta)
- (2) When a Sotapanna commits evil, either in deed or in word, he makes no attempt to conceal it. Which simply means that he can never be a hypocrite. (Yatana Sutta)



- (3) When a Sotapanna commits evil, the consequences are lighter than those befalling the Putujanna. Lord Buddha gave the example of the same quantity of salt being dropped into a cup of water and into a pond. (Anguttra Nikaya)
- (4) There are five sins which a Sotapanna can be absolutely certain of not committing, viz., The five Panca Nandriyas. (Auguttra Nikaya)

#### Interpretation of the above.

Of the four passages mentioned above, Nos. (1) and (4) explained what a Sotapanna avoids doing. Nos (2) and (3) admitted the possibility of a Sotapanna slipping. This is the first apparent contradiction. Even in Nos. (1) and (4), the avoidance is not the same. In No. (1) Panca Sila was mentioned while in No. (4), Panca Nandriya was pointed out as the five sins which a Sotapanna avoids doing. This is second apparent contradiction. Since all four Suttas were utterances of Lord Buddha, they must be accepted as absolute truths. But then how are we to reconcile the apparent contradictions?

#### Contradictions Reconciled.

No. (1) was meant for use as a looking-glass in which a yogi could look at himself, as it were, and check himself to see if he was all right. In other words, the Sutta is a measuring rod for the yogi (who thinks that he has had the Great Experience) to measure himself and see that he comes up to the full extent of the rod. Being a measuring rod, no minimum is allowed and full moral stature of a Sotapanna was indicated. No. (4) explained the absolute minimum below which a Sotapanna is morally impossible to fall, that is to say, it explained that a Sotapanna will never sink to the level of committing any of the five Cardinal Sins, such as killing his mother etc. In other words, he may be absolutely depended upon not committing any of the five Cardinal Sins. This may not seem very much by itself. But let us see the other way round. From this Sutta it may be inferred that no Putujanna can be absolutely relied upon not killing his father, mother etc. In the course of Samsara, there is no knowing how many times each of us had committed one or the other of the five Cardinal Sins. The fact that there are few patricides in the world does not prove that it is so very hard to kill one's parents. It only shows that the temptation and the opportunity to kill one's parents present themselves only very rarely in the world. We do not know how many would-be Ajatasas there are in the world remaining innocent of patricide for lack of temptation and opportunity. Everybody is not a king's son, and not every king's son has the opportunity to kill his father and become a king. Considered this way, Sotapanna's minimum is not a small affair. But as we all know, the minimum cannot be used as a measuring rod. Hence Lord Buddha's No (1) Sutta.

#### Further Explanation.

Putting all the four Suttas together, it seems clear that in normal circumstances — i.e. everyday life—a Sotapanna may be relied upon to shun

evil. But not having rooted out Lobha and Dosa, the cause of evil deeds - he might not be able to stand the strain of resisting some powerful temptation which fortunately does not come in the way of everybody everyday. Lobha and Dosa are combustibles like petrol which is bound to explode when sufficient heat is applied. Hence Nos. (2) and (3) and also No. (4), as the absolute minimum. But if Sotapannas are supposed to be able to stand greater strain than Putujannas, I have no intention to argue the point. My contention is that there may be temptations which even a Sotapanna may be impotent to resist.

### Sotapanna's Power of Resistance.

Let me explain further lest some readers should run away with the notion that Sotapannas have no resistance power, and because they avoid evil only in normal circumstances, there is nothing to be admired. My explanation is this: A Sotapanna will not kill and eat any creature to save himself from death by starvation. (As in No. (1) and this is grand enough by all standards). But he might, in the excitement of a fight, have caused the death of the attacker in self-defence—not having yet got rid of Bhava Tanha, (clinging to life or the urge to live) and Dosa. He will not steal or even take bribes to get rich — and this is good enough—though he might pick a few ears of corn and eat them when hard pressed by hunger even if he has not the means to pay the absent owner for them. He will not go out of his way to seduce a woman to satisfy his lust, though he might have fallen if repeatedly tempted by a married woman of great attraction in a lonely corner. (I do not believe that a man has yet been born who can resist such temptation. If ever there was one, he must be either an Anagami or a sick man: I doubt whether even a Jhannalabi Putujana-believed to have control over the senses, in 'vikkhanpana' way, could withstand the onslaught of his rebellious senses provoked and irritated by actual contact. Besides, if a mere Sotapanna could resist such temptation, there is no point in mentioning the episode of Lord Buddha resisting the temptation of the daughters of Maya. He will not take any advantage at the expense of somebody by telling a lie, though he might do it to save somebody (including himself) from coming to grief. (Bodisattas speaking the truth under all circumstances is quite another matter. They are supposed to keep up this one virtue lest people should not believe their preaching when they become Buddhas in their time). I have come across one or two (self-estimated) Sotapannas who proclaimed that they would have their tongues cut off rather than swallow a drop of alcohol. To speak frankly, I do not believe them. If ever they are confronted with the ordeal and pass it, I would attribute it, not to their Sotapannaship, but to fanaticism. They might have believed that if they swallow just one drop, they would lose their Sotapannaship. They do not seem to realise that Sotapannaship, once truly and genuinely attained, is not lost by doing this and that. A true Sotapanna does what he likes, but (do not be alarmed) he does not like to do anything crooked, mean, unfair or unjust. He is the 'True Gentleman' of Dr. Smiles' "self-help." Who will assert that Dr. Smiles' 'True Gentleman' is not morally high enough by any standard, Eastern or Western? But of course, lacking Realisation, he is just a good Putujana.

### The Decisive Factor.

To me, the genuineness of his Realisation (the Great Experience) is as important as the checking of his conduct in the appraisal of a Sotapanna. Provided the Realisation be genuine, he cannot go wrong. Look at the case of the girl (Sotapanna) who left her rich parents and ran after the hunter she fancied. In spite of repeated repulses, she still clung to him. What girl of good breeding would dream of doing such a thing? She did what she liked and she was no less a Sotapanna because of such defiance of convention. I repeat that it is the genuineness of Realisation that is crucial in determining one's Sotapannaship. But how are we to know that a yogi's Experience is genuine Realisation? I will attempt to clear the point by means of illustrations.

#### Example (1)

A wealthy widower adopted three brothers and allowed each of them to live in a big house out of the many that he owned. All the brothers surmised that the house each lived in, was as good as his own, although the old man never expressly mentioned any such thing. The old man having no other relations even the public took it for granted that the houses belonged to the brothers. Thus each brother undertook such repairs as were necessary out of his pocket, not caring to bother the old man who was some what of a miser.

The youngest of the three brothers, seeing the rather cold manners of the old man, suspected that he might be pulling their legs after all. To the occasional soundings that he attempted regarding the ownership of the houses, the old man was rather evasive, though he was careful to keep him (the youngest brother) always hopeful. This made the youngest brother more suspicious than ever.

One day the youngest brother stealthily took the key of the safe in which the old man's will was kept, opened the safe and examined the will. He became wise but kept silent.

From that day he undertook no costly repairs and made his house just comfortable to live in. When other folks complimented the brothers on their good fortune, the other brothers expanded their chests and stroked their moustaches, while the youngest only smiled. The eldest brother who was occupying the central portion of the grounds on which the three houses were built, was such a greedy fellow that he encroached on a few feet of land on both sides. On this, the second brother went to a court of law, while the youngest only grinned. When folks commented on his good nature, he grinned only the broader.

While the lawsuit was still going on, the old man died. His will was examined. To the amazement of all but the youngest brother, it was found that all the property, including the houses the brothers were living in, were left to charitable institutions. The two elder brothers beat their breasts and tore their hairs, calling all sorts of names against the wily old man, but the youngest only packed his things and quietly moved away.

A true Sotapanna might be expected to adopt the same attitude towards his person and his possessions as the youngest brother was supposed to do towards the house he was living in. Keeping the body stiff, v mind unconscious for hours, or seeing distant objects, or walking on the water, or even flying in the air is no criterion. These may have been manifestations of Samadhi rather than Panna. what is needed is some sort of disillusionment which has the effect of dispelling the I-delusion in us as the reading of the will might be supposed to dissolve the house-possession-delusion in the youngest brother. But if somebody were to force himself in and try to occupy a part of the house, he will certainly try to drive him out. This is where he differs from the Arahant.

### Example II.

Sotapanna is like the person to whom, though living with the others in an opaque glass-house, the glass became transparent for just a moment, and he had a glimpse of the outside. Panna made the opaque glass to become transparent, and at the moment of seeing the outside, the glass was entirely lost to view. Any awareness of the glass prevents the outside being seen. To the rest (the worldlings) the glass was the limit (of vision) and nobody had any idea whether there was any outside. The inside was all in all for them. But that man knew that they all were in prison and that there was freedom (Reality) outside. He also knew that the inside was a stage with actors playing (though they do not know it). Not that he could see the outside all the time, because the glass had become opaque even to him again. (All-time-transparency was meant for the Arahant.) At times, he may even forget that it was a prison and catch himself enjoying with the rest. But the moment he recalled that Great Experience, he became aware again that it was play-acting, a dream.

### Example III.

A Sotapanna should behave like a tortoise. When surrounded by dogs, or at the least sign of danger, a tortoise withdraws its head and limbs inside its own shell. In the same way, a Sotapanna should be able to avoid the kicks, the blows, the bullyings and the buffetings of the wicked world by psychological withdrawal, so to speak. While not yet attaining the invulnerability of the Arahant, the Sotapanna must be psychologically nimble enough to withdraw into the shell in time. Otherwise, he may be caught unawares and receive a blow or two, as witness Visakha—one of the best known Sotapannas-weeping over the death of her favourite grand-child. To withdraw meant nothing more nor less than recalling the fact of Reality outside which he had once experienced (as in example II). Even though one has become a Sotapanna, one must practise 'withdrawal' so that one could attain the "Ease with which one dips the cup into the pot" as my Sayadaw reportedly said to his disciples, some sixty years ago. Who could ever imagine a mere putujanna employing such terms?

### Sotapanna and sense-enjoyments.

Having given examples to illustrate the genuine realisation of a Sotapanna, let me revert to his conduct (sila) in the affairs of life. Lord Buddha

expressly stated that a Sotapanna discards none of his Lobha which he has in full measure. How are we to understand this? In what way does his enlightenment affect his conduct in life? My conviction is this: A Sotapanna is as much a slave of the senses as the rest of mankind, that is to say, he likes sense-enjoyment as much as anybody else. But he KNOWS and FEELS that it is not worthwhile seeking gratification at somebody else's expense. Why should not he enjoy himself if it harms nobody by his so enjoying?

### Sotapanna and Self-denial.

But the above must be assumed to be the case of Sotapannas who have no ambition for further advancement (as in the case of Visakha). The case of 'Sakkha' (making efforts for promotion) is different. He would much rather give up those forms of enjoyment which he could do without. In this case, it is his ambition for improvement and not his Sotapannaship that prompts him to practise self-denial. Visakha was not known to practise the smallest part of it. If it is contended—as some are inclined to do—that every Sotapanna could not help being endowed with ambition for further spiritual advancement, I have nothing to say in the matter.

### Resistance of Temptation.

Because Lord Buddha stated openly that the consequences of doing evil fall lighter on the Sotapanna than on a mere putujanna, it must not be supposed that such knowledge might lead the Sotapanna to commit evil light-heartedly. Far from it. It must be understood in the sense that, with the greatest care in the world, the most precious burden might occasionally slip from the hands, if too slippery or too heavy. "Every man has his price", says an English proverb. Which, interpreted Buddhistically, means that some temptations are practically irresistible for those of us in whom Avijja and Tanha have not yet been completely rooted out. It is only the Arahats who are practically infallible, as far as sins go. Many people have no experience of powerful temptations and do not understand what havoc these can play with our good intentions. They speak glibly and overestimate themselves like the tongue-cutting teetotaler mentioned above. Lord Buddha knew the frailty of human nature in all its detail and thus He defined what the lowest Ariya might or might not do under any circumstances whatever.

### Conclusion

This Article is the product of many years' observation, analysis, study, research, and personal experience. My early association with, and training under an Ariya (at least as I thought) is probably unique among Burman Buddhists in the land. The majority of the orthodox may, perhaps, find some difficulty to accept some of the observations made and conclusions drawn. My Article is like hallooing in the wilderness to see if there is any response. If there is any answering shout or two from this quarter and that, it will be some gratification to me. If none comes, well then, 'Katam Karaniyam' is all that I have to say.

U PeThein (Shwe-U-Daung).

Mandalay, 16-2-56.

## THE MEANING OF SAMANNAPHALA IN THE LIGHT OF THE BUDDHA'S DISCOURSE.

By

TIN HLA, M.A. of Mandalay.

Ajatasattu accompanied by Jivaka visits the Buddha at Jivaka's Ambavana and questions him on the fruits of the life of a recluse, wherefore men join the Buddha's Order. The Buddha answers and includes in his answer his justification for the foundation of the Order, for the enunciation of the Vinaya and the practical rules by which, life in the Order is regulated.

By putting a counter question to the king, the Blessed One points out that a slave can get honours even from the king or from his own master when he becomes a recluse and that a farmer can also get reverence from the king after having entered the Order. The recluses get the external honours paid to the robe even from a king. The king would give proper seat to the recluse if he visits him and would give the four requisites namely food, robes, medicines and abodes, with Honours.

The servant becomes free and will have to serve no one and his master would show him honours. Similarly the farmer will be free from his duty of ploughing the field and will get the same honour even from the king. These are the Samannaphala, the fruits of a recluse's life, visible in this world.

Again when the recluse abstains from wrong livelihood and when he becomes master of minor moralities (as mentioned in Culla, Majjhima and Maha Sila sections) he sees no danger from any side.

He restrains the five faculties and the evils of covetousness etc: cannot invade his mind, and he experiences the state of ease into which no evil state can enter.

Being mindful, self possessed, content, he puts away the five nivaranas namely abhijjha, vyapada, thinamiddha, udacca kukkucca, vicikiccha i.e. to injure others, ill-will, torpor and sloth, flurry and worry and wavering. Then he feels happy like a business man who after finishing his business finds that he has paid off the debt and has gained surplus to maintain a wife. He feels happy as a convalescent, who becomes free from disease, can digest his food and gain strength.

He feels happy like a prisoner who is set free from his prison, safe and sound, without confiscation and also like a slave who becomes free from being subject to others and becomes master of himself able to go where ever he likes. The monk becomes happy like a man who has reached the border of his village after crossing over a desert where there is no food and which is full of danger.

Thus a recluse is happy and becomes at ease filled with a sense of peace. Then he enters into first jhana. He enters the state of joy and ease born of detachment, and joy and ease pervades his whole body without leaving any part unpervaded just like a ball of lather is pervaded with soap moisture when the skilful bathman or his apprentice kneads the soap powder thoroughly with water and lets the ball of lather to be pervaded by the moisture.

This is the fruit of a recluse in this present life which is higher and better than the previous ones. While the previous two kinds of fruit were of an external nature this one and the following are the internal advantages of monkhood.

The monk suppressing vitakka and vicara (i.e. reasons and investigation) enters second jhana and enjoys the joy and ease born of the serenity of concentration. He is pervaded by ease and joy just like a pool which is pervaded by water, though the god does not shower down rain from time to time, as it is filled by a stream beneath and has no inlet on four sides. This is another fruit sweeter than the last.

Then the Monk enters the third jhana Then he is free not only from "vitakka," "vicara" but also from "piti" joy and he enjoys ease and becomes equable with mindfulness and self possessing. He is pervaded with ease just as the lotus plants growing in the lotus ponds are pervaded with moisture. This is another fruit sweeter than the last.

Then the monk enters the fourth jhana being free from reasons (vitakka) investigation (vicara), joy (piti), ease (sukha), and suffering (dukkha) and enters the state of (upekkhasatiparisuddhi) pure self possession and equanimity just as a man who is wrapped up in a white clean robe from head to foot leaving not a spot untouched by the robe. This is another fruit of a recluse's life sweeter than the last.

After having attained the fourth jhana the monk with his mind serene, pure, translucent, cultured, devoid of evil, subtle, ready to act, firm, imperturbable, he applies and bends the mind to knowledge and insight. Then he knows about his own body, made up of the great elements and knows that it is bound to be broken and that consciousness is dependent on it, just like a man can see that various coloured threads which are strung to a translucent Veluriya gem are dependent on the gem.

After that the monk with his pure mind, bends towards the mind to the calling up of a mental image. He can distinguish the physical body and mental image (i.e manomaya -kaya.body made up of mind) just as a man can distinguish between the reed and the stalk, snake and its skin, sword and scabbard. This also is a fruit of a recluse life, higher and sweeter than the last.

Then he bends his mind to the modes of the wondrous gift (Iddhi) and is able to multiply his own body many times and can also create one body out of many bodies and he can become visible and invisible, can go through air, water, earth or in the sky just like a potter, ivory carver and a goldsmith can make different shapes of things out of clay, ivory and gold respectively. This is also a fruit which is sweeter than the last.

Then he possessed Dibba-sota and can hear sound from men's and gods' world, far or near like a man on a highway hearing the various sounds knows that this is the sound of a drum, that is of a horn etc: This is a fruit which is sweeter than the last.

He possessed Cetopariyanana and knows what kind of mind the people have in themselves namely passionate, mindful, dull etc:, just like a man who looks in a clear mirror knows that if there is a mole on his face or not.

Then he bends his mind to the knowledge of the memory of his previous temporary states i.e. he knows in which family, caste, and by what name he was born in previous births in all their details and in all their makes, just like a man who comes back from another village and reaches his own village knows where he had been in details. This is a fruit sweeter than the last.

Then he gets the knowledge of fall and rise of the beings. With Heavenly Eye (Dibba-cakkhu) he sees beings passing away and becoming into existences according to their Kamma. He knows the happy or unhappy states the beings have to go to according to, their Kamma just as a man sees standing on a terrace of a palace which stands in the midst of a place where the three roads meet, and knows that the people were walking or entering or going out of houses. This also is a fruit sweeter than the last.

Last of all he possesses Asavakkhaya-nana and knows his own destruction of the influxes. He knows the four noble truths about dukkha and asavas. His heart is set free from the Deadly taint of lusts (Kamasavas), Becoming (bhavasavas) and of Ignorance (avijjasavas). The knowledge of emancipation arises and he knows that Rebirth has been destroyed (Khina jati) and that he has done what is to be done, and that after this present life there will be no beyond for him, just as a man standing on the bank of a clear translucent pool which is in the top of a mountain sees and knows everything about the oysters, shells, gravel, pebbles, fishes etc, seen in the pond. Even so the monk knows clearly that his asavas have been completely destroyed. This is the last fruit and there is no fruit sweeter than this to be gained by a recluse in life. There is no higher reward in the life of a recluse. This is the highest fruit in the attainment of Nibbana in life. Thus the meaning of Samanna-phala is shown clearly by the Buddha in an ascending order of sweetness of the fruits which are gained by a recluse in the very life.

While the six heretical teachers gave a general review of their philosophies when they were approached by Ajatasattu who asked the very same question, the Buddha was able to satisfy the king by the answer he gave in the ascending order of excellence. This method of answering questions in the serial order, one higher than the next below it, was followed by the Blessed one. For example when asked about the sacrifices by Kutadanta, the Buddha gave a list of sacrifices in an ascending order of purity. Of course Blessed One's conception of sacrifice differs from that of the Brahmin. There too Nibbana is described as the highest of the sacrifices.

The rewards and advantages of the life of a recluse are not shared in common by the householders. It is not impossible for a householder to practise meditation and develop certain supernormal powers and possibly also Nibbana is not out of reach of a house holder. But in actual practice it is not found possible for householders to attain these states. A man who is serious about his spiritual life was advised by the B.O. to leave the world to join the Sangha where they could pursue their objects without destruction and disturbance. Therefore these advantages and rewards are peculiar to those who have left the world and the king was perfectly satisfied that these advantages are beyond the reach of the householders.



## THE BUDDHISM

by  
LAYMAN

Buddhism is a Dhamma, so simple and profound that even a layman can understand it in the spirit in which it was preached by Lord Buddha about 2, 500 years ago. Lord Buddha, the Blessed One, has preached this profound Law for the sake of the laymen, who, after having understood it thoroughly, might be able to reach the ULTIMATE GOAL, the Nibbana.

His preachings, if followed and practised by every human being, whether he be a layman or a scholar, would give calmness and tranquillity of mind in this very life, which is known as a preparatory stage for the establishment of the next stage which goes by the name of Samadhi. The latter leads the aspirant to the ULTIMATE GOAL, the Nibbana.

It should be remembered that Lord Buddha's preachings are only meant for laymen and not for Arhants.

As a first step, Lord Buddha has prescribed five precepts to be practised by each layman. What are these five precepts?

These are: " Do not tell lie "  
" Do not kill "  
" Do not drink "  
" Do not womanise "  
" Do not steal "

The following is a version of the precept "Do not tell lie", as has been understood and practised by the layman.

### " DO NOT TELL LIE "

In this wide world there are living beings from a tiny amoeba to a huge elephant; all these creatures belong to the animal kingdom, and the human being is also one of these living beings.

In the tree of evolution of the living beings, man is put at the top, being the last creature in the series, and differs from the rest in having an apparatus or vocal cord for the production of articulated speech.

So the human beings convey their feelings and ideas through the medium of speech or talk; and whatever a human being says to another one the latter accepts it as a true fact, until and unless it is proved otherwise. Everything concerning the human beings is carried out with the help of spoken or written words. The different transactions and day to day dealings can only be brought to a successful end by true facts, whether they are in the form of spoken words or written letters.

Now, if telling of lie is resorted to, the relationship between one man and another cannot be maintained smoothly, and will result in suspicion and distrust. The gift of speech, with which the human being is endowed by the grace of nature, is misused by one who tells a lie. And therefore if difficulties

and troubles befall the human race due to the misuse of the natural source of communication, the fault lies not with nature but with the human being alone. Hence, the misfortune of human beings has been often traced to their own creation by telling lies. Even in this world of great inventions and wide-spread knowledge, the human beings are feeling miserable and unhappy, the cause being wrong propaganda, and the speeches of the heads of the various governments, broadcasted almost everyday from their respective radio stations, are full of lies. They keep true facts confined to their minds alone, and give out a different tale to please their friends and foes alike. They have therefore been a source of nuisance to themselves and to the general public, which feels happy and elated during the course of their speech, but worried and unhappy with the events which immediately follow it.

Therefore the great sages have often remarked that the speech should be truthful, otherwise it would not create any lasting impressions on the mind of the listeners. Hence, wrong speech would not last long and would be forgotten by one who listens to it, but the right speech would get itself completely rooted in the mind and would last long and produce its right effect. Only Truth exists and nothing else. Many of the evils and ills of the world will disappear in no time if the human race tries to put into practice the precept "Do not tell a lie".

Now, let us see what benefits would really be derived by making use of the ancient advice "Do not lie", and see for ourselves the need of it; otherwise the whole precept is liable to be forgotten.

Now, if everybody makes it a point that in future he would not tell a lie, then the result achieved would be seen within the immediate future. It would change the whole structure of human society and its relationships, namely,

- (a) there would not be any law courts or High Courts. Hence the money spent in litigation would be made use of for the welfare of family members and the general public as well;
- (b) everybody would be reliable and trustworthy, resulting in confidence in himself and in others; and
- (c) there would be no quarrel which usually arises, during the ordinary course of life, due to ill-speaking of others, backbiting, giving wrong information, etc.

Now, let our layman go into the true nature of lie which should not be told and find out also when and where it is allowed to be told and when and where not allowed. There are many instances (which will immediately be enumerated) when the ordinary man of common sense gets completely puzzled as to whether he should tell a lie or not, because he knows by his own experience that at certain places and under certain circumstances to tell a lie is very useful and appropriate to the occasion, but to tell the truth on such occasions will surely bring disaster and harm to the person concerned and his society.

Now, let the layman take a few examples to illustrate his view points, otherwise it is very difficult to convey his point on this particular aspect of lie.

I. A businessman, in the course of his business, tells a lot of lies with regard to the prices with which he bought his commodities and other things. He would not tell the correct price of the goods, and would always tell a little more just to make a profit for his livelihood.

Should he be called a liar?

II. A novelist or a fiction-writer gives a huge volume of stories and fictions, the reaction of his well trained mind, but these are lies and nothing else. As everybody knows, almost all these stories are made-up ones and have no trace of Truth in them; but still the public enjoy reading them and even send congratulations to the author for his great literary works and genius. But nobody pays any heed to what is behind all this great authorship, and a little thinking would reveal that the great lie has been the cause of the author's popularity and fame.

Should that author be labelled a great liar, who earns his livelihood by telling the biggest possible lies, and that also, in writing, and in the form of various story books?

III. A great lawyer or advocate, in defending a suspected murderer, brings a lot of false witnesses and tells thousand and one lies without any hesitation; and with great pride for his profession, ultimately succeeds in rescuing the person in question from the clutches of law, or to speak correctly, from the jaws of death.

Should the lawyer or advocate be called a liar for this?

IV. A doctor has taken up a case of hysteria, knowing that a hysterical case does not require any medicine, either oral or injectable. He tells the patient that his disease is very bad and requires a constant treatment for a period of 15 days. Each day the patient must have at least 3 to 4 injections. All this is to show to the patient and his relatives that the diagnosis has been correctly made, and what is required at present is to start the treatment as early as possible, otherwise it would be too late.

The patient, with his relatives, listen to the doctor's advice and become slightly brightened up and hopeful. At the same time the doctor says that sometimes a few days treatment is sufficient to make the patient perfectly all right; and in that case, a continuous treatment over a period of 15 days is not at all wanted. All this has been said with a view to see the reaction of the patient. If the patient is encouraged with this sort of talk, the doctor would surely gain the confidence of the patient, and there would be no difficulty to show improvement in the general condition of the patient.

Next, the doctor gives injection to the patient daily, but there is no medicine in it but only distilled water. The patient becomes all right. The doctor gets his fee and the price of the medicine.

Now, should this doctor be called a liar, because the treatment is only with distilled water, which itself does not cost anything when compared with the medical bill charged by the doctor? In this case, the diagnosis is wrongly told; the treatment is given when it is not necessary; and the fees charged is too much. All lies and nothing else.

V. A layman who has been a pensioner for the last few years is pretty old, nearing his 60th year of age. He had served his own government for over 30 years. His pension is just sufficient to keep himself and his old lady alive, and to meet the doctor's bill. Old age is often frequented with bodily ailments. He has saved a little out of his meagre pension by monthly instalments, perhaps with a view to spend in an emergency or for their own funeral. Unfortunately, the house of the poor couple is visited by a few dacoits; and the old man was asked, at the point of a revolver, to give up the money and other valuables. Whereupon the old man began to ponder about the matter. He too has read often, "To tell lie is a sin or against the Dhamma". He begins to think as follows, if I speak the truth the whole amount saved will go away in no time and nothing will be left for an emergency, which might come at any time. Again, if the dacoits are contended with this amount, it is well and good; but the dacoits, being very greedy will demand for some more money and some more, and there will be no end of it. Even telling no lie will not save my life in these circumstances, but if I tell a lie straightaway it is sin. I am really puzzled as to what I should say under these circumstances: Should I tell a lie, or speak the truth?

A similar question should also be tried to be answered by the readers giving their reasons against or in favour of telling lies.

VI. A hermit (phongyi, or sadhu, or priest) is sitting in the middle of a path which branches off from there in, various directions, through the thick of the forest. A butcher comes running along with a dah in his hand, and asks the hermit to tell him the direction in which a stray cow has gone.

The hermit has seen the cow a few moments ago and also the direction in which it went, and he knows the intention of the butcher by the presence of a dah in his hand. The hermit was even threatened with death if he did not tell the direction in which the cow had gone. Now, the great hermit gets confused as to what should be told. He too begins to think as follows. "If I keep silent, the butcher is ready to kill meat once, and I will die without completing my mission of attaining nibbana. If I tell the truth, the life of the cow will be in danger, and if I tell a lie, it is against the Dhamma, which is more dear to me than my own life."

Now, let the readers try to solve this most confusing problem of telling a lie or telling no lie if they are placed under similar circumstances, as the great hermit has been.

VII. One of the soldiers who had been hiding in the forest fell into the hands of their enemies. The captured soldier was asked to show the whereabouts of his comrades. If the soldier spoke the truth his comrade

would be either shot down or starved to death in concentrating camps. In such circumstances what kind of attitude should be adopted by the soldier?

Let this point also be decided by the readers themselves, because they will know it better, if they try to place themselves under similar circumstances.

VIII. A servant has been asked by his master to go out and tell the visitor who has been asking for him that the master is not at home, as the master wanted to take a complete rest physically and mentally for a few days. The servant has no other alternative but to comply with the master's request and tells a lie against his will and under fear of being deprived of the only source of his livelihood. Again, let the readers decide for themselves what course of events they are supposed to follow if they are put in similar circumstances. Will they prefer to stick to the truth and lose the job and suffer the consequences, or tell a lie and make secure their jobs and enjoy life? The readers can better judge for themselves as to the course they are going to follow.

IX. The following illustration will show how any amount of persuasion and promises fail to bring out Truth from the mouth of a liar, and how a simple lie works wonders in the extraction of Truth from the same lying mouth.

Once upon a time two women named X and Y were brought before the King for a royal judgment in respect of a dispute over a baby of one year.

The woman named X, who was the real mother of the baby, said, "My Lord, this child belongs to me, but I cannot produce any evidence as the father of the child died at the time when I was pregnant." Pointing out to the other woman named Y, she continued, "This woman is my servant and wet-nurse who nursed my baby for over 12 months during my illness, and for this humanitarian service I am very thankful to her and am ready to give her any amount of gold equal to the weight of my baby. Now, all of a sudden she begins to claim this child as her own and wants to deprive me of my baby. The reason why she does this mischief is not known to me. I have therefore decided to come before Your Lordship for your sound and wise judgment; and I leave everything in Your Lordship's hands and agree to abide by the decision Your Lordship will finally announce."

Next, the woman named Y was asked to give her statement. She said, "My Lord, this child belongs to me, and I have nursed this baby from the very birth, and you see for yourself how much love the baby has for me. Let this child be placed on the floor of this royal palace, and my Lord, you will see with your own eyes that the child will surely come to his own mother, that's, to me alone. The other woman standing before you is my mistress, and there is no doubt about it. She has given birth to no baby, I have had illegal sexual intercourse with her husband with the result that I became pregnant. I wish that this woman's husband is now alive to bear evidence for the restoration of the baby to the lawful mother, and for saving my

reputation in the eyes of the world. You can see for yourself that no woman who has no husband will ever admit being the mother of a child, yet I declare to be the mother of the child because I have actually given birth to it and have a motherly affection and feeling for it. I do not care what people will say, but I assert and swear in the presence of you and God that this baby really belongs to me and to nobody else."

The King was greatly surprised and perplexed. The child showed signs of loving both the women, each of whom could nurse it with her breasts, because one was the actual mother and the other a wet nurse.

The King was well known for his wisdom and impartial judgments in such difficult cases.

He told the women, "From your evidence I believe both of you are right, but it is impossible for both of you to be the actual mothers. Anyhow, I will look into the matter and give my judgment tomorrow morning".

The next day the King announced his judgment as follows: "As this child is very unlucky, creating trouble even while it is one year old among two truthful subjects of my kingdom, my final order is very simple and straightforward, namely, this baby should be beheaded by the stroke of an axe in the presence of the two women, myself and the great audience, because I do not want this child to be given to other people, or to be adopted by the royal family, as it will bring ill luck wherever it goes".

Again, addressing these two women, the King said with a commanding voice, 'Now, it is left with you to save the child. If any of you wants to save the life of the child, you should come forward and admit your own faults and be ready to give up your own life, because the punishment for the liar is death by hanging,"

Having heard this order, the false mother Y kept quiet and was quite pleased in her own heart because the child belonging to X is going to be killed soon.

But the real mother X came forward, crying, "This child does not belong to me, I am not his mother, I am not his mother. I admit I have told a lie and I am ready to undergo any punishment prescribed by the law of the country." With these words, she fell flat before the King and became unconscious.

The King was really a wise King, and knew that the woman X was the real mother of the child, for the sake of whom she had told the lie to save the innocent life by showing her true motherly affection.

The King gave the baby to woman X and life sentence to the other woman Y.

Now the readers should understand the true significance and the real spirit of the story which may be right or wrong.

The King told a lie that the baby would be killed by being beheaded with an axe; and the woman told a lie just to save the life of her only child, because she knew that the other woman Y would not admit her fault. So there was no other alternative left for this truthful lady but to tell a lie against her own will, the only way to save her only child.

Keeping all these problems in view, the layman would try his level best to find out the true meaning of "Do not tell lie", and its various aspects and applications, and would also discuss the methods by means of which a truthful man can easily find out the correct solution of similar problems, under circumstances of varied nature.

In the opinion of the layman, the precept "Do not tell lie" is excellent and appropriate in matters of public and private concern, and should carefully be carried out by every individual in order to have the maximum happiness of this Kama world, and what is most needed is its correct applications and understanding.

Its correct meaning is as follows: By TELLING, IF A PERSON HAPPENS TO MAKE A PERSONAL GAIN, EITHER IN THE FORM OF RESPECT, WEALTH, OR POSITION AT THE EXPENSE OF OTHER INDIVIDUAL'S RESPECT, WEALTH OR POSITION RESPECTIVELY, THEN THAT PERSON IS SAID TO HAVE LIED REALLY; AND THIS SORT OF TELLING LIES IS REALLY FORBIDDEN BY THE ANCIENT SAGES. BUT IF, ON THE OTHER HAND, BY TELLING LIE A PERSON DOES NOT GAIN ANYTHING PERSONALLY BUT HAS DONE A LOT OF GOOD FOR OTHER INDIVIDUALS WITH REGARD TO THEIR WEALTH, RESPECT ANY LIFE, THEN THAT PERSON IS SAID TO HAVE CORRECTLY UNDERSTOOD THE TRUE SIGNIFICANCE OF THE PRECEPT, "DO NOT TELL LIE".

Keeping this standard meaning of the above dictum in view, the layman now sets on to solve the problems already mentioned before, in their serial order.

I. Nobody asks the business man to tell the cost price of his goods, but he, in the course of selling, often tells falsely that he has bought the goods as such and such a price and therefore he is not taking any profit, or even selling at a great loss on account of the general fall in prices, and so on.

The business man should not bother to tell the buying price, as nobody asked him. He should mind the sales only; and should tell the customer plainly that the selling price of his good is such and such and if he thinks he can get the same at a cheaper rate anywhere else, he can do so; but that he cannot sell at a reduced price than that already mentioned.

In this way he can save himself from the habit of telling business lies and would surely hesitate to do so in future during business transactions.

II. The story written by the novelist or fiction-writer is, no doubt a set of lies from the beginning to the end, but it is written with the idea not only of entertaining the readers but also to give them moral lessons and sometimes

to eradicate social evils. Therefore the set of lies is not lie at all, because the general public enjoys it and also derives, among others, moral and social benefits out of it. Hence, the story written by the novelist should not be treated as a store-house of lies, and so it does not come under the category of "Do not tell lie".

III. In the same way, the lawyer defending a suspected murderer by bringing in false evidence, is actually doing a great good to save a life, with no personal gain for himself. Hence, this kind of lie again does not fall under the head "Do not tell lie".

IV. The same is true in the case of the Doctor, with similar reasonings, as already given in the case of the lawyer.

V. The layman or the pensioner, in such circumstances, should tell lie, as by doing so he not only saves his life and money but also prevents the dacoits from committing the sin of theft or dacoity. The money belongs to the pensioner, therefore by telling lie he gains nothing at the expense of others. Hence, telling lie under such circumstances does not fit in with the precept "Do not tell lie".

VI. In this case, the hermit should tell lie, because by doing so he saves the life of the cow and prevents the butcher from committing a further sin. With all these good things the hermit does not gain any merit personally, hence the precept "Do not tell lie" has nothing to do with this kind of case.

VII. The soldier should tell lie, as by so doing he saves several lives of his comrades, without gaining any fame or merit for himself. This also does not come under "Do not tell lie".

VIII. The servant is supposed to be obedient, and should therefore tell whatever he is ordered to tell.

IX. In this case, everything has been already explained and does not require further elucidation.

In conclusion, the true meaning of the precept "Do not tell lie" is as follows:—

BY TELLING LIE, IF A PERSON HAPPENS TO MAKE A PERSONAL GAIN, EITHER IN THE FORM OF RESPECT, WEALTH OR POSITION AT THE EXPENSE OF OTHER INDIVIDUAL'S RESPECT, WEALTH OR POSITION RESPECTIVELY, THEN THAT PERSON IS SAID TO HAVE LIED REALLY; AND THIS SORT OF TELLING LIES IS REALLY FORBIDDEN BY THE ANCIENT SAGES. BUT IF, ON THE OTHER HAND, BY TELLING LIE A PERSON DOES NOT GAIN ANYTHING PERSONALLY BUT HAS DONE A LOT OF GOOD FOR OTHER INDIVIDUALS WITH REGARD TO THEIR WEALTH, RESPECT AND LIEF, THEN THAT PERSON IS SAID TO HAVE CORRECTLY UNDERSTOOD THE TRUE SIGNIFICANCE OF THE PRECEPT, "DO NOT TELL LIE".



## THE METTA SUTTA OF LOVING KINDNESS.

Whoever seeks his welfare to improve,  
Desiring vision of the Perfect Peace,  
He should live nobly, gentle in his speech,  
Obliging, honest, humble in his deeds.

Living contented, satisfied and free  
because his choice is simplicity;  
Tranquil his senses, thoughtful and aware,  
Mild and not covetous in need and deed.

So he must refrain from any action  
That gives the wiser reason to condemn:  
May every being live a life secure  
And may they always dwell in happiness.

May all the living beings that there are,  
Those that are stationary and those that move,  
The long, the great, the medium and the short;  
All creatures that are weak or otherwise,

Beings visible and invisible,  
Dwelling so near and those that dwell so far,  
All that are born and those which wait for birth,  
For always may they dwell in happiness.

There is no place where one may cheat another,  
Nor hold another being in contempt;  
Let none to wrath or anger ever yield,  
Nor ever suffering wish to anyone.

As her only child, a mother protects,  
If need be at the cost of her own life,  
So should we develop a boundless love  
To each and every being that exists.

Develop thus the mind in boundless love,  
Tranquil and free from hate and enmity,  
Projecting love to all and each that lives,  
Extending it above, below, around.

Whenever one walks, stands, sits or lies;  
Alert with zeal and mindfulness controlled;  
He shall be known to all the wise and called  
The one who has attained the Highest State.

When virtue and clear vision are supreme,  
And wrong and evil views brought to an end,  
Attachment to the senses will have passed,  
And rebirth in the womb is known no more.

# BUDDHIST PHILOSOPHY

by

The late Ven'ble learned Ledi Sayadaw.

Translated by

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Prologue on philosophy

The author of this work is well-known and highly esteemed in Burma. His memory is still held in great reverence, and his mass of works on Buddhism still shine as the true interpreter of this great religion. Rather his fame as such extends far beyond our geographical boundaries.

It is to his great credit, that his great learning was imparted to all who desire it through all kinds of means. The present day knowledge of Buddhism which exists among the Burmese people is attributed to this Bhikkhu.

Owing to the great merits with which his works are endowed in respect of the quality, it is thought desirable to translate them into English language with the aim and purpose that they might be read and learned by all without any barrier of language.

In the preparation work, I must mention here that my friend U San Hla Paw, saw-miller, Mandalay, has assisted me a great deal. I acknowledge the debt of gratitude for the assistance rendered by him.

The learned author first acquired this learning in one of the Buddhist monasteries in Burma. Gradually he became proficient in the philosophy, and later he rose to fame by his great learning. It is proposed to translate fifteen texts into English language. The names of these texts will presently be mentioned.

The Buddhist philosophy as such stands in contradistinction to the other similar systems of thought. It is not based on the method of speculation. It is based on the actual experience of the facts. Its emphasis is on the mind with the mind-development for the purpose of dethroning 'Ego', the builder of the sorrow of the world.

We are rather obsessed with the conventional truths and regard them as real. There is no sense of realisation of the fact of the conceptual world, which truly exists. The physical world without, is only a concept. There must be such sense of discrimination. The concept arises on account of the subject. The concepts are not the real things in themselves. They are just fancies of the mind. Our knowledge therefore is not true either of ourselves or of anything else. Thus there is sense of perplexity and erroneous conceptions.

The mind is the deceiver. But we are happy on account of the sense-pleasures produced by the world of concept. We do not dissect the world of ours and so we do not find the truth about it. We are deluded, and there is no escape from the phantoms. The mind must be transcended to reach the highest bliss. The Buddha points the way. Meditation is the sure road to the highest bliss.

The teaching of the Buddha consists of categories in the intellectual sense. First, there are theories with which we ought to be acquainted, and the practice of these theories is essential. But without the practice of the creed nothing is to be gained.

In trying to be acquainted with the theories, the manuals of philosophy written by the learned Sayadaw should be read so that the wealth of knowledge might be obtained. With such abundance of knowledge there is no chance of error to be met with in the field of practice. Even the mere knowledge of the theories will create convictions in the mind as to the guide given for the practice of these theories.

The maker of the world is the consciousness, and its origination is dependent on the consciousness. This consciousness as such is of different type. We are not aware of this because it is not the physical sense. However, it is related to the mind of which we have the sense.

The instrument which raises our consciousness as such exists unseen. But it is not "Soul" in nature. Nor it is any other kind of entity per se. Though it raises consciousness as such strictly speaking, it does not do so of its own accord. Indeed, it gives help to raise, if provided, there are other suitable and favourable means as well, to co-operate and collaborate with it in respect of the work of the mind.

This undercurrent-mind or the field of mind as the case may be, is not static by itself. It is a "Becoming Process." In the context of the physical example, it is a moving stream. This is the most suitable picture, which can be given about it at the best. But no external power is the architect of this life-foundation. It is self-created.

Our knowledgeableness is limited by the physical senses. It is really ignorance-knowledge. In fact the Buddha described it as such. The life-foundation is the non physical object. It is important to change the mental gear in the context of the intellect. Thus the unseen world can be unfolded. There is general tendency among certain circles to discredit the idea of rebirth. This may be attributed presumably to the fact that we have at the present level of intelligence no means to refute it.

There is a maxim that seeing is the believing. But it is physically impossible to see the non physical world. So, we ought to cultivate new senses. There are methods to do so in the light of Buddhism. After the new senses have evolved, these matters may be proven. In the meantime we

need recall the reported instances of the performance of miracles by few individuals in the world, and thereby infer that there exists regions of the mind still unexplored in the overwhelming mankind. It is clear that the physical senses as such, are impotent to achieve the extraordinary feats.

In this context the dreams, in addition, can be adduced. Surely, the dreams are not the products of the work of the normal consciousness. Therefore, there must be the deeper recesses of mind, which so far as we are concerned are atrophied. In short the Buddhist Psychology deal with all these kinds of problems. But without troubling oneself to study this subject, to put forward the contentions to the contrary is clearly idle.

Before concluding, I may be permitted to point out that there are records of history which throw light on this issue, and it is necessary to probe into these theories before hastening to brush them aside.

The essence of the Buddhism is the practice, which is often lost sight of. The formula dealing with the steps of eight-fold path on the side of the world forms the method of discipline of the mind. The discipline of the mind is essential because the mind as such is the cause of our ignorance as to the real truth. It has to be overhauled before we can see the Truth.

The mind is vulgar and it clogs the Truth. It is adulterated by the sense of the concept of individuality. This is the fall of man. The Buddha recommended the process of regeneration. In the practice of the path the matter of the first importance is the necessity to maintain the complete harmony of body and mind. Thereby the disciple is able to withdraw within himself and induce unhampered concentration of mind. Thus the first stage on the path is concerned with the cultivation of the ethical perfection.

In the second stage, the disciple is to be preoccupied with the development of the psychic states of the mind. This is to be accomplished by concentration on the objects of perception and of cognition, and then the concentration will continue with a change from the objects to the objectless practice.

At this point of practice the mind-intellect stops to function and in its place superhuman heights of spiritual concentration develops. In this consciousness the sensory objects disappear. There is the merger of the sense-consciousness in the expansion of the human consciousness to the sublime heights unknown before. With the rise of this mind the Truth of the universe is experienced for the first time by the disciple. The fullest development of this mind afterwards come, and with this arrival the perfection of practice is accomplished.

The formula which hinges on the Four Noble Truths is the key-note in this philosophy. It is vitally essential that the disciple intuitively perceives these truths. The theoretical knowledge of these aspects have no sense in the practical philosophy as such.

In the matter of the practical experience the non-knowledge of these four truths is the cause of the fall of man. In theory the attitude is that the world of sorrows arise due to the sense of craving and in consequence with the removal of the cause, the sorrow ends. Thus the world is dependent on condition.

The doctrine of Dependent Origination in this context explains the position involved. Having no intuitive sense of the true facts the man causes his mental functions to arise obsessed with the thought of the reality of the "Ego" and being prompted by the sense of craving. The mind being thus situated and being adulterated by the sense of sense-desires has the will created to live. It is this will to live that creates the continuity of life in the context of the metaphysics. Thus the ignorance of the true facts in connection with this body constitutes the propelling motive to live. In this context it is important not to misconceive that the living as such is condemned. Far from the fact if it is misunderstood in such sense. In the context the wrong way of living is really contemplated.

The ills of the world as such are attributable to the wrong way of living. The ills rise in the context of the world because the egoistic viewpoint is false. Considering that the body with the mind is to be owned and thus to identify it with person the inflated Ego lives the life. It is a false paradise. Thus sorrow must inevitably follow in such a constructed picture of the situation.

It is really mind-made world devoid of substantiality. This has got to be fathomed intuitively and intellectually as well. On the score of the intellect the contemplation on this body must be built up now and again by the method of the dissection, etc. The method of reflection even in the context of the mind-intellect will bear fruit one day.

The ingrained habit of magnifying the Ego will grow weak. The beautiful virtues inherent in the human nature will begin to grow. Such virtues in the case of the imaginary Ego remain atrophied. Such model of living is partly the right way of living. The sense of attachment to body, to mind causes the fall of man. The aim of Buddhism is to cultivate better side of human nature, and nothing more or less. This is to be understood. The life as such is not condemned. The Buddhist regenerate lives in the world. But he is not man of the world.

The doctrine of Dependent Origination in short explains how sorrow arises in mass. In the relevant formula the first point relates to sorrow, and the second point relates to the cause of sorrow. So we can see the meaning of the doctrine of "Dependent Origination" together with its bearing on the issue involved. If the mass of sorrow arises dependently on the condition, the removal of the cause must exist free from difficulty. Thus the third and the fourth truths in the formula offer no intellectual difficulty. The links in the chain of causality in the matter of the Dependent Origination must be read

in the converse order, in order to understand the meaning of the third and the fourth truths in the set formula.

Thus the " Doctrine of Dependent Origination " is the most important teaching in the context of Buddhism. After all, what is now seen applies to the 'intellectual understanding' of the case. In reality these truths must be seen with the sense of intuition. Otherwise, there can be no liberation of the mind.

The doctrine of non-ego in the context of Buddhism excites adverse comments in certain circles. However the arguments advanced against the cult carry no force.

The theories such as the notion of "Soul," "Atta," the essence of life, etc, contradict the theory of non-self and oppose it. Nevertheless, the demonstration in the light is not adduced. The point of approach in this regard concerns the reason-elements, and as such the premise is the concept pure and simple.

The Buddha deprecated such method of exploration in His time. This implied that the instrument of the mind-intellect is not the suitable tool to search and solve such problem. It is no doubt undeniable that in the eye of the mind-intellect, this negative conception is unimpressive and uninspiring. That is no reason to disprove it and to refute it. The mind-instrument after all is a poor means of test for such a mighty problem. The fundamental value of the tool of the mind-intellect cum the process of generalisation of ideas as such is well-known subject to all the real philosophers and the scientists.

Essentially the function of the mind is to receive senses from without and to weave them into ideas, concepts, and in the long run to associate them freely in order to give rise to conceptions. Beyond this capacity there is nothing useful or worth a while. This idea should be well understood by the ignorant.

We have the power of mind to analyse a subject and thus find out the truth in the relevant context. Accordingly, we should shrink to contest the contention of the subject on non-ego. If we, in the otherwise subject, cause ourselves to believe that in reality there is such and such things-in-themselves in this world as such, we must concede that we are deluded.

The reason is that what really happens in the context is that an idea exists, and nothing beyond the fact. Those who do not make admissions as such must fail in the philosophical wisdom. Accordingly, the ignorant who thinks that the theory of soul, etc, hold water must be a fool.

What he assumes that a soul-in-itself exist and relies upon it as a question of fact would be, according to the light of the philosopher an idea. Thus these mighty problems cannot be fathomed by the means of intellect

and reason. Buddhist says that this world is compounded of elements and in consequence of the fact there is no essence. The fact of the matter must therefore be found out by oneself. We cannot do so by means of the vulgar mind, which is essentially poor and most inadequate instrument. We have got to do the finding by the "Perfected Mind." The Buddha points the way.

In the meantime according to the light of intellect the evidence is there that the body is compounded of elements and the mind is compounded of elements. As such it is beyond comprehension that in a composition-phenomenon there must be the essence. The emptiness is the natural character, quality, of all the compounded things in the world. The human body as such is no exception to the rule. Therefore, if the theory of non-self is to be seen in this picture, because that way is the correct way of approach, we have no justification to criticise the view.

The names of the manuals of the philosophy which are being translated into the English language are given below. It must be mentioned here but not in the least that I undertake this difficult job because the learned Bhikkhu was the first and foremost philosopher who inspired me with a keen desire to study the philosophy, and who actually prepared my mind in order to understand this most profound subject. I must admit that I shall never forget the gratitude. I must repay it.

The list of the books specially selected among many others in the field of this kind of literature for the purpose of translation work in this respect is given below.

The eminent works of Ven'ble Ledi Sayadaw are such as :—

- (1) Paramitta Dipani (Manual of Perfections).
- (2) Dhamma Dipani (Manual of the Dhamma)
- (3) Nibbana Dipani (Manual of Nibbana)
- (4) Kammatthana Dipani (Manual of the Spheres of Action).
- (5) Paticca-Samuppada Dipani (Manual of Dependent Origination)
- (6) Anatta Dipani (Manual of Non-Egoism).
- (7) Ahara Dipani (Manual of Nutritive Essence).
- (8) Vijja Magga Dipani (Manual of the Holy Path).
- (9) Lakkha Dipani (Manual of the Signs of Beings).
- (10) Danadi Dipani (Manual of Almsgiven).
- (11) Niyama Dipani (Manual of Cosmic Order).
- (12) Uttamapurisa Dipani (Manual of Superman).
- (13) Bodhipakkhiya Dipani (Manual of 37 Ingredients of Enlightenment).
- (14) Bhavana Dipani (Manual of Mental Development).
- (15) Magganga Dipani (Manual of the Constituents of the Holy path).

Translations.

Manual of Dependent Origination.

Honour to the Great Teacher, the Most Purified,  
the Most Exalted, the Supremely Enlightened One.

The introduction to the doctrine of the Dependent Origination.

(1) At the outset the teaching on the Dependent Origination is to be explained. Even though there is profused knowledge about the methods of medical treatment it is useless if the symptom of the disease is unknown. Knowing the symptom of the disease the method of treatment in accordance with the symptom of the disease when given is beneficial.

Thus the teaching on the Dependent Origination is to be likened to the basic method of the medical treatment in respect to the discovered particular symptom of disease-like sense-desires. The disease-like the sense-desires are to be defined briefly in terms of the two constituents, namely, the element of perplexity, and the element of the mind-delusion.

In the matter of the details however, the element of the delusion includes in its fold 3 basic errors, and 62 wrong views, and in regard to self-delusion there are 20 kinds of it. Apart from this matter there are totality of the residuent concepts of errors of the world. The grand totality of all the delusions in the world are caused without exception as disease-like as pointed out by the teaching relative to the Dependent Origination. As to the doubts in terms of Abhidhamma ( Buddhist Psychology ) there are doubts of 8 kinds, and in terms of the conventional teaching there are 16 kinds of doubts. Such doubts are caused like diseases in the way in which they are pointed out by this teaching.

The possession of the wisdom about the Dependent Origination would enable the removal of the doubts and the delusions. ( Translator's note; The conception involved in this context is that it is essential to obtain the intuitive knowledge of the laws of Dependent Origination in the context of the world. The ignorance gives rise to the sundry delusions and doubts, which are the mental factors named in the Buddhist Psychology as such, and which are based on sense-desires encrusted as layers in the mind. On the other hand the knowledge of the laws could destroy them and the mind emancipated in consequence thereof.)



## The Fundamental Value of Tiratanas (Triple Gems)

"Namo Tassa Bhagavato Arahato Samma-sambuddhassa."

(Veneration to Him, the Most Exalted, the Purified, the Supremely Enlightened Buddha).

Especially for the uninstructed average person outside the Buddhist countries, the above subject is presented to enable him to understand the significance and fundamental value of Tiratanas (Triple Gems). The Buddha, the Dhamma, and the Sangha are the most precious gems in the religious life of a Buddhist. They also represent "Tisarana" (Three Refuges) which the people can safely rely upon for their guidance and protection and all the highest blessings that can be aspired for.

The common recitation is a simple one but faith in them is the prime -factor to produce the desired result.

"Buddham Saranam gacchami,  
Dhammam Saranam gacchami,  
Sangham Saranam gacchami."

meaning:-

"I take refuge in the Buddha,  
I take refuge in the Dhamma,  
I take refuge in the Sangha (Order)".

In the above stanza aiming at the universal welfare, there is no discrimination either in caste or creed, high or low, powerful or powerless, rich or poor. Peace, happiness, and the final Salvation are the main thesis in the Buddha's doctrine.

In his "Soul of a people", H.Fielding Hall says:-

"There can never be a War of Buddhism. No ravished country has ever borne witness to the prowess of the followers of Buddha; no murdered men have poured out their blood on their hearth-stones, killed in his name; no ruined women have cursed His name to the high heaven. He and His faith are clean of the stains of blood. He was the preacher of the Great Peace, of Love, of Charity and of Compassion, and so clear is His Teaching (Dhamma) that can never be misunderstood".

This, eloquently testified the Buddha's doctrine as the Path to Peace through non-violence. While the world was blind and men pitifully groping in darkness, the appearance of Lord Buddha serves as a powerful Beacon Light, Dispeller of darkness, and Teacher of gods and men.

With right understanding of the spirit of the Dhamma, an unbiased critic will be convinced that it was the Buddha who after penetrating the thick veil of ignorance, (avijja) found out the Way of Deliverance, the State of Peaceful Bliss, Deathlessness, Cessation of the operation of Samsara and the Law of Kama. He taught without reservation and without ambiguity the highest philosophy replete with the noblest ethics and deep psychology never unearthed before.

Judging from the following "Data", it would be wrong to think that the coming of a Buddha could be expected once in a few thousand years.

(1) Sunna Kappa (world cycle)	No Buddha
(2) Thara Kappa	One
(3) Manda Kappa	Two
(4) Thara-manda Kappa	Three
(5) Vara Kappa	Four
(6) Bhadda Kappa	Five

The present kappa is falling in the last category and so Gautama Buddha is the 4th of the five Buddhas. His predecessors were Kakusanda, Konagamana and Kassapa; the 5th Buddha, the last one, will be Buddha Mettaiya who is now in Tusita heaven (4th realm in Deva-Loka). As an established rule, the Bodhisattva "Embryo Buddha" had to perform "Ten Paramitas" (Virtues towards Perfection) in all his previous existences and now we are presented with a clear and positive system with which to confront and overcome the forces of evil.

They are:-	(1) Dana	Charity.
	(2) Sila	Morality.
	(3) Nekkhamma	Renunciation.
	(4) Panna	Wisdom.
	(5) Viriya	Energy.
	(6) Khanti	Forbearance
	(7) Sacca	Truthfulness
	(8) Addhitthana	Determination
	(9) Metta	Loving compassion
	(10) Upekkha	Equanimity.

We also find in numerous jatakas (Scriptural tales) the best illustrations regarding the fulfilment of these virtues by the Bodhisattva before he was reborn in Tusita heaven as Deva by the name of Setaketu. So the task and heroism to possess these virtues from time immemorial is most enduring. A strong will-power, great determination, unlimited forbearance, and inexhaustible energy are needed to become a "Perfect Buddha", the holder of the greatest office in the spiritual hierarchy of mankind. It was a long pilgrimage towards perfection even after he made a Great Vow as ascetic Sumedha before Buddha Dipankara who solemnly announced that the ascetic would one day become a Perfect Buddha like Himself.

In the Tusita heaven, the Devas and the Brahmas from all celestial planes surrounded the Bodhisattva, being aware of the fact that the passage of time, would soon come to a moment when the Bodhisattva would leave the Deva-Loka and descend to the human world and teach the way of Peace, Higher Wisdom, Enlightenment and Nibbana for general welfare. They unanimously besought Him to be reborn in the world of men as Perfect Buddha. Promise was, however, given after viewing the five conditions preceding the entry, and they were mainly confined to the propriety of time, place, locality, clan, and maternal virtue.

(1) Time. In every "kappa" (world cycle) there are two periods namely, Transcending Period (Progressive Period) and Descending Period (Retrogressive Period) No Buddha appears in Transcending Period when men live a very long life, years in thousands, because they cannot realise the sufferings, inherent in birth (jati), old age (jam), sickness (vyadhi) and death (marana). On account of their long life, their intellectual reception also falls short for the right understanding of the profound and subtle teaching of the Buddha. Again in the Descending Period during which the span of life is too short, the world is rampant with those delights in desires, lust-ridden, shrouded by the mass of darkness due to greed (lobha), hatred (dosa) and delusion (moha).

This retro gradation also causes the loss of interest in the religious teaching of any kind, as disregard and disrespect are manifesting from bad to worse. Both periods are therefore unsuitable. The year about 500 B.C., the general 'Life-term' of which was about 100 years, was considered most appropriate for the coming of the Buddha. At the present time, it is approximately 75 years and will go down to 10 years, according to scriptures, at the rate of one year in each century. On this basis, the minimum span of "Life of 10 years" will be reached in another 6500 years before it goes upwards again. There is a separate text (Lokapyinnatti) giving more clarification on process of world's evolution and in fact, they are beyond the scope of ordinary human knowledge and each religion holds its own theory.

(2) Place. In the then known world, India known as Jambudipa was one of the four big islands and it was the land of goodness where previous Buddhas once existed. It was chosen as the rightful place of birth.

(3) Locality. A site in the middle part of Jambudipa was found to be the most holy and auspicious, being the place of Enlightenment of the previous Buddhas. Therefore, that site known as 'majjimadesa' now Buddhagaya was selected for the start of Sasana 'Dispensation'.

(4) Clan. Out of the four classes in India, namely, Kshatriyas, Brahmanas, Vaisiyas, and Sudras, the first two were in prominence, distinguished in rank, and respected by the people of those days. The prevailing caste system also could play a formidable obstruction to religious propagation, because the higher classes usually looked down or disregarded the doctrine of the 'Depressed Class'.

On this ground the Bodhisattva decided to be in the family of royal Sakyan clan in Kapilavastu whose ruler was King Suddhodana descended from the unbroken Line of Solar Dynasty.

(5). Maternal virtue and term of life. Mahamaya Devi, queen of King Suddhodana was found to be noble, extremely virtuous, and free from blemishes; so she was considered to be an ideal lady to become the mother of Bodhisattva.

The second requirement was also fulfilled as the royal mother was

destined to pass away after ten months and seven days from the date of conception. Of course, this means her term of life was to expire in a weeks time after child-birth. Here an explanation given in commentaries says that the Bodhisattva's mother, as always happens, must be free from further delivery as there can be no co-equal to the Buddha either in lineage, power, or wisdom in the entire Universe.

Such is the preparation period of the Buddha who comes but once in aeons of time. The date of Buddha's birth, the date of Enlightenment, and the date of attaining Parinibbana falling on the same day, the 'Vesak Day, (the full-moon day of Kasone) has three-fold significance, most holy, and auspicious throughout the Buddhist world.

The way of Deliverance as propounded by the Buddha is the 'Dhamma' which is derived from the root Dhr (to hold) plus man (skt-Dharma) meaning all things that can be perceived. The word, in the general sense, means the religious system preached by the different Teachers of the world from time to time for the good of mankind. Here the word Dhamma means a system of thought, the line of activity embracing the Four Noble Truths viz (1) The Truth on Suffering (Dukkha Sacca), (2) The Truth on origin of Suffering (Samudaya Sacca), (3) The Truth on cessation of Suffering (Nirodha Sacca) and (4) The Truth on Path leading to the cessation of Suffering (Magga Sacca) by following which the Buddha himself attained to the highest goal of Nibbana and which He has laid down for the guidance and deliverance from suffering of mankind.

That path called the 'Eight-fold Noble Path' has the following attributes of a good life.

- |     |       |          |   |       |               |
|-----|-------|----------|---|-------|---------------|
| (1) | Samma | ditthi   | - | Right | View.         |
| (2) | Samma | sankappa | - | Right | Thought.      |
| (3) | Samma | Vaca     | - | Right | Speech.       |
| (4) | Samma | Kammanta | - | Right | Action..      |
| (5) | Samma | ajiva    | - | Right | livelihood.   |
| (6) | Samma | Vayama   | - | Right | Effort.       |
| (7) | Samma | sati     | - | Right | Mindfulness.  |
| (8) | Samma | samadhi  | - | Right | Concentration |

Each of these needs amplification which will appear in subsequent contributions for the proper understanding of the reading public. The Buddha has penetrated and mastered them and delivered the knowledge thereof to the world.

The Enlightened one declared that only a few can realise misery or suffering (dukkha) and its origin in this world. Those who realise it, try to find the way out; and those who do not realise, toil in darkness-a blind whirling in the vortex of becoming. Birth, decay, and death inevitably follow one after another endlessly in this world cycle while men and gods are seeking salvation or the kingdom of heaven in their own way; but according to the Dhamma, NO SOLUTION HAS BEEN OR CAN BE FOUND OUTSIDE THE EIGHT FOLD NOBLE PATHS.

First and foremost, the Buddha struck a profound note when He uttered the following stanza to show to the world the implications of natural phenomena from the right perspective.

"Sabbe sankhara Anicca,  
 Sabbe sankhara Dukkha,  
 Sabbe dhamma Anatta".

#### Translation

"All compounded things are impermanent,  
 All compounded things are suffering,  
 All conformations are non-self (egoless)"

In the world as we find it there is no permanence, stability, or peace anywhere. In ages after ages, aeons after aeons, kingdoms and empires are crumbling down, spiritual and temporal Powers falling to dusts, men and creatures meeting their death, decay, and destruction. A whole cyclic process of becoming is undeniably a disgust. It was so in the past, so it will be in the future.

According to Buddhist concept, a person can never gain happiness unless he is free from attachment (upadana). The craving (tanha) for existence, for sensual pleasures, and for annihilation, is the root of all miseries and it is an endless fetter in the Samsara. So in order to be detached he must see disgust (asubha) and to be disgusted, he must visualize the truth "Sacca" by the right outlook, that is, to see things as they really are (Yatha bhutam - nanaim pajanati). To find the way out is, to remove the cause which is Craving (tanha) and attachment (upadana). In addition Greed (lobha) Hatred (dosa) and Delusion (moha) are the three cardinal evil concomitants

of human mind and they must be eradicated. This cannot be done by seeking refuge in mountains, forests, groves, rivers, or depending on other's recommendation or grace of supernatural agency or deity as one seems to think.

Happiness is the by-product of good life, a life of virtue and mental culture. It is a life that exerts to unfetter the bonds of greed, hatred and delusion. One common aspiration of all beings is to get rid of unhappiness. They, in general dislike suffering but have to face it in every-day life because there is suffering everywhere. To eradicate or alleviate unhappiness and gain happiness is the common aim of life. Most of the people also aspire to gain "Happiness Eternal", by entering the kingdom of heaven after death. In this connection the Buddhist doctrine affirms categorically, that getting into or rebirth in heaven, is not the final salvation or the highest aspiration for them because the beings in heaven are also subject to Samsaric conditions like us. The only difference is, the heavenly beings have lesser misery, more happiness, and longer span of life according to the grades in celestial planes mostly sensual. They enjoy to the fullest extent before death calls them away and casts according to the Law of Karma. Even in Brahma world there is no per-

manence in life. Most of them live for aeons and aeons of time before they are reborn in one of the 31 abodes of the Samsara. Outside Buddhism, in no other religion can we find the full classification of Heavenly abodes and Heavens together with their characteristics and term of life. Lord Buddha gives complete description of these as seen with his Divine Vision (dibba-cakkhu) one of the supernatural powers possessed by Him at the time of Enlightenment.

According to Buddhism, our corporeal organism consists of two inseparable parts- (1) Physical body (Rupakaya) and (2) Mental body (Nama-kaya).

Life is possible when both parts are united and it cannot exist without one or the other, The Rupa-kaya has only one khanda (aggregate) while the Nama-kaya has four as shown hereunder :-

- (1) Vedana - Sensation
- (2) Sanna - Perception.
- (3) Sankhara - Mental formation
- (4) Vinnana - Consciousness.

Altogether there are 5 Khandas, and any living being whether an animal or man or heavenly being is a compounded thing made up of 5 Khandas which are not permanent. Therefore all compounded things are impermanent and subject to suffering (dukkha).

In that compounded thing, dukkha (suffering) manifests as mental pain such as sorrow, grief, lamentation, despair, discomfort, frustration, not getting what is wanted, getting what is not wanted, parting from dear ones, living with hated persons etc. There is also bodily suffering arising from accidents, assaults, ailments, war, famine, pestilence and so forth which the people are bound to encounter in day-to-day life. The origin of these sufferings has been traced out by the Lord Buddha in Paticca Samupada "Law of Dependent Origination" which will be dealt with in coming articles of this magazine.

The Anatta (non-self) doctrine had never been discovered before by any philosopher until the Buddha appeared and challenged the time-worn fallacious belief that there is "ego". As the natural order of things is always in a state of flux combined with the unmistakable existence of "Impermanence and Suffering," all things including living objects are substance-less, essence-less, and uncontrollable. Hence, there is no such thing as "I" or "self" in the true philosophical sense. That "I" or thing called "man" contains no permanent factor nor anything resembling a changeless entity and immortal "soul".

Mr Christmas Humphreys in his book on "Buddhism" touches the true spirit of the subject when he says-

"Buddhism is above all others, a religion of individual effort, wherein no being, man or God, is allowed to stand for good or evil between the cause and effect.

"Absolution" and forgiveness of sins as understood by the average Christian, are to the Buddhist mind absurd in that they strive to separate the cause from its effect and to make some person other than the doer suffer the consequence of the deed". It provides a food for wider sphere of thought.

Leaving aside the ancestral dogmas or superstitions for a moment, the one with a liberal view, unbiased mind, and a clean heart will find the Dhamma worth reading, worth knowing and worth testing. It calls upon all humanity "Ehi passiko" (Come and see yourself) for their good both in the present as well as the future. It was with the greatest difficulty that the imploration of Brahma Sahampati was conceded by Lord Buddha who remarked at Ajapala thus- "This Dhamma which I have realised is indeed profound, difficult to perceive, difficult to understand, tranquil, exalted, beyond the sphere of logic, subtle, abstruse, and going against the stream (of craving). It cannot be easily understood by those who are overcome by lust and hatred. It is to be understood by wise; no need to proclaim it now." May this invocation bring Peace and Happiness to all beings in the Universe.

O, the Blessed One, Exalted, Omniscient, Endowed with Supreme Knowledge and Virtue, Auspicious, Knower of All, Guide Incomparable, Teacher of gods and men, Enlightened and Holy.-

Declare once more alive in Thy Good Law,  
The glory of Thy wisdom ever true,  
A glory greater than Rome ever saw,  
Wisdom deeper than Greece ever knew.

Far in sad lands that know not Thy renown,  
My swept away by hate's and passion's flood,  
Despairing drown, and even as they drown,  
Cry helpless" Who will show us any good?

Show them Thy Good, O Master of the Good,  
Show them Thy Truth, O Master of the True,  
Give Love for Hate, and for their angry blood,  
Bring them Thy Pity and compassion's rue.

So on our western world may break the Light,  
That yet shall chase its cheerless glooms away,  
And those now blind to Truth receive their light  
and men rejoice in its all cheering ray.

The Sympathetic love, endless, infinite,  
And Pity for the sick and sore and sad,  
And Joy with those that joy in glad delight,  
And calm Serenity through good and had.

Have power and Lordship all our lives, And all  
our deaths, till past ignorance bars, Breaks the  
light of all, the light that gives, Nibbana's peace,  
the end of all our wars.

(From a poem by late Bhikkhu Silacara)

(to be continued.)

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28. - Ant Gyi, Timber Broker.
29. - Pya, Timber Broker.
30. - Ba Than, Timber Broker.
31. - Nyein, Saw Miller.
32. - Zan Yin, Saw Miller.
33. Dr. U Loon Maung.
34. U Ba Tin, ( Chatthin ) Director, Burmese National Bank Ltd.
35. - Tun Hmwe, Goods Supervisor, Burma Rlys Mandalay.
36. - Ba Aye, Proprietor, Central Sports & Trading.
37. - Chit San, Merchant.
38. - Khin Mg Thein, Dry Tea Broker.
39. - Shu Maung, Kanbawza Pweyon.
40. - Khin Maung, B.Sc., Broker.
41. - Aye Maung, Broker.
42. C.K.K U Kyaw Nyunt, Mines Owner & Proprietor.
43. U Pyi Zone, Oil & Rice Miller.
44. Mr. Karam Chand, Contractor.
45. U Aye Maung, Saw Miller.
46. Dr. R.L. Soni, M.B.B.S., F.R.H.S., F.Z.S., F.M.S.B., Director-in-chief, World Institute of Buddhist Culture.
47. U Maung Ko B.O.C. Agent.
48. - Maung Gale, Superintending Engineer.
49. - Ba Yin, Saw Miller.
50. - Hla Pe, B.A.B.L., B.Ed., Principal, Pwegone Matric School.
51. - Ba Zan, Kanna Nyunt Saw Mill Owner.
52. Saya Hnyi, Car Body Workshop Owner.
53. U Thaw, Director, Burmese National Bank Ltd..
54. Daw U, Proprietress, 'Naga' Cheroot Factory.
55. Dr U Tin Maung, District Medical Officer.
56. Ko Saw Hla Maung, Saw Miller.
57. U Bo Dwe, Tea Factory Owner.
58. - Ba Htay, Nagenet Stores.
59. - Win, Proprietor, Win Myanma Co.
60. - Ba Thin, Contractor.
61. - Ka, Dy. Commissioner (Retd).
62. Dr Giyan Singh M. B. Medical Superintendent.
63. Dr. Shankerlal, M.B.B.S., Medical Practitioner.
64. U Ba Khin, Merchant.
65. - Tun Aye, Saw Miller.
66. - Tha Kyaw, Bar-at-Law.
67. - Beng Chwan.
68. - Yin, Gold Merchant.
69. - Khin Maung, B.A., D.I.G.
70. - Tha Sint, Govt. Contractor.
71. - Ba Thaw, B.A., Dist. & Sessions Judge (Retd)
72. - Ba Lwin, Minister for Burma.
73. Daw Tin Hla, M.A. Librarian.
74. U Kyaw Nyunt, Timber Merchant.
75. - Thin Ohn, B.A., D.S.P.
76. - Kyan, Rly. Contractor.
77. - Sai, Rice Miller.
78. - Htin, Broker.
79. Sir Mya Bu, Ex-Judge.
80. U Than Daing, Merchant.