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# The Light of Buddha

MONTHLY MAGAZINE

VOLUME 6.

NOVEMBER 1961.

NUMBER 11.

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A monthly Magazine in the world movement of spiritual awakening and universal brotherhood, contributing helpful service towards religious, educational, cultural and social progress founded on freedom of thought, exchange of views, moral, intellectual and spiritual developments in the light of scientific discoveries and philosophical deductions.

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EDITORIAL

ACCORDING to Buddhist explanation, it is the clinging to life which causes the renewal of existence accompanied by several delights seeking satisfaction now here, now there, in the form of craving for the gratification of passions (kama tanha), or the craving for continuity of individual existence (bhava tanha) or the craving for annihilation (vibhava tanha).

“Whomsoever this fierce craving, full of poison, overcomes in the world, his sorrows increase like the abounding Birana grass.”

Dpa Verse 335.

Now before we proceed with the facts on extinction of craving and the cessation of Kamma and rebirth, let us consider in what form “Atta” self or egoism can obstruct the path of Deliverance. It has been a subject of great controversy because of its most profound philosophical conception from the point of ultimate truth and not on mere conventional terms.

As regards egoism, Buddhism teaches that the belief in a permanent soul, self, “I”, that is, changeless entity is the most deceitful of all illusions. It will irretrievably mislead its victims into the morass of Samsara due to its production of attachment (upadana) that breeds craving here on earth and then in heaven (bhava tanha) as explained above.

In the world which holds the idea of “I” there arises a strong concept of eternalism. Some assert that the “I” endures after death (Sassataditthi)

while others claim that it suffers annihilation outright (Uccheda-ditthi). Both have fallen into a grievous error and the mooted point is this: If the "I" be perishable, the fruit for which people are striving will also perish with the result that deliverance will be devoid of any merit. On the other hand, if, as people say, the "I" never perishes, it must always remain identical and unchanging. In this case, it follows that no morality, no higher spiritual attainments, no salvation will be necessary, for there would be no use of attempting to change the unchangeable. It is therefore said:-

"The man who is not in doubt, not uncertain thinking thus:

"Only the aggregates of suffering arise when aught is arising: only the five aggregates of suffering cease when aught is ceasing and there is no being besides the aggregates of suffering," he indeed has, here, knowledge founded on belief in another, and to that extent is a man of right understanding." (1).

Nidana Samyutta.

Again, on the doctrine of impermanence, suffering and no-self, the Buddha gives a clear explanation in his dialogue with the Arahāt Anuruddha. It is now reproduced in the form of questions and answers for better comprehension of the foreign students of Buddhism.

"What do you think, Anuruddha: are corporeality, feeling, perception, mental formations and consciousness permanent, or impermanent?"

"Impermanent, O venerable One."

But, what is impermanent, is this blissful, or woeful?

"Woeful, O Venerable One."

But, what is impermanent, woeful and subject to change, can one rightly regard this as: "This belongs to me, this I am, this is my Ego"?

"No, O Venerable One."

"Therefore, Anuruddha, whatever there is of corporeality, feeling, perception, mental formations and consciousness, whether past, present or future, one's own or outside, gross or subtle, lofty or low, far or near, there one should understand according to reality and with the wisdom: 'This does not belong to me, this I am not, this is not my Ego.'

"Thus understanding, Anuruddha, the noble disciple turns away from these things, and through this turning away therefrom he becomes detached, and through his being detached he is liberated, and through his being liberated the knowledge arises in him: 'Liberated I am'; and he knows: 'Vanished has rebirth, fulfilled is the holy life, the task accomplished, and no more shall I return to this world.'" (2)

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(1). Nidana Sutta.

(2) Samyutta XLIV, 2.

These Three Signs are interdependent. Here, in a wider sense a few words of explanation are called for to enable the foreign students to follow the Anatta Doctrine. Anatta means no individuality or no changeless entity. Undeniably, all things are impermanent (anicca), lacking in self or reality and, therefore, unsatisfactory, sorrowful (dukkha). The reason why they are impermanent is that they are dependent or caused. These three signs are dominating all phenomenal existence and, therefore, it is said in Brahma Sutta, "The permanence is that being which is uncaused". As nowhere is there the existence of anything that is not dependent (on other things or cause) at any time, the permanent does not exist anywhere in the finite universe.

Therefore, in Udana (V111, 1-3) the Buddha declared:

Hard it is to perceive the Deathless Realm  
Not easy it is to perceive the Truth.  
Yet penetrated by the Master is the craving,  
To nothing more the Seer is attached.

Another point for consideration is that whatever is subject to modification cannot be permanent. All things arise from a cause (Ye dhamma hetupabbhava). Whatever has by nature an origin has also by nature a cessation (Yam kiñci samudayadhammam, sabbam tam nirodhadhammam-ti). The individual passes through a series of phases ever changing and never stopping to be, showing that it has no essential reality and that we are not entities but processes. So, anyone who has seen things as causally determined processes will not attach permanent value to his individuality. If we loose our individuality and if we break down the barrier of selfishness, we can make the life process pursue smoothly its normal course. In the world of time and space, life is nothing but a condition of incessant change. That is why Plato asks "How can that which is never in the same state be anything?" (Cratylus, 439).

What we have to realise is that all formation is passing, it is all suffering. By recalling men to these principles, the Buddha summons the toiling multitudes to give up the pursuit of shadows and take the path of purity.

The Cosmic Order (Niyama Dhamma) holds that whatever is subject to origination is also subject to destruction. Undoubtedly, there are various and manifold miseries which one encounters in the course of rebirth and, therefore, the cessation of rebirth means the cessation of sufferings. A close analogy given in Milinda Panha, P.278, indicates "As the water of the Ganges river, after having rained down in the Himalaya mountains encounters on its way stones, grit, whirlpool, eddies, obstructions, hindrances, roots and branches, in exactly the same way men have to encounter manifold miseries in the course of rebirth." The monk Nagasena added "The existent, Your majesty, is misery, the non-existent is happiness; and it was, Your Majesty, how good is the non-existent and how terrible

is the existent, that he gave the exhortation to realise the non-existent by overcoming birth, old age, disease and death.”

The dwindling of life and the collapse of controlling faculty of senses are the clear manifestations of old age (jara) a prelude to disease (vyadhi) and death (marana) which can be brought to final extinction only by the cessation of rebirth (jati nirodo). Birth is the consequence of Samsara and it has old age and death as inevitable results.

The Buddha wants each one to see for oneself, the truth of what he teaches. His doctrine does not contain anything that is incapable of verification by each of us only if we care to learn, investigate and practise after training ourselves assiduously to attain to the knowledge of Truth (Ariya Sacca).

In this connection, the Buddha's instruction runs thus: “Resist bravely, O Samana, the stream of passions and drive away all the cravings. When you have understood the non-reality of all that has come into existence, then you will become the Knower of the ultimate reality of the unconditioned (Nibbana).

Hence, the purpose of the Holy Life does not consist in acquiring alms, honour or fame, nor in gaining morality, concentration, or the eye of knowledge. That unshakable Deliverance of the heart; that, indeed is the object of the Holy Life, that is its essence, that is its goal (3).

That unshakable deliverance of the heart is expressed in the following utterance. Salvation implies liberation from Samsara.

‘For ever am I liberated,  
This is the last time that I'm born,  
No new existence waits for me.’

This is, indeed, the highest, holiest to know that all suffering has passed away. This is, indeed, the highest, holiest peace: appeasement of greed, hatred and delusion. (4)

Summing up, the Buddha declared “There is no fire like passion, no ill like hatred, there is no sorrow like the physical existence (individuality) and there is no happiness higher than tranquility.” (5)

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(3) Majjhima Nikaya, 29

(4) Majjhima Nikaya, 126 & 140.

(5) Dhammapada, 202.

## SELF-DISCIPLINE IN BUDDHISM

### Section 10 of a Course of Information on Buddhism in Western Terms.

*Compiled by Leonard A. Bullen.*

SO far in this series we have discussed the first five steps of the Noble Eightfold Path. We have dealt with right understanding and right thought, which are grouped under the heading of the development of wisdom. We have considered the steps right speech, action, and livelihood which together summarise Buddhist morality. With this present section, right effort, the sixth step of the Path, we enter the sphere of Buddhist mental culture in a special sense, although the whole of the Buddha-way is a system of mental culture in a general sense.

In ordinary everyday life we are faced with a succession of problems. These are generally minor problems, but occasionally there arises a major problem which involves an emotion-laden crisis and gives rise to deep reaching disruptions.

These problems usually involve practical matters rather than theoretical or philosophical ones. Maybe we are short of money, or we have domestic responsibilities that are too heavy for us, or the people in the flat upstairs are noisy. As these are practical problems, an approach to them by way of any sort of philosophy would seem, at first, to have no value at all.

The Buddha-doctrine tells us about suffering, its origin, its cure, and the way leading to its cure; but on the surface these things seem at first glance to have only a distant relationship with our immediate everyday problems. But the relationship is closer than it appears at first and the teachings and practices of Buddhism have a definite bearing on our everyday problems. Buddhism offers us a workable philosophy, a practical psychology, by which we can approach the problems of the workaday world.

Admittedly the Buddha-doctrine cannot give us an immediate solution to our various problems; it offers no wonder working formula. When we are short of money, or trying to contend with our domestic responsibilities, or wondering what to do about the noisy people upstairs, the Buddhist teachings about action and reaction, rebirth, and ultimate enlightenment admittedly all seem very remote. However, we must keep in mind the fact that, from the Buddhist point of view, the various practical problems are merely the surface manifestations of suffering, not the root cause; they are the occasions for suffering, not its origin; and when we try to deal only with the manifestations we are like a doctor who, in dealing with a case of measles, tries to remove the spots instead of treating the disease itself.



There is, in the final issue, no short-term solution to the fundamental problems of life. It is sometimes possible to obscure the symptoms of a disease while its cause remains untouched, we may temporarily cure a pain while the real ailment (of which the pain is only a warning) is unsuspected; and we can soothe an itching skin without in any real sense treating the malady itself. In fact, the short-term approach in such cases can be injurious, because, it attacks only the superficialities whilst allowing the fundamentals of the problem to develop further without hindrance.

The Buddha-way, then, can solve our problems only by attacking them at their origin, not at their surface manifestations, for they can be finally solved in no other way. The origin or the root-cause of all problems, according to the Buddha-doctrine, is ignorance. It is that primal blindness that prevents us from discerning the true nature of existence; it is the basic ignorance that makes us seek permanent personal happiness in an unsatisfactory world of impermanence and illusion.

This basic ignorance manifests primarily as delusion (the non-discernment of the true nature of things), as greed in all forms, both mild and intense, and as hate, or aversion of various kinds; and from these three roots - delusion, greed, and hate - all unwholesome mind-factors are derived, and all wrong will-activity comes from the operation of the various unwholesome mind-factors. It is this wrong will-activity which builds up those reaction-forces which sooner or later give rise to suffering.

Buddhist psychology gives a list of factors - generally fifty-two in number-which may appear in a state of consciousness. Some are invariably present in a state of consciousness while others appear in some states and not in others. All but two, being of an active or dynamic nature, play a part in determining the nature of the mental activity in which they are present, and for this reason it is convenient to refer to them as the "determinants."

Of the fifty-two mind-factors, then, fifty are determinants, or dynamic mental elements that determine the nature of the mental activity, and, of course, of any bodily activity that follows from it. Of the fifty determinants thirteen have no special moral or immoral significance, and with these we are not at present concerned, while fourteen are classed as morally bad, unwholesome determinants, an twenty-five as morally good or wholesome.

That which makes will-activity right or wrong, good or bad, wholesome or unwholesome, is the nature of the mind-factors involved. Any will-activity which has its roots in delusion, greed or hate is morally wrong or unwholesome and will bring about future suffering. Any will-activity which springs from the opposites of these three-discernment, generosity, and good-will-since it will bring about happiness in the future or make for progress towards ultimate enlightenment is classed as skillful or morally good.

It might be said that a large part of the work of the Noble Eightfold Path of Buddhism is concerned with subduing the adverse determinants (or the unwholesome volitional mind-factors) and developing the skillful or wholesome determinants. The first step of this Path, right understanding, shows us, amongst other things, the need for work along these lines, while right thought the next step, is the result of the absence of the adverse determinants and the presence of the wholesome ones. In the third, fourth,

and fifth steps of right speech, action, and livelihood, we see the effects in our relationship with others of our efforts to subdue the unwholesome and develop the wholesome determinants.

When we come to the sixth step, right effort, we find a specific treatment of the work under the heading of "the four great efforts," which can be briefly described in this way:

- 1: the effort of will to prevent the arising of the unwholesome determinants;
- 2: the effort of will to suppress any unwholesome determinants which have arisen;
- 3: the effort of will to arouse the wholesome determinants; and
- 4: the effort of will to nurture the wholesome determinants that have arisen.

From the Buddhist standpoint, these are, in effect, the four main directions in which self-discipline is to be applied. It runs side by side with right mindfulness, the seventh step of the Eightfold Path, and is needed also in the final step of right concentration.

In Buddhist psychology, an activity which is not volitional has no moral or immoral significance. That is to say, an activity can be morally right only when it springs from the will-activity of the wholesome determinants or mind-factors, and similarly it can be morally unwholesome only when volitionally motivated by unwholesome determinants.

Wrong will-activity, then, is primarily the arising of unwholesome mind-factors, and because of the retarding effects of these adverse determinants our efforts towards development should be directed first of all towards preventing them from arising within the mind. To do this completely requires a great deal of self-discipline, or in other words a strong and continual exertion of will-power, and this will-effort - the effort to prevent the adverse mind-factors from arising - is spoken of in the Buddha-doctrine as the first great effort. This is the first aspect of self-control to be considered.

In this will-effort, it is necessary first of all to become more fully aware of the ways in which wrong thoughts arise, the ways in which they lead on to wrong speech and the ways in which they bring about unskillful activity. That is to say, control must begin with mindfulness.

Control in this sense can never lead to or become repression, since repression is a matter of pushing ideas below the level which is normally accessible to consciousness, whereas control by mindfulness is a matter of keeping ideas within the scope of full consciousness—the very opposite of pressing them below the consciously-accessible level.

Now it is generally recognised that when we bottle up our emotions and when we are unable to express our emotion-laden thoughts we build up harmful tension and perhaps give rise to concealed psychological complexes. Sometimes it is true, it seems to become imperative to give vent to adverse emotions; but when we find it essential to release our pent-up emotions, we should be aware that what we are doing is, from other points of view, quite wrong, and we should endeavour to keep matters within bounds. It might almost be said that, in one sense at least, to do

wrong mindfully is better than to do right mindlessly. Anything we do habitually and without thinking we do mindlessly, and whether by other standards it is right or wrong is less important than the lack of mindfulness.

Because most of us are ordinary people and not supermen, we frequently fail to prevent the operation of wrong will-activity, often because, at the time we most need to make the effort, outer circumstances and our lack of mindfulness combine to make us forget to do so. The fault then is, not that our effort of will is unsuccessful, but that there is no effort at all. Mindfulness is thus the first requisite in all aspects of the Buddha-way, for only by mindfulness can we be aware of the need for mental effort.

Time after time, while sincerely trying to eradicate from our minds delusion, greed, and hate in their many forms, we find that in various subtle ways they have gained a foothold before we can recognise them for what they are. It then becomes necessary to suppress them as well as we can. This is called the second great effort, the effort of will required to suppress adverse thoughts that have already arisen.

Preventing adverse mind-states from arising and subduing them when they have arisen is only one half of the picture. These endeavours must be carried along side by side with the efforts to arouse the wholesome elements of the mind, for their operation builds up reaction-forces that lead to happiness and in some cases takes us further on the road to liberation.

While we may succeed in arousing a wholesome mind-state for a time, the pressure of external circumstances and the weight of adverse habits may combine to bring its operation to a standstill. In other words, we slip back into the old ruts, the old ways of thinking and acting. It is necessary therefore to exert an effort of will to keep the wholesome mind-states functioning as well as to arouse them in the first place. This is called the fourth great effort, the effort to nurture or maintain the wholesome mental elements once they have been aroused.

The clear-cut distinction between the four great efforts is of course an artificial one and not an actual one, for each of the four efforts, in general, must be carried out along with one or more of the other three. Thus, when we endeavour to prevent or suppress an adverse mind-factor we often do so by trying to arouse and maintain a wholesome one of more or less opposite nature. For example, in trying to prevent or suppress any form of greed within ourselves, we try at the same time to arouse and maintain an unselfish mind-factor such as generosity; and while, under circumstances that tend to bring about an angry or hateful inward condition, we endeavour to keep amity or good-will uppermost, our effort to nurture the wholesome mental element will act also in subduing the unwholesome one.

With the opposite factors of delusion and discernment it is much the same: our efforts to lift our minds out of the state of delusion are essentially the same as the efforts to cultivate that form of discernment whose final aim is to penetrate to the true nature of all things.

Another pair of contrary mind-factors consists of confidence and scepticism. Although these two are not, strictly speaking, direct opposites, the cultivation of the former will necessarily involve the weakening of the latter. Perhaps this will become clearer if we consider the meaning of these two terms in the present context.

Confidence is akin to faith, but in no way does it mean blind faith. It is more like the faith that we may place in a road-map which we have been using for some time. It has always helped us to find our way from place to place in the past, and because of its reliability we place in it considerable faith, confidently expecting it to continue to do so in the future. On the other hand, scepticism, as we are here using the word, is a mental condition of wavering and uncertainty brought about by a rigid and non-resilient mental condition.

Confidence cannot, of course, be generated by effort, but the sceptical and distrustful attitude that prevents the mind from developing flexibility, adaptability, and therefore the inner confidence necessary to face life's problems, must in some cases gradually be broken down by mental effort.

There is a group of mental factors whose development is of great value in relation both to the mind's progress on the path of liberation and to its general efficiency in dealing with mundane matters. These are grouped under the headings of tranquillity, agility, resilience, workability, proficiency, and uprightness, and each one of these mental properties is of a dual nature in that it must be cultivated both in connection with the general functioning of the thought-processes, (or of the general body of mind-factors) and as a quality of consciousness. Thus intellectual tranquillity is the calm and smooth operation of the thought-processes, while tranquillity of consciousness—which we could also express as the consciousness of tranquillity—is an even unruffled awareness of all that arises within the mind. Tranquillity in both forms is essential both for its own sake and because its cultivation helps to destroy remorse—which is a form of discontentedness or worry related to the guilt-complex of Western psychology—and unrest.

The development of mental agility is obviously essential if the mind is to make progress in any direction, mundane or supermundane, and this applies to both intellectual agility and agility of consciousness, which latter is the ability to quickly become aware of the true significance of a situation and all its implications. Agility in both aspects helps to break down apathy and mental laziness.

Similarly, the quality of resilience of the mind, both in its intellectual functioning and as a quality of consciousness, gives the capacity to learn and unlearn, and to examine new ideas and breaks down the inflexibility that accompanies wishful beliefs and the dogmatism that is often associated with conceit.

The dual qualities of intellectual workability and workability of consciousness (which is an even balance between sensitivity and firmness) must be developed to avoid the extremes of gullibility and scepticism. Intellectual proficiency (the spontaneous operation of the mind-factors when faced with a problem) and its companion-quality, that sense of assurance that results and is called proficiency of consciousness, are equally necessary for progress, for they help to destroy the inefficiency that results from a remorseful, sceptical, or agitated mind.

In the same way, the unambiguous approach to life produced by intellectual uprightness and the sincerity resulting from uprightness of consciousness help to break down the self-deception that tends to arise from conceit and wishful beliefs.

All of the mind-factors in this group just discussed—tranquillity, agility, resilience, workability, proficiency, and uprightness in their dual forms - require effort in their cultivation: They can never “just happen”, nor will their opposing adverse mind-factors disappear without effort.

The same applies to the development of compassion and sympathetic joy (or the ability to enjoy the good fortune of others). These must be deliberately aroused and nurtured, and in the process such qualities as stinginess and envy are broken down.

Thus we see that the effort to prevent and subdue the adverse mind-factors must be practised along with the effort to arouse and maintain the wholesome qualities of the mind, and the more we become aware of the need for these various efforts of the will, the more we realize the habitual and mechanical nature (and thus the relatively effortless character) of many of our activities. While habits and the unthinking repetition of mental and bodily activities may be economical in terms of mental energy they tend to take us backwards, not forwards, on the Noble Eightfold Path, since no real progress is made without effort; and by effort we must understand the effort of the will, or, in other words, self-discipline.

When we become aware of the need to break adverse habits we must realize also our tremendous need for increased mindfulness and our equally tremendous lack of it, for at first the mechanical nature of our responses is often so marked that sometimes our habitual reactions are completed without any realization of their nature.

When, for example, we are waiting in a queue to buy tickets for the theatre somebody steals our place in the queue, we respond by “boiling up inside”, and outwardly by some sarcastic remark. Perhaps we did this previously when a car-driver cut across our path and nearly caused an accident; and, before that again, when another guest at a social function intruded on an intimate conversation to divert our companion’s attention.

In each of these three varying situations, we may on examination find our inner reaction to be the same: “a boiling up inside” followed perhaps

by a rather clever sarcastic remark, and in each case these responses appeared, superficially, to be perfectly justified. In each case the inner angry reaction was largely automatic or mechanical. The clever sarcastic remark required a quick and ready wit, and so was not mechanical; but the inner impulse to respond outwardly in this way was just as mechanical as was the surge of anger or annoyance; and it is the impulse—irrespective of its outward expression—which is the important factor.

Aversion (a mild form of anger and hate), desire (not always called greed although of the same essence), and delusion (a lack of discernment of the true nature of things) frequently appear justified by ordinary standards; but they are never really justified to one who is trying, however weakly and inadequately, to reach the further shore of tranquility and egolessness. Thus the first phase of this effort is to become aware of them by applying bare attention to them, or in other words by seeing them as they are.

Before we begin to apply mindfulness to our habitual responses, and before we begin to become more fully aware of their mechanical and uncontrolled nature, these responses take place without any realization of their significance or of their adverse effects on the mentality. But even after we begin to mould our minds by mental culture such responses are often half-completed before we become aware of the fact, and by then it is too late to prevent the expression of adverse emotional states. We then have to suppress the unwholesome mind-states once they have arisen; and this is very often difficult because by then the adverse mind-state has gathered considerable momentum. But we must remember that the habitual expression of adverse thoughts nurtures them so that they gradually take on greater strength and may actually dominate the mind.

Many of our habitual activities have no special moral significance and therefore play no part in the accumulation of adverse reaction-force, nor do they strengthen or weaken any of the unwholesome mind-factors. In driving a car, for example, our habitual responses to situations encountered on the road—traffic signals, a dog darting across the street, and so on—are mechanical, and rightly so, and do not involve the exercise of either moral or immoral mind-factors. But sometimes we habitually respond to traffic jams by impatience, or we thoughtlessly allow ourselves to become angry (justifiably or otherwise) with a pedestrian who foolishly and dangerously wanders into the road without looking, or we allow our attention to be taken off the road by some attractive visual object at one side. Then the habitual impatience, anger, or lack of mindfulness, or whatever the mechanical response happens to be, serves only to strengthen the adverse mind-factors and weaken the wholesome ones.

A somewhat usual way in which some of us mindlessly express adverse emotional states is the habit of complaining about various ordinary things, such as the weather, the rising cost of living, other people's inadequacies

and mistakes, and so on. May be these complaints are justified; but this is not the point. The point is that we often complain mindlessly and merely as an automatic release for adverse emotional states. If we complain mindfully, if our complaints have a purpose and are meant to bring about a result, and if we are conscious of the purpose, then it is a different matter; but habitual and unthinking complaints are bad because they are habitual and unthinking, if for no other reason.

There may be no fully-conscious volition in any of these negative activities. We do not wilfully become impatient, but we make no willed effort to develop patience. While we do not intentionally become angry, we merely allow it to happen. In the same way, while we do not volitionally divert our attention from its proper object, we merely allow it, by lack of self-discipline, to wander. And similarly, having no real point to our complaints, we complain merely as an automatic outlet for our ill-feeling. The lack of rightly-diverted volition in all these things is as potent in building up adverse determinants or mind-factors as the presence of wrongly directed volition would be.

When we feel any adverse emotion, we naturally want to act along a certain line. We want to give vent to the adverse mind-factor, to speak harshly, to say something unkind or spiteful. If we feel impelled to raise our voice in anger, we should endeavour to speak quietly. If we feel a tendency to turn away without speaking, we should make an effort to reply.

It is just the same when we become aware of egotistical desires to express our own importance, cleverness, or wit. When we feel hurt because we are left out of a conversation, when we feel that our importance or even our existence is not recognised by others, we experience and urge to make our presence felt by making a joke or a trivial remark. But by the cultivation of mindfulness we become aware of our egotism and learn to deal with it. We learn to speak when our speech will be helpful or when we have something to say, and we use our jocular remarks to give pleasure to others rather than to show them how witty we can be; but otherwise we try to refuse our so-called ego its habitual gratification.

When the adverse determinants, are dominant, whatever we want to do, we should strive to do the exact opposite, if that is possible, for this will help to subdue the adverse determinants that have already arisen and tend to awaken those wholesome mind-factors which, under the circumstances and without a conscious will-effort, would not otherwise arise.

It is sometimes said that nothing real is accomplished by the will, for all perfect achievements result from spontaneous and effortless activity. In its own limited sphere, this statement is perhaps true enough; but before this

perfect, spontaneous, and effortless activity can be attained there is generally a long and arduous period of imperfect, deliberate, and very effortful activity, sometimes amounting to drudgery, with all its discouragement and setbacks. But it has been said:

Drudgery is as necessary to call out the treasures of the mind as harrowing and planting are to call out the treasures of the earth.

\* \* \* \* \*

In the next section we discuss that very important aspect of mental development, right mindfulness, which enters into all other aspects of the Buddha-way.

\* \* \* \* \*

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# BUDDHISM

## The Mental Life of Mankind

### Part One.

By

*U Hla Maung, B.A., B.E.S. (Retired)*

*(Continued from October Issue)*

**I**N this exposition of the Buddha Dhamma, I shall follow as closely as possible the very searching examination of the Master's teaching made by Dr. Dhalke in his unique "Buddhism in the Mental Life of Mankind." My attempt is really a very condensed and adapted form of the author's book, and will include, by way of elucidation, such matters as are relevant. As far as I know, Dr. Dhalke, a German of some eminence, became a Buddhist monk in his homeland as a result of his studies.

The first startling assertion made by Dr. Dhalke is that if the Buddha had not given the world his Teaching, it would have been necessary to invent a thought-system similar to Buddhism. Now what does this mean? It means that the world has been making a vain search for REALITY through numerous philosophies, religions, moral systems and sciences.

The mental life of mankind has been wastefully engrossed in these searches of Reality, as apart from detailed knowledge of our phenomenal world, and the practical application of this knowledge. Dr. Dhalke maintains that, instead of running after a thousand and one things which assail our minds, we should concentrate our mental life on the study of our mentality itself. The proper study of Mind is its own mentality.

The trend of the Doctor's thinking may be likened to what we find in the "Mangala Sutta" or the "Way of Blessings." Broadly speaking, this way of blessed living covers in its sweep the whole extent of human mentality as exhibited in the social life of mankind, or as lived in the 'The Cloister and the Hearth.' Broadly speaking again, social life may be viewed in four sections:- (I) the acquisition of knowledge through experience, literature, arts, sciences and philosophies; (II) the every-day practice of good social behaviour - the DO's and the DON'T's of life - (what is called mere morality; (III) the study and discussion of the Dhamma; (IV) contemplation of, and concentration on, one's own mentality or living a kind of purely mental life.

Living a life of pure mentality is indicated broadly in the fourth section. The indications are as follows:-

(a) Ariya Dassanam, (b) Nibbāna Saccikariyassa, (c) Phutassa Loka Dhammehi. The first of these means simply that one who wishes to tread the direct path to Nibbāna must not merely understand the Four Noble Truths but verily realise them in the deepest recesses of One's consciousness. The second means that attainment of Nibbāna is man's highest achievement and attainment; for, then, the attainer has cut the 'gordian knot of Life.' We may say that he has liquidated life by sublimation of it. The fourth means that one must attain that high mental and intellectual equilibrium, which will enable one to remain unshaken by the vicissitudes of life, by the play of phenomena and by any doubts and questionings of any kind.

Why is the mind to concentrate itself on its own mentality? Man's mind is harassed by thousands of mundane thoughts on the one hand, and, on the other, is predilicted to searching for Reality in Matter, or in Mind, or in supra-mundane entities, such as, God, Atman the Full Self or the Absolute. This is the reason why, I think, Dr. Dhalke said Buddhism would have to be invented had it not been forged by the Buddha through a painful search. Our Lord's search was for Actuality as distinct from imponderable Realities.

The Brahmajala Sutta shows how the Buddha, in his own time, had to hack and hew his way through a jungle of thoughts, matted with extreme theories. The present-day world is ten times worse with all its informations, knowledges, sciences and so on. We are in a sore plight; for we are inheritors of the past and makers of the present.

Since the ultimate problem of 'life & world' is mind in its processes, mental life should not squander and misuse itself. If it goes on burdening itself with more and more phenomena and objectivities, it is living in the clouds of speculation or in the smoke and dust of earthy life.

We do not get to the heart of Buddhism until we make Viññanam itself a concept, and, thereby, as concept, it gets a living experience of itself.

The potency of the Buddha-word depends upon the soil it falls, whether it germinates in the husk of experience or it penetrates into the marrow of life itself. If it produces the required kind of mental fermentation, there will issue in the fermenting tub of consciousness ASSURED KNOWLEDGE - knowledge, which can never more be shaken by any new phenomena or by any doubts; for mind has passed from its previous ignorance to truth-knowledge.

In the ultimate analysis there are only two things-  
(I) Actuality of world or life and (II) actuality of consciousness or the knowledge of the former.

Dr. Dhalke thinks that it is only by pure faith or anthropomological thinking that God can be accepted as a *Primum Movens* of things. Also, if

the *Primum Movens* of science were to be intelligible, it would lead to a search for something more abstract—something which gives it its motive force.

It is thus seen that mental life, whether through religion, science or philosophy etc., suffers from the impossibility of its own fulfilment. Mentality must face the cardinal issue that it is ignorant of life itself. Ignorance is the beginning-less starting point from which life springs not once, but again and again, from a hidden source. This secret source never dries up so long as it remains undiscovered.

Listen to the words of triumph uttered by the Buddha when he broke through ignorance by process of pure mentality:

“Discovered art thou, house builder!  
No more shall thou build up this house (of Life) again!”

Thus at Uruvela the Awakened One tore forth from the world its secret. The Buddha, the fulfiller of all mental life, provided for mental life what is needed for its true mentality, namely, the pure mental object.

How is this pure mental object to be found? The mind must find it through itself. This “through itself” (Paccattam) is the guiding clue and the key-word to Buddhism. Buddhism is not an act of faith. It is no scientific procedure of proof.

It is an actual drama. What kind of drama? It is an active moving drama of: (I) Truth struggling with truth (II) Life struggling with truth. Thus two questions arise: Is truth to serve life, as is usually believed? Is life to be of service to truth?

Now this drama is not a play written by a Shakespeare or a Kalidassa. No; it is not a drama to be read in a book, or watched in a theatre or picture hall. It is one which has to be developed by the player himself, until he opens himself to the climax - the climax of reaching out into no-more-ignorance. It is the greatest victory which the drama of Actuality can bestow on the player.

Take, for example, the Anatta view that life is a non-selfness. This is not a very difficult view where only understanding, instruction or logical thinking is employed. ‘Faith’ systems deal with metaphysicals of Self. Science concerns itself with physicals only. Between metaphysics and physics lies the intermediate of “a-metaphysical.”

The ‘a-metaphysical’ Anatta, the backbone of our Middle Doctrine is being propounded through treatises, sermon and learned discourses. Anatta cannot be brought home through mere comprehension and reasoning from outside standpoints. It must be gripped from the inside standpoint of pure mentality. When you reason as a logician, a scientist or philosopher, your

standpoint is not near enough. But when you turn yourself into a player of the drama of Actuality, you take up the heart of the business yourself as your very pivot.

An analogy may be helpful. The player of life may be likened to a bull tethered to a low peg by means of a long rope. The bull has a large circle of ground within which to graze and browse. It may tread upon almost every foot of the ground inside the circle except the low peg itself and the small circle of shadow cast by the low peg.

Let us now return to Dr. Dhalke, who did not accept the anatta doctrine through faith or science. For many years before he wrote his book 'Buddhism in the mental life of mankind', he confesses that he found it easy enough to understand the 'a-metaphysical' view of life. But he also found that this was not enough. He felt compelled to play the actor of pure mentality to arriving at (in some flashes) a living realisation of the truth.

One other great point Dr. Dhalke emphasises. The necessity of hacking our way through a complex mentality has already been pointed out. Apart from this, there is another potent and efficacious way. A single renunciation, a single giving up and a short period of really passionless quiet brings that insight of pure mentality, independent of the truths or errors of faith or science.

How is life an a-metaphysical lying between the metaphysics of faith (God) and the physical (physiological life processes - via parents etc)? It is a mental process which has its sufficient cause in ceaseless GRASPING. Mental life is a grasping itself. This mind or life grasping is not a life-identity. Life (mind) process is a flux-stream. It is a process which impels itself forward by ever and again laying, as it were, a new bridge in place of the old which breaks down behind. The grasping in the flux-continuum is from moment to moment as well as from life to life. It is like the flame which maintains itself by producing anew fresh fuel for further combustion.

But life should not be regarded as a traveller, who journeys upon his way to a distant homeland. Life is a WAY WHICH ARISES through being trodden. And the way is just this transition, perpetually carrying itself on (1) Viññānam (consciousness) to Nama-rupam (mind and form). It is transition from mind-force to its manifestation (embodiment in Kama-rupa-arupa) and back again from manifestation to mind-force itself. The sufficient cause of this inter-play of transition is insufficient cognition—clouded cognition-ignorance.

Does this sound enigmatic? Be patient! It depends on whether one can digest the fact that Grasping is the one activity that keeps life and mind going.

Now what is the Object which is grasped at? The one object is what is commonly called 'personality' (Nama-rupa in the shape of the I-ego.) This personality - self is the Object in dependence upon which Grasping exists. The personality idea exists in dependence upon Grasping. Buddhism in its deepest sense means the understanding, the realising and the living-out of this interdependence of life and grasping.

The Buddha in his mission of forty-five years repeated a single great note, we may say, everywhere and every time. It was a unique monotony of life-grasping (uppadanam). Buddhism, as the doctrine of actuality, is a doctrine of living realisation. One cannot get at the heart of this actuality through higher criticisms of philologists, logic (high & low), and physicists.

After all that has been said above, the three main questions which confront our mental life are: What? How? Whither? In realising the truth of life in these aspects, we shall have found our true answer. We may call this true answer religion, morals, science, as we prefer. This is to say that the true answer so found will cover religion, morals and science as far as pure mentality is concerned.

The actual thinker cannot be satisfied with such dogma as (I) "Here is a world, consequently, there must be a creator," (II) "Here is my conscience, consequently there must be a soul to act as the standard of measurement for Good or Bad", (III) "There is a transciency, consequently there must be something eternal; for otherwise we would know nothing of transciency."

As to whether the fact that there is a world necessitates the dogma of a creator—about this we can say nothing until we know what is 'this world'. Similarly we must know what conscience is before we can accept the necessity of an ensouled I. So with transciency and eternity. To know what these three pairs mean, we require a stand-point outside of world-conscience-transciency. We have no such outside standing point.

*(To be continued)*

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# PROGRESSIVE STAGES

IN

## Buddhist Meditation

by

*Ven. Bhikkhu Vimalo*

*Part 1.*

*(Continued from October, 1961, Issue)*

**W**E have to remember here that these contemplations of the body have a certain purpose; they are not something unnatural but they are intended to reduce greed, sensuality, and attachment. For a person who is free from greed, hatred, or delusion there may be nothing attractive or disgusting in the body at all, but as one's greed increases if one sees only the attractive features of sense-objects - which is a mere projection of craving - so one's sensuality diminishes as one concentrates on the unsatisfactory and unhealthy aspect of greed and on the repulsiveness of the objects of our desire.

Perhaps you will notice a certain inward resistance towards practising these contemplations of the body. This is the defence-mechanism of craving to maintain its existence. To see through the resistance which the ego puts up and which becomes more and more subtle requires first of all great honesty to oneself and an early discarding of any high ideal of oneself so that we can see ourselves as we really are, see the full extent and implication of our desire, aversion, and confusion and thus overcome them. Without sincerely admitting the motives of our actions, words, and thoughts, we are almost bound to arrive at hypocrisy and self-deception. Nietzsche has described this conflict with his usual penetration in 'Beyond Good and Evil'; He said: "I have done this" says my memory. 'I can't have done that' says my pride and remains inexorable. **And finally - memory yields.**" One may continue with this process of self-deception for some time - but in the end one pays heavily for it, because those unconscious complexes which we don't dare to face, but prefer rather to apply repression to, call for compensation and create a feeling of inferiority because of our inability to master the situation. And then we have the familiar picture of a person who is conceited to compensate his deep-rooted feeling of inferiority.

These contemplations of the body are certainly effective in dealing with the grosser forms of sensuality. But if you want to go beyond the more subtle aspects of attachment you have to develop awareness and intuition

so that you gain an insight into all the different aspects of what Jung calls the anima and animus projections. The Buddha said that as long as a person affirms his own sex he will be attracted to the other sex.

These latent dispositions and complexes, as well as the projections resulting from them, will be dissolved if a person applies the Buddhist mind training of satipatthāna, and thus assimilates previous unconscious contents into consciousness; if he integrates his personality and ceases to seek wholeness outside of himself. But this demands great inner maturity and penetration into the depth of one's own mind.

Another aspect to be considered in the transcending of sensual craving is the sublimation of the libido. As the Buddha said in the 14th sutta of the Middle Length Sayings, unless you find a happiness as a serenity which are far beyond sensual pleasure you will probably be unable to overcome sensuality and the other hindrances.

(2) The second of the five hindrances is ill-will. One of the strongest impediments for the overcoming of ill-will is our sensitivity to being hurt. If we are afraid of being hurt, have a high ideal of ourselves and therefore do not want to be humiliated or despised but expect to be treated according to our merits then immediately if someone says something unpleasant or really nasty to us, up comes aversion. Now how are we to deal with such a situation? We have not only to understand our unhealthy reactions and the underlying motives of our actions, words, and thoughts but we have also to become fully aware how we approach this problem of aversion. Do we justify our aversion by saying that it is righteous indignation and there is nothing wrong with righteous indignation? Do we continue for a long time grumbling and increasing our hatred by calling to mind the badness and wickedness of our opponent? We are thus getting more and more involved in the situation and are thereby increasing the unhealthy root of hatred which makes it much easier in the future for aversion to arise. Byron has expressed this idea very well in the following lines:

“Now hatred is by far the longest pleasure;  
Men love in haste, but they detest at leisure”.

If we have been hurt, or humiliated and become angry, or try to hurt our opponent in return, or belittle him in our conversations with others, or even if we do not say anything but think about his faults and follies and get more and more annoyed about him, then we have to understand and see clearly that all these activities aim at one thing: we have been humiliated and we want to strike the balance either by putting the other person down or by arousing conceit and stressing our own importance. The stronger the clinging to the ego the greater the urge for retaliation.

“Freedom from vengeance - that deem I the bridge to the highest hope,  
and a rainbow after long tempests.”

(Nietzsche. ‘Thus Spake Zarathustra’).

How can we overcome ill-will? If we are determined to overcome aversion, investigate resentment, and try to understand the other person who caused this annoyance then we may frequently find that we in fact - while striving to abandon an unhealthy tendency - strengthen it. In that case it is advisable - before that tendency gets so strong that you lose control of it - either to pay no attention to it any longer or to concentrate the mind on something else and resume the investigation later. If an unhealthy thought - even after you have carefully analysed it - still keeps bothering you, you may be certain that these thoughts are fed by complexes and tendencies which you have overlooked in the first analysis. In that case you may try to discover whether the thoughts follow a definite pattern. Sometimes the discovery of the pattern or the denominator common to all these thoughts leads you straightaway to the hidden complex. Or you may ask yourself whether these thoughts may be a compensation for something you don't know yet. Or it may be a compromise between a latent unhealthy tendency and the super-ego, the conscience. You may learn a lot about these processes of displacement, compensation, compromise-formation from an interpretation of your dreams, day dreams, and phantasies. Only if we have gained a fair control of the mind, when we are no longer under the sway of unhealthy propensities can we without fear meet greed and hate, scrutinize them and never give them the chance of overwhelming us. That is how aversion is overcome by insight and understanding but there are other ways to transcend ill-will: by mettā, that is love and friendliness, by compassion, by equanimity, by considering and appreciating a person's good and healthy qualities and paying no attention to his unhealthy tendencies and finally by considering that it is only detrimental to ourselves and to others to react with aversion.

The practice of love and friendliness was praised very highly by the Buddha. The more you practise this meditation on love and friendliness, make it a trait of your character, and develop an insight into the Buddhist doctrine of non-self and emptiness, the less you are liable to fall into aversion. If love, compassion, joy, and equanimity become boundless states of mind then it does not make any difference to you whether something unpleasant is done to you or not. Your love, compassion, and equanimity are not shaken by that.

If we see another person who is under the sway of unhealthy inclinations and instead of feeling any contempt or disgust for him we feel compassion for him because he is in such a miserable state of mind, then aversion cannot arise. As Christ said: "Father, forgive them, for they know not what they do." If a person suffers from some form of illness and he is in a very bad state of health most people will probably feel compassion for him. In the same way should one develop compassion for a man who is dominated by his evil and unhealthy tendencies.

And how is aversion to be overcome by equanimity? The Buddha said that one should train oneself to be like the earth. Men throw on the earth



what is pure and what is impure and the earth is never upset or annoyed about it. We should train our mind like this - to be the same under all circumstances, pleasant or unpleasant.

To perceive and appreciate a person's healthy qualities and pay no heed to the other side of his character is another way to transcend aversion. For that we need a quality which is essential to compassion - that is: justice and objectivity. We must reduce the root of hatred considerably if we want to have that objectivity which enables us to see the good qualities of a person who is full of greed, or envy, or who does something unpleasant to us.

Another way to deal with aversion is to consider that everybody will reap the fruit of his own karma, no one can escape from it. Our anger is detrimental to ourselves because it strengthens the latent tendency to aversion - in other words, the root of hatred - and it is detrimental to others because it produces in them similar reactions. Whatever a person does - in action, word, or thought - of that he will experience the result in one way or another, whether we are annoyed about his actions or not. Because, as Freud said, the contents of the unconscious are such that nothing perishes there unless it is dissolved by insight and so these tendencies will remain in the unconscious and will produce their results. I rather think that the Mahāyāna concept of the alaya-vijñāna must correspond to the unconscious and comprises what Jung calls the personal as well as the collective unconscious. It is one of the most basic aims of the Buddhist practice of Satipaṭṭhāna to bring all the muck, which has accumulated there into the clear light of awareness and then dissolve it by intuitive comprehension. You are thus getting an insight of another very important aspect of satipaṭṭhāna: to become aware and to comprehend the dependent origination and passing away of bodily and mental processes, both from an epistemological and psychological point of view.

In many translations of the Satipaṭṭhāna Sutta the Pali words 'samudaya-dhammānupassī' (samudaya-dhamma+anupassin) and 'vaya-dhammānupassī' (vaya-dhammā+anupassin) kāyasmim, vedanāsu, citte, dhammesu viharati' are translated by 'He lives contemplating origination—things and dissolution-things in the body, in feelings, in consciousness (or in mind) and in mental objects'.

This translation may be misleading and is perhaps altogether too vague because -dhamma at the end of a compound means: subject to ..... destined to.....the law of.....Compare in this connection the samudaya-dhamma sutta, Samyutta Nikāya ' III p. 171, Kindred Sayings, vol. 3, p.146; the samādhi sutta, Samy. Nik. III, p. 14. Kindred Sayings, vol. 3, p. 15, and the last words of the Buddha: 'Vaya-dhammā sankhārā, appamādena sampādettha', 'All sankhāras must perish, strive untiringly'. (D.II.156).

Modern psychological researches into the aetiology of attachment and emotional disturbances may throw some light on some aspects of Satipaṭṭhāna, because 'samudaya-dhammānupassī vedanāsu, citte, dhammesu viharati' includes gaining insight into those tendencies, inclination, and complexes which give rise to feelings and emotions (vedanā), states of mind (citta), and dharmas.

(3) The third of the five hindrances is depression and indolence. They arise if we have not sufficient energy, or if our energy is dissipated in various conflicts and repressions, or if we get bored or dull as soon as things are of no personal interest to us. If one indulges freely in sensual pleasures, in anger, aversion, or worries one has not the energy which is necessary if one wants to calm the mind and practise awareness and meditation.

Depression, boredom, or the search for distractions overcome a man who has perhaps only vaguely seen the necessity of striving for enlightenment.

The Buddha gave some very interesting similes to illustrate how we should strive for liberation. He said if a person's hair or clothes on fire he would struggle desperately to extinguish the fire. Do we strive in this way for liberation? Or do we only from time to time kindle a bright and quickly dying straw-fire of good intentions? If there is this earnest and determined striving for liberation besides which all other interests seem more and more insignificant then there is the energy which is necessary to practise meditation and then one strives persistently to abandon unhealthy tendencies and to establish and strengthen healthy states of mind. That is the fourth of the six perfections, the perfection of strength and of determination. (virya-pāramitā.).

(4) The fourth of the five hindrances is restlessness and guilt. If we want to free ourselves from restlessness we must first become aware what leads to the arising and to the increase of restlessness. It is no use tackling the symptoms without knowing where it stems from. There may be many reasons for the arising of restlessness: perhaps one is still too excitable, or one keeps oneself too busy, or seeks distractions to escape from inner conflicts; or restlessness may arise through a bad conscience, or discontent, or suffering; or one was unwise in the selection of reading material and has thus reawakened interests which are not conducive to calm and tranquillity.

And how are we to deal with guilt? One of the greatest obstructions to overcoming guilt is the fear of our unhealthy tendencies. If we are afraid of our greed or hate we either try to suppress them if they start to manifest themselves or, if we are incapable of preventing their outburst and are overwhelmed by them, then we fall afterwards into self-hatred, remorse, and despair over our weakness. The fear is strengthened, because, once again we were incapable of dealing with the situation; perhaps our conceit

is aroused in order to counter-balance this blow to our self-esteem and so the gap between the ideal we have of our character and the actual state we find ourselves in is widened. We can deal with the inferior part of our character more adequately if we become more fully aware of our—largely unconscious—resistance to the various unhealthy facets of our character, because resistance prevents us from seeing them in an objective and unbiased way which is indispensable for understanding. It is not only the problem we have to tackle but our attitude and approach to the problem as well. If our attitude to the shadow-side of our character is one of condemnation, repression, and denial, we have first to make this process of defence and fear conscious before we can hope to gain an insight into our unhealthy emotions.

One of the most essential things for anyone who wants to develop inner harmony and freedom from conflicts is the investigation and abandoning of fear. Neither self-hatred, nor remorse or despair change any unhealthy propensity. But if we investigate and enquire into our actions, words, and thoughts before we act, speak, and think, while we are doing it, and after acting, speaking, and thinking without any hesitation or unwillingness to discover unpleasant traits of our character, then we may bring about a transformation in ourselves.

(5) The last of the five hindrances, doubt and uncertainty, is transcended if we gain a thorough knowledge of the Buddha's teaching, free ourselves from inner conflicts and the resulting feeling of inadequacy and inferiority, establish inner harmony, strengthen the capacity for insight, investigation and independent thinking, and get an understanding of the Buddha's doctrine of non-self and of emptiness. Our doubt diminishes if we regard the five khandhas, the five aggregates of a personality, namely: body, sensation, perception, the mental activities, and consciousness as void; as: 'This is not mine, this am I not, this is not my Self'.

As long as we are under the sway of these five hindrances, our mind is neither inclined to earnest striving for liberation, nor are we ready for compassion or for wisdom. To attain the higher stages in the Buddha's teaching—wisdom and liberation—one must be ready and prepared. The more one wants to attain the more one has to give up. "Free from what? What does that concern Zarathustra? But your eyes shall tell me—Free for what?"

(Nietzsche. 'Thus Spake Zarathustra'.)

(To be continued)

# WHY HAVE YOU BECOME A BUDDHIST?

By

(*Bhikkhu Dhammankara*)

**S**INCE I have been in Burma, the question: Why have you become a Buddhist? has been put to me several times by laymen as well as by monks. I could not always give them satisfying answers, because mostly there was no time or possibility of giving longer explanations. But here and now, I should like to serve them in detail by means of my life experiences and spiritual convictions. Besides, the same question has been put to me by people in Europe. But, according to an old saying, if two people say the same, it is not the same. The European questioner would expect some explaining details of Buddhism, while the Burmese must be given a short picture of the spiritual situation of Europe and the position of Christianity. Here I have only to do with the last questioner.

Already as a young student of theology, I got so disappointed by the teaching as well as by the practicing of Christianity, that I gave up my study, left the church and rejected not only Christianity, but also any religious form of life, because—so it seemed to me—it had nothing more to offer to people, who lost their faith and whose hearts are void and sad. As to me I could no more accept the fundamental dogmas of the Christian religion; The Trinity of God, the virgin birth, the resurrection in the flesh, the transubstantiation, the redemption by the blood of the Saviour a.s.o. I should have become a Buddhist already in those early days, if I had known real Buddhism, which, in my ignorance, I put in the same rank with Christianity. Judaism, Islam and Christianity are religions of faith, whereas the teaching of the Buddha, as you know, demands knowledge not faith and therefore could be accepted even by the scientist, the sceptic and the atheist. As the reigning religion was offering me - like hundred-thousand others - stones instead of bread I satisfied my religious hunger with the fruits art and science. Moreover the struggle for life, the taking up of my profession and the founding and maintenance of a family didn't leave much sparetime for spirituality and contemplation.

Then came the catastrophe of Germany in 1945. The shock of the general break-down threw me back to the spiritual side of life. Just then my two sons were in the age, where they expected from their parents mental and spiritual guidance, but we couldn't give them any helpful advice, because we, my wife and I, found ourselves not only in an outer, but also in an inner crisis. Round about us in all Germany there was only chaos, materially and spiritually. At that time we succeeded in joining a little Christian Community, living on the basis of the Sermon on the Mount (Matthew 5-7 of the Gospel), which had been driven out of Germany before the war and got a new homestead in the middle of

England. The members, mostly Germans, English and Dutch, accepted us in a very friendly way; and the next years we recovered physically and mentally from the stress of our former life. But the fundamental questions of life; what is existence?, why existence mostly turns out painfully? and why must there be existence? which afflicted me more and more, could not be answered here in a satisfactory way. As a scientific and critical man I wanted experience and proved knowledge, but again unreasonable demands of faith were put before me. So, after some years, we left the community.

Back in Germany I contacted in 1957 the Hamburg group of Buddhists, attended various discourses, but was especially attracted by the lectures of Mr. Paul Debes, a teacher, who has studied Buddhism for 30 years and had been, in younger years, a monk in Ceylon. He is the leader of a Buddhist Seminary, the Editor of the learned journal "Wissen and Wandel" (knowledge and way of living) and a well known lecturer in the Buddhist circles of Hamburg. Mr. Debes, a real master of the Dhamma, has an unusual gift for teaching and adapting Buddhism to the minds of Europeans. The socratic method of teaching, which he prefers, educates the passive "hearer" to an active "partner" of the lecture. His lectures, always clear, brilliant and witty, fascinated me so, that I became soon a regular scholar, and I never in my life learned so much and so willingly. Within 4 years, I studied some of the most important parts of the Tipitaka, as far as German and English translations were available. So I became a convinced Buddhist and decided, just a year ago, to go to the Far East and to take the robe.

Now I am here and have become a bhikkhu, and I hope I can stay here for three years at least. Already in Germany it was obvious to me, that the intellectual understanding of Buddhism would be of no use, if man in his heart, his essential inner power, would not feel and seize the teaching of the Buddha. The spiritual power of every real Buddhist must be developed and cultivated. Therefore it will be my first aim to meditate and to contemplate. The learning of the Pāli language and a critical study of the Pāli Texts, to get a thorough knowledge of the Dhamma will be my second aim. Last, but not least, I came to Burma to obtain and to keep a living contact with Buddhists here and to show reverence to the witnesses of a very old and venerable tradition. As Buddhists, Far Easterners and Europeans must notwithstanding all differences in customs and in the style of life always find together in the endeavour seriously to keep to the sources, to the timeless, valid statements of the Buddha himself, to get from them a sure and unequivocal guidance.

# THE CATECHISM OF BUDDHISM.

By

*U Khin Maung Dwe*

*(Continued from previous Issue.)*

10. **I**N such conditions, what did Lord Buddha do in order to obtain salvation?

Ans:- In such conditions, Lord Buddha like many other Rashis or the Great Thinkers of the time, went to the two famous Rashis Alara and Uddaka.

Lord Buddha says:- "Pursuing the good, seeking the supreme path, I drew near to where Alara Kalama was and addressed him thus:- 'Friend Kalama, I desire to lead the holy life under thy system and discipline. In no long time, I learnt for myself, realised and attained the realm of 'Nothingness' which is the highest limit obtainable by Trance or Jhnic method. I find that this system leading me to the realm of Nothingness does not lead me either Tranquility, Highest Knowledge, or Enlightenment. Finding that system insufficient, I departed."

Majjhima Nikāya, Ariya-pariyesana Sutta. Page 216. 'Saya Myo's Translation Vol. 5. Page 1.

"I then drew near to where Uddaka was. I in no long time learnt for myself, realised and attained the realm of neither perception nor non-perception which is considered by him to be the highest obtainable by Trance or Jhnic method. I again find this system leading me to the realm of neither perception nor non-perception, does not lead me either to Tranquility, Highest Knowledge or Enlightenment. Finding this system insufficient, I departed."

Majjhima Nikāya, Maha Saccaka Sutta. Page 216. Saya Myo's Translation Vol. 5. Page 165.

Note:- This Ariya-pariyesana Sutta does not appear to be the name originally given, because the original name given to this Sutta is Pasayasi Sutta. Vide the Pali Text book by Buddha Sasana Council Rangoon. Ma. 1. Page 216.

11. What did Lord Buddha do when he found that the most popular practice of Jhana did not lead him to the Highest Knowledge or Enlightenment?

Ans:- Lord Buddha took recourse to another popular practice called Dukkara Cariya or Self-Mortification. If we trace the history of aceticism, we will find that almost all the early religions resorted to one form or the other of self-mortification of self-imposed suffering, more or less to appease the wrath of Demon or God or Diety or to avert certain catastrophe which was considered to be impending on persons. However, nowhere has asceticism been so highly and systematically developed as among the Hindus of India, the place where Lord Buddha was born. Those who practiced asceticism are called 'Tapas', 'Paribāsakas' or 'Yogis'. Just as

sacrifice and ceremonial are considered material accompaniment of prayers, so also asceticism was considered an accompaniment of moral purity. This course of painful penance, injury and toil inflicted upon oneself with severe austerity had gained so much prominence in India that even Lord Buddha himself fell victim to such practice.

12. How did he find the practice of asceticism that was so popular in India?

Ans:- He found the practice of asceticism as bad as, if not, worse than, the practice of Jhana. Lord Buddha says:-

“Then I thought, what if I now set my teeth, press my tongue to my palate, and restrain, crush, and burn out my mind with my mind. (I did so) and sweat flowed from my armpits. Just as if a strong man were to seize a weaker man by the head or shoulder . . . so did I set my teeth . . . and sweat flowed from my armpits. I undertook resolute effort, unconfused mindfulness was set up, but my body was unquiet and uncalmed, even through the painful striving that overwhelmed me. Nevertheless such painful feeling as arose, did not overpower my mind.

Then I thought, what if I now practice trance without breathing. So I restrained breathing in and out from mouth and nose. And as I did so, there was a violent sound of winds issuing from my ears. Just as there is a violent sound from the blowing of a blacksmith’s bellows, even so as I did so there was a violent sound . . . Then I thought, what if I now practise trance without breathing. So I restrained breathing in and out from mouth, nose, and ears. And as I did so violent winds disturbed my head. Just as if a strong man were to crush one’s head with the point of a sword, even so did violent winds disturb my head. . . .

(He practises holding his breath again three times, and the pains are as if a strap were being twisted round his head, as if a butcher were cutting his body with a sharp knife, and as if two strong men were holding a weaker one over a fire of coals.) Nevertheless such painful feeling as arose did not overpower my mind.

Some divinities seeing me then said, “the ascetic Gotama is dead.” Some divinities said, “not dead is the ascetic Gotama, but he is dying.” Some said, “not dead is the ascetic Gotama, nor dying. The ascetic Gotama is an Arahata; such is the behaviour of an Arahata.”

Then I thought, what if I refrain altogether from food. So the divinities approached me and said, “sir, do not refrain altogether from food. If you do so, we will feed you with divine food through the pores of your hair, and with this keeps you alive.” Then I thought that if I were to undertake to refrain altogether from eating, and these divinities were to feed me with divine food through the pores of my hair, and with it keep me alive, this would be acting falsely on my part! So I refused, saying, no more of this.

Then I thought, what if I were to take food only in small amounts as much as my hollowed palm would hold, juice of beans, vetches; chickpeas, or pulse. (He does so.) My body became extremely lean, like asitikapabba or kalapabba 2 plants through the little food. The mark of my seat was like a camel’s footprint through the little food. The bones of

my spine when bent and straightened, were like a row of spindles through the little food. As the beams of an old shed stick out, so did my ribs stick out through the little food. And as in a deep well the deep low-lying sparkling of the waters is seen, so in my eye-sockets was seen the deep low-lying sparkling of my eyes through the little food. And as a bitter gourd cut off raw is cracked and withered through wind and sun, so was the skin of my head withered through the little food. When I thought I would touch the skin of my stomach, I actually took hold of my spine, and when I thought I would touch my spine, I took hold of the skin of my stomach, so much did the skin of my stomach cling to my spine through the little food. When I thought I would ease myself, I thereupon fell prone through the little food. To relieve my body I stroked my limbs with my hand, and as I did so the decayed hairs fell from my body through the little food.

Some human beings seeing me then said, "the ascetic Gotama is black." Some said, "not black is the ascetic Gotama he is brown." Others said "not black is the ascetic Gotama, nor brown, his skin is that of a mangura-fish," I so much had the pure clean colour of my skin been destroyed by the little food.

Then I thought, those ascetics and brahmins in the past, who have suffered sudden, sharp, keen, severe pains, at the most have not suffered more than this. (Similarly of those in the future and present.) But by this severe mortification I do not attain superhuman, truly noble knowledge, and insight. Perhaps there is another way to Enlightenment. Then I thought, now I realise that when my father the Sakyan was working, I was seated under the cool shade of a rose-apple tree, and without sensual desires, without evil ideas, I attained and abode in the first trance of joy and pleasure arising from seclusion, and combined with reasoning and investigation. Perhaps this is the way to Enlightenment. Then arose in conformity with mindfulness the consciousness that this was the way to Enlightenment. Then I thought, why should I fear the happy state that is without sensual desires and without evil? And I thought, I do not fear that happy state which is without sensual desires and without evil ideas.

Then I thought, it is not easy to gain that happy state while my body is so very lean. What if I now take solid food, rice and sour milk..... Now at that time five monks were attending me, thinking, "when the ascetic Gotama gains the Doctrine, he will tell it to us. But when I took solid food, rice and sour milk, then the five monks left me in disgust, saying, "the ascetic Gotama lives in abundance, he has given up striving, and has turned to a life of abundance."

Now having taken solid food and gained strength, without sensual desires, without evil ideas I attained and abode in the first trance of joy and pleasure, arising from seclusion and combined with reasoning and investigation. Nevertheless such pleasant feeling as arose did not overpower my mind. With the ceasing of reasoning and investigation I attained and abode in the second trance of joy and pleasure arising from concentration, with internal serenity and fixing of the mind on one point without reasoning and investigation. With equanimity towards joy and aversion I abode mindful and conscious, and experienced bodily pleasure, what the



noble ones describe as dwelling with equanimity, mindful, and happily, and attained and abode in the third trance. Abandoning pleasure and abandoning pain, even before the disappearance of elation and depression, I attained and abode in the fourth trance, which is without pain and pleasure, and with purity of mindfulness and equanimity.

Thus with mind concentrated, purified, cleansed, spotless, with the defilements gone, supple, dexterous, firm, and impassible I directed my mind to the knowledge of the remembrance of my former existences. I remembered many former existences, such as, one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand births; many cycles of dissolution of the universe, many cycles of its evolution, many of its dissolution and evolution; there I was of such and such a name, clan, colour, livelihood, such pleasure and pain did I suffer, and such was the end of my life. Passing away thence, I was born elsewhere. There too I was of such and such a name, clan, colour, livelihood, such pleasure and pain did I suffer, and such was the end of my life. Passing away thence I was reborn here. Thus do I remember my many former existences with their special modes and details. This was the first knowledge that I gained in the first watch of the night. Ignorance was dispelled, knowledge arose. Darkness was dispelled, light arose. So is it with him who abides vigilant, strenuous and resolute.

Thus with mind concentrated, purified, cleansed spotless, with the defilements gone, supple, dexterous, firm and impassible, I directed my mind to the passing away and rebirth of beings. With divine, purified, superhuman vision I saw beings passing away and being reborn, low and high, of good and bad colour, in happy or miserable existences according to their karma. These beings who lead evil lives in deed, word, or thought, who speak evil of the noble ones, of false views, who acquire karma through their false views, at the dissolution of the body after death are reborn in a state of misery and suffering in hell. But those beings who lead good lives in deed, word, and thought, who speak no evil of the noble ones, of right views, who acquire karma through their right views, at the dissolution of the body after death are reborn in a happy state in the world of heaven. .... This was the second knowledge that I gained in the second watch of the night. ....

Thus with mind concentrated, purified, cleansed, spotless, with the defilements gone, supple, dexterous, firm, and impassible, I directed my mind to the knowledge of the destruction of the Asavas I duly realized (The Truth) 'This is Pain, I duly realised (The Truth) 'This is the Cause of Pain, I duly realised (The Truth) This is the Destruction of Pain, I duly realized (The Truth) 'This is the way that leads to the Destruction of Pain.' I duly realized 'These are the Asavas', ..... 'This is the cause of the Asavas.... 'This is the Destruction of the Asavas,.....' 'This is the Way that leads to the Destruction of the Asavas. As I thus knew and thus perceived, my mind was emancipated from the Asava of sensual desire, from the Asava of desire for existence, and from the Asava of ignorance. And in me emancipated arose the knowledge of my emancipation. I realized that destroyed is rebirth, the religious life has been led, done is what was to be

done, there is nought (for me) beyond this world. This was the third knowledge that I gained in the last watch of the night. Ignorance was dispelled, knowledge arose. Darkness was dispelled, light arose."

Majjhima Nikāya, Mula Pannasa, Maha Saccaka Sutta. Page 309.  
Saya Myo's Translation, Vol 5. Page 176. Ma 1.309.

13. State in what manner Lord Buddha explained as to how he obtained 'Enlightenment'?

Ans:- At that time, the Blessed One was staying at Uruvela on the bank of river Neranjara at the foot of the Bo Tree, having just become all-enlightenment. The Blessed One sat cross-legged continuously for seven days at the foot of the Bo Tree enjoying the bliss of liberation.

During the first watch of the night, he thought over the process of causation forward and backward, discovering the Misery; the origin of Misery; Cessation of Misery and the way to the cessation of Misery.

1. Through Ignorance (Avijjā) conditioned are the Karma-Formation (Sankhāra).
2. Through Sankhāra conditioned is Consciousness (Viññana).
3. Through Consciousness conditioned are the Mental (Nāma), Physical (Rupa) formation.
4. Through Mental and physical Formation, conditioned, are the six Bases (Sal-ayatana).
5. Through Six Bases conditioned is the Contact (Phassa).
6. Through Contact conditioned is the Sensation (Vedanā).
7. Through Sensation conditioned is the Craving (Taṇhā).
8. Through Craving conditioned is the Clinging (Upādan).
9. Through Clinging conditioned is the Becoming (Bhāva).
10. Through Becoming conditioned is the Rebirth (Jāti).
11. Through Rebirth conditioned is the Decay and Death (Zarā-Marana).
12. Through Decay and Death conditioned is sorrow (Soka) lamentation parideva etc.

The reverse order is as follows:-

1. Through the extinction of Ignorance, the Karma-formation becomes extinct.
2. Through the extinction of Karma-formation, Consciousness becomes extinct.
3. Through the extinction of Consciousness, Mental and Physical formation become extinct.
4. Through the extinction of Mental and Physical formation, the Six Bases become extinct.

5. Through the extinction of Six Bases, Contact becomes extinct.
6. Through the extinction of Contact, Sensation becomes extinct.
7. Through the extinction of Sensation, Craving becomes extinct.
8. Through the extinction of Craving, Clinging becomes extinct.
9. Through the extinction of Clinging, Rebirth becomes extinct.
10. Through the extinction of Rebirth, Decay and death becomes extinct.
11. Through the extinction of Decay and Death, sorrow, lamentation pain, grief and despair become extinct.

Thus takes place the extinction of the whole mass of Suffering.

Then Lord Buddha uttered the following stanza:-

When verily things are manifested  
 Unto the strenuous meditating Brahman,  
 Then do his doubtings vanish away completely,  
 For he knows things together with their causes.

Then again the Blessed One during the middle watch of the night again meditated over this chain of causation, then indeed the Blessed One breathed forth with joy the following stanza:-

When verily things are manifested  
 Unto the strenuous meditating Brahman,  
 Then do his doubtings vanish away completely,  
 For he reached the destruction of the Causes.

Then indeed the Blessed One during the third watch of the night thought over this chain of Causation, then indeed the Blessed One breathed forth with joy the following stanza:-

When verily things are manifested  
 Unto the strenuous, meditating Brahmin,  
 He stands and smiles away the host of Maras  
 Even as the sun the firmament enlightens.

Maha Vagga Vinaya. Page 1. Saya Myo's Translation Vol. 25. Page 1.

Note:- Most of the readers will doubt as to how this Paticca Samuppada or the Law relating to Dependent Origination, serves as the foundation for the Buddhist Philosophy. The readers will be shown that this Paticca Samuppada serves not only as the foundation of Buddhist Philosophy, but it is the one and the only foundation on which real Philosophy Ancient or Modern, Eastern or Western must be based.

14. What is the aim and the object of Real Philosophy?

Ans:- Of all the problems that confront men, the one relating to the problem of life is the most important.

The only way by which the various problems of life could be solved is the Paticca Samuppada. This is the one and the only way. Lord Buddha "says:-" Ekayano ayan, Bhikkhave, maggo visuddhiya".

15. What are the various problems of Life?

Ans:- Professor Patrick says:-

“Now it is not the purpose of philosophy to try to solve our social, economic, and political problems; but it is its purpose to think carefully and systematically about certain fundamental questions which concern ourselves, our conduct, and the world in which we live”.

“Probably there are very few of us who have not seriously asked just such questions as these: Is the Universe a universe of thought, or just of dead matter?. Is it under the rule of mechanical Laws or does it embrace some plan, purpose, and goal?.

Can we any longer hold religious view of the world?. Is there any God at all, or is there nothing but matter and energy?. What is matter made of?. Is my mind, which is now thinking and wondering something different from matter, or is it just grouping of atoms or a function of my body?. Am I alive?. What is Life?. What is Death?. Where do I go from here?. I see men striving for money and fame and pleasure. Are these really the highest values or are there other values that are higher and better, such as peace, simplicity, faith, love, work, the enjoyment of art, the pursuit of Science?. What is most worth while?.

Introduction to Philosophy. Page. 5. and 11.

According to Buddhism, the following are the problems of Life.

### Five relating to the Past.

1. Was I in the Past? 2. Was I not in the Past? 3. What was I in the Past? 4. How was I in the Past? 5. Having been what, what was I in the Past?

### Five relating to Future.

1. Shall I be in the Future? 2. Shall I not be in the Future? 3. What shall I be in the Future? 4. How shall I be in the future? 5. What shall I be in the Future?

### Six relating to the Present.

1. Am I? 2. Am I not? 3. What am I? 4. How am I? 5. Whence this being have come? 6. Whither will it bound?

Majjhima Nikaya. Mulapannasa. Page 10. Sagatha Vagga Samyutta. Page 269.

(To be Continued)

## **BUDDHISM IN EAST PAKISTAN**

*By U.C. MUTSUDDI,*

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**T**HE History of Buddhism in East Pakistan is as old as Buddhism itself. But time has worked many changes and today the religion has its sway over a small section of the population, mainly in Chittagong, Chittagong Hill Tracts, Barisal, Comilla and Noakhali.

The rise and decline of Buddhism makes a fascinating story. That Buddhist culture had a significant impact on the life of the people in this region now known as East Pakistan, is evident from the excavations of Buddhist relics in Mainamati, Comilla, Paharpur, Rajshahi, Mahastangarh and Bogra, besides innumerable other relics strewn in different parts of the province.

From old records, we find that as early as the seventh century A.D. Chittagong was the seat of Buddhist culture and civilisation. The famous Pandits Vihars, Chakrasala Vihara and other ancient Buddhist monasteries were seats of Buddhist learning. Though the site of the Pandita Vihara, mentioned by Huien Sang and other scholars of ancient time, is yet to be identified, it is believed to be somewhere at Chakrasala in Patina Thana where an ancient stupa is still in existence. The famous Buddhist monk, Dipankara Srijnan (Atish) of Bajrajogini, Dacca, who travelled on foot to Tibet through the snowy ranges of the Himalayas to preach Buddhism and who was a professor of the ancient Vikramshila University, visited the Vihara and studied religious scriptures and philosophy here from Prangyahhadra.

The name, Chittagong, 'Chittagram', is believed to have been derived from Chaitya (Buddhist stupas) since the area was full of Buddhist chaityas.

The Chinese, traveller, Huien Sang who was a professor of Nalanda University and who visited the entire Indo-Pakistan sub-continent between 629 A.D. and 645 A.D., says in his diary that he saw a large number of chaityas and saffron-robed Buddhist Bhikkhus in Banga and Sanatata, which includes Chittagong. Later several images of Buddha had been unearthed in different parts of the district and a 5 feet high Buddha image was found at Rangmahal Hill, on which the Chittagong General Hospital is now located. The image has been preserved in the Buddhist monastery of Chittagong.

The Buddhists of East Pakistan today are divided into three sections and, despite the common religion, they are culturally apart from one another in many respects. The first group consists of those inhabiting

Chittagong, Noakhali and Cokilla, known as Bengali Buddhists, the second group is formed by Chakmas, Jumias and other tribes of the Chittagong Hill Tracts who have distinctive traits of their own, and the third group is formed by those known as Arakanese Buddhists, inhabiting Barisal, Cox's Bazar and Tekhnaf.

These three groups of Buddhists have each a distinctive feature of its own social and cultural.

### BABUAS

Those living in Chittagong, Comilla and Noakhali, forming the first group and being the most advanced section in education and other spheres, actually migrated from Nagadha (Patna) towards when Bakhtair Khilji conquered Bengal and Bihar. A kshatriya prince of the Briji race (Bujidaputta), accompanied by about 700 kinsmen, followers and soldiers, migrated from Magadha and settled in the sheltered district of Chittagong where Buddhism was then flourishing. The evidence that Buddhists of Magadha migrated to Chittagong is provided of the cognamen, which these Buddhists still retain despite many changes in history.

The word "Barua" which these Buddhists attach to their names, is derived from "Briji", or "Baiji" showing the race, to which they belonged. Barua means superior. This use of the word is found in the Padabali of Chandidas, the famous Vaishnava poet. They are also called "Mog" which is an abridged form of Magadha.

The Arakanese Buddhists used to call these Marmagri, which means superior kshatriya Buddhists.

The Baruas still worship "Magadheswari", the guardian goddess of Magadha, their ancient homeland. Every Barua village has a "sebakhola" (place of worship) of Magadheswari, where they worship the goddess in tantric incantation of mantras "Aya Re Ma Maghini Maghadha Rajar Jhee" (Come, O Mother Maghini, daughter of the King of Magadha) which was considered a charm to cure barrenness of women and as an exorcism for ghosts. In Chittagong, there is still a system of indigenous medicine practised by the Buddhists which is known as "Maghs Shastriya". These support the contention that the Buddhists of these areas bearing the name of Barus were originally inhabitants of Magadha.

### TRIBAL BUDDHISTS

The second group, which forms the largest section from the point of view of population, consists of tribal Buddhists of the Chittagong Hill Tracts. The Chakma, Mong and Bomang tribes each have a chief. In the main, the Chakmas and Majhs are now gradually advancing in education, but they retain their ancient rites and rituals. Though simple and religious-

mind, they have still many practices alien to the spirit of Buddhism and have no common point with either of the other two groups, except that of religion.

The Chakmas are advancing in education but the Maghs are comparatively dragging far behind. These hill people have their own system of marriage or funeral and other social practices. They grow cotton, paddy and oilseeds by what is known as "Juming" the hill tops.

### ARAKANESSE BUDDHISTS.

The third group, Arakanese Buddhists, settled in the southern part of Barisal, Cox's Bazar and Taknaf when the Arakanese Kings extended their rule over Chittagong, Tipersha, a part of Dacca and Barisal during 1459-1665 A.D. The Arakanese kings took the help of a large number of Portuguese, who used to trade here along the coast. The then Government of Bengal, Shaista Khan, sent an expedition with about 3,000 naval soldiers under Hussein Beg and about 10,000 infantry and cavalry under his son, Bujrug Umed Khan, to subdue the Portuguese pirates and thus defeat the forces of the Arakanese king. Shaista Khan succeeded in conquering the eastern land and drove the Arakanese away. As a result, most of the Arakanese who had settled in Chittagong left for their original homes, but a section of them continued to live in the southern part of Barisal, Cox's Bazar and Tekhnaf. Till today they retain Arakanese culture in dress, habits, and social customs and even the language they speak and write Arakanese. The Arakanese Buddhists are mostly traders in betelnut, tobacco and cigar and almost all Arakanese, rich or poor, male or female, weave cloth of different varieties.

### REFORMATION

Though the Mahayana form of Buddhism held sway for a long time in Bengal the Hinayana school replaced Mahayana Buddhism during 200 years of the rule of the Arakanese kings, who belonged to the Hinayana or Starvadi school. But Buddhism again declined during Muslim rule till the reformation began during the British rule. One Chandrajyoti Bhikkhu of Chakaria, Chittagong, studied Hinayana Buddhism in Burma about 200 years ago and when he returned to Chittagong after 20 years in Burma, he brought with him some Burmese monks and began a reformation movement. He established a Buddhist monastery on the top of the hill in Sitakunda and place now known as Chardranath was named after him. But the Hindus later converted this into a Hindu shrine and replaced the image of Buddha by a Shiva image as had been the common practice in Bengal by the Hindus.

Later, Ven. Saramitra Sangharaj of Akyab came to Chittagong in 1864 and he, along with some other leading of Buddhists monks, well versed in the Tripitaka, (the Buddhist religious scriptures in Burmese)--Titan

Mahastavir, Randas Mahastavir and Radhachran Mahastavir--lead Buddhist reformation. Venerable Acharya Chandra Mohan Mahastravir, who worked for the reformation of Buddhism and founded many schools for teaching Pali and Buddhism.?

## MAHAMUNI

Mahamuni, an important Buddhist centre, occupies a significant place in the socio-religious reformation movement. In 1913, Venerable Chaingya Bhikkhu of Mohamuni Pahartali erected a 12-foot high image of the sitting Buddha, in the Mahamuni temple in faithful imitation of the image of Mahamuni, Arakan. Though it was housed under a bamboo roof first, Mong Raja Kunja Dhamai was prevailed upon to erect a pucca temple to house the magnificent image and a vast five-dome Buddhist temple, the bigger of its kind in Pakistan now, was constructed. He dedicated the temple to Bhikkhu Sangha in 1843 and invited leading Buddhists of Chittagong and the Chittagong Hill Tracts on Visubassankranti Day. There was a large congregation of Buddhists on that day at Mahamuni and now a Mela is held here every year, commencing on Chaitra Sankranti Day i.e. the last day of the Bernali month of Chaitra, and lasting for 15-days.

The Buddhists reform movement started from Mahamuni and the name of this centre gradually spread throughout the Buddhists world. Mahamuni was later visited by Col. Olcot, the then President of American Theosophical Society, and a preacher of Buddhism, Dr. Rs Kumura of Japan, Venerable Anada Maitreya of the United Kingdom, the world-renowned Buddhist missionary, Anagarika Dharmapala of Ceylon, who revived Buddhism in India. Venerable Lokanatha of Italy and many other distinguished monks and Buddhists.

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**Union Buddha Sāsana Council, Kabā Aye P. O., Rangoon.**

*Telegram: "BUDHSASANA", Rangoon.*

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AN APPEAL FOR THE PREVENTION OF NUCLEAR WAR

**N**EVER in his long history has Man gone so far as to commit suicide. In the past he didn't have the means of mass-destruction. But since the Second World War, within the short span of two decades, means of mass-destruction have not only been discovered and developed but they are being kept ready for the "enemy". But, once a nation launches on a war, the retaliation from the "enemy" will give it a mortal blow. And following the chain of reaction the citizens of other countries, not to speak of those belonging to the warring nations, will be wiped out. By all accounts, the chance for the survival of Mankind is slender.

In the din of the preparations for the battle, the history of a long and arduous struggle of Man for a decent civilization is overlooked. The experience that was never ended war, not nations, are not remembered. Nor the fact that the victor will necessarily benefit, nor the truth that hatred ceases hatred are recalled.

In the heart of every sensible person there is fear. Paralyzed with terror, Man is drifting towards his own destruction. It has, therefore, become the duty of every sensible person to raise his or her voice for the prevention of a nuclear war. Let us all join in a concerted effort to prevent war, and let us all pray that the leaders of the great nuclear nations will have the wisdom and the strength to preserve peace. Pessimists might scoff at the idea of the puny individuals crying hoarse for peace, but if all the sensible persons in the world are united in their thinking that war now means suicide, there is no reason why Man cannot succeed in saving himself. Let us, therefore, appeal to the great leaders of the nuclear nations to prevent war.

*Bhikkhu Amritananda*

*Vice President*

Kathmandu, September 10, 1961.

*World Fellowship of Buddhists.*

"THE AGELESS DHAMMA" by John Stone. Pp.27. Published by C.F. Knight for the Buddhist Federation of Australia, at Kandy (Ceylon): available from The Secretary, Buddhist Society of N.S.W., Box 1489 GPO, Sydney, New South Wales, Australia, at Sh. 6/- (Australian) per dozen, or equivalent.

This little Booklet at a negligible price provides an excellent Introduction to Buddhism. In the compass of a few pages the author has very ably dealt with such subjects as Samsara, Nibbana, Rebirth, the Law of Kamma, The Middle Way, and the Four Noble Truths.

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The publication deserves a great success; we are certain it will serve a useful purpose in promoting the Buddhist teachings.

R.L. SONI.

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