

The
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Buddha

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The Light of Buddha

MONTHLY MAGAZINE

VOLUME 8.

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EDITORIAL.

WHAT IS ARŪPARĀGA?

THIS is the seventh fetter in the ten samyojanas which generally tend to restrain a person from entering the Path of Purification or Holiness in the Buddhist Order.

In the literal sense it means craving for the formless. Its derivatives may be given as, A meaning not + rūpa form + rāga craving or desire.

Thus the full connotation gives an expression "Craving or desire" for the formless state of the Brahmas in the 5th Jhāna as enumerated below.

- 5th Jhāna-4
- (1) Ākāsānañcāyatana (Gods with knowledge of Infinity of Space).
 - (2) Viññāṇañcāyatana (Gods with knowledge of Infinity of Consciousness).
 - (3) Ākiñcāññāyatana (Gods with knowledge of Infinity of Nothingness).
 - (4) Nevasaññā-nāsaññāyatana (Gods with State of neither Perception nor Non-perception).

The Buddhist scriptures contain authorities in the words of the Buddha that Ālara of Kalama village and Udaka son of Rama entered the stages marked 4 and 3 respectively.

It may, however, be noted that all these realms in the 5th Jhānas are not to be coveted by holy persons who are aspiring for Nibbāna the Summum-Bonum of life.

It is said that those Brahmas of Arūpa world may be termed in modern parlance as extremists "Anti-materialists" who are striving for total annihilation of "Rūpa" (Material factor) by asceticism and self mortification. For the time being while in the 5th Jhāna, there only remains with them "Nāma" (mental factor) as invisible entity lasting for millions and millions of years, but not eternal.

Now, it may be recalled that a desire or Taṇhā is the main hindrance because it leads to attachment which in turn brings about existence "Bhava" that is to say rebirth in any of the planes within the orbit of Saṃsāra. We will now make a brief survey of the resultant effect of craving from the spiritual point of view in relation to the present subject matter which requires clarification.

CRAVING FOR THE FORMLESS (arūparāga)

When all sense-pleasures are excluded and even desires for pure beauty have been overcome, there seems to be no further obstacle in the way of a truth seeker. Thus a desire for virtue, perfection, wisdom, truth, that is to say the desire for the formless (arūparāga) seems to be not only quite harmless but also essential to a spiritual life. At any rate, even a desire for what is good is still a desire and as such it must be a hindrance and a fetter. Desires for virtue, wisdom or truth, can never lead one to an ultimate achievement, because as long as there is striving for the attainment of a goal, there is acquisitiveness which can only be based on 'Self'.

A change of physical desires into emotional desires cannot be called progress in perfection, for though the experiences have changed and have become more spiritual desire is there all the same. Desire for virtue will never produce goodness, because only that which grows from an inner necessity can be called virtue and desire is a striving. Actions which are produced by striving are artificial, are not natural and cannot be a sublime quality. It is a mistake to call nature evil and to practise virtue for the sake of overcoming evil; for that makes virtues a means towards a negative end and the practice of virtue an incomplete action, or rather a reaction. Desire for wisdom may produce learning and knowledge, but not understanding, intelligence and insight. Desire for truth will emanate thoughts and scatter them in all directions, searching everywhere, but fail to concentrate and to realise the truth in the nature of things. Through gradual changes of the objects of desire, truth will never be realised. Increase of virtue and knowledge can never lead us to final deliverance, in view of the fact that all ideas of change, growth, progress, preserve as their basis the idea of "self". It is the "I" which wants to acquire virtue, to grow in under-

standing and to come nearer to the final goal. It is this separation of the "I" from the goal, which will ever prevent the realisation of the truth. The element of craving of "I-ness" forms the real fetter here, all the more difficult to overcome, because it is so cunningly concealed and camouflaged.

To unify the "mind" with infinity of space (ākāsānañca) is a delusion, for it is bringing the uncreated (asañkhata) within the limitations of thought. It merely leads to the ecstatic thought of infinite consciousness (viññāṇaṇca) which soon be realised as a delusion in the sphere of nothingness (ākiñcāññāyatana). There is no wonder that thoughts will become suspended, even if "nothing" is taken as an object and a goal. Thought may cease to such an extent that even perception will become imperceptible (neva-saññā-nāsaññā) and is incapable of effective functioning. It is to be noted that only when all fetters are broken freedom is there in all its fullness. For instance, whether a bird is tied to the earth, with a thread of silk or with a chain of iron, it will not be able to fly, unless that bond is broken. It may be easier to break the silk thread, but unless it is broken, there can be no freedom.

Similarly, it may be easier to dispel the delusion of nothingness than to break the spell of "self". But as long as there is craving, be it only for this formless, no freedom is possible.

A question may be asked "Why then do people have craving for the formless, as there cannot be anything attractive to them there?" The true explanation is that they have been disappointed by forms. A beautiful form is proved to be impermanent and changing into very opposite (asubha). Delights are mere reactions to environments. Having realised that, another way of escape is sought in the formless but it can never lead to a solution. People are interested in future life, they crave for rebirth in better spheres, because they do not know how to live in the present existence. A desire however arises for spheres of pure form, because they have never studied properly to live in the world of senses.

As a pure form did not give the answer to their longings, they seek an escape further in the formless and in annihilation, if that were possible. They understand secretly that annihilation is a removal of all obstacles, so that the pure "self" can continue to live for ever in unmarred conditions. The individual limited "self" is admitted to be a delusion which must be got rid of. In its place, a universal soul emerges in governed forms forming a new delusion which is a stronger fetter.

Any delusion would be less serious than the one after which seeing the truth, turns away from it, mistaking it for untruth. Thus craving for the formless (arūparāga), through its very detachment from sense-pleasures and beauty is a dangerous obstacle to freedom. It is this fetter which narrows man's outlook, so that he does not discover the truth within himself, and looks for it elsewhere. The very methods employed to bring the subject

nearer to the objective truth lead only to the further estrangement and isolation, binding *māna* to rebirth. But as life continuum is wished for, this fetter is not understood as an obstacle. It is presumed to be a blessing and a mental state the highest order.

To discard the form from the environment and to seek its real meaning in the formless, is to look for a substance under the phenomena. This implies eternity in time-concepts, for permanence in a changing process, for an everlasting universal soul in a cosmos where unity is only one of action, interaction and reaction.

In all transient sensations truth is more evident than in shelters of pure joy, where the problem of suffering appears non-existing. For this reason, craving for rebirth whether in the spheres of form or in the formless is even worse than craving for sensuous joy, because it is less actual.

It needs the perfection of an Arahant to do away with this last vestige of possessiveness. A desire for rebirth with better opportunities is in reality an ill-disguised mental laziness, postponing the solution of the problem confronting mankind. He who craves for another life is already dead to the present; but for him who lives in the present which is eternally new because it is always beginning, the hereafter does not exist for him. Thus craving for a better life becomes a fetter to the present life, which not being understood fully, remains incomplete. In its incompleteness produces a new conflict with false value, delusions and attachments, perpetuating ignorance and making the chance of deliverance ever more remote.

The next fetter '*Māna or conceit*' will be dealt with in the next issue.

Concentration and Wisdom

Natthi jhānaṃ apaññāssa,
paññā natthi ajhāyato,
yamhi jhānañ ca paññañ ca
sa ve nibbānāsantike.

There is no concentration to him who lacks wisdom, nor is there wisdom to him who lacks concentration. In whom are both concentration and wisdom...he, indeed, is in the presence of NIBBĀNA.

(*Dhammapada* 372)

The Birth of Buddhism

By

M. V. Bhattacharya

(Continued from October issue)

LIKE the Vedāntists or the Indian philosophers in general, he held that the root cause of the saṁsāra, from which one seeks escape, is avidyā (ignorance), though its interpretation or the process of its action may be different thinkers. Again, like the same Vedāntists, he maintained very strongly that suffering is due to desire, kāma, which brings about one's bondage. This idea has found its fullest possible expression in the Hindu scriptures from the Vedas downwards. It is kāma that binds the world; there is no other bond. It is never satisfied, nor is it ever extinguished by enjoyment of desired objects. On the contrary, it grows stronger and stronger. So a sage says in a Vedic text (Atharva-Veda IX. ii. 20): "How great in width are heaven and earth, how far the waters flow, how far fire to them art thou superior, always great: to thee as such, O Kāma, do I pay homage." In a number of Vedic passages, Kāma is identified with fire. And it is not far to seek why this identification is made. Fire is never satisfied with any amount of fuel, so kāma can in no way be satisfied with any amount of its object. The sages of the Upanishads realized it fully and the following few words give expression to what they felt: "When the kāmas that are in his heart cease, then at once the mortal becomes immortal and obtains here (i.e. in this world) Brahman." The same or similar thoughts abound in other texts of the Upanishads, and the Bhagavad-Gīta is full of them.

Exactly the same view seems to have been held by the Buddha as is seen from his declaration that the root cause of sufferings is kāma. And it is so well-known a fact that it needs no elucidation. The most significant incident of his life is that he conquered Māra, the Evil One. It is only after this that he became a Buddha. Remove all the legendary characters of the story and the bare truth will reveal itself that it was only after freeing himself from desire that he attained to Buddhahood, Māra being in the story the personification of desire. This may be compared with the well-known dialogue between Yama and Nachiketas in the Kathopanishad. If one considers the tremendous evil consequence of pursuing kāma, it will be evident that there is no better word for its expression. Māra literally signifies what is meant by the word mṛtyu (death), both of them being derived from the same root mri (to die). Who is it that does not know that kāma brings about death? The literature of the country tells the same story in one way or another.

We are told that whatever misfortunes there are, here or hereafter, they are rooted in ignorance (Avidyā), and desire. Ignorance means non-perception or wrong perception of truth. One who does not perceive or

wrongly perceives the truth imagines things which have no existence at all, and thinks evil to be good; and naturally there arises desire and it leads man astray, bringing about his ruin. Now the cessation of desire is possible only after the removal of ignorance, which requires for its own disappearance knowledge, or perfect wisdom, or perfection of wisdom.

The sages of the Upanishads solved the problem, realizing and advising that there is only the Self or Atman without a second. "I am below, I am above, I am behind, before right and left - I am all this." And they declared: "If a man understands himself to be the Atman, what could he wish or desire for the sake of which he should pursue the body? For "He who sees, perceives and understands this, loves the Self, delights in the Self" reveals in the Self, rejoices in the Self, becomes a svarāt (self-resplendent)." That being the case, there is nothing that could be an object of desire. Nor is there anything to be frightened of, for the possibility of fear is only there where there are two. For instance, where there are both a tiger and a man, the latter may be frightened by the former. Thus by the realization of the Self one becomes completely free not only from desire but also from anxiety, trouble and sorrow. So it is said: "When a man understands that all beings have become only the Self, what sorrow, what trouble can there be to him who once beholds that Unity? Thus, on these or similar grounds, the sages of the Upanishads urged: "Verily, the self is to be perceived, to be heard of, to be thought of, and to be meditated upon."

It is not that the Buddha did not listen to the above declarations. He did; but his perception of the Self was quite different; for he thought that instead of being the cause of liberation as held by the followers of the Upanishads, the knowledge of the Self was, in fact, the real cause of bondage. The notion of 'I' and 'mine' is the cause of bondage, and, as such, it must be shaken off. On the point of the necessity of release from bondage, both the Vedāntin and the Buddha are at one, but while the former maintains that it can only be effected by the knowledge of the Self, the latter differs saying that the notion of 'I' and 'mine' can in no way disappear if there really is the existence of the Self. This led him to take quite an opposite and a very bold view that there is no Self or Ātman, as it is understood. Here it is said by his followers that if one knows that, in fact, there is Ātman, one's notions of 'I' and 'mine' or *ahaṅkāra* and *mamakāra* do not disappear and consequently there is no cessation of one's suffering. For, when a man sees that there is Ātman, he identifies his body with it, and there arises his lasting love for it. This love rouses thirst for comforts and this thirst prevents him from realizing the transitoriness of the objects he wants to enjoy, and he loves to think that they are his and adopts means for their attainment. Where there is the notion of the Self, there arises also the notion of the other-than-the-Self, and owing to this division of the Self and the other-than-the-Self, there spring up feelings of attachment and aversion from which all evils arise. Thus, once a devotee is said to have extolled the Buddha: "If there is the notion of 'I' (*ahaṅkāra*)

in the mind, the continuity of birth does not cease, nor goes away the notion of 'I' from the mind, if there is the notion of Ātman. And there is no other teacher than you in the world advocating the absence of Ātman. Therefore there is no other way to deliverance than your doctrine." And it is said by a prominent teacher of Buddhism that as all the passions and evils arise from the notion of Ātman (satkāyadriṣṭi) and the object of the notion is Ātman itself, its very existence is denied.

In order to root out desire (kāma) attempts are made in the doctrine of the Buddha to show that there is neither the subject nor the object of desire, and if that be so, naturally desire can in no way arise. Thus there is the cessation of desire, whereupon liberation or nirvāna follows as a natural sequence.

The question is, how it can be held that there is no existence of the subject and the object of desire in the face of their clear perception by everyone of us. The solution is supplied by what is known as the doctrine of *anātman* (absence of Self) or *nairātmya*.

The denial of Ātman is called *nairātmya*, literally 'the state of being devoid of Ātman.' Radically the word *ātman* means 'nature, (svabhāva: 'own being), which never undergoes any change, nor depends on anything for its being. The Self is called Ātman, because, according to those who believe in it, it has the nature described above. Therefore it is held to be eternal.

This *nairātmya* is twofold: *pudgala-nairātmya* and *Dharma-nairātmya*. *Pudgala* is nothing but what is known to us by such terms as *sattva*, *jīva*, *puruṣa*, and so on, that is the Self. By *pudgala-nairātmya* we understand that what is believed to be a Self or Ātman has no independent nature of its own, and consequently no existence in fact, and therefore it is not a thing in reality (*vastu*), but exists merely in imagination as a name, a term, a designation, a convention for serving the purpose of ordinary life. Similarly, the Dharmas or things around us, internal or external, have not their Ātman or independent nature, because they depend for their being on causes and conditions (*pratītya-samutpāda*). And how can that which is not in its own nature, be in the nature of others? Therefore the things visible also have no existence in fact and are merely imaginary. This is *Dharma-nairātmya*. Argument after argument has been offered in support or in refutation of this view, but to avoid prolixity, we need not discuss them here.

There being neither the subject nor the object, there is no room for desire in the case of a wise man.

This idea lies at the root of the two well-known schools of Buddhism. *Vijñānavāda* and *Sūnyavāda*. Taking its stand on such statements of the Buddha as 'All this is nothing but *chitta*,' a statement undoubtedly based on the Upanishads, as we shall see later on, the *Vijñānavāda* postulates the

existence of Chitta or mind only, as the Vedānta of Brahman only, and utterly denies all external things which are, according to it, just like the phantoms created in a dream. Impurities or passions (Klesas), such as desire, obstruct the attainment of liberation, and, as such, are regarded as a 'cover' (Klesāvarana). They are due to the conception or notion of Ātman or Self (Ātmadrishti), and so they must disappear only when one really understands that in fact there is nothing that can be called Self (Pudgalanairātmya). Then follows liberation.

Man is steeped in ignorance about the things he sees around him, for the things he sees are not in fact what they appear to him, they being only the vibrations (Spanda) or transformations (Parināma) of Chitta. Such ignorance is also an obstruction and, like darkness, covers the knowable (Jñeya), the real truth, and is known to be a 'cover of the knowledge' (Jñeyavarāṇa). When this cover is completely removed by means of the right view of things, one becomes omniscient (Sarvajña).

The advocates of the Sūnyavāda who also hold the doctrine of pudgala and Dharma-nairātmya or Śunyata, as explained above, teach us that there is nothing real, as everything is devoid of its innate or independent nature; that being the case, anything that appears before us depends for its being on causes and conditions. It cannot, therefore, be said that there is anything in its own or innate form (Sva-rūpa). We see a thing, no doubt, but it appears to us in its imposed (Āropita) form, and not in its own form (Sva-rūpa).

Now, if a thing visible to us is only in its imposed form, of what kind is it then in reality? What is its own form? The answer is that it is *Dharmatā* (the state of being a Dharma, thing). But what is *Dharmatā*? Own being (Sva-bhava). What is own being? Nature (Prakriti). And nature? That which is called voidness (Sūyata). What does voidness mean? The state of being devoid of own being (Naihsvabhavya). And what are we to understand by it? That which is 'suchness' (Tathātā). What is 'suchness'? Being of such nature (Tathābhāva), that is, the state of being not liable to change (Avikāritva), the state of permanent existence (Sadāvasthāyitā).

(To be continued)



Evidence for Rebirth

By

Amarasiri Weeraratne

(Continued from last Issue)

WHY DO MOST PEOPLE NOT REMEMBER THEIR PREVIOUS LIVES?

A question often asked is "if rebirth is a fact why do most people not remember their previous lives? One reason is that our memories are anything but perfect, and none of us can remember even the details of our childhood, not to speak of anything previous to it. The brain is a necessary organ in the process of thinking and memory, and in the acquisition of a new life one acquires a new brain. Death itself obliterates memories. Moreover it is a good thing that we do not remember the mistakes, prejudices, and miseries of our previous lives as they could make life unhappy here. There are states that are non human where impressions are not registered clearly in the consciousness. A series of such lives will completely obliterate all memories." Therefore there are many reasons why we cannot remember our previous lives, but with the development of the mind by meditation one reaches a stage when the fourth Jhāna is gained. Then one is able to tap infinite resources in the realm of consciousness, where one can recall previous lives, even as the Buddha and the Arahants did. ("...he remembers the varied states of his former lives in all their aspects and details. Just as a man who has travelled from his village to another, and from that to yet another, when he returns to his former village by the same route, remembers how he came from village to village, where he stayed and rested, what he said and what he did; even so when the mind is composed, clear and cleansed...he remembers his former lives." (Dhīgha Nikāya 1,81)

FORTY FOUR CASES OF SPONTANEOUS MEMORIES OF PREVIOUS LIVES.

Of the forty four cases of spontaneous memories of previous lives reported on by Dr. Ivan Stevenson the details are as follows:- They are from *thirteen different countries* viz: India 18, Italy 6, Burma 5, U.S.A. 6, U.K. 3, Belgium 2 and one each from Greece, Cuba, Muraitius, Japan, France, Syria and Canada. One should add Ceylon to this list in view of the Gnanatillaka case. (see Ceylon Observer 19th. January 1961.) and Turkey case of Ismail Altinklick. (English magazine "Today" December 1962).

"How then are we to regard this appearance, in so many places of what appears to be past lives? Is this some kind of phisic epidemic

attendant on the noxious emanations of the Atomic Age? Are they the sly *promptings* of the Devil to bewilder and confuse the faithful? Or is it rather an epoch-making step forward towards answering the all important questions of the Karma and Rebirth? CONSISTENCY WITHOUT COLLUSION IS EVIDENCE IN A COURT OF LAW, IT IS ALSO EVIDENCE IN THE REALM OF SCIENCE. IF A GREAT MANY SERIOUS AND PROFESSIONALLY TRAINED PEOPLE ARE INDEPENDENTLY FINDING THE SAME SORT OF THING, SURELY THERE MUST BE BENEATH ALL THE SMOKE SOME FIRE." ("The world within" by Gina Ceraminara. M.A., Ph.D.)

DOCTRINES OF KARMA AND REBIRTH.

The doctrines of Karma and Rebirth explain everything in life that become and inexplicable mystery otherwise. They explain the inequalities and injustices we see everywhere, which no God or man can rectify. Although Karma and Rebirth is taught in Hinduism too, it is Buddhism alone which presents Rebirth as a scientific principle. As Mr. Francis Story explains "By scientific I mean that it is a principle which is in accordance with their universal laws, which can be understood scientifically, and even investigated by scientific methods. The principle of change and continuity is one that runs throughout nature. All scientific principles are based on it.

In Buddhism it is the *principle of Anatta* which lifts the concept of Rebirth from the level of primitive animism to one which becomes acceptable to the scientifically trained mind. Anatta means no-soul, non-Ego, and non Self. *Buddhism does not point to a soul that transmigrates.* It points to a continuum of cause and effect that is exactly analogous to the processes of physics. The personality of one life is the result of the actions of the preceding current of existences, in precisely the same way that any physical phenomenon, at any given moment, is the end result of an infinite series of events of the same order that have led up to it."

REFERENCES.

- * "The World Within" by Gina Ceraminara.
- + "Kamma and Rebirth" by Ven: Nyānatiloka Mahā Thera.
- ** "Case for Rebirth" by Francis Story.

THE PROOF OF REBIRTH.

* (Notes on a lecture by Dr. K. N. Jayatillaka M. A., Ph.D.)

"Proofs are of two sorts, demonstrative, and non-demonstrative. Demonstrative (whether rigorous or not) proofs are found only in Logic and Mathematics. They do not tell us about matters of fact, unless of course, treat Arithmetic and certain Geometries as telling us about matters of fact. Since Rebirth pertains to a matter of fact, only a non-demonstrative proof is possible of it. *Rebirth is proved non demonstratively, if there is sufficient authentic evidence, which cannot be explained by a normal hypothesis, nor by a paranormal hypothesis other than that of Rebirth.*

The evidence bearing on Rebirth may be classified as (I) experimental and (II) spontaneous.

(I) EXPERIMENTAL EVIDENCE.

Under hypnosis a subject can relive, and recall his past experiences even up to the factual state. When regressed to age six for instance, the subject would behave, talk and write as he did at that time and recall the past experiences. The hand-writing and the memories could be independently checked. Such experiments have convinced psychologists and psychiatrists to day that the authentic buried memories of one's childhood experiences, which cannot be called to mind in normal consciousness, can be unearthed by hypnosis. When hypnotic age regression is extended to an ante-natal period, there has generally been an ostensible recall of the alleged specific memories of previous lives: e.g. (a) Colonel Albert de Rochas (*Les Vies Successives*, Paris, 1911) gives particulars of the recall prior lives of 19 subjects, investigated between (1892-1910) (b) The British psychiatrist, Dr. Alexander Cannon, (*The Power Within*, London, 1950) says that for years he dismissed the theory of rebirth as nonsense, despite the evidence from his hypnotised subjects who held "different and varied conscious beliefs" until after investigating "*WELL OVER A THOUSAND CASES*" he is now convinced of it's truth. (page 170); he traces the origins of some phobias to traumatic experiences in a prior life, unlike Freud; (c) An English professional consultant hypnotist, Mr. Henry Bythe (*The Three Lives of Namoi Henry*, London, 1956) records (tapes available) the results of an experiment undertaking (names of witnesses mentioned) *in response to a challenge by the "Daily Express"* for an "authentic case of reincarnation in Britain." (d) The hypnotherapist Dr. Arnall Bloxham (Who was Anne Okenden? London 1958) recounts the story of seven past lives of an English teacher—the lives range from the cavemen days to the Victorian era; it is said (in the blurt) that "since this book was written Arnall Bloxham has recorded three more cases of her earlier lives, a furniture dealer in George II's reign, a peasant boy in Scandinavia, and the wife of a cobbler, and a pickpocket in 1700.

All the above cases, however, could be explained as illusion (a normal is to be preferred to a paranormal, other things being equal) since hardly any attempt was made to verify the alleged facts, and it can be shown that the hypnotised subject is highly suggestible to, has heightened powers of dramatisation, and often lives up to the role required of him by the hypnotist. But if the details given were independently verified to be true in the light of the historical facts, and the subject could not have acquired the information elicited by any normal means in the course of this life, we have to look for another explanation. So while granting the hypothetically possibility of "illusion" in particular cases, where there has been no attempt at verification, or where the subject does hallucinate, and discloses the sources (normal) on which he constructs a previous life" (see E.S. Zolick's *An experimental investigation of the Psychodynamic Implications of the Hypnotic 'Previous Existence' Fantasy*, *Journal of the Clinical Psychology*

TYPICAL CASES.

(a) *Case of Nellie Horster* (Communicated by J. G. Horster to the "Milwaukee Sentinel." of Sept: 22th. 1892; reported in Ralph Shirley, "The Problem of Rebirth" London, Rider & Co.) Horster was living in Effingham, Illinois, and lost a daughter named *Maria* in early childhood. In the following years he moved to Dakota, where he had been living ever since. Nine years previous to the date of this letter, another daughter was born to him, who was christened *Nellie*. She persisted in calling herself *Maria* saying that was her real name by which they had formerly called her...Horster went shortly before writing this letter to the country of Effingham, where he had formerly lived to arrange some business matters taking his daughter *Nellie* with him. *Nellie* recognised the house where they used to live and also many people whom she had never seen in her present life, but whom his first daughter *Maria* knew perfectly well. *Nellie* also reminded him of the school house, and expressed a desire to see it once more. Her father took her there and she walked without hesitation up to the desk which her sister used to occupy saying "This is where I used to sit".

(b) *Case of Shanti Devi*. (Illustrated Weekly of India 15th. December 1935): ("An inquiry into the Case of Shanti Devi - Delhi 1936) (J. Mana, Metempsychosis, Pythagorean Society, New York 1941). "Shanti Devi, a girl living in Delhi, (born 1926) began from the age of about three to recall and state details of a former life in the town of Muttra, about eighty miles away. She stated that her name had been *Lugdi*, that she had been born in 1902, was a Choban by caste, and had married a cloth merchant named *Kedar Nath Chaubey*. She said that she had given birth to a son and had died ten days later. As *Shanti Devi* continued to make such statements, her family finally wrote when she was nine years old to see if such a person as her claimed husband actually existed in Muttra. This person answered the letter and confirmed the girl's statements. He then sent a relative to the girl's home and afterwards came unannounced himself. She immediately identified both of these persons. The following year (1936), after it had been established that the girl had never left Delhi, a committee was appointed to witness a visit by the girl to Muttra with a view to noting her recognition of the people and places. The accounts available to me indicate that *Shanti Devi* made at least twenty four statements of her memories which matched the verified facts. (Dr. Stevenson).

Dr. Stevenson selected *twenty-eight* of the forty four cases mentioned in his book "in which six or more items of information matched between memories and verified facts," and the two persons in the families were unrelated, usually in different towns or countries" (page 10), this eliminates chance coincidence, and the probability of the recaller obtaining prior information. In many cases the facts were attested, or affidavits signed by many reliable witnesses. Dr. Stevenson concludes, "I will therefore say that I think reincarnation the most plausible hypothesis for understanding cases of this series." (page 34).

EGOISM

IN THE BUDDHIST DOCTRINE

By

U Boon Teik, Bangkok.

SINCE writing my article in August under the title of "SUBCONSCIOUSNESS and SUBCONSCIOUS MIND", published in the October 1963 issue of "The Light of Buddha" magazine, I have now read the continuation-article by Mr. William Pulley entitled "MENTAL SUFFERINGS in Freudian and Buddhistic Outlook" in the July 1963 issue wherein the subject of 'ego' and 'egoism' as understood in the Christian countries of the West has been explained more fully. In this article I wish to submit the viewpoint according to the Buddhist texts.

The words 'ego' and 'egoism' having some far-fetched meanings in Western ethics and philosophy, they would require some careful study if we make some attempt to find out the comparative Buddhist terms in Pāli, and only then we would be able to say how the ethical values as believed in the Western people differ from Buddhism. In order to get some ideas of these words I have looked into some dictionary meanings, and in Cassell's New English Dictionary I found the definitions for 'ego' as:- "Individuality, personality; the self-conscious subject, as contrasted with the non-ego or object"; and for 'egoism' as:- (*Ethics*) The Theory that man's chief good is the complete development and happiness of self, and that this is the proper basis of morality; pure self-interest, systematic selfishness; (*Phil*) the doctrine that man can be absolutely certain of nothing but his own existence and the operation of his own mind; egotism".

In Mr. William Pulley's article he had brought forward this subject in connection with the conditions of neuroses and psychoses under 'cold-war' propaganda, and some of his own writings will be quoted here again so that the readers may have some material points for consideration without going into old copies of the magazines. Some of his points in his article are, and I beg to quote, as under:-

"...Therefore when we feel ourselves saddled with the burden of neurosis, this calls up the need to unburden the mind by some probing back in one's past for relief or complete overcoming of the neuroses.

Freud puts this relationship with ego-development.....Freud's statements about this period of life when he associates it with the development of neuroses, which he says may not arise until much later in life. He describes neuroses as 'disorders' of the ego, and feels it is not something unusual that the ego should fail in dealing

with problems that it could later cope with easily as the ego developed into 'super-ego'....

...The constant war between the ego and the id goes on, even to a later period in life when experience and contact with life creates what Freud calls the 'super-ego' or conscience, causing this tendency of uncertainty and indecision....

Neuroses are known to be caused by long exposure to frustration, hence the person with great attachments (mental or physical) deprived of their attachments, would naturally challenge and even empower the super-ego (conscience). Powerful attachments can often halt 'reason' and retard intellect, as in the case of religious fixations that begin innocently as loyalties, but too often develop into fanatical fixations that lead to mental-suffering and neurosis..."

From the foregoing quoted passages in the said article, we find that egoism would bring along with it other mental aspects of uncertainty and indecision, which are regarded in Buddhism as immoral only, and known by the various Pāli words of MOHA (Delusion) UDDHACCA (Restlessness and Distraction), VICIKICCHĀ (Perplexity and Doubt), and MACCAHRIYA (Jealousy, Egotism, and Avarice). Religious fixations which develop into fanatical fixations are known by the Pāli expression IDAM SACCĀBHINIVESA, the meaning of which is given by the Venerable Nyānatiloka Māha Thera, (the German Bhikkhu), in his Pāli Dictionary as 'Dogmatic Fanaticism', explained in page 55 under the term GANTHĀ, meaning 'Ties' in immoral sense. What is 'dogmatic' here would be clarified with the meanings found in the Burmese text of ABHIDHAMMA SAṄGAHA, edited by the Venerable Janakabhivamsa in page 412, as:-

IDAM	meaning:	One's own viewpoints only
SACCAM	"	: are the true and correct ones only
ABHI	"	: steadfastly or extremely
NIVESA	"	: maintained in one's mind.

It is such kind of viewpoints maintained in a man's mind become 'dogmatic' fanaticism. This could be known by the past historical events called as the "crusades" or religious wars [undertaken for eight occasions between the years 1095 and 1271, by some of the Christian nations for the possession of the Holy Land out of the enemies whom they regarded as "infidels". Please understand that I am relating this past historical fact only for the meaning of dogmatic fanaticism. But such sort of fanaticism has not died away yet, as we find at the present moment some sorrowful state of affairs in South Vietnam Republic where the Buddhist priests and nuns are being repressed by the Roman Catholic President Ngo Dinh Diem, who is supposed to be ruling the country on free democratic lines as the country is aligned with the democratic Western Block of nations.

Incidentally, I am compelled to mention the case of happenings in South Vietnam because this case would be cited in support of the Buddhist views to be mentioned later hereafter. The original cause followed with effects in this case would be briefly mentioned, in case some of the readers would like to know how the events have occurred. The facts are:- It happened that on one full moon day in May this year (1963) the South Vietnamese Buddhists observed the anniversary of the Buddha's birth day, in the year 623 B.C. At the age of 35 the Buddha attained His Full Enlightenment, also falling on the full moon day of May, and then finally at the age of 80 on the full moon day in May again, the Buddha passed away which is known to the Buddhists as Parinibbāna in Pāli. The anniversary was carried out with religious celebrations, during which the Buddhist priests happened to have hoisted what is called as Buddhist flags with a view to make it more popular, perhaps with the modern outlook since after the old colonial power had withdrawn from their country with the regaining of independence. Most of the nations that were once under the yoke of the old colonial powers now have this feeling after independence. To the hoisting of the Buddhist flags, mostly within the precincts of the religious places of worship, the government intervened and stopped the flag hoisting, but such intervention was met with some opposition. The government then took more serious measures. The demonstrations yet became more widespread, resulting, among others, in one of the Head Abbots burning himself by fire, after soaking his robes on his body with petrol, to death in a public demonstration. The news spread throughout the world with repercussions in many states especially in all Buddhist countries, and also in some non-Buddhist states, among which the nation that becomes more concerned than the Buddhists is the United States of America, as this country has been aiding Ngo Dinh Diem's government with half billion of dollars for the past six or seven years, with some American military personnel stationed in Saigon, who become the witnesses of the said demonstrations. Their reactions have not been seen in the newspapers except from certain foreign correspondents. However, we have seen in the local newspapers that many Congressmen of the Senate and the House of Representatives have felt too uneasy in their conscience because of the military and economic aid the USA is giving, which have bolstered Ngo Dinh Diem, and they even have suggested to stop such aid. We know the purpose of the American aid which is to help South Vietnam from being overrun by North Vietnam communists.

Under the aforesaid circumstances, therefore, in the minds of all Buddhists, the action by Ngo Dinh Diem's government is a kind of "dogmatic fanaticism" (IDAM SACCĀBHINIVESA) of Buddhism. At this juncture, let me quote another passage in Mr. Pulley's article, in which he stated about the theistic influence, as:-

"...Theistic influence, dominant in all fields of human endeavour through social and political advantage, is psychologically and outwardly opposed to any fair-mindedness when confronted with

non-theistic views or types. In several large and powerful Western countries a non-theist suffers the same classification as a communist and because of this is shunned from society or ruined economically....”

The above quoted passage would deserve some reevaluation of the Western free democratic policies so far followed out simply out of their own ideologies.

We will now revert back to the religious viewpoints in connection with the words ‘ego’ and ‘egoism’. For giving some further explanations, let me take up, firstly, the Pāli term MACCHARIYA for interpretation into English meanings, with the following Pāli verse, as:-

MACCHARIYA or Egotism, Jealousy, Avarice.

Pāli verse:

“MACCHARIYA BHĀVO MACCHARIYAM, SAMPATTIGŪHA
LAKKHANAM,
SĀDHĀRANAKKHAMA RASAM, SANGKOCANUPATTHĀ-
NAKAM,
KATUKAÑCUKABHĀVOPI, SASAMPATTI PADATTHĀNAM.”

Meanings:

MACCHARIYA BHĀVO means ‘the condition of egotism, jealousy, and avarice’ which are the definitions of MACCHARIYA. The mental state in this condition is the ‘one mainly concerned with self-interest only in respect of one’s possession of wealth and intellect. For example, if a man has much wealth already and still hopes to increase further in future, his mind may be centered around his self-interest only (which is avarice), and by thinking the possessions solely as his (which is egotism), he does not wish that other persons should have wealth and intellect like him (which is jealousy).

LAKKHANA: Its Characteristic Mark is known as SAMPATTIGŪHA, meaning ‘hiding one’s wealth and intellect’.

RASA: Its Function is known as SĀDHĀRANAKKHAMA, meaning ‘one’s withdrawal from other persons for joint undertaking’. And, if by chance, one is unable to hide his wealth any more, and thereby was compelled to intermingle with others, he cannot bear patiently any connections with the others.

PACCUPATTHĀNA: Its Reappearance as phenomena in the mind of the observer is known as SANGKOCANA, meaning ‘to flinch or retreat from any intention of giving or spending’. Another state of Reappearance as phenomena is known as KATUKAÑCUKABHĀVOPI, meaning ‘to flinch as after tasting bitter flavour’.

PADATTHĀNA: Its Proximate Cause is known as SASAMPATTI, meaning ‘one’s own wealth and intellect’ as the cause of this mental state.

Note: In the book of commentaries called *ATTHASĀLINI*, this *MACCHARIYA CETASIKA* is further deliberated upon, especially for the Buddhist priests. This *MACCHARIYA* is one of the immoral mental properties (or *AKUSALA CETASIKA*), but if one were to observe blindly without using reasonable consideration, its resultant effect may be disastrous. Let us consider the case in point: A Buddhist Sangha (or priest) who is well learned and respected by many followers, both priests and laymen, and is living as his abode in a well built and furnished monastery. What would this resident priest do if an irreligious priest comes round and requests for staying in the same monastery? To such request the resident priest can reject, and the rejection is not *MACCHARIYA*, as by accepting an irreligious priest there may be harm and damages to the monastery or in other aspects too. There are five kinds coming under *MACCHARIYA* as 'exceptions' which a Buddhist priest is allowed to protect, provided there is good reason to suspect the mala fide of the other priest.

These five are:-

1. *ĀVĀSA MACCHARIYA*, concerning with the accommodation (or *ĀVĀSA*) in the monastery. With regard to this point if the priest who seeks for accommodation in the monastery is of irreligious character, his request may be rejected by the resident priest with refusal.
2. *KULA MACCHARIYA*, concerned with the matters related with the laymen devotees and relatives (or *KULA*) living in the monastery under the control of the resident priests. Here, when an outside priest of doubtful character seeks to contact with the laymen devotees, the resident priest may prevent them from making contact with the said outside priest.
3. *LĀBHA MACCHARIYA*, meaning the gifts and offerings (or *LĀBHA*) received at the monastery for general purposes. Here also, the resident priest may prevent the gifts and offerings from falling into the hands of the irreligious priest.
4. *VANNA MACCHARIYA*, which is concerned with the fame and honour (*VANNA*) of the individual priest. Fame and honour gained by a priest may be spoken in praise of that priest, but not for a falsehood. When a priest falsely pretending for fame on becoming known to the good priest, the latter may say against it as false.
5. *DHAMMA MACCHARIYA*, in connection with the teachings of *DHAMMA*, the Buddhist Doctrine. A Buddhist priest may not give the teaching to anyone who is intent on finding fault and distortion.

The commentaries contain also various descriptive classes of sins which one may meet in future existence in the case of commission of immoral actions falling under *MACCHARIYA*. The exceptions in the above five kinds do not come under *MACCHARIYA*.

WHAT IS PRACTICAL BUDDHISM? THE METHOD OF PRACTICAL BUDDHISM

By

U Thein Nyun

(Continued from October Issue)

GENERAL REMARKS

THE wise man who teaches this method of Practical Buddhism leads a simple, secluded life. He is very modest and therefore, he does not seek popularity and pupils. It is likely that popularity and pupils may come to him but he does not bother if they don't. Since he is out for quality rather than quantity he will only teach those who are really sincere, earnest and pupil-minded.

At the beginning this method can be carried out any where and at any time for the first part consists of meditation and trial practices to see the world as it really is. Very often one suffers defeat because sensual pleasures get the upper hand. But these are added incentives to overcome them through the solutions of problems to realise their true natures. And since this is similar to solving worldly problems of day-to-day living, the practice can be carried out at home. In fact this was the method recommended to the wealthy Ugghasena when he told The Buddha that his wife was devoted to him and carried out her wifely duties; that he still wanted to enjoy life and hold on to his possessions and as such he could not retire from the household life to become a bhikkhu; that in spite of all this he did not wish to be reborn in the lower regions but on the other hand, realise Nibbāna. Thus this method is suitable for those who needs must read and reflect and who cannot leave home to go to a practising centre. This method, however, is not so simple as it seems. Although there is none of that physical strain involved by sitting in a prescribed posture for long periods there is a great deal of mental strain, experienced only by oneself and unknown to others, because meditation has to be carried out repeatedly on abstract and abstruse things with no apparent results in sight at the beginning.

This method must be applied to any practical subject of Buddhism which leads to a practical knowledge of the Four Noble Truths. For example, in the case of Satipaṭṭhāna subjects, we must first learn about the discourses on them from the Text or, preferably, from a wise man who could stress the practical aspects of it; then find out how to identify the physical and mental qualities (elements) that have to be detected, i.e., the characteristic, function or achievement, mode of manifestation or effect, and proximate cause of each of the elements concerned, and learn, practically, how the layers of conventional truths mask these elements in

order to prevent their detection; then only to try to detect these elements till this can be done correctly, making practical note of the conventional truths, the mental relations that are based on them; finally, to repeatedly practise the detection of these elements till they become so familiar that they can be consciously distinguished from conventional truths and a clear distinction made between physical and mental elements. This results in a purity of views of things, i.e., right views. The world of persons and things, which was believed to be so real before, is now found to be a mental world, the real world consisting of abstract physical and mental elements carrying out their respective functions. As a consequence there will be less attachment to oneself, other persons and things and less greed for pleasures, possessions and power. Moreover, since there is no "I" taking part in any of the elements, the problems of "I" dissolve away when the functions of the elements are being mindfully observed. This brings peace of mind and contentment. And only when the majority of us arrive at this stage of knowledge and comprehend the world as it really is, will the world be a happy place to live in for we would be honest, disciplined and good-intentioned of our own accord instead of having to be coaxed or coerced without much success.

The same procedure has to be followed with:-

- (1) the conditions that bring about the arising of the elements. These are to be found in Dependent Origination and Paṭṭhāna. This results in:-
 - (a) the practical realisation of the absence of an ego-entity or soul which either eternally exists or is annihilated after death and
 - (b) the discarding of any unconscious belief there may be in (i) a creator of the elements and therefore of the world (ii) causelessness (fatalism) (iii) inefficacy of good and bad causes and (iv) the absence of the law of cause and effect. When this stage is reached there is overcoming of doubts of what one really was in the past, what one really is in the present and what one really will be in the future. Moreover, it will be realised that ignorance of the true nature of things has brought about craving which creates existence, the physical and mental elements.
- (2) the ceasing of the elements that arise from conditions. This results in overcoming the belief in the permanency of things and the practical realisation that impermanent elements are worthless and irksome (suffering) and for which detachment ensues so that there is a turning towards something permanent.

In this way the different stages of Insight Knowledge are attained leading to Path-consciousness which takes eternal Nibbāna as object. The Four Ariyan Truths are seen together for the first time, i.e., awakening to truth. Such a person is no longer a worldling but a Holy One, a

Sotapanna, who has utterly destroyed the lurking mental tendencies of wrong views and doubts about the elements which he was gradually destroying in his practices. This means that these things no longer arise in the mind. So, out of the twelve types of immoral consciousness, the 4 types of greed-consciousness associated with wrong views and delusion-consciousness associated with doubt are utterly destroyed, i.e., these 5 immoral thoughts never occur again. Therefore immoral words and deeds based on them can never be committed. Since the Sotapanna has achieved the result of practising the Noble Eightfold Path as stated by The Buddha he now possesses unwavering loyalty to The Buddha, The Dhamma, The Saṅgha and the Virtues dear to the Ariyans.

After this the practices need to be carried out to destroy the remaining five lurking tendencies by 3 stages which are (a) attenuation of hate and sensual passion (b) utter destruction of the above and (c) utter destruction of craving for higher existence, conceit and ignorance. When this is completed, such a person is an Arahāt who has done his duty for he has possessed truth, i.e., attained truth, and he will not be reborn in any worldly existence. The detailed application of the method for practising the Noble Eightfold Path will have to be left for another occasion.

It will thus be seen that Practical Buddhism, like any other practical subject, has to be carried out systematically, i.e., one stage has to be completed before passing on to the next. For insight knowledge of the standard necessary to realise the Four Noble Truths has to be attained gradually just like a school-boy has to go through one standard after another in order to be able to absorb what is taught in the matriculation standard. Thus progress on the path is gradual as stated by The Buddha:- "Just as, bhikkhus the mighty ocean deepens and slopes gradually down, hollow after hollow, not plunging by a sudden precipice, - even so, bhikkhus, in this Norm-Discipline the training is gradual, progress is gradual, it goes step by step, there is no sudden penetration into insight".

But, then, in the Discourse to Prince Bodhi which has already been given, The Buddha set time-limits of 7 years to one day or night for a person to become an Arahāt provided he possessed the five requisite qualities and took Him as Teacher. No time-limit, however, can be set for a person who has to train himself gradually to acquire those five qualities. Again, in the Satipaṭṭhāna Discourse, The Buddha set time-limits of 7 years to 7 days for a person to become an Arahāt or at least an Anāgami if he practises Satipaṭṭhāna. In this case the person must have attained the standard to practise Satipaṭṭhāna correctly i.e., in exact accordance with the Discourse. And in this method that I have been dealing with, this standard is reached only after the first three stages have been completed and the correct method of practice has been learnt and for which no time-limit can be set. It is just like a person who can set time-limits for anyone to become a millionaire if he practises making gold, the time-limit

depending on the number of times he practises and the amount he makes each time. But the important thing here is to know the right method of practice to make gold and for which no time-limit can be set. So, unless one is a genius and has the natural aptitude developed in past existences, i.e., pārami, the progress by this method of Practical Buddhism must necessarily be slow but sure. The defilements are gradually got rid of as stated in (1) Dhammapada:-

Even as the smith refines silver
So gradually, little by little, moment by moment,
Does the wise man file away his defilements

(2) Kindred Sayings, Part III, on Elements P. 131.

“Just as if, Bhikkhus, when a carpenter or carpenter’s apprentice looks upon his adze-handle and sees thereon his thumb-mark and his finger-marks he does not thereby know:-

‘Thus and thus much of my adze-handle has been worn away today, thus much yesterday, thus much at other times’. But he knows the wearing away of it just by its wearing away.

Even so, Bhikkhus, the Bhikkhu who dwells attentive to self-training has not this knowledge; ‘Thus and thus much of the Āsavas has been worn away today, thus much yesterday, and thus much at other times.’ But he knows the wearing away of them just by their wearing away”.

But when one becomes a Holy One it is stated in Kindred Sayings on Cause, Part II P. 47, “When, for the Ariyan disciple, the fivefold guilty dread is mastered, i.e., the five precepts are naturally observed, when his are the four possessions of the Streamwinner, and when he has well seen, well penetrated by insight the Ariyan Law, he, if he desired it, may declare himself by himself:- I am he for whom purgatory is perished, I am he for whom the womb of beasts is perished, I am he for whom the Peta-realm is perished, I am he for whom perished is the Waste, the Woeful Way, the Downfall. Streamwinner am I! Not for me is the falling back. I am sure, having enlightenment as my goal!” Thus no one can and there is no need for others to confer Ariyan degrees on a person. This can be done only on oneself by oneself on achieving one’s own results. It is just like a scientist who carries out his experiment and comes to the stage when he has a fair idea of the result he will get and as he proceeds further he becomes more definite and, later, actually gets that result by himself. No one needs point this out to him.

Buddhist Chaplains

By

U Pu

In presenting a claim for elementary justice for the Buddhists of South Vietnam to the UN General Assembly on October 7, 1963, the Ceylonese delegate has enumerated the following as one of the discriminatory attitudes of the government of that country:

"Buddhist monks, who had taken vows not to destroy life were drafted into the army and not allowed Buddhist chaplains, though there were Catholic and Protestant chaplains."

According to the Dictionary Chaplain is a clergyman attached to a ship of war, army, public institution or family; a Clergyman is a man ordained for the public service of God; and a Priest is one that officiates at the altar, or performs rites of sacrifice.

A Buddhist monk answers none of those descriptions because Buddhism has no God, but only the following five eternal laws which, like the law of gravity they contain, do not call for worship, praise, prayer or appeasement with blood-sacrifices, etc:

(1) *Utu-niyāma* = The Caloric Order; (2) *Bīja-niyāma* = The Germinal Order; (3) *Kamma-niyāma* = The Moral (Righteousness) Order; (4) *Chitta-niyāma* = The Psychological Order; and (5) *Dhamma-niyāma* = Natural Phenomenal Sequence.

Pagodas and images are to the Buddhists, what the Statue of Liberty or of Abraham Lincoln are to the Americans or what Nelson's statue is to the British; or what a piece of cloth called the 'National Flag' is to each nation. Reverence is paid in various ways to such symbols for inspirational purposes and not in the form of worship or prayer.

A Buddhist monk may, as in duty bound, visit the houses of the laity, on invitations, to receive offers of alms and food. He may bless their good deeds as a means of emancipation from worldly woes, from pleasures which end in pain; from youth which ends in age; from love which ends in loss; from life which ends in hateful death; from death which ends in unknown lives, which will yoke him again to the wheel (*saṃsāra*) to whirl the round of false delights and woes that are not false.

Such blessing does not imply that the monk blesses the trade or industry of the donor if he is a butcher, fisherman, smuggler, profiteer, or such as to bring harm, injury or poverty of fellow beings. Such blessing also does not imply that a Buddhist monk is partial towards the donor as against his enemies, because Buddhism is against anger, hatred, endearment, victory or defeat.

It is therefore possible that, in South Vietnam, the Buddhist monks are debarred from visiting the military lines to preach to or accept alms from Buddhist soldiers. It is highly improbable that it is the wish of the Vietnamese soldiers to have Buddhist monks moving along with fighting forces to the battle-field and thus glorify wars and bloodshed.

(The Guardian)

11-10-63.

The Test of Truth

1 Do not accept any thing on (mere) hearsay—(i.e. thinking that thus have we heard it from a long time).

2 Do not accept any thing by mere tradition—(i.e. thinking that it has thus been handed down through many generations).

3 Do not accept any thing on account of mere rumours—(i.e. by believing what others say without any investigation).

4 Do not accept any thing just because it accords with your Scriptures.

5 Do not accept any thing by mere supposition.

6 Do not accept any thing by mere inference.

7 Do not accept any thing by merely considering the reasons.

8 Do not accept anything merely because it agrees with your pre-conceived notions.

9 Do not accept any thing merely because it seems acceptable—(i.e. thinking that as the speaker seems to be a good person his word should be accepted).

10 Do not accept any thing thinking that the ascetic is respected by us (therefore it is right to accept his word).

But when you know for yourselves—these things are immoral, these things are blameworthy, these things are censured by the wise, these things when performed and undertaken are conducive to ruin and sorrow—then indeed do you reject them.

(*Anguttara Nikāya*)

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Sincerely yours in the name of our Lord Buddha.
(Sd) M.A. Spr.D.

Light of the morning, your holy glowing reveals to us the day,
Break through O' Light renewer in people's darkness,
Let your glory give them hope who struggle in the night,
Give them courage to go on till the light of day breaks through,
Red of the morning in wrestling toil,
They longed for Thee and in nights weary darkness,
They wait Your delivering work;
Rosy colour tints the sky,
Morning wind goes through the leaves,
Soon has for all people the sun arise.

Buddha's Flag

Buddha's Flag Thou art our glory,
Buddha's Flag flies everywhere,
Buddha's Flag tells us the story,
As she dangles in the air.
Over foreign or native land,
Buddha's Flag unites our band.

Are there purer gayer colours,
Either in the North or South,
For the air seems gay and brighter,
When she pours her freshness out
And our heart with Metta dear,
Flies with her to higher sphere.

Where you see her colours dangling,
In your homeland or abroad,
She shall tell you of the Dhamma,
From the Master of us all;
Listen peoples of the Buddha,
Listen Buddhists to her call.

She wants unity for all,
Unity the clarion call,
Separateness brings division,
And she wants federation
Over land and over sea,
Buddha's Flag brings UNITY.

**AN APPEAL
ON BEHALF OF
125 Members of Parliament of India
on
Buddhist persecution in South Vietnam.**



It is a matter of serious concern that the situation in South Vietnam continues to be critical. The tragic developments which led to the present situation of widespread unrest on the one hand and increasing repression on the other have pained and agitated people in India, in Buddhist countries, and indeed, all over the world. The Buddhist leaders of Vietnam had been agitating for some time against their Government, which they felt was following a policy of discrimination against the Buddhists who comprise 80 per cent of the population of South Vietnam. In particular, they raised their voice of protest against a host of restrictions imposed on their religious freedom by the Government. Following a series of hunger strikes, demonstrations and the like, at one of which nine demonstrators were shot down, and after an old Buddhist monk had burnt himself to death, an agreement was signed in June, 1963 between the Buddhist leaders and the Government. It was hoped that this would pave the way for an amicable solution of the dispute.

Unfortunately, the agreement could not prevent the situation from deteriorating further and the Buddhist leaders launched another peaceful agitation in July, which the Government sought to smash with an increased show of force. The Buddhist monks and nuns stepped up the demonstrations and hunger strikes and some more of them burnt themselves to death in public. This has shocked the conscience of humanity.

On August 21, martial law was declared and the army took over in South Vietnam. This was followed by a number of raids on pagodas and clashes took place when monks and laymen resisted troops taking over the pagodas. The situation has deteriorated to such an extent that the Foreign Minister of Vietnam, the Vietnamese Ambassador at Washington and others have resigned in protest. The U.S. Government too has officially expressed its concern. Even Pope Paul has been constrained to appeal to President Diem, who is a Catholic, to seek internal peace and understanding in South Vietnam. President Diem on his part promised to adopt an attitude of the highest conciliation. But it is obvious that the desired climate of conciliation is completely absent so far. It is unfortunate that certain powerful personalities in South Vietnam are taking an attitude on this problem which is wholly out of tune with the spirit of the times.

The Prime Minister of India has already conveyed his concern to President Diem and has also passed orders to our representatives in the

U. N. to seek the help of the U. N. Secretary General to bring about a peaceful solution. We sincerely appeal to the South Vietnam Government and President Diem to put an end to further bloodshed and suffering, so that calm and stability may be restored.

We also appeal to the Secretary General of the United Nations to apply his healing touch. In this he will have with him the support not only of the countries of South East Asia in general and of Buddhist countries and India in particular, but of all the peace-loving people of the world.

Congress

Sd/-

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Deputy Leader,
Congress Party in Parliament.
Raghunath Singh,
General Secretary,
Congress Party in Parliament.
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BOOK REVIEW

"EARLY BUDDHIST POETRY", an anthology edited by Miss I.B. Horner, M.A., President, Pāli Text Society, London, published by Ananda Semage, Colombo (Ceylon): 1963, pp. 84, artistic cover, paper jacket: Price Rs. 2/-, Sh. 3/6, or US 50 cts. a copy.

This booklet is No. 1 of the 'Lotus Book' series, which has a comprehensive programme for books on Buddhist stories, poetry, devotional literature, sayings, and maxims for contemplative reading. The Series has made a good beginning with "Early Buddhist Poetry": and, the publishers need be congratulated for their choice of the editor for this booklet, who, an eminent Pāli scholar of the day, has a number of scholarly works, including translations and anthologies, to her credit. The present work, though drawn from material already available in English translation, serves a definite purpose because of the wide range of the subject-matter of the poems in it.

The instructions of the Buddha find a practical expression in this anthology, which besides has a valuable introduction prefixed to it. In this selection, there is evidence of not only doctrinal contact with every day life but also of the personality of the practitioners of the teachings breaking through into verses. Even though these ancient poems, particularly in translation, may not rank as 'great poetry', yet these retain 'a distinctive flavour' of early Buddhism, and as such are expected to encourage the readers to turn to larger works for fuller instruction.

Certainly, the learned editor is right in observing that "much of the attitude to life these poems enshrine is still valid for the modern world and relevant to man's needs". While there is much said on ethical culture in the context of social needs, and no mental purification in the context of personal peace, the main trend of the poems in this collection is that of 'the inward spiritual bath'.

We ardently look forward to the succeeding productions of this Series, which, certainly, promises to be of positive use to those interested in the study and practice of the values upheld by the Buddha.

R.L. Soni.

“THE LOTUS AND THE SPINNING WHEEL” Marie Byles; George Allen & Unwin, 40 Museum Str. London, W.C. 1, 32sh; 252 pages, bibliography, references, map, index.

It was a little shock to discover this book on my desk one morning. I had not thought it possible that anyone, especially not a follower of the Buddha, like the 60-year old Australian Lawyer woman, would dare to make a comparison between the Lord Buddha and the Mahatma Gandhi, two very dissimilar persons.

In the last 92 pages of the book she gives us a very thorough biography of the Mahatma; quite interesting to read by anyone, who, as this reviewer, regards the Mahatma as the second-greatest son of India. She tries but does not succeed in becoming very enthusiastic about Gandhi, and admits that “while he himself trod the Eightfold Path, he failed to teach others to do so, and did not insist that his disciples practise the art of stilling their thoughts in meditation”. In her final paragraph she concludes: “We may not measure the measure of India’s two great sons, the one against the other.

But it is the first 13 chapters of 144 pages that we find things of tremendous interest. It is her account of her pilgrimage, made in 1953, to 12 places frequented by Buddha. She draws valuable comparison pictures between conditions there now with conditions during Buddha’s time. There are no more forest or fertile lands, no more large towns; everything is practically jungle, waste land, and ruins. She gives us a lively picture of the various people she met, tourists, bhikkhus, as well as Buddhist pilgrims, with the Tibetans being outstanding for their devoutness. It is strange to read of the many different kinds of holy places, and how some Buddhist temples are actually managed by Hindu swamis. For every place she interweaves half a dozen of the lesser known stories about Buddha and his various bhikkhus, bhikkhunis, and lay followers. In her well-written account these practically come to life again. They actually seem to jump up out of the book, as though loudly shouting: “Here we are; we are not dead. We have found Nirvana, the Deathlessness. Listen to us! This is what we did, how we acted in those days under those circumstances; what we said, and how we lived.”

And then one can almost feel them asking: “And you, our spiritual followers 2500 years later, how are you doing now? How are you living up to the Spirit of Buddha?” And one is almost tempted to reply: “Poorly, we are sorry to say; poorly.”

An excellent chapter is her 13th where, as Lawyer and critic, she comes to the defence of the beloved Ānandā, Buddha’s personal attendant for 25 years, who certainly was more than “only a learner”. To every chapter she appended a list of literary sources about the stories related in it. A most wonderful and readable little book.

Shakya Anatta Kampo- (Ellrich)
(Nichiren-shu, Dai Sozu)

BUDDHIST DISCUSSION GROUP, MANDALAY

The Group meets every third Sunday of each month at the World Institute of Buddhist Culture, Soni Building, C Road, Mandalay, at 3 P.M. The proceedings last some two hours and include besides the Get-together and refreshments a talk initiating the theme for the day and discussion on the issues raised. So far the themes discussed were "Status of 'self' in Buddhism" "The Eightfold Noble Path", "Salient Features of Buddhism", "37 Factors of Enlightenment", "Do It Today", and "Sammā-samādhi."

The following fixtures are announced for the future:-

1. Sunday, 17th November 1963: "Buddhism In South Vietnam"
Dr. Soni.
2. Sunday, 15th December 1963: Brains-trust: Any Questions on Buddhism. The Questions must reach the Headquarters i.e. Soni Building, C Road, Mandalay, by 5th December.
3. Sunday, 19th January, 1964: "Mahā-maṅgala-sutta" U Tin Maung.
4. Sunday, 16th February 1964: "The First Precept" U Kyaw Hla.
5. Sunday, 15th March 1964: "Early Buddhism in Burma"

Daw Tin Hla.

Buddhists and others interested in Buddhism are cordially invited. They are advised to contact Dr. Soni, C Road, Mandalay.

'The Golden Lotus.

This periodical is published in the United States of America. It contains articles, news, book reviews, poetry, and lists of books for sale. It has been dedicated "to those who seek The Way," to Buddhism, and to Eastern Philosophy.

Subscriptions, dollar 2.50 per annum, ten numbers and index.

Sample copies on request.

THE GOLDEN LOTUS PRESS.
608 West Upsal Street,
Philadelphia, 19, Pa.,
U.S.A.

18th September 1963.

**From The World Institute of Buddhist Culture,
Soni Building, C Road, Mandalay (Burma)**

DEFENCE OF BUDDHISM IN THE MODERN WORLD

On the occasion of the shifting of the Headquarters of the World Fellowship of Buddhists to Bangkok (Thailand), and the assumption of the Acting Presidentship of the Fellowship by H.S.H. Princess Poon Diskul, Dr. R. L. Soni, Founder Director-in-Chief of The World Institute of Buddhist Culture, Mandalay (Burma), who was the Chairman of the Dhammadūta Committee of the Conference of the Fellowship held in Cambodia in 1961, in the course of his letter to the President of The Buddhist Association of Thailand (under Royal Patronage), suggested:

1. That the Seventh Conference of the World Fellowship of Buddhists be called in Thailand as early as possible, but not later than December 1963 or January 1964:

2. That rather than spending most of the time of the Conference in hearing Reports of the various Centres, let us leave these Reports to a Committee delegated to prevent their abridgement to the Conference:

3. That let there be a THEME for the Conference proper, such as "Defence of Buddhism in the Modern World", which be discussed in the open session, with special reference to what happened in Tibet, what is happening in South Vietnam and what can happen elsewhere anytime.

4. That only a few Resolutions capable of practical implementation be passed, there being no object in passing a mass of pious Resolutions and relegating these to forgetfulness soon after:

& 5. That the Constitution of 'the World Fellowship of Buddhists' be duly ammended to make it practicible in its working.

The Board of Directors of the Universal Buddhist Fellowship in a special meeting in Los Angeles on September 30, unanimously approved the sending of the following cablegram, after it had conducted a mail vote of its members scattered throughout the United States, Canada and Europe.

Pope Paul the Sixth
Vatican City

Sincerely wish you every success in following footsteps of Pope John in working for peace and brotherhood in this world.

Suggest greatest possible implementation of this policy would be pressure on Archbishop Thuc of South Vietnam for pressure on his brothers, the dictator-president and the Chief of the Catholic special forces and secret police, to cease their bloody persecution of Buddhists and to grant them civil and religious liberties equal to those of Roman Catholics.

Anticipating your quick effective action may prevent world holocaust and indicate your desire for South Vietnam Roman Catholic Church to move up to the twentieth century.

Universal Buddhist Fellowship.
Rev. Harold H. Priebe, President
Rev. Douglas Frazier, Executive Secretary"

Rev. Harold H. Priebe in submitting the cablegram for approval remarked "In this day and age, if the Vatican insists on its anachronistic role as a temporal power and as a religious hierarchy, it can be expected to exert and receive world-wide pressure." Dr. Ariya Dhamma Thera in his support stated, "This is an excellent and proper stand for the UBF to take. The time to end religious and civil persecution in South Vietnam is now".

Rev. Priebe stated, "The UBF has since June received eleven official urgent requests from leading Buddhist organizations in South Vietnam and from Singapore to Japan detailing the tragic state of affairs and requesting all possible support from the UBF as a Los Angeles based American regional centre of the World Fellowship of Buddhists".

The UBF was incorporated in California in 1951 for the purpose of spreading Buddhism in the Western World.

Universal Buddhist Fellowship.
4205 $\frac{1}{2}$ West Third Los Angeles 5, Calif.
Rev. Harold H. Priebe - HO 2-8065

DHARMAPĀLA DAY IN LONDON

(From our correspondent) London.

Buddhists in London commemorated the 99th anniversary of the birth of the late Anagarika Dharmapāla, founder of the Mahā Bodhi Society.

The Mahā Bodhi Society at the London Buddhist Vihāra (British centre of the Mahā Bodhi Society).

Ven. Saddhatissa Thero addressing the large gathering paid a glowing tribute to this apostle of the 'Dhamma' and recalled Anagarika's achievements in propagating Buddhism in India.

He reminded his audience that it was Anagarika Dharmapāla who officially introduced Buddhism into the West.

Arrangements have already been made to celebrate the Dharmapala centenary next year on an elaborate scale throughout the Western hemisphere. The celebrations will commence on September next year and the proposed establishment of a new Vihāra in London will be finalised.

Ven. (Dr.) Rāhula Thero who also addressed the audience told his listeners that one of the greatest tributes one could pay to the memory of this great apostle was to continue the good work started by him.

After a special religious service Mr. Lalith Hevawitharane, honorary secretary of the Mahā Bodhi Society of Ceylon, performed the traditional 'water-pouring' ceremony.

Ceylon Daily News
19-9-63.

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U Kyaw Hla,
Agent in Burma,
Civil Lines,
MANDALAY.

ANOTHER EUROPEAN BHIKKHU ORDAINED

(From our correspondent) London.

Another European was ordained a Buddhist monk at the London Buddhist Vihāra yesterday. He was Mr. Tony Olbright.

The ordination ceremony, which was attended by a large gathering, mainly English Buddhists, performed by the Ven. Saddhatissa Mahā Thera, Incumbent of the London Buddhist Vihāra.

The new monk, who took the name of Vanaratana on ordination is 21 years of age and was an active member of the Cambridge University Buddhist Society. His ambition is to devote as much time as he could to meditation in monasteries in the East.

He is the fourth European to be ordained by Ven. Saddhatissa since Vesak of this year and the ninth Westerner to be ordained at the Vihāra.

Ven. Saddhatissa said that of the nine Europeans he had ordained as monks some were still working in this country while others had gone over to preach the Dhamma in the East. Buddhism, he said had now come to stay in the West. Unfortunately so far it had not been possible to undertake Upasampada (higher ordination) in Britain but he assured the audience that in the not too distant future higher ordinations would be undertaken in Britain too. He was planning to hold these ceremonies in the river Thames.

Ceylon Daily News
4-10-63.

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APPLY:-

Burma Buddhist Society,
Paik-Kyone-Nyunt Building,
25th & 81st Streets Cor.,
MANDALAY (Burma)

Letters To The Editor

BUDDHISTS BEWARE

Sir,
 Since Buddhist protests against religious persecution in South Vietnam have now reached our country, it is time for us to try to visualise what actually is happening in South Vietnam.

The news of anti-Buddhist repressions has disturbed us much especially as both the people and the government of this country have been traditionally used to religious freedom and are unaccustomed to any sort of religious discrimination. Also, most of us in Burma are Buddhists and we feel serious concern to learn that the persecuted religion is Buddhism. It is therefore, not for us to stint any support that we might be able to render to our Buddhist brethren in their struggle for existence.

But then, are the present happenings in South Vietnam as simple as that of a Catholic Government's repression of the Buddhists and the latter's fight for freedom? We wish they were, but as a matter of fact there is more in Vietnamese politics than meets the eye.

One's suspicions were aroused where the United States started championing the cause of the Buddhists and began criticising the Diem regime. Since when have the US become anti-Diem? And why? These are only two of the pertinent questions that a serious student of politics should ask himself before coming to decision in the matter.

The domestic politics of South Vietnam is not too different from that of another country whose existence depends mainly on the charity and aid of one of the major powers.

The ruling regime in South Vietnam is a family regime not unlike that of Chiang Kai-shek's in the old China. Besides the ruling clique there are other groups struggling for power. Some of the groups are more pro-US than Diem and some are pro-French but all are anti-Communist. Only recently, that is in 1960, the Phan family tried to oust Diem in a coup which failed. The US have therefore more than one faithful follower in Vietnam from amongst whom it can pick and choose.

To the US, it appears that Diem has already outlived his usefulness as an executor of US imperialist designs in the Far East. US authorities therefore have picked up this Buddhist issue and are using it as a lever to oust Diem. It is interesting to note the various tactics that have been employed by the US in their grand strategy to replace Diem with another anti-Communist, pro-US and comparatively more popular regime.

The US, knowing fully well that Ngo Dinh Nhu and Madame Nhu are the two stalwarts who constitute the backbone of the Diem regime, have tried to first remove this couple from the scene before striking the final

blow against Diem himself. But the ties that bind Diem and Nhu have proven to be stronger than the US had anticipated and as a result the plans have had to be altered.

Under their new plan, the US tried to put a wedge between the Government and the Army but there also they met with failure. The Army, or at least its top brass, is to date displaying loyalty to Diem, necessitating the US to devise a yet another alternative plan. And it is here that an unwary neutralist and Buddhist country may get itself involved.

Finding their direct methods of removing Diem so far unsuccessful, the US are now trying to achieve this same aim by resorting to international manipulation by which all the Buddhist countries will meet and condemn Diem and so pave the way for his departure from Vietnamese politics.

Although the main currents in present day Vietnamese politics can be summed up as above, there are, of course, some sidelights which add more colour to the scene. There is the pro-French group which is waiting for a chance to get into authority as soon as Diem is removed. For this purpose de Gaulle's France is already grooming a prospective Vietnamese government on French soil. There are also the patriotic elements who are out to carry the Buddhist movement to the end, come what may. But these trends are not of vital importance to our study.

The crucial question confronting us now is: shall we allow ourselves to take the chestnut out of the fire for the US?

The answer to that question is obvious. Let us therefore try to avoid taking any step that might lead us to entanglement to the US sponsored anti-Diem movement. And in respect of the fulfilment of our duty to support our Buddhist brethren in Vietnam, let us work for the submission of the matter to the United Nations.

Meanwhile, let us be vigilant and watch what the new US Ambassador will do in Vietnam.

- Yours etc.,
Ohn Hlaing
(The Nation)
9-9-63.

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WHAT OUR FOREIGN READERS SAY.

I. "The Light of Buddha", April, 1960, Burma. This is a Special Number with 120 pages and several illustrations, including the Emperor Asoka and important modern pagodas. Of course all the articles are of high quality.

II. "The Light of Buddha", June, 1960, Burma. The Editorial on "Rebirth" is excellent. "Buddhism and Christianity," by Prof. Von. Glasenapp, presents some debatable points, and he sees similarities in the lives of the two founders, ethics and church history. For example, the most learned members of the Sangha dress little differently from the Buddha, but where is the similarity between the simple dress of Jesus and the gorgeous raiments of the most powerful Christian priesthoods? The other articles are good.

III. "The Light of Buddha". April, 1961, Burma. The Special Annual Number. This Journal, with 120 pages, contains a great deal of valuable material contributed by such eminent writers as Nyanatiloka Maha Thera, Dr. Paul Dahike, Ven. Nyanasatta Thera, and others. Then there are beautiful illustrations of Burmese Pagodas. It is an excellent production.

IV. May we request you the favour of kindly sending us the periodical review 'The Light of Buddha.'

Nearly one thousand members of the Buddhist of would like to read your very interesting and instructive periodical out of which they could get a better knowledge of the Dhamma and might have news from the Buddhist countries so far off.

V. Having been quite favorably impressed by an issue of 'The Light of Buddha' which I read this summer, I wish to enter a subscription for a friend.....

Enclosed is a Cashier's check for Three dollars and Seventy Five cent, which I hope you will have no difficulty in cashing.

VI. I am deeply grateful to you and the other Buddhists of Burma and Ceylon for sharing with us the Precious Buddha, Dhamma and Sangha. It is truly returning Good for evil, considering what the West has exported to the East, mainly, Christianity, Coca-Cola and Scotch.

VII. I do indeed look to 'The Light of Buddha' to guide my life and instruct my pupils and ultimately to save the world. Thank you for publishing your wonderful Monthly Magazine which keeps up a good work.

VIII. I always look forward to the splendid Buddhist magazine and eagerly read it rothugh; sometimes more than once, and appreciate the 'Editorials' very much indeed.

Edited by U Ba Thaw, B. A., Chairman, Editorial Board.
Printed and Published by U San Hla Paw at the Pitakataw Electric Press. Mandalay Hill
Mandalay, for the Burma Buddhist Society, Pike- Kvone-Nvunt Building,
corner of 25th. & 81st. Street. Mandalay. (Upper Burma)