



The **LIGHT**
of the
DHAMMA

Published by the Union of Burma Buddha Sāsana Council

Vol. V No. 4

K 1.50

Electronic Publishers Notice: This work has been republished by Pariyatti as an electronic publication. All of the addresses and contact information provided in this online edition of The Light of the Dhamma are no longer valid. They have been included here for historical purposes.

Questions or comments regarding this electronic publication can be addressed to treasures@pariyatti.org

For other issues in this series please visit www.pariyatti.org/treasures



PARIYATTI

867 Larmon Road
Onalaska, Washington 98570 USA
360.978.4998
www.pariyatti.org

Pariyatti is a nonprofit organization dedicated to enriching the world by

- disseminating the words of the Buddha,
- providing sustenance for the seeker's journey, and
- illuminating the meditator's path.

The LIGHT
of the
DHAMMA

VOL. V

No. 4

2502 B.E.

October 1958 C.E.



THE LIGHT OF THE DHAMMA

1. Please regard this not just as a quarterly magazine but as a continuing service for Buddhism.

Your frank criticism will be welcomed in a Buddhist spirit and if there are any questions pertaining to Buddhism that we can answer or help to answer, we are yours to command.

2. Any articles herein may be quoted, copied, reprinted and translated free of charge without further reference to us. Should you care to acknowledge the source we would be highly appreciative.

3 Foreign subscription. (including postage to any part of the world) is but the equivalent of sh 9/- (Nine Shillings) sterling per annum.

HOW TO REMIT

In any country subscribing to the International Postal Union, International Postal Certificates are obtainable from the post office.

TRADING BANKS can usually advise, in other cases, how small remittances may be made.

THE EDITOR,
 "THE LIGHT OF THE DHAMMA"
 Union Buddha Sasana Council
 16, Hermitage Road, Kokine
 Rangoon, Union Of Burma



Vol. V

2502 B.E. OCTOBER 1958 C.E.

No. 4

CONTENTS

Article	Page
Address to International Association for Religious Freedom Hon'ble Justice Thado Mahā Thray Sithu U Chan Htoon	6
Twelve Questions with replies by U Ohu Ghine	16
Appeal of Buddhism Anāgarika Sugatananda (Francis Story)	23
Duties and Rules of Training of a Sāmaṇera	26
Notes and News	31

Also in original issue:

Catusacca Dīpanī Ven'ble Ledi Sayadaw

Anguttara Nikāya, Tika Nipāta, Dutiyaṇṇāsaka, Brahmaṇa Vagga, Nibbuta Sutta

Anguttara Nikāya Catukka Nipāta, Dutiyaṇṇāsaka, Puññābhisanda Vagga,

Pathama Saṃvāsa Sutta

Satipaṭṭhāna Sutta..... Ven. Nyānaponika Mahāthera

ADDRESS OF THE HON'BLE JUSTICE THADO MAHĀ THRAY SITHU U CHAN HTOON, *Hon. General-Secretary of the Union of Burma Buddha Sāsana Council, Judge of the Supreme Court of Burma*, AT THE SIXTEENTH CONGRESS OF THE INTERNATIONAL ASSOCIATION FOR RELIGIOUS FREEDOM, CHICAGO, U.S.A., AUGUST 1958.

I count it a great honour to have been invited to speak for Buddhism, the religion of nearly one-third of the entire human race—the religion of the majority of the people of Asia—in this Congress of distinguished representatives of the five great religions of mankind. At the same time, I am humbly aware of the magnitude of the task I have before me of presenting a picture of the Buddhist out-look and the beliefs which have shaped it; yet this I must do to the best of my ability, because the doctrines of Buddhism are inextricably woven into the pattern of Buddhist thought; and if I am to explain to you the Buddhist attitude to life and to the problems that confront mankind today, I must begin by acquainting you, at least in outline, with the fundamental tenets of this religion known to the West as Buddhism, but which we Buddhists prefer to call the Buddha Dhamma.

Before I begin, I wish to say that the sponsors of this Congress are to be warmly congratulated on their enterprise and their breadth of vision in bringing together for mutual understanding and appreciation the representatives of the world's leading faiths. The exchange of ideas, beliefs and aspirations, undertaken without any proselytizing design but purely for the advancement of knowledge and spiritual welfare, cannot fail to be of benefit to all who take part in it, whether as spokesmen or observers. I am convinced, also that in the final summation it will be seen that those things wherein we are all agreed far outweigh, both in number and importance, the differences of theology and doctrine that too often obscure the real significance of human faith. We meet here, not to make converts or to establish superiorities, but to help one another towards a better understanding of certain fundamental principles we all share, and which

are necessary to the right conduct of human affairs. It is therefore my sincere hope that by the unfolding of knowledge leading to wisdom, this object will be realised as the Conference progresses to its triumphal conclusion.

In order to place Buddhism in its true perspective it is necessary to begin with its historical background. Just as Christianity, Islam and Judaism share a common origin in Hebraic thought, so also Buddhism and Hinduism are to be understood as having their background in the Vedic religious thought of India. Hinduism came into being after the time of the Buddha, and owes much of its development to the Buddha's teaching. Buddhism, however, antedates both Vedic Brahmanism and Hinduism, because it represents the rediscovery by the Buddha of the primal spiritual Truth which has been taught by innumerable Buddhas in previous world-cycles. The Buddha is not a solitary teacher or prophet; He is one of an endless line of Enlightened Beings, reaching from remotest times into immeasurable cycles of futurity. Buddhist cosmology teaches that time is beginningless; that universes arise and pass away in an endless succession, obedient to the cosmic law of cause and effect, and that, in the several periods of each world-cycle, certain highly-advanced beings attain supreme Enlightenment and Omniscience.. They become Buddhas and teach the Buddha Dhamma, or Truth, for the welfare of all beings. For this reason the Buddha Dhamma is sometimes called the "Sanantana Dhamma", that is, primordial, eternal or timeless Doctrine. The Pāḷi word "Dhamma", means Law, Truth and Doctrine. It has other significations also, in different contexts, but for our present purpose the term "Buddha Dhamma" means the

Doctrine taught by the Enlightened Ones, and that is the title Buddhists prefer to give to it.

Two thousand five hundred years ago, when the Buddha-to-be was born as a prince of a warrior clan in northern India, religious beliefs had not hardened into dogma. Religion was conjoined with speculative philosophy, and there was a spirit of broad tolerance which embraced many schools of thought. In common with most of the ancient world, the majority of these schools accepted reincarnation as a basic fact. To thinking men it has always seemed impossible that life should come to an end with the disintegration of the physical body; and if this is so it is equally difficult to imagine that it comes into being for the first time with physical birth. Throughout nature there is a principle of continuity in change which we are able to sense within ourselves, and it is this which has given rise to the concept of an immortal soul in man. As I shall explain later, the Enlightenment of the Buddha modified the idea of a transmigrating "soul", but the principle of rebirth remains and is one of the central doctrines of Buddhism. It is this, together with the law of Kamma: "as ye sow, so shall ye reap"—which gives Buddhism its moral code. These two principles together explain all the anomalies of life and the problem of evil and suffering in the world. In India it was generally believed that the goal of the religious life was to obtain ultimate knowledge, or illumination, which most of the sects conceived to be an identification of oneself with the supreme Godhead, the impersonal Absolute, or Brahman. There were, however, certain schools which taught nihilism and were equivalent to our modern agnostic and materialist systems.

When the Prince Siddhattha renounced the world to become a religious ascetic he placed himself successively under two teachers of the Vedic and Upanishadic schools and mastered all that they were able to teach concerning union with the Brahman, both in theory and meditational practice. He succeeded, in fact, in

obtaining that identification with the highest consciousness which was considered to be the final goal of the religious experience. In after years, when He was the Buddha, He was able to tell the Brahmins of his day that he was to be numbered among those who had known the highest spiritual state; that He was a "knower of the Vedas" and one who had "seen Brahma face to face".

But this, he found, was not enough. Even on the highest spiritual plane the Brahma gods were not completely liberated from the processes of life and death; they were still subject to change, and hence to uncertainty and suffering. What he desired was a state completely outside all the categories of existence and non-existence, utterly free from all the bonds of conditioned being. So, although most men would have been content to accept the highest religious norm of the time, and to have taken a place as one of the qualified exponents of those doctrines, he was not satisfied, but driven by an inner compulsion he had to seek fresh ways of attainment and a goal beyond that of the Vedas and Upanishads.

After six years of intense striving He at last found Himself in possession of the great Truth, and it was then that He became the Buddha. He found that the faith He had entertained all along in a state of absolute liberation, a state in which the conditions of birth and death, arising and passing away, could never re-establish themselves, had been justified. This state is called "Nibbāna", and it is attained by the extinction of all the life-asserting and death-bringing qualities of selfhood; that is to say, by the total elimination of all those craving instincts that bind us to the life-process and so cause repeated rebirths in this and other realms.

Buddhist doctrine is summarized in the Four Noble Truths, which are: first, the truth that all sentient life involves suffering; second, the truth that the cause of repeated rebirth and suffering is Ignorance conjoined with Craving;

third, the truth that this process of birth, death and suffering can be brought to an end only with the attainment of Nibbāna; and fourth, the truth that Nibbāna can be attained by following the Noble Eightfold Path to perfection, which embraces Sīla, Samādhi and Paññā i.e., Morality, Meditation and Insight-Wisdom.

In Buddhism the word “Dukkha” which we can only translate as “Suffering”, signifies every kind and degree of unpleasant sensation, mental and physical; it is in fact the same as the problem of pain which we find at the root of all religions and philosophies. So long as a being lives he experiences suffering in one form or another; in the words of the Hebrew prophet: “man is born unto trouble as the sparks fly upward.” The religious instinct itself is born of the sense of sorrow and pain, for which man has tried throughout history to find either an antidote or compensation. Not only religion but science also is primarily concerned with the amelioration of suffering. But in Buddhist philosophy the fact of suffering assumes cosmological proportions, for the very life-process itself, being a process of continual change and transformation, and therefore of unrest and uncertainty, is seen as it really is, a process of suffering. In everyday speech we talk of “growing pains”, and both growth and decay, to say nothing of the incidental sicknesses and accidents, deprivations and grief that are met with on the way are indeed accompanied at every stage by suffering. From the moment of his birth man is overshadowed by death. In taking this view and insisting upon it, Buddhism is no more pessimistic than any other religion so far as the conditions of this world are concerned, for all religions are cognizant of this great problem of suffering. And it is not man alone who is thus afflicted; Buddhism takes into account the life of all sentient beings, thereby bringing within the scope of its philosophy the entire realm of living beings, all of whom are subject to the same law of cause and effect.

The second of the Four Noble Truths goes down to the cause of this suffering process,

which is psychological. Mind is the activating factor in life, and the physical bodies of living beings are only the material results of preceding mental forces which have been generated in past lives. The Buddha said, “Mind precedes all phenomena; Mind dominates them and creates them”. By some process which we will only be able to understand fully when we have ourselves gained Enlightenment, the invisible force generated by the mind, when it is liberated and projected outwards at death, fastens upon the elements of the material world and from them, by the natural processes of generation, moulds a new form of life. The elements are always present in the physical world, and they come together in the required order when conception takes place. It is, however, the mind—the unknown, unseen factor—that gives the new being its individuality. It may be compared to the law of gravity, which operates upon material bodies without any connecting material agency, or to the force of electricity which, travelling invisibly from its source, produces a diversity of different results according to the mode of transformation its energy undergoes. Both of these dominating forces in the physical realm are invisible except when they come to operate on and through material substance, yet they are in a sense more real than the matter which they influence; such is the case also with the mental energy that animates living beings. And here I wish to point out, because of the important present day world context, that Buddhism is the precise antithesis of materialism, for whereas materialism maintains that mind is only a byproduct of matter, Buddhist philosophy shows beyond dispute that it is the mind which precedes the material formations and shapes them according to its own nature and tendencies. I wish this point to be very clear, because in it lies the answer Buddhism gives to the materialistic errors of our age. In Buddhism we try to avoid the use of the word “spirit” because this may be taken to imply some kind of enduring entity; but if “spirit” is understood to mean the current of psychic

activity, as opposed to the physical processes, then we can say that in Buddhism it is the “spirit” which is all-important. Buddhism teaches the dominance of the mind; and in the last phase the mind has to dominate itself rather than, as now, being directed towards dominating external things.

But the functioning of the mind in a state of ignorance—that is, the unenlightened state—is itself dominated by craving. The deeper the ignorance, the stronger the craving, as in the case of the lower forms of life. As we ascend the scale we find it much the same in primitive man, but transformed and to a certain extent controlled in the civilized human being. By “craving” I mean that thirst for life which is manifested in the seeking for sensual gratification and the repetition of pleasant sensations arising from the six bases of sense cognition, that is, the senses of sight, sound, smell, taste, touch and mental perception. These generate a continual thirst for renewed pleasures. The process of biological evolution as it is known to science today is simply the carrying forward from generation to generation, through immeasurable ages, of this instinct of craving, and it is this which, working through biological processes, has produced the entire range of living creatures from the single-cell protoplasm to the most highly-evolved and sensitized organism we know, the human being. The craving-instinct, therefore, is the very mainspring of the life-process; it is the will-to-live and the vital urge, ever seeking fresh intensities of experience, and for this purpose equipping living forms with more and more highly specialized organs through biological selection. This process is inseparable from its parallel process of rebirth, for rebirth is not the reincarnation of a “soul” after death, but more precisely it is the continuation of a current of cause and effect from one life to another. There is nothing in the universe that is not subject to change, and so there is no static entity which can be called a “soul” in the general acceptance of that term. This idea is not peculiar to Buddhism, for it

has been known to philosophers from the time of Heraclitus down to the psychologists and neurologists of our own day; but it was left for the Buddha, by means of His enlightened wisdom, to discover how this could be so and yet to perceive that this “soulless” process is in fact the basis of a continual rebirth.

A living being is the totality of five factors, one of them being material and the remaining four psychic. They are: the physical body, the sensations, the perceptions, the tendency-formations (volitions) and the consciousness. All of these factors are undergoing change from moment to moment and are linked together only by the causal law—the law that “this having been, that comes to be”. Hence, Buddhist philosophy regards a being not as an enduring entity but as a dynamic process, and all phenomenal existence is, in the Pāli phrase, “Anicca, Dukkha, Anattā”—impermanent, subject to suffering and devoid of any permanent ego-substance. When one life comes to an end the process still goes on, carried forward into a fresh existence. The volitional activities, both good and bad, of the past life then bear their results, the good deeds producing happiness and the evil ones misery. Volitional activity in thought, word and deed is called “Kamma”: the results are called “Vipaka”, and in every life we are carrying out this dual process: we are at once the passive subjects of effects from our past actions, and the active originators of fresh Kamma which in its turn will bear fruit either here or hereafter.

As I said at the outset, time is beginningless; and this implies that the act of creation is not one that took place once for all at some particular moment selected from eternity, for it would be impossible to isolate any specific moment from a timeless eternity without past, present or future. The act of creation is rather one that is taking place continually, within ourselves. The idea is one that will be familiar to all who are acquainted with Bergson’s theory of “creative evolution”; the Buddha expressed it succinctly and with profound meaning when He said “Within this

fathom-long body, equipped with mind and sense-perceptions, O Monks, I declare unto you is the world, the origin of the world and the cessation thereof". If the human mind with its limitations cannot envisage an infinity of time, neither can it form any picture of a state outside its temporal and spatial situation. Nevertheless, the third of the Four Noble Truths asserts the reality of Nibbāna, which is precisely this release from the bondages of time, space and conditioned existence.

The state of Nibbāna must not be understood as annihilation, except in the sense of the annihilation of the passions of desire, hatred and ignorance, the factors which produce rebirth in Samsāra, the round of existences. To the ordinary man whose understanding is obscured by these imperfections, there appears to be no alternative to existence on the one hand and, non-existence on the other; but the absolute, as I have already indicated, lies outside and beyond both of these illusory categories. In the Christian Scriptures it is written that "heaven and earth shall pass away", but that something remains which does not pass away. The Buddhist does not call it God or the Word of God, because these are definitions and the ultimate goal cannot be defined in relative terms. Existence on earth, in heaven or in the states of great suffering is only temporary, for beings pass from one to the other in accordance with their deeds; beyond all these existences there lies the ultimate, supreme and unchanging and indefinable state: the state of absolute balance, equanimity and release from the conflict of opposites.

What man in his ignorance takes to be positive and real, the world of phenomenal effects and of his own existence, is nothing of the kind. It is real in a certain sense and on one particular plane of experience, but its reality is only the relative reality of a transforming process, a coming-to-be which never actually reaches the state of perfect being. When we acknowledge that this is indeed the case, we must grant that true reality lies in some other

dimension, not only outside of time and space relationships as we know them, but also outside all that they contain of unrealized potentialities. Nibbāna can not be described because there is nothing in our mundane experience with which it can be compared, and nothing that can be used to furnish a satisfactory analogy. Yet it is possible to attain it and to experience it while still living in the flesh, and in this way to gain the unshakable assurance of its reality as a "dhamma" that is independent of all the factors of conditioned existence. That is the state the Buddha achieved in His lifetime, and which He enabled others to attain after Him. He pointed the Way, with the invitation, "Come, and see for yourself" (Ehipassiko).

That Way, the fourth of the Noble Truths of Buddhism, is called the Noble Eightfold Path: Right View, Right Resolution, Right Speech, Right Action, Right Livelihood, Right Endeavour, Right Mindfulness and Right Concentration. For the lay Buddhist, the moral code consists of five simple Precepts: to abstain from taking life, to abstain from taking what is not one's own by right, to abstain from sexual misconduct, to abstain from untruthfulness and to abstain from intoxicating drinks and drugs. In these five voluntarily undertaken vows the Buddhist layman establishes himself in basic morality, the everyday purification of thought, speech and conduct. On the Uposatha, or Fast Days, he takes upon himself three or five additional Precepts of a more ascetic character, including absolute chastity, making eight or ten Precepts for these regular observances. The Buddha did not enjoin severe asceticism, but only that which is necessary to free oneself from inordinate attachments; a simple, wholesome life is the Buddhist ideal, and the practice of generosity and the cultivation of universal benevolence are the cardinal virtues of His Teaching. For the Buddhist monk, however, there are 227 rules of conduct which are very precisely laid down in the Vināya, or monastic discipline.

But ethical principles and discipline, whether for the monk or layman, are only the beginning of the Buddhist way of life. Their purpose is to make the way clear for spiritual progress through mental concentration which, in Buddhism, is a very exact psychological science. It is called “Bhāvanā” or Mental Development, and is of two kinds: “Samathabhāvanā”, the cultivation of mental tranquility, evenness and equilibrium, and “Vipassanābhāvanā”, which is aimed at direct insight into the true nature of reality. In the first category, the development of a mind of boundless universal benevolence towards all beings, which is called “Mettā-bhāvanā”, is of primary importance. When the Buddhist prepares for meditation he first purifies his mind by generating thoughts of love and compassion for all living beings without any exception, near and far, big and small, visible and invisible, and he directs these thoughts to all quarters of the universe. He does so with Compassion and with Altruism (joy in attainments and advantages gained by others) and then with Equanimity. These are performed with discursive thoughts and then with higher states of intellection. This practice gives calm and tranquility and a more alert and poised mind and helps towards higher practice of Vipassanā.

Buddhist Meditation consists in developing the power of concentrating the mind to what is called “one-pointedness” by the exclusion of all extraneous objects or related concepts. The techniques used to this end include the practice of concentrating attention on the ingoing and outgoing breath, and the development of mindfulness fixed on any of the bodily actions such as the movements of the feet in walking. In this, the object of attention is stripped of all adventitious mental associations; the arm that is lifted ceases to be “my arm”, the body that is standing, sitting or lying is no longer “my body”. It is just the object of an impersonal contemplation, the instrument of movements and attitudes. By this means the mind is tamed, brought under complete control and

disassociated from all false interpretations and the passions they engender. The mind, in fact, becomes depersonalized; it contemplates the physical and mental sensations as it were from the outside, detached arid uninvolved. It is only when this process of mental depersonalization is completed that the mind becomes capable of perceiving the reality that lies beyond the ever-changing forms. It then becomes a keen instrument, tempered to razor-edge sharpness, with which to cut through the bonds of ignorance. To put the case in another way, the mind, which up to that point had been constructing the moment-to-moment continuum of its illusory conceptions of selfhood, all at once breaks the sequence of that activity, is no longer tied to it, and at once enters into a fresh realm of knowledge. When this happens, the chain of cause and effect, which is linked by the emotional and intellectual reactions, is broken; there is then no more Kamma rooted in desire, and so no further projection into the future of Saṃsāra. The incessant round of births and deaths comes to an end; in the Buddhist phrase, the fire of the passions is extinguished, and so Nibbāna is attained. One who has accomplished that is called an Arahant.

I should not conclude this short account of Buddhism without mentioning the two complementary ideals—the Arahatta ideal and the Bodhisatta ideal. In all sects (and where I mention “sects” in Buddhism I should point out that they are mostly complementary and not at all “warring sects”) there are those who lay stress on the former, as do most, though not all, in my own country, Burma. They follow the teaching of the Buddha that it is not possible for one himself sunk into mud to pull another out of the mud, but that it is quite possible for one himself on firm ground to pull another person out of the mud. In all sects also there are those, including some of our leading citizens in Burma, who follow the Bodhisatta ideal. A Bodhisatta is a being who dedicates himself to becoming a fully Enlightened Buddha, and for this purpose renounces or

postpones the attainment of Nibbāna for himself for many aeons, during which time in successive births he works for the benefit of all other living beings.

In this doctrine the ideal of compassion and of service to others reaches its highest level. It has produced a rich and noble literature embodying all that is most sublime and inspiring in human thought. A Buddhist finds no difficulty in identifying many of the great teachers of other religions with those great personalities who exemplify the virtues of the self-renouncing Bodhisatta. Whosoever teaches truths that are good and enduring, who sacrifices himself for mankind and who asserts the divine potentialities of man in absolute unselfishness and love, partakes of the spirit of the Bodhisatta. A Bodhisatta is not yet fully enlightened, so he does not necessarily exhibit all the characteristics of the highest perfection, but within him there is above all else the spirit of mercy, loving-kindness and self-denial. His love encompasses all beings without distinction, and he is ready to suffer every kind of martyrdom for their benefit. He is a teacher and a guide, a loving father and the servant of all. Such was Gotama Buddha through many lives before His final Enlightenment, and it is He who provides the great pattern for this ideal.

From what has already been said, certain aspects of Buddhism, as it moulds and colors the life and thought of the Buddhist peoples, must by now be clear. In the first place, Buddhism inculcates self-reliance rather than dependence upon the aid of supernatural powers. It therefore tends to promote an individualistic outlook which is characteristic of Buddhists, both in their personal relationships and their national life. The rejection of all forms of authoritarianism stems from the Buddha's insistence upon freedom of will and choice, under what is nothing more than an enlightened spiritual guidance. In Buddhist society no individual is encouraged to impose his will on others; the ideal for which he must strive is to perfect his own

control over his desires and impulses. In doctrine, *ex cat hedra* pronouncements by religious leaders are unknown, for the sole authority is the text of the Tipiṭaka.

Buddhism requires that the freedom of the individual to determine his own destiny and to choose the kind of life he lives must never be subordinated to group interests which seek to mould him to a standardized pattern and so deprive him of the initiative necessary for his spiritual development. For this reason the Buddha opposed caste distinctions, seeing in them an attempt to confine people in a rigid frame-work that would stultify their growth and prevent the full realisation of their potentialities. Buddhism is democratic, but makes no attempt to achieve a classless society, considering this to be an impossible condition on account of the inherent inequalities between one man and another as the result of personal Kamma; but it classifies men according to their character and natural abilities. It is thus the antithesis of the totalitarian concept in which the individual has only a group-existence subordinate to the needs of the State. The State and its laws exist for the individual, not the individual for the State. They are merely the instruments by which men are enabled to live together in just and liberal relationships with the greatest amount of freedom consistent with a disciplined society. The problem of the exploitation of man by man is solved in Buddhism by the absolute condemnation of all forms of greed; of greed for possession, for power and for the pleasures of the senses. The worker is expected to give of his best to his employer, and the employer's duty to the worker is to compensate him generously and give him such care and protection as he would extend to his own children. The sick and needy are to be helped, which in the light of Buddhism is help not only to the recipient but to the donor as well, for the law of Kamma makes a reality of the truth taught in Ecclesiastes : "Cast thy bread upon the waters: for thou shalt find it after many days". A

Buddhist lives knowing that when he dies the only treasure he will be able to take with him into his next birth is the treasure he has given away. This is the only true and lasting source of worldly happiness.

Buddhism teaches us not to envy or hate the rich because of their wealth, and not to despise the poor; they are what they are because of their previous deeds, and their destiny can be changed, for better or worse, by their actions in this present life. Buddhism therefore offers us the blueprint of an ideal society; not an unrealistic Utopia that disregards the obvious facts of human nature, but a practicable and attainable scheme for human improvement. If there is any meaning in the phrase "enlightened self-interest" it is to be found in this concept of each individual doing good for others and for himself at the same time. It may seem paradoxical that self-interest should ultimately lead to the realisation that there is no reality in Self; yet such is the case when the highest, form of self-interest is seen to be the denial of self for the welfare of others. By the conscious cultivation of compassion and benevolence, the Buddhist gradually weakens the bonds of self until he reaches the stage at which they, and the illusion of selfhood, no longer exist.

To view the whole of humanity in terms of rebirth and Kamma must necessarily give a feeling of kinship and universal brotherhood. When a Buddhist thinks of the round of rebirths in Samsāra, extending infinitely backwards in time and stretching into an immeasurable future, he realizes that he has lived in many parts of the world, as a member of many different races. He may at present be a Burman but in his past life he may have been a European, a white or colored American or an African tribesman. He cannot therefore feel that there is any real distinction in being what he now is, and ideas of superiority or inferiority are equally out of place. He has brought with him into the world certain individual characteristics of mind, certain aptitudes and certain disabilities which are the

results of past thinking and acting, and it is these, not his racial or notional background, that are his real inheritance. He may congratulate himself on having earned his rebirth in a land of advanced culture, and be thankful for his past achievements that have caused him to be born where the Buddha Dhamma is taught and practiced, but he cannot harbour the delusion that he has been specially singled out for these favors. They are there for everybody: prizes in the school of life that each may strive for and obtain, he cannot rest upon his laurels, but must either go forward or backward in the scale of spiritual evolution; and if he chooses to interpret this as free competition, it is still competition without rivalry, for victory to oneself does not mean the defeat of someone else. On the contrary, every personal spiritual victory is one that should and can be shared with all. The Buddhist finds no difficulty in conceiving himself as a citizen of the world, a member of the great brotherhood of mankind. He acknowledges his kinship with all that breathes, lives and hopes.

Faith in spiritual values is part of the logic of Buddhism. The universe is governed by a moral principle which is self-existent in its causal laws and so forms part of its essential mechanism. It is by living in the knowledge of those laws and in obedience to them that man reaches his highest fulfillment. They are not man-made laws, subject to variations according to time, place and circumstance, but universal principles which operate so long as life exists, and whether we are aware of them or not. To say that we cannot alter or escape them is superfluous; by scientific means one may resist the law of gravity for a time, but it must prevail in the end because it is a principle inherent in the structure of the physical universe. So it is with the moral law of causality. The urgent problems that confront the world today can only be solved by applying these moral and spiritual laws. But to do that, we must first of all have understanding of them. It is not enough to invent rules to fit

our circumstances and justify our actions, yet this is in effect what men have been doing from time immemorial. We must approach the great mystery of life in a spirit of reverential enquiry, choosing the best guides and seeking to establish to our own satisfaction the truth behind their greatness. Only in this way can we confirm the promptings of instinctive virtue and arrive at conviction.

Religion for the man of today must be supported by reason; it must be in conformity with what we know to be facts; and where it goes beyond mere facts it must have sufficient logical probability to invite our investigation on higher levels. If we assume too much we risk being in the realms of imagination; if too little, we willfully restrict ourselves to a materialistic level from which it is difficult to rise. There must be a just balance between credulity and skepticism, in order that faith may be founded on reason. In Buddhism we start with only one assumption—that there is a moral principle in life. It is a sound assumption because everything we observe confirms it. From that primary assumption everything else follows logically and we are able to discern the general pattern from the portions of it that are known to us. Everywhere we see natural effects springing from natural causes; everything changes, yet the continuity of cause and effect survives the temporary forms to which it gives birth. It is the one constant element in an ever-changing universe. Matter is energy—energy involved in a perpetual process of transformation. As our knowledge of the physical universe expands we find the same law of causal continuity prevailing throughout. Hence it is reasonable to conclude that the animating life-principle must belong to the same order of things. Any hypothesis beyond this is an unnecessary elaboration at this stage; it does not help us at all to assume the existence of an enduring soul when there is no evidence whatever for such an entity. The energy of Kamma which forms the life-continuum can only produce evil if it is used for evil and good if it is used for good. The

energy itself is neutral; it is the manner in which it is directed by volitional action that produces the moral resultants. This energy can never expend itself automatically because it is continually being renewed by the generator, craving. Fresh impulses are continually being projected to sustain and carry it forward. All our mental activities motivated by desire are perpetually renewing the current. If it is to be brought to an end it must be by a conscious effort of will, a deliberate stopping of the craving impulses. Buddhism teaches that Lobha, Dosa and Moha—Greed, Hatred and Delusion—must be neutralized by Alobha, Adosa and Amoha; Benevolence, Altruism and Enlightenment. When this is achieved the current is cut off and there is no more rebirth. Nibbāna is attained.

The materialism and scepticism that are rife in the world today have their roots in the scientific attitude. Scientific facts they say can be proved; but for the most part religious doctrines cannot. They rest upon the willingness to believe, or the deliberate suspension of unbelief, in the faithful. In the face of scientific knowledge people are finding it more and more difficult to maintain this willingness to believe; part of their mind tells them that there is a moral and spiritual purpose in life, but they cannot reconcile any of the accepted beliefs concerning it to their knowledge and experience. Theist Religion tells them that there is a Supreme Being who regulates the universe and that there is an immortal soul and a life after death; but there is no actual proof of these assumptions. On the contrary, the great mass of scientific evidence seems to point the other way, to a purely mechanistic explanation of life. This fact we cannot ignore when we try to assess the place of religion in modern thought. Buddhism answers the challenge by asserting that spiritual truth can be proved; that it is open for every man to discover and confirm for himself. The Buddha said that it is natural to doubt, until complete confirmation is obtained through personal experience. One of the

distinguishing characteristics of the Buddha Dhamma is that it is “Ehipassiko”—that which invites everyone to come and see for himself. The way to do this is by means of the Buddhist system of meditation, a technique of mental development taught by the Buddha Himself and expounded in great detail in the Buddhist texts and commentaries. Its object is to break through the evils of ignorance and delusion which hide the truth from our sight, and thereby to liberate the mind. One who has attained even the first stage of this development receives absolute certainty as to the truth of the Doctrine. For him it is proved, as a scientific theory is proved, by successful practical experiment. He sees the truth, not “through a glass darkly”, but “face to face”. When he attains the fourth stage of purification he is completely liberated and enlightened and he can speak of the Dhamma as one who is actually living and experiencing it. His faith becomes knowledge; and Nibbāna, the state of final liberation from all sorrow, is for him the only reality.

The goal of Buddhism is very high, nothing less than absolute perfection; but there are stages of attainment on the way, and it is with these that the ordinary man is more immediately concerned. The ordinary man will ask: “What will Buddhist Meditation do for me or do to me?”. The answer is given by the many who, without attaining to the highest path of Arahantship, have yet benefited in an access of mental alertness and spiritual awareness in the wider sphere. Our manifold problems of worldly life, our social problems and problems of international relations, clamor for our attention with an urgency greater than ever before. If we do not succeed in resolving them the consequences threaten to be disastrous to civilization, if not to humanity itself. When we look back on history we cannot say that

religion—any religion—has ever for any long period, succeeded in preventing war; but the fault lies in human nature rather than in religion. The desire for self-preservation, if necessary at the cost of others, is, in all but the most exceptional people, stronger than the appeal religion makes to the nobler side of their nature. The remedy for this can only lie in a form of religion which carries the fullest conviction; one that is impregnable against the cold blast of scientific knowledge and is philosophically comprehensive enough to include all the elements of human experience. It is only a religion of this kind which can so dominate the minds of men as to make them follow the path of virtue fearlessly, knowing that in the end right will triumph, and that there is a spiritual goal that makes their sufferings in this world bearable. Secure in this conviction, men will strive and live nobly, and the highest standards of today will become the average standards of the future. Despite all the anti-religious trends of the present day there is a growing desire on the part of great numbers of people to embrace religion. They are seeking a solid basis for faith. This is the most encouraging feature of our times, the one that offers the greatest hope for the future of mankind.

The sponsors of this Conference, and the delegates who have attended it, have in their grasp a unique opportunity for promoting spiritual values all over the world. It is my earnest wish that their labors may be richly rewarded and that we may live to see a great moral and spiritual regeneration of mankind. May the Triple Gem of the Buddha, the Dhamma and the Saṅgha shed light and tranquility on all present here. May they and all beings be happy, and may peace prevail in the world.

TWELVE QUESTIONS

By a lady from the West.

(with replies by U Ohn Ghine)

The lady had read a good deal of Buddhism, mainly by Western writers, and had lived in neighbouring countries for some periods and came to Burma for a comparatively short stay. Here she enquired as to the method of Buddhist Insight-Meditation (*Vipassanābhāvanā*) and her questions followed.

Some of these questions are, unconsciously I presume, what are popularly known as 'loaded questions' but I have tried to answer them all as there are many in the West to whom such questions, or some of them, will occur.

THE QUESTIONS:

- (1) Is it not possible to achieve Nibbāna without practising this type of *bhāvanā*?
- (2) How can this type of *bhāvanā*, where concentration is on bodily actions in slow motion, and involuntary processes like breathing, be very helpful in solving the day to day problems that life presents and in day to day living?
- (3) What concrete results of social value, if any, can be obtained by the practice of this *bhāvanā*? or
- (4) Is this practice merely done in the hope of escaping from the various Buddhist hells?
- (5) Merely escaping from any hell is a very poor motivation for good living or any kind of practice, don't you think? In this life I merely want to lessen as much suffering as possible for self and fellow men. Is this also a Buddhist practice?
- (6) If this kind of concentration leads to knowledge why is the life of the masses in 'Buddhist' lands often worse than the

dogs in 'Christian' lands. Should not true knowledge produce better living and equality of economic status?

- (7) Instead of concentrating on abstraction via concrete action-forms is it not possible for us to concentrate more profitably on the four-fold struggle announced by the Buddha, i.e. the struggle to preserve all the good that is, and help new good to arise; the struggle to rid life of known evil, and prevent new forms arising?
- (8) What about concentrating on the simple and very definite practice for wholesome and happy living given by the Buddha in the *Dhammapada*? e.g. Be as the bee that in taking honey does not despoil but serves a fundamental need of the flower, besides producing honey for self and others.
- (9) Why are the very practical and desperately needed precepts of the *Dhammapada* so seldom even mentioned by modern Buddhists?
- (10) If life is lived in accordance with the teachings of the *Dhammapada* will there be any need to fear the hell, however fearful it may be?
- (11) I prefer to concentrate on the actual teachings of the Buddha as expressed in the practical *Dhammapada*; can I do this here?
- (12) Is there any monk or layman or laywoman or nun willing and able to expound *Dhammapada* to me, more fully than is possible by myself?

ANSWERS TO THE QUESTIONS

The answers are not given "as one having authority" but merely by a devout layman who

hopes that he can see the very sincere motivation behind the questions and, from a little knowledge of the Scriptures, and a little knowledge of the “way of thought” of the questioner, hopes also that the answers will be found not altogether unsatisfactory.

Question 1. asks: “Is it not possible to achieve *Nibbāna* without practising this type of *bhāvanā*?” and it is *Vipassanābhāvanā*, cursorily investigated by the questioner, that is referred to. The answer is, on the authority of the Buddha Himself, very certainly in the negative. In the special Sutta on the practice, the *Satipaṭṭhāna Sutta* of the *Majjhima Nikāya* and its longer form as the *Mahāsatipaṭṭhāna* of the *Dīgha Nikāya*, it is referred to as “*ekayano*”, the only way.

In the great chapter of the *Samyutta Nikāya*,¹ the Buddha explains to a certain Brahmin that the neglect of this practice will, after the Passing Away of the Buddha, be a cause of the decay of the Teaching while its practice will be a cause for the long persistence of the Teaching.

In verse 293 of the *Dhammapada*, we read:

*Yesan ca susamāraddhā
niccam kāyagatā sati,
akiccam te na sevanti,
kicce sataccakārino,
satānam sampajānānam
attham gacchanti āsavā.*

Those who always earnestly practise the meditation of the nature of the body, who follow not after what ought not to be done, who pursue perseveringly what ought to be done, — of these, the mindful and recollected, defilements come to an end.

In many other, indeed in most other, texts we find the same insistence on this keystone of the *Buddhadhamma*.

In questions 8, 9 and 10 the questioner seems to think that the *Dhammapada* teaching is one thing and Meditation another. She asks *inter alia*: “Why are the very practical and desperately needed precepts of the *Dhammapada* so seldom even mentioned by modern Buddhists?” She evidently does not mean the majority of Buddhists living today in Burma and neighbouring countries where the *Dhammapada* is read, studied and, in many cases, practised.

The whole tone of the *Dhammapada* is given by the first two stanzas:

1. *Manopubbangamā dhammā,
manosethā manomayā;
manasa ce paduṭṭhena
bhāsati vā karoti vā,
tato nam dukkham anveti
cakkam va vahato padam.*

All mental states have mind as their forerunner, mind is their chief, and they are mind-made. If, with an impure mind, one speaks or acts, then suffering follows one even as the wheel, the hoof of the ox.

2. *Manopubbangamā dhammā,
manosethā manomayā;
manasā ce pasannena
bhāsati vā karoti,
tato nam sukham anveti
chāyā vā anapāyini.*

Mind is the forerunner of all mental states; mind is their chief, and they are mind-made. If, with a pure mind, one speaks or acts, happiness follows him close like his never departing shadow.

Meditation is strongly advised also in stanzas Nos. 23, 27, 35, 110, 111, 181, 282, 299, 301, 326, 362, 371, 372 and 386. and implied in most others.

In question No. 11 the lady asks whether she can in Burma, concentrate on the “Actual Teachings of the Buddha as expressed in the practical *Dhammapada*”. This is rather awkwardly phrased as it would tend to give the

¹ Samyutta Nikāya, Mahāvagga samyutta, (3) satipaṭṭhāna samyutta, (3) Silatthīṭṭi vaggā, (5) Aññātarabrāhmaṇa Sutta pg. 151. 6th Synod Edition.

impression that she does not regard the other Teachings of the Buddha or even the Teaching of Meditation given in a very considerable number of the stanzas of the *Dhammapada*, as “the actual practical Teaching”. Of course she would not have this idea and it is just mentioned as there may be some who would misread the question as phrased. From the above it will be quite clear that the Teaching of Meditation was given as an eminently practical teaching, which indeed it is, and that *vipassanābhāvanā* is an integral part of the Teachings of the Buddha and, of course, of the *Dhammapada*.

If the lady means could she, as a devout laywoman, follow the moral Teachings of the Buddha without necessarily practising *vipassanābhāvanā*, the answer is in the affirmative. The majority of the people in Burma follow these moral Teachings, to a greater or lesser degree, without attempting to practise Meditation.

Question 12 asks whether anyone in Burma is able and willing to expound the *Dhammapada* more fully than is possible for herself alone. Yes, the Union Buddha Sāsana Council can find people able and willing to do this. There are many thousands.

Question 6 asks: “If this kind of concentration leads to true knowledge, why is the life of the masses in “Buddhist” lands often worse than the dogs in “Christian” lands? Should not true knowledge produce better living and equality of economic status?”

Almost any answer, short of an exhaustive survey in several volumes, would be an oversimplification. However, some thoughts on this might help to clarify the ideas. Firstly if the majority of people in “Christian” lands (It is the lady who puts the words above in the verbal quarantine of inverted commas) were really Christian,

“Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven”²

“Consider the lilies of the field, how they grow;
They toil not, neither do they spin:
And yet I say unto you,
That even Solomon in all his glory
Was not arrayed like one of these”³)

then there might exist the possibility of certain non-Christians exploiting them and their lives would be much less “satisfactory” in material things than the lives of Asians.

Asia generally took “the long view” and saw the array, the awful array, of millions of lives whirling round in the vortex of infinite time, and sought a way out, and in some Asian countries still seeks a way out.

The Buddha showed that way out but few are brave enough to take it. The West concentrated on one life and gained more material “know-how” which enabled it to make bigger and better weapons with which to subjugate Asia, temporarily, first militarily and then economically.

Before changing the orientation of mind, before even discussing “which is right”, take time off to see whether the West is satisfied now that it has gone far enough along that path to produce a weapon capable of wiping out all its “civilisation”.

Since the suicidal impulse exists in nations as well as in individuals, we cannot comfort ourselves with the thought “they won’t dare to use it”. Already they are working on far more appalling weapons than the frightening “H-bomb”.

The questioner’s orientation is that of “one life”. The Buddha did not teach one life and then a hereafter, nor one life and then, annihilation. He taught the background of millions of lives, any one of which, especially in the human world, is like a flash of summer lightning in duration compared with whole horrible phantasmagoria (one, unfortunately, we must live through and that is real enough in

² Matthew XIX; 21.

³ Matthew VI; 28 and 29.

pain-production) of life after life after life after life running through aeons and aeons of time.

This does not at all mean that we should not concentrate at all on the present life, which is real enough to us. We can and should, always remembering that unless we first “get wisdom” we are like drowning men clutching each other in order to “save” each other or to “help” each other and thereby perishing the more surely and dragging others down, since much of our effort “to help and to save” ends in hindering ourselves and those we would help and save. There is an old and hard saying that “The wise men of the world spend most of their time undoing the harm done by the good men” and in the *Sallekhasutta* of the *Majjhima Nikāya*⁴ the Buddha exhorted Cunda. “this situation does not occur, Cunda, . when one sunk into mud will by himself pull out another who is sunk into mud. But this situation occurs, Cunda, when one not sunk into mud will by himself pull out another who is sunk into mud. This situation does not occur, Cunda, when one who is not tamed, not trained, not utterly quenched, will by himself tame, train, make another utterly quenched... These Cunda, are the roots of trees, these are empty places. Meditate, Cunda; do not be slothful; be not remorseful later. This is our instruction to you”.

We can now come to the other questions.

In question 4 and 5, the lady asks whether the “Practice” is followed merely in order to escape from hells and if this is not a very poor motivation. No, the Practice is by no means motivated by this “merely”, though that motivation can by no means be termed “a poor one”. “Merely” to leave a burning house is surely a wise thing to do: in addition to warn others and, in so far as one can, to guide others out, is a good thing to do.

Those who have come to the human world through various hells have not always learned

all of their lessons and often bring hellish thoughts with them, to the detriment of others. (There is, of course, no “person with thoughts” but rather a continūm). One who has “escaped from the hell worlds” has thereby gained in Compassion, gained in Insight, gained in the wish and the CAPACITY to help others, and lessened his Anger, Lust and Greed by this practice of *vipassanābhāvanā* even before he has reached the high stage of the Arahāt. The lady has the very laudable wish ‘to lessen the suffering of others in this life’ and asks whether it is a Buddhist practice. As is shown, it very certainly is.

This answers to some extent questions 2, 3 and 7. To go a little more fully into these. Just as a burning glass, a magnifying glass, can concentrate the rays of the sun to a point where light and heat are both immensely magnified, so the ‘Practice acts to concentrate the mind and its faculties, to give light on one point which, made, clear illumines all of life, and then to burn out lusts and hatreds and ignorant selfish motives. It is, quite truly, “the only way”. The mind struggles and rationalises and goes its own way unless completely controlled. This complete control is the object of the Practice and if this is not achieved the Practice has not been properly grasped and persistence is called for.

“What concrete results of social value?” This for one thing, the greater penetration of intellect and the greater “handiness” with social problems. That is how and why the process is certainly “very helpful in solving the day to day problems that life presents in day to day living”; and that is the beginning only.

“The struggle to preserve all that is good and help new good arise” is possible only through the practice of *vipāssanā*; perhaps it would be truer to say, is possible only efficiently and with certainty of success through this Practice.

To sum up: stanza 75 of the *Dhammapada* tells us that the path that leads to worldly gain is one, and the path that leads to *Nibbāna* is

⁴ Majjhima Nikāya, Mūlapannāsa Mūlapariyāyavagga, Sallekha Sutta, P5, 56: 6th Syn: Edition.

another; and read with the stanzas above quoted, it will be seen that this is so whether one's action is motivated by gain for oneself or for others. And stanza 282 tells us: "Indeed, from Meditation does wisdom spring; without Meditation, wisdom wanes"

Concentration of mind, heightened perception, keener intellect and lessening of greed are results of the Practice, as well as greater tranquility.

Only with these, can one really do good in the world.

APPENDIX TO 'ANSWERS TO TWELVE QUESTIONS'

There are several thoughts and facts that should be mentioned but which are better placed in an appendix for those who have the time to consider the matter a little more deeply. First it should be mentioned that the assertion that "the life of the masses in 'Buddhist' lands is often worse than the dogs' in 'Christian' lands" is one made on an emotional base and is a generality and therefore not strictly factual. From a Buddhist point of view, it is particularly untrue. While in materially advanced Western countries, there are those with a great deal of money who pet and pamper certain dogs so that those dogs, with enough of food and medicine and shelter may well at times be envied by some of the men and women in those same countries, who have to work hard for their food and shelter, often with a sense of insecurity which the animals have not; nevertheless there is the possibility of the hardships of those in the human world being turned to good account in the way those hardships are met. The poorest man in the poorest country in the world always has the possibility of using his human faculties to rise above the world. He has at least a modicum of intelligence and using this, to follow the Noble Eightfold Path, he can rise to the highest peak of intelligence and beyond it to *Nibbāna*.

It should be pointed out that the *Sāsana*, the Teaching, of the Buddha, falls naturally into three parts: —

1. *Pariyatti* — Study of the Teaching.
2. *Patipatti* — Practice of the Teaching.
3. *Pativedha* — Realisation of the Truth.

While *Pativedha* is the peak and the 'jumping-off place' to reach beyond the mundane, *Patipatti* also consists of: —

1. *Sīla* — Morality.
2. *Samādhi* — Concentration.
3. *Paññā* — Wisdom.

The whole Teaching is based on Emancipation. 'Just as' exhorted the Buddha 'the great ocean, wherever one contacts it, has but one taste, the taste of salt, so my Teaching has, wherever one contacts it, but one taste, the taste of Emancipation' (*A.gguttara Nikāya Aṭṭhaka Nipāta Pahārāda Sutta*).⁵

The goal of all Buddhists is the attainment of *Magga Phala*, (the Paths and their Fruitions,) and *Nibbāna*. These cannot be attained without the practice of *Vipassanā*.

This is set out in many places in the texts and we may quote here some further stanzas from the *Dhammapada*.

276. *Tumhehi kiccaṃ ātappath;
akkhātāro Tathāgatā.
Patipannā pamokkhanti
Jhāyino Mārabandhanā.*

You yourselves should make an effort; the Buddhas are only teachers. Those who are virtuous and practise Meditation escape from the bonds of *Māra*.

277. *Sabbe saṅkhārā aniccā ti
yadā paññāya passati,
atha nibbindati dukkhe;
esa maggo visuddhiyā.*

⁵ Vol III 6th Syn. Edition. pg 40.

‘All compounded things are transient’, when one sees this with wisdom, then one becomes disgusted with the painful. This is the Path to Purity.

278. *Sabbe sa.gkhārā dukkhā ti
yadā paññāya passati,
atha nibbindati dukkhe;
esa maggo visuddhiyā.*

‘All compounded things are fraught with pain’ when in wisdom one sees this, then he is disgusted with the painful. This is the Path to Purity.

279. *Sabbe dhammā anattā ti
yadā paññāya passati,
atha nibbindati dukkhe;
esa maggo visuddhiyā.*

‘All things whatsoever are unsubstantial’ when in wisdom one see this, then he is disgusted with the painful. This is the Path to Purity.’

We may also quote in full a short Sermon of the Buddha that is most relevant.

Khuddaka Nikāya Paṭisambhidāmagga

(3) *Paññāvagga*, (9) *Vipassanā Kathā*.
Discourse on *Vipassanā*⁶

Thus I have heard. On one occasion the Buddha was residing at Sāvattthi in the Jetavana monastery of Anāthapiṇḍika. There the Buddha addressed the monks and the monks replied ‘Revered Sir’. The Buddha said to them:

1. ANICCA

(a) (i) O monks, there is no possibility (cause or reason) indeed that a monk who regards any causally-conditioned phenomenon as permanent (*nicca*) will be replete with *Vipassanā Nāna* (*Anulomika Khanti*) (Insight wisdom).

(ii) There is no possibility (cause or reason) that he who is not replete with

Vipassanā Nāna will enter the path of Assurance (*Sammattaniyama*).

(iii) There is no possibility (cause or reason) that he who has not, entered the Path of Assurance will realise the fruition of *Sotāpatti*, *Sakadāgāmi*, *Anāgāmi* and *Arahatta*.

(b) (i) O monks, there is indeed the possibility (cause or reason) that a monk who realises that all causally-conditioned phenomena are impermanent (*anicca*) will be replete with *Vipassanā Nāna*.

(ii) O, monks, there is indeed the possibility (cause or reason) that he who is replete with such *Nāna* will enter the Path of Assurance.

(iii) O monks, there is indeed the possibility (cause or reason) that he who enters the Path of Assurance will realise the fruition of *Sotāpatti*, *Sakadāgāmi*, *Anāgāmi* and *Arahatta*.

2. DUKKHA.

(a) (i) O monks, there is no possibility (cause or reason) that a monk who considers any causally-conditioned phenomenon as ‘Happiness’ (*Sukha*) will be replete with *Vipassanā Nāna*.

(ii) There is no possibility (cause or reason) that he who is not replete with *Vipassanā Nāna* will enter the Path of Assurance.

(iii) There is no possibility that he who has not entered the Path of Assurance will realise the fruition of *Sotāpatti*, *Sakadāgāmi*, *Anāgāmi* and *Arahatta*.

(b) (i) O monks, there is indeed the possibility (cause or reason) that a monk who realises all causally-conditioned phenomena as suffering (*Dukkha*) will be replete with *Vipassanā Nāna*.

(ii) O monks, there is indeed the possibility (cause or reason) that he who is replete with such *Nāna* will enter the Path of Assurance.

⁶ 6th syn. Edition. P; 409, 411.

(iii) O monks, there is indeed the possibility that he who enters the Path of Assurance will realise the fruition of *Sotāpatti*, *Sakadāgāmi*, *Anāgāmi* and *Arahatta*.

3. ANATTĀ

(a) (i) O monks, there is no possibility (cause or reason) that a monk who considers any phenomenon to be ‘self’ (*Attā*) will be replete with *Vipassanā Nāna*.

(ii) O monks, there is no possibility (cause or reason) that he who is not replete with *Vipassanā Nāna* will enter the Path of Assurance.

(iii) O monks, there is no possibility (cause or reason) that he who has not entered the Path of Assurance will realise the fruition of *Sotāpatti*, *Sakadāgāmi*, *Anāgāmi* and *Arahatta*.

(b) (i) O monks, there is indeed the possibility (cause or reason) that a monk who realises all phenomena to be ‘not self’ (*Anattā*) will be replete with *Vipassanā Nāna*.

(ii) O monks, there is indeed the possibility (cause or reason) that he who is replete with such *Nāna* will enter the Path of Assurance.

(iii) O monks, there is indeed the possibility (cause or reason) that he who enters

the Path of Assurance will realise the fruition of *Sotāpatti*, *Sakadāgāmi*, *Anāgāmi* and *Arahatta*.

4. NIBBĀNA

(a) (i) O monks, there is no possibility (cause or reason) that a monk who regards *Nibbāna* as ‘suffering’ will be replete with *Vipassanā Nāna*.

(ii) There is no possibility (cause or reason) that he who is not replete with such *Nāna* will enter the Path of Assurance.

(iii) There is no possibility (cause or reason) that he who has not entered the Path of Assurance will realise the fruition of *Sotāpatti*, *Sakadāgāmi*, *Anāgāmi* and *Arahatta*.

(b) (i) O monks, there is indeed the possibility (cause or reason) that a monk who realises *Nibbāna* as happiness (*Sukha*) will be replete with *Vipassanā Nāna*.

(ii) O monks, there is indeed the possibility (cause or reason) that he who is replete with such *Nāna* will enter the Path of Assurance.

(iii) O monks, there is indeed the possibility (cause or reason) that he who enters the Path of Assurance will realise the fruition of *Sotāpatti*, *Sakadāgāmi*, *Anāgāmi* and *Arahatta*.

THE BUDDHIST SOCIETY

16, Gordon Square,
LONDON, W. C. 1.

The oldest and largest Buddhist movement in the West. It is sincerely hoped that Buddhists all over the world will support it generously.

Membership of Society £1 or K 15. This includes subscription to its Quarterly Journal THE MIDDLE WAY.

Hon. Secretary for Burma:
U KYAW HLA,
Civil Lines,
MANDALAY.

THE APPEAL OF BUDDHISM

In the “Buddhist Forum” of Radio Ceylon on June 1st 1958, four self-converted Buddhists were asked to speak on the subject of “What appeals to me most in Buddhism”.

The following is the reply given by Anāgārika Sugatananda (Francis Story)

It was many years ago when I became a Buddhist and I was quite young, between 14 and 16, but I remember that it was first of all the two facts of rebirth and *Kamma* which convinced me of the truth of the Dhamma. I say “facts” because even among many non-Buddhists rebirth is now well on the way to being a proven truth, and once it is accepted the reality of *Kamma* must be accepted with it.

In the first place, these two doctrines explain everything in life which is otherwise inexplicable. They explain the seeming injustices with which life abounds, and which no earthly power can remedy. They explain, too, the apparent futility and lack of a satisfactory pattern in the individual human life which, taken as one life out of a measureless eternity is obviously quite pointless, full of unresolved problems and incomplete designs. Take, for instance, a recent and much publicised example of what appears to be a cruel freak of chance — the tragically brief life of a child, Red Skelton’s son, whom neither human science nor divine mercy could save. There are, and always have been, countless millions of such cases, besides the untold numbers of blind, deaf and dumb, deformed, mentally deficient and diseased human beings whose pitiful condition is not due to any fault of theirs in this present life, nor to any remediable defect in the organisation of human society.

Materialists may say what they will, but we now know enough of the limitations of science to realise that it will never be able entirely to abolish these evils. At the same time we can no longer derive comfort from religions that science has discredited. While we know that material progress will never succeed in abolishing suffering, it is equally futile to

suppose that some special compensation for unmerited misfortune awaits the victims in a future life irrespective of any moral issues that are involved.

The sense of justice, which was very strong in me, demanded a reason for these things and an intelligible purpose behind them. I could not accept the theory that there is a “divine justice” which is different from human concepts of justice, for both the word and the idea can only mean what we take them to mean by human standards. If conditions are not just in the human sense they are not just at all: there cannot be two different meanings to the word. The “justice of God” is an invention of theologians, the 1st refuge of unreason.

But right at the beginning Buddhism gave me the justice and the purpose which I had been seeking. I found them both in the doctrine of *Kamma* and rebirth. Through them I was at last able to understand the otherwise senseless agglomeration of misery, futility and blind insensate cruelty which forms most of the picture human life presents to a thinking person.

Those who know something about the subject may say, “Yes, but Buddhism is not alone in teaching *Kamma* and rebirth; Hinduism has it also”. That is true; but Buddhism is alone in presenting rebirth as a scientific principle. When I say “scientific” I mean that it is a principle which is in accordance with other universal laws which can be understood scientifically and even investigated by scientific methods. The principle of change and serial continuity is one that runs throughout nature; all scientific principles are based on it. In Buddhism it is the principle of “*Anattā*” which lifts the concept of rebirth from the level of primitive animism to

one on which it becomes acceptable to the scientifically-trained mind. “*Anattā*” means non-soul”, non-ego” and non-self”; it is the denial of any abiding or constant and unchanging element in the life-process. 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.

When I came to understand this thoroughly, which I did by pondering the profound doctrine of *Paṭicca-samuppāda* (Dependent Origination), I realised that the *Buddhadhamma* is a complete revelation of a dynamic cosmic order. Complete scientifically because it accounts not only for human life but for the life of all sentient beings from lowest to highest; and complete morally because it includes all these forms of life in the one moral order. Nothing is left out; nothing unaccounted for in this all-embracing system. If we should find sentient beings on other planets in the remotest of the galactic systems, we should find them subject to the same laws of being as ourselves. They might be physically quite different from any form of life on this earth, their bodies composed of different chemical combinations, and they might be far superior to ourselves or far below us, yet still they must consist of the same Five-*Khandha* aggregates, because these are the basic elements of all sentient existence. They must also come into being as the result of past *Kamma*, and pass away again just as we do. *Anicca*, *Dukkha* and *Anattā* are universal principles; and this being so, the four Noble Truths must also be valid wherever life exists. There is no need for a special creation or a special plan of salvation for the inhabitants of this planet or any other. Buddhism teaches a cosmic law that obtains everywhere; hence the same moral law of

spiritual evolution must prevail everywhere. Cosmic law and moral order in Buddhism are related to one another as they are not in any other religious system.

Another fact which struck me forcibly right at the beginning is that Buddhism does not condemn anybody to eternal hell just because he happens not to be a Buddhist.

If a being goes to the regions of torment after death it is because his bad deeds have sent him there, not because he happens to believe in the wrong set of dogmas. The idea that anyone should be eternally damned simply because he does not go to a certain church and subscribe to its particular creed is repugnant to every right-thinking person. Moral retribution is a necessity, but this vicious doctrine of damnation for not believing in a certain god and the particular myths surrounding him has nothing whatever to do with ethical principles. It is itself supremely immoral. It has probably been the cause of more harm in the world than any other single factor in history.

Furthermore, Buddhism does not postulate eternal punishment for temporal sins; that is, for misdeeds committed within the limiting framework of time. The Dhamma teaches that whatever suffering a man may bring upon himself is commensurate with the gravity of the evil action — neither more nor less. He may suffer through several lives because of some very heavy’ *Akusala Kamma* (evil action), but sometime that suffering must come to an end when the evil that has been generated has spent itself. The atrocious idea that a being may be made to suffer throughout eternity for the sins committed in one short lifetime does not exist in Buddhism. Neither does the equally unjust doctrine that he may wash out all his sins by formal acts of contrition or by faith in some one particular deity out of all the gods man has invented.

In Buddhism also, there is no personal judge who condemns, but only the working of an impersonal law that is like the law of gravitation. And this point is supremely

important, because any judge in the act of judging would have to outrage either justice or mercy. He could not satisfy the demands of both at the same time. If he were inexorably just he could not be called merciful: if he were merciful to sinners he could not be absolutely just. The two qualities are utterly incompatible. Buddhism shows that the natural law is just. It is for man to be merciful, and by the cultivation of *Mettā*, *Karuṇā*, *Muditā* and *Upekkhā* to make himself divine.

Lastly, the truth that rebirth and suffering are brought about by Ignorance and Craving conjointly is a conclusion that is fully supported by all we know concerning the life-urge as it works through human and animal psychology and in the processes of biological evolution. It supplies the missing factor which science needs to complete its picture of the evolution of living organisms. The motivating force behind the struggle for existence, for survival and development, is just this force of Craving which the Buddha found to be at the root of *Samsaric* rebirth. Because it is conjoined with Ignorance it is a blind, groping force, yet it is this force which has been responsible for the development of complex organisms from simple beginnings.

It is also the cause of the incessant round of rebirths in which beings alternately rise and fall in the scale of spiritual evolution.

Realising the nature of this twofold bondage of Ignorance and Craving we are fully justified in the rational faith that, as the Supreme Buddha taught, our ultimate release, the attainment of the eternal, unchanging state of *Nibbāna*, is something that we can reach, by eliminating all the factors of rebirth that are rooted in these two fundamental defects. *Nibbāna*, which the Buddha described as *Asankhata*, the Unconditioned, *Ajāra*, the Ageless, *Dhuvā*, the Permanent and *Amata*, the Deathless, is the Reality that lies outside the

realms of the conditioned and illusory *Samsara*, and it may be reached only by extinguishing the fires of *Lobha*, *Dosa* and *Moha*.

So we see that *Saddha*, or faith, in Buddhism is firmly based on reason and experience. Ignorance, is blind, but Buddhist faith has its eyes wide open and fixed upon reality. The Dhamma is "*Ehi passiko*" — that which invites all to come and see for themselves. The Buddha was the only religious teacher who invited reasoned, critical analysis of His Doctrine. The proof of its truth — and hence the conclusive proof of the Buddha's Enlightenment as well — is to be found in the Doctrine itself. Like any scientific discovery it can be tested empirically. Everyone can test and verify it for himself, both by reason and by direct insight. The Buddhist is given a charter of intellectual liberty.

These are just a few of the features which appealed to me when I first started studying Buddhism in my quest for truth. There were many others which followed later; they came in due course as my own understanding and practice of the Dhamma made them manifest to me. As one investigates the Dhamma new vistas are constantly opening up before one's vision; new aspects of the truth are continually unfolding and fresh beauties are being disclosed. When so much of moral beauty can be discerned by merely intellectual appreciation of the Dhamma, I leave it to you who are listening to imagine for yourselves the revelations that come with the practice of *Vipassanā* or direct insight. There can be nothing in the entire range of human experience with which it may be compared.

DUTIES AND RULES OF TRAINING OF A SĀMAṆERA

There are two degrees of ordination ‘into the ‘Noble Order’ of Buddhist monks, the *sangha*, that of a *sāmaṇera*, a novice, and that of a bhikkhu, one who has been fully ordained.

It is possible for any male person, even in early childhood, to become a *sāmaṇera*, provided he has his parents’ consent, is sane, is not suffering from certain physical deformities or diseases and is not bound by obligations to the State (e.g. Government Service) or if so can obtain consent, and provided he is accepted by the Order.

Only one who has reached the age of twenty years can receive full ordination, and full ordination requires a preliminary period (which may be a matter of days or may extend to years depending on circumstances) as a *sāmaṇera*.

A *sāmaṇera*, and a bhikkhu, can leave the Order at any time as there is no vow of life-long service.

In addition to certain duties and observances a *sāmaṇera* has to observe ‘75 Rules of Training’ which also form part of the 227 Rules undertaken by a bhikkhu. These Rules of Training as the name implies are to train the *sāmaṇera* in the discipline and deportment befitting his high vocation and to help him in leading the religious life.

Formula for Sāmaṇera

Any layman who wishes to be initiated as a *sāmaṇera* has first to get permission from his parents or guardians and having approached a bhikkhu with the 8 requisites for a bhikkhu,⁷ he informs the bhikkhu of his desire for initiation. When the Order agrees to initiate him, his head is to be shaved by a bhikkhu or a layman.

During this shaving of the head, he meditates on the first five of the constituent

parts of the body (in the canonical enumeration) namely hair, body-hair, nails, teeth and skin and reflects “These are mere filth as regards colour, shape, smell and location. These are not I, not mine, not a soul or a being, but are impermanent, a cause of suffering and not self (*anicca, dukkha, anattā*).”

Having his head shaved and washed, he squats on the ground with palms together and makes request in the following manner: —

“Revered Sir, may you be pleased to take the yellow robe from me and out of compassion for me, initiate me as a novice so that I may be able to overcome all the suffering in the round of rebirths, and attain *Nibbāna*.” Then he offers his robe to the bhikkhu.

He then recites a formula thrice requesting that his robe be returned.

“Revered Sir, may you be pleased to give me the robe and out of compassion for me, may you initiate me as a novice so that I may be able to overcome all the suffering in the round of rebirths and attain *Nibbāna*.

“Revered Sir, I ask for initiation in order to enable me to escape from the troubles of *samsara*. For the second time, Revered Sir, I ask you for initiation. For the third time, Revered Sir, I ask you for initiation.”

Then he is given the yellow robe to wear and he takes refuge in three Jewels saying: —

“I take refuge in the Buddha,
I take refuge in the Dhamma,
I take refuge in the Sangha.”

For the second and third time also he recites the formula of Refuge. At the end of the third recitation, he becomes a novice. He is received into the Order.

As soon as he becomes a novice he has to ask one of the monks to be his instructor by reciting the formula: —

⁷ 8 requisites for a bhikkhu : — a full set of robes (3 robes) ‘a girdle, a bowl, a razor, a needle and a filter.

“Revered Sir, may you become my instructor. For the second time, Revered Sir, may you become my instructor. For the third time also, Revered Sir, may you become my instructor.”

His instructor then advises him to behave well in order to inspire respect and to fulfill the three-fold Teaching (i.e. *Pariyatti*, *Paṭipatti* and *Paṭivedha*). The novice promises to act according to his advice.

In order to enable the novice to learn the Texts and practise *Paṭipatti* the instructor excuses him from performing certain ‘duties as a disciple. The disciple also requests the instructor to live according to his own wishes and not to burden himself with his personal obligations as a teacher.

Ten Precepts

As a novice, he has to observe ten precepts. They are: —

- (1) Abstaining from taking the life of sentient beings.
- (2) Abstaining from taking what is not freely given.
- (3) Abstaining from sexual misconduct.
- (4) Abstaining from telling lies.
- (5) Abstaining from partaking of intoxicants.
- (6) Abstaining from taking food after midday.
- (7) Abstaining from dancing, singing playing music and witnessing show or entertainments.
- (8) Abstaining from wearing flowers, using scents and unguents and beautifying with ointments.
- (9) Abstaining from using high and large beds.
- (10) Abstaining from accepting gold and silver.

Four-fold Reflection.

Besides these ten precepts he has to carry out certain duties as a novice and reflect attentively. This reflection is four-fold.

- (1) Reflecting attentively will I wear the robe only for the purpose of protection from cold, heat, from dangers of gadflies, mosquitoes, snakes, from wind and sun, for the purpose of covering the body out of a sense of decency.
- (2) Reflecting attentively will I partake of food not for the purpose of playing, not for taking pride in strength, not for the growth of the parts of the body (to have charm) not for beautification, but for support and maintenance of the body, for keeping it unharmed, for enabling the practice of the (*Brahmacariya*) religious life; and thus by taking food, I may dispel the former painful feelings and will not cause new ones to arise. There will be for me, support of life; faultlessness and living without discomfort.
- (3) Reflecting attentively will I use lodgings in order to protect from cold, heat, danger of gadflies, mosquitoes, snakes, for the purpose of dispelling the dangers of season and for retirement for meditation.
- (4) Reflecting attentively will I use medicines for removing painful feelings that have arisen and the purpose of freedom from illness and disease.

Ten Acts for which A Novice may be Punished.

He should avoid performing ten immoral acts and if he has committed one of them he should be given penance in the form of carrying water and bags of sand, etc.

These ten improper acts for which the penance is imposed are: —

- (1) Taking food after midday.
- (2) Indulging in dancing, singing, playing music and witnessing shows.
- (3) Wearing flower, using scents and unguents and beautifying with ointments.
- (4) Using high and luxurious beds.
- (5) Accepting gold and silver.
- (6) Attempting to prevent monks from getting offerings.
- (7) Attempting to cause harm to monks.
- (8) Attempting to cause monks to be without lodgings.
- (9) Abusing monks.
- (10) Causing disunion among monks.

Ten Acts for which A Novice must be expelled.

There are another 10 immoral acts for which the novice is to be defrocked and expelled from the Order.

- (1) Taking the life of sentient beings.
- (2) Taking what is not freely given.
- (3) Leading an unchaste life.
- (4) Telling lies.
- (5) Partaking of intoxicants.
- (6) Speaking in dispraise of the Buddha.
- (7) Speaking in dispraise of the Dhamma.
- (8) Speaking in dispraise of the Sangha.
- (9) Holding false views.
- (10) Seducing nuns.

SEKHIYA (RULES FOR TRAINING)

These are the 75 Rules of a Sāmaṇera (Novice) which form part of the 227 Rules for a Bhikkhu.

1. 'I will dress with the inner robe hanging evenly around me', is a training to be observed.

2. 'I will put on the upper robe hanging evenly around me', is a training to be observed.

3. 'Properly clad will I go in the villages', is a training to be observed.

4. 'Properly clad will I sit down in the villages', is a training to be observed.

5. 'Well-controlled will I go in the villages', is a training to be observed.

6. 'Well-controlled will I sit down in the villages', is a training to be observed.

7. 'With the eyes cast down. will I go in the villages', is a training to be observed.

8. 'With the eyes cast down will I sit down in the villages', is a training to be observed.

9. 'Not lifting up the robes will I go in the villages', is a training to be observed.

10. 'Not lifting up the robes will I sit down in the villages', is a training to be observed.

11. 'Not with loud laughter will I go in the villages', is a training to be observed.

12. 'Not with loud laughter will I sit down in the villages', is a training to be observed.

13. 'With little noise will I go in the villages', is a training to be observed.

14. 'With little noise will I sit down in the villages', is a training to be observed.

15. 'Not swaying the body will I go in the villages', is a training to be observed.

16. 'Not swaying the body will I sit down in the villages', is a training to be observed.

17. 'Not swaying the arms will I go in the villages', is a training to be observed.

18. 'Not swaying the arms will I sit down in the villages', is a training to be observed.

19. 'Not swaying the head will I go in the villages', is a training to be observed.

20. 'Not swaying the head will I sit down in the villages', is a training to be observed.

21. 'Not with arms akimbo will I go in the villages', is a training to be observed.

22. 'Not with arms akimbo will I sit down in the villages', is a training to be observed:

23. 'Not covering the head will I go in the villages', is a training to be observed.

24. 'Not covering the head will I sit down in the villages', is a training to be observed.

25. 'Not walking on the heels or toes will I go in the villages', is a training to be observed.

26. 'Not with knees raised and clasped or wound round with the upper robe will I sit down in the villages', is a training to be observed.

27. 'Attentively will I accept almsfood', is a training to be observed.

28. 'Mindful of the bowl will I accept almsfood', is a training to be observed.

29. 'With a proportionate amount of curry will I accept alms food', is a training to be observed.

30. Only up to the inner ring of the bowl will I accept almsfood', is a training to be observed.

31. 'Attentively will I eat almsfood', is a training to be observed.

32. 'Mindful of the bowl will I eat almsfood', is a training to be observed.

33. 'In orderly manner will I eat almsfood', is a training to be observed.

34. 'With a proportionate amount of curry will I eat almsfood', is a training to be observed.

35. 'Not pressing down the top will I eat almsfood', is a training to be observed.

36. 'Desiring something more I will not cover up the soup and curry and the condiment with rice', is a training to be observed.

37. 'If not ill, I will not ask for food for myself and eat it', is a training to be observed.

38. 'Not with a captious mind will I look at another's bowl', is a training to be observed.

39. 'I will not make up too large a mouthful', is a training to be observed.

40. 'I will make each mouthful round', is a training to be observed.

41. 'I will not open the mouth till the mouthful is brought close', is a training to be observed.

42. 'I will not put the fingers into the mouth while eating', is a training to be observed.

43. 'I will not talk with the mouth full', is a training to be observed.

44. 'I will not eat tossing the rounds of food into the mouth', is a training to be observed.

45. 'I will not eat breaking up the rounds', is a training to be observed.

46. 'I will not eat stuffing the cheeks', is a training to be observed.

47. 'I will not eat shaking the hands about', is a training to be observed.

48. 'I will not eat scattering grains of rice', is a training to be observed.

49. 'I will not eat putting out the tongue', is a training to be observed.

50. 'I will not eat smacking the lips', is a training to be observed.

51. 'I will not eat making a hissing sound', is a training to be observed.

52. 'I will not eat licking the fingers', is a training to be observed.

53. 'I will not eat scraping the bowl', is a training to be observed.

54. 'I will not eat the licking the lips', is a training to be observed.

55. 'I will not touch a drinking cup, my hands soiled with food', is a training to be observed.

56. 'I will not throw out in the village rinsings of the bowl containing rice', is a training to be observed.

57. 'I will not preach Dhamma to one who is not ill and yet has a sunshade in his hand', is a training to be observed.

58. 'I will not preach Dhamma to one who is not ill and yet has a staff in his hand', is a training to be observed.

59. 'I will not preach Dhamma to one who is not ill, and yet has a knife in his hand', is a training to be observed.

60. 'I will not preach Dhamma to one who is not ill and yet has a bow in his hand', is a training to be observed.

61. 'I will not preach Dhamma to one who is not ill and yet is wearing sandals', is a training to be observed.

62. 'I will not preach Dhamma to one who is not ill and yet is wearing shoes', is a training to be observed.

63. 'I will not preach Dhamma to one who is not ill and yet is in a vehicle', is a training to be observed.

64. 'I will not preach Dhamma to one who is not ill and yet is on a bed', is a training to be observed.

65. 'I will not preach Dhamma to one who is not ill and yet is sitting with knees raised and clasped or wound round with the upper robe', is a training to be observed.

66. 'I will not preach Dhamma to one who is not ill and is wearing headgear (which covers all his head)', is a training to be observed.

67. 'I will not preach Dhamma to one who is not ill and yet has his head covered up', is a training to be observed.

68. 'While sitting on the ground myself, I will not preach Dhamma to one who is not ill and yet is sitting on a seat', is a training to be observed.

69. 'I will not preach Dhamma while sitting on a low seat myself, to one who is not ill and yet is sitting on a high seat', is a training to be observed.

70. 'I will not preach Dhamma standing to one who is not ill and yet is sitting down', is a training to be observed.

71. 'I will not preach Dhamma following one who is not ill and yet is going in front', is a training to be observed.

72. 'I will not preach Dhamma walking at one side of a path, to one who is not ill and yet is walking along the path', is a training to be observed.

73. 'I will not ease myself standing if not ill', is a training to be observed.

74. 'I will not ease myself or spit on living plants if not ill', is a training to be observed.

75. 'I will not ease myself or spit on potable water if not ill', is a training to be observed.

NOTES AND NEWS

TOUR OF VEN. SAYADAW U THITTLA, AGGAMAHA PANDITA
TO WESTERN EUROPE

A. A. G. Bennett

In April this year the Buddhist organisations of Western Europe had the privilege of welcoming Ven. Sayadaw U Thittila and Ven. Paññādīpa who had traveled together from Rangoon as representatives of the Union of Burma Buddha Sāsana Council. They were met at London Airport by members of the Ven. Sayadaw's particular organisation, the Buddha Study Association of which he is President, and escorted to the London Buddhist Vihara, 10 Ovington Gardens, S.W. 3, where Ven. Pandit Saddhātissa Mahāthera is in charge.

Ven. Sayadaw U Thittila, being already well-known over a period of many years in England and on the continent of Europe, had a full programme awaiting him concerning both his work amongst the Burmese residents and the specific organisations depending on his lectures, advice and instructions for the work to be undertaken during the coming year. On the day following the Sayadaw's arrival, H.E. the Burmese Ambassador and his wife invited the Ven. Sayadaw and Ven. Paññādīpa to lunch, after which the Ven. Bhikkhus chanted the Metta Sutta and the Ven. Sayadaw discoursed on Metta, while at each weekend during their stay they were entertained by personnel of the Burmese Embassy and of the Burmese Section of the B.B.C. Gatherings were always celebrated by the chanting of the Metta Sutta and by short talks. Frequently the Ven. Bhikkhus were entertained to lunch by Daw Mya Sein, the proprietress of the Burma Restaurant, and the Ven. Sayadaw was taken to his various appointments in the cars of Mr. and Mrs. R. Iggleden and Mr. G. Cruikshank.

In the period preceding the Wesak Festival, Ven. U Thittila spoke in Burmese on the Burmese Section of the B.B.C. His subject was "Wesak". He lectured at the *Vihāra* to the

Buddha Study Association on "What is Happiness?", "The Laws of Cause and Effect", and "Rebirth". For the *Abhidhamma* Study Group he held classes on the *Paṭṭhāna*. At the opening ceremony of the Wesak celebrations at the *Vihāra* when, in the presence of H.E. Mr. Gunasena de Soysa, High Commissioner for Ceylon, Ven. Saddhātissa invited H.E. U Aung Soe, the Burmese Ambassador in London, to hoist the Buddhist flag over the building, Ven. U Thittila, heading a list of distinguished speakers, discoursed on the significance of Wesak and all that the terms "*Buddha*" and "Buddhism" imply. In May, on the "East Asia Calling" Section of the B.B.C., he gave a talk on "Buddhism" and subsequently answered a number of questions.

Renewing his contact with the University of Oxford Buddhist Society, the Ven. Sayadaw spoke to the group on "Meditation", returning to conduct a discussion relating thereto. He addressed the World Congress of Faiths- 23 Norfolk Square, W.2, and the Theosophical Society, Tavistock Square, W.C.2; his subjects were, respectively, "The Practical Aspect of Buddhism" and "Buddhist Psychology". He spoke at the *Vihāra* Sunday Meeting on "Causes of Unhappiness" and on subsequent days continued his lectures to the *Abhidhamma* Group on the *Paṭṭhāna*. For the Buddha Study Association he spoke on "The Origin of Life" and on the *Paṭicca Samuppāda*. Finally, he addressed the London Buddhist Society, 58 Eccleston Square, S.W.1. on "Buddhism in Burma".

In the interval before proceeding to the Continent he spent more time in reviewing the overall position of his organisations in England and centres of activity which have recently arisen on the Continent.

This review has confirmed the necessity of greater continuity in the direction and personal management if the Buddhist organisations which have been the Ven. Sayadaw's particular care are to expand as healthy organisations should. Many years of work have sown the seeds of success in the expansion of Buddhist teachings, but these cannot mature unless a Burmese centre should be established in Western Europe — and the centre would obviously be in London where the Sayadaw and the assistant bhikkhus could live and from which they could work. Three points are outstanding regarding the review: (1) that a considerable change of outlook has occurred during the last few months and that in the present state of flux of thought there is exceptional opportunity to attract followers to the Buddhist Teachings, (2) that there are some students who have already made sufficient progress in their studies of Buddhism to be of value to the movement as a whole if they could

continue them for another few years, (3) that the demand for headquarters is not for palatial buildings but for a settled genuine place of work. The last of the three points is, of course, that most generally appreciated by Buddhists in England, for they have raised a certain sum of money amongst themselves and are disappointed that the Burmese authorities have not yet been able to give substantial help. Moreover, enquiries have been received from continental cities which previously showed no interest in Buddhism, yet without a headquarters it is impossible even to deal with the letters. The British Buddhists, and particularly the members of the Buddha Study Association, while expressing their heartfelt gratitude for the visit of the Ven. Sayadaw U Thittila, do also make an earnest appeal for substantial help from the Burmese authorities whereby he may continue to teach them the *Dhamma* and help them to spread it to others.

OUTSTANDING NEW BOOK ON BUDDHISM PHILOSOPHY AND PSYCHOLOGY IN THE ABHIDHAMMA

By

Prof. H. V. Guenther, P.H.D.

Prof. Lucknow University

Pp. 403 with charts etc.

This work is a very important thesis on Buddhism by an eminent and erudite scholar.

OPINIONS

A notable contribution to the Abbidhamma Philosophy —

Prof. S. Mookerjee, M.A P.H.D., Director, Nalanda Pāli Institute.

A very helpful contribution towards the understanding of Buddhism in the Western World —

Dr. S. A. Burt, Cornell University, U.S.A.

Apply — Maha Bodhi Book Agency,
4-A, Bankim Chatterjee Street,
Calcutta-12.