



The LIGHT *of the* DHAMMA

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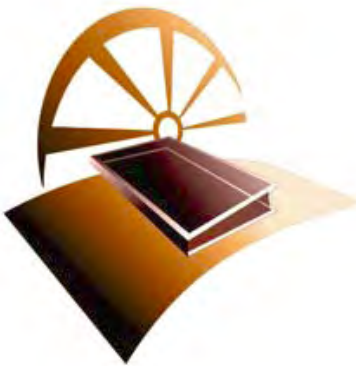
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The LIGHT
of the
DHAMMA

VOL. IX

No. 4

2506 B.E.

JANUARY 1963 C.E.



THE LIGHT OF THE DHAMMA

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

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EDITORIAL

Buddhism is Rational

Buddhism is not a religion in the sense in which that word is commonly understood, for it is not a system of faith and worship. In Buddhism there is no such thing as belief in a body of dogmas which have to be taken on faith, such as belief in a supreme God, a creator of the universe, certain doctrines concerning an immortal soul, a personal saviour and prophets and a hierarchy of spiritual beings such as angels and archangels who are supposed to carry out the will of the supreme deity. It is true that there are different types of Devas or spiritual beings mentioned in Buddhism but they are beings like ourselves, subject to the same natural law of cause and effect. They are not immortal; they do not control the destiny of mankind. The Buddha does not ask us to accept belief in any supernatural agency or anything that cannot be tested by experience.

Buddhism begins as a search for truth. It does not begin with unfounded assumptions concerning any God or First Cause, and it does not claim to present the whole truth of the absolute beginning and end of mankind's spiritual pilgrimage in the form of a divine revelation. The Buddha himself searched and discovered with direct insight the nature of the cosmos, the causes of its arising and of its passing away, and the real cause of suffering and a way in which it could be brought to an end for the sake of all living beings. Having done so he proclaimed the principles on which he had conducted his research, so that all who wished to do so could follow his system and know the final truth themselves.

It was for this reason that the Buddha was able to make a statement that was entirely different from that of all other religious leaders of his time who said, "you must have absolute faith in me and in what I tell you", whereas the Buddha said, "It is natural that doubt should arise in mind. I tell you not to believe merely because it has been handed down by tradition,

or because it had been said by some great personage in the past, or because it is commonly believed, or because others have told it to you, or even because I myself have said it. But whatever you are asked to believe, ask yourself whether it is true in the light of your experience, whether it is in conformity with reason and good principles and whether it is conducive to the highest good and welfare of all beings, and only if it passes this test, should you accept it and act in accordance with it." (*Kālāma Sutta, Anguttara Nikāya*).

This statement made by the Buddha two thousand five hundred years ago, still retains its original force. It is a statement of the scientific principle of reasoning and also a definition of the rationality of Buddhism. The follower of the Buddha is invited to doubt, until he has examined all the evidence for the basic facts of the teaching and has himself experimented with them to see if they be true. Having proved by these means that they are true he is able to accept them. One of the qualities of the Dhamma, the teaching of the Buddha, is that it is "*Ehi passiko*" — "That which invites everyone to come and see for himself".

The Buddha taught man to rely upon themselves in order to achieve their own deliverance, and not to look to any external saviour. He never puts himself forward as a mediator between us and our final deliverance. But he can tell us what to do, because he has done it himself and so knows the way; but unless we ourselves act, the Buddha cannot take us to our goal. Though we may "take refuge in the Buddha—*Buddham saraṇam gacchāmi*" as the Buddhist phrase in the simple ceremony of pledging ourselves to live a righteous life, it must not be with any blind faith that he can save us. He can point out the way; he can tell us of its difficulties and of the beauties which we shall find as we tread the

way; but he cannot tread it for us. We must tread the way ourselves.

“Abide with oneself as an island, with oneself as a refuge; abide with the Dhamma as an island, with the Dhamma as a refuge. Seek not for external refuge”. (*Mahāparinibbāna Sutta, Dīgha Nikāya*).

No one can purify or defile another. One is directly responsible for one’s own purification or defilement. The Buddha says: “By oneself, indeed, is evil done; by oneself is one defiled; by oneself is evil left undone; by oneself, indeed, is one purified. Purity and impurity depend on oneself—No one purifies another.” (*Dhammapada Verse 165*)

DEVOTION IN BUDDHISM

In Buddhism mere belief is replaced by confidence (*Saddhā*) based on knowledge of truth. Reason enables one to arrange and systematize knowledge in order to find truth while confidence gives him determination to be true to his high ideals. Confidence or faith becomes superstition when it is not accompanied by reason but reason without confidence would turn a man into a machine without feeling or enthusiasm for his ideals. Reason seeks disinterestedly to realize truth, but confidence moulds a man’s character and gives him strength of will to break all the barriers which hinder his progress in achieving his aims. While reason makes a man rejoice in truths he has already discovered, confidence gives him fresh courage and helps him onward to further conquests, to aspire to work strenuously for the realization of what has not yet been realized. It is this *saddhā* which has the power to transform cold abstract rationalism into a philosophy of fervent hope, love and compassion. It is also this *saddhā* which is the basis of loving devotion to the great teacher, the Buddha, his teaching and his holy order.

The object of devotion is known in Buddhism as *Tisarāṇa* the threefold Refuge, comprising the Buddha—The Enlightened One, Dhamma—His doctrine and Saṅgha—the

Order of His Noble Disciples. Every Buddhist religious meeting begins with recitation in Pāli of the formula of the three Refuges:

Buddhaṃ Saraṇaṃ gacchāmi — I go to the Buddha for refuge.

Dhammaṃ Saraṇaṃ gacchāmi — I go to the Doctrine for refuge.

Saṅghaṃ Saraṇaṃ gacchāmi — I go to the Holy Order for refuge.

These three are also known among Buddhists as *Tiratana*—the Triple-Gem or the Threefold Jewels. The Pāli word *ratana* means that which pleases or that which gives delight, pleasure. The Jewels such as gold, silver and precious stones of all kinds are called *ratana* because they give delight, pleasure but worldly, material pleasure. Whereas the other threefold Jewels, Buddha, Dhamma and Saṅgha can give humanity real spiritual pleasure and therefore the Buddhists take them not only as jewels but also as their guides and refuges against the evil powers of greed, ill will, delusion, etc.

The Buddhist takes refuge in the Buddha because He had boundless compassion for man’s weakness, sorrow, disappointment and suffering, and because He found for all beings the path of deliverance by His own ceaseless effort through long and painful struggle. He had given men great encouragement and inspiration to fight against evil until they overcome it.

Secondly, the Buddhist takes refuge in the Dhamma because it enables one who follows it to attain the end of all dissatisfaction and suffering through the attainment of enlightenment, perfect wisdom and perfect equanimity. The best way to follow the Dhamma is to practice it in one’s daily life. As we are all subject to birth, old age, sickness, dissatisfaction, sorrow and death, we are all sick people. The Buddha is compared to an experienced and skillful physician while the Dhamma is compared with the proper medicine. However efficient the physician may be and however wonderful the medicine may

be, we cannot be cured unless and until we take the medicine ourselves. Realization is possible only through practice. Practice of the Dhamma is the only way in which one can truly express one's gratitude and veneration for the Buddha who, with infinite compassion, showed us the way to the end of all suffering. This fact was well illustrated by the story of a Bhikkhu who knew that the Buddha was about to pass away and yet remained in his cell and spent most of his time in meditation while the other disciples went to see and pay their respects to the Buddha. When this matter was brought to the notice of Him, the Buddha sent for the Bhikkhu and asked him why he had behaved in such a peculiar manner. That Bhikkhu replied: "Lord, I know that you will pass away three months hence, and I thought that the best way to show respect to the Teacher is to attain Arahatsip, sainthood, by practicing the Dhamma even before your passing away."

The Buddha praised the Bhikkhu and said:—"He who loves me should emulate this Bhikkhu. He honours me best who practices my teaching best."

Lastly, the Buddhist takes refuge in the Saṅgha because the Saṅgha is the living stream through which the Dhamma flows to humanity. Saṅgha literally means group, congregation and is the name for the community of the Noble ones (*Ariya-Saṅgha*) who have reached the Aryan noble stages of which the last is perfect sainthood (*Arahatta*). It is also the name for the community of Buddhist monks (Bhikkhus) who are striving to attain Arahatsip by following the Dhamma. The Saṅgha is the point at which the Dhamma makes direct contact with humanity, it is the bridge between living man and absolute truth. The Buddha greatly emphasized the importance of the Saṅgha as a necessary institution for the wellbeing of mankind, for if there had not been the Saṅgha, the teaching would have been a mere legend and tradition after the demise of the Buddha. It is the Saṅgha who has preserved not only the word of the Master but also the unique spirit of the

noble teaching since the Master's passing away.

REVERENCE TO IMAGES

It may here be mentioned that there has been a common question asked by non-Buddhists as to whether there is any worshipping of images amongst Buddhists. The answer is this that the true Buddhists know who and what the Buddha is. They do not worship an image or pray to it expecting any worldly boons and sensual pleasures while still living and a pleasurable state of existence, like heaven, after death. The images before which they kneel are representations only of one, whom, because he, through his own effort and wisdom, discovered the way to real peace and made it known to beings, they pay their homage in gratitude. The offerings they make are but a symbol of their reverence for the Buddha and a means of concentrating their minds on the significance and the truth of the words they are reciting. Just as people love to see the portrait of one dear to them when separation by death or distance has deprived them of their presence, so do Buddhists love to have before them the presentation of their master, because this presentation enables them to think of the virtues of Him, His love and compassion for all beings and the doctrine he taught.

The words they recite are meditations and not prayers. They recite to themselves the virtues of the Buddha, doctrine and His holy Order so that they may acquire such mental dispositions as are favourable to the attainment of similar qualities in their own minds, in however small a degree. The things they offer as they kneel are object lessons in the truth that they are trying to realize by meditation on the lesson that those oblations teach. This is one of these meditations used in the offering of flowers:

"These flowers I offer in memory of the Buddha, the Holy one, the supremely-Enlightened One. These flowers are now fair in form, glorious, sweet in scent. Yet all will have soon passed away, withered their fair

form, faded the bright hues and weak their scent. Even so is it with all conditioned things, subject to change, suffering and unreal. Realising his way or attain Nibbāna, perfect Peace, which is real and everlasting.

The Bodhi-tree is only the symbol of the supreme enlightenment which the Buddha finally attained under it. The external forms of homage, however, are not absolutely necessary for an intellectual who can easily focus his attention and visualize the Buddha, but they are very useful for an average man because they tend to concentrate his attention towards the Buddha.

BUDDHIST ATTITUDE TOWARDS PRAYER

It may also here be mentioned that there are no prayers in Buddhism. Instead of prayers there are meditations for purifying the mind thereby to realize truth. According to Buddhism the universe is governed by everlasting, unchangeable natural laws of righteousness and not by any god (in the sense of a Supreme Being who can hear and answer prayers). These laws are so perfect that no one, no god, can change them by praising them or crying against them. Sin is the direct consequence of man's ignorance of these laws. Sin begets sorrow. This is eternal sequence.

Buddhists do not believe in any Creator God who has made his laws so imperfectly as to require continual ratification at the prayers of men. If one believes that the universe is governed not by eternal laws but by a changeable and continually changing God one will have to try and persuade Him to make it better. That means that one does not believe His will is always righteous, and that He has wrath to be deprecated; He has mercy to be aroused; He has partiality towards one. But to the Buddhist the laws of righteousness which govern the universe are the same for all, the same for ever. A man's duty therefore is not to break them or not to try to change them by prayers or by any means but to try to

understand them and live in harmony with them.

Right through the Buddha's teaching repeated stress is laid on such attributes as self-reliance, resolution. Buddhism makes man stand on his own feet and rouses his self-confidence and energy. The Buddha says: (in the Dhammapada).

“Energy is the road to deathless realm;

But sloth and indolence the road to death.”

“It is through unshaken perseverance, O bhikkhus, that I have reached the light, through unceasing effort that I have reached the peace supreme. If you also, O bhikkhus, will strive unceasingly, you too will within a short time, reach the highest goal of holiness by understanding and realizing it yourselves.”

And the Buddha's last words were: “Strive for your goal with earnestness.”

Thus, the Buddha again and again reminded his followers that they have to rely on themselves and their own exertions and that there is nobody, either in heaven or earth, who can help them from the result of their past evil deeds. “These evil deeds were only done by you, not by your parents, friends or advisers, and you yourself will reap the painful results.”

Understanding that neither God nor ceremonies can help or save him, the true Buddhist feels compelled to rely on his own efforts and thereby he gains self-confidence. The tendency to rely on God or any other imaginary power weakens man's confidence in his own power and his sense of self-responsibility, while the tendency to trust in one's own power strengthens self-confidence and the sense of self-responsibility. Mental, moral or spiritual progress is possible only where there is freedom of thought. Where dogmatism prevails there will be no mental progress. Freedom of thinking leads to mental vigour and progress, while blind faith in authority leads to stagnation, spiritual lethargy.

Buddhism and Burma

By

D. Guha

Buddhism was officially adopted by the Burmans, the major racial unit of Burma, as early as the eleventh century. Indigenous tradition, however, takes back this introduction even to the life time of Buddha when, so it is said, the faith came to this country through the good offices of two Mon merchants, Tapussa and Bhallika. The Buddha, so says the tradition, graced them with some hair of his head which they carried and enshrined on the top of the Singuttara hill, at the place where now stands the famous Shwe Dagon. This pagoda, however, is not the only shrine of which Burma can boast. There are innumerable shrines scattered all over the country, quite a few of them fairly celebrated, the maximum number being clustered within a sixteen square mile area at Pagan, the nerve centre of ancient Burmese Buddhist culture.

Leaving aside the tradition whose authenticity is yet to be proved, it can be said with some definiteness that Buddhism, particularly its Theravada form, was implanted at Pagan for the first time as early as the eleventh century by the Burmese monarch Anawrahta (1044–77). Urged by his spiritual adviser Shin Arahān, the king requested the Mon monarch Manuhal of Suvannabhūmi (identified with Taikkala in the Bilin township of the Thaton district) to kindly send him a set of the Pāli Buddhist scriptures. Unfortunately the request was rudely turned down whereon Anawrahta waged a fierce war against the Mon king, humbled him, ransacked his capital and brought back to Pagan some thirty huge sets of the Pāli scriptures. Fitting honour was extended to the scriptures which were housed with all solemnity at Pagan in a library specially built for the purpose. The people envisaged a new order of life obsessed as they were by the faith of the Aris and other indigenous religious rites and practices, and

with this great acquisition opened a new chapter in the religious life of the people.

Incidentally, it is worth recalling that according to the Mahāvamsa, a Pāli chronicle of the fifth century Ceylon, Buddhism reached Suvannabhūmi as early as the third century before Christ when emperor Asoka sent there two Buddhist monks, Sona and Uttara, to preach the teachings of the Master. Though it is somewhat difficult to determine the genuineness of this statement, yet the whole affair does not appear to be just a figment of imagination. It should further be mentioned that researches in archaeology have proved beyond doubt that as early as the sixth century, if not the fifth, of the Christian era, Sanskrit Buddhism had found a fair stronghold at Sriksetra, ancient Prome, which was then the cradle of the Pyu culture.

After Anawrahta had brought over the Pāli scriptures to Pagan, its study, coupled with the pressure put forth by Shin Arahān, encouraged the king to make Theravada Buddhism the religion of the state. His enthusiasm ushered an era of religious reform. Pagodas rose, a new programme of education was adopted, and the cause of culture was strongly encouraged and advocated. After the death of Anawrahta, his son Kyanzittha (1084–1113) followed his father's programme of reform. According to the Shwesandaw inscription of the year 1093 he sent a mission to India to restore the temple at Buddhagaya, where Gautama had attained Enlightenment, an act which became the first official attempt on the part of a Burmese king at establishing cultural contacts with India. Shin Arahān continued to be spiritual adviser of the king, and it was to him more than to anybody else that Burma owes the establishment of Theravada Buddhism, and the era of pagoda building which he inaugurated was the most creative age in Burmese religious and cultural history. It should be mentioned

here that if Anawarahta and his successors were not able or did not care to exterminate all the other existing cults, they gradually weakened them by unwavering patronage to the Theravada. Having command over the sea-girt coast of Burma, they were able to keep in touch with the reigning Buddhist monarchs of Ceylon, to check their Pāli Texts with those of the latter and to receive and give help in matters religious.

Towards the end of the thirteenth century, Pagan fell before the onrush of the invading Tartars, and Burma was left in a state of prolonged anarchy and confusion. Buddhism naturally shared in the general decline. Religion languished, the Saṅgha split up into sects, and though pagodas were built, none of them could rival even the lesser temples of Pagan. This state of confusion continued till the second half of the fifteenth century when Dhammazedi (1472–92) ascended the throne and a somewhat stable kingdom was set up. Reform in the Saṅgha was necessary and the monarch brought it about. Schisms within the Saṅgha were healed, and once again the ideal of a unified church with the king as the guardian was attained. With these reforms Burma entered a new chapter in the history of Buddhism. Never again was the country so seriously concerned about its religious orthodoxy and Buddhism became self-sufficient.

The early kings of the Toungoo dynasty (1531–1752) were too busy with political conquests to give much attention to the internal organization of the Saṅgha. As conquerors they also became missionaries; and in the annals shines forth the name of at least one king, that of Bayinnaung (1551–81) who stopped animal sacrifice in the Shan States and distributed scriptures amongst the people.

The most noteworthy achievements of the Naungyan dynasty, which ruled in the latter half of the Toungoo period, consisted in the steps taken by its kings towards delimitation of religious lands and the appointment of a supreme civil officer for the purpose.

Coming to the Alaungpaya dynasty, the first point that attracts attention is a bitter controversy amongst the monks during the time of King Alaungpaya (1753–60) and his four immediate successors, with reference to the proper way of wearing the monastic robe—whether it should cover both the shoulders or leave the right one exposed. After a long struggle continuing for more than a century in which much of precious human blood was shed, at long last the controversy came to an end during the time of King Bodawpaya (1782–1819) with the verdict in favour of those insisting on covering both the shoulders.

Bodawpaya was a great builder. During his reign, scores of pagodas rose. An ardent collector of books, he had many treatises, particularly those written in Sanskrit, brought from India for the royal library, encouraged their study and even got a number of them translated into Burmese. His reign too saw great progress in the pursuit of secular knowledge, even amongst the members of the Saṅgha. Subjects like astronomy and astrology, massage and medicine, divination and soothsaying, archery and swordsmanship, boxing and wrestling, arts and crafts, music and dancing attracted the attention of both householders and members of the Saṅgha. At first the king tolerated this, but when he found the monks getting more and more engrossed with the study and practice of the secular subjects, he apprehended danger for the future, to avert which, he took stern measures to put the Saṅgha in order. His mission was but partially successful, as there are references to the pursuit of secular knowledge by monks during the time of King Pagan (1846–52), and even during that of King Mindon (1852–78), though secretly.

Bagyidaw (1819–37), Tharawaddy (1837–46) and Pagan, all Bodawpaya's successors, were keen enthusiasts who contributed immensely to the welfare of the Saṅgha. But the real glorious period of the Burmese Buddhist ecclesiastical life is marked by the reign of the great king Mindon, the son and successor of King Pagan. With him we enter

an era of peace, progress and prosperity for the religion. The period of his rule was indeed a golden age for the Saṅgha which enjoyed the sincere and vigorous patronage of the King. He infused new vigour into the order by taking pronouncedly keen interest in all its affairs. Religious studies were pursued by the monks with vigour and zeal, and some of the best pieces of Burmese Buddhist tracts were composed during this period. Enthusiasm even penetrated among the common people who started vying with one another in observing the precepts of the Master. It was Mindon's encouragement and leadership which gave new life to Burma which had not yet been much affected by the impact of Christianity imported by her British conquerors. It was under his patronage that the Fifth Buddhist Council was held at Mandalay, the last centre of Burmese monarchy, and the text adopted in the Council was incised on as many as 729 stone slabs. It is again this text which has formed the basis of the revision work of the Three Piṭakas done under the auspices of the Sixth Buddhist Council held in Rangoon during 1954–56.

A few words about the effects of the impact of Theravada Buddhism on Burmese life and culture will possibly not be out of place.

With the advent of Buddhism, Burma underwent major changes in various phases of her life. Formerly a Burman was either an animist or a votary of traditional gods. But when Buddhism presented a new form of religion, Burma discarded her old creed and embraced it. In the process of adoption of the new faith, she gradually gave up the old gods and took up the Theravada. The force of the new faith was so great that the Nat spirits, the powerful gods of primitive beliefs became gradually absorbed by the new faith.

Buddhism brought Burma into the arena of culture and civilization. The people who were much too imbued with rather primitive customs and habits, became steadily moulded into a progressive nation. It encouraged them in the pursuit of art and literature. It brought to them the power of systematic thinking and that

is possibly why the abstruse philosophy of the Abhidhamma and dry treatises like the Pāli grammar could attract Burmese attention so much. All that is beautiful and good in Burmese life and society today is indeed a gift of Buddhism.

Buddhism has played an important role in unifying the peoples of Burma. Racial jealousy was rampant everywhere, but it was Buddhism that ultimately brought the discordant racial units into one unified whole under one religious banner. When the Saṅgha became well-established, we find its leaders taking an active part even in the political affairs of the country.

The social life of Burma became greatly benefited under the influence of Buddhism. This discipline refuses to recognize any grading in society based either on birth or on material possessions. Thus, Burma saw the formation of a society based on the theory of equality. Democracy is the very essence of Buddhism, and very few countries enjoy such democratic social life as Burma does today.

Buddhism has been instrumental in the educational progress of Burma. Since time immemorial, the Buddhist monks took upon themselves the task of imparting primary education to the people without any bias for the social unit to which they might have belonged. The toil and labour put forth by the monks in this direction consequently raised the level of literacy amongst the Burmese and this high rate of literacy is still now the subject of envy of most people of the East.

To the growth of the Burmese language and literature too Buddhism made considerable contribution. Originally poor in ideas and vocabulary, the Burmese language became very much enriched and embellished by contact with Pāli language and literature. We now find many classical works in Burmese which derive their materials directly or indirectly from the rich storehouse that Pāli literature provides. It may be said with confidence that it was through Pāli that Burma found her way to intellectual development.

The Contribution of Buddhism to World Culture

by Soma Thera

For twenty-five centuries has the Message of the Deer Park at Benares influenced the destinies of humanity. There is ample evidence to show that the teaching of the Buddha has been something like a leaven to the mental life of mankind from the Siberian snowlands to the verdant sunny isles of the Indian sea, and from the Land of the Rising Sun to fog-bound Britain. It is not improbable that Buddhism penetrated even to the old South American civilisations in the early centuries of our era.¹ Further, it should be remembered that the two most ancient living civilizations, the Indian and the Chinese, and three of the greatest of the religions of today, Christianity, Islam, Hinduism, have been altered and improved by the infiltration of Buddhist ideas. In the light of these facts one can well imagine how colossal must be the Buddhist contribution to the fund of human culture.

"It is my deliberate opinion," says Mahatma Gandhi, "that the essential part of the teachings of the Buddha now forms an integral part of Hinduism. It is impossible for Hindu India today to retrace her steps and go behind the great reformation that Gautama effected in Hinduism. By his immense sacrifice, by his great renunciation, and by the immaculate purity of his life he left an indelible impress upon Hinduism, and Hinduism owes and eternal debt of gratitude to that great teacher."²

The Buddha's doctrine, as Manmatha Nath Shastri puts it, is "the glory of India and Indians."³ Without it Indian culture would be a maimed thing. And the Land of the Purple Fruit, Jambudvipa, would for the world lose most of its sanctity and interest, if the Blessed One, the Buddha, has not walked in the Middle

Country, Madhyadesa, as he did for forty-five years enfolding all within the aura of his compassion, and blazing the path of true renunciation. Realising the significance of that ministry of the Master, C.V. Raman said: "In the vicinity of Benares, there exists a path which is for me the most sacred place in India. This path was one day travelled over by the Prince Siddhartha, after he had gotten rid of all his worldly possessions in order to go through the world and proclaim The Annunciation of Love."⁴

AGAIN it is the Master of Merciful Wisdom, and his love-gift of liberation for all that breathes, that grips the imagination of Edwin Arnold at Benares, the citadel of modern Hinduism, steeped though he is in the knowledge of the Gita and in Vedic lore: "... it is not Hinduism which—to my mind, at least—chiefly consecrates Benares. The divine memory of the founder of Buddhism broods over all the country hereabouts; and just as the walls and buildings of 'Kasi' are full of old Buddhist stones carved with symbols and legends of his gentle faith, so is the land north and south famous with the passage of his feet, and so are the religious and social thoughts and ways of all this Hindu people stamped with the impress of his doctrines. Modern Brahmanism is really Buddhism in a Shastri's robe and sacred thread. Shunkuracharya and his priests expelled the brethren of the yellow robe from India, but the spirit of Sakya-Muni's teaching remained unbanished, just as 'Greece, overcome, conquered her conqueror'. "⁵

It is impossible to overrate the importance of the work done by Buddhism for India, or, for the matter of that, for the world. They say that Buddhism has ceased to exist just in the

¹ *Buddho and Buddhism* by Arthur Lillie. pp. 205-208.

² *With Gandhiji in Ceylon*, Madras, 1928. p. 56.

³ *Buddha: his life, his teachings, his order*, Calcutta. 1910, p. ii.

⁴ *The Bosat*, Vol. 5, No. 1. 1942 Vajirarama, Colombo. p 8.

⁵ *India Revisited* by E. Arnold 2nd ed. London. 1891, p. 223.

country where it sprang up. Nothing however is more untrue,⁶ according to D.R. Bhandarkar.

Many revealing statements of the above-mentioned sort could be cited from the writings both of Indians and non-Indians of note to support the contention that India is inwardly Buddhist whatever its outer religious labels be. And labels are unimportant where a teaching like Buddhism is concerned. To the Buddha and his followers names do not matter much. "What's in a name ?.."

The main thing in Buddhism is its germinal power which, penetrating silently, unhurriedly, imperceptibly into the womb of the spirit, produces the embryo of the compassionate view, the vision of life as something in urgent need of salvation from the perils that beset it. And with the development of the wisdom-view and its birth as a complete idea, is brought home to the real thinker the urgency too a rational, practical and same method of deliverance from all dissatisfaction, first through ameliorative action gradually, and in the end through the irrevocable renunciation of the self and all that it implies.

That is the view and that the method of deliverance which the early messengers of Buddhism stood for and preached wherever they went. In this they merely imitated the Buddha himself, who never sought to swell his ranks but to change men's hearts. We see the method of propagation as conceived by the Buddha carried out on a stupendous scale by Asoka, the pattern for all good rulers of mankind. His conquests-of-righteousness-in-all-quarters, Dharma Vijaya, were conceived in the spirit of the broadest toleration worthy of a real follower of the Master of Compassion, and carried out with full consideration for other's beliefs and convictions. The people who came under the influence of the non-violent armies of Asoka's missions appear to have retained a good part of their old beliefs and ways of thought while absorbing the new teaching. The new teaching had been presented to them

largely as something complementary to their earlier religious ideas, as something which was to make their lives fuller and their spiritual treasury more abundant with goods of lasting value.

This tradition coming down from the Buddha and strengthened by the work of Asokan teachers became settled in all Buddhist missionary activity. No decrying of other sects and no kind of coercion or compulsion have ever existed in Buddhism as they have in the missionary activities of other religions. That is how Buddhism was able to sink deep into a great variety of cultures the civilized world over, gently, without setting up useless resistances. Thus, it is said, were the conquests by the Law of Piety made "by His Sacred Majesty (Dharmasoka) both in his own dominions and all the neighbouring realms as far as Syria hundreds of leagues away where the Greek (Yona) King named Antiochos dwells, and north of that Antiochos, too, where dwell the four kings severally named Ptolemy, Antiochos, Magas, and Alexander; and in the south the (realms of the) Cholas and Pandyas, as far as Tamraparni, likewise, and here, too, in the King's dominions, among the Greeks, and Kambojas, the Nabhapantis of Nabhaka; among the Bhojas, and Pitinikas, among the Andhras and Pulindas ..."⁷

Buddhism was the first missionary religion of the world both in point of time and in the excellence of its methods and results. And it is only now, more than two thousand years since the example was set, that Christianity and Islam have understood the importance of Buddhist principles of propagation of the truth, and that too, not fully, for still the fullest spirit of tolerance is not in these religions.

By the reasonableness of its ethic, its simple and direct teaching of kindness, sympathy and strenuous exertion to make the lives of all happy and free from suffering, Buddhism is a teaching that is easy of grasp both by peasant and by pundit. And so it has

⁶ *The Bosat*; Wesak, 1940, p. 95.

⁷ *Asoka* by J. M. Maephail, p. 74.

become a part of the world's heritage of good. "The type of consciousness," S.M. Melamed says, "that is summed up in the term Buddhism is as alive and effective today as ever. There are still millions of people in the East and in the West, who though formally not adherents of Buddhism, still have a Buddhist outlook upon life. While this type of consciousness may express itself today in a different form than it did in the past, it yet remains a steady force in the spiritual life of man.... Even if Buddhism, as an organized religion, with all its votaries, monks and temples should disappear, the Buddhist consciousness would still remain a steady force in man's spiritual history. It will live as long as man will be overwhelmed by the phenomena of pain and suffering"⁸

THE ways in which this spiritual force has expressed itself in the manifold activity of society constitute the Buddhist contribution to world-culture.

Just as Buddhism is the first great missionary religion in recorded history so too, it is the first great monastic religion of the world. All monasticism, Indian and Western, gets its inspiration from the Buddhists. W. M. Flinders Petrie supposes that "from some source—perhaps the Buddhist Mission of Asoka—the ascetic life of recluses was established in the Ptolemaic times and monks of the Serapeum illustrated an ideal to man which had been as yet unknown in the West. This system of monasticism continued, until Pachomios, a monk of Serapis in Upper Egypt, became the first Christian monk in the reign of Constantine. Quickly initiated in Syria, Asia Minor, Gaul, and other provinces as well as in Italy itself, the system passed into a fundamental position in mediaeval Christianity, and the reverence of mankind for fifteen hundred (*Sic*) bestowed on an Egyptian institution."⁹ There is no doubt that the Essenes and the Therapeutae were the forerunners of

Catholic monasticism, and these were clearly followers of Buddhist monastic practices. "The most subtle thinker of the modern English Church, the late Dean Mansel, boldly maintained that the philosophy and rites of the Therapeutae of Alexandria were due to Buddhist missionaries who visited Egypt within two generations of the time of Alexander the Great. In this he has been supported by philosophers of the calibre of Schelling and Schopenhauer, and the great Sanskrit authority, Lassen. Renan, in his work "Les Langues Semitiques," also sees traces of this propagandism in Palestine before the Christian era. Hilgenfeld, Mutter, Bohlen, King, all admit the Buddhist influence,"¹⁰ writes Arthur Lillie.

The value of genuine monasticism and indeed all true asceticism for the welfare of the world is great indeed. The fundamental attributes of a good monk: self-restraint, chastity, humility, self-effacement, and renunciation are things that society cannot do without, and these qualities are best developed in the calm atmosphere of the monastery. The Buddhist monastic life is asceticism without self-torture and is everywhere definitely seen as the product of a progressive state of society alone. In the monastic life a man ceases to be an irritation to his fellowmen through any kind of struggle and competition with them for privilege, preferment, profit or fame, and bends his energies to the accomplishment of weal for all.

Buddhism has influenced Christianity and other western teachings in many ways, not only through the spreading abroad of the idea of monasticism. The Pythagoreans, the Neo-Platonists and the Gnostics were all indebted both to Jainism and to Buddhism. Buddhist ideas flowed freely into these teachings and only those who want deliberately to shut their eyes to the facts can doubt or hesitate concerning the Eastern influence on the Western mind which had falsified the idea that

⁸ *Spinoza and Buddha*, pp. 1-2.

⁹ *Buddhism in Pre-Christian Britain*, p. 43.

¹⁰ *Buddhism in Christendom*; p. 7.

East is East and West is West, more than twenty centuries before Kipling was born.

Buddhism early penetrated westwards. Just a century after the Buddha, his name occurs in a Persian Scripture, the Fravadin Yasht (16).

Clement of Alexandria knew about the Jains and the Buddhists, the samanas, recluses, and the brahmanas, brahmins, and actually mentions the name of the Buddha: "There are two sects of these Indian philosophers—one called the Sarmanai and the other the Brachmanai. Connected with the Sarmanai are the philosophers called the Hylobioi who neither live in cities nor even in houses. They clothe themselves with the bark of trees, and subsist upon acorns, and drink water by lifting it to their mouth with their hands. They neither marry nor beget children like those ascetics of our own day called the Enkratetai. Among the Indians are those philosophers also who follow the precept of Boutta whom they honour as a god on account of his extraordinary sanctity."¹¹ Buddhism affected Plotinian teaching, profoundly, though Dr. Inge is not willing to accept it.

"It is well-known," says Dean Inge, that "Alexandria was at this time (the period of Plotinus 204–270 A.D.) not only a great intellectual centre, but the place where above all others, East and West rubbed shoulders. The wisdom of Asia was undoubtedly in high repute about this time. Philostratus expresses the highest veneration for the learning of the Indians. Plotinus himself accompanied the Roman army to Persia in the hope of gathering wisdom. It is therefore natural that many scholars have looked for oriental influence in Neo-Platonism, and have represented it as a fusion of European and Asiatic philosophy. But, though the influence of the East upon the West was undoubtedly great during the decline of the Western Empire, it is not necessary to derive any Neo-Platonic doctrines from a non-European source. Neo-Platonism is a

legitimate development of Greek thought, and of Plato's own speculations.

In some ways it might even be said that Plato is more Oriental than Plotinus. It is another question whether Neo-Platonism was influenced in any way by the Jewish Alexandrian school, which is known to us through the writings of Philo. The resemblances between the Essenes and the Neo-Pythagoreans, and between Philo and Plotinus are so striking that many have thought it impossible to deny a direct dependence. But it is more probable that the Greek and the Jewish Alexandrian schools developed side by side under parallel influences. Philo does not seem to have been much read by the educated pagans, who had strong prejudices against the Jews."¹² Against this view there are specialists on things Indian of the past who believe in the Greeks' and other Westerners' debt to Buddhist, Jain and other Indian thought.

Of the fifth and sixth centuries B.C., Rapson states that "at no period in early history, probably, were the means of communication by land more open or the conditions more favourable for the interchange of ideas between India and the West."¹³

"This may account," according to Rawlinson, "for the influence of Indian ideas upon the development of Greek philosophy."¹⁴

"It is not too much," says R. Garbe, "to assume that the curious Greek (Pythagoras) who was a contemporary of the Buddha, and it may be of Zoroaster too, would have acquired a more or less exact knowledge of the East, in that intellectual age of fermentation, through the medium of Persia. It must be remembered in this connexion, that the Asiatic Greeks, at the time when Pythagoras still dwelt in his

¹¹ *Ancient India, Megasthenes & Arrian*, by M'Crimble, pp. 104-5.

¹² *Neo-Platonism* (in *Encyclopedia of Religion and Ethics*) by Inge.

¹³ *Ancient India*, Rapson. pp. 87-88.

¹⁴ *The Legacy of India*, p. 4.

Ionian home, were under the single sway of Cyrus, the founder of the Persian Empire.”¹⁵

“HERODOTUS, like Plato, and others, attributes all wisdom to Egyptian sources . . . The Greeks were deeply impressed by the great antiquity of Egyptian civilization, its lofty temples, and its closely guarded religious mysteries . . . Unfortunately, it is extremely doubtful whether the Egyptians did actually believe in transmigration . . . It is more likely that Pythagoras was influenced by India (re transmigration) than by Egypt. Almost all the theories, religious, philosophical and mathematical, taught by the Pythagoreans were known in India, in the sixth century B.C., and Pythagoreans like the Jains and the Buddhists refrained from the destruction of life . . .”¹⁶

“Alexandria in the first century A.D., was the second city in the Empire. In the height of her glory she must have resembled Venice in the full tide of her prosperity. The mercantile shipping of half the ancient world tied up at her quaysides, and scholars from the four quarters of the earth met and disputed in the Museum, and made use of the vast stores of literature in her great libraries. The Alexandrians were essentially cosmopolitan. They had none of the contempt for the ‘barbarian’ of the old Greek-states, and a large proportion of the population, like the Athenians, ‘spent their life in nothing else, but either to tell or hear some new thing.’ A Buddhist monk from Barygaza would receive the same attentive hearing as did St. Paul at the hands of the Areopagus, and the medium was Hellenistic Greek, lingua franca from the Levant to the Indus. The Milindapañha mentions Alexandria as one of the places to which Indian merchants regularly resorted, and Dio Chrysostom, lecturing to an Alexandrian audience in the reign of Trajan, says: ‘I see among you, not only Greeks and Italians, Syrians, Libyans, and Cilicians, and men who dwell more remotely, Ethiopians and Arabs,

but also Bactrians, Scythians, Persians, and some of the Indians, who are among the spectators, and are always residing there.”¹⁷

“Indian philosophy was acquiring a growing reputation in the Hellenistic schools of Asia Minor and Egypt.”¹⁸

Apollonius of Tyana had visited India and conversed with Buddhists and Brahmins on a great many things and had with those ideas got from India changed the outlook of the Neo-Pythagoreans. Bardesanes is said to have learned many things from the Indians. He was a Gnostic teacher. He knew much about monastic life in Buddhism.

Plotinus was a fellow-student of Origen, the saintly scholar, in the school of Ammonius Saccas. Of Origen, it is said that he possessed “a mind characteristic of supreme genius, the mind which anticipates the richest thought of today. He was blameless in life, unrivalled in knowledge, a pioneer in every department of study, the teacher of all that was best in the Eastern Church.” It was this Origen whose teaching on the “pre-existence of souls” was anathemized at the Second Council at Constantinople, in 533 A.C. Origen believed that rebirth was “determined by its (the soul’s) previous merits and demerits” (*De Principiis*). He must have known what Buddhist tenets were on this subject; and Plotinus his friend could not have been ignorant of those tenets either. In fact it was his great desire to know what Brahmanism and Buddhism were, stimulated perhaps by what he had already learned of them in Alexandria, that made him go with Gordian’s expedition to Persia in 242 A.D.

According to Max Muller the school of Plotinus paid a great deal of attention to Eastern religions. Plotinus’s idea was to revive the old religion of the Roman Empire with the addition of what appealed to him in the inspired teachings of the world. That is why,

¹⁵ Ibid, note.

¹⁶ *The Legacy of India*, p. 5.

¹⁷ Ibid, p. 17.

¹⁸ Ibid, p. 18.

perhaps, the Buddhist-Upanishadic thought in Neo-Platonism is sometimes expressed in a strange way though their significance is easy enough to grasp for the Buddhist. Neo-Platonism is a mosaic of Eastern and Western ideas. It is not something monolithic like Buddhism.

The closeness of Plotinian thought to the idealism of the Mahāyāna is seen in the following extract from a letter of Plotinus:—

“External objects present us only with appearances. Concerning them, therefore, we may be said to possess opinion rather than knowledge. The distinctions in the actual world of appearance are of import only to ordinary and practical men. Our question lies with the ideal reality that exists behind appearance. How does the mind perceive these ideas? Are they without us, and is reason like sensation occupied with objects external to itself? What certainty could we then have, what assurance that our perception was infallible? The object perceived would be something different from the mind perceiving it. We should then have an image instead of reality. It would be monstrous to believe for a moment that the mind was unable to perceive ideal truth exactly as it is, and that we had no certainty and real knowledge concerning the world of intelligence. It follows therefore that this region of truth is not to be investigated as a thing outward to us and so only imperfectly known. It is within us. Here the objects we contemplate and that which contemplates are identical— both are thought. The subject cannot surely know an object different from itself. The world of ideas lies within our intelligence. Truth therefore is not the agreement of our apprehension of an external object with the object itself. It is the agreement of mind with itself. Consciousness is the sole basis of certainty. The mind is its own witness. Reason sees in itself that which is above itself as its source; and that which is below itself as still itself once more.”

The divisions of knowledge which Plotinus makes is interesting to the Buddhist. The first

is opinion, the second science, and the third illumination. The first is explained as that which is gained by means of the senses. It is perception (*pratyaksa*); the second refers to inference (*anumana*) and the third insight (*avabodha*). Reason has to be subordinated to the last knowledge mentioned here. It is the absolute or final knowledge founded on the identity of mind-that-knows and the object perceived. He also speaks of evolution (*samvattana*) and involution (*vivattana*). How can we know the Infinite? Not by the reasoning process. Reason's business is to distinguish and define. Only by a faculty superior to reason can one apprehend the Infinite.

That can be done by entering into a state in which one is no more in a finite state. That state is the state of ecstasy (*jhāna*) or full absorption. By entering that state one becomes free of finite anxieties. Ecstasy is not a frequent occurrence even in Plotinus's case. There are different ways to ecstasy. They are: the love of beauty which exalts the poet; devotion to just one thing; the assent of science to the philosophical thinker, and lastly, love and contemplation or prayer by which a devout soul in its moral purity tends towards perfection. The soul neither comes into being nor perishes; “nothing that possesses real being can ever perish.” But souls that have lived wrongly will be reincarnated in the bodies of lower animals. The mystical ascent appears as “a progressive stripping off of everything alien to the purest nature of the soul” which cannot enter into the holy of holies while any trace of worldliness clings to it. It is called “a flight of the alone to the alone.”

Plotinus gives many descriptions of the mystical trance, but he thinks that the trance is really ineffable. The vision of the One is an exceedingly rare happening. It is to be earned only by intense contemplation and unceasing self-discipline.

The ethical scheme is threefold: purification, enlightenment and unification. Good citizenship is the prelude to the course.

In this system, as in Buddhism and a few other Indian systems, there is neither mediator nor redeemer.

There is nothing to prove that the teaching of Plato was founded on a system of meditational practice or yoga for the penetration of actuality. But Plotinus was out and out a yogi and is nearer to Buddhism than to Platonism in the higher stages of his doctrine. To ascribe the yogic portion of Plotinus's System, as Dr. Inge does, to the innate qualities of Platonism would require a good deal of text-torture. Neo-Platonism is clearly an eclecticism and many non-Platonic elements are in it, and among those elements Buddhism is not negligible.¹⁹

The resemblances between the life of the Buddha and that of the Christ have been pointed out to be too close to be casual and appear on the other hand, to be remarkably striking, thinks H.S. Gour. Among the items he gives the following are of importance: miraculous conception, virgin birth, Asita and Simeon, the temptation of Māra and the temptation of the devil, the widow's mite and the story of the poor maid told in Asvaghosa's *Sutrāṅkārā*, the Samaritan woman and Ānanda at the well, the man born blind and the blind man in the Lotus of the Good Law, the transfiguration and the effulgence that emanated from the Master's body twice during his lifetime, the miracle of the loaves and fishes and the story in *Jātaka* No. 79.²⁰

There is no dearth of passages in the N.T., which resemble parts of the Pāṭi Canon. One cannot read the Sermon on the Mount without feeling that it is an abridged version of parts of the *Dhammapada*. That is as regards orthodox Catholic and Protestant Christian scriptures. But the position of Gnostic Christian writings is one of still closer affinity to the scriptures and traditions of Buddhism.

When we leave the domain of religion proper and pass on to the territories of art and architecture, history, drama, ethics, philosophy and social organization traceable to Buddhist influences, we find that the Order of Monks which the Buddha established was something new to India and the world. "The Buddha created a new race of men, a race of moral heroes, a race of salvation-workers, a race of Buddhas,"²¹ writes Manmatha Nath Shastri. By this the Buddha gave to the world a new conception of building up society on the basis of renunciation. "It appears," says Oldendberg, "from the very beginning to have been a society governed by law."²² There however was nothing coercive at the back of the law which governed the Order. It was a society that kept its laws voluntarily and which held together in friendliness for the one purpose of equipping itself for the conquest of the highest good of all. That Order indeed was a power when it functioned peacefully. The power was not the property of any single person but of the body taken together. It was a great republic. The voice of the Order was a voice that got obeyed without compulsion. As a civilizing force, Buddhism has tamed the wild races and refined the tamed. The great epochs of Buddhist history from the days of Rājagaha to that of Lhasa have been fruitful in a lasting way.

THE great architectural monuments in the form of Dagobas and monasteries and shrines, though now mostly in ruins, have still a message to the world of what could be done by men with very limited resources if only they become steady of purpose.

The beautiful statues and sculptures, the paintings and decorations that have come to us from the past, whether they be Indian, Indonesian, Chinese, Japanese, Korean, Tibetan or Mongolian, are largely witnesses of the achievements of a fortunate cycle of Buddhist history. One of those favoured

¹⁹ Cf Neo-Platonism in E. R. E. and E. Britannica, and Plotinus in E. Britannica.

²⁰ *The Spirit of Buddhism*, p. 435 f.

²¹ The Buddha etc. p. 236.

²² Ibid, quotation.

periods, when culture got an upward urge, so far as the Buddhists were concerned, was in “the early Middle Ages, about the 7th century of our era,” writes Grousset. “Darkness brooded over our Western civilization which as yet guessed nothing of the approaching Romance dawn, and even extended to Byzantium where the great ‘Macedonian’ basilies had not yet arisen. But away in the Far East, India and China were living with an intense political, intellectual, religious and artistic life. Buddhism in bringing them into contact with one another, had created a vast current of humanism, from Ceylon to the furthest isles of the Japanese archipelago. The withering of Islam, the decline of Neo-Confucianism, and the retrogression of Hinduism, which were unfortunately close at hand, had not yet made themselves felt. After a thousand years of meditation, Buddhist mysticism had attained to undreamed of psychic states, and Indian aesthetics had received a fresh impression from them. In China that was hospitable to new ideas and ready for innovations, Chinese force allowed itself to be softened by this gentle influence. The human spirit lived there a privileged hour, worthy of Athens or Alexandria. It was the time of the Chinese epic in Central Asia, and of the great pilgrimages to the Holy Land of the Ganges, the time of Mahāyānist idealism, and the plastic art of the Gupta dynasty.”²³

The achievements in the field of learning through the establishing of first-class universities, at Taxila, an old educational centre at Nalanda, where at one time there were 10,000 students of philosophy and medicine, at Vikramasīlā, Odantapuri, and Buddha Gayā, belong to the Buddhists.

To the credit of the Buddhists, too, stand gigantic works of irrigation, tanks like the Kalāveva, and Minneriya of Ceylon, the building of arterial roads, and the erection of rest-houses, and of big cities, and the putting under cultivation of large areas below the

tanks—noteworthy acts of merit done on the weal-and-happiness-of-all principle of Buddhism.

The part which Buddhists played in the development of art, in the India of historical times, was of basic importance for the growth of Indian and Eastern spirituality. — Grunwedel writes: “The art of ancient India has always been a purely religious one; its architecture as well as the sculpture which has always been intimately connected therewith, was never and nowhere employed for secular purposes. It owed its origin to the growth of a religion which has been called in Europe Buddhism from the honorary title of its founder—“the Buddha”—the Enlightened One.”²⁴

The Buddhists were the first historians of India. The history of one’s religion if rightly studied can be a great help in steadying one’s confidence in the Teaching and in oneself. It can also stimulate endeavour on vigorous lines for one’s own and others’ welfare. Further, history is nothing but the actual occurrence of change in a tangible form, in the lives of individuals, races and nations. The arahat leaders of the early Buddhist Saṅgha realized these facts and led the way in recording the incidents connected with the rise and spread of the Buddha’s doctrine. This early lead given in the Tripiṭaka was zealously taken up by the later commentators and scholars in almost every Buddhist country and there are many books now of the history of the religion. The writing of secular history too received an impulse through this Buddhist custom of recording things and people became history-minded.

The oldest writing of the historical period in India now extant is the inscription on the Piprāva Vase containing relics of the Master which were enshrined by the Master’s relatives in a relic mound. The inscription runs thus:

²³ *In the Footsteps of the Buddha*, p. ix.

²⁴ *Buddhist Art in India*, p. 1.

“sukitibhatinaṃ sabhaginaṃ saputadalanam iyaṃ salilanidhane budhase bhagavate sakiyanam—This container of relics of the Blessed One, the Buddha of the Sakiyas, (is the gift) of the brothers Sukiti jointly with their sisters children and wives.”

The first royal renunciation of war in the annals of mankind is that of the Emperor Asoka, the follower of the Buddha. The first great capital cities of India in historical times were Rājagaha, Pāṭaliputta, Purusāpura, all connected closely with Buddhism.

ANURADHAPURA, Polonnaruwa, Loyang, Chang'an, Nara, Lhasa and other centres of Buddhist culture in the past are enough evidence to show the vitality of the Buddhist spirit at its best. There is every reason to believe that the idea of impermanence which has become the corner-stone of the fabric of modern scientific thought got its greatest affirmation and became widely current as a philosophic principle through the emphasis laid on it by the Buddhists. And in India, at least, the Buddhists were the first to read history as the confirmation of the Law of Transiency and also to value history as a means of passing on to the future the gains of the past, a factor so very necessary to keep up a high and noble tradition like the Buddha's. History in the first sense is just the arising and passing away of phenomena in actual practice; in the second sense, a record of the changes. How things arise and how they pass away constitutes the kernel of all history.

Though the idea of impermanency was already there in India and the West, it was the Buddha who brought out its full meaning through the formulation of the hidden truth of Anattā, connected with the Law of Transiency. By that discovery of his he made the very fact of the fleetingness of life the basis for becoming better.

The Buddha laid hold of the fact of the fluxional nature of all things—the essence of history—and on the crest of that active conception of life as movement passed on the waves of changing phenomena to the

changeless Nibbāna. He went across the waves of suffering to the sorrowless.

Here, the Buddha is truly like a great physician, for he, like a doctor who makes people proof against a disease by the inoculation of a serum of the very kind of germs that cause that disease, introduces into the minds of those who wish to be suffering free the very concept of suffering prepared in the form of the Kammattana, the subject of meditation and lets it work there till they become immune to suffering once and for all.

Like the Himalaya, say our books, is the Buddha; like the medicinal plants growing on the mountain slopes is the Dharma; and like the people treated with those medicinal plants and cured is the Ariya Saṅgha, the Order of the Saints.

Before the rise of Buddhism, Indian medical knowledge consisted largely in treatment with the charms and spells of the Atharva-veda. That was the first period for Indian medicine. With Jivaka Komarabhacca, the greatest physician at the time of the Buddha, and the Master's own doctor who had a reputation as a specialist for children's diseases, too, was ushered in the historical period of Indian medicine. He had studied at Takkasila for seven years.

“VERY great improvement in medicine and surgery took place in the Buddhist period in India, because the religion of the Buddha insists on the alleviation of suffering as an important item of Buddhist faith and hence hospitals for the treatment of men and beasts alike were built in almost all the monasteries (universities) of Buddhist India. Inscriptions engraved on rocks, pillars, etc., describe prescriptions for the treatment of diseases.”²⁵

The oldest and best medical treatise of India, the Caraka Saṃhitā, was the work of the Buddhist physician of King Kaniska. The Susruta which we have today is not the work of the Hindu physician but his work recast by

²⁵ *The Cultural Heritage of India* Vol. III, p. 445.

the famous Buddhist patriarch, Nagarjuna, founder of the Mādhyamika Philosophy. Of the Caraka Saṃhitā P.C. Ray says: "On reading the Caraka, one often feels as if it embodied the deliberations of an international congress of medical experts held in the Himalayan regions."²⁶ Of the three Rsis of Indian medicine two are Buddhists: Caraka and Vāgbhāta. The high state of development reached by Indian medical science of today seems to date in the main from the Buddhist times, according to J. Jolly.

On the philosophical side Buddhists have produced great names like Nāgārjuna, Asanga Dinnāga, Dharmakīrti and others. In the Far East, too, there were many sound scholars like Tientai, Kukai and others who arose under the care of Buddhist institutions.

To the Buddhists modern democracy owes its parliamentary procedure. Says the Marquess of Zetland: "It may come as a surprise to many to learn that in the Assemblies of the Buddhists in India two thousand years and more ago are to be found the rudiments of our own parliamentary practice of the present day."²⁷

There were many advances made in the forms of local government. These can be seen by a study of the ancient inscriptions, especially, of Ceylon.

Without exceeding the space allotted to the writer he cannot even lightly mention the achievements of the Buddhists in the field of literature, drama and philosophy on which the Buddhists left their seal clearly. Buddhism has influenced in these matters not only the ancient but the modern world too. The number of works in the west into which the Buddhists spirit has entered is very large.

And then there is the record of the monks and nuns of the Buddhist Saṅgha who travelled to distant lands braving all dangers, for the purpose of spreading the sweet peace-giving

message of the Buddha and died far from their homelands, happy in the consciousness that they had done their bit. Their lives and endeavours were pure and perfect. Theirs was one of the best contributions to the world's culture. Even the thought of those wonderful servants of the world can rouse in us the resolve to do as they did; to live, think and work "for the gain of the many, for the welfare of the many, in compassion for the world.

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²⁶ Ibid, 444.

²⁷ *The Legacy of India*, Introduction.

Presidential Address

*By the Hon'ble Justice U Chan Htoon, President of the W.F.B.
at the 6th conference, Cambodia*

It is with the utmost pleasure that I address you today as President of the World Fellowship of Buddhists, on the soil of this renowned and ancient Kingdom of Cambodia, a land long dedicated to the Dhamma and to the Sāsana of the Supremely Enlightened One. We meet here as guests of His Royal Highness the Chief of State, the Government and the people of Cambodia, enjoying the hospitality so generously and graciously extended to us by a country whose Buddhist history reaches back into the remote past.

The archaeology, the art and the recorded history of the country all show how deeply Buddhism had impressed itself upon the culture of the Cambodian people from very early times. To what degree of excellence in the field of Buddhist art and architecture ancient Cambodia attained may be seen in what remains of the incomparable artistic achievement of man—Angkor which is the pride of Cambodia and the glorious monument of Buddhism. With the neighbouring Buddhist countries, including my own, Cambodia has many strong ties—historical, racial and cultural in sharing a common heritage of religion, traditions, customs and literature—those influences (stemming from Buddhism) which have been most beneficial in moulding South East Asian life. Added to these we now share a common aspiration, which is to strengthen the renascent spirit of Buddhism, to diffuse it, and thereby to kindle a light which will illumine the world.

It is that aspiration, that united purpose, which gives a special significance to our meeting here as spokesmen of the Buddhist world. Since its inception in 1950 the World Fellowship of Buddhists has held its conferences in Ceylon, Japan, Burma, Nepal and Thailand, and thanks to the enthusiasm and cooperation of the Buddhist leaders in all

parts of the world, it has succeeded in establishing among the Buddhist peoples and groups a closer connection than ever before. Through it we have come to know, understand and respect one another, and out of that mutual understanding has been born an ideal of Buddhist brotherhood which we hope will ultimately embrace the Buddhist communities not only in Asia but all over the globe. Indeed, in the delegates who have come together from such distant places as America, England, Germany, Holland, Sweden, Russia, and other Western countries to meet and share common interests with their brethren from China, Japan and South East Asia we see already the universal character of the Buddhist movement. It is truly world-wide, truly cosmopolitan in the best sense of the word, and carries within it the fertile seeds of a new hope for humanity.

This powerful spiritual force which is working towards the consolidation of Buddhist peoples and communities is a force that transcends the sphere of national interests and political rivalries and fears. It transcends them because its hope is fixed on a loftier goal, whilst its roots lie deeper in the hearts and minds of the people. It expresses the universal need of all mankind to live at peace, to work together for the betterment of human life and to seek, individually and collectively, the way of salvation which can be realized only through selfless service guided by wisdom and insight. The practical ways by which humanity can be served towards this end must, of course differ according to the particular circumstances and needs of each group. So we find among the Buddhist nations different forms of government, different methods of national planning. Some of us belong to countries whose State Religion is Buddhism; others to secular States where a variety of religions are recognized, whilst others represent minority Buddhist groups in countries that are officially

non-Buddhist. I think, we may even say, that among us today can be found delegates and participants from countries representing every type of government existing in the world at the present time, both in East and West. This in itself is a matter of great significance, for it holds out to us a unique opportunity and perhaps also a challenge to extend the Buddhist influence among all of these diverse nationalities and races of mankind, and it is the importance of this which I particularly desire to emphasize.

We have reached a most critical point in human history—an era that is pregnant with possibilities both for good and evil on an unprecedented scale. The darker side of the picture is overshadowed by the threat of nuclear war. As everyone today realizes, such a war would unleash a holocaust of global destruction that would give little chance for the survival of humanity. In the event of such a conflict, those who did not actually perish in the wholesale nuclear explosions would be doomed to a painful and lingering death through radioactive pollution of the earth's atmosphere. There is little possibility that anyone would be able to survive this. Even those who did survive would be biologically maimed and entirely unfit to propagate the human race. Not only human life but all life human, animal and vegetable, on this planet would be despoiled, if not completely wiped out. The sea itself, the original source of living organisms, would be poisoned. It is needless for me to dilate upon the horror and anguish that atomic warfare would bring before it succeeded in annihilating our civilization; these things are known to all intelligent people and they are too hideous to contemplate. Even we, as Buddhists who know that the continuity of life is something that cannot be broken, even by the destruction of universes, stand appalled by the prospect of suffering that would be let loose against living beings by such an act of man.

As I have said, all thinking people recognize the danger that threatens the world. What is not known to all is the real cause of

this threat that hangs over the world today. And if the root cause is not known, how can it be removed in time to save humanity from self-destruction?

It is only Buddhism that takes us to the real underlying cause of the peril. It is to be found in the three roots of evil thought, speech and action; that is *Lobha*, *Dosa* and *Moha*, Greed, Hatred and Delusion. To a greater or lesser degree these have always been present in the world, but never had they the power to work such irreparable damage to life as they now have. Scientific technique has enormously increased man's power to work harm, but science has given him no inner wisdom to counteract that power. Therein lies the tragedy of our present situation: that science is being harnessed chiefly to the will to destroy, instead of being put to the service of human progress. Raging uncontrolled in the world we have "scientific *Lobha*", "scientific *Dosa*", "scientific *Moha*"; each of them rendered more deadly by that little word "scientific", which has come to loom so large in human affairs. And it is in 'scientific Delusion', that we find the saddest paradox of all, for surely science of all things should be one of the means by which man can free himself of delusion.

But physical science unaided can never do that. Neither, it seems, can any theistic religion, for man has grown tired of a god of wrath, tried also of a god of love who never manifests his love. It is the Buddha alone who has taught "*scientific Alobha*", scientific *Adosa*" and "*scientific Amoha*"—the Buddha alone, among all religious teachers throughout the ages. It is He who has given us psychological methods that are truly scientific for uprooting from mind the dark, destructive urges of Greed, Hatred and Delusion. It is He alone who has shown the way to replace them by the positive, constructive and liberating qualities of Disinterestedness (Greedlessness), Benevolence and Insight.

We, the Buddhist peoples are the inheritors and custodians of this precious Teaching, the only science that can never be perverted to

wrong ends. That being so, a great responsibility devolves upon us. It is a two-fold responsibility, one that in a sense corresponds to two of the three division of the Buddha Sāsana—Pariyatti Sāsana and the Patipatti Sāsana. In discharging the first obligation, that of the Pariyatti Sāsana, it is our privilege and duty to preserve the Teaching, to thoroughly understand it and to use every good means in propagating it. The second, but by no means less important, duty is to demonstrate it in practice. That constitutes our Patipatti Sāsana. It is for us to exemplify in our lives, both as nations and as individuals, the incomparable blessings bestowed by the Buddha Dhamma, which brings peace, general well-being and happiness wherever it is sincerely and faithfully followed.

This we can do if we work together with united purpose. The time has now come for an all-out effort to spread and make known throughout the world the fundamental principles of Buddhism, for never has there been so urgent a need for it as there is today. But unless we first of all apply it, individually and collectively, to the moral and spiritual uplift of our own lives, all attempts to win over others will be foredoomed to failure. If example does not come before precept there will be a fatal flaw in the offering we make to others. It will be said by our critics that the Buddhist nations do not make war simply because they are not in a position to do so. No Buddhist country as yet possesses a nuclear weapon of any kind.

There is only one way to refute such criticism, and that is to show non-violence where violence would be possible to us; to show love where we could more easily give way to hatred; to practice restraint where there is a way open to belligerence. We must show ourselves free from prejudices, free from the greed of territorial expansion, free from all desire to dominate or impose our will on others. We must show ourselves before the tribunal of the world as lovers of justice and advocates of all that is noble and righteous, not only in words but in our every thought and

deed. If we fail in this, yet try to impress others with the purity of the Buddha's Teaching, we will only bring the Dhamma into discredit and be ourselves branded as hypocrites. And at the present juncture that would be the greatest disaster that could befall the world. It would, in fact, be a greater tragedy even than nuclear war. As victims of war we might perish, as did the noble clan of the Sakyans, triumphantly upholding the banner of the Sāsana, and the cause of truth would still be saved. But if we were to betray the Dhamma there could be no hope for us, in this world or the next.

But our presence here today as members of a worldwide fellowship gives me confidence that this will not happen. The common purpose which now unites us as followers of the All-compassionate Buddha will endure and will even strengthen as the pressures of the outside world increase. It must be so for this purpose constitutes our only strength to resist the forces of Greed, Hatred and Delusion that are ranged against mankind. Buddhism was the first great civilizing influence the world had known, and it is still the strongest in the present age. To render it fully effective is the task that immediately confronts us. We can meet the challenge of our times by living up to the high ideals of the Teaching, and so become a shining example, both as individuals and as nations.

It is necessary that we should address ourselves to this great and arduous task in a practical manner, with organized effort on every level. We must give concrete reality to the ideals of peace and goodwill, by giving them a Buddhist—that is to say, a scientifically realizable—meaning. We must show the world a new and as yet untried approach to the problems that perplex it. The Dhamma, which is timeless, is perennially new, for it is the one unchanging law, a law that can never become outdated or outmoded. If mankind can be guided towards the rediscovery of the Dhamma, the latest and most staggering achievements of materialistic science will fade into insignificance.

As I mentioned earlier, there is a brighter side to the picture of our present world. It is one that, despite everything adverse, gives us grounds for hope. It is possible that some day science itself, and the minds of those who use it, will be freed from enslavement to *Lobha*, *Dosa* and *Moha*. While the world needs Buddhism more than ever before, in a certain sense it is more prepared for it than ever before. A swift glance back at the conditions of the world in former ages will, I think, show this view to be justified.

When we look at contemporary accounts of the age in which the Supreme Buddha lived and taught we find sharp contrasts side by side. Whilst there were a great number of people who were highly developed spiritually and ready to receive the Master's Teaching, the age on the whole was still a barbaric one in many respects. Animals, and even human, sacrifices were carried out as part of the prevailing religions, wars of aggression were frequent, and the unbridled luxury and sensuality of the rulers and the rich went together with crushing poverty and the oppression of the masses. In particular we see that the forms of punishment meted out to criminals were unspeakably savage, and of a cruelty unheard of in civilized countries today. There seems to have been a shocking indifference to human suffering on the part of those who wielded power. At the same time, knowledge regarding the laws of nature was in its infancy, and truly scientific knowledge as we understand it was not yet born.

In our own time we hear of acts that cause a shudder of revulsion and horror but the significant thing is that it is because of the comparative rarity of such acts that we feel about them as we do. Cruelty and injustice are no longer taken for granted, as they were before the Buddha appeared on earth. They are rather regarded as abnormal and pathological manifestations in human conduct. To that extent, at least, it is clear that the majority of mankind has become more humane, more sensitive to the suffering of others, more

concerned for the welfare of others than in times gone by.

This indeed is one of the bewildering enigmas and perplexing paradoxes of our age—the fact that the humanity can be contemplating mass genocide, while at the same time there is more widespread compassion and humanitarianism than there was even a few hundred years ago, when in some of the most advanced countries of the West no one thought it wicked that a hungry child should be hanged for stealing a loaf of bread. It would almost appear that mankind is going through a period of mass schizophrenia, of split personality. The treatment that is needed is the psychologically integrating treatment prescribed by the Buddha.

It is to the better side of human nature—the side that has advanced beyond barbarism—that the appeal of Buddhism must be made. If there is in fact one side of this complex human nature that has progressed, while leaving the other still in its savage infancy, something must be done to bring the retarded side forward, so that the dangerous cleavage can be healed. The brain and the heart must be joined together to form a whole, and wholesome, integrated personality. And this is precisely what Buddhism is able to accomplish.

There are many reasons which give us grounds for hope that it may succeed, if only the treatment can be applied in time. Through education and the consequent rise in the general level of intelligence, the average man of today has a heightened awareness of himself and his place in society; he has a mind attuned to the problems of human life, such as formerly belonged to only a few people in each generation. He has emerged from the credulity and superstition which for centuries served him as religion. He is no longer content to believe, blindly and unquestioningly; he wants to know. But his education, whilst awakening his desire to know, has proved tragically deficient as a means of providing him with the groundwork of knowledge. It has given him the surface—that which belongs exclusively to

facts concerning the physical world, and how to use them. It has given him nothing whatsoever to replace his lost sense of the importance of human life. Man still retains his sense of moral values, but the teachings upon which they depended have melted away like the snows in summer, leaving the moral rules without any support or authority. That, I think, is the chief reason for the tragic situation which confronts us in this age of the split personality.

Yet in that very situation, perilous as it is, there lies a certain hope. All over the world among all kinds and conditions of men, there are those who are ready to receive the Dhamma. Their minds are alert and sensitive to the voice of reason. When they are offered a Doctrine which is essentially reasonable, which makes no demands upon blind faith, but conforms in all ways to the picture of the world which science has given us, they know themselves ready to listen to it. When they realize also that it unites within itself everything they have learned to value morally, intellectually and spiritually, they seize it with eagerness. It comes to them as a healing balm, a guiding light, a fresh vision of hope dawning upon the troubled landscape of their minds. Then it is, in the beautiful simile that occurs so often in the Pāli texts, “As though one were to set up what has been thrown down, or were to reveal what has been hidden away, or were to point out the right road to one who has gone astray, or were to bring a lamp into the darkness so that those who have eyes could see.”

Now, at this inaugural session of the Sixth Conference of the World Fellowship of Buddhists, I wish to urge that we hold these considerations before our minds throughout our meetings and deliberations, for they

indicate clearly to us what is first and foremost in our duty, as Buddhists, to the world at large—to practice the Dhamma, and so to furnish an example and a proof of its power to transform the life of man; and secondly, to use every means available to us to spread the knowledge of the Dhamma far and wide. If we do this, and do it well, we shall be making the most important and far-reaching contribution that can be made, to the future peace, welfare and happiness of mankind. We alone have this power, for we are the custodians of the Sublime Teaching of the Lord of Compassion, who is also the Lord of Supreme Knowledge. These two qualities, Compassion and Knowledge together form WISDOM—the healing wisdom that is complete and all-embracing, the wisdom that can save the world.

Venerable Mahā Theras, Venerable Bhikkhus, and brothers and sisters from many lands assembled here today:

Let us solemnly resolve to dedicate our minds to the service of the Tiratana, the Triple Gem, the BUDDHA, the DHAMMA and the SAṄGHA. Let us resolve in the Light of the Tiratana to render our service to humanity. Let us be humble in the presence of the Teacher remembering always that the Supremely Enlightened One, said, “*He Who sees the Dhamma sees Me*”. Let us think, speak and act as though we were in the very presence of the Buddha Himself.

May all radiant Devas, sharing the merit which we offer them, give to us their love and support in the tasks that lie before us! May the blessings of the Buddha, the Dhamma and the Saṅgha be with us!

May all beings be happy and well!

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A Scientific Approach to Buddhism

By

U Thein Nyun

(Continued from the previous issue)

The teacher would now give instructions as to how this “insight” practice should be carried out. He would take as an example, the process of sight. There are four necessary conditions for the manifestation of consciousness or awareness of a visible object. These are (1) visible object (2) light (3) visual sense (4) attention. Each of these are the predominant manifestations which, as mentioned before, never occur singly. The visual object and visual sense are not concrete substances but the manifestations of the abstract qualities. If one of these conditions is absent, there is no awareness of visible object. And even if the first three coincide, the manifestation of awareness of the visible object will not take place unless attention is directed towards the object.

For instance, there are times when the mind is deeply concentrated on some highly interesting topic and the visible object is not noticed even though it is presented to the visual sense. The visual sense and its associated physical qualities are the subjective physical elements while attention and consciousness and their associated mental qualities are the subjective mental elements.

For the beginner in insight practice the predominant consciousness of visible object will be practically studied. When the four conditions, as clearly stated, are satisfied, consciousness together with its mental concomitants are manifested. It is this subjective consciousness of visible object, which comes into prominence, that has to be practically observed, identified and studied and NOT the external visible object. This can be identified and distinguished from other mental qualities in the following way as mentioned in the Buddhist Texts: Consciousness of visible object is an abstract, elemental mental quality

with (1) the characteristic of knowing visible object (2) the function of taking only visible object (3) the phenomenal manifestation of inclining towards visible object and (4) the proximate cause as the disappearance of advertence to the five doors. The latter gives the near and immediate cause for the origin of consciousness of visible object but this will not be considered here.

Incidentally, it may be remarked that similar information is provided for the identification of each and every physical and mental quality that go to make up the so-called human being. This consciousness has to be looked for within. When it is observed it ceases but is recalled and made the object of the next subjective consciousness which has knowledge as one of its mental concomitants.

Then, subjective reflection is made on the past consciousness of visible object according to its true nature as practically detected, namely:— that it is an abstract mental quality which manifests itself only when the proper conditions are satisfied and ceases with the cessation of those conditions. No supernatural being can prevent it arising when the right conditions are present, nor prevent its ceasing when the conditions are absent. Thus it is a conditioned element and is therefore impermanent.

What is impermanent is troublesome, irksome, bothersome, loathsome, *i.e.*, suffering. And anything with such characteristics cannot be said to be “This is mine”, “This is I”, “This is myself”. So that there is No I, self, individual, person that sees—a heretical view that was once tenaciously upheld. For there is no one who sees but only consciousness of visible object which is common to one and all and is not a

special attribute which could be individualistic, a separate entity.

Further, because it is an abstract quality, it is invisible, formless, lifeless, creatureless, which serves to confirm the fact that there can be no concrete thing such as person, man, woman, self, I, in the ultimate sense. Reflection, such as the above, is the manifestation of the associated mental qualities with knowledge predominating.

This practical observation of consciousness of visible object and reflection has to be repeated (*bhāvanā*) till the subconscious mind realizes it in the same way as the conscious mind.

The reason for this practice is that the subconscious mind must be made to realize the true nature of such elements in order that behaviour will be in accordance with what the conscious mind had realized. For the subconscious mind has all the time believed in the existence of I, self, soul, person, because in thought, word and deed, it has been auto- and hetero-suggested to the subconscious mind and this erroneous belief has been deeply ingrained. The I, self, soul, person has thus been superimposed on and submerged in the consciousness of visible object and vice versa.

This method of removing inhibitions is well known in psychology where repeated auto-suggestion is employed to remove fear, timidity, shyness and so on to change one's personality. It is by the same technique that the I-consciousness or self-consciousness is gradually removed in order to change one's personality whereby selfishness, partiality, prejudices, bias are reduced and finally eliminated.

The teacher would warn the pupil that mindfulness is very important for this practice, for usually through absent-mindedness and distraction, the consciousness of visible object is not practically observed when it arises. The attention is centered on the external visible object and other processes of thought take place on the object, processes that are fairly

complicated for the beginner to understand. Ultimately there arises, for example, consciousness of a beautiful external object which is imagined to be solid; concrete and worthy of possession. At once agreeable, pleasant feeling arises and this outwardly manifests itself physically by a smiling countenance and then the desire for this object arises. When mindfulness is now called into play and subjective practical observation is made, it is found that the subjective mental quality of greed is being prominently manifested. This is then identified as having (1) the characteristic of grasping the object like sticky lime, (2) the function of clinging like a piece of flesh thrown into a hot pan, (3) the phenomenal manifestation of not letting go like a taint of lampblack and (4) the proximate cause of viewing the fetter like states as enjoyment.

When this immoral mental quality of greed becomes more active, the desire is verbally expressed as "Oh how I like it", "How I wish to have one like it!", "Where can I buy this lovely thing?" and when it becomes violently explosive—in some cases—the article is physically stolen. But with proper mindfulness, the practitioner must prevent greed reaching the more active state.

So reflection on greed must be carried out in a similar way as was done for consciousness of visible object. The subconscious must be made to realize that it is not the "I", "self", "person" that wants or desires the object but only the subjective mental quality of greed. This manifestation of greed is due to the lack of proper knowledge regarding the object desired. By this means repeated recurrences of greed will not arise and so there will be less immoral results accruing. This is similar to the case of a cow tied by a short rope to a post on a grazing ground and which cannot wander far as it gets pulled up very soon by the rope round the neck.

The teacher would then state that once this practice is learnt, it could be applied to all the subjective abstract physical and mental

qualities that are the elements comprising what is conventionally called “I”, “self”, “person”, “human being”. For although the conscious mind understands these facts from reading and hearsay they must be practically realized in the subconscious so that there will not be mental conflicts and action will be in accordance with conscious beliefs, *i.e.* the practice of what one preaches, and also, that there will be poise and equanimity in all things done.

The result of this practice will show that a human being is found to be similar to a blind man carrying a cripple where the blind man may be compared to the physical qualities by which physical action is produced, and the cripple may be compared to the mental qualities which direct the physical qualities. Or, to give a more typical example of the times, it may be compared to a motor car where the motion of the body of the car is likened to the motion of the physical body caused by the manifestation of the physical qualities and the impelling force of the explosive mixture of petrol vapour and air to the manifestation of mental qualities. And just as the petrol-air mixture is hidden and lost sight of so are the mental qualities. Moreover, whereas the former is mechanical motion, the latter is mental motion.

The teacher would then conclude his talk on the practical instructions by saying that only in this manner will the physical and mental qualities be practically observed and never by mere “parrot-like” mutterings such as “I am not I, but only physical and mental qualities”. The pupil would then be told that this is only the preliminary practice in the Buddha Dhamma and there is much more to say regarding the origin of these physical and mental qualities. But even here, although it has been explained in simple language—the truth being simple and has to be explained in simple language—there would be many portions that will not be understood, and moreover, doubts and difficulties will be encountered in the practice and that it is the duty of the pupil to clear and solve them by frequent discussion

and enquiries and to make sure that his interpretations are correct.

For no matter how clear and explicit the instructions are, it is not possible to arrive at the right practice and achieve the proper result from the first talk. It is just like carrying out the detailed instructions given for the preparation of soap or any chemical commodity. The correct quality of the article is never obtained at the first attempt because there are certain practical details that can only be learnt by repeated preparations and modifications. It is only when one starts the practical preparations that various problems are met with for which answers have to be found.

So is it with practical Buddhism. It is only the practitioner who comes across doubts and problems and the teacher is questioned for elucidation on those points and not for the sake of argument. Finally, it would be stated that, unlike chemistry, where a laboratory is needed for carrying out chemical analysis, practical Buddhism can be carried out anywhere at any time while sitting, standing, walking, or lying down, *e.g.*, sitting on a bus, standing in the kitchen, walking to work, reclining on the plane, for the subject of analysis, that is oneself, and the apparatus for analysis are always present.

VI. Concluding Remarks of the Teacher

The teacher would then tell the pupil that he should know what are the real objectives of Buddhist practice and the final goal that has to be attained.

A general idea would, therefore, be given in order to encourage the pupil for greater efforts in his practice and to really appreciate what is being done. It would be mentioned that objectives can be explained from different angles but that he would approach it from that relating to the seven proclivities (*anusaya*) that lie latent in the subconscious mind and are the conditions for the arising of the mental defilements.

As mentioned earlier, the Buddhist, just like the chemist, has to remove and utterly destroy the immoral mental qualities, the impurities in the subjective mental elements. The teacher would explain that however earnest and mindful the pupil was in his practice, the proclivities function on their own to give rise to the following:— (1) Sensual passion (*kāma-rāga*) (2) Aversion (*paṭigha*) (3) Erroneous Views (*diṭṭhi*) (4) Sceptical Doubt (*vicikicchā*) (5) Conceit (*māna*) (6) Lust for life (*bhava-rāga*) (7) Ignorance (*avijjā*). Of these (1) and (6) are manifested as the mental property of greed.

These are the mental impurities, the enemies that have to be dealt with. By not knowing their true nature—the wiles, strategies and the weapons of destruction that are employed by these enemies—one faces defeat on every occasion and has to surrender to them, *i.e.*, behave according to their wishes. But if their true nature is known, it is possible to meet their challenge or to make strategic retreats. In other words, they can be controlled and nipped in the bud. They can only be destroyed—never to rise again—by Path-consciousness.

It is said that if a man conquers in battle a thousand times ten thousand men and another man conquers himself the latter is the greater conqueror.

These proclivities are so deeply rooted in the subconscious that they have to be removed separately in four stages, namely:— (1) Erroneous Views (*diṭṭhi*) and Sceptical Doubt (*vicikicchā*), (2) Attenuation of Sensual Passion (*kāma-rāga*), Aversion (*paṭigha*) and Ignorance (*avijjā*), (3) Sensual Passion (*kāma-rāga*) and Aversion (*paṭigha*), and (4) Conceit (*māna*), lust for life (*bhava-rāga*) and ignorance (*avijjā*).

How, then, did these proclivities become deeply ingrained in the subconscious? It is because of the ignorance of self, that is, the abstract, elemental physical and mental properties—that constitute the so-called self—were not practically understood. So each

physical and mental property was erroneously regarded as self and it was believed that it was the I or self that sees, hears, feels, desires, envies, hates and so on, with the result that selfishness, hate, desire to perpetuate the I or self, and other proclivities were embedded in the subconscious. It is just like believing in the reality of “my” in the expression, “This is my money” where “my” and “money” are taken to be one and the same.

This Erroneous View of self (*diṭṭhi*) and Sceptical Doubt or Perplexity (*vicikicchā*) regarding the self are the first two proclivities which are utterly destroyed by the *Sotāpanna*, the One who has attained the first stage of Holiness. It is only at this stage that the five precepts are spontaneously observed and there are no more doubts with regard to the following:— “Have I been in the past?”, “Have I not been in the past?”, “What have I been in the past?”, “How have I been in the past?”, “From what state into what state did I change in the past?” “Shall I be in the future?”, “Shall I not be in the future?”, “What shall I be in the future?”, “How shall I be in the future?”, “From what state into what state shall I change in the future?”, “Am I?” “Am I not?”, “What Am I?”, “Whence has this being come?”, “Whither will it be so?”. So unless one has reached this stage it is impossible for the ordinary person to understand *Kamma* and Rebirth. It would be just like a beginner in chemistry trying to understand an advanced chemical theory.

The *Sotāpanna* still utilizes fully the remaining physical and mental properties regarding each of them as “This is mine”. It is just like a person utilizing money but knowing definitely that it is not his. This corresponds to the statement, “This is money”.

By further insight practice there is Attenuation of Sensual Passion (*kāma-rāga*) Aversion (*paṭigha*) and Ignorance (*avijjā*) when the *Sotāpanna* becomes *Sakadāgāmi*, the second stage of Holiness.

With continued insight practice, Sensual Passion (*kāma-rāga*) and Aversion (*paṭigha*)

are completely destroyed and the *Anāgāmi* stage is reached, that is, the third stage of Holiness. Here the *Anāgāmi* no longer leads a family life for the intent or active expression of sexual love means inequity on the object of desire or actual handling of a person which, believe it or not, are respectively a mild and active manifestation of Aversion. But the *Anāgāmi* still thinks the remaining sublime physical and mental properties are of value and desires to retain them and so there is Conceit (*māna*) and Lust for Life (*bhavarāga*) causing a sense of separateness from those who are vile. It is just like a miser believing in the value of money and corresponds to the expression, "This is valuable".

By continuing with insight practice, Conceit (*māna*), Lust for Life (*bhava-rāga*) and Ignorance (*avijjā*) are dispelled and the *Arahat* stage is reached—the final stage of Holiness. The subjective physical and mental properties are given up as worthless and deliverance from existence is gained thereby. The *Arahat* has cut off every imaginary bond or tie that causes attachment to worldly things including his subjective physical and mental properties. He, therefore, stands unmoved as a rock under the stress of worldly conditions which are as follows: (1) prosperity and poverty (2) followers and no followers (3) blame and praise (4) pleasure and pain. And at death the *Arahat* attains *Nibbāna*, the ultimate goal in Buddhism. This is Immortality, Absolute Reality, Eternal and Continual Bliss.

Even for a theoretical understanding of this goal, the realizing of the truth of the impersonality and emptiness of all forms of existence (*anatta*) remains an indispensable preliminary condition, without which, according to one's personal materialistic or metaphysical leanings, one will necessarily consider *Nibbāna* either as annihilation of the Ego, or as an eternal state of existence into which the Ego enters.

An analogy to give an idea of *Nibbāna* would be provided by the teacher, *Nibbāna* may be compared to the white screen (the

reality) in the cinema which is always present before during and after the show. It must be pointed out however, that *Nibbāna*, does not manifest itself like the concrete screen, although in respect to its conditionlessness, it is also the same. For *Nibbāna*, like the screen, is always present and needs no conditions, like physical and mental properties, for its manifestation. The shadows appear on the screen because certain conditions are fulfilled and, since they follow one another in rapid succession, the cinema fans imagine there is motion and life, real actors and actresses, mistake shadow for substance and take great pleasure in them, entirely forgetful of the screen which forms the background for the shadows. These cinema shadows may be compared to the manifestations of physical and mental properties. The ignorant, worldly people are not aware that these properties rise and disappear in rapid succession because of the fulfillment and cessation of conditions, thus making them imagine motion, life, creature *etc.*, exist and, mistaking shadow for substance, take great pleasure in them while being entirely unaware of *Nibbāna*. But the knowledge acquired by those known as the Holy Ones, sees these manifestations for what they are, *i. e.*, as non-substantial, impermanent and subject to change and so truly regard them as irksome, troublesome, burdensome, loathsome, pain, suffering or unsatisfactoriness (*dukkha*).

When these properties are, therefore, found so defective they can be given up for one thought-moment and a glimpse of *Nibbāna* (the screen) is obtained, that is, when Path consciousness is manifested. Since *Nibbāna* is calm and monotonous and quiet, like the screen, the majority are not favourably disposed towards it. It is just like people going to the beach to take pleasure in watching the rising and the falling of the ocean-waves but will not think of the calm and stillness at the bottom of the ocean. For it must be remembered, that any kind of exertion, physical or mental is suffering; but worldly people are prone to cover it up with pleasant

thought of future enjoyments. This may be compared to the physical and mental exertions made to amass money for the purchase of a motor car. The suffering so experienced by exertion is lost sight of with the constant dwelling in thought of the pleasure and convenience in owning a car. Thus *Nibbāna* is not meant for those who are under the misapprehension that the pleasures of life are derived by ceaseless physical activity of one kind or another.

The teacher would then stress the fact that each and every Buddhist has to work out his own salvation with diligence and that he cannot rely on any supernatural being to stamp out the proclivities in the subconscious of which Craving, as part of his so-called individual self, is the architect. That is why The Buddha Himself can only point the way for, after Enlightenment, He discovered to His disappointment, that it was impossible for Him to save mankind and attain *Nibbāna* together. The Buddha found that it was only those with little dust in their eyes, *i.e.*, those who could appreciate and practice the removal of mental impurities, those with a practical turn of mind who would attain *Nibbāna*. For as in chemistry, He could only give directions for conducting analysis and purification to those disciples who would practically follow the instructions exactly and achieve the same result which is deliverance from the worlds of beings and the attainment of *Nibbāna*. As for the rest, the Teaching would either simply be praised or criticized but with no hope of ever putting it into practice in their life-time.

The teacher would then continue to explain why each so-called individual has to work out his own salvation. For one thing, nobody can drive off the proclivities that bring about manifestations of impure mental elements by simply wishing or ordering them to leave. And the other is that the subjective mental properties can only be neutralized by the appropriate subjective mental properties that have to be cultivated by the so-called individual himself. This can only be done by The Noble Eightfold Path which has, as its sole

objective, the destruction of Craving along with all the physical and mental properties that are derived from it. It is the mental property of knowledge, not the self or person that has to realize that all such physical and mental properties are suffering or pain.

The *Sotāpanna*'s mental quality of knowledge has realized The Four Noble Truths:— Suffering, The Origin of Suffering (Craving), The Extinction of Suffering (the Extinction of Craving, the origin of suffering,) and The Eightfold Path that leads to Extinction of Suffering. He has, therefore, attained to Right Views, but this Holy One has still to practice (*bhāvanā*) so that both speech and action will be in consonance with his views. But before The Buddha's Enlightenment, no one knew that Erroneous Views (*diṭṭhi*) had to be rejected and that all the abstract physical and mental elements are devoid of self, soul, ego-entity (*anatta*). That is why the Buddhist Texts mention these two at the end in Honour of the Buddha. It is mentioned therein that Greed (*tanhā*), Conceit (*māna*) and Erroneous Views (*diṭṭhi*) must be destroyed and that the Impermanence (*anicca*), Suffering (*dukkha*) and Soullessness (*anatta*) nature of the physical and mental elements must be realized but in practice, the last two, *i.e.*, the destruction of Erroneous views (*diṭṭhi*) and the Soullessness (*anatta*) nature of all abstract elements come first.

Before the advent of the Buddha, recluses knew that Greed and Conceit had to be destroyed although the methods of destruction employed were utterly wrong. For instance, these recluses tried to eradicate sensual passion by either self-indulgence with the fond hope that it would die out by satiation—but which never happens, of course, or by self-mortification when their physical bodies would be so wrecked that they would be unable to use them for enjoyment of sensual pleasures—but it has to be remembered that the sensual mind still persisted. Then to destroy Conceit (*māna*), some of the recluses, in the nude, lived and behaved like animals. It will be clearly seen that these recluses erroneously believed that

mental impurities could be destroyed by physical means.

The Buddha was the first to point out in His very first sermon that these two physical extremes of self-indulgence and self-mortification are to be avoided and that the correct way of destroying mental impurities is The Middle Way which is the Noble Eightfold Path consisting of: (1) Right Views (2) Right Aspiration (3) Right Speech (4) Right Action (5) Right Livelihood (6) Right Effort (7) Right Mindfulness (8) Right Concentration. These are all mental in character and in the cases of (3), (4) and (5), they are mental dispositions following, or according to which the three specified forms of activity follow. In other words, mental impurities can be destroyed only by the right mental means.

Then in His second sermon, the Buddha first explained Soullessness (*anatta*) before Impermanence (*anicca*) and Suffering (*dukkha*). It was stated therein that, supposing there was a self or soul, then the latter could command the physical and mental elements to behave as it desired, such as, “Let this be so and so”, “Let this not be so”. But by experience this is not found to be the case as the elements manifest themselves in accordance with their characteristics and are not at the mercy and will of a creator or of anybody. And this is true of all chemical reactions which take their natural courses and over which the chemist has no control. No amount of wishful thinking on the part of the chemist can alter the course of a chemical reaction which is bound to occur under the specific conditions.

The teacher would then drive home the fact that mental impurities can be destroyed only by mental means for this is the basis of purification on which practical Buddhism rests. It would be stated that although a chemical can be physically blown up or smashed to smithereens, the nature of the substance is not changed—provided this does not bring about chemical action. This is the kind of thing the recluses were doing as

mentioned above. It is only by chemical means that the chemical nature of a substance can be altered. This is precisely the same principle employed in the Buddha Dhamma where the nature of a mental element is changed by mental means.

For example, impure mental elements are neutralized and thereby altered by neutralization with pure mental elements cultivated in treading The Noble Eightfold Path.

A very good illustration taken from chemistry is the neutralization of acids by alkalis. Acids may be compared to, say, the impure mental elements, both of which always produce their corresponding effects. On the other hand, the alkalis may be compared to the pure mental elements both of which always produce their corresponding effects. They will all continue to produce these effects no matter how one may wish, beg, entreat or order them not to do so. But just as the acidic properties of acids can only be counteracted by the alkaline properties of alkalis—when they are brought together in the right quantities—whereby both lose their corresponding effects and become neutral, so is it with the impure and pure mental elements.

So the sole reason for the Buddhist performing good deeds MUST be to counteract the impure mental elements and not just for worldly gain, the effects that will always keep him in the cycle of suffering existence. The *Arahat*, the Holy One, has duly fulfilled his duty in this respect. There is nothing more to be done and all his actions are neutral or inoperative and therefore do not produce results or effects.

VII. Conclusion

This article is intended to convey to the reader the basic principles and practice of the Buddha Dhamma as the writer has come to understand them. They should not be taken as perfectly correct as he, himself, is not perfect. Even the Buddha, the perfected One, did not desire that His audience should take Him at

His Word. They were to be put to the actual test of experiment and if they were found to be reasonable and conducive to one's welfare and the welfare of others, then only were they to be accepted. This shows how scientific Buddhism is.

It has been very difficult to give clear and explicit expressions to the ideas of abstract qualities and the method of practice and too much food for thought had to be provided. So it is humbly requested that the ideas be partaken in tiny morsels as they are hard of chewing and digesting. But it is expected that there will be many who will easily discard such Buddhist ideas and principles simply because they are not understandable or not explainable to their satisfaction. This is unbecoming of these who have had scientific training where scientific principles and theories are always tentatively accepted until practical tests prove the contrary. And just being curious about the Buddha Dhamma and asking questions at random about things of which opinions have already been formed does not conduce to profit.

In this connection it will be most appropriate to quote C.A.F. Rhys Davids from the preface, July 1910, to the "Compendium of philosophy" by U Shwe Zan Aung, which is as follows "I believe that Buddhists are not likely to shrink from honest inquiry, as if the secrets of their wisdom rested on some 'great medicine' or priest-driven oracle or primitive culture. The broadly scientific bases of their philosophy, and its freedom from ecclesiastical sanctions, dispose them to meet questioning from the West halfway if only the questioners meet them in the attitude required by the Buddha Himself: *Ye keci Sikkhākāmā*, "Whosoever of them are desirous to learn". Once let this disposition replace patronage, cynicism, and self-complacency, and who can foretell what good things for philosophy may not result in the future"

The writer has much more to learn of Buddhist philosophy for he has not read through all the seven books of the

Abbidhamma Piṭaka which is so logically and scientifically treated and arranged in proper sequence.

The books comprise the following:—

- (1) Dhamma saṅgaṇī, which is the numeration of physical and mental elements with their etymology and definitions.
- (2) Vibhaṅga, which classifies the elements into groups or categories.
- (3) Dhūtukathā, which is a discussion of the elements and their relations to other categories.
- (4) Puggalapaññatti, which is a description of human types especially according to their stages on the Path.
- (5) Kathāvatthu, which is a discussion and refutation of heretical views of various sects, views which one is likely to form if the Texts are not properly understood.
- (6) Yamaka, the "Book of Pairs", where analysis is arranged as pairs of questions so as to have no doubt as to the exact definitions and meanings of terms.
- (7) Paṭṭhāna, the "Book of Relations", which is an analysis of the relations (causality, etc.) of things.

The Arahats may study the Abbidhamma as treasure but there are many lay Buddhists who do so in order to get the better of the argument in discussions. And unless one has a practical understanding of Buddhism, there is every likelihood of misinterpreting certain basic Buddhist principles. Of course, it is not necessary to acquire all theoretical knowledge of the contents of the books of the Abhidhamma. What is important is to be able to select those portions relating to practical Buddhism for study and practice. It is just like learning the preparation of a chemical commodity from the practical portions of a

book although there are many theories on the subject included in it.

This is the main reason for this article which emphasizes a scientific approach to the Buddha Dhamma and the indispensability of dedicated apprenticeship under a true teacher of practical Buddhism. Unless the subject is studied in this scientific manner the basic principles and practice of the Buddha Dhamma will not be properly understood, interest will not be created and, after some time, the study will be given up for good although it was begun in good faith and in all sincerity.

This article is the result of applying chemical principles imbibed during thirteen years of demonstrating and lecturing in elementary chemistry to Buddhism which had been studied and practiced for thirteen years

under several teachers. The reader will plainly see that the Buddha Dhamma is a scientific philosophy or a philosophical science, subjects which are always of international interest and not sectarian as in the case of religion. The writer would be exceedingly satisfied if only one chemist, reading through these pages, comes to understand the Buddha Dhamma in the same light. For he will come to realize that the real enemy is within and not without and he will ceaselessly strive to conquer the enemy with all his might and main so as to attain peace and purity of mind.

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The Fundamental Causes Of War And Their Remedy

By

Ven'ble Sayadaw U Thittila, Agga Mahā Paṇḍita.

The history of humanity is one of rise and fall, or progress and decay. This is true that there are people who regard progress as a fiction. The most wonderful thing, however, is that even in the gloomiest periods of human history there has been a consciousness of the ability to distinguish between, what is right and what is wrong, what is good and what is evil, what is praiseworthy and what is blameworthy. The recognition that something is wrong is an assertion that there is hope of making things right.

In the world as a whole there is enough money and material and no lack of intellect. But what is it that is lacking? The will to good is not strong enough to prevent the powers of darkness from prevailing. The world is disturbed and men have distrust of each other. What can we do to help? To increase goodwill in the world is the world's supreme need.

Buddhism emphasizes the importance of Metta (love) which is much deeper than goodwill. Some people interpret the meaning of Metta as generous mindedness, kindheartedness and sending out thoughts of love to others. But, in the words of the Buddha, Metta has a far wider significance and a more extensive application. It means a great deal more than loving-kindness, harmlessness, and sympathy. It is not a mere feeling but a principle; not merely radiating benevolent thoughts but doing charitable actions; not a dream of rapture for the fancy to indulge in but essential work for the hand to execute.

The Buddha said:

As a mother even at the risk of her own life loves and protects her child, the only child, so let a man cultivate love without measure towards all beings; let him cultivate this Universal Love towards the whole universe above, below, around, unstinted, unmixed with

any feeling of enmity or opposing interest. Let him remain steadfastly in this state of mind, all the while from the time he awakes, whether he be standing, walking, sitting or lying down. This state of heart is the best in the world.” (Khuddaka Nikāya, Metta Sutta). This is the model held up to mankind by the Buddha. This is the paradigm of what man should be to man. This is an appeal and an injunction to every mind and every heart, a call to service which may not be denied. Consider a mother's love. Is it mere loving-kindness? Does a mother merely radiate goodwill in the bringing up of her child? Can language express the deathless love within a mother's heart? Is it not the love that urges at the peril of her own life to win that of her child? Is it not a love that sanctifies even the most worthless, whether deformed, blind or diseased?

So, surely must Metta go hand in hand with a helpfulness and a willingness to forego self-interest in order to promote the welfare, happiness and contentment of mankind. As explained in the Dīgha Nikāya, almost all the virtues can be enwrapped in Metta—unselfishness, charity and active loving care for others, the charity which no labour can weary, which no ingratitude can turn away. It is not simply brotherly commiseration but active benevolence, a love which expresses and fulfills itself in lively solicitude and active ministry for the upliftment of fellow beings.

It is this Metta that attempts to break all the barriers which separate one from another. There is no reason to keep aloof from others merely because they belong to another religious persuasion or another nationality. Buddhism is not confined to any one country or any one particular nation. It is universal. It is not nationalism which, in other words, is another form of caste-system founded on a wider basis. It was the Buddha who first

abolished slavery and vehemently protested against the degrading caste-system which was firmly rooted in the social life of India. In the Word of the Buddha, it is not by mere birth that one becomes either an outcast or a high caste, but by one's actions. Caste or colour does not preclude one from becoming a Buddhist, or entering the Order. It was also the Buddha who raised the status of women and brought them to the realization of their importance to society. It was also the Buddha who put a stop to the sacrifice of poor beasts and admonished his followers to extend their Metta to all living beings—even to the tiniest creature that crawls at their feet. No man has the right to destroy the life of another as life is precious to all. A genuine Buddhist would exercise this Metta towards every living being and identify himself with all, making no distinction whatsoever with regard to caste, colour or sex.

We often doubt if love can ever be made the basis of policy. We look upon love as a feminine virtue, but love is essentially masculine. It is a power that destroys and builds. Who have built more lasting empires? Alexander and Caesar, or the Buddha? Love is dynamic and inspires to action.

Life is like a mighty Wheel of perpetual motion. This wheel contains within it numberless small wheels, corresponding to the lives of individuals, each of which has a pattern of its own. The great wheel and the smaller wheels, the whole world and the individual, are intimately and indissolubly linked. The whole human family is so closely knit together that each unit is dependent upon all other units for its growth and development.

To bring out the goodness in us, each one of us has to try to reproduce in his own wheel of life that pattern which is in harmony with the pattern of the great universal wheel. For the wheels to revolve in harmony the highest good in each must be developed. This is possible while still in this world by the performance of daily duties with kindness, courtesy and truthfulness. The ideal that is placed before us

is that of mutual service and practical brotherhood. The turning of the wheel is symbolic of the whole life growing and developing to a high and worthy growth in harmony with the lives of our fellowmen. At every turn we are dependent on human endeavours, of Metta. If one member of a community contracts an infectious disease the whole community is liable to get infected, and it is man himself who can control the situation. So, in all our emotions, our words, our deeds, we act and react upon each other. In a very real sense each one of us is responsible for the whole community. Men, being in need of each other, should learn to love each other and bear each other's burden. Mutual dependence is a perpetual call on humanity, for we are bound alike by the bonds of humanity.

In attempting to discover a form of appeal on which to base morality, Buddhism does not appeal to any external authority such as a Deity, but to the natural desire of the human heart. We know that certain kinds of actions such as selfishness, violence and laziness, tend to disorganize society and to cause unhappiness to its members. A man will strive to desist from injuring others if he sees clearly that his interests are bound up with those of others. 'Pity is best taught by fellowship of woe.'

Buddhism teaches that misery and suffering are not the result of the wrath of gods or demons, but are the consequences of man's ignorance of his own nature and of his surroundings. The chief defect of our economic system is the existence of useless luxury on one side and unnecessary burden on the other.

The problem is to devise some scheme of production and distribution which will make human life less burdened on the one side and less full of useless luxury on the other. By this I do not mean the socialism that takes, but I do mean the socialism that gives. The socialism of love which it would only be possible to be established by the proclamation and realization of World - Fellowship.

MODES OF CONDUCT, There are three modes of conduct in Buddhism:

Attatha Cariya is working for self-development, self-control, dispelling ignorance.

Ñātatha Cariya is working for the betterment of those near and dear.

Lokattha Cariya is working for the betterment of the whole world irrespective of race, religion, caste, or colour.

If religion is an education of the heart, its noble injunctions must be cultivated to refine our nature and elevate us in the scale of human being. The virtuous heart, like the body, becomes healthy and strong by strenuous labour rather than by mere nourishment. It is exercise which develops the various organs of the body, so with the mind and heart.

Education is the development of personality, character and conduct. It cannot be imposed from outside. It is not mere acquisition of information, but information of such a character as embodies itself in capacity to use it in the expression of personality. No doctrine merely held in the mind as an intellectual belief has any driving force: no doctrine is of value unless and until it is applied. One must study and apply the teaching; only from this combination can wisdom come.

The Buddha said:

‘A beautiful thought or word which is not followed by a corresponding action is like a bright-hued flower that has no scent.’

(Dhammapada Verse 51.)

Practice of the moral life is the very core and essence of Buddhism. It is action and not speculation, it is practice and not theory that counts in life. The will to do followed by the doing is the actual virtue. The will does not count unless it is fulfilled. To put one's ideas and high concepts into practice is religion in the best sense.

THE EDUCATION OF VIRTUES. Vice is easily learnt without a master, whereas virtue requires a tutor. There is great need for teaching virtue by precept and example. Character is the product of daily, hourly actions, daily acts of kindness, charity, unselfishness and self-denial for the welfare of others, giving up, if need be, luxuries and comforts in order to assist a worthy cause. Human excellence is the one thing which we are taught to seek and aim at forming in ourselves. By doing just actions we come to be just and we judge strength by the power of action: In the same way a musician is not one who loves music but one who is able to modulate and combine sounds in a manner pleasing to the ear. It is our actions that determine our character.

The Buddha, again, emphasized the value of practice:

‘My deed is my possession; my deed is my inheritance; my deed is the race to which I belong; my deed is my refuge.’

(Aṅguttara Nikāya).

Aspirations and resolutions will be of no avail if they are not followed by practices which can secure the end in view. Progress of the human race does not chiefly depend upon the knowledge and the enunciation of the right way of living, but upon the practice of the right by an ever-increasing number of the human race; by the treading of the right path.

THE GOOD IN EVERYONE. Man by nature loves the good, the true and the right, and the recognition of the good in man tends to make the good prevail. On the other hand lack of appreciation of the good tends to thwart the good that a man may be striving to bring into expression. The Buddha laid stress on human dignity and taught the worth of the human being. He painted for us the most perfect of pictures of a human being striving and struggling from life to life in his quest for moral perfection—man as Buddha in the making. Who is Buddha? A Buddha is one who has attained Bodhi. By Bodhi is meant

wisdom, or an ideal state of intellectual and ethical perfection which can be attained by man by purely human means. The term 'Buddha' literally means the 'Enlightened One', the 'Knower'.

He proclaimed that in the heart of every sentient being there is a spark of Bodhi (wisdom); that in ordinary mortals it is dormant or crippled by its unenlightened intercourse with selfish craving, ignorance and illusion: that each life is a stage in the pilgrimage from ignorance to enlightenment. If we think of life as a progression, a growth from small to great, from less to more, from ignorance to knowledge, it is clear that everyone is the architect of his own fate, and that we shall reap in the future (this life or the next), what we are sowing now. The

attainment of the perfect type involves the utmost development of all the faculties of man by the persistent effort of one's own reasoning and willing powers. All our accumulated knowledge, learning, experience, physical strength, skill, mental capacity, wealth, position, all these can be dedicated and used to the end of realization of the highest type of manhood.

SUMMARY: To summarize: The causes of war are (1) Lack of Metta, or love, (2) Defective economic systems, and (3) Neglect of religious principles. If we remedy these three main defects according to Buddhist principles, there will be no reason for an individual to fight another, or a nation to war on another nation.

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Mind Leads The World

By

Myan-aung U Tin

In the two previous articles “The Vital Link in the Wheel of Life” “Personality-belief must be tackled foremost,” it has been indicated, rather stressed, that concentration may be

In the Saṃyutta Nikāya 1. 39, the Buddha teaches:

Now what is that whereby the world is led?
And what is that whereby it plagues itself?
And what is that above all other things
That bringeth everything beneath its sway?
Its thoughts are that whereby the world is
led,

And by its thoughts ever plagues itself,
And thought it is above all other things
That bringeth everything beneath its sway.

Cittena nīyate loko—the world is led by its thoughts, or literally, mind leads the world.

In the Dhammapada, the verses 1 and 2 state: *Manopubbaṅgaṃā dhammā, mano setthā manomayā*—all mental states have mind as their forerunner, mind is their chief, mind-made are they.

Mind proceeds all actions, mental, physical and verbal. At this point, a reference needs to be made to the doctrine of Dependent Origination, *Paṭicca Samuppāda*.

Dependent on ignorance (of the four Noble Truths) arise actions (saṅkhāra).

Dependent on actions arises rebirth-consciousness.

Dependent on rebirth-consciousness arise mind and body.

Dependent on mind and body arise six sense-bases.

Dependent on six-sense-bases arises sense-impression.

Dependent on sense-impression arises feeling.

Dependent on feeling arises craving,

Dependent on craving arises clinging.

made on the contemplation of consciousness. It is proposed to explain herein why it is desirable to lay an emphasis on this particular contemplation or application of mindfulness.

Dependent on clinging arise actions (*Kamma-bhava* or kamma-process).

Dependent on kamma-process arises Rebirth.

Dependent on Rebirth arise Ageing and Death (Sorrow, lamentation, pain, grief and despair). Thus arises the whole mass of suffering.

Saṅkhāra of past and *kamma-bhava* of the present life are synonyms. They mean actions: mental, physical and verbal.

Rebirth-consciousness, mind and body, sense bases, sense-impression (*phassa*) and feeling (*vedanā*) are the resultants of the actions in the past, forming the passive side of the present life.

The meeting of eye and visible object gives rise to eye-consciousness, but it is the conjunction of three factors: eye, visible object and eye-consciousness that produces eye-sense-impression.

The meeting of ear and sound gives rise to ear-consciousness, and the conjunction of the three factors produces ear-sense-impression.

The meeting of nose and odour gives rise to nose-consciousness, and the conjunction of the three factors produces nose-sense-impression.

The meeting of tongue and taste gives rise to tongue-consciousness, and the conjunction of the three factors produces tongue-sense-impression.

The meeting of body and tangible object gives rise to body-consciousness, and the conjunction of three factors produces physical sense-impression.

The meeting of mind-base and mind-object gives rise to mind-consciousness and the conjunction of three factors produces mental sense-impression.

Now, in contemplating consciousness in consciousness let us begin by noting the arising and passing away of the moments of consciousness of six kinds. Mind is but a series of fleeting mental states. Consciousness of two or more different kinds cannot possibly arise simultaneously. A moment of consciousness arises singly at one or the other of the sense-bases. By giving bare attention to a moment of consciousness, it arises and passes away, dissociated from any unwholesome or wholesome mental state. If, on the other hand, we recognize any sense-impression, therewith arises feeling.

Before we proceed further, we ought to refresh our memory of the Buddha's teaching in this regard.

In contemplating consciousness in consciousness, a bhikkhu knows the consciousness with lust, as with lust; knows the consciousness without lust, as without lust; knows the consciousness with hate, as with hate; knows the consciousness without hate, as without hate; knows the consciousness with ignorance, as with ignorance; knows the consciousness without ignorance, as without ignorance, and so forth.

Let us confine ourselves to this much. They are the six roots (*hetu*), or conditions which through their presence determine the actual moral quality of a volitional state (*cetanā*), and of the consciousness and mental factors associated therewith. In other words, they are the determinants of *kamma*-process (*kamma-bhava*) which brings about *kamma*-resultants (*uppapatti-bhava*). *Kamma-bhava* is the accumulation of unwholesome and wholesome actions, forming the active side of life. *Uppapatti bhava* is the passive side of life.

The Blessed One teaches further: The bhikkhu lives contemplating origination (arising) in consciousness; contemplating

dissolution (passing away) in consciousness; contemplating origination-dissolution in consciousness. His mindfulness is established with the thought, just consciousness exists, to the extent necessary for knowledge and mindfulness, and he lives independent, clinging to nothing in the world.

Now what is meant by clinging (*upādāna*)? It is the developed degree of craving (*taṇhā*). (*Visuddhi Magga* XVII). There are four kinds of upad *upādāna*: (1) Clinging to sensuous pleasures (*kāmapādāna*), (2) clinging to wrong views (*diṭṭhupādāna*), (3) Clinging to mere rites and rituals (*sīlabbatupādāna*). (4) Clinging to the Personality-belief (*attavādupādāna*). *Kāmapādāna* is considered to include also *rūpupādāna* (clinging to fine material existence), and *arūpupādāna* (clinging to immaterial existence.)

It may be emphasized here that craving (or clinging) is associated with wrong views. In the article, "Personality-belief must be tackled foremost," it has been explained that with the attainment of the first stage of holiness, *Sotāpanna*, the three *upādānas* are eradicated (1) the Personality belief, (2) Clinging to wrong-view and (3) Clinging to mere rites and rituals. The *Sotāpanna* (Stream-winner) has still craving for sensuous pleasures, fine material existence and immaterial existence. If he must strive hard for the destruction of these cravings, a worldling (*puthujana*) must strive harder still.

It has been said above that if we recognize any sense-impression, therewith arises feeling (*vedanā*). Then, it becomes necessary to contemplate feelings in feelings. Herein also, we must note the arising and passing away of feelings. If we succeed in contemplating origination, dissolution, origination-dissolution in feelings, craving will not arise. If we fail, craving will appear and develop into clinging and *kamma*-process, resulting in a fresh rebirth. It should be remembered that craving, clinging and *kamma*-process form the active side of the present life.

As the Buddha said to Bāhiyadāruciriya.

“In the seeing, there is just the seeing.
In the hearing, there is just the hearing.
In the knowing, there is just the knowing.”

In order to comprehend this brief saying, a passage may be quoted: “Since sight is the principal sense of perception as well as of apperception, that which is seen is the chief representation of any sense-impression, and *diṭṭha* (seen) combined with *suta* (heard) and *muta* (sensed by means of smell, taste and touch), to which *viññāta* (apperceived by the mind) is often joined, gives a complete analysis of that which comprises all means of cognition and recognition,” (P.T.S. Pāḷi-English Dictionary–Part IV, P 155)

Now we ought to understand more clearly why the Buddha taught Bāhiyadāruciriya as outlined above, and for that matter, why He exhorts all of us to contemplate consciousness in consciousness.

The *Suttas* divide consciousness (*citta*) according to the sense-bases into six classes: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness.

The Abhidhamma distinguishes 89 classes of consciousness. However, on this account there should not be any confusion, because for practical purposes, it will be sufficient to know that a so-called individual or personality is composed of five *khandhas* or groups of existence:

- (1) Corporeality or body
- (2) Feeling
- (3) Perception
- (4) Mental Formations
- (5) Consciousness.

Feeling (1) Perception (1) and Mental Formations (50) constitute 52 mental factors (*cetasika*).

The Abhidhamma classification is

- (1) Corporeality (*rūpa*)
- (2) Mind (*citta*)
- (3) Mental Factors (*cetasika*)

It may incidentally be stated that according to Buddhism no distinction is made between mind and consciousness, terms which are used as equivalents for *citta*, *viññāna*, *mano*.

Consciousness and its factors (mind and mental factors) are always interrelated and interdependent. Consciousness cannot arise and function independently of its factors, nor can the factors arise and function without the consciousness. They arise simultaneously and pass away in the same manner.

In contemplating consciousness in consciousness, the five groups of existence as mind-objects are bound to appear and disappear. These five groups of existence are the objects of clinging. Then, we must contemplate mind objects in mind objects. “Thus is the arising of corporeality and thus is the disappearance of corporeality. Thus is the arising of feeling, and thus is the disappearance of feeling. Thus is the arising of perception, and thus is the disappearance of perception. Thus is the arising of mental formation and thus is the disappearance of mental formation. Thus is the arising of consciousness, and thus is the disappearance of consciousness.

It is hardly necessary to point out that contemplation of consciousness in consciousness does not preclude but, instead, is intimately bound up with other three contemplations. When contemplation is made on one or the other, then it goes by the name of body-contemplation, feeling-contemplation, consciousness-contemplation or mind-objects-contemplation. Be that as it may, no contemplation is possible without consciousness. Hence the emphasis on consciousness.

Feeling-contemplation and mind-object-contemplation have been touched. Now we must deal with body-contemplation. Let us confine ourselves to in-breathing and out-breathing. As breathing beings (*pāna*), we must breathe. Our existence depends on breathing. It must, therefore, be our basic exercise. The detailed instruction in regard to

this particular contemplation are given in the texts. So far as contemplation of consciousness is concerned, it will be sufficient to note in-breathing and out-breathing mentally while we breathe normally, or, in other words, we must be conscious of our in-breathing and out-breathing. Alternately in-breathing and out-breathing arise and pass away. This is, so to speak, our resident consciousness.

But into this one-fathom long body come guests of six kinds: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness. As a general rule, one or the other comes in uninvited, and goes away unannounced. Our duty is to give bare attention to their appearance and disappearance. If we entertain any of the guests, and leave alone all of them, we shall not be able to know the true characteristics of existence: impermanence, suffering, and impersonality.

The Buddha teaches (Dhammapada Verses 277-8-9):

“Transient are all compounded things”:
When one discerns this with wisdom,
then is one disgusted with Ill. This is
the Path to Purity.

“Sorrowful are all compounded things”:
When one discerns this with wisdom,
then is one disgusted with Ill. This is
the Path to Purity.

“Everything that is, is without self.”
When one discerns this with wisdom,
then is one disgusted with Ill. This is
the Path to Purity.

When one discerns the three characteristics of five *khandhas* with wisdom or sees and knows things as they really are (*yathābhūta ñāṇa*), he gets disgusted with Ill or Suffering

caused by having to attend to five *khandhas* (*nibbidā ñāṇa*), and then he is well on the Path to Purity (*magga ñāṇa*).

While the yogi is contemplating consciousness in consciousness or any other contemplation) he develops his insight into the three characteristics, and that insight is called *vipassanā ñāṇa*. He gains an insight into the *Saṅkhāra* or *Saṅkhata* (the Formed or Originated), comprising all phenomena of existence.

When *vipassanā ñāṇa* culminates in *magga ñāṇa* a (Knowledge of the Path) Nibbāna is realised. *Nibbāna* or *asaṅkhata* is the unformed or unoriginated, *Udāna* XVII, 3 and *Itivuttaka* II, 2)

This *magga ñāṇa* is *lokuttara* (Supramundane) as distinguished from *lokiya magga ñāṇa* (mundane). While walking on the Path to Purity, a yogi has seen origination of mental and physical phenomena. Thereby, he gains release from Annihilation-belief. By seeing dissolution, he is liberated from Eternity-belief. His knowledge of origination-dissolution leads to the eradication of Personality-belief. The knowledge of origination and dissolution is *lokiya magga ñāṇa*. When the yogi sees the end of the physical-mental process, Nibbāna is attained—no more origination and dissolution. This knowledge is *lokuttara magga ñāṇa*.

Impermanent, alas, are all compounded things.

Their nature is to rise and fall.

When they have risen they cease.

The bringing of them to the end is Bliss.

Dīgha Nikāya, II. 198)

Here Bliss means Nibbāna, the *summun bonum* of Buddhism—of Buddha-Dhamma.

The Western Approach To Buddhism

By

Dhammañkara, German Bhikkhu, (Hans. Bloeker, Ph. D.)

1. The teaching of the Buddha and its reception by different people

The Dhamma of Lord Buddha represented by the canonical scriptures of the Tipiṭaka is acknowledged and taken as the basis of the teaching by all schools of the Buddhist religion. In Theravāda Buddhism some people value more the Vinaya-piṭaka, others the Sutta-piṭaka or the Abhidhamma-piṭaka. Western Buddhists generally favour the Sutta-piṭaka, because it is particularly suited to the modern Western mind.

Within the last 50 years the whole Sutta-piṭaka and many other Buddhist texts have been translated into the main languages of the Western world by first class Pāli and Sanskrit scholars. Nowadays Westerners can study the Dhamma and the Pāli and Sanskrit languages either in the West or in the East. Why nevertheless do so many Western Buddhists come to the Buddhist countries of the East to study Buddhism?

Notwithstanding many other influences, in its fundamentals our Western culture is Christian. For almost 2000 years the life of the European peoples has been infiltrated and penetrated by Christian thinking and feeling. All our way of life from our earliest childhood, our habits and customs, usually unconscious, were originally shaped by the teaching of Christ and the cults and rites, which have been developed through many centuries by the Christian churches. In comparison with this, Western Buddhism is very young and less than 100 years old. It has not yet developed any tradition or cults and rites which are acceptable to the Western mind. Therefore we Westerners come to the East, not so much to study the Dhamma and to learn Pāli and Sanskrit, but to breathe the air of a 2500 year-old Buddhist culture. We want to see how the Buddhist peoples of the East are living out Buddhism in

the present time, what customs, habits and cults they have developed in accordance with their religion, their race and nature²⁸. But above all, we want to do some meditation practice here, since it is not known in the West. The meditation of the contemplative Christian mystics (Meister Eckhart, Ruysbroek, St. John of the Cross, Paracelsus, Angelus Silesius and many others) from the 13th to the 17th century of the Christian era has died out in the West and since then the Christian churches have followed a more scholastic way of reasoning and of preaching the Gospel of Christ.²⁹

We Western Buddhists want to learn and to experience a lot during our stay in the East. But it is quite sure to us and surely also to those Eastern Buddhists, who have lived for a longer time in the west, that not all which we see and experience here is transferable to the West. Although we can learn very much here, we do not want to accept uncritically the habits and customs, cults and rites of Eastern countries. We have come here to learn how we can develop our own Western Buddhist tradition in habits and customs, cults and rites, which we have not been able to do till now for want of experience and example. I think this will be agreed. For, what would be the attitude to an Eastern young man, who having become a Christian and gone to Europe to study there and to breathe the air of the Christian culture, would come back as a 100% or even 110% European in habits and customs? Would it not

²⁸ See Hajime Nakamura, *The Ways of Thinking of Eastern Peoples*, compiled by Japanese National Commission For Unesco, published in 1960 by Printing Bureau, Japanese Government, Tokyo.

²⁹ See Helmuth von Glasenapp, Professor of Indology; Tuebingen (Germany), "Buddhism and Christianity" and "Buddhism and the Vital Problems of our Time", The Wheel Publication No 16, Kandy 1959.

be said that he has lost his face and his real character? We also do not want to lose our identity and therefore we shall certainly accept all that is genuine Buddhism, but not what is only the Oriental interpretation and representation of the Dhamma. Perhaps there may be some people, who will claim: he who does not accept unrestrictedly the religious tradition of the East is not really a Buddhist. That may be so, but Lord Buddha was also not a “Buddhist”, and, in this case, we should prefer more to be the followers of Lord Buddha than to be “Buddhists”.

2. The critical and sober matter-of-fact mind of Westerners.

Most Western Buddhists are educated, and many of them academically trained people. They have overcome their feeling for their former traditional Christian faith and detached themselves from the cults and rites of their Christian background. They know, through bitter experience, that tradition is not only a quietening factor because of its continuity, but also a disquietening factor because of its tendency to petrification. Buddhism has not been given to Westerners from birth, but has been earned by conviction. Therefore, Westerners find it difficult to accept something simply because it is tradition or a custom. They have a critical and sober mind, which is in search of the truth in the spirit of Lord Buddha. And what does Lord Buddha say about the truth? In the *Kālāma-sutta* according to the translation of the Ven. Soma Thera, he says:

“...Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumour; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another’s seeming ability; nor upon the consideration: The recluse is our teacher. *Kālāmas*, when you yourselves know: These things are bad; these things are blamable; these things, undertaken and observed, are censured by the wise; these things lead to harm and ill, abandon them. And *Kālāmas*, when you

yourselves know: these things are good; these things are not blamable; these things, undertaken and observed, are praised by the wise; these things lead to benefit and happiness, enter on and abide in them.”³⁰

One cannot emphasize too much or repeat too often this *sutta*, which has probably attracted more attention in the Western world than any other *sutta*, except the *Dhammacakkappavattana-sutta* and the *Satipaṭṭhāna-sutta*.

Westerners with higher education have been submitted to modern scientific ways of intellectual training encouraging critical, independent thinking, which means an education that develops an attitude of mind not relying only upon tradition, scriptures and teachers, but which enables one to think and to do research independently. Tradition and the scriptures give the mind only the basis for one’s own thought, analysis and approval, while the teacher is more a helper and friend than a formal authority. This is actually the general attitude of Western pupils, students and scholars. Therefore they are more inclined to read the texts and scriptures and to think about them and to do research work than merely to learn them by heart and recite them. Therefore they are unable to accept uncritically all they have been taught, whether it be by a Western or an Eastern teacher.

This spirit of modern science, which has led nowadays to astonishing results and far-reaching consequences in the world, was not given to Westerners by “God”, but men of science had to struggle for it through more than 5 centuries, and often paid with their own lives in this struggle against the powers of tradition and inertia. There are 3 historical milestones marking the progress and development to modern ways of thinking:

³⁰ *Kālāma sutta*, The Buddha’s Charter of Free Inquiry, by Soma Thera; The Wheel Publication No 8, 1959, p. 2-4, Kandy, Ceylon

The RENAISSANCE (of the spirit of Roman and Greek antiquity) in the 15th century, The REFORMATION (the rise of the Protestant, which means “protesting”, spirit and church) in the 16th century and The FRENCH REVOLUTION towards the end of the 18th century, which strove to liberate the human reason and spirit from the last traditional fetters of church and state tutelage. This critical modern mind, which thinks and makes research conscientiously and objectively, can not only be accepted and imitated; it has to be earned by self-education and self-mastery of one’s personality.

3. Sociological background and social position of Western Buddhists

Most Western Buddhists belong to the educated upper and middle classes. One rarely finds a workman or a craftsman in Buddhist circles in Europe. That means that Western Buddhists are to a great extent intellectual. They generally approach Buddhism by reason. Buddhism does not appeal to the general religious masses of the West, because it is too reasonable and dry to them. Furthermore there is no real mythology in Buddhism, and the Buddhist cults, and ceremonies are too simple and not grand enough for Western masses, who have been spoiled by the very imposing ceremonies of the Christian churches with their abundance of religious music. Therefore Buddhist mission work in the Western hemisphere can, indeed, do well in small circles, but till now has not been able to catch the masses. Moreover, most of the attendants

of Buddhist ceremonies, lectures and seminaries in the West are middle-aged and elderly people, particularly women. The young generation, extraverted and not too much interested in religious matters, is not very numerous in the Buddhist societies and, besides, is very critical.

If one has not too exaggerated expectations, Buddhism has still a great task to do in the West. Thousands of educated people, who can no more accept dogmas, which are contradictory to a scientific attitude are near to Buddhism and could be gathered in growing societies. In these circles also the mission work is not easy. There are many difficulties to be overcome. Although most of these people, who are interested in Buddhism, have lost their faith in God, some of them still like the God-idea, and almost all of them are very strongly attached to the idea of a soul and are rather shocked by the conception of “anatta”. The profundity of “Nibbāna” which withdraws from any definition, is not easy to explain to Westerners, who often misinterpret it as the essence of nihilism.

In my previous articles³¹ in “The Light of the Dhamma” I gave you more subjectively, short stories of my personal way to Buddhism and of my aims and hopes for the European mission work. In this article, however, I try to present to you, as soberly and critically as possible, the real situation in the West and what is the present outlook for the Buddhist mission work there.

³¹ The Light of the Dhamma, Vol. VIII No 4, October 1961, The Light of the Dhamma, Vol. IX No 1, April 1962.

THE ANNUAL PROGRESS REPORT OF

Union of Burma Buddha Sāsana Council For the fiscal year (1961-62)

1. Works relating to Pariyatti

(a) The Union Buddha Sāsana Council undertakes the work of printing and propagating the Tipiṭaka Pāli Texts, the Buddhist scriptures which have not ever been on press before, the very rare scriptures which have been long out of print in private press at the least possible price. 40 volumes of Pāli Texts, 51 volumes of commentaries, 26 volumes of sub-commentaries of the 6th Synod edition, and 21 volumes of Burmese translations of Pāli Texts, 3 volumes of “Sangāyanā-sisit-khan” and 8 volumes of “Sangāyanā-ame-aphey” etc. are now available at the cheapest price.

(b) Moreover, the two quarterly Buddhist Magazines, “Thathana Young-chi” in Burmese and “The Light of the Dhamma” in English are published regularly.

(c) *Buddhism Examinations for prisoners.* These Examinations, in four grades have been conducted in 30 prisons within Burma. In the 11th Annual Examination of 1962, 4054 candidates appeared and out of which 2456 passed. Orders from the Revolutionary Government are now awaited for the publication of Examination results, the award of certificates and reduction in imprisonment to successful candidates.

(d) *Abhidhamma Examinations for laymen.* The 10th Annual Abhidhamma Examinations, the 7th Annual Honours Examinations in Abhidhamma, and the 5th Annual Visuddhimagga Examinations were held in December 1961.

15,550 candidates appeared for the three grades of Abhidhamma Examinations, namely First-class, Second-class and Third-class, out of which 6474 candidates were successful.

Abhidhamma honours Examinations. The 7th Annual Abhidhamma Examinations were held in three grades as above; 2669 candidates appeared for and 555 were successful.

Visuddhimagga Examinations. The 5th Annual Examinations were held in three

grades; 218 candidates appeared for and 140 candidates were successful.

The successful candidates for the above Examinations were awarded with certificates and prizes.

(e) *Examinations in Buddhist scriptures.* In collaboration with the Education Department of the Revolutionary Government, Examination question-papers, correct answers and indexes were prepared by the Council for 4th, 5th, 6th, 7th, 8th and 9th standards of Government Schools. The expenses were borne by the Education Department. The Examinations were conducted by the Education Department in March 1962.

18 candidates who stood First, Second and Third in each Examination were awarded with certificates and scholarships for one year.

3 candidates who gained the highest mark in Buddhist Studies of I.A. (A). IA (B) and BA. (A) Examinations of March 1961 in the University of Rangoon were awarded with scholarships of K60/-each *per mensem* for one year, amounting to K2160.

Similar awards were also made to the candidates in Mandalay University.

(f) *Other works.* Moreover, the copying of the original sub-commentaries from palm-leaves etc., the editing of the pāli-nissaya translations, and the editing of the Burmese translations of Pāli are still in progress.

2. Works relating to Patipatti

(a) For the promotion of Patipatti Sāsana aids have been given to the following classes of meditation centres, namely, Class (A) 24 centres, Class (B) 6 centres, Class (C) 7 centres, Class (D) 7 centres, and Class (E) 2 centres.

(b) Aids to foreign ‘yogis’ (those who practice Vipassanā in Burma) Necessary arrangements are made for the foreigners who are desirous of practising vipassanā meditation in Burma, and aid for food is given to them.

3. Propagation of Buddha Dhamma.

(a) With a view to propagate Buddha Dhamma inland and abroad, the two quarterly Buddhist Magazines, “Thathana-Young-chi” in Burmese and “The Light of the Dhamma” in English are published regularly.

(b) *The performance of Religious Days.* Necessary circulars and memorandum are sent to the District Religion Offices and District Commissioners for successful performing the Religious Days such as ‘Mangala Akhadaw’, ‘Buddha Day’, ‘Mahasamaya Day’, ‘Dhammacakka Day’ and ‘Abhidhamma Day’ in their respective districts.

(c) *Tamil Buddhist School.* The School has been established at Phongyi Street. Rangoon, since 1906 for the schoolboys to learn Buddhist scriptures, besides other subjects. Maintenance of the School is borne by the Council.

4. Foreign missionary and relations.

(a) Aids are given to the foreigners—bhikkhus, novices and nuns—who undergo a training in Pariyatti-dhamma and Patipatti-dhamma in Burma with a view to promote Buddha Sāsana after successful completion of their courses. There are 21 foreigners, namely, 14 bhikkhus, 1 novice, 6 nuns undergoing a training.

(b) *The rehabilitation of the building of historical importance.* A piece of land near Buddha Gaya, India, is in hand for the construction of a monastery and meditation centre.

Maha Thray sithu U Ohn Pe and Maha Tiri Thudhamma Daw Khin Kyi, the Burmese Ambassador in New Delhi are the Burma representatives to the Advisory Committee of the Mahabodhi Pagoda Executive Committee, Buddha Gaya.

The ven’ble Sayadaw U Nandiya is sent to Puna for the propagation of Buddha Sāsana, and bhikkhu U Revata is sent to the Sanskrit University and Hindu University, Banaras, for Sanskrit studies in M.A. with the aid of the Council.

(c) *The propagation of Buddha Sāsana in Japan.* The 4 bhikkhus have been sent to Sangharāma World Peace Pagoda, and are propagating the Theravāda Buddhism. The propagation centre “Dhammadūta” is to be controlled by a committee of “Gopaka” which consists of Burmese and Japanese representatives.

(d) *Missionaries to Thailand.* Three Burmese bhikkhus sent to Bangkok are studying as state-scholars aided by the Thai Government.

Burmese bhikkhus are sent to Lanpan and Mine-lon-gyi, Thailand, to take charge of the Burmese monasteries; and they are propagating Buddha Sāsana.

A piece of land (2.88 acres) at “Lumbini”, Nepal, is in hand for the construction of a religious building.

5. Chaṭṭha Sangāyanā.

After the Sangāyanā of Pāli Texts and Commentaries, the Sangāyanā of Sub-commentaries was conducted during the First Session of Tīkā-Sangāyanā from 5-11-60 to 13-1-61, 16 volumes of Sub-commentaries (tīkā) were scrutinized and recited. The remaining 17 volumes were completed during the Second Session of Tīkā-Sangāyanā from 26-11-61 to 18-2-62.

6. The Buddhist Mission to the Hilly Tracks.

The Council has established monasteries, aided with books, clothing, food, and the requisites for bhikkhus. The would-be-novices are also provided with necessary requisites. Medicines are supplied to these monasteries.

There are 128 monasteries, 120 bhikkhus, 26 religious instructors, 30 teachers, 6490 students and 159,453 Buddhists in Kachin State, Kaya State, Chinvisesa (North) & (South), Nāga, Assam, Northern Shan States, Wa and Kareni State etc.

K100,000, the balance of 2500th Buddha Jayanti Celebration Fund, is allotted for the construction of 10 monasteries in three different models in hill tracts, and they are under construction.



International Meditation Centre

Founded by

The Vipassanā Association

Office of the Accountant-General, Burma.

*(Location: 31A, Inyamyaing Road,
Off University Avenue, Rangoon).*

President: *Thray Sithu U Ba Khin.*

Notes of Appreciation by Foreigners who took courses of Meditation at the “International Meditation Centre”, 31A, Inyamyaing, Rangoon

Mr. J. Van Amersfoort,

President of the Netherlands Buddhist Association, 38, Adelheidstraat, The Hague, Holland.

“I was out of Dukkha and felt a refreshing coolness and delight, which words cannot describe. It is an escape and a refuge from all daily troubles, too great to be understood, when not experienced. And the great bliss is that every one can achieve this state, provided he has a pure mind at least for the time of concentration, has the right intentions, attentiveness and concentration, and anyhow tries to live as pure as possible.

Another necessity is, that he has *no fear whatsoever and a complete faith in his Guru*. I hope with all my heart that Guru U Ba Khin will have many followers and disciples in the near future, who can be helped by him as much as I have been.”

Dr. Husten Saiith, Ph. D.,

Massachusetts Institute of Technology, Cambridge 39, Mass., U.S.A.

“This has been, I believe, the most interesting and revealing part of our world trip. It is most refreshing to find persons interested not merely in theory but also in practice—U Ba Khin is the first person I have met on this trip who said not merely “Let’s talk”, but “Let’s do something.” We have met with great kindness here and we are grateful.”

Dr. Leon E. Wright, Ph. D.,

Professor of Religion, Howard University, Washington, American University, Washington.

“Vipassanā Meditation so convinced and so communicated at this Center has a role to play unique in the religious evolution of world experience, and Thray Sithu U Ba Khin, our illustrious and honored Gurugi, is its most

effective prophet. It would be difficult for me personally to return thanks for the incalculable benefits received both in this setting and from this relationship.”

* * * * *

“I am firmly convinced that you were destined to show me the intimacies of Buddhist meditation at its very best. If I brought something to the encounter in terms of “Pāramī” you gave it direction and most meaningful engagement in your inspirationally challenging and genuinely productive method. I shall be with Anicca as long as I live, and as often as I do, my spirit shall gratefully acknowledge the Gurugyi who made it possible. You are that Gurugyi and have always my deepest respect and my purest love.”

Dr. Elizabeth K. Nottingham, Ph. D.,

Professor of Sociology, No. 1, Ascon Avenue, Forest Hills, New York.

“It was a lovely and rewarding experience that I have had with you and your disciples. Each time I came I felt surrounded and borne up by loving kindness. Your fellowship has meant more to me than any other single thing during my happy months in Burma.

Though I may not have been able to learn very deeply about the Dhamma, I have learned from you and from your Center how to find a deep pool of quiet in the midst of the activities of a busy life. Thanks to your patient teaching. I can now enter such a state at will.”

Mr. Walter Nagel,

Rice Marketing Expert, Ness 7-9, Post Abfertigung, Hamburg, W. Germany.

“The world is facing serious problems and may see chaos threatening mankind.

You are showing a way out, teaching the individual how to find peace and complacency and how to lead himself and others to a better life. You, yourself, are the best example how religious belief and deep understanding of fellow beings can well be combined with the strenuous duties and responsibilities of a high position in outer life.

As a foreigner in Burma, one cannot get acquainted with Burma, its life and notions without also studying this side of the Burmese character."

Mr. Richard Kelly, (with Mrs. Kelly)
British Civil Servant,
Commercial Counsellor,
C/c Trade Division,
Kuala Lumpur, Malaya.

"Guruji has shown us the way and has given us the power to follow it. There has been no greater experience in this life."

Mr. John E. Coleman,
of S.E.A. Supply Corporation,
Advisers to Government of Thailand,
(Specialist in Criminology).

"The Karmic forces that led me to you and your inspiring guidance have made on me an indelible impression of the light of the Dhamma.

The Center, the people associated with the Center, and Guruji U Ba Khin can only command first place among my memories.

With the light of the Dhamma as our guide, may we all soon win the Deathless."

Miss Marion Dix,
Director, World in Focus Films—Lecturer,
No. 1131, Atlee Drive, La Canada, California.

"Taking the course under Sayagyi at the International Meditation Center has been a wonderful, enlightening experience which will remain with me always. Through my films, and my own experiences, I hope to make this clearer, too, to my American lecture audiences. I shall miss the whole cheerful group at the Center. I hope to return.

Mrs. K.A. Stutes,
Route 1. Box 103,
Fairbanks, Texas, U.S.A.

I cannot find words to express my thanks for what you have done for me. I know I shall never forget you and the wonderful people at the Centre.

Dr. John Smith Hislop, M.A., D.Ed.,
President, Board of Trustees,
Spiritual Regeneration Movement
Foundation, California.
Vice President, California City Development
Co., 5512 Hollywood Blvd.
California, U.S.A.

What an amazing and extraordinary life is yours!

At the very top, the noblest task possible in life is that of guiding men to the Path of liberation and illumination. And this you do. How few men can truly help others— and of those and of all the world what a mere handful do.

To you, Guruji, for your action in life goes all reverence and all honor. I hold you to be one of the truly great men of the world.

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At the moment, the dominant treasure I carry from your Island of Light is the growing perception of Anicca in all formations.

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As I contemplated Anicca, I gave thanks to yourself to Buddha, and to the devas and brahmas who implement His protection. And each day I salute the genius that points out the freeing fact of Anicca.

His Excellency Mr. Eliashiv Ben-Horin,
Ambassador Extraordinary and
Plenipotentiary for Israel, Burma.

I doubt whether an ordinary being can point to so many periods in his lifetime that further his inner development as much as these ten brief days under your guidance. No doubt due to my insufficient Pāramī, my achievement here may have fallen somewhat short of what

it could have been. By perseverance I hope, however, to improve. And I already take back with me considerable added strength and composure.

You yourself are the finest example of what you set out to obtain in your pupils. Your wisdom, your tolerance and patience, and your deep, loving devotion leave a profound impact on the personality of those who come and sit at your feet. To yourself and to your dedicated helpers goes my true gratefulness.

Dr. P. S. Jaini,
TRIPITAKĀCRYA,
Lecturer in Pāli and Sanskrit Buddhism,
School of Oriental and African Studies,
University of London, U.K.

Words are not adequate to express my gratitude for the great blessings I have received from you. It was some good destiny that guided me to your feet, for I had not planned this visit. Perhaps it was your own loving kindness that brought me here! In the endless cycles of birth and death a week or two in the search of Nibbāna is not even a drop in the ocean! And yet, sir, when the Saṅkhāras of this body fail, I shall have only these few moments, the most noble ones of my life, to sustain me till I reach the final goal! May this seed grow within me in the form of bodhi!

It is very painful to depart from this blessed place after living under your loving care and constant guidance. I shall be carrying with me many many sweet memories, but Gurugyi, I shall forever be praying for your unfailing noble presence which alone gives strength and confidence to my feeble mind.

Mr. Robert H. Hover,
Mechanical Engineer and Research Specialist,
(Missile and Space Craft Industry)
14713, So La Mesa Drive, La Mirada,
California, U.S.A.

Gurugi Ba Khin is a giant in the world today—remarkable and singular. He is a master teacher, a master of his subject, a master in direct practical day-by-day application of his enormous power in National

Government. His great gift, to those who will listen and do, is what man needs most—control of the mind and of the mental forces. This great gift is made all the greater because it is *truly given*. He has single-handedly seeded, and is nurturing that long-sought annal between religion and science—the development of the Natural Human.

To the technically trained: listen to Gurugi as you would to a Poet, for meaning—do not dissect his words. They are the language of *his* specialty.

For your priceless gift to me of Anicca, Gurugi, for your continual example of great kindness and inspiration of steadfastness, I am indebted to you for the rest of my lives.

May the skies henceforth be fair and bright over your Island of Peace.

Mrs. Beulah C. Smith,
475, A. Avenue,
Coronado, California, U.S.A.

Sayagyi's gift or power and his utter devotion to its dispensation—together with the tireless efforts of the entire group in behalf of the comfort, well being and development of the aspirant give the word "dedication" new meaning. For the privilege of taking the course and the many blessings received, I shall always be deeply grateful.

Mrs. Hislop,
C/o Dr. J. S. Hislop, M.A., D.Ed.,
1803 N. Van Ness, Hollywood 28,
L.A., California, U.S.A.

How will it be possible to thank you for what you have done—for your tolerance, patience and kindness.

If my case had not been so complicated and I not so unprepared for your guidance, it could have been easier for you. Even so, in the few weeks of my stay here, I have been able to experience:—the steadiness of Ānāpāna, the constant coming into being and disintegration of Rūpa (Anicca), the intense (*almost* life taking) pain of Dukkha, the indescribable refreshing coolness of Peace.

The essence, the living part of Buddhism, I have lived and for this I owe to you, Guruji, the only one in the world who can teach it.

All these have to be experienced, to be appreciated—otherwise it will fall into the category of words.

Miss Evelyn Sedlachek,
2072, Makiki Place,
Honolulu, Hawaii.

After travelling to so many countries and seeing the condition of their natures and the religions they do embrace, *You are the great column of light, strength and purity on this universe.*

I want to thank you and yours for your loving-kindness and deep compassion you have given to us.

Mrs. Allysén Preston.
3761, Round Top, Qr.,
Honolulu, 14, Hawaii.

Words cannot express, Sayaji, what you have done for me. The deep longing I have had all of my life to know, it has been satisfied.

You are doing the highest work that one can do, that of releasing his fellowmen from suffering.

May all who aid you be blessed.

Mr. Anthony Brooke,
Rajab Muda of the former
independent state of Sarawak.

For the past 3 years my pattern of life has been to meet and talk with individuals and small groups of sincere and concerned people all over the world, in the search for insight into the problem of the ordinary person's ineffectiveness—of his need to find a quality of power, which would be his source of inspired activity and which would make him not only an effective force in day to day affairs but which would equip him to make a notable contribution to human welfare and world peace. Since the individual can communicate nothing that he has not first discovered for himself, I was attracted by the international

character and reputation of your Centre to come to obtain a discipline of meditation.

Here, Sayagi, you have in this short time awakened me dramatically to a consciousness of that very "Power Within", which some religions speak about but generally fail to communicate. You have convinced me that this Power is a Natural Power, stemming from ever present awareness of the truth of the atomic forces operating in the body and mind of man. You have also convinced me—or perhaps I should say that my own experience has convinced me—that deliberately endured suffering can lead to the acquisition of a powerful and radiant energy in which disease can find no resting place and which is capable of dispelling even the dreaded effect of atomic radiation, such as Strontium 90. As one of your grateful students, I would like to help verify this claim.

Your indefatigable work here, and your own supremely dedicated and inspiring example, is a challenge not only to orthodox religionists and medical scientists (by reason of the variety of different diseases which vanish as if miraculously during the course of meditation) but to all who recognise that our major ills in personal and international life stem from ignorance, wrong morality, and the misdirection of power.

Finally, I leave with a firm resolve to keep Anicca as the dominant force in my life: to apply it to all thoughts, sensations and situations—and to return for more training as soon as possible.

Mrs. Ruth Denison (with Mr. Denison)
2697, Creston Dr.,
Hollywood, California, U.S.A.

At the hour of my departure I simply like to express my deepest thanks to you in this. I feel like a ship having received anchor for its voyage. My meditation experience at your place was the most profound and revolutionary one for my inner self ever I shall remember and carry it in me all my life. I hope to return another time.

Dr. Simon Auster,
1607, 34th Street. N.W.,
Washington 7, DC, U.S.A.,

Wisdom is rare, but there is wisdom here.

Mr. Halden Landie,
Real Estate Salesman & Building Contractor,
2528, York Avenue.
Vancouver 9, B.C., Canada.

We found truth here, absolute truth and people living and proving it in their every-day life.

The truth taught here by our Great Sayagi gives one the ability to be reborn into reality—a Revelation to hold.

It is my hopeful desire to retain and take with me the reverence of the Divine nature and the serenity that is really here. May we be worthy students of our remarkable Teacher Sayagi.

For your greatness so humbly disseminated we are reverently grateful.

Mrs. Foerila Landie,
3761, Round Top Drive,
Honolulu 14, Hawaii.

The time has come for us to leave this Haven where Truth is found. It is as though we have been sojourning on a more enlightened planet, and the beings here...just as one would expect to find in a world of highest degree.

We take with us the priceless gift of Anicca, and it will be our mainstay throughout the balance of life.

They speak about “The Golden Age, a million years from now”, but we could have it here today, if the people of the world were to follow your teachings.

For what you were, what you are, and what you will be; in all reverence I bow to you, Sayagi.