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# The Light of Buddha

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*EDITORIAL.*

IT is only natural that people must find solace and comfort, promise and encouragement for the next world as each doctrine is claiming to have found out the real path of Salvation.

In view of the variety of counsels, the Buddha advised his disciples to test thoroughly by logic, common sense and personal experience all the different programmes submitted to them and not to accept anything out of regard for their authors or founders. He did not make an exception of himself even. What he warned was "Accept not what you hear by report, accept not by tradition, do not hastily conclude that "it must be so". Do not accept a statement on the ground that it was found in our holy books, nor on the supposition that "it should be true nor because it is the saying of our Teacher or Founder." It is hard to find a better liberation freedom of thought and action than this word of advice. Thus Buddhism, unlike others, does not countenance blind faith or unquestioned adherence. Accordingly, its most striking features are apparent in many ways as convincing proofs.

It is not really easy to draw a sharp line between the superstition of the ignorant and the sophistry of the learned. In this confusion, Buddhism insisted on an understanding of the facts of human nature and experience and also an avoidance of all speculations and beliefs on mere external authority. Now, a realist points out 'If all things are the products of creation by the First Cause which is a Causeless Cause regarded as an Almighty, All Knowing, All-Seeing and All-Merciful, there should be

equality of treatment to all living beings and not in an arbitrary or one-sided fashion as may be found in every walk of life. The following are some of the glaring instances.

- (I) Diversity of races, castes and creeds amongst mankind instead of uniformity.
- (II) Differentiation in life-span, stature, physique, health, wealth and mental faculty.
- (III) Variation in customs, manners, beliefs, traditions, education, culture and civilization of human race.
- (IV) In spite of prayers and invocations, there exist in the world, innumerable cases of death due to diseases, accidents, actions of war, famine, fierce elements, such as, fire, flood, earth-quake, typhoon, volcanic eruptions, mine-explosions, cold-wave, heat-wave etc. while countless others escape narrowly and miraculously to survive by themselves.
- (V) Strange instances of those who are born blind, deaf and dumb.
- (VI) Attack of leprosy, cancer, lunacy, epilepsy and other forms of derangements curable to some and incurable to others.
- (VII) Emergence of eunuchs and hermaphrodites in social scale.
- (VIII) Rare occurrence of sex-transformations—from male to female and female to male, bi-annually or for life.
- (IX) Common cases of abortion, deformed or still-birth.

They constitute some of the important issues raised for determination by seekers of Truth and great thinkers of the world.

Here, another inquirer having based on the above grounds submitted the following issues which should not be left unsettled.

(a) Is it possible for us to deny rightly that all these imperfections of the human world will continue on beyond all control whether terrestrial or celestial?

(b) Will it be safe to assert that all the above inequalities in life and multifarious causes of death are the manifestations of a divine will or predestination?



(c) If not, should we accept John Milton's explanation "Men are given either strength and free will, he who stood, stood and he who fell, fell?" This means the Lord of the Universe has nothing to do with the affairs of men who are enjoying full liberty. It further implies that except for the creation, men's success or failure is not the concern of the Divine Father.

(d) Under normal conditions such callousness can be discounted but the point is "will it be fair and equitable to put the whole burden on men in critical period when the supernatural aid is most pressing and urgent? In all fairness, this kind of apathy is tantamount to a blunt refusal or shirking of divine obligation to respond to human prayers in the hour of need.

(e) Can there be any sense in creation if the Creator forsakes in time of human sorrow, suffering and woe while he acknowledges thanksgiving in occasions of success, glory and happiness? It is most pitiable for millions of homeless refugees and poverty-stricken people who are daily bewailing helplessly and praying in dying agony.

So aid or no aid exists only in human imagination on the result of success or failure.

(f) The supposition that the purpose of divine creation is for 'Peace' on earth is untenable by reason of the fact that there was no real peace amongst mankind or between nations as known from the annals of worlds history. The same condition still prevails and there is no guarantee for peaceful and ideal life in the future. Countless number of turmoils and strifes, sanguinary battles and devastating wars which so often repeated should be totally banned for the good of all beings by a single word of divine command because "With God all things are possible" (Mat. XIX, 26). The question to be determined is whether the reliance lies within oneself or without.

(g) It may be hard to prove the fairness of discrimination between the '*original sinners*' and the '*chosen people*' in the face of eternal condemnation of the former to hell and the direct admission to heavenly kingdom of the latter as predestined by the sole Arbitor who is no other than the Creator himself. A debatable point on the question of justice and equity is raised to consider the belie; "The laws, the statutes of the Lord are right... The commandments of the Lord are pure," (Ps, XIX, 7.8). Belief or hope is one thing and the result or actuality is quite another which may or may not be coherent.

(h) A popular watch-word "God favours the brave" appears to be a fallacy merely designed to incite courage so that the warriors might brave all the risks and dangers. The War of Crusades and the Holy Wars are the best illustrations in ancient History. Does it not convey another

sense 'God does not favour the timid or weak'? In precept, this sort of slogan is as good as saying ironically "I am always for the winning side. I hate the loser but not the victor."

All these grounds of argument raised by a non-religionist on the idea of a divine purpose deserve careful scrutiny in the light of personal knowledge, philosophical deductions and scientific discoveries of modern times.

It should, however, be noted that frank interlocutions of ideas without disparagement are not unfair criticism, so also free exchange of ideas without vilification cannot be looked upon as slanderous attack in any religious controversy or divergence of opinion. Debatable points always invite careful analysis, sound reasons and patient hearing from both sides of the question to ensure wise discretion and impartial judgment. Many people have good religious sense and disposition but they are not very clear as to the object to which this sense is directed. Their devotion to be reasonable must be founded on truth (sacca).

We, however, remain indifferent whether the answer is a confident, 'Yes' or 'No,' a tentative 'may be' or a nervous 'hope so.' Our simple appeal is that now is the good time for the Seekers of Truth, the Scientists, the Students of Religion and the Scholars of Research to look into the matter again independently and impartially for development of a will that would enable them to put the right into action.

According to Buddhism, these intricate problems that baffle comprehension can only be solved by the Doctrine of Kamma which is no other than the Principle of Moral Causation or the Law of Cause and Effect.

(For some vivid illustrations, please refer to the Buddha's answer to the questions of Queen Mallika, published in our Magazine Vol. III, No. 11, pp. 1 to 4).

The foreign students of Buddhism should always bear in mind that everything that has improved and uplifted humanity has been done by man himself. No one can save us but ourselves and therefore, man's advancement must come from his own effort without fear. No individual progress can grow to full mental and moral stature or be a practical one unless he develops independently of externals. The essential prerequisite to real ethical success, intellectual advancement and material progress is faith in self-reliance and self-perfection which may be awakened by spiritual meditation.

In this connection, King Milinda puts the following question "What, Nagasena, is the characteristic mark of meditation? The ven'ble Nagasena replied "Being the leader, O King, All good qualities have meditation as

the chief, they incline to it, lead up towards it, are as so many slopes up the side of the mountain of meditation”.

In support of this explanation Nagasena cited two illustrations saying “As all the rafters of the roof of the house go up the apex slopes towards it are joined on together of it, and the apex is acknowledged to be the top of all, so is the habit of meditation in its relation to other good qualities. Similarly, it is like a king when he goes down to battle with his army. The whole army --- elephants, cavalry, war-chariots, and bowmen --- would have him as their chief, their lines would incline towards him, lead up to him, they would be so many mountain slopes, one above the other, with him as their summit, round him they would be ranged. It has been said by the Blessed One “Cultivate in yourself, O Bhikkhus, the habit of meditation. He who is established therein knows things as they really are.”

For this reason, Buddhism stresses the importance of meditation which promotes self-discipline, self-control, self-exertion, self-purity and self-enlightenment. Here we should further add the word “Bhavana to Nibbuta” which means “Meditation would lead to Nibbana --- the highest aim of life. Meditation is not a silent reverie but energetic striving for the highest reward of spiritual development, that is to say, the full fruition of final emancipation or unconditioned freedom of Nibbana which is above the Law of Change.

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## THE ABHIDHAMMA PHILOSOPHY

By

*Sayadaw U Thittila, Aggamaha Pandita.*

**T**HE pali term Abhidhamma is composed of Abhi which means subtle or ultimate, and Dhamma which means truth or doctrine. Abhidhamma therefore means subtle or ultimate truth or doctrine.

All the Teachings of the Buddha can be summed up in one word: Dhamma. Dharma is the Sanskrit form. In the pali language which the Buddha spoke, it is softened to Dhamma. It means truth, that which really is. As it enables one to realise truth the Doctrine is also called Dhamma.

The word of the Buddha which is originally called Dhamma, consists of three aspects, the doctrinal (Pariyatti), the practical (patipatti) and the realizable (pativedha). The doctrinal aspect is preserved in the Scriptures called Three Pitakas or baskets of the Canon. It has been estimated by English translators of the pitakas to be eleven times the size of the Christian Bible.

This pitaka which contains the words of the Buddha consists of three baskets, namely the Basket of Discipline (Vinaya pitaka), the Basket of Discourses (Sutta Pitaka) and the Basket of Ultimate Things (Abhidhamma Pitaka.)

The Vinaya Pitaka deals mainly with the rules and regulations of the Order of monks (Bhikkhus) and nuns (Bhikkhunis). It also gives a detailed account of the life, ministry of the Buddha and the development of the Buddhist Order. It is subdivided into five books. The Sutta Pitaka contains the Discourses delivered by the Buddha to individuals or assemblies of different ranks at different places on different occasions. It is divided into twenty-six books. The Abhidhamma Pitaka consists of the four ultimate things: Mind (Citta), Psychic-factors (Cetasikas), Matter (Rupa) and Nibbana. It is the most important and most interesting to a deep thinker. It is subdivided into seven books.

The main difference between the Sutta and the Abhidhamma Pitakas is that in the Sutta the doctrines are explained in the words of conventional, simple language, but in the Abhidhamma everything is analysed and explained in purely philosophical terms true in the absolute sense. Thus, in the Sutta stones are called "Stones", animals "animals" and men "men", but in the Abhidhamma realities of physical and physical phenomena are described and elucidated.

Abhidhamma is a philosophy in as much as it deals with the most general causes and principles of things. It is also an ethical system because

it enables one to realise the ultimate goal, Nibbana. As it deals with the working of the mind, thoughts, thoughtprocesses and psychicfactors, it is also a system of psychology. Abhidhamma is therefore generally translated as The Psycho-Ethical Philosophy of Buddhism.

The discourses in the Sutta Pitaka were generally expounded to suit temperaments of different people and so they are rather like prescriptions. In the Abhidhamma Pitaka all these doctrines are systematically elucidated from the philosophical, psychological and physiological standpoint. As such Abhidhamma is underlying all the Teachings of the Buddha. A knowledge of it is therefore essential to understand clearly the Buddhist Doctrine.

Abhidhamma is highly prized by deep thinking students of Buddhist philosophy but to the average student it seems to be dull and meaningless. The main reason is that it is so extremely subtle in its analysis and technical in treatment that it is very difficult to understand without the guidance of able teacher.

Of the four ultimate realities with which Abhidhamma deals, one is mind. Now, what is the mind? Mind has been explained by many philosophers and psychologists in various ways.

According to Abhidhamma, mind is power to think, to know. The power of the mind stands no comparison with anything known by us, but we may compare it with the colossal energy inherent in electricity, or perhaps with the atomic power. Even as the electrical power could be utilized for different purposes, good, bad or indifferent, so also our mind. The atomic power now utilized for human destruction could be utilized for the alleviation of the human sufferings as well.

Mind may be said to be like pure, transparent water which can be mixed with anything. When it is mixed with mud, it becomes thick and defiled and you cannot see through! In the same way, this supreme, incomparable energy known as mind, which is by nature clear, bright and transparent, becomes dirty, defiled and poisonous by ill use. Take another power known to us; the steam power. It can be utilized for the purpose of hauling or dragging huge weight of materials under proper control or an intelligent use. If this power is misused, or uncontrolled, the result is disastrous. A steam boat carrying a large number of passengers can bring destruction to life and property if the steam power is not controlled and dexterously used! The abuse of the mind can destroy hundreds of times more than any physical power can. But the same mind, when it is developed and trained for good purposes, can perform wonders. For instance, see the mind of the Buddha who, by the supernormal powers of his well trained mind is able to influence millions of people throughout the world and bring them to light and understanding, to joy and happiness.

A pure mind is defiled by thoughts of greed, anger and ignorance. There are some people who have attained positions of eminence, and because their minds are so defiled, they have brought ruin not only to themselves but also to large sections of the people. They are utilizing their powerful minds to a wrong direction. It is just like a revolver in the hands of a monkey.

Here in this article, for want of space, I may deal with only one aspect of the mind, to show how it can easily be made impure. I may deal with the aspect that works through the eye. When we see an object, we do not see its real or intrinsic nature, we only see its appearance. An image of the object is formed only if we keep our eyes in the right direction so that the waves of light which have been reflected by it enter our eyes. Though these waves are incessantly beating on the outside of our sense organ, eye, if the eye-lid is closed, they make no sense impressions. It is not then any soul from within us that goes out to seize upon and grasp the object, but the phenomena are, as it were, making their way into our consciousness through the sense door. All our thoughts or concepts based on those sense impressions are therefore, indirect, secondary to truth and not free from personal prejudice. We, therefore, can say that we have no direct knowledge of what really exists in the world of physics. Nevertheless the objects in the outside world of physics are real but not as an observer sees them. The objects in the outside world of physics exist independent of our awareness. These physical objects, according to the Buddhist philosophy, consists of four aggregates of elements. Therefore what we see is only the appearance, the image of the object which appears in the retina of our eye. We imagine that what we see is real, but it is our own imagination of appearance. Therefore our knowledge of what we see is composed of appearance. Hence we mistake the appearance for an object, the shadow for the substance. Ignorance of this nature leads to delusion in which imagination plays a great part, giving rise to craving for what does not exist.

It reminds me of a little story. There was once a fox which was looking for something to eat. He stopped at a tree covered with red flowers. He looked up and waited till some flowers fell. He then ran towards it thinking of eating with relish, because he imagined that what he saw on the tree were some deep red flesh. He smelt it, and to his dismay, discovered that it was not what he expected. But he did not lose heart. He said, "Not this, but those up there are". So he waited; some more bunches of flowers fell, and every time they came down, he repeated the same experience. Thus he remained the whole day starving, imagining that the real thing was still on the top of the tree.

We worldly people think that things exist when they do not really exist. We are usually looking for something new and sometimes for things which do not really exist. We look to appearances without realizing their intrinsic values.



Now, we come to the question whether "I" exist, whether "you" exist. This is a common question. It was asked not only at the time of the Buddha, but also long before he appeared. The Buddha was asked this question and he has answered it again and again. Still, people have not been satisfied, and today we are asking the same question. According to the Buddhist philosophy, I am real, and you are real, they exist; but they exist not in the way we see them. What we see is an illusion, because what we see, or what we think we see is not real. It is only an appearance, a phantom which our mind has created out of appearance or image. We therefore can say that there are two I's and two you's. The "I" that exists and has being in the world and another "I" that exists only in the world of senses and so is not real. The former "I" exists in its real sense, in its intrinsic value, and can be realized only by a well trained mind, unobscured by the illusory nature of phenomenal existence. According to Buddhist philosophy, this "I" consists of five aggregates. The combination of these five aggregates in varying degrees constitutes the appearance to which we attribute different names. It is right knowledge that makes us discriminate the ultimate nature of things from superficial appearances, the real from the unreal, and truth from imagination.

The object coming to the view of an ordinary man would be seen only in the light of his own limited knowledge, in the light of his own imagination. He does not realize the aggregates that have made up the view represented by the object. He then attaches qualities that are either attractive or repulsive, desirable or undesirable. He often imputes qualities to people, but these qualities are in point of fact created out of his own imagination, because he sees only the image of the person concerned. He thereby makes mistakes because he does not go beyond the appearance.

A Buddhist annotator gives this simile in this connection. He says that people who have no insight to the ultimate reality of things are acting like a dog in a story. It appears there was a dog which came across a dry, lean bone. Being hungry, it began to lick it and to try and eat it. In the process its saliva made the bone wet, and it soon began to chew the bone with great relish imagining that it was a fat, juicy flesh.

An ordinary worldly observer is like the dog in the story. He imagines to be happy when he really is not. He imagines something to be substantial, and therefore permanent, when in point of fact, by its very nature, it is the reverse. He imagines something which really does not exist, thus giving rise to sorrow, worry, suffering.

We talk of attractive and distractive qualities. Now, do these qualities exist? According to Buddhist philosophy, there is nothing definite, because what is agreeable or desirable to one may be disagreeable or undesirable to another.

Qualities are usually thought to be good or bad accordingly as one imagines. A dead flesh that appears to us to be bad looking and having



foul smell appears to a vulture to be good looking with fine taste and smell. Hence what is attractive to one may be repulsive to another. What is lovely in one's eye may be ugly in another's. Good or bad, beautiful or ugly, therefore, depends on one's taste and habitual outlook.

There is a little story to illustrate the fact that what is attractive to one may not be attractive to another. The story is that once there was a golden royal swan, living on the Himalayas, surrounded by beautiful flowers and crystal clear streams, and living on sweet and juicy fruits of various kinds. One day, he flew out to see the conditions on the flat surface of the earth. He was surprised to see that the conditions had changed. The water was muddy and the surroundings were ugly. He then spied a crane in the muddy pool, ardently spying for something. The golden swan, seeing the plight of his brother, took pity on him, and flew down. Approaching the crane, he asked sympathetically: "My poor brother, I am very sorry to see you in this wretched condition. You look so thin and unhappy. Please tell me what you are doing now." The crane replied "I am looking for food." "What do you eat?", enquired the swan, getting interested. The crane replied that he lived on fish caught in the pool. This made the swan feel unhappy. "Fish is not good food, it has such a nasty smell", said the golden swan, "besides you are living by killing others' lives. Come with me to the Himalayas where you can get sweet, juicy fruits, beautiful flowers and pure water," and he gave a very beautiful account of the life and conditions there. "Yes, brother swan," said the earthbound crane, "your account is so interesting and so beautiful indeed, but pray tell me, is there any muddy water where I can catch fish?" The swan ultimately had to give up his attempt, laudable though it appeared to him to be.

The quality of attraction and repulsion, desirability and undesirability depends on convenience, customary practice and predispositions. We may all agree that a certain thing is beautiful, still the sense of appreciation varies with various individuals. There is nothing definite about what is beautiful in the real sense. I remember I was at one time in the National Gallery in London, and there I saw a group of people quarrelling amongst themselves as to which picture was more beautiful. One said this and another said that, and nobody agreed on any. So there is nothing definite about what is beautiful and what is not, what is attractive and what is not, what is desirable and what is not. So long as we base our knowledge on sense impressions, imaginations, appearances, we cannot hope to arrive at truth, at ultimate nature of things.

There is therefore a clash of visions, a clash of judgements amongst the people of the world. One man's view of idealism is different from that of another, one man's view of any subject is not in strict conformity with that of another. We talk of peace, but how can we attain peace, real peace, when people do not have clear visions? Our visions are covered with ignorance, selfishness and hatred. We are living in a world of imagination

rather than of truth. There can be no possibility of attaining peace either here or hereafter if we do not rid ourselves of greed, misunderstanding and hatred. Our task as students of philosophy, therefore, is to keep our minds pure, clear and bright, so that our minds will become powerful instruments for the service of humanity at large. Then we can become peace makers and builders of a united world.

To achieve this end, we must cultivate our minds to become great by culture and spiritual training, by service, selflessness and understanding.

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## HAS HUMANKIND THE CAPACITY TO UNDERSTAND THE CASE OF SUFFERING?

By

*William Pulley.*

*(Continued from last Issue.)*

### THE SECOND TRUTH:

THE second profound truth says: "There is a Cause of Suffering which is born of craving." This has been poorly interpreted and adjusted to a mass-mind mentality here in the West. This mass-mind is satisfied with a perverted truth that sees both suffering and craving as 'normal' things to be later modified or removed by the gods. A Full and complete doctrine of enlightenment has not been presented to civilized man as a freely offered thing. It is assumed that he has little or no capacity for enlightenment, but a real test of his mental abilities has never been fully tried. Religiously he is taught to lean upon 'external influences' or help coming from without. In this more modern day his 'leaning' is confined more largely to a welfare state where his physical needs are supplied. The child must lean upon the parent up to a given time, but finds himself in great trouble if he continues this leaning for too long a time. The best of leadership shouts the warning that humankind has reached the stage of adulthood and must now feel and express the responsibility of the adult.

If the 'cause' of suffering is craving and greed, we must turn to a closer study of the make-up and nature of the "thing that suffers." This is the being and the consciousness that motivates the being. We must begin here with an objective analysis which shows that the 'elements' coming into combination to create a being, are found to be: matter, feelings, perception, mind-objects (thoughts arising through the sense-organs) and consciousness. Here are the five most basic elements or groups, out of which consciousness emerges to express life in its many forms. The 'old school' of thought persists in associating this consciousness with "self" which when expressed religiously is termed "soul." Around this concept is built huge and powerful institutions that reflect our present day 'civilization.'

Both terms, "self" and "soul" have attained to themselves a dignity of permanence as conceived by this present civilization. But when we examine the five elements or groups from which consciousness emerges, we find them all within the compelling influence of impermanence, flux, and change unending. Therefore, if the 'old school' influence is to survive, it must do so on the basis of faith alone, if this can be justified and held



to in the face of reason, science and advanced education. But, this would mean sacrificing intellectual-honesty and admitting this civilization can reach no deeper into enlightenment.

The new school of thought, borrowed from ancient wisdom and sustained by modern science, says 'consciousness' is thusly defined.

1. Consciousness, whose arising depends on the eye and forms, is called 'eye-consciousness'.
2. Consciousness, whose arising depends on the ear and sounds, is called 'ear-consciousness'.
3. Consciousness, whose arising depends on the olfactory organ (nose) and odours, is called 'nose-consciousness.'
4. Consciousness, whose arising depends on the tongue and taste, is called 'tongue-consciousness.'
5. Consciousness, whose arising depends on the body and bodily contacts is called 'bod-y-consciousness.'
6. Consciousness, whose arising depends on the mind and mind-objects is called 'mind'-consciousness'.

From the above we get the more complete view that consciousness is of six types, all originating in the sensual organs to express a subtle phenomenon we term 'thought through consciousness'. These are the mediums through which 'craving' in its many forms emerge.

To deepen our understanding of mind's relationship to matter, we must review again those five elements or groups out of which the sensual life merges, namely: matter, feelings, perceptions, mindobjects and consciousness. To put these five groups into combination as nature would do, we see an 'aggregate' of forces working to create a living being, within the framework of 'time' and 'chance'. We say chance with emphasis because the most advanced Knowledge of the life processes admit that the element of chance plays a part in creation. To make this statement more clear, it would be needful to follow the step by step development of the embryo and witness the fact that this develops in 'stages' where one stage depends upon the previous stage for existence. Or, follow the biological changes and mutations in the cell life that prove conclusively the element of "chance" is ever present. Environment, temperatures, food element, etc., are constantly transforming the created thing making 'chance' inevitable. "Dependent Origination" as presented in Buddhistic outlook in great detail showing how each step of the biological function depends upon the preceding step. This is also expressed as "The Process of Becoming" which is another way of saying that things originate in an environment where one development



creates a foundation for the next step in that development. The Process of Becoming is unending change, ever subject to mutation, chance and blind force,

### *THE THIRD TRUTH:*

The third profound truth says: "There is Deliverance from Suffering". This 'deliverance' has no magic formula and depends entirely on the amount of energy one exerts for deliverance from suffering. The noble and enlightened ones repeatedly say: "By one's own effort does one overcome illusion and find enlightenment". Failing to follow this advice is to be drawn back into the swirl of change and existence endlessly. Therefore, 'breaking' with the forces we commonly refer to as 'nature', is the aim and objective of those who seek the overcoming of mental-suffering. Clinging to illusion of "self" makes the breaking most difficult since "self" and the sensual life is one and the same thing.

-But those who have the strength and courage to look out into that great void of a universe and sense the pitiful smallness and insignificance of not only the being but the world upon which he struts, must feel also the first warm glow of enlightenment. This third profound truth says the greatest objective lies in overcoming the attraction 'nature' and the sensual life imposes upon humankind. It can be readily seen that craving, attachment, clinging leads always back to illusion and emerging from countless wombs to be entangled within the life processes. With some courage we can limit these attachments and compulsion and note the reactions. It is definitely found that when we diminish our 'desires' and control our 'attachments' with reason and some degree of wisdom, we automatically move into a higher level of detachment and control. Therefore as wisdom and knowledge increases, there is an increase also in freedom from mental-suffering. The reactions might be reduced to a mathematical equation or a study in 'ratios' and relationships, or how one influence cancels or increases another. And inversely, when we increase the ratio of attachments, desire and clinging, we also increase the tempo of mental-suffering and invite the process of being drawn back into the swirl of sensual compulsions. Summarily, the first step is in the exercise of intellectual-honesty, followed by some development of morality building and control of the sensual life, and ending with a growing development in philosophical insight and personal mental-discipline.

### *THE FOURTH TRUTH:*

The fourth profound truth says: "Right Understanding and Right Thought leads to Wisdom. Right Speech, Right Action and Right Livelihood lead to Morality. Right Effort, Right Mindfulness and Right Concentration lead to great and successful Insight and Enlightenment." This is the foundation upon which rests the unshakable structure of Enlightenment. In describing this, we will use the exact words of ancient wisdom and guidance which we conclude this contribution with.

**Right Understanding:** To understand suffering. To understand the origin of suffering. To understand the extinction of suffering. To understand the path that leads to the extinction of suffering.

**Right Thought:** Thoughts free from lust and greed. Thoughts free from ill-will. Thoughts free from cruelty (mental and physical).

**Right Speech:** Abstaining from Lying. Abstaining from talebearing. Abstaining from harsh language. Abstaining from vain talk.

**Right Action:** Abstaining from killing. Abstaining from stealing. Abstaining from unlawful sexual intercourse.

**Right Livelihood:** When the noble disciple, avoiding a wrong way of living, gets his livelihood by a right way of living, this is called Right Livelihood. To practice deceit, treachery, sooth-saying, trickery, usury; this is wrong livelihood. Trading in arms, in living being, in flesh, in intoxicating drinks and in poison: this is wrong livelihood.

**Right Effort:** There are four great efforts; the effort to avoid, the effort to overcome, the effort to develop, and the effort to maintain.

**Right Mindfulness:** The 'technique' and the practice of Mindfulness covers a wide range of subjects, training the mind in an 'awareness' of incoming and outgoing mental phenomena. If one wishes full control over the sensual and the emotional life, one must go beyond text-book guidance and intellectual concepts. One must personally place the mental processes under observation in the quiet of the reflective and meditative life, and draw from this experience a personal view of the mind and self-discipline. This technique makes possible a complete break with dogmatic guidance drawn from the mind of others and develops concepts that reflect reality according to the individual's experience with his own mind. Two forces are put into use. Mindfulness or awareness is exercised to sharpen and develop one's mental ability to 'stand guard' over the mind, preventing "chain-reactions" that widen simple thoughts into emotional imagination, anger or violent action. The other force, 'concentration' serves gaining 'one-pointedness', free from the disturbing and aimless flux of thought (while in the reflective or meditative practice), and building a type of wise-detachment and control over the emotional life. (This is detailed in Majjhima Nikaya, Sutta 10, Original Pali Text, as "Satipatthana.")

**Right Concentration:**

The well known German monk\* Bhikkhu Nyanatiloka, who spent many years in the Far-East, and authored several worthy contributions to the field of philosophy, defines Right Concentration thusly: "Right Concentration in its widest sense, is that kind of mental concentration which is present in every wholesome state of consciousness, and hence is

accompanied by at least Right Thought, Right Effort and Right Mindfulness. Wrong Concentration is present in **unwholesome** states of consciousness, and hence is only possible in the sensuous, not in a higher sphere."

Thus have the noble and enlightened ones spoken on the subject of mental-suffering and overcoming it. In our modern day we should give this helpful guidance Western perspective and put it into contrast with the mental-sciences. In this action we can associate the best to be found in Eastern philosophy with modern psychology and by so doing contribute to the lessening of emotional-immaturity and mental-suffering on this planet.

END.

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## THE VITAL LINK IN THE WHEEL OF LIFE.

By

*Myanaung U Tin*

**T**HE Buddhists are firm believers in the doctrine of the wheel of life or round of rebirths. Even boys and girls have a smattering of **Paticca Samuppāda**, which means Dependent Origination or Dependent Arising. It explains the process of birth and death, the cause of rebirth and its concomitants: decay, death, sorrow, lamentation, pain, grief and despair, which are summed up in one word—suffering.

Whatsoever we do, whether it be almsgiving (**dāna**) virtuous living (**sīla**) or mental development (**bhāvanā**), we express our wish, 'May this good deed of mine or ours be a condition to the attainment of **Nibbāna**! **Nibbāna** is our ultimate goal. We believe that "the process of birth and death will continue *ad infinitum* until the flux is transmuted, so to say, to **Nibbāna-dhatu**." However, in practice, because of our ignorance or negligence, we seldom do the right thing that will lead us to **Nibbāna** sooner than later, but instead, knowingly or unknowingly, we intensify the kammic force which turns the wheel of life.

In the Buddhist Texts, we come across a gradual instruction, graduated sermon, discussing the four points of the ladder of 'holiness': **dāna-kathā** (charity), **sīla-kathā** (morality), **sagga-kathā** (heavens) and **magga-kathā** (the Path to **Nibbāna**.) It will be easily observed that most of us are not pursuing in regular succession the ever higher values of the four points, particularly those of the last one.

The Buddha instructs to give **dāna** (alms). "He who is giving alms, is bestowing a fourfold blessing: he helps to long life, good appearance, happiness and strength. Therefore long life, good appearance, happiness and strength will be his share, either amongst the heavenly beings or amongst men (A. IV, 57).

Five blessings accrue to the giver of alms: his being liked by many, noble association, good reputation, selfconfidence, and heavenly rebirth. (A.V.34.)

The benefits of **sīla** (virtuous living) are described in several texts. "Virtues are profitable: they have non-remorse as their aim and non-remorse as their benefit (A.V.1).

"One who is virtuous possessed of virtue, comes into a large fortune as a consequence of diligence; of him a fair name is spread abroad; when he enters an assembly, he does so without fear or hesitation; he dies unconfused; on the breakup of the body, after death, reappears in a happy destiny, in the heavenly world." (D.ii,86).



There are the many benefits of virtue beginning with being dear and loved and ending with destruction of cankers or āsavas (M.i,33).

**Bhāvanā** is of two kinds. **Samatha bhāvanā** (development of tranquility) and **Vipassanā-bhāvanā** (development of insight). **Samatha bhāvanā** leads to concentration (**samādhi**), and **vipassanā bhāvanā** leads to wisdom (**pañña**). Concentration of mind bestows a threefold blessing: favourable rebirth, a present happy life, and purity of mind which is the condition to insight or wisdom. The benefits of developing concentration are described by the Blessed One: (1) Various kinds of supernormal power (2) Knowledge of the divine Ear Element, (3) Knowledge of penetration of minds of others, (4) Knowledge of Recollection of Past life and (5) Knowledge of the passing Away and Reappearance of Beings.

The development of absorption concentration (**jhanā**) provides the benefits of an improved form of existence in the **Brahmā World** - - - Fine-material world (**rūpa loka**) and immaterial World (**arūpa loka**).

Indeed, the Buddha points out the benefits of charity, morality and mental development in this life as well as hereafter. But the Buddha does not stop there! The Blessed One goes further and points out the ultimate goal, **Nibbāna**, and the Path thereto. Unfortunately, most of the worldlings, including so-called Buddhists, are far more concerned with the worldly benefits - - - material and mental - - - than with the cessation of the round of rebirths.

Those who get an opportunity to enjoy these worldly benefits as a result of their good deeds may be compared to those who, because of their position or money, travel in carriages *de luxe*. Those whose kamma is not as good or is worse, travel as first, second or third class passengers. Those whose kamma is very bad are comparable to the workmen and attendants on the train, or the servants of the higher class passengers. But then the train is running ceaselessly on a circular railway, and the passengers of all descriptions are going round and round with no final destination in sight. By far the majority of them are thinking only of improving their lot during their long and tedious journey. Only a small minority possess the know-how to break that circular journey, and still less who make a real effort to make use of that know-how to achieve the end.

**Paticca Samuppāda** explains the cause of rebirth and suffering. The Four Noble Truths are: (1) The truth of suffering, (2) of the cause of suffering, (3) of the cessation of suffering, and (4) of the Eightfold path leading to the cessation of suffering.

The first truth teaches that all forms of existence whatsoever are unsatisfactory and subject to suffering.

The second truth teaches that all suffering, all rebirth, is produced by craving.

The third truth teaches that the cessation of craving results in the cessation of rebirth and suffering.

The fourth truth shows the Path or the means by which the cessation of rebirth and suffering is to be attained.

Dependent on ignorance of the Four Noble Truths (*avijjā*) arise activities (*sankhāra*). The activities; whether moral or immoral, good or bad, rooted in ignorance, turn the wheel of life or round of rebirths.

Dependent on activities arises rebirth-consciousness (*vinnāna*). This is the connecting link between the past and the present existence.

Simultaneous with the arising of rebirth-consciousness, mind and body (*nāma-rūpa*) come into being.

Dependent on mind and body are six senses (*salāyatana*), which bring about contact (*phassa*). By contact is meant sensorial or mental impressions, which result in feeling (*vedana*).

The five, namely, rebirth-consciousness, mind and body, six senses, contact and feeling are the effects of past actions, forming the passive side of the present life.

The active side of the present life are craving (*tanha*), grasping (*upādāna*) and bhava (*kamma-bhava*).

Dependent on feeling arises craving. Craving develops into grasping, which is the cause of *kamma-bhava*. It is *kamma-bhava* that conditions future rebirth and its inevitable consequences: decay, death, etc.

We are yet in the present existence. It is of utmost importance that we appreciate fully our present opportunity to strive to put a stop to the round of rebirths.

In the reverse order of *Paticca Samuppada*, it will be seen that the cessation of craving leads to the cessation of grasping which is the cause of *kamma-bhava*. What *kammabhava* is will become clear presently.

So it is not difficult to understand why it is absolutely necessary for us to strive to kill this craving. But do we? By far the majority of us, who are so-called Buddhists, do not. On the other hand, we choose to linger on in the net of craving. Our needs are few but our wants are many, and they tend to multiply in these days. Life is, indeed, complex and going faster than ever. Even when we are doing meritorious deeds,

although we utter the word Nibbāna we do not incline our minds towards Nibbana, but have worldly benefits at the back of our minds.

It is true that wholesome kamma is essential as a means to the ultimate end, that is, Nibbāna. Unwholesome kamma must ever be eschewed. Nevertheless, it must be remembered that it is kamma-bhava or kamma process that brings about kamma-resultant process (Upapatti-bhava). Kamma-bhava is the accumulation of good and bad actions, forming the active side of life. Upapatti bhava is the passive side of life. Kamma-bhava of the present existence and sankhara of the past are synonyms. They mean activities of actions---mental, bodily and verbal.

As long as there is kamma process, so long there will be kamma-resultant process. Depending on their good or bad kamma, sentient beings enjoy or are denied the mundane blessings in the round of rebirths. We must strive to transcend both wholesome and unwholesome kamma, which turns the wheel of life.

If our activities or actions are not motivated by craving, then we shall be able to break up that wheel. If we strive to rise above saṅkhāra or kamma-formations (wholesome and unwholesome volitional activities of body, speech and mind), then we shall get liberated from the round of rebirths.

How, then, shall we kill this craving or nip it in the bud?

Before an attempt is made to answer this question, a story of certain monks may be related. The monks were finding it very difficult to develop concentration at a village where their benefactress had the knowledge of penetration of minds of others. They were very afraid that their unwholesome thoughts, should they arise, would be discovered by her. So they went and explained to the Buddha their awkward predicament. The Buddha advised them not to bother about it, but to return to the village and keep a constant guard upon their minds or, in other words, do contemplation of consciousness. Soon, all the monks got over their difficulty and achieved their desired goal.

Satipatthāna Sutta teaches four kinds of contemplation: (1) contemplation of body, (2) contemplation of feeling, (3) contemplation of consciousness and (4) contemplation of mind objects. Let us begin with contemplation of consciousness, upon which we should concentrate. Mind is in a state of flux. It is not the same for two consecutive moments. The meeting of eye and visible object gives rise to eye-consciousness, of ear and audible object to ear-consciousness, of nose and olfactive object to nose-consciousness, of tongue and gustative object to tongue-consciousness, of body and tangible object to body consciousness, and of subconscious mind and mind-object to mind-consciousness.



Now we must strive to contemplate on the appearance and disappearance of these moments of consciousness of six kinds. They arise and vanish in a moment. In practice, the preceding moment of consciousness is noted by the succeeding one. Momentary origination and dissolution gives a clear idea of **anicca** (impermanence), **dukkha** (unsatisfactoriness), and **anatta** (unsubstantiality), the three characteristics of life.

This is seeing things as they really are (**yathā-bhūtanāṇā**). When the reality is understood, aversion sets in (**Nibbida-nana**). Aversion prevents the arising of craving from feeling resulting from contact, dependent on consciousness of one kind or the other. The third stage is **magga-nāna**, resulting in the realisation of **Nibbāna**.

As a matter of fact, contemplation of consciousness also involves contemplation of six **hetu** or root-conditions: **lobha** (craving), **dosa** (anger or hate), **moha** (ignorance), and their respective opposites: **alobha** (disinterestedness), **adosa** (amity), and **amoha** (insight or wisdom).

So far as contemplation of body is concerned, in-breathing and out-breathing are watched on the tip of the nostrils or on the upper lip. In the case of contemplation of consciousness, in-breathing and out-breathing are noted mentally. As breathing beings (**pāna**), our existence depends on in-breathing and out-breathing. Hence, the necessity of being mindful of them.

When we strive to contemplate on six kinds of consciousness, six kinds of root conditions as well as on in-breathing and out-breathing, our contemplation becomes not only of consciousness but also of mind-objects. Of course, contemplations of body and feeling are not ruled out either.

But all the same, we should concentrate on the contemplation of consciousness as in the case of the monks mentioned above.

If we steadily strive on, we shall soon discover that no chance is being given to craving to arise, craving that will lead to next rebirth. This is the **vital link** between the passive side and the active side of our present life. We must endeavour our utmost to break it up before it develops into grasping that causes fresh **kamma**-process, which, in its turn, will link the present existence with the future. If we succeed in breaking up the **vital link** of the present, then the question of the link with the future does not arise, leave alone the link with the past. It is the break-up of the **vital link** which results in the realisation of Four Noble Truths, Four successive Stages of Holiness, and **Nibbāna**.

With this in view, we must strive on with diligence, as enjoined upon us by the Blessed One. Otherwise we shall remain so-called Buddhists who stop short at almsgiving, observance of moral precepts, and mind-



training, hardly appreciating the higher values of the path that leads to the ultimate goal, **Nibbana**. We cannot get it for the asking, that is, by prayers, as most of us are practically doing, notwithstanding the exhortation of the Buddha; "You should exert yourselves, the Tathagatas are only teachers."

Whether the wheel of life shall go on, or stop turning depends on our own exertions here and now.

Sir Edwin Arnold writes in the *Light of Asia*.

Higher than Indra's ye may lift your lot,  
And sink it lower than the worm or gnat;  
The end of many myriads lives is this,  
The end of myriads that.

Only, while turns this wheel invisible,  
No pause, no peace, no staying-place can be;  
Who mounts may fall, who falls will mount; the spokes go round  
unceasingly!

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## MAN'S PLACE IN THE UNIVERSE

By

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MAN is so much involved in his petty pursuits and personal interests, that he has hardly any time, much less any inclination, to look into and understand the wider issues of life. No wonder that an average man ordinarily is not interested in anything beyond the four walls of his gains and losses. All the same, he is not a quiet and peaceful creature, given to non-interference into the affairs of others. Intoxicated with self-interest coupled with a grandiose conception of himself, he rather excites conflicts here and there, flaring up social factions, and disputes in the religious and racial spheres, even national crises and international hostilities. Of course, the real cause of these troubles is in the selfish traits naturally embedded in human nature.

Selfishness is a basic urge of human existence. Undue self-importance is one of its products. Most of the religions endeavour to curb selfishness in man. However, it is not easy to put down the egoistic propensities, for, the human mind is unlimited in its egogenic powers. Nevertheless, a resolution, inspired by sincerity, backed by enthusiasm and implemented by the requisite course of ethico-moral discipline helps to curb the egogenic trends.

On deeper reflection, however, the discovery is made that it is quite natural for man to be imbued with self-importance. The crowning glory of evolution, he is a being that merits to be not easily slighted with. Moreover, he is with potentials not utterly exhausted yet. However, so long as his self-importance is rooted in egoism, the prospects for him in the present and in the future are expected to be dark and not bright. Only when his self-importance assumes impersonal values, that he will be able to give a full play to his further potentialities. The need is of undoing the undue self-importance man gives to himself. Certainly, the pathological, as distinguished from the genuine and physiological, self-importance needs be somehow rectified. For this, we suggest the following simple exercises in contemplation.

Undue self-importance will have a very good chance of being curbed when the contemplation is directed towards bringing home to man that, really speaking, he was not as important as he took himself to be. Humility dawns if one understood that there were beings more powerful, more wealthy and much more accomplished than oneself. Universal kinship, binding man, birds, beasts and plants into one unity, is also a good subject

for meditation. Only when our heart begins to throb in unison with the life at large in Nature, can we be said to have just touched a chord in the heart of the universe. That will show at least how little man is when compared to the bigness of life on earth.

When we think of man in terms of the entire universe, he, with all his greatness, dwindles into a petty speck: just a tiny particle in a huge mass, just a citizen in a large assembly.

A meditative glance at the starry heavens cannot but open man's eyes to his littleness. An understanding dawns on him as never before that his place on earth was after all a tiny spot of the globe's surface, that the earth itself was a humble member of the Solar System, that the great Solar System was itself but a star in the billion upon billions of stars constituting the Milky Way and that the Milky Way was only the hither outpost of the yet not thoughtfully known larger world consisting of a number of groups of numerous other Milky Ways, which appeared as mere *nebulae* to our giant telescopes. And these *nebulae* even though billions of light years away from us, did not necessarily represent the boundary-post of this apparently infinite physical world.

Viewing existence as a whole, we get a further wider vision of life. This physical world, though huge in its volume and unimaginable in its dimensions, is after all but one aspect of the universe, merely the tri-dimensional aspect. There are worlds upon worlds, rather worlds nested into worlds, ultra-physical in nature, which are as yet unexplored by modern science. These realms are declared to be as real by those who know, as the physical world is to us. Thus, there are said to be in and around us the 4—, the 5—, the 6—, and more dimensional worlds. These can neither be seen by any magnification of the microscope nor through the most powerful telescope; neither an instrument can probe into them nor any X-Ray can penetrate into their substance. Far beyond the ken and meshwork of any physical apparatus, far beyond the measuring rod of modern science and even the flights of imagination, these worlds are yet declared to be actual entities, capable of being realised by any one with the requisite effort.

Once man understands his real position in the phenomenal world, his selfish propensities shall progressively diminish and he shall begin to regard himself as a humble part of the universe. This humility shall be the harbinger of a vital vision manifesting to man his real worth in the scheme of things. Then shall he realise an irresistible urge of going ahead with evolution till the highest of the spiritual heights were duly scaled. It is in these supremely impersonal potentialities that the greatness of man lies. Though a tiny particle in the vast stretches of the phenomenal existence, man is yet great in the real sense of the term. For, no one else but him is qualified to be a candidate for the supreme spiritual consummation, *Nibbana*. This designates his real status in the entire corpus of the universe.



## BUDDHISM OFFERS HOPE FOR HUMANITY

By

*U Pe Than, B.A.B.L., I.F.C.A.A.,*

*Advocate, Moulmein*

**P**ROFESSOR Otto Hahn, the famous scientist who first split the uranium atom, gave to the people of the world a clear warning, when he said, "Nobody will survive an Atomic War, life would stop completely then. Not one per cent of humanity would survive.

What a dreadful warning indeed for the future generation of mankind on this planet!

Mere fear and frustration at the thought of the dreadful destruction of human civilisation would not help to solve the problem. What is to come must be faced with Truth and realism.

But to realise the Truth humanity must think and think hard to solve the problem - How to divert that "miraculous inventiveness of man" from destructive to constructive channels. For it is on the solution of this problem that the hope of humanity lies. Buddhism offers to the world a positive solution—a solution which goes to the root of the matter and which will cure the ills of man, ills of nations and ills of the world.

Before the cure is administered of course the disease must first be known. Where the disease is and how it is caused.

Gautama Buddha said, "Cittena Niyati Loko" - which means, the whole Universe is being made and remade by the Human Mind. Whether humanity should live by love or die by hate depends solely on the state of the human mind.

Gautama Buddha perceived that the state of the human mind could be the cause of all destructive and evil potentialities, and at the same time could be the hope of humanity for enjoyment of happiness and peace; for in Citta Byapanna Sutta, He preached to the wealthy Anatapan, as follows:

"O Anatapan, the pinnacle of the house is the roof, and if the roof is in a state of disrepair it would fall, consequently the beams supporting the roof would also fall, and the walls supporting the beams would also fall.

"O Anatapan, in the same way if Mind delights in Kilesa-worldly craving, the body would commit evil, the tongue would speak evil, and the mind would also think evil."

By virtue of the acquisition of Sabbannuta Nana-Enlightened Wisdom, Gautama Buddha very clearly and unambiguously perceived that man was still selfish, revengeful, brutish and untamed and delighted in doing evils. So He preached the cause which made man's mind delight in evil, and the cure which made man's mind delight in harmony and happiness, for it is only in the realisation and practice of such a cure that humanity could ever hoped to live in peace.

*What was the cause of mind delighting in evil?*

The cause was given by Gautama Buddha as "Panca Nivarana"-The Five Hindrances or Obstacles that serve as "Road Blocks" on the path leading to the acquisition of Truth and the attainment of Enlightenment. Those Five Hindrances pervade man's mind to such an extent that sometimes, the realisation of Truth is completely blinded, and Kama-Chanda-worldly desires, Karma-yaga-worldly passions, and Kama-tanha-worldly craving become more intense.

*What are those Five Hindrance or Obstacles?*

They are;

- |                            |                                            |
|----------------------------|--------------------------------------------|
| Kamachanda Nivarana        | - Obstacle of sensual craving mind.        |
| Vyapady Nivarana           | - Obstacle of ill-will mind.               |
| Thina-Middha Nivarana      | - Obstacle of Depressed and Indolent mind. |
| Uddhacca-Kukkacca Nivarana | - Obstacle of Restless and Unstable mind.  |
| Vicikiccha Nivarana        | - Obstacle of Perplexed mind.              |

When the mind is seething with craving, ill-will, depression, indolence and perplexity, the Law of Hiri-Ottapa-The Law of shame and fear to do evil-The Law that binds and holds the Universe from disintegration, would be thrown overboard, and a person in such a state of mind would surely be not ashamed to do evil to his neighbour, and would surely be not afraid to do evil to his neighbour. He would contrive all possible means to carry out his evil designs on his neighbour, and if Nuclear Energy is put in the hands of such a person having such state of mind, then it is as sure as the sun will rise tomorrow that he would use that Energy for destructive purpose to annihilate his neighbour.

*How then are we to eliminate The Five Hindrances?*

Gautama Buddha had shown the way by the full realisation and practice of "Satta Bojjhaṅga"- "Satta" means Seven and "Bojjh" means Bodhi-insight or enlightenment into truth of things, and "Anga" means limbs or factors. Hence "Satta Bojjhaṅga" means The Seven Factors of Enlightenment, and they are;

- |              |                                                                                                                                                                                                                                                                                                                                      |
|--------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Sati         | - Means mindfulness. It is the instrument most efficacious in self-mastery and whosoever practises it has found the path of deliverance. refers to Sati-bojjhanga compose of (1) Satipatt-hana (2) Satimdriyāni (3) Sati-balani (4) Samma-satti maggani all pertaining to Sati cetasika or mental concomitants on Right Mindfulness. |
| Dhammavicaya | - Investigation into Teachings of Buddha-Enquiry into Truth as to what is right and what amounts to righteous decisions.                                                                                                                                                                                                             |
| Viriya-      | - Effort-To make vigorous undertaking to persue the Knowledge of Truth, and not to do it halfheartedly.                                                                                                                                                                                                                              |
| Piti         | - Joy-To delight at the satisfaction of righteous and meritorious deeds being done.                                                                                                                                                                                                                                                  |
| Passaddhi    | - Calmness-To maintain proper mental attitude when confronted with, or place in, a given situation, and not to be easily perturbed and perplexed, to enable the mind to perceive what is the best and the most righteous deed to be done.                                                                                            |
| Samādhi      | - Tranquility of Mind-To gain clear thinking by meditation, for example by inhaling or exhaling of breath. Such meditation can remove the hindrances of doubt and perplexities, but they must be done in a lonely, secluded, silent places.                                                                                          |
| Upekkhā      | - Equanimity-to exercise for the acquisition of a detached and well balanced mind-to avoid ecstasy when successful or when things turn out the way as expected, and to avoid depression and restlessness when unsuccessful or when things turn out the way you never expected them to be.                                            |

The practice of The Seven Factors of Enlightenment afford the best practical courses of training in Moral, Mental, Material and Spiritual values, for Sati mindfulness offers mental training; PASSADHI and SAMĀDHI-Calmness and Tranquility of Mind offer mental training; DHAMMAVICHAYA and PITI-Investigation into Teachings of Buddha and Joy offer spiritual training; VIRIYA and UPPEKKHĀ-Effort and Equanimity offer material training.

### *Are The Seven Factors of Enlightenment Tested Cures?*

Yes. Gautama Buddha before attaining Enlightenment was enjoying "Samadhi"-Tranquility of Mind, but to reach that mental stage He had to practise "Ānāpāna Bhāvanā"-meditation on inhaling and exhaling of



breath under a Bo Tree in the forest of Magghavan. At midnight He attained "Pubbonivāsa Nāna"-Power of knowing previous existences of all beings; before dawn He gained "Dibba Cakkhu Nāna" - Power of knowing future existences of all beings; at dawn he gained "Asavakkhaya Nāna"-Power of knowing The Four Noble Truths-existences, cause of existences, cessation of existences and the path leading to cessation of existences.

While meditating at Velvana Grove in Rājagaha, Gautama Buddha came to know that Venerable Mahā Kassapa was at Pippali Cave stricken with serious illness. He visited The Venerable Mahā Kassapa, and after taking His seat on arrival conversed with The Venerable Mahā Kassapa as follows;

Gautama Buddha - "O Kassapa, how is it with you? Are you well? Are you feeling pain? Do your pains lessen or increase? Are their signs of your pains diminishing?"

Mahā Kassapa - "No, O Lord, I am not well. The pain is very severe. There are signs of increasing rather than diminishing."

Gautama Buddha - "O, Kassapa, there are Seven Factors of Enlightenment which are well expounded by me, cultivated by me, much developed by me, and when cultivated and much developed, they lead to full realisation of Truth, Perfect wisdom and Enlightenment."

Mahā Kassapa - "O Lord, what are those Seven Factors of Enlightenment?"

Gautama Buddha - "O Kassapa, Sati, Dhammavichaya, Viriya, Piti, Passadhi, Samāddhi and Upekkhā constitute The Seven Factors of Enlightenment. Each of The Seven Factors of Enlightenment is well expounded by me, cultivated and much developed by me, and when cultivated and much developed it leads to full realisation of Truth, Perfect Wisdom and Enlightenment."

Mahā Kassapa - "O Worthy One, O Enlightened One. I have had now known The Seven Factors of Enlightenment, they are Factors of Enlightenment."

The Venerable Mahā Kassapa, rejoicing at the utterances of Gautama Buddha, gained hope and joy. He meditated for a while and later rose from his illness. The pains started to subside and after few moments The Venerable Mahā Kassapa became a new man with all the pains completely vanished.

Lt. Commander Erwin Meller of the British Navy was admitted to the hospital for treatment of cancer. He was treated by experienced doctors whose unanimous view was that there was no hope of recovery and that the patient could die within seven days. He was further requested by the doctors to send for a lawyer to make his last will and testament.

An ordinary naval commander would have fallen unconscious, but Lt. Commander Meller remained calm and unperurbed-practice of Passadhi. He never entertained thoughts of despair about the impending death-practice of Upekkhā. He mustered courage refusing to pay heed to doctor's advice-practice of Viriya.

He confined himself to a small vacant room in the hospital where he knelt down quietly and refused to be seen by anybody-practice of Samādhi. He stayed in the small vacant room for seven days - practice of Dhamma-vichaya. He said prayers - practice of Sīla. He was satisfied with what he had done for seven days - practice of Pīti.

At the end of seven days the doctors were surprised to find that he had had remarkable recovery. He was further treated for three months and after which he was discharged from hospital as "completely cured."

Lt. Commander Meller was able to rejoin The Royal Navy. He became a new man with new vigor and above all with NEW HOPE.

*What was the cause of that wonderful cure?*

Of course consciously or unconsciously, the practice of The Seven Factors of Enlightenment, for Lt. Commander Meller afterwards told his friends, "No one should try to assess another's hope, until he had heard his prayers."

"Prayers" referred to is Sīla - Precepts - the practice of moral virtues.

To an ordinary Indian the Hindu-Muslim Unity was wellnigh an impossibility, but Mahatma Gandhi would not give up hope. He knew that without Hindu-Muslim Unity India's Independence could still be far off

*What did Mahatma Gandhi do?*

He visited the homes of the Muslims and encouraged them with words of loving-kindness-effort-Viriya. When Hindus and Muslims clashed

he went into seclusion to concentrate on right thoughts-Samādhi. When Hindus and muslims tension abated he was satisfied with his deeds-joy-Piti. He took to fasting for days-equanimity-Upekkhā. While fasting he refused to see others - calmness - Passaddhi. While fasting he read books and scriptures-Investigation into Law of righteousness-Dhammavichaya. During days of fasting he took specially allotted time for prayers-precepts-Sīla.

*What was the result?*

Hindu-Muslim Unity was ultimately achieved, which paved the way for the attainment of long-cherished Independence for over four hundred millions inhabitants of India.

Buddhism to-day faces the new challenge of Nuclear Era not only with hope and confidence, but also with positive action. Armed with the spiritual weapon of 'Satta Bojjhanga'-The Seven Factors of Enlightenment, Buddhism will change men, will change nations, will change the world, and above all will change the course of Nuclear Energy from destructive uses to constructive purposes for the progress and betterment of mankind.

## URGENT' APPEAL.

Dear Readers,

Owing to the sudden change of circumstances, the W. F. B. (World Centre) is in urgent need of funds to carry on the monthly publication of the News Forum and to maintain even the present strength of minium skeleton staff of the administrative office. We have gratefully received annual subscriptions of one hundred Kyats (20 U.S. dollars) each from a few W.F.B. Centres; but the total amount so received is barely sufficient to pay for the postage and mailing expenses of the News Forum and the correspondence. I would therefore beg to appeal most earnestly to all the W. F. B. Centres and Buddhist Organisations and individuals for generous financial contributions. Unless a substantial response comes soon, the W. F. B. World Headquarters, will find it impossible to continue with the publication of the News Forum and even with its normal functions beyond a few months from now.

May all beings be happy and well.

**U Chan Htoon** *President,*  
*The World Fellowship of Buddhists, ( World Centre )*  
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Abhidhamma

# "MAHAGGATA CITTA"

OR

## "JHĀNA CONSCIOUSNESS"

*U Hla Maung, M.A., M.S., B.L.*

"**M**AHAGGATĀ" is the composite of two Pāli words, viz, Mahā and Gata. Here, Mahā means "Great or noble or noble state"; Gata means "reach". Hence, Mahaggata Citta means "the Consciousness", which enables a being to reach that Noble state, in other words, this type of consciousness enables a being to get to the planes, which are far more noble than the eleven sensual planes of existence, ie, Kamāvacara Bhūmi.

Mahaggata is the name given to the types of consciousness, which mostly occur

- (1) in the planes of the subtle form of material body, ie, Rūpa Bhūmi, and
- (2) in the planes of the Formless, Arūpa Bhūmi.

Therefore, Mahaggata Citta consists of

- (1) Rūpāvacara Citta - 15 types, and
- (2) Arūpāvacara Citta - 12 types.

1. "Rūpāvacara Citta" means "the types of Consciousness which mostly occur in the planes or spheres of the beings of fine subtle material bodies.

Some writers translate Rūpāvacara Citta as "the Consciousness of the Form," and Arūpāvacara as "the Consciousness of the Formless." Briefly, they call them "Form-Consciousness" and "Formless-Consciousness."

2. "Arūpāvacara Citta" means "the types of Consciousness, which mostly occur in the planes or sphere of beings which have only mind and no material body." Arūpa means no form or no material qualities.

For the sake of convenience, this type is translated as "Formless-Consciousness."

How these types of Consciousness arise.

These types of Consciousness arise in what we called "Brahmic planes", viz, Rūpa Loka and Arūpa Loka.

We have seen the 54 types of Kāmāvacara Citta, which arise in the planes of the sentient beings, ie, Kāma Loka. In this sphere, the sensuous objects give rise to Kāmāvacara Citta. Kāma Loka means sensual world, which consists of 11 planes of sentient beings. In these planes, the beings have five material sense-organs, which contact with the five sensuous objects, and the result is that the Kāmāvacara Citta arise.

Here, we can evolve a formula thus.

Sense-organ contacts Sense-object, and Consciousness is born. To use the technical Abhidhamma term, we can describe this process as, "Pasāda (sense-organ), Phassa (contact), Ārammana (sense-object) = Viññana.

We must note that sense-organs and the sense-objects are material things. For the arising of the 54 types of Kāmāvacara Consciousness, at least the following three conditions must be fulfilled. They are:-

- (1) There must be material sense-organs;
- (2) There must be material sense-objects;
- (3) The sense-organs and the sense-objects must come into contact.

In the case of the Brahmic planes, the sensual organs are absolutely absent, so that the beings of those planes do not cognize the sensual feelings of five sense-objects. Therefore, the types of consciousness in these planes arise not due to the five sense-objects. In other words, the five material sensuous sense-objects can never give rise to the Form-Consciousness, or formless-consciousness.

Now, I will explain a little further in detail.

In the sphere of the beings of subtle material body, (ie, Rūpa Loka), the being have only two material sense-organs, viz, eye-sense-organ, and the ear-sense-organ.

They do not possess the sense-organs of smell, taste, and touch, and therefore, they cannot cognize or perceive the senses of smell, taste and touch of the material sense-objects.

Since these beings have also suppressed the sensuous desires and ill-will by means of their psychic faculties, their sense-organs of eye and ear do not function more than just seeing and hearing. The sights and sounds cannot generate sensuous desires or ill-will in these beings.

Therefore, the way in which the Kāmāvacara Citta appears is quite-different from the way in which Mahaggata Citta appears. The method of contact of the sense-organ and the sense-object for producing consciousness is out of place in this sphere of the Form.

As for the sphere of the Formless, ie, Arūpa Loka, it is very obvious that the above formula for the sensual world is absolutely not applicable, as the beings of this plane have no material form or body whatsoever.

**Then, how do these types of Consciousness of Rūpa Loka and Arupa Loka come into existence** is a question to be carefully explained.

In fact, these types of Consciousness arise through "Mental Development" or "Mental Culture" only.

At this point, I will give just a brief explanation. In the later chapter on "Kammathāna" only, I will offer elaborate and detailed explanation.

These types of Consciousness appear only through the "Concentration practices". The being must concentrate on one of the thirty "Objects of Concentration", which we called "Kammathāna" in Pāli. This process is called "Mental Development".

Actually, there are forty "Objects of Concentration", out of which only the thirty objects can give rise to Mahaggata Consciousness. Those forty objects are—

1. Ten Kasinas (ie, Ten circular figures or circular shapes made of earth, water, fire, air, blue, yellow, red, white, space or gap, and light)
2. Ten Asubha (ie, Ten detestable conditions of a dead body, such as, (1) bloated and rotting (2) discoloured, (3) festering and cracking, (4) disjointed, (5) torn and bitten by birds of prey and flesh-eating animals, (6) mangled, (7) mutilated in pieces and scattered in fragments, (8) blood-stained, (9) worm infested, (10) bony.)
3. Ten objects for Reflection (ie, (1) Attributes of Buddha, (2) of Dhamma, (3) of Sangha Order, (4) Merits of Morality, (5) of Charity, (6) Attributes of Celestial Beings, (7) Calm Bliss of Nibbāna, (8) Death, (9) **Mindfulness of material qualities of Body**, (10) **Mindfulness of respiration**)
4. Four Illimitables (ie, Four Sublime states, viz, (1) Loving Kindness, (2) Compassion, (3) Sympathetic joy, (4) Equanimity.)
5. Mindfulness of perceiving the loathsomeness of material food. (Āhāre Paṭikūla Saññā)
6. Mindfulness of the analytical examination of the four essential material qualities of the body. (Catu dhātu Vavatthānam)
7. The four non-material objects (viz, (1) Infinity of space, (2) Infinity of Consciousness, (3) Nothingness, (4) Neither perception nor Non-perception.)

Out of the aforesaid forty objects of concentration, the following thirty objects give rise to the respective types of Rūpa and Arūpa Consciousness as shown below.

There are five grades of Rūpāvacara Consciousness, and four grades of Arūpāvacara Consciousness.

10 Kasinas (Ten Circular forms), 10 Asubha (Ten detestable conditions of dead body), 2 Anussati (Two objects of Reflection, ie, Kāyagatā Sati, and Anāpāna Sati), 4 Appamaññā (Four Sublime States, or Four Illimitables, and 4 Āruppa (Four non-material objects) — only these thirty objects can give rise to the Mahaggata Citta.



In fact, the first 26 objects give rise to Rūpāvacara Citta only, whereas the last 4 Āruppa objects can give rise to Arūpāvacara Citta only.

- (1) All the five grade of Rūpāvacara Citta can be obtained through concentration on 10 Kasiṇa and Ānāpāna Sati, ie, (Mindfulness of breathing.) (11 objects)
- (2) Only the first grade of Rūpāvacara Citta can be developed through Concentration on 10 Asubhas and Kāyagatā Sati, (which is mindfulness of material qualities of body.) (11 objects)
- (3) Only the first 4 grades of Rūpāvacara Citta can be developed through Concentration on 3 Appamaññā ( Lovingkindness, compassion, sympathetic joy ) (3 objects)
- (4) Only the fifth grade of Rūpāvacara Citta can be obtained or developed through concentration on last Appamaññā (ie, Upekkhā equanimity) (1 object)
- (5) The 4 Āruppa, ie, non-material or formless objects give rise to Arūpāvacara Citta only. (4 objects)

Thus, it is evident that these types of the Consciousness, which occur in the spheres of the subtle material bodies and the Formless, appear only through "Mental Culture," or through the "process of concentration exercises."

### JHĀNA CONSCIOUSNESS.

Rūpāvacara Citta and Arūpāvacara Citta are also called "Jhāna Citta" or Jhāna Consciousness. Why? These types of Consciousness receive this name of Jhāna Consciousness because of the way in which they appear. Then, how do these types of Rūpāvacara and Arūpāvacara Citta appear?

As mentioned above, these types of Citta appear through "the process of Concentration" only. In other words, these types appear by concentrating on the thirty objects.

Here, we can at once notice one striking feature of their arising. We notice the words "Concentration on Objects", which, if translated in Pāli language, is "Jhāna."

"Jhāna" is a well-known Pāli word. It has two meanings. They are:-

1. Concentrating on the object,
2. Burning up the destructive phenomena of five Hindrances, which are injurious to the process of concentration.

Let me explain these two definitions further.

1. Concentrating on the object."

Here, by "the object" it means only the thirty objects of concentration. The mind dwells on the object so firmly and steadfastly that the reflected image of the object fully occupied the mind. In other words, the mind is not in the least distracted. It is completely occupied with the object, or, it is fully concentrated on the object.

Since these Mahaggata Citta arise through Jhāna, ie, Concentration, they are commonly known as Jhāna Consciousness.

2. "Burning up the Five Hindrances, which are destructive to the arising of—Mahaggata Citta and Supramundane Consciousness (ie, Lokuttara Citta".)

# THE PHILOSOPHY OF BUDDHISM.

(Salvation)

By

*U Kin Maung Dwe,*

*(Continued from Vol VI, No 7 (page 32).)*

**T**O a Buddhist, trained as they have been in the way as indicated above in Buddhist Philosophy, 'Salvation' as understood by Westerners, would be meaningless.

'Salvation' is a form of reward given to faithful persons who believe the existence of future life in Heaven, or a form of reward given by the merciful God to those who suffer in Hell.

## Cosmogony and Cosmology.

Cosmogony means the theory by which we consider the origin of Universe, and it is by this theory we can determine the existence of Heaven and Hell. Although we have different concepts of Heaven and Hell among different classes of people, yet, throughout all cosmogony run certain basal principles, at first discordant and contradictory, gradually become harmonised and unified with the progress of religious speculation. Cosmogony seeks to explain the creation of the universe yet from another stand point, though seemingly logical, is nevertheless as mystical as any other theories connected with creation.

Therefore it may safely be inferred that this cosmogonic ideas exist among primitive people long before there was any attempt to explain the beginning of the universe, in fact the 'Theory of the Beginning of the Universe' with which the existence of 'Heaven and Hell' is explained came into vogue long before the theory of Creation.

In my opinion, Cosmogony and many other abstract problems connected with Philosophy cannot be explained by things that merely appear to be 'Real' but are not really 'Real.' If we are to find the beginning of the 'Universe', we shall have to find out first of all what 'Universe' is. If we are base the whole of our argument on the premises that Universe means why we actually see or know with our five senses, then our conclusions are not likely to be correct because what we see and what we know with our five senses are not true but merely appear to be true.

Therefore Universe means "This fathom-long body with its perception and consciousness." *Sagatha Vagga Samyutta. Page 61. Anguttara Nikaya Catuka Nipata. Page 357.*

Lord Buddha seeing the impossibility of finding the beginning and the end of the universe strongly advised *Malukya putta* not to waste time on such theories which is now known as 'Cosmogony' which have captured the best brains of the world.

*Majjima Nikaya. Majjima Panasa. Page 89.*



According to Lord Buddha, Universe consists of four planes:-

1. A plane where only acts of demerits are possible. This is now known as 'Hell'.
2. A plane where both acts merits and demerits are possible. This plane is inhabited by men and Devas
3. A plane where only acts of merits are possible. This is inhabited by Brahmas.
4. A Plane where both acts of merits and demerits are impossible. This is called Lokuttara Bhumi. This is inhabited by Saints.

Now the readers will find that the question of Heaven and Hell so intimately connected with the question of Reward and Punishment, has given totally different aspect so far as Buddhism is concerned. According to Buddhism there is no heaven where there is all pleasure and no pain, or Hell where there is all pain and no pleasure and where people are roasted alive. Cosmogony and its theories are all speculative and are not based on verifiable facts. It is known in Pali as 'Atakkivacara' (Speculation of wandering meditants).

As all the philosophical and psychological theories known up to the present date are mere speculations except Buddhism, a more detailed treatment of the subject will be given when we come to make a comparative study of Buddhist philosophy and other philosophies. All that is necessary to know is that Buddhist (Theravada), has no Salvation, Heaven or Hell as understood by westerners or Cosmogony as understood by Western Philosophy.

In the light of what has been disclosed as the fundamentals of Buddhist Philosophy, I think it will not be out of place to consider the various questions posed by the sponsors of the conference at Chicago by the International Association for Liberal Christianity and Religious Freedom held under the auspices of the University of Chicago on August 9th to 13th 1958.

**Q. 1. Does man in a civilization pervaded by the ideas of science still require beliefs that inform him concerning his own highest goals?**

**Ans.:-**Every person no matter what he is, requires beliefs that inform him concerning his own highest goal. In this question is involved the most important and the ultimate problem of Ethics.

The question when put in a simple form is this:-

*"What is the good of being good?"*

Now almost all the religious leaders of the world have asked us to Good, but the all absorbing question, is what is the good of being Good. The simple answer given by the religious leaders is that by being good, God will send us to Heaven.

Now in a civilization, pervaded by the ideas of science, can any one believe that he will be sent to heaven by the God, If he is good.

If we can believe that God will send us to heaven or like some sectarians that one day they will become Buddha, then there is the end of



the matter and the problem of man's highest goal is automatically solved. But on the other hand if we believe the strict and merciless operation of the Law of Karma (cause and Effect), that a person merely reaps what he actually sows, nothing more nor less, then naturally arises the question of ultimate destination for each and every one of us. If we are to be good there must be some reasons for our being good. In this connection, it is important to remember two different categories of Sciences, namely:-

1. Descriptive Science, by which try to know the cause and effect.
2. Normative Science, by which try and know the value of acts.

It is sometimes called Science of 'Value' and it is by this Science of 'Value' we shall now try to find the 'Highest Goal', that is the Goal to which give the highest value. But however, before we think of 'Highest' we shall have to consider first of all what is really meant by the word 'Value'.

### The Scope and nature of Value.

The common sense notion of 'Value or Ultimate Value' will be 'Happiness', 'Pleasure', 'Satisfaction', 'Blessedness' or whatever synonym we may chose. It is the primitive form in which any reasoning on means and ends finds expression. If we sit down in a cinema hall looking at the beautiful pictures; hearing the sweet music; sitting on the soft sofa; sipping a sweet smelling lemonade-If we ask ourselves what it is that is good and valuable, we find that it is must be the pleasurable state of consciousness.

Henry Sidgwick in his 'Methods in Ethics' says:-

I shall therefore confidently lay down that if there be any good other than happiness to be sought by man as an practical end, it can only be the goodness, perfection or excellence of human nature". There we have only two possible forms of teleological ethics, namely 1. Hedonism. 2. Perfectionism.

1. Hedonism means one that gives us pleasurable state of consciousness. It is known in Pali as Vedaniya Sukkha (Pleasure accompanied with pain.)

2. Perfectionism. One that gives pleasures by the perfection of rational functions. It is known in Pāli as Santi Sukkha (Nibbannic Pleasures).

Therefore the highest Goal every man should aspire for is, according to Western Philosophy 'Perfectionism' and according to Buddhist Philosophy is 'Santi Sukha or Nibbannic Pleasures' or pleasure unaccompanied with Pains.

"The Painless Pleasure" (Santi Sukha or Nibban) that can be obtained by 'Perfectionist' which is known as Arahāt (Saint) should be the highest goal for every body no matter whether he is Buddhist, Christian, Hindu or Mahomedan.

This Painless Pleasure is what Lord Buddha asks every body to seek, and the way by which this pleasure is obtained is Eightfold Noble Path which is nothing but intense development of mind to moral and intellectual excellence.

"Nibban" is after all intense development of 'Mind' to moral and intellectual excellence.

### Perfection in Buddhism.

In no religion is the perfection of the Saint as something won and realised during the life time so emphatically conceded and insisted upon as it is in Theravada Buddhism. It is a perfection of achievement, the completion of a strenuous career, the attainment of an end. To be perfect is to round off the line of life by maturing certain potentialities in it and to obtain emancipation through perfect knowledge. This absolute completeness of achievement leading to the permanently perfect state of bliss called 'Nibban'.

To become perfected, in this of completed achievement, is for the earnest disciple the positive motive or spring of religious life. Conviction of his liability at all times to suffering spurred him to turn him from worldly pleasures which are hedonistic to the realization of a perfection, a goal or fruition to be attained.

To a 'PERFECTI' there is misery and suffering in every form of worldly happiness. Such happiness is called Vedaniya Sukha in Pali.

From what has been explained, the readers will be able to form somewhat an accurate concept of what Nibban is and the persons who have obtained Nibban. It is the loftiest intellectual height attainable by a human being. It is only 'Perfecti' who can attain such intellectual height. When a person has attained such height, it does not mean that he becomes endowed with miraculous powers which can be obtained by dint of mental concentration; it does not mean that he can fly in the air or see things which cannot be seen by ordinary eyes; it does not mean that transcend and come into contact with God, Brahmas and so on; it does not mean that he can bring divine messages from God and so on. What it means is this. With his moral and intellectual excellence he is free from delusion; he is no longer deceived by the delusive appearance of the sense objects; he finds that it is the delusive appearance of the sense objects that causes attachment; that if a person see things as they really are, there will be no attachment (Beauty is only skin deep): by attachment, one gets only hedonistic pleasure, that is pleasure which is always accompanied with pain; it is only by non-attachment, one gets the painless pleasures of Perfecti; it is this pleasure that has the highest value in life. This is what is known as Nibban.

*Now, who on earth does not want this sort of Nibbana?*

You don't have to die in order to get this Nibban; you don't have to transcend ordinary faculties in order to obtain Nibban; You don't have to come into contact with metaphysical things in order to obtain Nibban; you don't have to use miraculous powers in order to obtain Nibban; you don't cease to be a human being after obtaining Nibban. The fact that



Lord Buddha and hundreds and thousands of disciples obtained Nibban during their lifetime testifies that Buddhism is 'The Philosophy of Life! It is a 'Human Philosophy! It is the 'Science of Human Interest! It is practical, efficient, useful, fruitful and satisfying. It has no metaphysic. It is a philosophy for real men, in real language which they could understand. What is stated in Buddhist Philosophy is plain blunt truth about both Pleasant and unpleasant facts. There is no passional need for taking the world religiously. Theravada Buddhists can have no compromise with persons who holds the view that it is better to yeild to the hope that religion may be true than to yeild to the fear that it may be false, since yield we must to one or the other.

Such lamentable religious despair and despondency can never enter the religious spirit of Buddhism, and to Buddhist there is no such thing as 'Yeild we must to one or the other". Theravada Buddhists lay full weight upon what is practical, lasting and perennial. Veranja Brahman said "The highest praise has gone forth concerning the Lord Gotama: He is indeed Lord, Perfected One; fully Enlightened, endowed with Knowledge etc. Having brought to fulfilment his own powers of realization, he makes known this world, together with Devas including the Maras and the Brahmas; creatures, together with recluses and brahmans, together with Devas and men. He teaches Dhammas (Philosophy), lovely at the beginning, lovely at the middle and lovely at the ending. He explains with the spirit and the letter the holy life completely fulfilled and wholly pure. Good indeed it were to see 'Perfected Man' like him".

The Book of Discipline. Part 1. Page 1 Lovely at the begining, lovely at the middle and lovely at the ending shows the practical nature of the philosophy of Lord Buddha.

Therefore the conclusion is that the scope and the nature of 'Value' of Buddhism is "The Painless Pleasure" enjoyed by Perfected Man. The Painless Pleasure is known in Pali as 'Santi Sukha' and the Perfected Man is called 'Arahat' and the destination is called 'Nibban!'. Dealing only with the general principles of Buddhist Philosophy, I do consider that it is not necessary to give detailed accounts of Nibban which will be given when we come to the subject of Abhidhamma. But however, before I come to the conclusion on the subject of 'Value' I should like to remind the readers to have a realistic approach to the study of Philosophy. In all Philoosphical matters we must adopt the habit of looking forward to results rather than backward to first principles. Any theory or idea that has no practical value should be dropped. We should adopt the attitude of a Pragmatist. "Pragmatist turns his back resolutely and once for all upon a lot of inveterate habits dear to professional philosophers. He turns away from abstractions and insufficiency, from verbal solutions, from bad prior reasons, from fiendish principles, closed systems and pretended absolutes and origins. He turns towards concreteness, adequacy, facts, action and power. That means the empiricists temper regnant and the rationalist temper sincerely given up. It means the open air and possibilities of nature as against dogmas, artificiality, and a pretence of finality in truth."

William James Pragmatism. Page 51.



Now having shown what is the highest goal of Buddhist and the manner the goal should be approached, I wish to show something about the civilization that is pervaded by the ideas of science.

Alfred Korzybski says:- "By virtue of the advancement that has long been going on with ever accelerated logarithmic rapidity in invention, in Mathematics, in Physics, in Chemistry, in Biology, in Astronomy, and in application of them, Time and Space and Matter have been already conquered to such an extent that our globe, once so seemingly vast, has virtually shrunk to the dimensions of an ancient province; and millions of peoples of diverse tongues, traditions, customs and institutions are now constrained to live together as in a single community. There is demanded a new ethical wisdom, a new political wisdom, a new economic wisdom, a new wisdom in the affairs of Government. For the new visions our anguished times cry aloud but the only answers are reverberated echoes of the wailing cry mingled with the chattering voices of excited public men who know not what to do. Why? What is the explanation. The question is double: Why the decrease? And why no remedy at hand? The answer is the same for both. And the answer is that the so-called sciences of ethics, jurisprudence, economics, politics and government have not kept pace with the rapid progress made in other great affairs of man; they have lagged behind; it is because of their lagging that the world has come to be in so great distress; and it is because of their lagging that they have now the needed wisdom to effect, a cure...

(To be continued.)

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## WHAT OUR FOREIGN READERS SAY.

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

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

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

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

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

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

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

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

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

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

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*Edited by U Ba Thaw, B. A., Chairman, Editorial Board.*

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