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The Light of Buddha

MONTHLY MAGAZINE

VOLUME 8.

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EDITORIAL.

WHAT IS KĀMACCHANDA?

THE word Kāmacchanda is derived from Kāma meaning sensual pleasure + Chanda meaning desire or longing for. Thus the whole translation may be given as desire for sensual pleasure. According to the principles of Buddhism, it is the fourth fetter in the ten saṃyojanas to restrain the person from entering the first stage of sainthood (Sotāpanna) together with its path (Magga) and fruition (Phala) in the Buddhist order.

Without reaching this stage, the attainment of final Salvation or complete deliverance can hardly be realized. This fetter formidable as it is, for its five-fold sense enjoyments derived from their respective basis namely sight, hearing, smell, taste and contact constitutes a hindrance more conspicuous than others.

It may also be noted that the consciousness of the above senses arises from their sense organs in the form of eye, ear, nose, tongue and sex member respectively.

In the Kāma Loka, comprising eleven planes of existence that is four apayas or lower worlds, human world and six realms of devas, the desire for sensual pleasure is predominant as an essential factor for all beings. Needless it is to say that their craving or passionate desire is not only intensive but also extensive.

For the purpose of emancipation, Buddhism stresses that so long as a person is attached to these sensualities there can be no detachment for

him; without detachment, there can be no detestation and without detestation there can be no Deliverance. It further upholds that the attainment of heavenly kingdom is only a half way for a pilgrimage in the vast ocean of samsarā.

In refuting the theory of permanent soul, eternal life or changeless entity, Buddhism asserts that life becomes a dukkha on account of endless rounds of rebirth in which birth, old age, infirmity and death are inevitable for all beings whether in hell or heaven. In the annals of human history, we find none who can defy death whether he is a Messiah or Saviour, Pope or Prophet for every thing is governed by the law of impermanency from which none can escape.

Now for the proper understanding of the foreign students of Buddhism, it may be well for us to trace the signs, characteristics, scope and functions of Kāmacchanda from various angles within the bounds of philosophical deductions and Buddhist viewpoint.

Now of all the problems confronting mankind in daily life, the social problem, which is the mutual relationship between different sexes, is regarded as the most intricate one. Any problem may arise from duality, that is to say, a division of interests between brain and heart, intellect and emotion.

As the intellect sets up a standard to conform with the natural feelings, which cannot be standardised, because they are reactions to an ever changing environment, it will rise in revolt. A standard is something of the past, but reactions are of the present. Hence a constant conflict which is sorrow, shows that every aspect of life has two opposites. Sex-relations also form a problem on account of differentiation of sexes as opposites.

Feminity (Itthindriya) and masculinity (Purisindriya) are expressed in many ways besides the generative organs. Some psycho-analysts have maintained that any mental problem has at its bottom a sex-problem.

So it follows that if the problem is a reaction, then sex itself forms the action. To solve the reactionary problem, one has to comprehend the action primarily. Thus female activity is the one that gives form to the formless, develops, grows and multiplies. In order to do that there must be the passive attitude of receiving and assimilating. Thus female characteristics are, in general, submissiveness, docility, humility, generosity, emotional temperament and lack of assertion.

Male activity, on the other hand, shows the mentality which initiates, directs and intensifies in all problems of life to ensure good attitude, strength to develop, guidance to sensation and reason to action. Male characteristics therefore assumes a sense of superior importance, aggressiveness, leadership, egotism and also rationality.

From this diversity, it is apparent that there is more of harmony and interdependence than of opposition. Indeed, to be perfect the passive and active elements should be properly balanced so as to grow together for harmonious combination.

It should be noted that although in the Fluxion Theory, the process is like that of the water of the river, flowing naturally downwards, yet in its very action of flowing it is by itself a friction of different particles cause by motion. It entails a sort of reaction which appears to be a certain irregularity and lack of harmony, owing to under current forming wavelets and eddies.

What is usually understood as love, is the sensation of passionate emotions. Anyway love is based on personal selection, which means agreement with self.

Why is this selection made? Love is not outgoing, except for a few sentimental expressions; and therefore selection is made for obtaining the sole right of possession. If the love of a couple were truly for the good of each other, faithfulness could never change that love into hatred. But as things are, mere suspicion suffices to make all love fade, for the simple reason that this love is merely a greed for the exclusive possession. At any rate, as the desire to possess has its own limitation, the sensation of emptiness can never be satisfied.

Truth knows no love which is partial, being a selection, and an expression of egoism. It also knows no distinction of sexes, for truth sees the real nature of things and their problems. Man loves a person or a thing simply for the gratification of his desire. Thus lust for sensual pleasure becomes an essential element in the emotions and passions of mankind.

When love is not altruistic, it must be a selfish one. If self-love comes spontaneously it is tantamount to craving for existence. Love for our neighbours, however, does not come so naturally. In the case of self-love we do not even perceive it as such. For instance, the hand brings food to the mouth: the eyes direct the feet on the path but this is not love. It is a perfect, spontaneous harmony of nature.

A feeling akin to this natural harmony is sometimes experienced at the sight of suffering of others. It is not sexual love, but compassion (Karunā) or sympathetic joy (Mudita). Here a desire to help others arises all of a sudden.

Perfect sympathy is felt for the sorrow of all without distinction. It is not interested in the individual, but in the cause of others who are suffering. As and when a particular interest is taken, there must be selection, amounting to separation, isolation, and selfishness.

The consummation of sex-instinct so ingrained for long in the minds of all beings, belonging to the Kāma Loka is itself a strong fetter that cannot be easily shattered by a common worldling.

THE TEACHINGS OF THE BUDDHA

By

Ven: B. Ananda Maitreiya Thero
in Sinhalese publication

"BUDDHA - DHARMAYA"

Translated by Amarasiri Weeraratne

(Continued from July Issue)

PART V.

SILA.

THE performance of all meritorious thoughts, words, and deeds has to be done grounded in virtue. One cannot accomplish the perfection of virtue to a high degree all at once. It has to be a gradual process. The man who wishes to climb a high mountain peak has to get there by stages. Even so those desiring the perfection of virtue have to advance in stages. One should commence with observing the Five Precepts. To a person who observes the five precepts the observance of the Eight Precepts once a month will not be difficult. Continuing this practice for some time one gets a better control over self. Such a person could observe the Eight Precepts twice a month. After some time he would find it desirable to observe the Eight Precepts once a week. Still later he would find it possible to observe the eight precepts twice a week. One who advances in this practice could observe brahmachariya - abstinence from sexual life for a week or two. Advancing in this practice he would not find it difficult to observe the Ten Precepts. Advancing on this observance before long he could practise the precept of a novice (*samanera sila*). A novice could observe the precepts of an Elder if he is qualified for it by way of age, etc. We see some men who are virtuous by their very nature. Before long such men become successful in perfecting themselves in the observance of the higher precepts of *sila*. It should be observed that they are men who have practised virtue in their previous lives. Such men when instructed wish to practise virtue to some degree or other. If they obtain the acquaintance of noble friends and develop it they gain the ability before long to perfect themselves in virtues to a high standard.

One who has successfully practised the precepts undertaken at the higher ordination for some time gets complete control over his words and deeds. If a monk practicing the precepts of an Elder knows the Dhamma well, and on seeing the full moon could truly say, "This moon is marred by spots. My precepts of virtue have been practised without blemish, it is a hundred and thousand times untarnished and flawless more than the moon", then he could be considered perfect in virtue.

PURITY OF MIND. (*Citta Visuddhi*).

Having gained perfection in virtue the aspirant to purity of mind should practice mental concentration or *samādhi*. Here *samādhi* means

one-pointedness of mind, Bhavana or meditation means development of the mind, (mental culture). Therefore Samādhi Bhavana means one-pointedness of skilful thought (kusala citta). By being established in virtue he suppresses the development of unskilful states of mind (akusala) and increases skilful thoughts pertaining to the sense sphere (kamavacara kusala citta). To develop these mental states the mind should be concentrated on a suitable object of meditation. In other words all thoughts that arise should be concentrated on an object of mental concentration. By this practice the mind which pursues random thoughts like a wild ox freely roaming the woods, is fixed on one object of meditation.

An object of meditation suitable with ones individual character should be chosen. Then concentration should be developed and one gains the first, second, third, fourth, and fifth Jhannas or Absorptions. All these are termed Jhannas of the realm of form. After this one could develop super normal intellect or abhiññā, and perform miraculous deeds like travelling through air, walking on water etc. After death he will not be reborn in the sphere of sensual pleasures as he has inhibited sensuality. As his mind is attached to meditation on form this yogi who has gained the Jhannas is reborn in the realm of form among the Brahmas suitable to the absorptions he has gained. When the kamma force of the Jhanna that caused the birth there is spent he passes away from that realm. One who develops meditations which cause aversion to the body gain Jhanas of the formless sphere. The first of these Jhanas is termed 'infinity of space'. The second is called 'infinity of consciousness, and the third is termed 'infinity of nothingness'. The fourth is termed 'neither perception nor non-perception'. The fourth Jhana is supreme among mundane Jhanas. There is no higher mundane happiness than a bliss experienced on attaining to the absorption of neither perception nor non-perception. Even so with the spending of the psycho-physical force generated by that Jhana the person passes away. But the mental concentration gained by the Jhana is tremendously powerful. A wise person realises that by attaining to those Jhanas he has suppressed sense desires for a limited period only, and that no permanent eradication of passions is achieved. Hence he discards attachment even to those Jhanas. His mind is bent on developing concentration that gives insight or paññā. He enters into a Jhana and arises therefrom and reflects on the transiency, unsatisfactoriness, and soullessness, in that state of absorption.

VIPASSANĀ

The one who thus concentrates his mind on these three characteristics is said to practise Vipassanā or insight. When this is fully developed he comes to realise that all component things (mind and matter) are sorrow laden and characterised by suffering. With this attainment the force of craving is eliminated to a point where rebirth will not be possible for more than seven times. The power of craving that causes

birth in a woeful state is annihilated. The power of craving to cause him perform an akusala kamma is completely wiped out. His keen intellect now grasps Nibbāna. Progress on the Eightfold Path is developed fully. His emancipation from Samsarā is a certainty. He has entered the stream that carries him to the sea of Nibbāna without fail. Therefore he is called a "Sotapanna", which means one who has initially entered the current. As all defilements have not yet eradicated he gets busy with the task of completely annihilating the remnants of defilements (kilesā). He proceeds to develop his insight into the three characteristics. At another stage his wisdom is developed to an extent that he fully comprehends suffering. The power of his craving is reduced to cause him only one more rebirth. He sees Nibbāna first hand and realises its bliss. He perfects himself in the practice of the Noble Eightfold Path to a significant point. On reaching the stage where these four points are achieved we say he has attained the Sakadagami stage. That means he has become 'a returner but once' i.e. he will be born only once more. Still there is a remainder of craving sufficient to cause him one more rebirth. To eliminate this he practises Vipassanā meditation. Developing his insight he realises the truth of suffering in its entirety. He wipes out the remainder of craving which would cause him one more rebirth. He sees Nibbāna and glimpses its reality. He reaches a significant point on the Noble Eightfold Path. With the development of these four achievements he has done away with rebirth in the sphere of sense desires. Therefore he is called an Anagami which means 'non returner'. At death he is reborn in the Suddhavasa Brahma realm. That is because there is still a trace of craving. He practises concentration to eradicate craving for existence in the realms of form and the formless realms. When his intuitive wisdom is fully developed to perfection he sees clearly that the entire triple-planed universe is a mass of suffering. He stamps out craving for existence in the realms of form and formlessness. He realises Nibbāna and experiences its bliss. He develops perfection in the practice of the Noble Eightfold Path to its culmination.

As he has completely wiped out the remnants of craving that lingered within him causing rebirth in the realms of form and formless realms he becomes worthy of honour and offering by the rest of mankind. Therefore he is termed an Arahant, which means the one worthy of offerings. He is freed from craving for sense gratifications and hence the bond which binds beings to the planes of sensual existence is completely cut off progressively during the Sotapatti, Sakadagami and Anagami stages. He has cut off craving for existence in the two realms of form and formlessness. Therefore that noble one is emancipated from the thralldom of ignorance and craving, hence he is freed from existence in the triple planed universe. A creeper the roots of which have been cut off would live for a few days and even bear flowers if there are favourable conditions like rain etc. Then it dies off. Even so the Arahant lives his span of life but does not gather either kusala or akusala kamma. At death he gains the eternal peace of Nibbāna. Thus the noble Buddha has taught in diverse manners how by the observance of sīla, one gains control over the

senses, how by the practice of concentration one gains one-pointedness of mind, and how by the practice of Vipassanā one completely cuts off all the roots of evil which bind him to the cycle of births and deaths.

VI.

CONVENTIONAL and ULTIMATE TRUTHS,

The teachings of the Buddha are divided into two categories, viz: conventional and ultimate truths. What is accepted by a consensus of opinion among men is convention. It is subject to change from time to time. At one stage popular parlance calls one an infant, later he is called a youth, still later a middle aged and an old man. Convention changes thus. If one does not conform to this usage, one could be accused of uttering falsehood. To speak of an infant as an old man is a lie. These terms are given according to the age at a particular time. When a tree is felled, sawn and timber is produced, we do not refer to the timber as a tree. When that timber is prepared and assembled together in a particular way we call it an almirah. When the almirah is dismantled and we make a box, we no longer call it an almirah. We speak of it as a box. If we should not do so we should be accused of lying. What was cut and shaped into a box was the former almirah. Thus conventional terms are based on external appearances, and not to conform to such usage would be tantamount to utter falsehood.

The true nature of all phenomena is termed ultimate truth (Paramattha Sacca). Its special feature is that it does not change from time to time. If we correctly speak of an infant we should say a psycho-physical force. Because the mind and mental processes bend towards mental objects they are called 'Nāma' (Namati = bends). The body is a process of matter subject to change by heat, cold and so forth.

The body is termed Rūpa, in the sense that it is afflicted by cold, heat and so on. The psycho-physical process arises and passes away in rapid succession, and continues in an unbroken chain with great velocity. Apart from this there is nothing to be called a child. When we say psycho-physical force it would include not only one infant but all infants. The same is equally applicable to a youth, a middle aged man, and to an old man. Nay it is applicable to gods, demons, animals, and in fact to all having a mind and body. Even if we use the term 'Pañcakkhandhā' combination of fivefold aggregation, though the words used are different, the meaning remains the same. Whether we say mind and matter (nāma-rūpa) or five aggregations, it means the same thing. Whether we say mind and matter, mind, mental processes and matter, or consciousness, sensations, perceptions, mental concomitants and matter, all mean the same. The five-fold aggregation is a word used in reference to consciousness, perceptions, volitional activities, and matter. When we say psycho-physical force we mean the same thing. There is no difference in the intrinsic

meaning of these terms. Hence they are termed 'Paramatthas' or ultimate realities. Though words, syllables and the letters used are different the meaning remains unchanged. Hence the pāli definition "Paramo aviparito attho-paramattho". Ultimate reality is what does not change but remains constant though we may refer to it by various synonyms.

If we examine and see what elements constitute a tree we see cohesion, vibration, radiation, and extension in combination with colour, odour, taste and nutritive essence inextricably bound together. There is nothing apart from these eightfold combination of elements. Considering that this is the true nature of a tree we should term it the eightfold combination of primary elements. Thus this term is applicable even when we refer to a wooden almirah, or when it is converted into a box, and even when it has disintegrated into dust. Thus the basic elementary condition which remains constant is called the Ultimate state or Paramattha. Aggregations, elements, sense-bases, mind, volitional activities and so on are terms used in the ultimate sense. If these ultimate truths are mistaken or confused one falls to the error of fallacious view. This is how it occurs. If one calls greed by the name of hate, or thinks that the hate of human beings is the true hatred, while the hate of a god is on the other hand a virtue, or that one or a number of mental states constitute the soul, or that the body is the soul, then that is erroneous view.

Thus when conventional terms are misused we become guilty of falsehood. When we mistake or confuse ultimate truths and conventional truths we become subject to erroneous view. What the Buddha preached in conformity with convention is called conventional truth. What he preached in conformity with ultimate realities is termed 'ultimate doctrines'.

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STATUS OF "SELF" IN BUDDHISM*

By

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THERE are certain concepts to which we become attached by habit. The concept of an eternal 'self' is one of these and perhaps the most pernicious, because of its unqualified support of egoistic propensities. As a result, there is limitation of the individual to his empirical bounds. Obviously, there are sufferings consequent to this self-imposed psychic entombment.

As indicated in the *Kalama Sutta*, the Buddha wouldn't accept things on their face value, nor would he believe in concepts and doctrines because of their impressive antiquity or time-honoured importance, or because of their association with circumstances fanciful and glorious or with persons great or holy: he counselled thorough investigation before acceptance and advised to accept only what was in accord with reason and experience and what, besides, was bound to be productive of harm to none and happiness and good to all. On the basis of this observation, the time-honoured concept of 'self' was put to analytical test. His conclusion was that 'self' as a matter of convenience for reference or as a conventional phenomenon was to be accepted but not as an entity devoid of change in its totality or in any fraction of it.

Of course, 'self' had to be accepted as a matter of convenience in day to day dealings: in other words, in the sense of *samuti-sacca*. In the ultimate sense, i.e., in the sense of *paramattha-sacca*, it, however, did not exist as an enduring entity in any of its parts. Even in the *samuti-sacca* sense, the conditionality or relativity of the five aggregates of personality (*pañcakkhandha*) was obvious. As such, even the 'self' accepted as a matter of convenience was *ispo facto* a matter of flux. For, the fact is that *Nāma* (the mental aspect of life) was even more afflux than even the *Rūpa* (the material side of life). As personality had nothing apart from these two, the question of an enduring 'self' was besides the point.

While the Buddha gave to the mind quite an importance because of

*Observations made before 'The Buddhist Discussion Group, Mandalay, (Burma)', on Sunday the 19th May 1963, to initiate discussions on the subject, with U Ba Thaw, Editor 'The Light of Buddha', in the chair.

its power of creating *Kamma* and as such of sustaining and reproducing life, also because of its capacity to assist in the attainment of *Nibbāna*, he all the same was quite emphatic, unlike most of the other religious teachers, in not accepting something of lasting value in a *being*. To him a *'being'* was a matter of *'becoming'*, unlike with other religious systems, wherein the supreme objective was to denude the so-called durable substratum in a *being* of all the perishable paraphernalia of personality. Thus, while to the Buddha the supreme objective meant *'becoming'* one with Truth which was devoid of any concept whatsoever of *'ego'*, *'self'* or *'personality'*, to some other major religions the Final Goal spelt the utter liquidation of the perishable coverings and the consequent release of the so-called durable substratum in a *being*. This substratum is hailed as *'atman'* in Hinduism and as *'soul'* in Christianity. However, the fact needs be recognised that *'soul'* and *'atman'* are not identical terms and that the term *'atta'* used as such in Buddhism has quite a different connotation. While *'atman'* is regarded as changeless reality synonymous with *Brahman* in Hinduism and as the lasting substratum in all beings, *'soul'* as a divine spark is accepted by the Christians as the peculiar and unique privilege of the human beings alone. And, *'atta'* as accepted by the Buddha had nothing to do with any durable substratum or divine spark, it being an empirical expression, as another name for personality. This *'atta'*, obviously, is an empirical truth, characterising *'self'* or *'personality'* as a personal complex of flux. In other words, this *'atta'* or *'self'* has nothing of durable nature in it. There is nothing in it that abides. There is only continuity of it under the drive of the Law of Cause and Effect (*paticcasamuppāda*), which gives it the illusion of seeming identity between its successive phases. And, this continuity is because of the operation of the forces of *lobha*, *dosa*, and *moha* (greed, hatred and delusion). Therefore, when these forces cease to be operative as such or in their effects (*kamma-vipāka*), the continuity comes to a halt, which spells *Nibbāna* or Supreme and Final Liberation, wherein also the existence of *'self'* is out of question.

The Buddhist doctrine of *'anatta'*, or absolute impersonality, though unique to Buddhism, is not unoften misunderstood, not only by the non-Buddhists but also by those new to Buddhism. Some *Pāli* scholars even go to the limit of proving that when the Buddha used the term *'anatta'*, he really meant *'atta'*. In support they bring forth evidence from the scriptures, by putting curious interpretations on the teachings of the Master. We have, in this way, come across several interpretations. The way these are put and the style in which these are couched are quite fascinating and not unoften these prove convincing to those not yet with fullfledged understanding of the *Dhamma* and also to those yet labouring under the delusion of a lasting *'atta'* under alien beliefs.

In this connection, we would like to limit ourselves to only the learned and interesting views on *'self'* held by Dr. S. Radhakrishnan, who

himself a Hindu and a great exponent of Indian philosophy, and besides currently the President of the Republic of India, offers a point of view in his introduction to "*The Dhammapada*", published in 1954 which is of specific interest, it being original in certain ways and not, as usual, a hackneyed repetition of the views held by others.

He writes: "Whether we believe with the *Upānisads* in the universal spirit, or with the *Sāṃkhya* system in an infinite plurality of spirits, the nature of the spirit is conceived as unchanging and unchangeable. But ethical training implies the possibility of change. Man is not divine, but has to become divine. His divine status is something to be built up by good thoughts, good words, and good deeds. He is a concrete, living, striving creature..... It is the concrete man, not the *transcendental self*, that has to acquire morality..... We have to build the *self* by effort and discipline. The *self* is something which evolves and grows, something to be achieved and built up by pain and labour, and not something given to be passively accepted and enjoyed..... we begin to grow only when we break down our clinging to the envelopes of the body and mind and realize that we have our roots in a state which is untouched by the familiar dimensions of this world....."

The author mentions of the party of 30 youngmen, 29 with wives and one with a courtesan, sporting among themselves. The courtesan, taking advantage of the situation fled unnoticed with their belongings. When they were in pursuit of her, they came across the Buddha, of whom they enquired if he had seen the woman. "Which is better", he asked of them, "to go in search of a woman or to go in search of *yourself*?" (*Vinaya* 1,23).

Quoting *Dhammapada* to the effect 'the self is the lord of self' (v. 160), and also *Majjhima*, 22, to the effect "get rid of the not self" Dr. Radhakrishnan adds: "There is in man something real and permanent, simple and self-existent, which is contrasted with the transitory constituents..... When the Buddha asks us to have the *self* as our light (*attadīpa*), the *self* as our refuge (*attasarana*) in *Mahāparinibbāna Sutta* ii. 26, surely he is referring not to the transitory constituents, but the universal spirit in us."

The author further quotes *Mādhyamika Kārika*, xviii. 6, putting into the mouth of *Nāgārjuna* that the Buddhas taught that there is the *self*, that there is the *non-self*, as also that there is neither the *self* nor the *non-self*. He finally concludes: "the Buddha pointed out the reality of *nirvāna*, of an *absolute self* and of an absolute reality which he chose to call *dharma*".

The above observations, representing excellently well the viewpoint of those believing in an eternal and changeless '*self*,' naturally incline us to the

belief that they accept man not as a mere mind and body but as rooted in a state beyond the familiar dimensions of this world. Dr. Radhakrishnan believes that man has to evolve and grow into this transcendental state termed '*the self*', which, curiously enough, is regarded as 'unchanging and unchangeable'. The Buddha's teaching nevertheless is that there is no such thing as "*unchanging or unchangeable self*", all phenomenon being declared afflux.

While believing that what evolves and grows is '*not-self*', we also believe that beyond the mind and body there is *no 'self'*. Even though the Buddha used the term '*self*' to designate the conventional entity called personality, he never meant thereby that '*self*' had in it some abiding substratum. Of course, everything was under the operation of the Law of Cause and Effect, which could be used for the better or the worse. With the requisite and desirable use of the faculty of '*will*' and with the conventional personality or *self* as the basis, a person could evolve spiritually in character and realise for himself that the conventional *self* was a mere convenient designation and not an abiding reality in any sense of the word. It was to this '*realisation*' that the Buddha referred when he spoke to the 30 youngmen in search of the woman. It was clear what he meant: he meant that the *realisation of the 'self'* spelt not the *realisation of self* as an abiding phenomenon, but as an entity ever afflux. Once this was realised, '*the self*' idea was exploded and the Truth was attained. However, to reach this supreme finality, the conventional '*self*' was to be used as a convenient basis, as an *attadīpa*, as an *attasāraṇa*. Once this goal was reached the question of '*self*' or any '*absolute self*' was besides the point.

Of course, "*the self is and yet it is not, and also there is neither the self nor the non-self*", as observed by Nāgārjuna. But, to interpret it as an authority to establish the '*self*' would obviously be wrong. What it means is: there is the conventional '*self*' accepted as a matter of convenience: also, there is *no self* in the absolute sense: and that the state of realisation transcended the ideas of both *self* and *non-self*. Thus, while the term '*atta*' is used by the Buddha in the conventional sense (*samutī-sacca*), the truth of '*anatta*' is proclaimed by him as a matter of supreme realisation (*paramattha-sacca*). As such, '*atta*' is a personal complex of physical and psychical phenomena ever afflux. Its reach is only up to the ceiling of the phenomenal existence. Beyond this border-line there is no '*atta*' or '*self*' in any form or in any sense. Of course, the measure of this supreme Truth is not the self-limited language of man, for, '*anatta*' being unconditioned and beyond relativity defies description and also defies measurement. It verily is a matter of *realisation*.

The obvious conclusion is that the '*self*' IS as a conditioned entity and IS NOT not when conditions and relativity are put at naught so far as the individual is concerned. As such, the '*doer*' seems to exist only in the world

of relativity. However, in the authoritative words of the illustrious *Budaghosa*, in the absolute sense, *there is the deed, but no doer: there is suffering, but no sufferer, there is Nibbāna, but no Nibbānee* that enters it.

The *Dhammapada* reads:

*'Sabbe sankhārā aniccā,
Sabbe sankhārā dukkhā,
Sabbe dhamma anattā'*

Dh. 277-279.

Obviously, everything, conditioned as well as unconditioned, is without an abiding 'self'. These ponderous words of the Buddha himself clinch the argument definitely and finally in favour of there being no permanent 'self'. Nevertheless, with all its temporary status, 'self' is of importance, for, it can be used as an instrument of spiritual progress, as a footstool for a heroic swing into eternity, as a basis for the attainment of *Nibbāna*, which once achieved spells no return to phenomenality or to any existence characterised by 'self' or by conditions or relativity.

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WHAT IS PRACTICAL BUDDHISM? (Contd)

By

U Thein Nyun

HOW TO ACQUIRE PRACTICAL KNOWLEDGE OF FACTS

SUPPOSE then that we have made the firm decision and have resolved to practise the Noble Eightfold Path in order to acquire practical knowledge of the Four Noble Truths. The next step is to find out how to practise. We can get these facts by ourselves from studying the Texts but the more sensible thing is to approach someone who knows how to carry out the practice, i.e., the wise man, the practical teacher. It is obvious that there is the need for the right teacher as otherwise we will carry out practice which certainly will give results but not the right ones. This selection of the teacher is a difficult matter these days for a person is often judged by what he says and not by his deeds. There is too much worship of words and not of works. And here our knowledge of Buddhism will stand us in good stead.

The pupil will first come to learn the fundamental principles of Practical Buddhism and how the elementary practices have to be carried out. He will meditate upon the facts till he comes to understand them properly and has become familiar with them and convinced himself. He may have to approach the teacher fairly often to clear up doubts and get the correct interpretations. Then he will plan the procedure for carrying out the practice and then carry out experimental trials. At this stage he will come across many problems that he alone will have to solve with the guidance of the teacher. After he has learnt to practise correctly, he will go on repeating it with mindfulness. No meditation is required here as this had already been done to solve his problems for practising correctly.

In this method of Practical Buddhism, therefore, one learns the relevant facts about the practice, then carries out meditational exercises and experimental practices till the practice is correct and, finally, purely routine practical exercises are carried out to acquire practical knowledge which becomes now one's own. It will be seen that the practice without reflection is repeatedly carried out only in the last stage and only after having reflected and learnt to practise correctly.

Let us take an example from daily life, a materialistic one. Let us say that a person has meditated and become convinced that he will derive material benefits by selling soap. He therefore, decides to acquire practical knowledge of soap-making. The wisest course for him is to approach a soapmaker. This is Step No. 1.

He will learn about the raw materials to be used, how they can be recognized, i.e., if he has never come across them, the method of procedure

and the tests that have to be carried out on the soap to find out if it is of the right quality. He acquires theoretical knowledge of the soapmaker. This is Step No. II.

Then he has to reflect upon what he has learnt, what he has to do, and how he is going to set about it. After that the materials required are bought and the preparation is carried out. Success never comes at the first attempt. He has to find out the mistakes that were made and think over ways of overcoming them. Here he has to use his common-sense and get advice from the teacher in order to acquire the practical details and the knack that are involved. For these can only be acquired when he carries out the practical work by himself. At last he will find by tests that the soap prepared is of good quality. He has now learnt the correct procedure for making soap. Thus he has solved the practical problems of soap-making by reflection and trial experiments. This is Step No. III.

All that he has to do now is to follow that procedure and go on doing it repeatedly till he can make good soap every time. He has now acquired practical knowledge of the facts of soap-making. Theoretical knowledge acquired in Step No. I has become his own practical knowledge and so he can say, for certain, that he knows how to make soap. This is Step No. IV.

We can now make the following generalizations from the above for acquiring practical knowledge:.

First of all a personal decision must be made so that action will be taken to find out how to do things. This information can be found in books or obtained from someone who knows. For in the majority of cases the way to do things has already been discovered and it would be silly on one's part to try to discover them by oneself. And so the practical steps that have to be taken by oneself, alone, are:-

- I. Associate with one who has practical knowledge;
- II. Learn what to do, why it has to be done and how it has to be done, i.e., the theory of practice. This is theoretical knowledge of the practical knowledge of another;
- III. Meditate or reflect over the information acquired, plan how to do, carry out trials and solve practical problems till the correct method is found. Here we learn how to do practically;
- IV. Practise the method with mindfulness till it is perfected, i.e., till it can safely be said that one knows how to do. It is only when this step is completed we acquire practical knowledge. Here practical knowledge of another is made one's own.

So these are the steps that have to be followed systematically for turning theoretical knowledge into practical knowledge. We can't miss or skip steps as, for example, go directly from theoretical knowledge (Step II) straight to the practice (Step IV) without going through meditation or reflection and experimental trials (Step III).

This is the scientific method of thought and work for acquiring practical knowledge of things. Even in such a simple thing as kicking a football, although we know theoretically how it has to be done, because we have seen others doing it, yet, when it is new to us we find it isn't so easy. We have to think and learn by trial and error. The wiser thing, of course, is to learn from a football coach so as to know the correct way of kicking and learn it quickly. Then we simply go on practising till we are good at it.

The practical man is one who follows these steps whenever he wants to acquire practical knowledge of things even though he may not be aware that he is going through the above steps successively. We may unconsciously go through these steps in the practical subjects in which we are trained but we will not do so with other subjects unless these steps are known. And we must not mistake a person who is doing routine practical jobs like screwing nuts and bolts, distilling liquids and so on as a practical man.

A person who is trying to acquire practical knowledge of something new always finds it difficult at the beginning. And so there must be perseverance and patience to get the right ideas of doing the thing. Only then is interest created and there is the desire to continue right through to the end. Otherwise, it will be given up for good after several attempts although he was really in earnest about it when he began. We can recall many such instances from our own experience and those of others. In the case of material things like the example of soapmaking, the teacher can be of great assistance for he can give physical demonstrations of the process and do a lot of spoon-feeding. But the teacher cannot give us as much assistance in Practical Buddhism where abstract things are dealt with, an example of which will now be given.

Let us take the process of hearing. The Buddha discovered that:

1. Ear-consciousness is an abstract quality which has the characteristic of being conscious of, or hearing, the abstract physical quality of sound, which is its objects;
2. Ear-consciousness arises when the abstract physical qualities of the sense of hearing, sound, space and the abstracts mental quality of attention are present and it ceases immediately after arising. Being thus dependent on conditions, no one has any control over it and, therefore, it does not belong to anyone;
3. Ear-consciousness alone has this intrinsic nature of hearing sound and therefore it is not the air, I, person, man, woman, George, etc. that hears sounds;
4. Ear-consciousness is one of the basic elements that constitutes what is conventionally known as a normal being.

The theorist entirely accepts these practical conclusions arrived at by the Buddha. These are so straightforward and true that they pose no problems for him. The practical man, on the other hand, will think over these facts and try to detect ear-consciousness when it arises and which is conscious of sound as its object. He will be bewildered because he hears words spoken by persons or coming from the radio but not sounds. Moreover, he is definite that it is the I, his person and ear that hears. He would then try to find out how the true process of hearing can be detected either by searching through the Texts which is laborious and time-consuming or by humbly approaching a person who has practical knowledge of it and which, of course, is the wiser course. This is Step No. 1.

He will come to learn from the practical teacher that:-

1. only sounds come out from the person's mouth and from the radio;
2. these sounds were mentally related with Burmese or English words, as the case may be, when he was learning the languages in childhood, i.e., the relations between sounds and words are mind-made;
3. these words do not have real existence externally but are only mental objects which are recalled when sounds are heard, the telephone being a good example;
4. the words are then mentally projected on the sounds from the person or radio and thus the words mask the sounds;
5. since a study of the mental processes involved - and which take place so rapidly - had not been previously made, there was no awareness of them and so it was actually believed that the mentally projected words came from the person and the radio;
6. these mental processes are similar to those which take place when live actors and actresses, etc. are the mental objects taken while watching the shadows on the cinema screen and which, at the time, are believed to have real existence externally. Here the forms of the shadows are mentally related to the actors and actresses in real life, projected on the screen and taken as real external objects. But it is only the shadows that do exist externally, i.e., are real external objects, and the live actors and actresses on the screen have mental existences only. In the same way sounds do exist externally but the related words have mental existences only;
7. this is why words are known as conventional truths since, by convention, they have been mentally related to specific sounds and accepted universally, i.e., words are mental labellings of sounds;
8. in the case of Chinese or Indian words spoken by others or of songs from the radio, since he did not know the languages the sounds could not be related with appropriate words and so the mental processes of recalling words and projecting them on the sounds could not take place. In these cases only sounds are heard.

(To be continued)

CONSCIOUSNESS

By

Rev. U Kumara, Thaton,

CONSCIOUSNESS is the chief element of the mind; it acts as a king or a ruler of the body. Every action of our body, by word, thought and deed, is governed by consciousness. Mankind looks upon consciousness as "I" "Mine", etc. No consciousness arises simultaneously for two objects, either mental or material. When one comes into being, another passes away; and the rebirth, as it were, is simultaneous. There can be no doubt that nervous impulse pursues the same course in the mind, whether at one time consciousness is present, or at another absent. In so far as they are unaccompanied by consciousness, they are comparable to habits acquired by training. Its function is mainly mechanical.

During infancy one's states of consciousness are vague; but they are always related to previous experiences and a motive for action. Henceforth they gradually become more definite forming a new combination at every moment. The various states of consciousness are of 89 in number. This is not a place for discussion in detail. The several books of Abhidhammā are rich with expositions of these states of consciousness. A scientific and thinking man will find in the Abhidhammā how complete is the knowledge of the nature of consciousness and its relation to their objective.

Ven'ble Nagasena, the exponent of King Milindā, is, beyond all doubt, the most perfect genius that the world has ever known. Genius and saintship were blended in his personality as no other person who stands in the world's eye. I can do nothing better than quote his illustration of consciousness.

"Bhante Nāgasena, what is consciousness?"

"Your majesty, consciousness is the act of being conscious"

"Give an illustration."

"It is as if, your Majesty, the city watchman were to take his seat at the cross-roads in the middle of the city and were to behold every man who approached from the eastern quarter, were to behold every man who approached from the southern quarter, were to behold every man who approached from the western quarter, were to behold every man who approached from the northern quarter; in exactly the same way, your majesty, whatever a man beholds with the eye, of that he is conscious with the consciousness; whatever sound he hears with the ear, of that he is conscious with the consciousness; whatever odour he smells with the nose, of that he is conscious with the consciousness; whatever taste he tastes with the tongue, of that he is conscious with the consciousness; whatever

tangible thing he touches with the body, of that he is conscious with the consciousness; whatever idea he is conscious of with the mind of that he is conscious with the consciousness."

"You are an able man, bhante Nāgasena."

It has been said in Majjhima-Nikāya (Sutta 38)

O priests, consciousness is named from that in dependence on which it comes into being. The consciousness which comes into being in respect of forms in dependence on the eye is called eye-consciousness. The consciousness which comes into being in respect of sounds in dependence on the ear is called ear-consciousness. The consciousness which comes into being in respect of odours in dependence on the nose is called nose-consciousness. The consciousness which comes into being in respect of tastes in dependence on the tongue is called tongue-consciousness. The consciousness which comes into being in respect of things tangible in dependence on the body is called body-consciousness. The consciousness which comes into being in respect of ideas in dependence on the mind is called mind-consciousness.

Visuddhi-Magga (chapter XVII) "In the proposition, on Karma depends consciousness, consciousness is sixfold, eye-consciousness, etc. Here eye-consciousness is twofold, being either a meritorious or a demeritorious fruition; likewise ear-consciousness, nose-consciousness, tongue-consciousness, and body-consciousness. Mind-consciousness is of two kinds, namely, the meritorious fruition-mind as well as the demeritorious fruition-mind. The three mind-consciousness without a cause, the eight fruition-thoughts belonging to the realm of sensual pleasure and possessing a cause, the five thoughts belonging to the realm of form, and the four belonging to the realm of formlessness are the full enumeration. Thus in the six kinds of consciousness are included all these worldly fruition-consciousness. The kinds of consciousness, however, which transcend the world are not included as they are not pertinent in a discussion of rebirth.

Translated by Warren.

I can think of no better example than the six senses and the corresponding objects of senses. Then only one can remove the ignorance that is productive of the undersirable things. In the working of the six functions upon the human heart, we must enrich ourselves with practical wisdom so as not to pine for want of intellectual companionship and to become a cultivated man. It is the Blessed One who, in this fathom long body, equipped with mind, mental faculties and will, explains, "I declare to you is the world, and the cessation and the arising of the world." What does it mean? It means that the world comes into being because consciousness comes into being, and as the nature of our consciousness so is the world we live in. The man whose consciousness (saint) is pure lives nappily though surrounded by misery and hatred. His mind is tranquil and undisturbed by any defilement. It is solely because he has rid himself of

desire. To cherish craving is to harbour fear, hatred and misery. Humanity is in the throes of evil attendant on greed. It is the wrong outlook on life and life's requirement that have driven the nations to bloodshed. It is only by proper meditation leading to right enlightenment that man will come to realize the futility of acquiring worldly gain and pleasure. Happiness is being sought in the acquisition of the external followed by more greed and hatred, whereas real happiness lies in contentment and the subjugation of greed so that hatred, the follower of greed's footsteps will no longer arise and there will be peace and harmony. Greed is the root cause of suffering and the extinction of greed is the cessation of all suffering.

Nothing can put an end to endless round of existence (Samsarā) except the annihilation of the craving for further existence. We may commit murders upon murders and wipe humanity and all other forms of life off the face of the earth, but we cannot interfere with the Law of Cause and Effect, which in consequence of Kamma and unextinguished greed will come life to re-manifest itself in some other sphere. Consciously or unconsciously we are the maker of the universe.

All things are merely various forms of matter and mind, and have come into existence not by chance but by our own Kamma. When a being dies, the physical body is broken into pieces but the consciousness passes into another realm. It means the breaking up and re-fashioning of our entire being in accordance with our deeds and misdeeds. This wheel of existence constantly and continually rolls onwards, without a known beginning and without a personal cause or passion.

Salvation from the endless struggle of birth and death in order to attain everlasting peace can be obtained by giving up every desire, concupiscence, passions and for things worldly. He should be free from yearning for the world and above all, for the next life. All these elements of existence must be rooted out without any remainder. A good consciousness never dies wherever it is born it flies over the whole world every day in the transmission of his love and the sharing of merits. Its cessation takes place when one enters Nibbāna. A good Buddhist should work till he has no strength left. Live quietly up to the teachings of the Blessed One and you will ultimately conquer all.

Buddhism is not a religion in the ordinarily accepted sense. It is rather a science of mind. An answer from the Western point of view consists of a reasoned exposition of the Dhamma (doctrine) written for the average cultured Westerners who seek a common sense solution to the problem of life. Many highly intellectual and scientific-minded persons had become converts to Buddhism, not through the efforts of missionaries, but solely through reading the books on Buddhism available in their own language.

It will be utterly impossible for us to gain enlightenment without the guidance of the teachings of the Blessed One as to the six organs of senses and their corresponding sense-objects.

How does craving arise? Sensation arises through contact between sense-organs and the corresponding sense-objects, for without such contact sensation cannot arise or rather comes to be. This is self-evident proof.

The sensations, arising out of the contact of the six senses and their corresponding objects, are dependent upon subject and object. Consciousness is that which makes possible the difference between subject and object. Where there is no contact there can be no sensation.

Our life is based upon mind, kept going by mind-consciousness. That which is seen with physical eye, which takes place in the external world of things perceived by physical sense, is only the outcome of what has already taken place in the inner world of thoughts, of things conceived and formed in the mind-consciousness. The physical is always the manifestation of the mental vehicle by means of which it is to be conveyed to the mind-organ, to make communication between the two worlds.

The five senses are the avenues by which it enters into our mind-organ. Our eye gazes about, and by admitting variety of subjects it draws odd things instead of one pointedness. The ear is open to pleasing sounds and thus disturbs the mind in its meditations. The smell, within its field of odour, amuses and obstructs serious thinking. The same may be said of the tongue, which enjoys various taste and becomes fastidious. The touch kindles impure fire of passion and deceives foolish people and attack them; and thus the world lays close siege to the fatal darts. Do not allow free passage to the mortal foes. Restraint of the eye is good, restraint of the ear is good, restraint of the nose is good, restraint of the body is good, good is restraint in all things.

Make a strong determination to avoid repetition of old errors. You are men of mature years. Resolve that you are not going to be an automaton run by the world and by your own habits; that is not the way to true happiness. You must change when there is time yet, you must be able to change. Vague desire to improve is not enough. You have made yourself what you are now, and you can become whatever you want to be but you have to use will-power which I repeatedly said in my last two articles. Determine now to break out of the jail of habits and race for freedom. How frightful life is, that from the age of three one is limited by habits. As soon as you realize that you are caged in by habits, you should break through all the bars. You should not permit yourself to be bound by hereditary habits.

As you are naturally disposed to craving for objects of pleasure you have to labour hard to inhibit the hindrances and eradicate down passions. Consequently your preliminary course becomes extremely painful and your intuitive power is weak, being enmeshed in ignorance. When the object of pleasure falls away from that person who desired and cherished a craving for it, he comes to grief as if he were wounded by an arrow.

This illustrates the vanity or wretchedness of sense-desires, for pain is always connected with every worldly pleasure. Whatever pleasure there is to the senses it is nothing but a means to plunge man into vortex of existence, and thereby into all manners of miseries and whirlpool of existence. That there is nothing substantial and real in this world and that the continual changes we are exposed to, are the causes of painful sensations. We erroneously cling to material objects that have no reality, no substance; our passions are kept alive by our love or hatred of vain illusions. Craving which can never be satiated is always attended with feelings of pleasure or some other sensations. The more we are attached to this body, the consciousness and the activities of mind, the more we identify ourselves with this ever changing personality the more we get entangled with suffering, producing thus trouble to us and others. The Blessed One says with regard to this, "Give up what is not yours. By giving them up you will become happier and more peaceful. Oh monks, body is not yours, nor consciousness, nor activities of the mind are not yours, give them up one and all. Your surrender of all these things will tend to your happiness". This great Formula is the magic key with which the Blessed One opens the gate to Deathlessness. Every one has to realize this truth to gain the highest bliss.

In mental research a vast field is still open to modern scientists. They must see to it that they are guided in the right direction by the science of the Blessed One. Much has been written, and much, no doubt, will be written about it, but they do not come to the right process. A series of consciousness follows each other voluntarily. The voluntary movements are secondary, not primary, but the functions of our organs are important. The inner mental conditions and emotions are quite indescribable by the scientists.

The moment we set our eyes on a tree, we are unable to know the tree in its entirety as there is a continuation of consciousness or a gap in the different nature of consciousness. There are innumerable other series of consciousness or thoughts forming a concatenation, suggesting each other mutually by their rational law.

"Bhavaṅga" is known as the ever flowing stream of consciousness, the first part of the stream of consciousness is called *Atīta - Bhavaṅga*. The following are the natural sequence of consciousness.

After "*Atīta Bhavaṅga*" passes there arises "*Bhavaṅga Calana*".
 After "*Bhavaṅga-Calana*" passes there arises "*Bhavaṅgu Paccheda*".
 After "*Bhavaṅgu Paccheda*" passes there arises "*Pañcadvārāvajjana*".
 After "*Pañcadvārāvajjana*" passes there arises "Eye-Consciousness, or any of the other four."
 After "Eye-Consciousness, or any of the other four" passes there arises "*Sampaṭicchana*."
 After "*Sampaṭicchana*" passes there arises "*Santīraṇa*."
 After "*Santīraṇa*" passes there arises "*Votthapana-Consciousness*".

After "Voṭṭhapana-Consciousness" passes there arises Sevenfold Stream of "Javana Citta".
 After "Sevenfold Stream of Javana Citta" passes there arises two fold stream of Tadāramana"
 After "Twofold Stream of Tadāramana" passes there arises "Manodvāra or mind basis",
 After "Manodvāra" passes there arises "Tadāna Voṭṭhaka Manodvāra".
 After "Tadāna Voṭṭhaka Manodvāra" passes there arises "Suddha Manodvāra".
 After "Suddha Manodvāra" passes there arises again "Suddha Manodvāra", for the second time.

It must be noted that between each consciousness there invariably arises "Uppāda - Thīti - Bhaṅga" (Coming into being, and ceasing to be). The nearer approach is metabolism. It is a go-between for each nature of consciousness.

"Bhavaṅga - Calana" means the stream of consciousness being agitated when emotion takes place. "Bhavaṅgu Paccheda" means the stream of consciousness being cut off. Pañcadvārāvajjana" is the transitional stage before the arising of the "Eye-Consciousness". The latter needs no further explanation. Mankind is under the impression that "Eye-Consciousness" arises as soon as we turn our eyes towards the tree, but it is not so. There are four "Bhavaṅga Consciousness" in addition to four states "Uppāda - Thīti - Bhaṅga".

From "Sampaticchana" to "Tadāramana - Consciousness" we merely apply our minds to the investigation of the nature of the tree. "Sampaticchana" means the state of the mind of a sleeping man under a tree who merely puts out his hands to grasp the fallen fruits not knowing the nature of it. "Santirana" is the first process of investigation. "Voṭṭhapana - Consciousness" is a mental consciousness of trying to find out the nature of the tree. "Tadāramana" is merely a re-investigation twice over the seven-fold stream of "Javana - Citta". At this stage we cannot exactly make out pertaining to the object under investigation.

It is obviously essential that the process of investigation from "Atītabhavaṅga-consciousness" to "Tadāramana-consciousness" has to be gone into twice to come to mind-organ or mind basis. Without the collaboration of the mind principle it is impossible to discriminate the nature of the object. At this stage the image of the tree disappears, and it is only after four thought-moments that a full cognition of the tree arises, namely; 1, transition-thought which has the natural tendency of attention towards the eye-consciousness; 2, another transition-consciousness known as 'Tadānu-Voṭṭhaka Manodvāra' which turns its attention towards the mind-organ; 3, another transition-thought known as "Suddha-Manodvāra" which directs its attention towards the name of the tree; 4, Another transition-thought, known as "Suddha-Manodvāra" which turns its attention towards its meaning. After a lengthy investigation, which means

so many voluntary thought processes, we finally comprehend the knowledge of the tree.

Thus Buddha's research is precise and mathematical and explains phenomena which shows uniformity with which scientists can deal beyond any reasonable doubt. In the exposition, we say that the tree is tall, green and has many leaves. However, all we can truly say is that it appears so. The mango tree is a mere name for manifestation of mind shadowed against the background of the physical plane and the "uppāda-thiti-bhaṅga" is the effort of a quick flash of light of imperfect changing mental process, growth and the imperfect vision. The efforts give an entirely false idea of the tree, because it is not an objective bundle of qualities, but it is a process of appearance instigated by our will and desire. It is only a sense image we are aware of. We are thus led to mistake the image for the object, the shadow for the substance, We have no direct knowledge except as a mere sensation.

It will be explained in another way as to how a delusion arises whenever an object appears to an observer. The following diagram will illustrate:-

A represents a living person, a woman, whom an observer sees when she comes near him.

(To be continued)

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APPLY:-

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

What Is "Dukkha"?

By

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

"**DUKKHA**" is a Pāli word which means, pain, any form of ill-either of the body or of the mind.

Gautama Buddha said, "Sabbe Saṅkhārā Dukkhā" "Sabbe" means all or anything or everything pertaining to life; "Saṅkhārā" means, that which exist, particularly, human beings; and "Dukkha" means pain, ill or suffering of any kind. Hence it means all beings that exist in the Universe or all angels in various Abodes of Devas, all Brahmas and all creatures in the Four Regions of Hell, including animals, are all subject to pain and suffering.

"Dukkha" which means pain or suffering has a special reference to all beings and not to trees, plants, fruits, for although they have life, and are ever subject to Change and Decay "Dukkha" cannot be applied to them for they have no "Upādāna" - attachment, understanding or feeling or passion.

Gotama Buddha preached "Dukkha" in very wide sense, embracing not only every type of human activity but also every stage of human feeling or sensation.

Bearing of a child in the mother's womb is "Dukkha" - pain to the mother which is called "Kāya Dukkha" - bodily pain, and the incompatibility of temper between husband and wife is also "Dukkha" for the husband and wife, which is called "Citta Dukkha" mental pain.

But "Dukkha" pain also applies to various kinds of feeling or sensations which is called "Vedanā", which emanates from each of the Five Senses of the human body. They are, "Cakkhu Dukkha Vedanā" - pain or suffering through the feeling or sensation of the Eye - the sight of a mutilated body; "Sota Dukkha Vedanā" - pain or suffering through the feeling or sensation of the Ear - the mourning of the mother over the fatal accident of her son; "Ghāna Dukkha Vedanā" - pain or suffering through the feeling of sensation of the Nose - the obnoxious smell of sewage disposal; "Jivhā Dukkha Vedanā" - pain or suffering through the feeling or sensation of the Tongue - taking a dose of quinine or Epsom Salt; and "Mano Dukkha Vedanā" - pain or suffering through the feeling of Mind-sadness and lamentation over the untimely death of your beloved ones.

When Gotama Buddha arrived from the Kingdom of Kosala to the Kingdom of Sāvattī, many inhabitants rejoiced at the thought that they would now have a chance to worship Gotama Buddha, and at Jetavan Monastery, Gotama Buddha seeing a large gathering of the inhabitants of Sāvattī, addressed to them as follows:-

Gotama Buddha - "O, Citizens! I have been away from you and I am sure you will feel sad and distress for not seeing me for such a long time. O, Citizens! Life of man has full of restrictions, unpleasantness and displeasures".

Citizens "O, Holy Gotama! We are aware of such restrictions, unpleasantness and displeasures".

Gotama Buddha "O, Citizens! Please tell me what they are."

Citizens "O, Holy Gotama! There is in our Kingdom a King by the name of Pasenadi. When he goes out to the Royal Gardens, we are made to accompany his retinues, consisting of many elephants adorned with all fittings and saddles, with his wives and concubines whom he places both in his front and in his rear and for whose comforts and safety we are also responsible. We have also to bear the scented smell from the bodies and from the clothes of the King's wives and concubines and for which we have to suffer the ill of controlling our passions and our desires."

Gotama Buddha "O, Citizens! Man's life is but a string having both small and large knots of restrictions, unpleasantness and displeasures that make life totally unbearable. O, Citizens! Man is ever enveloped and clouded by "Kilesā" - Craving and only when man can remove "Kilesā" - Craving, he enjoys pure and peaceful mind, unmolested by restrictions, unpleasantness and displeasures, like the wide, open and endless sky."

N.P.

Gotama Buddha,— "soon after attaining the Enlightenment, vividly perceived the Four Noble Truths—"the Four Ariyā Saccā" and the first was "Dukkha Saccā" - the Truth about Suffering or Pain. He delivered His First Sermon to the Five Monks whom He first met after Enlightenment, as follows:-

"Idam kho pana bhikkhave dukkham ariyasaccam, jātipi dukkhā, jarāpi dukkhā, byādhipi dukkhā, maraṇampi dukkham, soka, parideva, dukkha, domanasa, upayāsa, sambhavanti appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati, tampi dukkham, sankhitena pañcupadanakkhandha dukkhā".

Which means:-

"Now, O, Bhikkhus! This in fact is the Noble Truth about ill which may rightly be understood by the Ariyās, "O, Bhikkhus! Birth is ill, old age is ill, sickness is ill, death is ill, sorrow is ill, grief is ill, suffering is ill, lamentation is ill, despair is ill, to live with those whom you do not love is ill, to be separated from those whom you love is ill.

"O, Bhikkhus! "This body having five fold senses, and which are the media of feeling, craving and lust, and which taken under the false belief of "I" and "Mine" is also ill".

"Jāti" - Birth is Suffering!

The pain of the child when in the mother's womb; the pain of the child when emerging from the mother's womb; the pain of the child when it has to be pulled out when weight is abnormal; pain of the child when it comes out with one eye blind, one leg lame, one ear deaf.

"Jara" - Old Age is Suffering!

Eyes become dim; hair become grey; teeth decay; ears cannot hear; tongue has no desire for food; suffered sleepless nights; the body becomes weak; the head begins to shake, the hands begin to tremble; the legs begin to quiver.

"Byādhī" - Sickness is Suffering!

Attack of fever and diseases of all kinds reduce your strength and your vitality, it completely upsets your appetite and you may have to stay for days and months without any food. Pain on your chest, on your shoulder, on your back and in your stomach may last for days and which again can lead to become unconscious and fall into coma. Due to diseases some lie down in beds for days without gaining consciousness.

"Marāṇa" - Death is Suffering!

The body becomes lifeless, the eyes, the ears, the nose and the mouth cease to function, the limbs do not move, above all you have to leave behind your wife, children and relatives, and also your home, your wealth, your profession and all things which you hold dear.

"Soka" - Worry is Suffering!

Your mind can be a perpetual reservoir of worries of all sorts ranging from minor domestic trouble to some major catastrophe or disaster like the unexpected loss of your son or daughter, your wife or your husband which sometimes completely put your mental disposition out of balance. Have you any idea the amount of worries Governor Nelson Rockefeller has to bear when he made a relentless search, by all conceivable means, to recover his lost son who was said to have been lost in the swamps and jungles of New Guinea?

"Parideva" - Grief is Suffering!

Grief can grip even the strong and stable minded persons when they are faced with the inevitable vicissitudes of life. The more you have affection for your dear ones the more your grief will be when they are no more with you. The quantum of grief can be measured not only by the amount of tears that have fallen from your eyes but also by your unusual and unnatural behaviours. Abraham Lincoln fell prostrate with grief when his twelve year old son Willie Lincoln died. His love for the child was

so great that he refused to take food, paced the floor for hours in deep thought, and refused to sleep. Grief in him was so intense that he mourned, "My poor boy, he was too good for this earth,"

"Dukkha" - Pain is Suffering!

Loss of limb, loss of eyesight, loss of hearing, loss of strength constitute bodily pain, while loss of trade, loss of wealth, loss of profession, loss of your means of livelihood, loss of social position, loss of glory constitute mental pain. During the Russian Revolution the Army General of the Revolutionary forces requested the Czar of Russia to abdicate his throne. As soon as this request was communicated to him, the Czar realising that he should lose his power and glory as Emperor of Russia, fell on the floor unconscious.

"Domanasa" - Lamentation is Suffering!

After losses sustained many lament and bewail, many become restless, and some are put out of their normal senses all together. The more attachment you have for your beloved ones the more you lament when misfortune befall upon them. I have known of a mother who was exceptionally fond of her son. Her son was charged with the offence of murder. She came to the court crying on the days fixed for hearing of her son's case. She was in such a state of mental agony that every time she saw her son brought to court she asked me "Will the court let off my son? Will my son be acquitted? What shall I do in case my son is convicted? The mother cried beating her breast with her hands. Seeing her in such a miserable plight I consoled her, though such an act was not within the province of my profession by saying "Why do you cry. By crying your son will not be let off. Instead of crying you should think out ways and means to have your son acquitted. How can you remove your fears by crying. You must face fear to overcome fear". She wiped off her tears from her eyes and began to think.

(To be continued)

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THE ANATTA DOCTRINE

Chapter 7.

By

U Hla Maung, B.A., B.E.S. (Retd)

(Continued from last Issue)

POINTERS TO TRUTH.

IN the discourses of the Buddha and in the expositions of his teaching the term Ultimate Reality is rarely used except in the final summation of all our experiences and insights signifying Nibbāna. Our doctrine is solely concerned with TRUTH in its various shades and the pragmatic importance of "thing-truth". It thus confines itself to Actuality as can be experienced or cognised, and keeps aloof from high-stretched theories. This is its highest distinction and merit.

Kant, who believed that attempts made either by science or religion to say what Ultimate Reality must lose themselves in 'antinomies' or in 'paralogisms, arrived at the conclusion that "things are unknowable".

Herbert Spencer whose dynamic principle of reality represents, in the manner of Buddhism, a formula of evolution and devolution, says, "An entire history of anything must include its arising and appearance out of the imperceptible and its disappearance into the imperceptible. This may be matched with the Buddha's statement of conditioned genesis. (Vide Patīcasamuppāda).

"When THIS is, THAT is,
THIS arising, That Arises;
When THIS is not, That is not
This Ceasing, That ceases.

Now Herbert Spencer is also a believer in the 'unknowable'. The wise, he says, is one who truly knows that in its ultimate nature nothing can be known.

Schopenhauer, half Buddhist, half Vedantist, admired Kant for the latter's 'noumenon' or thing-in-itself. So he speaks of will (the will to live) as the noumenon. Similarly, Bergson erected 'The Elan Vital' into a thing-in-itself.

The hunt for Ultimate Reality has been going on from earliest times. Modern science is fighting shy of the idea of Substance. For example, the Quantum theory, casting suspicion on the concept of material substance, has suggested that atomic entities have a periodic (Rhythmic) rather than a continuously enduring character. The Relativity theories emphasise the concept of 'field' which makes the physically real not matter in space but lines of force within a field. The concept of substance is abandoned for electro-dynamic activity. Inferred scientific entities like protons, electrons and molecules bear no resemblance to products such as sounds, colours, shapes and their associated clusters into ordinary objects.

Therefore, philosophy would seem to be chiefly concerned with relations between physics and perception, that is, the assimilation of the physical world to the world of perception. Buddhist philosophy is based on the world of Actuality - on the actuality of the Nāma-Rūpa world, as already indicated in the previous chapter. The world of Actuality is a process of 'events' - a process of arisings and ceasings in the Space-time continuum. The arisings and ceasings are devoid of substance-identity permanency. This is the only justification for a belief in Saṃsāra - a rhythmic recurrence of evolution and devolution in time-lessness.

The following facts are significant and worthy of consideration:-

1. Should we depend on revelation, inspiration or mysticism in regard to the realisation of the Ultimate Reality, and, at the same time, hold to a changing, transitory Personality in Saṃsāra which is laid at the door of Ignorance and Kamma?

Should we posit a Supreme Being serenely enthroned amidst "maya" or illusion? Should we rely on a Creator-God, who leaves us to wallow in doubts and perplexities and await his pleasure and grace in the matter of our destiny?

2. Should permanent identities like souls, egos and selves suffer the terrific indignity of undergoing a hundred thousand lives or more in Saṃsāra, despite their sacredness and substantiality? Is the cause to be laid at the door of ignorance. How came these eternally existing substantialities to be AFFILIATED with Ignorance? This affiliation is staggering to think of.

Because of such incongruities the Buddha refused to couple Substance-identity with Saṃsāra-cum-Ignorance. As already seen our great teacher refused to systemise the universe as ONE, or, TWO with countless souls enduring the terrific world Sorrow and Suffering of Saṃsarā,

Ignorance as to what? Ignorance as to (1) their false selves and personalities, and (2) their own intrinsic and pristine nature, that is, they are One with the Brahman, or that they are indestructible, individual souls.

Before we give the Buddhist answer to the problem of Saṃsāra-cum-Ignorance, let us look into the nature of Saṃsāra or World-sorrow.

"Just as any dog is absorbed in the state of being whatever dog it happens to be fascinated by the details of its present life - and as we ourselves are in general spellbound by our present personal existences. We are unable to remember any former state, any costume worn in a former existence, but identify ourselves exclusively with that which we are now are.

Once this idea has struck the mind, then the question at once presents itself: Why I am bound to be what I am? Why have I to wear the mask of this personality, which I think and feel myself to be? Why must I endure

its destiny, the limitations, delusions and ambitions of this peculiar part that I am being driven to enact? Or why, if I have left one mask behind me, am I now back again in the light of another, enacting another role and in a different setting? What is compelling me to go on this way, being always something particular - an Individual, with all these particular shortcomings and experiences? *Where and how am I ever to attain to Another State - that of not being something particular, by limitations and qualities that obstruct MY PURE UNBOUNDED BEING?*" (Prof Zimmer).

Buddhism subscribes to all these questionings except the last and underlined question bringing in belief in a Pure Unbounded Being. The question Buddhism asks would be; "Can one grow into something devoid of any specificity of shade and colour, undefined by shape, unlimited by qualities: something unspecific and therefore not liable to any specific life? Yes, if we can deindividualise our selves, avoid entirely thinking in terms of Self. Get rid of the Self, which is responsible for the specificity of shade, colour. If we do not want to be limited by qualities, if we do not wish to be conditioned in Samsāra and become unconditioned, we must get rid of the Self.

We who have no permanent selves, inflict ourselves with a False Self and because we believe ourselves to be specific and individuals, we remain in the whirl of Samsāra. This is Ignorance for us - the ignorance of thinking ourselves to be specific individuals - the ignorance of the world or life as SORROW-SUFFERING.

(To be continued)

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

The Buddhist Discussion Group, Mandalay.

The second meeting of the monthly Buddhist Discussion Group was held at the World Institute of Buddhist Culture, (Soni Building) C Road, Mandalay, on Sunday, the 16th June, 1963, at 3-15 P.M.

U Ba Khin, W.K.H., Head Master of the Central National High School, acted as Chairman.

U Tin Maung initiated the discussion on "The Eight-fold Noble Path". Full text of the speech will appear in the monthly issue of "The light of the Buddha" magazine. The lecture was followed by interesting and informative discussions in which U Kyaw Hla, U Kyaw Nyunt, Dr. R.L. Soni and Dr. B.R. Chauhan took part. The Chairman gave appropriate answers to all questions giving necessary illustrations.

Dr. R.L. Soni announced that the next monthly meeting of the Group will be held on the 21st July 1963, at Soni Building, C. Road, Mandalay, the theme being, "The Salient Features of Buddhism" which will be initiated by U Ba Thaw with U Khin Maung Dwe as Chairman.

With a vote of thanks to the Chair and the speaker, the meeting terminated at 5 P.M.

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*BUDDHISM AT OXFORD AND CAMBRIDGE**By Babbier*

Ever since R. G. Jackson and J. R. Pain, an ex-soldier from Burma, founded the Buddhist Society of England in 1906, there has been a growing interest in Buddhism in that country, where its adherents are now said to be well over 200,000.

The Buddhist movement is being stimulated by the formation of discussion groups not only in big cities and small towns but in the universities as well. The Buddhist Society of Oxford it may be noted, owes its inception to the enterprise of a Ceylonese student. Six years ago Mr. L. W. Athulathmudali, when he was treasurer of the Oxford Union, realised how useful it would be to have a society, not in order to proselytise, but to spread information about Buddhism. The idea soon materialised, and the Buddhist Society of Oxford was an accomplished fact by the time he had made his name as President of the Oxford Union. Its first secretary was a 20-year-old freshman from Oriel, Mr. Sydney Fremantle.

CAMBRIDGE JOURNAL

Towards the end of last year, the Cambridge University Buddhist Society came out with the first issue of a Buddhist journal named "Kalpa", a venture which has the support of all sixty Buddhist periodicals in England and the London Buddhist organisations. This quarterly publication will carry articles of general interest to students of Buddhism concentrating on those aspects of especial importance for a modern approach to the subject, so that all schools of Buddhism will be treated impartially.

What is believed to be the first ever pinkama in Cambridge University was held a couple of years ago. At about the same time a Buddhist meditation session sponsored by the University Buddhist Society, was held under the direction of the Ven. H. Saddhatissa Thera, incumbent of the London Vihāra. Said the society's secretary, Mr. Michael Ball: "We have long felt that we needed some kind of instruction in meditation and intend to make this meditation session an annual event."

VIA CEYLON

It will not be long before the Ven. Saddhatissa is joined at Vihāra by an Oxford University graduate, Mr. Malcolm Trevor who left London for Burma in January, 1961, for ordination as a monk. After his ordination he will return to London via Thailand, Laos and Ceylon, studying for a short while in each of these countries. His interest in Buddhism was first stimulated by the Ven. Saddhatissa, under whom he studied for three years.

Not only Oxbridge, but Redbrick too is represented in this Buddhist student activity. Long before he entered Exeter University, Devon, Mr. Ian Ilewellyn Holtor was irresistibly attracted to Buddhism. He read avidly all the books he could get on the subject and made up his mind that he was going to be a monk. On the way to Burma in 1960, however, he stopped in Ceylon and decided to take his ordination in this country instead, joining the island hermitage at Dodanduwa as a samanera for the purpose.

RHYS DAVIDS

Come to think of it, Ceylon with its essentially Buddhist atmosphere has played a not inconsiderable part in shaping alert and scholarly minds and turning them to the diligent study of an ancient faith with fruitful results to Buddhist learning. Nothing for instance could have been more fortunate from this angle than T.W. Rhys David's association with the Ceylon Civil Service, which he entered in 1864 - nearly a hundred years ago. Almost from the start he showed a keen interest in his Buddhist surroundings and learnt Pāli from the Ven. Hikkaduwe Sri Sumangala of the Vidyodaya Pirivena. Returning to England in 1872, he was called to the bar of the Middle Temple five years later and was made Professor of Pāli and Buddhist literature at University College, London in 1882. The year previous he was invited to give the Hibbert Lectures in America, where he announced the birth of his famous Pāli Text Society. He served the society he found for an unbroken period of forty-one years with love and devotion, and helped to publish almost the whole of the Pāli canonical texts, a large number of Pāli commentaries and about a dozen translations. But it was the monumental Pāli-English Dictionary, compiled in collaboration with Dr. William Stede that set the seal on his fame. This work replaced the older dictionary by R. C. Childers which was found quite inadequate.

Ceylon Daily News
April 17, 1963.

Corrigenda: Read fondness for the word fond occurred at page 24, line three of last paragraph of July issue.

OUR INDIAN NEWS LETTER*By**V.G.Nair*

The burning to death of a South Viet Nam Buddhist monk within the enveloping flames of petroleum as a mark of supreme sacrifice for securing religious freedom and social justice for his community from the discriminatory laws imposed on his Buddhist brethren by the Government of South Viet Nam led by its Roman Catholic President is a horrible episode unheard of in the annals of Buddhism. No Buddhist who has taken shelter under the code of law formulated by the Buddha, the Master of Infinite Compassion, will approve of this act of violence, however noble might be its aim for preserving Buddhism from the onslaughts of crusades professing other religions. To get Buddhist scriptural sanction for self-immolation to serve the All-knowing Gotama, the Buddha, is like embarking upon an expedition to capture a hare with two horns. The tragic death of the South Viet Nam monk is a flagrant violation of the Vinaya rules, a death blow to the Holy Order of Monks and an unpadonable crime against humanity.

The way to overcome evil forces by passive resistance prescribed by the Buddha is illustrated in the Master's exhortations to the Sakyan warriors when they were threatened with extinction by the Koliyas. The Buddha commanded the Sakyans to lay down their arms and desist from fighting the invading Koliyan hordes who wanted to exterminate the Sakyan race and destroy Kapilavastu. The Sakyans laid down their arms in obedience to the Buddha, but they were mercilessly butchered in the presence of the Most Enlightened One. Thousands of Sakyan warriors, women and children were put to the sword and their sweet homes were burnt to ashes. But the Buddha was unmoved like the mighty Himalayas and the banner of Satyagraha to evil forces was hoisted on the Indian soil to the everlasting glory of the Buddha. Some twenty six centuries later, Gandhiji, Father of the Indian nation brought further lustre to this ancient banner of Satyagraha by his heroic struggles in South Africa and also against the mightiest Empire in India. The Buddha foresaw that Satyagraha was the only effective weapon which can resist brute force and save the oppressed and weaker communities of the world from the tyranny of man.

We fully sympathise with our Buddhist brethren for their present plight under the Democratic South Viet Nam Government although their method of securing amelioration may be disagreeable to us. Any act of violence by thought, word or deed is contrary to the teachings of the Buddha and we have to build the new world on the foundations of peace. May we appeal to the President of South Viet Nam, who is now fighting

the evil forces of violence and social disorders emanating from other quarters of his land, to render justic to the Buddhists, and bestow on them the blessings of peace and social security, the birthrights of man.

It is also our earnest wish that the Sangha should live up to its ancient ideals of renunciation and serve to suffering humanity, and to realise this aim, it must be freed from all impurities, selfishness and hankering after worldly enjoyments. It must dedicate itself in the service of humanity and glorify the Buddha who showed us the right way to Nirvana or freedom from sufferings.

Neo Buddhists of India.

According to press reports, the Law Ministry, Government of India, have held that members of the Scheduled Castes and Scheduled Tribes in India, who become converts to other religions will not be eligible to the provision regarding reservation of seats for Scheduled Castes and Scheduled Tribes in Parliament and the Assemblies. This Government decision will affect more than fifteen lakhs of neo-Buddhists belonging to the Harijan community of Hindus who will be deprived of their rights to exercise their franchise and enjoy the same privileges regarding reservation of seats that they had as members of the scheduled castes and tribes. A member of the Scheduled castes and Tribes who changed his religious creed from Hinduism to Buddhism or other faiths ceased to be a scheduled caste under article 330 and 332 of the Indian Constitution. These converts may be backward and suffer social disabilities, but they are not entitled to enjoy special privileges given to scheduled castes and Tribes under the new dispensation of the Government of India. This decision will place the neo-Buddhists between the devil and the deep sea. After Indian indepenence, the Central and State Governments have been giving huge sums of grants for the upliftment and welfare of the scheduled castes and tribes better known as Harijans with a view to unify the Hindu community and blot out the blemish of oppression meted out to the Harijans right through the centuries. It is now left to the neo-Buddhists to take refuge in themselves and work unitedly for their own welfare. They can also expect all legitimate help from the Government of India whose avowed policy is to bestow social benefits on all communities irrespective of their colour, creed and nationality.

The late Rahul Sankrityayana.

The death of Rahul Sakrityayana has removed a colourful personality from the world of letters. He was a versatile genius and an eminent scholar. Adventure and exploits were two of his inborn traits. Author of more than 180 books on religion, philosophy and travel, Rahulji has also contributed a great deal to the enrichment of Buddhist literature. Coming under the influence of Ceylonese monks, he became a Buddhist studying Pāli and Buddhism in Ceylon. He was an Arya Samaj Sanyasi before he took the yellow robe of a Buddhist monk. His travels in Tibet and other

parts of Asia in search of ancient Buddhist scriptures, his exploits in Russia and matrimonial alliance with a Russian Lady, his dramatic change of creed from the Buddha to Marx, his throwing away the yellow robe to suit his convenience, his entry into Indian wedlock, his loss of memory and convalescence in Russia will form a thrilling reading in the literature of adventure and travels. They are not fictions but real achievements of a scholar who has been honoured by the Government of India and the intellectuals of the world. Rahulji's Hindi book 'Singala Gumakad Jayawardhana' in which he has painted the late Anagarika Dharmapala in the form of a frog in his rebirth and a 'dushta' or evil person of Ceylon will be remembered by students of Hindi literature. These sarcastic remarks of Rahulji have been resented by the Mahā Bodhi Society of India and in spite of its efforts, the Home Ministry, Government of India have refused to proscribe the Hindi book in view of the fact that such remarks are not to be construed as defamatory. Another posthumous award to Rahul Sankrityayana for his outstanding literary achievements and learning.



BUDDHA'S BIRTHPLACE DISCOVERED IN NEPAL

KATMANDU (Nepal), Mar. 11—Indian archaeologists excavating in Nepal have discovered a pillar believed to be more than two thousand years old, marking the place where Buddha was born, it was learned today.

They found a broken portion of the pillar underground while digging near Lumbini, which has traditionally been considered as the birthplace of Buddha.

The pillar was identified as one erected by Asoka, the great King of Magadha, India, who ruled from 273 to 232 B.C. and who introduced Buddhism into India. The Indian archaeologists explained that King Asoka habitually ordered his edicts written on stone or metal Pillars.

Current information would indicate that the pillar may have been inscribed some two hundred years after the death of Gotama Buddha, the founder of Buddhism. It is now believed that Buddha lived from 563 to 483 B.C.—AFP.

LONDON VIHĀRA

It is a relief to learn that the Mahābodhi Society has taken over the Buddhist Vihāra in London, and will be responsible for its future maintenance.

Anyone, who reads "World Buddhism" the magazine, will realize what the Ven. Saddhatissa, of the Vihāra, has done for the propagation of Buddhism in Great Britain and the West.

It has catered to the spiritual needs not only of the Ceylonese residents in London, but also to those of Burma, Siam and Cambodia.

Its activities have led to the establishment of Buddhist societies at Oxford, Cambridge, Manchester and Leeds.

He is looked upon as the greatest exponent of Theravada Buddhism in England and the West. With all his services in London, he finds time to carry on his Dhamma Duta activities in the various centres during the course of the year.

I believe the lease of the present premises will expire soon. It is to be hoped that the Government of Ceylon - as well as the Governments of Burma, Siam and Cambodia - will assist the Mahā Bodhi Society to purchase premises to build a new Vihāra in London, worthy of the name and in view of the growing expansion of Buddhism in Great Britain.

A.B.C.

Ceylon Daily News
April 19, 1963.

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RETAIN BUDDHIST PHILOSOPHY AS A SUBJECT IN UNIVERSITY

The All-Burma Buddhist Association has made a representation to the Universities Council to review the decision of the Rangoon University Senate to discontinue teaching of Buddhist Scriptures and Buddhist Philosophy as a subject in the University.

Copies of the representation have also been sent to General Ne Win, Chairman of the Revolutionary Council, Education Minister Colonel Hla Han, the Rector, and members of the Universities Council.

The Senate had recently decided that no fresh students should be allowed to take Buddhist Scriptures and Philosophy as a subject, that only those students who had taken this subject at the I.A. (A) and B.A. (A) levels should be permitted to continue to do so in the I.A. (B) and B.A. (B), and that after all these students had passed out, the subject should be withdrawn from the University curriculum.

This decision however remains to be confirmed by the Universities Council.

Reasons

Several reasons were given by the Association in its representation to the Council why this subject should be retained by the University.

First and foremost, the Association argued that the subject was taught not as a religion but as a particular branch of philosophy. And of all the philosophies, the Buddhist philosophy was the best, because it contained principles which could help mankind not only to escape from the sufferings of the present world but also to get out of the endless cycle of birth and rebirth known as Saṃsāra. On its own merits therefore, the Buddhist philosophy was a branch of knowledge which it would be in the interests of all to learn.

Secondly, the Association argued that Buddhist Philosophy being a subject of close and careful study by foreigners abroad, Burma should maintain its lead in this sphere and continue to produce scholars versed in this branch of knowledge.

The Nation
(29-6-63)

ANOTHER BUDDHIST SUICIDE IN SOUTH VIETNAM

Saigon, August 4.

A Buddhist monk soaked himself in Petrol and burned himself to death in Phan Thiet South Vietnam today.

This was the second public suicide by a monk to call attention to the Buddhist campaign against the Catholic Government of President Ngo Dinh Diem.

The burning took place at midday in the square of the unknown soldier in Phan Thiet.

The monk apparently slipped out of the Pagoda during the ceremony alone and unnoticed and set himself alight with gasoline before troops rushed to the scene could stop him, Buddhist sources said.

Troops took the body away and Buddhist leaders were tonight understood to be requesting the return of the charred corpse.

Buddhist leaders in Saigon tonight expressed surprise at reports of the new suicide, although it is known secret orders were recently sent out to Buddhists in provinces to stage anti-Government demonstrations.

Monks and nuns have been staging 48 hours hunger strikes in relays in Phan Thiet since last Tuesday. Men also observed Day of Mourning for monk Thich Quang Duc who burned himself publicly in Saigon on June 11.

It was believed the monk who burned himself today was one of a group presently on hunger strike. He was reported to be in his early twenties.—Reuter.

AP adds: The monk was identified as the Reverend Le.

A spokesman at Xa Loi Pagoda here said the suicide did not come as a surprise, although he had not known the exact date it would take place.

"Pagodas throughout the country have been instructed to carry out self immolations, hunger strikes and demonstrations according to circumstances they think is appropriate," he said.

On June 11, 73-year-old Quang Duc became a symbol of the Buddhist resistance movement when he set fire to himself in the middle of a busy Saigon intersection surrounded by chanting monks and nuns with protest banners.

Apparently no demonstration was staged in connection with the latest suicide.

Several monks, nuns and laymen have offered to commit suicide;—either by burning or self-disembowelment—in support of the Buddhist resistance to the Government.

The most prominent of those on a suicide waiting list is Nun Dieu Hue, mother of South Vietnam's leading scientist—NAB.

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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.

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