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The Light of Buddha

MONTHLY MAGAZINE

VOLUME 9.

APRIL 1964.

NUMBER 4.

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JOURNAL OF
BURMA BUDDHIST SOCIETY, MANDALAY.

A monthly Magazine in the world movement of spiritual awakening and universal brotherhood, contributing helpful service towards religious, educational, cultural and social progress founded on freedom of thought, exchange of views, moral, intellectual and spiritual developments in the light of scientific discoveries and philosophical deductions.

EDITORIAL.

WITH the opening of the Burmese new year (1326 B.E.) which will usher in hopeful universal peace, happiness and prosperity to the people of all nations, the Burma Buddhist Society, Mandalay celebrates the Eighth Anniversary of its inception.

Synchronising with the publication of this Special Number, the Society takes the opportunity of extending to all members, donors and subscribers, its warm wishes and best greetings in the spirit of good-will, fraternity and universal brotherhood. The Society also expresses its most grateful thanks to eminent Bhikkhus, famous writers and learned scholars for their regular contributions, benevolent help and kind encouragement in every way possible.

As years roll on, the way in which our Society is growing in strength and popularity both in the East and the West covering 42 foreign nations is the story full of zeal, arduous labour and capability on the part of our voluntary workers and well wishers. They always provide valuable service helpful succour and pecuniary aid as a source of impetus to our far-reaching achievements. Indeed, they are notable features which portend the prosperity of the Society and the wider circulation of its magazine supporting the declared pledge for the propagation of the Dhamma. It is a happy augury to announce that our Society has distributed no less than 980,000 copies of magazines both inland and abroad since April 1956. In this respect, our thanks are due to the Buddhist Associations and the Buddhist Study Groups established in Non-Buddhist countries all over the world.

Buddhism is not a hypothetical or provisional explanation of everything by way of revelation but a perfect system of pure morality and mind training practical in every phase. Amongst major religions, it stands unique as a noble and peaceful doctrine for its universal loving kindness and compassion towards all living beings for the purpose of pacifying their misery and woe.

Everyone is equal before the eye of the Dhamma and there is no discrimination whether one is a deva or devil, man or animal. For all beings there is no class distinction and it was the Buddha who as the greatest social reformer destroyed the caste system which had been prevailing in India since the Vedic Period. To all humanity He showed the way how to attain final salvation or complete deliverance which he himself discovered after a long and assiduous practice.

In His first message, the Buddha declared to the Pañca Vaggiyas (Five ascetics) "Open ye your ears, O Bhikkhus, deliverance from death is found now. I teach you and I preach you the law. If ye walk according to my teaching, ye shall be partakers in a short time of that for which sons of noble families leave their homes and go to homeless life - the highest aim of religious effort: ye shall even in this present life apprehend the truth itself and see it face to face".

Thus it seems clear that this declaration regarding the discovery of final Deliverance or Nibbāna was given in a categorical manner for the good of all humanity irrespective of Colour or Race, Caste or Creed. Thus, the Buddhist doctrine is one that is well suited to be the religion of the whole world, since one of its aims is to lead man clean away from what every worldling dislikes, - that is to say, pain, suffering and sorrow, in all the manifold shapes which they assume in any sphere of life.

Now the complete achievement of this aim once and for all by getting rid of all troubles whatsoever is a tremendous task. Indeed, it is the mightiest problem confronting our human race. Accordingly, the means of reaching that aim is necessarily of supreme importance. This might have led some people to think that the Buddha's religion is too grand and profound for ordinary people to try and follow strenuously. Assuming that if everyone were required to follow it in all its greatness and grandeur, there would be a fruitless result as if a man is just where he stands. But this is false and untenable in view of the fact that the Buddha's teaching is the teaching of the way and nothing more.

At the end of the way lies the goal for which the way was made. For example those who are on the road to reach the place of destination, if they are sensible, cannot be expected to cover all the stretch of the road which lies between them and the goal at one big jump. They must be told that this is impossible, and that they must approach gradually, just taking one step after another until they come right up to it.

An adherent should say to himself with strong determination, "It looks rather far away, that city I want to get to. But if I cannot get to it in half

an hour, may be I can in an hour. And if I cannot in an hour, well, perhaps I can in three or four hours. Anyhow, I am afraid I cannot get nearer to it by merely standing and talking. Since it is so far away, I had better start walking towards it instantly with awareness of the fact that the sooner the better. If only I keep on walking towards it and do not stop or loiter on the way too much, I am bound to reach it in due course”.

The same principle holds good for the road to Nibbāna. It is far away for most of us. Indeed no Buddhist who has any idea of what it means would ever hesitate to strive for it. It will not be too far away for us to realise it one day, if only we will start at once moving towards it and keep it on steadily. Anyhow we need not be discouraged as we look at the long road before us leading to the final goal of life.

Our Buddha has divided the road into separate sections or stages. He told us to think about, and make it our aim and in the mean time, just to reach the end of the particular state of road we are on, and not to think too much of the further stretches of the journey. As one of these stretches or sections of the long road to Nibbāna - the first section in fact - is the one we are going to deal with. This section is no other than the Right Conduct or the Code of Morality (Sīla).

The practice of Sīla in the strict sense is not only arduous but also tedious with the march of the time. A great deal of firm resolution is required. Sīla is the main foundation on which the road to final deliverance is based.

One should also bear in mind that following the line of the least resistance, though tempting as a short-cut, is not always rosy. Each of us should realise the truth by way of self-discipline and self exertion and not by mere prayers and invocations.

We have often pointed out that Buddhism is not a religion in the Western sense because of the entire absence of monotheistic concept. In speaking of a deity in the sense of a supreme Creator, the Buddha denies categorically the existence of such a being. He teaches to accept the doctrine of evolution as the only true one, with its corollary, the law of cause and effect (Kamma).

After denouncing the idea of creation, the Buddha strictly forbids inquiry into it as being unprofitable. Buddhism simply accepts the existence of Deva gods and Brahma gods who belong to the higher realms, but they are subject to the law of impermanency. Thus the Buddha's teaching is the system of ethico-philosophy called the Dhamma which is divided into three main heads from the practical side. They are:-

- (1) Sīla or morality.
- (2) Samādhi or mental concentration and
- (3) Paññā or higher spiritual wisdom.

Sīla or morality has always been regarded as fundamental principles in the Buddhist Way of Life: it is the foundation of the edifice whose superstructure is the development of CĪTTA and PAÑÑĀ. Thus, it is also a consummation of a portion of the Eightfold Noble Path. Buddhism has never regarded Sīla as a final goal but only a means or supporting factor to reach it. This conception of morality is the main principle unique in Buddhism.

Now, in reviewing the basic position of Sīla, it would be necessary for us to furnish full classification of the Sīlas for the proper understanding of the foreign students of Buddhism.

- (1) The main classifications are as shown hereunder:-
 - (1) Pañca Sīla (five precepts) (2) Atthanga Sīla (Eight precepts)
 - (3) Navanga Sīla (Nine precepts) and (4) Dasanga Sīla (Ten precepts). They are termed as GAHATHA SĪLA and meant for householders or lay disciples. There is another set of four, namely,
- (2) Sīlas called Satu Pari Suddhi Sīla to be observed by Saṅghā, members of the Buddhist order.
 - (1) Pāti-mokkha Saṁvara Sīla relating to 227 rules of conduct for the Buddhist monks. (2) Indriya Saṁvara Sīla pertaining to restriction of mental faculties. (3) Ājiva parisuddhi Sīla concerning wholesome means of livelihood. (4) Paccya Sannissita Sīla meant for contentment and restriction in the use of personal requisites by a monk.

Now for this special magazine we will be dealing with Pañca Sīla which is the foundation of all other precepts. Its strict observance by all classes of people is sure to bring peace and happiness to the whole world here and hereafter. The Law says Sīlato Sukhitā.

As well known, Pañca Sīla consists of a solemn undertaking to one's own self to observe five rules of morality: (1) refraining from taking the life of living beings, (2) refraining from committing theft, (3) refraining from sexual immorality, (4) refraining from falsehood, and (5) refraining from taking intoxicating drinks.

It is sufficient for a Buddhist if he understands the significance of Pañca Sīla and accepts them in the form of resolutions to be observed with implicit faith. But it is more customary amongst the Buddhists to recite them aloud in suitably phrased stanzas meaning "I shall refrain from taking the life of other beings" and so on.

Whilst the important factor is to observe the Pañca Sīla rather than to recite them, there are some points in favour of the habit of reciting Pañca Sīla aloud. A solemn undertaking made aloud has a better effect on one's self than merely making a silent resolution. There is also a tendency for us to forget easily a silent resolution, but when a public

undertaking is made, even though it is to one's own self, there is a degree of greater importance attached to it, so that, one is not likely to forget it so easily.

There is also the habit of repeating the five undertakings of Pañca Sila as often as possible. It is customary for all Buddhist meetings to begin with the audible recitation of Pañca Sila.

Repeating the five undertakings of Pañca Sila, whether as silent resolutions or in the form of vows in public, may have a little effect if one does not observe the resolution or undertaking already made.

Observance of Pañca Sila brings one the full benefits derived from observing Buddhist tenet. Total refraining from killing or cruelty to other beings in its ultimate aim prevents one from forming in one's mind the defilements of hatred and greed. It is the cruel disposition that Buddhism abhors entirely. Refraining from committing theft prevents one from forming defilements of greed in one's mind. Refraining from sexual immorality, whilst saving one from the formation of defilements of greed, also prevents the formation of the defilements of hatred and jealousy. So, the refraining from unlawful sexual indulgence is also necessary in order to preserve civilized state in all social dealings. It can be said that without the observance of sexual restraint, family life on which human civilization depends, cannot fully thrive. There can be a tendency for the male persons to shirk their responsibility to bring up children as the result of which the entire civilization, together with its arts and science, can hardly develop. This means human society will degenerate to the level of lower animals.

The observance of the precept to abstain from falsehood has in many ways its own significance. There is nothing which a liar cannot do and similarly, truthfulness is a wise and effective precaution against committing evil deeds. This is especially so with those actions which are conventionally or legally regarded as crimes. A truthful person would not do anything which he would be ashamed of or afraid to admit, whereas a liar would do any immoral deed or illegal action so long as he could conceal the true facts just to save himself.

The observance of the precept refraining oneself from taking intoxicating drinks has as its advantage in preventing one's development of incivility, slothfulness and other stupefying effects. Consumption of intoxicants, (both beverages and drugs), often has the effect of retarding one's intellectual capacity, simply because they tend to promote dullness and indiscreet behaviour which are bound to be habituated eventually. This is particularly harmful in view of the fact that it cuts short the time available to anyone to understand the higher truths of life with all its blessings and the way to complete EMANCIPATION.

Peace to all beings!

BRIEF EXPOSITION
on
PRACTICAL INSIGHT-
MEDITATION FOR
ATTAINMENT of "The PATH"

By

*The Venerable Mohnyin Sayadaw,
 Agga Maha Pandita*

Translation (non-literal)

By

U Hla Maung, B.A., B.E.S. (Retd)
(For YOGIS of ALL SECTS
and CREEDS)

Published by

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Mohnyin Monastery,
Boundary Road, Rangoon.



PREFACE

THIS succinct exposition of Insight - Meditation-Practice, as per the 'six-sense doors' and supported by concise references to relevant Pāli Authority, was prepared by the Venerable Author in response to numerous requests made by his disciples all over Burma, including among others:

- (I) the Very Reverend U Eindriya, Agga Maha Pandita, Vipassana Achariya, Boundary Road, Rangoon;
- (II) the Very Reverend U Zawtika, Abhivamsa-Siripavara Dhammachariya for distribution, in Burmese and English, in various lands.

HOMAGE

Reverance unto the Buddha.

I render adoration to the Lord Buddha, who is replete with wisdom and is Master of "Paññatti and Paramattha Dhamma".

O! yogins of various creeds, render adoration thus, many times a day, so that they may enjoy blessings of many kinds and be free from misfortunes.

Introductory Explanation by the Translator:

The terms Paññatti, Paramattha, Santati and Saṅkhāras as used in the text require some explanation for foreign readers.

A. PAÑÑATTI means what is accepted by convention and common-sense thinking, based on the criteria of the senses.

B. SANTATI means Continuity.

So the two terms mean what convention accepts as IDENTITY on account of 'Apparent Continuity'. For example:

In our eyes there is evident continuity in the process of a baby, developing by stages or periods, into child, youth, adult and dotage. So our sense-knowledge manufactures the idea of Identity through an apparent or seeming continuity.

According to this Paññatti or conventional knowing, a tree or a river would be an identity. But the question is whether we should regard, for example, a day developing from sunrise to morning and successively to forenoon, afternoon, evening and sunset as Identity? There is, in truth, a flow of time in 'seconds', 'minutes' and 'hours', divided into convenient periods of morning-noon-evening. The whole, however, is a flow of 'seconds' and thereof. Not one of these fractions of time-flow *is ever identically the same with its predecessor or its successor*, so that a 'second or its fraction' represent a growing out of the Past into the Present and into the Future.

In short, there is (a) no changeless entity anywhere, but everywhere a continuity of moment to moment changing *under the cloak or guise of sameness*, (b) apparent sameness without a basic substance or identity, (c) no identical stuff whatever in or behind the changing continuity.

Paññatti knowledge gives us our conventional THINGS or PERSONS or INDIVIDUALS (called man or woman) *all of which* in the counter Paramattha knowledge are formularised as "seemingly the same but yet never the same". That is how the process of nature works by way of Santati or continuity.

C. PARAMATTHA Santati is a counter part of Piññatti Santati. The latter perverts continuity into Identity, but the former resolves every so-called 'Thing' into non-identity, that is to say, into a flow of momentary or 'khana' entities, characterised by constant change. Each of these momentary or 'khana' changes has three beats or rythms, the ARISING khana, the STABILISING khana and the VANISHING khana. The rhythmic may be crystallised as, "every entity is the Same but yet never the same."

D. SANKHĀRAS: All works of nature, inanimate and animate, are constituted of Compounds-Composites or Aggregates of ever changing elements. There is no entity which is in itself a single element, but is a system of compounds, composites and aggregates.

This view of Saṅkhāras covers the formation of Nāma (mind) Khanda as well as the Rūpa (body) Khanda. In the view of Paramattha (ultimate) truth, (i) all so called things are Sankharas, being composites or compounds or the confections of these compounds; (ii) these composites and confections are **CONDITIONED** by or **SUBJECT** to the process of continuity by change without any Identity being present or involved. Therefore in the light of Paramattha Dhamma "man-animal-thing" are

Saṅkhāras without substance or identity. Paññatti, however, misconceives and imports some notion of Identity into them.

Section Two

Origin of Beliefs and Practices.

According to a passage in the Anguttara Nikāya (Sattaka Nippāta-Mahāvagga) there have been from the earliest days of the world fountains of knowledge and Achariyas forming the vanguard in the practice of Jhāna and Abhinnya, that is intransic knowledge leading to devalokas and higher. According to the text quoted, the beliefs and systems founded by Achariya Sunnetta and others are termed 'Titthatus' or beliefs for people to have recourse to.

These great teachers and their disciples by their endeavours attained Jhāna and Abhinnya leading to the happiness of deva and brahma lokas. By their powers they were able to look back, or forward, into forty worlds. They took existence in the various planes of existence-Kāma, Rūpa-Arūpa-excepting the Suddhavāsa state. However, they knew of no higher way to transcend these loka-planes, and, thereby, had to find their way back to planes, lower and lower. So it is said in the texts.

Note: 'Titthasu' is not listed among the sixty-two erring-views of the Brahmajala Sutta.

Section Three

Buddha-dhamma the only way out of Loka and for the attainment of Nibbāna and the Path leading to it.

Question: What is the nature and position of Buddhism among the various 'Bhāsās' or Beliefs extant?

Answer: Buddha means the Enlightened; Bhāsā means the teaching of 'the Way of Thought and Practice! Those who adopt this teaching of the Buddha are 'Buddhists'.

Q. What is deemed the Noblest in Buddhism?

A. Nibbāna is the Acme or highest Good. Wherefore? Nibbāna or the Asaṅkhata Dhātu may be epitomised as liberation from the great Ills of bhava-existence, which is characterised by "old age-infirmity-death-suffering".

Q. What is regarded as the most inimical in Buddhism?

A. Nāma-rūpa khanda is so regarded, because this body-mind formation is the vehicle of the aforesaid four characteristics of Ill or Suffering.

N.B. The first three characteristics are concrete experiences and are common acceptances as part of life. Suffering, however, in the sense of grief-lamentation, dejection, misery and heart-burning require a deeper and contemplative understanding.

Q. In what manner is liberation from these ills to be striven for?

A. Every good or meritorious deed should be invariably accompanied by aspiration and prayer: "May I soon be freed from the sorrows of Bhava existence."

Section Four

How to use 'Paññatti Santati' as a means or vehicle of quickly securing Vipassanā-insight.

Genuine Vipassanā-insight is solely concerned with the "Arising and Passing away" of Saṅkhāras in the Paramattha sense.

If, however, the yogi or yogavacara is not skilled enough yet to rise above his Paññatti spectacles so as (i) to look at things in the Paramattha aspect of khaṇika or momentary changes, or (ii) in the aspect of 'integration and disintegration', it is advisable for him to couple the Paññatti and Paramattha sides. This jointure is termed "Paññatti-Paramatthaya".

Santati of Paññatti nature has its core in Santati of Paramattha nature, or, in other words, the two may be regarded as parallel aspects of the same process. Such is the advice given in the Commentaries.

Even according to Paññatti Santati there is change of process in continuity from the earlier modes and forms (phenomena) into newer ones. In correspondence to this there is the Paramattha change. The Paramattha change consists in the change of the internal or Dhātu - constituents of Nāma-Rūpa Khandas, that is, the earlier or preceding Dhātu - constituents are succeeded in change by the later or succeeding internal elements.

In order to illustrate the correspondence of the outer or surfacial change with the internal workings of the elemental or Dhātus constituents the Commentator has said, "True Vipassanā lies in the insight that surfacial or apparent changes reflect basic changes in the Paramattha Khandas elements themselves."

According to the Commentator, if the non-adept can grasp the fact of Santati either in the Paññatti aspect or in the Paramattha aspect, it amounts to knowledge practically of both the aspects. At every stage or phase of Vipassanā practice, it is expedient to realise, if possible, both the Paññatti and Paramattha aspects of DISINTEGRATING CHANGE.

In this connexion, Paññatti Paramatthiya as explained in the Visuddhi Magga and the Mahāniddeśa Guhathaka Suttanidvessa and so forth, being rather deep and subtle, the import of the texts is summarised as under:-

A sentient being is not alive with a past Citta or 'thought-moment'. It is alive only along with or in step with a present Citta. When the operative Citta of a present moment vanishes, the being is also dead with

the vanishing of a current Citta. So that it may in truth be said a being dies simultaneously with the death of a current Citta.

If that be so, it may be asked 'how is it that a being is deemed alive from the moment of re-birth consciousness up to the moment of the Cuti-consciousness of death?' The Mahātika explains the anomaly thus: There is consecutive linking in the flow of consciousness by a subsequent Citta keeping up continuity with a preceding thought-moment.

Thus, when it is said, "Tissa is alive or that Phussa is living" it is said by conventional usage of words and understanding and on the basis of Santati Paññatti or continuity, but this Santati aspect is the outter counterpart of the inner and more actual Paramattha aspect.

If the non-adept is unable yet to get a grip on the moment to moment Santati of the Paramattha Constituents or Dhātu-elements, it behoves him to couple the outter Santati with the Inner process. This procedure will facilitate the understanding of Anicca or Impermanence, and the recommended practice should be adopted.

Another explanation: The conventional or Paññatti statement "Tissa is dead" conveys a Paramattha undercurrent as well. In the case of 'space or akasa', it is entirely a Paññatti concept devoid of a Paramattha counterpart. But in the case of "Tissa is dead. Datta is dead" the Paññatti is not without its Paramattha, which in this case is termed 'Jiviindriya' or psychic life. Know then that the Paññatti of "Tissa is dead" has its Paramattha counterpart. This is the essence of the texts referred to.

While practising insight into Paññatti Santati according to the joint-working method, it is essential for the understanding to grasp the fact that the two series have each a different or separate way in regard to 'integration-disintegration'. If and when this 'differentia' is firmly grasped, the practitioner has reached the 'disintegration' of Citta or mental units as well as of the units of the material.

Note: This method of jointure has been indicated so that the faculty of seizing and grasping (Sammāsana Nāṇa) May be developed. In regard to the Anicca of diurnal or seasonal time, the Paññattis of 'morning-day-night' are helpful for insight-practice-vide the Atthakathā.

A DISCOURSE ON THE BASIC PRACTICE OF THE SATIPATTHANA VIPASSANĀ

By

The Ven'ble Mahasi Sayadaw

Agga-maha-pandita

*Translated by U Pe Thin,
Mahasi Yoyi*

Namo Buddhassa

Honour to the Fully Enlightened One

ON coming across the *Sāsana* of Lord Buddha it is most important for everyone to cultivate in oneself the virtues of *Sīla*, *Samādhi* and *Paññā*. One should, undoubtedly, possess these three virtues.

Sīla is the observance, by lay-people, of five precepts as a minimum measure. For Bhikkhus it is the discipline of *Patimokkha Sīla*. Any one who is well-disciplined in *Sīla* would be re-born in the happy existence of human beings or devas. But this ordinary form of *Lokiya Sīla* would not be a safe-guard against the relapse into the lower states of miserable existence, such as, hell, or animals or petas. It is, therefore, desirable to cultivate the higher form of *Lokuttara Sīla* as well. This is *Magga* and *Phala Sīla*. When one has fully acquired the virtue of this *Sīla* he is saved from the relapse into the lower states, and he will always lead a happy life by being re-born as human beings or devas. Everyone should, therefore, make it a point of his duty to work for the *Lokuttara Sīla*. There is every hope of success for anyone who works sincerely and in real earnest. It would indeed be a pity if anyone were to fail to take advantage of this fine chance of being endowed with the higher qualities, for he would undoubtedly be a victim sooner or later of his own bad *karma* which would pull him down to lower states of miserable existence of hell, or animals or petas, where the span of life lasts for many hundreds, thousands or millions of million years. It is therefore emphasised here that this coming across the *Sāsana* of Lord Buddha is the very opportunity for working for the *Magga Sīla* and *Phala Sīla*.

It is not feasible to work for the *Sīla* alone. It is also necessary to practise *Samādhi*. *Samādhi* is the fixed or tranquil state of mind. The ordinary or undisciplined mind is in the habit of wandering to other places; it cannot be kept under control; it follows any idea, thought or imagination, etc. In order to prevent its wandering, the mind should be made to attend repeatedly to a selected object of *Samādhi*. On gaining practice the mind gradually loosens its traits and remains fixed on the object to which it is directed. This is *Samādhi*. There are two forms of *Samādhi*, viz., *Lokiya Samādhi* and *Lokuttarā Samādhi*. Of these two, the

practice in *Samatha Bhāvanā* viz: *Anāpāna*, *Metta*, *Kasina*, etc. will enable the development of the states of *Lokiya Jhāna*, such as, four *Rūpa-jhānas* and four *Arūpa-jhānas*, by virtue of which one would be re-born in the plane of *Brahma*. The life span of *Brahma* is very long and lasts for one world cycle, two, four, eight up to a limit of eighty-four thousands of world-cycles as the case may be. But at the end of the life-span a *Brahma* will die and be re-born as human being or *deva*. If he leads a virtuous life all the time he may lead a happy life in higher existence. But as he is not free from *kilesas* (defilements) he may commit demeritorious deeds on many occasions. He will then be a victim of his bad *karma* and will be re-born in hell or other lower states of miserable existence. This *Lokiya Samādhi* also is not a definite security. It is desirable to work for the *Lokuttarā Samādhi*, which is nothing but *Magga Samādhi* and *Phala Samādhi*. To possess this *Samādhi* it is essential to cultivate *Paññā*.

There are two forms of *Paññā*, namely, *Lokiya* and *Lokuttarā*. Now-a-days the knowledge of literature, arts, science or worldly affairs is usually regarded as a kind of *Paññā*. But this form of *Paññā* has nothing to do with any kind of *Bhāvanā*. Nor can it be regarded as a real merit because many weapons of destruction are invented through these knowledges, which are always under the influence of greed, hatred and other evil motives. The real spirit of *Lokiya Paññā* on the other hand has only merits and no de-merits of any kind. The knowledge in well-free organisations and relief works without causing any harm, learning to acquire the knowledge of the true meaning or sense of the scriptures, and the three classes of knowledge in *Vipassanā Bhāvanā*, such as, *Suta-maya-paññā*—knowledge based on learning; *Cinta-maya-paññā*—knowledge based on thinking; and *Bhāvanā-maya-paññā*—knowledge based on mental development, are *Lokiya Paññā*. The virtue of possessing *Lokiya Paññā* would lead to a happy life in higher states of existence, but it cannot prevent the risk of being re-born in hell or other lower states of miserable existence. Only the development of *Lokuttarā Paññā* can decidedly remove this risk.

The *Lokuttarā Paññā* is *Magga* and *Phala Paññā*. To develop this *Paññā* it is necessary to carry on the mere practice in *Vipassanā Bhāvanā* out of the three forms of discipline in cultivating *Sīla*, *Samādhi*, and *Paññā*. When the virtue of *Paññā* is duly developed, the necessary qualities of *Sīla* and *Samādhi* are also acquired.

The method of developing this *Paññā* is to observe matter and mind which are the two sole elements existing in a body with a view to know them in their true form. At present times experiments in the analytical observation of matter are usually carried out in laboratories with the aid of various kinds of instruments; yet these methods cannot deal with mind-stuff. The method of Lord Buddha does not, however, require any kind of instruments or outside aid. It can successfully deal with both matter and mind. It makes use of one's own mind for analytical purpose by fixing bare-attention on the activities of matter and mind as they occur in the

body. By continually repeating this form of exercise the necessary *Samādhi* can be gained and when the *Samādhi* is keen enough, the ceaseless course of arising and passing away of matter and mind will be vividly perceptible.

The body consists solely of the two distinct groups of matter and mind. The solid substance of body as it is now found belongs to the former group of matter. According to the usual enumeration in the terms of *Pathavī, Tejo, Āpo, Vāyo, Cakkhu, Rūpa* etc. there are altogether twenty-eight kinds in this group but in short it may be noted that the body is a mass of matter. For instance it is just like a doll made of clay or wheat which is nothing but a collection of clay dust or wheat powder. Matter changes its form under physical conditions of heat, cold, etc. and because of this fact of changeableness under contrary physical conditions it is called *Rūpa* in Pāli. It does not possess any faculty of knowing an object.

In *Abhidhamma* the elements of mind and matter are classified differently as *Sarammana dhamma* and *Anarammana dhamma* respectively. The element of mind has an object, or holds an object, or knows an object while that of matter does not have an object, nor holds an object, nor knows an object. It will thus be seen that the *Abhidhamma* has directly stated that there is no faculty of knowing an object in the element of matter. A Yogi also perceives in like manner, that is, "material element has no faculty of knowing". Logs and pillars, bricks and stones and lumps of earth are a mass of matter; they do not possess any faculty of knowing. It is the same case with material elements consisting in a living body; they have no faculty of knowing. The material elements in a dead body are like those of a living body; they are without the faculty of knowing. But people have a general idea that material elements of a living body possess the faculty of knowing an object and that it loses this faculty only on death. This is not really so. In actual fact, matter does not possess any faculty of knowing an object irrespective of the fact whether it is in a dead or a living body.

Then what is that which knows the objects now? It is the element of mind which comes into being depending on matter. It is called *Nāma* in Pāli because of the fact that it inclines to an object. Mind is also spoken of as 'thought' or 'consciousness'. Mind arises depending on matter as will be described hereafter. Depending on eye, eye-consciousness (seeing) arises; depending on ear, ear-consciousness (hearing) arises; depending on nose, nose-consciousness (smelling) arises; depending on tongue, tongue-consciousness (taste) arises; depending on body, body-consciousness (sense of touch) arises. There are many kinds, either good or bad, of sense of touch. While it has a wide field of action by running throughout the whole length of body, inside and outside, the sense of sight, hearing, smell or taste can on the other hand come into being respectively in its own particular sphere, such as, eye, ear, nose and tongue, which occupies a very small and limited space of the body. These senses of touch, sight etc. are nothing but the elements of mind. Also there comes into being the mind-consciousness (i.e. thoughts, ideas, imaginations, etc.) depending on mind-

base. All of these are elements of mind. Mind as a rule knows an object while matter does not know.

People generally believe that, in the case of seeing, it is the eye which actually sees. They think that seeing and eye are one and the same thing. They also think:—‘*Seeing is I: I see things; eye and seeing and I are one and the same person*’. In actual fact this is not so. Eye is one thing and seeing is another and there is no separate entity such as ‘*I or Ego*’. There is only the fact of ‘*seeing*’ coming into being depending on eye.

To quote an example, it is like the case of a person who sits in a house. House and person are two separate things; House is not the person nor is person the house. Similarly it is so at the time of seeing. Eye and seeing are two separate things: eye is not seeing nor is seeing eye.

To quote another example, it is just like the case of a person in a room who sees many things when he opens the window and looks through it. If it be asked: “Who is it that sees? It is window or person that actually sees?” The answer is: “The window has no ability to see: it is only the person who sees”. If it be asked again, “Will the person be able to see things on the outside without the window?” Then the answer will be, “It will not be possible to see things through the walling without the window: one can only see through the window”. Similarly in the case of seeing there are two separate things of eye and seeing: eye is not seeing nor is seeing the eye: yet there cannot be an act of seeing without the eye. In fact seeing comes into being depending on eye. It is now evident that in the body there are only two distinctive elements of matter (eye) and mind (seeing) at every moment of seeing. In addition there is also a third element of matter (visual object). At times the visual object is noticeable in the body and at times noticeable outside the body. If the last one is added there will be three elements, two of which (eye and visual object) are material and third of which (seeing) is mental. Eye and visual object being material elements do not possess any ability of knowing an object, while seeing being a mental element can know the visual object and what it looks like. Now it is clear that there exist only two separate elements of matter and mind at the moment and the arising of this pair of two separate elements is known as ‘*seeing*’.

People who are without the training and knowledge of Vipassanā Bhāvanā hold the view that seeing belongs to or is *self*, or *ego*, or *living entity*, or *person*. They believe that ‘*Seeing is I; or I am seeing; or I am knowing*’. This kind of view or belief is called *Sakkāya-ditṭhi* in Pāli. *Sakkāya* means the group of matter (*rūpa*) and mind (*nāma*) as they exist distinctively. *Ditṭhi* means to hold a wrong view or belief. The compound word of *Sakkāya-ditṭhi* means to hold a wrong view or belief on the dual set of *rūpa* and *nāma* which are in real existence. For more clarity it will be explained further as to the manner of holding the wrong view or belief. At the moment of seeing, the things that are in actual existence are the eye and visual object of material group, and the seeing which belongs to mental

group. These two kinds are in actual existence. Yet people hold the view that this group of elements is *self, or ego, or living entity*. They consider that '*Seeing is I; or what is seen is I; or I see my own body*'. Thus this mistaken view is taken on the simple act of seeing as *self*, which is *Sakkāya-ditthi*.

As long as one is not free from *Sakkāya-ditthi* one cannot expect to escape from the risk of falling into miserable existence of hell, or animals, or petas. Though he may be leading a happy life in the human or deva world by virtue of his merits, yet he is liable to fall back into the state of miserable life at any time when his demerits operate. For this reason Lord Buddha pointed out that it was essential to work for the total removal of *Sakkāya-ditthi* as follows;—

Sakkāya ditthippahanaya sato bhikkhu paribbaje.

It says *inter alia*: Though it is the wish of everyone to avoid old-age, disease and death yet no one can help it but must inevitably submit to them one day. After death, re-birth follows. Re-birth in any state of existence does not depend on one's own wish. It is not possible to avoid re-birth in the realm of hell, or animals, or petas by merely wishing for an escape. Re-birth takes place in any state of existence as the circumstances of one's own deeds provide, and there is no choice at all. For these reasons round of re-birth *Samsāra* is very dreadful. Every effort should therefore be made to acquaint oneself with the miserable conditions of *Samsāra* and then to work for an escape from *Samsāra*, and for the attainment of *Nibbāna*. If an escape from *Samsāra* as a whole is not possible for the present, an attempt should be made for an escape at least from the round of re-birth in the realm of hell, or animals, or petas. In this case it is necessary to work for the total removal from oneself of *Sakkāya-ditthi*, which is the root-cause of re-birth in the miserable state of hell, or animals, or petas. *Sakkāya-ditthi* can only be destroyed completely by the *Ariyā Magga & Phala*, three virtues of *Sīla, Samādhi & Paññā*. It is, therefore, imperative to work for the development of these virtues. How to work? That is, *Sato* = by means of noting or observing, *Paribbaje* = must go out from the jurisdiction of *Kilesā* (defilement). One should practise by constantly noting or observing every act of seeing, hearing, etc. which are the constituent physical and mental processes of the body, till one is freed from *Sakkāya-ditthi*.

For these reasons advice is always given here to take up the practice of Vipassanā Meditation. Now Yogis have come near for the purpose of practising Vipassanā Meditation, who may be able to complete the course of training and attain *Ariyā Magga* in no long time. *Sakkāya-ditthi* will then be totally removed and security against the danger of re-birth in the realm of hell, or animals, or petas will be finally gained.

In this respect the exercise of simply to note or observe the existing elements in every act of seeing. It should be noted as '*seeing, seeing*' on every act of seeing. (By the terms of *note or observe or contemplate* it means the act of keeping the mind fixedly on the object with a view to know

clearly). Because of this fact of keeping the mind fixedly...by noting as '*seeing, seeing*', at times visual object is noticed, at times consciousness of seeing is noticed, or at times it is noticed as eye-based or as a place from which it sees. It will serve the purpose if one can notice distinctly anyone of the three. If not, basing on this act of seeing there will arise *Sakkāya-dit̥ṭhi* which will view it in the form of a person or belonging to a person and in the sense of *Nicca, Sukha & Atta*, which will arouse attachment and craving: the *kilesas* will in turn prompt deeds, and the deeds will bring forth re-birth of new existence. Thus the process of dependent origination operates and the vicious circle of *Saṃsāra* revolves incessantly. In order to prevent the revolving of *Saṃsāra* from this source of seeing, it is necessary to note as '*seeing, seeing*' on every act of seeing.

Similarly in the case of hearing, there are only two distinct elements of matter and mind. The sense of hearing arises depending on ear. While ear and sound are two elements of matter, the sense of hearing is an element of mind. In order to know clearly any one of these two kinds of matter and mind it should be noted as '*hearing, hearing*' on every occasion of hearing. So also it should be noted as '*smelling, smelling*' on every occasion of smelling, and as '*knowing, knowing*' on every occasion of knowing the taste.

Similarly it should be noted in the case of knowing or feeling the sensation of touch in the body. There is a kind of material element known as *Kāya-pasāda* throughout the body which receives every expression of touch. Every kind of touch either agreeable or disagreeable usually comes in collision with *Kāya-pasāda* and there arises a *Kāya-viññāna* which feels or knows the touch on each occasion. It will now be seen that at every time of touching there are two elements of matter, viz., sense-organ and impression of touch, and one element of mind viz., knowing of touch. In order to know these things distinctly at every time of touch the practice of noting as '*touching, touching*' has to be carried out. This merely refers to the common form of sensation of touch. There are special forms which accompany painful or disagreeable sensations, such as, to feel stiff or tired in the body or limbs, to feel hot, to feel pain, to feel numb, to feel ache, etc. Because *Vedanā* predominates in these cases, it should be noted as '*feeling hot, feeling tired, painful, etc.*' as the case may be.

It may also be mentioned that there occur many sensations of touch in hands and legs, etc. on each occasion of bending, stretching or moving. Because of mind wanting to move, stretch or bend, the material activities of moving, stretching, or bending, etc. occur in series. (It may not be possible to notice these incidents for the present. They can only be noticed after some time on gaining practice. It is mentioned here for the sake of *Suta-maya-nāma*). All activities in movements and in changing, etc. are done by these minds. When the mind wills to bend, there arises a series of in-ward movements of hand or leg: when the mind wills to stretch or move, there arises a series of out-ward movements or movements to and fro respectively. They disappear or are lost soon after they occur and at the very point of occurrence. (One will notice these incidents later on).

(To be continued)

EXPOSITION OF THE DISCOURSE ON ACCOMPLISHMENTS Vyagghapajja-sutta (Anguttara Nikāya VIII, vi, 4)

By

Ven'ble C. Nyānasatta Thera.



This Discourse, given by the Enlightened One to a **Koliyan**, a citizen of the Principality adjacent to that of **Sākyans**, the kinsmen of the Blessed One, applies to our own times not less than to the time of its delivery. Like in many other Discourses (**sutta**), the Master commences with the simple things belonging to the life of the layman, and then leads his interlocutor to the sphere of the higher things pertaining to the realization of Enlightenment. The Discourse is thus:-

At one time the Blessed One dwelt among the **Koliyans**, in their market town called **Kakkarapatta**. Then **Dighajānu Vyagghapajja**, the 'long-kneed' descendant of the clan once living in places infested with tigers, a Koliyan son (perhaps a relative of the Buddha), came to the Blessed One, and after a respectful salutation of the Master, he sat at one side and addressed the Blessed One thus:-

Venerable Sir, we are laymen who enjoy all worldly pleasures, living amidst women and children, we use perfumes, other embellishments and garlands and wear fine silk clothes, find pleasure in money and things made of gold and silver. Though we are not homeless followers of the Blessed One, may the Lord teach us the Dhamma in such a manner that it may be conducive to our welfare in the world and happiness in the hereafter.

To him, the Blessed One gave this instruction, as follows:-

These four things conduce to the good and happiness of a layman in this very life. What four?

Accomplishment in exertion, accomplishment in or frugality accomplishment in good friendship, and accomplishment in leading a well-regulated life.

What is the accomplishment in exertion (**utthāna-sampadā**)? It is dexterity (**dakkha**) and diligence (**analasa**). By whatever activity a man earns his living, whether as a cultivator or a trader, whether as a herdsman or an archer, a minister of the king or by any other profession, he must make efforts to achieve accomplishment in dexterity and diligence in finding ways and means in the performance of the duties of his profession. This is called accomplishment in exertion.

What is the accomplishment in or frugality (*āraṅkha-sampadā*)?

Whatever property a man acquires through his exertion and dexterity, acquired justly by right means, he protects and watches over his property against thieves, fire, floods, ill-disposed heirs or relatives, and at times against kings (or the government, as we would say today in the era of nationalization). This is called accomplishment in caution or frugality.

What is good friendship (*kalyānamittatā*)?

In whatever town or village he lives, he keeps company with those who have confidence (*saddhā*) in the Dhamma he professes, who have virtue, that is to say, observe the same code of moral principles (*sīla*), who practise charity or are generous and liberal in supporting their religion and religious institutions, and he always seeks the company of the wise, trying to emulate those possessing these good qualities. This is called good friendship.

What is accomplishment in regular life (*samajīvitatā*)?

A layman knowing his income and expenses leads a regular life, being neither extravagant, nor showing falsely abundance and then soon being in want. Thus he lives within his means and accomplishes the requirements of regular life.

Just as a goldsmith or his apprentice knows, on holding up a balance, that by so much it has dipped down, by so much it has tilted up; even so a layman, knowing his income and expenses, leads a well-regulated life being neither extravagant nor pompous, seeing to it that his expenses are not in excess of his sure income. If a layman with little income were to lead a luxurious life, others would blame him for wasting his hard-earned cash. On the other hand, if a man with a large income were to lead a wretched life of a miser, there would be those who would say: 'This man will one day die like a starveling in spite of all his wealth'.

The wealth thus acquired has four sources of destruction by a person addicted to debauchery (*itthidhutto*), drunkenness (*surādhutto*), gambling (*akkhadhutto*), and friendship or companionship with evil-doers.

Just as in the case of a great tank with four inlets and four outlets, if a man should close the inlets and open the outlets and there should be no adequate rainfall, then decrease in water in that tank is to be expected; even so there are these four sources for the destruction of acquired wealth, that is to say, debauchery, drunkenness, gambling and companionship with evil-doers. But the abstinence from debauchery, abstinence from intoxicants, abstaining from gambling, and friendship with the good are the four sources of increase of one's acquired wealth. Just as in the case of a large tank with four inlets and four outlets, if a person were to open the inlets and close the outlets, and there should be adequate rainfall, an

increase of water is certainly to be expected in that tank and not a decrease. Even so the four above-mentioned are the sources of increase of one's wealth acquired in the right way by one's exertion. These four things are conducive to the good and happiness of a layman in this life itself.

Causes of Spiritual Progress.

These four factors are conducive to the good and happiness of a noble son in the other world or in the Higher Life in the Dhamma:-

Accomplishment in confidence, accomplishment in virtue, accomplishment in charity, and accomplishment in wisdom.

What is accomplishment in confidence (**saddhā-sampadā**)?

In this respect a clansman has confidence in the enlightenment of the Perfect One:—Thus indeed is the Blessed One: he is accomplished, fully enlightened, endowed with wisdom and virtuous conduct, perfect, knower of worlds, an incomparable leader of those to be trained, teacher of devas and men, enlightened and blessed. This is called accomplishment in confidence.

What is the accomplishment in virtue (**sīla-sampadā**)?

If a follower of the Enlightened One abstains from killing, stealing, sexual misconduct (adultery e.g.), telling lies, and intoxicants that cause infatuation and heedlessness: this is called accomplishment in virtue.

What is the accomplishment in charity (**cāga-sampadā**)?

In this respect a follower lives in his house free from meanness; he is bounteous, open-handed, giving gladly, accessible to those who come to ask something from him, cheerful in sharing, liberal in giving. This is called accomplishment in charity.

What is accomplishment in wisdom (**paññā-sampadā**)?

Herein a disciple is wise, endowed with wisdom that leads to spiritual growth, endowed with penetrative insight leading to the utter destruction of all suffering. This is called accomplishment in wisdom.

To resume the whole instruction contained in this discourse on accomplishment, there follow some verses given here in plain prose so that they may fix the lesson learnt here:-

Strenuous and efficient in his work, heedful and ordering his life well, protecting and guarding what he has acquired;

Endowed with confidence and virtue, generous, and free from avarice, he ever clears the path of happiness to the other world.

Thus the eight accomplishments in exertion, caution, good friendship, regular life, confidence, virtue, charity and wisdom have been well preached by the Blessed One for the progress of all.

Though this Sutta lacks in poetic diction or loftiness of thought, yet in all its homeliness it teaches us the most important lesson. Let us face reality and not expect things impossible of achievement and to get from others what we alone ought to accomplish. The sense of urgency in all our actions will be aroused in us and many things will be done better and sooner when we start doing them ourselves instead of expecting others to do our duties. May we all constantly mind this lesson on ACCOMPLISHMENTS as taught by All Enlightened One to His kinsmen and all who listen to the advice given in this Discourse!

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THE BUDDHIST DOCTRINE OF KAMMA

By

Rastrapal Bhikkhu Nalanda (India)

According to the seed that's sown,
So is the fruit ye reap therefrom,
Doer of good will gather good,
Doer of evil, evil reaps
Sown is the seed, and thou shalt taste.
The fruit thereof (Samyutta Nikāya).

KAMMA is a Pāli word which means action or doing. Any kind of intentional action whether physical, vocal or mental is regarded as Kamma. In its ultimate sense Kamma means good or bad volition (Kusala Akusala cetanā). While defining Kamma Lord Buddha says, "I declare O Bhikkhus, that volition is Kamma. Having willed one acts by body, speech and thought". (A.N. Vol. 3. p. 415). Kamma does not mean only past actions. It comprises both past and present deeds.

We find dissimilarity prevailing everywhere. Some are rich, others poor, some are beautiful, others ugly; some are intelligent others illiterate. What is the reason of this? It is Kamma that differentiates all beings into low and high states. The influence of Kamma on various states of the being have been brought out by the Buddha in several places in the Pāli canon.

On one occasion a certain young man named Subba approached the Buddha and questioned Him about the reason of inequality among human beings. The Buddha briefly replied: "Every living being has Kamma as its own, its inheritance, its cause, its relative, its refuge. It is Kamma that differentiates all living beings into low and high States". (M.N. Culakamma Vibhaṅga Sutta No. 135). It has further been modified that the Kamma is volition as well as states associated therewith (Aṭṭhasālini, Page 75). Thus a Kamma is both the cetanā or some states associated with it. In support of this definition of Kamma we find a number of discourses in different Nikāyas. The Buddha had said- "When, Ānanda, there is bodily action, speech or thought, pleasure and pain to the self arise by reason of volition capable of causing an act, speech or thought. (Aṭṭhasālini, Page 73). The Anguttara Nikāya also agrees with the fact. The Majjhima Nikāya discusses this problem. There are also discourses which explicitly explain the fact that the cetanā Sampayutta Dhamma or the states associated with volition are Kamma (Aṭṭhasālini, Page 73, A.N. Vol. II. pp. 230-237). Ācariya Buddhaghosa while commenting on the word cetanā Sampayutta Dhammā says that it includes the Bojjhaṅga (The 7 links of Enlightenment-Attentiveness, Investigation of law, Energy, Rapture, Tranquility, Concentration and Equanimity), Maggaṅga (Noble Eightfold Path - Right View, Right Aspiration, Right Speech, Right Action, Right Livelihood, Right Endeavour, Right Mindfulness and Right Concentration), Abbiṃjhā

(covetousness), Vyāpāda (ill-will), Micchādiṭṭhi (wrong-view), Ana bhijjhā (greedlessness), Avyāpāda (non-hatred) and Sammādiṭṭhi (Right-view). Thus they are 21 in number.

Thus volition has been explained as Kamma. Kamma is mainly of three types-physical, vocal and mental (Atthasālini, Page 73). These three divisions are related to the doors through which they are performed.

Kamma is further divided into two divisions as moral (Kusala) and immoral (Akusala). This division of Kamma is very important from the ethical standpoint. This knowledge of Kamma enables a man to avoid the ignoble acts and to take up those which are noble. In this way it is the base or foundation of religious life (Brahmacariyavāsa). For such determination of an action as moral or immoral. Thus in all the systems of philosophy we find elaborate discussion on the subject. In Abhidhamma the division of the action as above has been made on the basis of roots or hetus. The hetus are six in number, viz, Lobha (greed), Dosa (hate) and Moha (delusion) and Alopa (greedlessness), Adosa (hatredness) and Amoha (delusionlessness). The first three are called Kusala hetus or the moral roots and the last three are called Akusala hetus or the immoral roots. The action which is rooted in moral hetus is called Kusala Kamma or the moral act. And the action rooted in immoral hetus, is called Akusala Kamma or the immoral act.

It is on this basis that the determination of an action as moral or immoral, has been made in early Buddhist Philosophy.

The most important and fundamental doctrine of Buddhism is the theory of Kamma and rebirth. Kamma and rebirth are interrelated. Man is the sum total of the accumulations of the Kammic energies acquired by him through a long cycle of previous births. Due to the force of the impressions of different types of action he proceeds from one existence to another and goes on accumulating impressions in each birth. Kamma or action has got a vital role in the becoming of a man.

The Buddhist law of Kamma is not a fatalistic doctrine. According to Buddhism there are five natural laws (Niyāmas) which operate in the physical and mental realms. These five Niyāmas are:-

1. Utu Niyāma, physical inorganic order, e.g., seasonal phenomena of winds and rains. The unerring order of seasons, characteristic seasonal changes and events, causes of winds and rains, nature of heat, etc., belong to this group.

2. Bija Niyāma, order of germs and seeds (physical organic order); e.g., rice produced from rice-seed, sugary taste from sugar-cane or honey, peculiar characteristics of certain fruits, etc. The scientific theory of cells and genes and the physical similarity of twins may be ascribed to this order.

3. Kamma Niyāma, order of act and result, e.g., desirable and undesirable acts produce corresponding good and bad results. As surely as water seeks its own level so does Kamma, given opportunity, produce its inevitable result,- not in the form of a reward or punishment but as an innate sequence. This sequence of deed and effect is as natural and necessary as the way of the sun and the moon.

4. Dhamma Niyāma, order of the norm, e.g., the natural phenomena occurring at the advent of a Bodhisatta in his last birth. Gravitation and other similar laws of nature, the reason for being good, and so forth may be included in the group.

5. Citta Niyāma, order of mind or psychic law, e.g., processes of consciousness, arising and perishing of consciousness, constituents of consciousness, power of mind, etc. Telepathy, telesthesia, retro-cognition, premonition, clairvoyance, clairaudience, thought-reading, all psychic phenomena which are inexplicable to modern science are included in this class. (Abhidhammavatāra P. 54; Mrs. Rhys Davids, Buddhism, P. 119).

These five orders embrace everything in the world and every mental or physical phenomenon could be explained by them. Kamma as such is only one of these five orders as is the case with all natural laws, requiring no law-giver.

It is necessary here to examine the different aspects of Kamma. Keeping this in view we can study the Kamma in four ways, viz., (A) Kinds of Kamma according to the functions they perform, (B) Kinds of Kamma according to the strength of the effect, (C) Kinds of Kamma according to the time they take in producing their effects, and (D) Kinds of Kamma according to the place where they produce their effects.

(a) There are four kinds of Kamma according to the functions they perform, namely:- (i) Janakam (Reproductive Kamma), (ii) Upatthambakam (Supportive Kamma), (iii) Upapilakam (Obstructive Kamma) and (iv) Upahātakam (Destructive Kamma).

(i) Janaka Kamma is that which gives only Patisandhi (birth). Due to such actions a man goes from one existence to another. Therefore the Kamma that conditions the future birth is called Janaka Kamma.

(ii) Upatthambaka Kamma is a type of action which helps the other types of good or bad actions in maintaining their existence. But they are not by themselves so powerful as to give birth after death.

(iii) Upapilaka types of actions are those which make the other actions weak. For instance, a person born with a good Reproductive Kamma may be subject to various ailments etc., thus preventing him from enjoying the blissful results of his good action.

In ancient times, at the time of Kassapa Buddha, a son of a Brahmin named Jyotipal, who became Gautama Buddha afterwards, showed irreverence to the Buddha, saying - "Shaven headed recluse, where is Bodhi or Enlightenment? To attain Enlightenment is a very difficult task". This act of sin compelled Siddhāttha to practise severe austerities for six long years. This is the obstructive Kamma of Siddhattha.

(iv) Upaghātaka types of actions are those which destroy altogether other actions and in doing so they themselves are destroyed. The life of Devadatta exemplifies all these four actions of Kamma. He attempted to kill the Buddha and caused a schism in the Saṅgha. Due to his good Reproductive Kamma he was born in a royal family. But due to his Destructive Kamma he died a miserable death. These are the four types of actions treated according to their functions - Kiccavasena.

The second types of actions are also of four types judged from the angle of their strength of producing vipāka, namely - (A) Garukam (Weighty Kamma), (B) Āsanna Kamma (Proximate Kamma), (C) Āciṇṇa Kamma (Habitual Kamma) and (D) Katatta Kamma (Reserve Kamma).

(i) Garuka is of very serious type either good or bad. There are five types of Akusala Kamma which are serious in their nature. They are - killing of mother, father, Arahanta, Inflicting injury to the Buddha and creating schism into the Saṅgha. King Ajātassattu could have attained the first stage of sainthood if he had not committed parricide. These five types of actions because of their heinous nature are called Garu Kamma. The Mahaggata Kusala Kamma because of their pious nature are also called Garu Kamma. Thus the word Garu Kamma indicates the serious type of actions either good or bad.

(ii) Āsanna means near. The actions which are performed thinking that death is very near are called Āsanna Kamma. It is either good or bad. Sometimes a bad person may die happily and receive a good birth if fortunately he remembers or does a good act at the last moment. This does not mean that although he enjoys a good birth he will be exempted from the effects of the evil deeds, accumulated during his life time. They will have their due effects as occasions arise. Sometimes a good person may die unhappily by suddenly remembering an evil act of his. Queen Mallikā, the consort of King Kosala, led a righteous life, but as a result of remembering, at her death moment, a lie which he had uttered she had to suffer for about seven days in the state of misery.

(iii) Āciṇṇa Kamma is that type of action which is done repeatedly. It may be Kusala or Akusala.

Cunda, a butcher, who was living in the vicinity of the Buddha's monastery, died yelling like an animal because he was earning his living by slaughtering pigs.

King Dutthagāmani of Ceylon was in the habit of giving alms to the Bhikkhus before he took his meals. It was this habitual Kamma that gladdened him at the dying moment and gave him birth in Tusita heaven.

(iv) *Katattā Kamma* literally means (action done in past). All actions that are not included in the aforesaid three and those done once and soon forgotten belong to this category. *Katattā Kamma* is the action which is of very light type. It has got no force of yielding *vipāka*.

The third way of studying the *Kamma* is to judge them from the angle of the time they take in giving their *vipāka*. They are also of four types, namely- (A) *Diṭṭhadhammavedaniya* (Immediately Effective *Kamma*), (B) *Upapajjavedaniya* (Subsequently Effective *Kamma*), (C) *Aparā Pariya Vedaniya* (Indefinitely Effective *Kamma*) and (D) *Ahosi Kamma* (Defunct *Kamma*).

(i) *Diṭṭhadhammavedaniya Kamma* is that which is experienced in this very life.

Kākaṇṭhaka became a millionaire in this very life, giving alms to *Thera Mahā Kassapa*, *Mallika* became a Queen giving alms to the Buddha. The son of the millionaire, who was passionately attached to *Thera Kaccāyana*, turned into a woman. These are the results of *Diṭṭhadhammavedaniya Kamma*.

(ii) *Upapajjavedaniya Kamma* yields its *vipāka* in the next life. No fruit of such actions can be seen in this life. Due to effect of *Upapajjavedaniya Kamma* King *Ajatasatthu* who immediately after his death was born in a state of misery.

(iii) The effects of the intermediate thought moments may take place at any time until one attains *Nibbāna*. The Arahant *Mahā Moggallāna* was killed under tragic circumstances by a band of robbers due to his previous evil *Kamma*. This type of *Kamma* is known as *Aparāpariya* - Indefinitely effective.

(iv) The fourth type of action is the *Ahosi Kamma*. This type of action is ineffective and do not produce *vipāka* (resultant) either in this life or the life to come.

We can also divide *Kamma* into four divisions from the point of view of their *Vipāka* in different planes of existence - *Pakattānavaṣaṇa*. They are also of four types, namely- (A) *Kamāvacara Akusala Kamma* (Immoral actions) which may ripen in the sentient Plane), (B) *Kamāvacara Kusala Kamma* (Moral actions which may ripen in the sentient Plane), (C) *Rūpavacara Kusala Kamma* (Moral actions which may ripen in the Realm of Form), and (D) *Arūpavacara Kusala Kamma* (Moral actions which may ripen in the Formless Realms). These four types of actions are very important from many standpoints.

Buddhism does not recognise any Supreme Authority. A Buddhist who is fully convinced of the doctrine of *Kamma* does not pray to another for his salvation or blames some one for his misfortune. He believes that he is the architect of his own destiny. He is his own creator and he is his own destroyer.

A.N. = *Anguttara Nikāya*.

M.N. = *Majjhima Nikāya*.

PERSONIFICATION OF BUDDHA

By

Rev: U Kumāra

CONCENTRATE itself on the absolute perfection as personified in Buddha and Asankhata of Nibbāna. This contemplation is free from any hatred of the unpleasant and is free from delusion of the real nature of things any attachment for worldly things (Lobha, Dosa, Moha). As the result of such a practice, all the five senses will entirely cease to function and a sixth sense (Majjhe Viññāṃ) will arise which alone can lead the mind to the realization of the true nature of things (Yathabuta Sammā Ditṭhi) and a glimpse of that peace and tranquility prevails (Khayeññanti) and produce in us indifference to (Virāga) and deliverance of all evil desire, greed and attachment and win us our Goal, the Asankhata Nibbāna, the Eternal Peace and Tranquility (Santi Sukha).

I may quote the following from the scriptures:-

Buddhadigocaram pittim labhitvayeve tankhane Vipassanam Vatvana
Savimutta Assanithaya.

By the contemplation of the absolute perfection as personified in Buddha, there arise one of the five pitis, and at that moment the development of Vipassanā insight, there have been countless number of those who have been freed from kilesa (lust or concupiscence and passions) attachment.

Again in the Nidāna-Vagga or of Sangutta-Nikāya, the causes and deliverance from Dukkha (sorrow) has been demonstrated by Buddha as follows:-

- | | |
|--------------------------------|----------------------------------|
| 1. Avijjūpāṇisa Saṅkhārā | 13. Saddhupanisam, Pamujjam |
| 2. Saṅkhārūpanisam. Viññānam | 14. Pamujjapanisa, Pīti |
| 3. Viññānupanisam Nāmarūpan | 15. Pītupanisa, Passaddha |
| 4. Nāmarūpanisam, Salāyatanaṃ | 16. Passādhipanisam, Sukham |
| 5. Salāyatanūpanisam, Phasso | 17. Sukhupaniso, Samādhi |
| 6. Phassūpanisam, Vedanā | 18. Samādhupanisam, Yathābhūta- |
| 7. Vedanūpanisam, Taṇhā | nadassanam |
| 8. Tanhupanisam, Upadanitaniso | 19. Yathābhūtanadassupanisa, |
| 9. Upādāntanisa, Bhāvo | Nibbidha |
| 10. Bhāvapanisa, Jāti | 20. Nibbidupaniso, Virāgo |
| 11. Jātupanisa, Dukkham | 21. Virāgupaniso, Vimutta |
| 12. Dukkhubanisa, Saddhā | 22. Vimuttupanisam, khava Nānam. |

Note: For translation see the last page.



This elevated doctrine is meant to the intellectual circle and among the most scientifically prepared people, but I stress the importance of the most prepared people interest towards us because Buddhism is the system that is best fit for the uplift of the present-day problem-worn out mind of the West. And it is still most exigent in regard to scientific rationalistic principle for they have had so many failure.

At the outset a person must be clean to personify Buddha. You must change from worldly to spiritual life and change in your habit of thinking. As you think so you are moulding powerful stuff into shape and in form. The creative power is within yourself, and this consciousness is the power that brings forth out of the substance, out of the Divine Mind. This method of thinking will soon become a habit, but more than this- it will actually begin to make manifest in your life that very condition- for you believe so you shall become.

Only by steadfast practice can you become a Divine Being worthy of adoration by all beings. If it were so easy, there would be no defeat; step by step, point by point, the courage has to be built up and the experience gained. And as long as you try and as long as you have the will to succeed that will not fail- These persistent thoughts serve to stimulate the activity of meditation, the time will come when you shall have conquered your less self.

Whatever you win or earn in life you must conquer by your own efforts and then it is yours- a part of yourself. "Practice makes perfect" is an old and true proverb.

Buddha gave an example from His own life of the way that He says, "Mindfulness, O, monks, I declare is essential in all things everywhere; and one who has not fallen away from it is near to Nibbāna. It was then that He achieves His greatest triumphs, that is, the basis of all success i.e. the basis of true Buddha.

Nothing is so injurious to the progress of the mind, as sloth, anger, lust, pride, greed, jealousy to one's honour and glory. Constant mindfulness and vigilance are necessary to avoid all and perform good. Mindfulness is conducive to great profit, that is, we must learn Buddha's example. We must carry His example to every part of the globe.

The Blessed One makes no account of His personal discomfort in order to attain the perfect enlightenment. After having gone through four "sinches" and one hundred world-ages-each "sinche" being equivalent to one hundred and forty cyphers of world-period after the figure. He fulfilled the ten perfections, particularly self-denial, and self or rather complete abnegation of all things, at last reaches to such a height of intellectual attainment that His mind becomes gifted with a perfect intelligence or knowledge of all things. His Lordship had spent a hard, hard life, a model for all of us. But we can't allow ourselves to be wheeled again in the sea

of life. Following the dictum of "Work out your own salvation". We must cut short of our life. We meet many accidents, we suffer incredible calamities and misfortunes". It is true that we must disseminate the Law abroad out of pity of the world, to the good and gain and the welfare of gods and men. But we have had enough of the missionary.

Make yourself thoroughly acquainted with the scriptures. Study the wisdoms of Buddha which are to be the subjects of your lessons with all the help you can obtain, till you have satisfied your mind on every point involved in it, and till you can answer every question which you intend to propound to your Scholar. Unless you do this habitually, you can't be qualified for a teacher.

Let your own heart be affected with the truth you are endeavouring to teach unless you feel the force of truth yourself, it will be very difficult to convince your scholar that you are in earnest. Always, if possible, spend a little season in your closet to put forward for consideration or as many immediate preparation for the duties in question.

Let desire be the starting-point of your attempt to educate the will the essential teachings of the Blessed One. To increase your desire for a strong will, you should dwell intently upon the advantage those teachings will confer upon you. You should concentrate deeply upon the satisfaction that will surely follow from the habit of study and everything you undertake. It is, however, the intensity of your desire that counts for most. "I desire to be Buddha to preach His sermon in various ways for the salvation of all mankind. I resolve to do better and greater things than ever before".

A realist of personal responsibility has an important influence upon the building of will. We owe it to our mankind, to others dependent upon us, that we make the most of ourselves here and now. It is surprising how difficulty yields before a strong and earnest will. Less energetic man would have given up the task but not so with men of determination.

A record of important teachings of Buddha and the conversion of countless number of beings should form the subject of your study. As regards His Lordship, He perceived distinctly the means to be employed for putting an end to so many misfortunes and remedies to be used for the cure of those numberless and sad moral distemper. Distinguished saints of old have invariably had great concentration, which arises chiefly from being deeply interested and are allied to persistency, definiteness of purpose. You should realize that every difficulty yields to this power and that uninterrupted application to one thing will achieve the seemingly impossible.

A strong mind in a strong body is the ideal. Good health is a vital element of courage. Joy in work will daily strengthen the physical force. Faith gives confidence. Through faith we look into the future with

assurance. The greatest possession is self-possession. Self-confidence grows daily. Have a high and true estimate of yourself. Believe that your power is unlimited.

Through concentration a man may aspire to the highest achievement. By its aid there is practically no limit to ambition. In developing the habit of meditation of seeing only the best in yourself and others of regarding yourself as capable of great things - it is well to bear in mind that our thoughts really make us what we are. What you did yesterday makes you what you are to-day, and what you do to-day determines what you will be to-morrow.

Let us earnestly direct our thoughts towards the lofty and sublime. Above all let us seek the best source of Buddha's inspiration, that the same may become our deliberation, and that we may rise into the fullness of our right inheritance.

We must give enough time to mature deliberateness and patient meditation are the keynote of our success which played a prominent part in the building of the mind. We see nothing but grow in ourselves and in those about us and the greed, hatred and delusion will melt away. We have learnt to make the proper selection, by means of which we take the good and reject the bad. We will come to know, how to fit each thought into proper place, make correct inference and form well-considered judgment. We feel proud of ourselves, and we walk abroad with joy. There is no weakness, no timidity since to us right is might.

I have already said that for right thinking some of the wisdoms of the Blessed One should be committed to memory in order to establish a standard of truth with many nourishing thoughts.

It is extremely important to bear in mind that our thoughts make us what we are. A man may take each subject of meditation at a time and give it due contemplation, and establish them in a satisfactory and orderly manner. This actually doing things strengthen the mind and at last renders it capable of great achievement. It is by going that we learn to do; by overcoming, that we learn to overcome, by obeying reasons and consciousness, that we learn to obey every right act - whether by precept or example, will have a greater weight in the formation of our character. To do things systematically will ensure peace of mind and pleasure in one's meditation.

Our meditation must be definite, because every wisdom is calculated to make an impression upon the mind; each wisdom furnishes an endless variety. It is a new and inspiring thoughts to us. Our brain will be invested with new interest and more importance, but there is no doubt that our active brain will be stirred to nobler thoughts, and our heart stamped by indelible impressions. Our faculty of observation will be ever on the alert. They will not be out of our mind for sometime, but will remain day and

night ever since. Remember that whatever we win in life we must conquer by our own efforts, and then it is ours - a part of ourselves.

Spend at least four hours every day in meditation. This time may be divided into such portions as you find most convenient. The proper seasons for meditation are about two hours before dawn when the whole world is asleep. This may do without regard to weather.

The holy man's life takes on rich meaning and fear vanishes like smoke, the mind and the senses being awakened to a greater awareness, to a joyful realization of eternal love all around.

It is of supreme importance for self-realization for there is no other contemplation better adapted to develop, enlarge, and strengthen the creative mind than the investigation of Divine truths. And it has this peculiar advantage that it combines with moral and spiritual improvement with intellectual cultivation. It creates the necessity for contemplation that arouses to activity and gives everyone to learn something new everyday; and thus keeps the mind a progressive advancement in spiritual knowledge. It tends, also, to keep religious sentiment before the monde and pursue these objects with directness of purpose and effort.

A heart of wisdom understands the realities of body and mind, the transitory, the unsubstantial nature of the conscious mind. If our friends, know nothing of the mind, the concomitant of the mind then the whole life or characteristic features will be wasted.

The meditation must be practical, because every truth is calculated to make an impression upon his mind, and, if it fails of doing this, the labour is lost. Make then a direct application of the truth on which the thoughts are fixed. Meditation must be constant. Divine truth is the element in which the devotee's mind moves as the fish plays upon the bosom of the deep, and the bird mounts aloft in the air; and, when deprived of its accustomed element, it is a condition not unlike that of the one thrown upon the dry land, like the magnetic needle, when violently turned from the pole, such a mind will revert to the object of attractive, when the force which held it is removed. Nothing is to be attained, in the spiritual life, in one present state, without great labour and strife. It is worth expending upon, if it is to do us good.

Wisdom does not mean vast knowledge and erudition. It is insight into realities, intuitive understanding, seeing things as they truly and really are, appreciating the highest and best at its true value. A heart of wisdom will know the philosophical truth (Paramattha) and can obtain deeper wisdom.

Buddha's life is a light which should be a constant guiding feature in our inner life. Seven of the most outstanding attributes furnish the most

noblest examples namely, 1. Arahan, 2. Samma Sambuddho, 3. Sukhato, 4. Lokavidū, 5. Anottaro Purisa Damasarati, 6. Sattadeva-Manussanaṃ and 7. Buddho.

A. Arahan means the annihilation of all kilesā i.e. lust, concupiscence and passions. We must accordingly strive to destroy these passions by all means. Look upon the sensual pleasures as a deadly poison. Let us absorb this great light with all the force of which we are capable, so that our inner consciousness may also be illumined and we will also be able to shine forth throughout the world.

B. Sammāsambuddho. The Blessed One knows all the Dhamma without any traditional instruction. We must follow His footsteps and study the numberless sermons made by Him from time to time.

In His first Sermon known as "Setting in motion the wheel of the Law of the foundation of Righteousness we are reminded not to put too much pressure on the body, in which are also taught the Four Noble Truths and the Eightfold Noble Paths.

Then comes the most important of all, the Paticca-Samuppāda, the twelve chain of causation in direct and in reverse Order.

The Blessed One has taught a surprising number of finest precepts and purest moral truths, viz: a person must refrain from harsh words, from backbiting, resolve to have malice towards none, resolve to renounce pleasure, resolve to harm no living creatures, but to live in the cultivation of love towards all beings on earth and heaven.

The belief of the soul concept has been one of the essential peculiarities of all the religions of the world except Buddhism. Soul becomes the supreme object of affections. Their own happiness is the object of their highest wish. They pursue their selfish interest with the whole beings. All unconverted persons live for themselves. They see no higher and sacred object of action than the promotion of their own individual interest. And a moment's attention will convince that nothing can be more reasonable.

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MEDITATING BHIKKHU OF BUDDHA'S DISCIPLE

By

Ven: U Sāsanavisuddhi

SUPPOSE, bhikkhus, the river Ganges, that flows, slides tends towards the east, and there comes a great crowd of folk, armed with pick and basket saying: "We will make this river Ganges flow, slide and tend towards the west". What think of you, bhikkhus? Would that great crowd of folk make the river Ganges flow, slide and tend towards the west? "Surely not, Venerable sir". "And why not?" "Because, Venerable sir, the river Ganges flows, slides and tends towards the east, it were no easy thing to make it flow, slide and tend towards the west; insomuch that fatigue and vexation would be the lot of that great crowd of folk".



'Just so, bhikkhus, if the Rajah's royal ministers or his friends or boon companions or kinsmen or blood relatives were to come to a bhikkhu who is meditating and practising repeatedly the Noble Eightfold Path, and were to seek to entice him with wealth, saying: "Come, good man! Why parade about with shaven crown and bowl? Come! Return to the lower life and enjoy possessions and do deeds of merit," - for that bhikkhu so meditating and practising repeatedly the Noble Eightfold Path return to the life is impossible. Why so? Because, bhikkhus, that bhikkhu's heart has for many a day been bent on detachment, inclined to detachment, turned towards detachment, so that there is no possibility for him to return to the lower life.

And how, bhikkhus, does a bhikkhu meditate and practise repeatedly the Noble Eightfold Path? Herein a bhikkhu develops right view, right thought, right speech, right effort, right livelihood, right action, right mindfulness, right concentration, that is based on seclusion, on dispassion, on cessation, that ends in self-surrender. That is how a bhikkhu meditates and practises repeatedly the Noble Eightfold Path'. That's Buddha Sutta.

And again there is another discourse delivered by the venerable Anuruddha who was staying near Savatthi at Sal-tree Hut. The same introduction as before, but the Elder instructed the Four foundations of mindfulness instead of the Noble Eightfold Path.

Just so, friends, in the case of a Bhikkhu who is meditating the four foundations of mindfulness and practising repeatedly of them, suppose the Rajah's royal ministers or his friends or boon-companions or kinsmen or blood-relatives were to come to that Bhikkhu and tempt him with the offer of wealth, saying: "Come, good man! Why should these yellow robes torment you? Why parade about with shaven crown and bowl? Come! Return to the lower life, enjoy possessions and do deeds of merit".

But, friends, for that Bhikkhu, who is meditating and practising repeatedly the four foundations of mindfulness, to reject the training and return to the lower life were a thing impossible. Why so? Because, friends as that bhikkhu's heart has for many a long day been flowing, sliding, tending to seclusion, for him to return to the lower life were a thing impossible.

And, how, friends, does a Bhikkhu meditate and practise repeatedly the four foundations of mindfulness?

Herein, friends, a Bhikkhu dwells in body contemplating body (as transient) being ardent, self-possessed and mindful, by restraining the dejection in the world that arises from coveting; contemplating feelings in feelings (as transient, etc.) being ardent, self-possessed and mindful, by restraining the dejection in the world that arises from coveting; contemplating mind in mind (as transient, etc.) being ardent, self-possessed and mindful, by restraining the dejection in the world that arises from coveting; contemplating the Dhamma in Dhamma (as transient, suffering, not-self, etc.) being ardent, self-possessed and mindful, by restraining the dejection in the world that arises from coveting.

That, friends, is how a Bhikkhu meditates and practises repeatedly the Four Foundations Of Mindfulness. (S. v. 49; 262 6th. Synod Ed.)

And how to train yourselves?

Thus have I heard: Once the Exalted One was staying among the Sumbhā at Desakā, a township of the Sumbhā. On that occasion the Exalted One addresssed the Bhikkhus, saying: "Suppose, Bhikkhus, the multitude flock together, crying: "The prettiest lady in all the country-side! The prettiest lady in all the country-side! Then that girl, displaying all her charms, dances for them, sings for them and a still greater multitude would flock together crying, "The prettiest lady in all the country-side is dancing, she is singing".

Then comes a man, fond of his life, not in love with death, fond of ease, averse from pain, and they say to him: "See here, my man! Here's a bowl brimful of oil. You must carry it round between the crowd and the prettiest lady in all the country-side. Behind you in your tracks comes a man with uplifted sword. If you spill a drop, off goes your head!"

Now what think of you, Bhikkhu? Would that fellow, neglecting that bowl of oil, turn away his attention to outside things and grow slack?

'Surely not, Venerable sir.'

'Well, Bhikkhus, that is a parable I have made for your understanding. This is the meaning of it. "The bowl brimful of oil," Bhikkhus, is a term for mindfulness relating to body.

Wherefore, Bhikkhus, thus you must train yourselves: "Mindfulness relating to body shall be cultivated by us, shall be made much of, made a vehicle, established, made effective. It shall be increased and well applied."

Thus, Bhikkhus, must you train yourselves.

And there is another sutta to be remembered for the Bhikkhu.

Once upon a time, Bhikkhus, a falcon suddenly swooped down upon and seized a quail. Then, Bhikkhus, the quail, upon being seized by the falcon, thus lamented; 'Just my bad luck, and lack of merit! (It serves me right) for trespassing out-side my own pastures into others' property. If I had kept my own pasture native beat today, this falcon would have been no match for me, if it came to a fight.'

'Why, quail,' said the falcon, 'what is your own native beat?'

"Tis a field turned up by the ploughshare, a place all covered with clods."

Well, Bhikkhus, the falcon relaxed his efforts, did not increase his grip, and let the quail go free. So, Bhikkhus, the quail went off to a ploughed field, to place all covered with clods, perched on a great clod, and stood challenging the falcon thus: 'Now come on, you falcon! Now come on, you falcon! Well, Bhikkhus, the falcon, putting forth his effort, not relaxing his effort and folding both his wings, swooped swiftly down upon the quail.

As soon as the quail saw this he thought: Here comes the falcon full tilt upon me; and slipped inside the clod. But the falcon, bhikkhus, shattered his breast thereon. So it is, Bhikkhus, with one who goes roaming out of his own range in others' property. Wherefore roam ye not outside your range in others' property. To those, Bhikkhus, who so roam Māra gets access, Māra gets opportunity.

And what, Bhikkhus, is not one's own range, but belongs to others? It is the five sensual elements. What five?

There are, Bhikkhus, objects cognizable by the eye, objects desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. There are sounds cognizable by the ear, objects desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. There are scents cognizable by the

nose, objects desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. There are savours cognizable by the tongue, objects desirable, pleasant, delightful and dear, passion-fraught, inciting to lust.

There are tangibles cognizable by the body, objects desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. This, Bhikkhus, is not one's own range but belongs to others.

Do ye range your own pasture-ground. Keep to your own native beat. To those who range their own pasture-ground, who keep their own native beat, Māra gets no access, Māra gets no opportunity of them.

And what is a Bhikkhu's own pasture-ground? What is his own native beat? It is the Four Foundations of Mindfulness. What four?

Herein a Bhikkhu abides in body contemplating body (as transient, suffering, not-self, etc.) ardent, composed and mindful, having restrained the dejection in the world that arises from coveting. So with regards to feelings mind and Dhamma, contemplating the Dhamma (as transient, suffering, not-self, etc.) ardent, composed and mindful, having restrained the dejection in the world that arises from coveting.

This, Bhikkhus, is a Bhikkhu's own pasture-ground, this is his native beat. (S. v. 127).

In this world the wise Bhikkhu,
Having listened to the word of Buddha,
Understands accurately (the body)
For he sees it as it really is.

As this (living body) is,
So is that (dead body).
As that (dead body) is,
So will this (living body) become;
Let the wise one give up attachment of body,
Whether personal or external.

That wise Bhikkhu, who is free from
Desire and attachment
He attained the everlasting,
Peaceful and deathless Nibbāna. (Sutta-nipāta, Vijayasutta)

The Bhikkhu who abides in lovingkindness,
Is pleased with the Buddha's Teaching,
Attains to that state of Peace and Happiness,
The stilling of conditioned things. (Dhp. 368)

The Story of "Sona Thera"

At one time the Exalted One, was staying at Rājagaha on Mount Vulture Peak. Now at that time King Seniya Bimbisāra of Magadha ruled with supreme authority over eighty thousand villages. Now at that time, at Campā, a merchant's son called Sona Kolivisa was delicately nurtured and down came to have grown on the soles of his feet. The King Seniya Bimbisāra of Magadha, having had those eighty thousand villagers convened sent a messenger to Sona Kolivisa on some business, saying: "Let Sona come, I want Sona to come".

Then Sona Kolivisa's parents spoke thus to Sona Kolivisa: "The king, dear Sona, wants to see your feet. Do not you, dear Sona, stretch out your feet towards the king; sit down cross-legged in front of the king, and as you are sitting down the king will see your feet." Then they sent Sona Kolivisa away in a palanquin. Then Sona Kolivisa having approached King Seniya Bimbisāra of Magadha, and having greeted King Seniya Bimbisāra of Magadha, he sat down cross-legged in front of the king. So King Seniya Bimbisāra of Magadha saw the down that was growing on the soles of Sona Kolivisa's feet.

Then King having instructed those eighty thousand villagers in matters concerning this world, dismissed them, saying: 'You, good sirs, are now instructed by me in matters concerning this world; go along, pay homage to this Buddha, and our Buddha will instruct you in supermundane matters.' Then those eighty thousand villagers approached Mount Vulture Peak.

Now at that time the venerable Sāgata was the Buddha's attendant. Then those villagers approached the venerable Sāgata; having approached, they spoke thus to him: "Venerable sir, these eighty thousand villagers are approaching here to see the Buddha. It were good, venerable sir, if we might have a chance to see the Buddha."

"Well, then, do you, good ones, remain here for a moment until I have let the Buddha know."

Then the venerable Sāgata, having stepped down from the moonstone step in front of the eighty thousand villagers, having stepped up in front of the Buddha, spoke thus to the Buddha: "Venerable sir, these eighty thousand villagers are approaching here to see the Buddha. Venerable sir, does the Buddha think it is now the right time for this?"

"Well, then, do you, Sāgata, make a seat ready in the shade of the dwelling-place."

"Very well, Venerable sir," and the venerable Sāgata having answered the Buddha in assent, having taken a chair, having stepped down from in front of the Buddha, having stepped up on the moonstone step in front

of the eighty thousand villagers, made ready a seat in the shade of the dwelling-place. Then the Buddha, having issued from the dwelling-place sat down on the seat made ready in the shade of the dwelling-place.

Then those eighty thousand villagers approached the Buddha, having approached, having greeted the Buddha, they sat down at a respectful distance. They paid respect and interest only to the venerable Sāgata, not likewise to the Buddha. Then, the Buddha, knowing by reasoning of mind the minds of those eighty thousand villagers, addressed the venerable Sāgata, saying: "Well then, do you, Sāgata, abundantly show a state of super-natural power, a wonder of psychic power".

"Very well, Venerable sir," and the venerable Sāgata, having answered the Buddha in assent, having risen above the ground, paced up and down in the air, in the atmosphere, and he stood, and sat down, and laid down, became smoke and blazed, and then he vanished.

Then the venerable Sāgata, having shown in the air, in the atmosphere various states of the super-natural power and wonders of psychic powers having inclined his head towards the Buddha's feet, spoke thus to the Buddha: "Venerable sir, the Buddha is my teacher, I am a disciple; Venerable sir, the Buddha is my teacher, I am a disciple." Then those eighty thousand villagers, saying: "Indeed it is marvellous, indeed, it is wonderful, that even a disciple can be of such great psychic power, of such great might. What must the teacher be?" paid respect only to the Buddha, not likewise to the venerable Sāgata.

Then the Buddha, knowing by reasoning of mind the minds of those eighty thousand villagers, talked a progressive speech, that is to say speech on giving, morality, attaining heaven, then He explained the peril, the vanity, the depravity of pleasures of the senses, the advantage in renouncing them. When the Buddha knew that their minds were ready, malleable, devoid of the hindrances, uplifted, pleased, then He explained to them that teaching on Dhamma which the Enlightened Ones have themselves discovered: suffering, the cause, extinction and the path.

And as a clean cloth without black specks will easily take dye, even so as those eighty thousand villagers were sitting on that very seat, Dhamma-vision (Sotapana), dustless, stainless, arose: that, "whatever is of the nature to become, all that is of the nature to dissolve." These, having seen Dhamma, attained Dhamma, known Dhamma, plunged into Dhamma, having crossed over doubt, having put away uncertainty, having attained without another's help to full confidence in the Teacher's instruction, spoke thus to the Buddha: "Excellent, Venerable sir, it is excellent, Venerable sir. "Just as, Venerable sir, one should set upright what has been upset or should uncover what is covered or should point out the way to one who is astray or should bring a lamp into the darkness so that those with eyes might see forms, even so is Dhamma explained in many a figure

by the Buddha. We, Venerable sir, are those going to the Buddha for refuge, to Dhamma and to the Community of Bhikkhus. May the Buddha receive us as layfollowers gone for refuge on this day for as long as life lasts”.

Then it occurred to Sona Kolivisa: “In so far as I understand Dhamma taught by the Buddha it is not easy for those who live in a house to lead the Brahma-faring that is wholly complete, wholly pure, and polished like a conch-shell. What now if I, having cut off hair and beard, having donned yellow robes, should go forth from home into homelessness?” Then those eighty thousand villagers, delighted with the Buddha’s speech, having given thanks for it, having risen from the seat, having greeted the Buddha, departed keeping their right sides towards Him.

Then Sona Kolivisa, soon after those eighty thousand villagers had departed, approached the Buddha; having approached, having greeted the Buddha, he sat down at a respectful distance. He asked permission to become a Bhikkhu. So Sona received ordination in the presence of the Buddha. And soon after he was ordained the venerable Sona stayed in the Cool Grove.

Because of his great output of energy in pacing up and-down his feet bled, the place for pacing up and down became stained with blood as though there had been slaughter of cattle.

Now the venerable Sona, in solitude apart, communed thus in his heart: ‘The Exalted One’s disciples live in active energy and I am one of them; yet my heart is not detached and free of the cankers. My family is rich and I can enjoy riches and do good; what if I were to forsake the training and turn to low things (layman), enjoy riches and do good’.

And the Exalted One, knowing in his own heart the venerable Sona’s thoughts as a strong man might stretch his bent arm or bend his stretched arm-left Mount Vulture Peak and appeared in Cool Wood before the venerable Sona. And when his seat was ready, the Exalted One sat down; and the venerable Sona, after saluting, also sat down at one side.

And the Exalted One said to him, so seated: ‘Sona, did you not thus commune in your heart: “The Exalted One’s disciples live in active energy and I am one of them; yet my heart is not detached and free of the cankers. My family is rich and I can enjoy riches and do good; what if I were to forsake the training and turn to low things (layman), enjoy riches and do good?” “Yes, Venerable Sir”.

‘Bethink you, Sona, were you not, in the old days at home, clever at the lute’s stringed music?’ “Yes, Venerable Sir”.

‘And bethink you, Sona, when your lute’s strings were overstrung, was your lute then tuneful and playable?’ “No, indeed, Sir.”

‘And bethink you, Soṇa, when your lute’s strings were over-lax, was your lute then tuneful and playable?’ “No, indeed, Sir,”

‘But when, Soṇa, your lute’s strings were neither over-strung nor over-lax, but keyed to the middle pitch, was your lute then tuneful and playable?’ “Surely, Sir.”

‘Even so, Soṇa, energy, when overstrung, ends in flurry, when over-lax in idleness. Wherefore, Soṇa, stand fast in the mean of energy; pierce the mean (in the use) of the faculties; and therein grasp the real worth.’ “Yes, Venerable Sir.”

And the Exalted One, after charging the venerable Soṇa with this counsel - as a strong man might bend his arm to and fro - left Cool Wood and appeared on Mount Vulture Peak.

And after some time the venerable Soṇa stood fast in the mean of energy pierced the mean in the faculties; and grasped therein the sign: and living alone, secluded, earnest, ardent, resolute, entered and abode, not long after, here amid things seen, by his own power, in the realization of that end above all of the godly life, for the sake of which clansmen rightly go forth from the home to the homeless life; and he knew: ‘Birth is ended, the godly life lived, done is what was to be done, there is no more of this.’ And the venerable Soṇa was numbered among the arahants.

The Buddha said and “Discontent in moral states. (1378)

And Not shrinking back in the effort. (1379) (Dhammasaṅgaṇī P. 16)
Again in the Dhammasaṅgaṇī, page 264-

1378 Discontent in moral states means that moral states are developed with unsatisfied and further longing.

1379 And not shrinking back in the effort means that moral states are developed with thorough performance, persevering performance, unresting, absence of stagnation, unfaltering conation, unflinching endurance, practise again and again the meditation.

Aṭṭhasalinī (Commentary) page 434, explains as follows:-

In the exposition of “And discontent in moral states”, “further longing” is longing for special excellence. Someone in this world offers first almsfood fortnightly, by drawing lots, on Sabbath day and a day before the Sabbath. Not satisfied with this, he again offers regularly given meal, meal for the monks, food given to the residence for the lent; builds a monastery, and offers the four requisites. Not satisfied therewith, he takes the (three) refuges, observes the five precepts, etc. Dissatisfied therewith, he becomes a monk and acquires one Nikāya, two Nikāyas, the three Pitakas, the Buddha’s Word, develops the eight attainments, increases insight, acquires Arahātship. When Arahātship is won then come the great

content. Thus further longing is longing for special excellence up to Arahatsip.

Now again in this connection there is a story in the Dhammapada commentary page 189-191; Vol. I; 6th. Synod Edition.

The story of a Certain Discontented Monk.

While residing at Jetavana, the Buddha gave the religious discourse beginning with "Which is very hard to see" with reference to a certain discontented monk.

So it is said that while the Buddha was residing at Sāvatti, the son of a millionaire approached an Elder monk who used to visit his house for alms and asked him thus; "Venerable Sir, I am keen to become free from suffering. Please teach me a way of freedom from suffering." "Very well, devotee, if you wish to become free from suffering, offers almsfood by drawing lots, fortnightly giving meals, giving meals the residence for the lent and requisites like robes and so on. Divide your property in three portions, with which you engage yourself in business, with the second support your family and with the third dispense charity in the cause of the Buddha Order.

"Very well, Sir", said he, and carrying out all the instructions in the serial order, he asked the Elder again, "What further shall I do?" "Devotee, take the Three Refuges and observe the Five Precepts". Having done so, he asked further and was told to observe the Ten Precepts, and saying "Very well, Sir," he acted accordingly. Since he had thus performed the meritorious deeds in serial order, he came to be known as Anupubba, the son of a millionaire. Once again he asked as to whether there was anything more to be done, and being told become a monk and renounced the world and entered the Order.

He had an expert in the Abhidhamma as his teacher, and one versed in the Vinaya as his preceptor. After he had been ordained, whenever he approached his teacher, his teacher taught him the questions relating to Abhidhamma, "In the Buddha Order, such and such should be done and such and such should not be done." Again, whenever he approached his preceptor, his preceptor taught him the questions on Vinaya, "In the Buddha Order, such and such should be done and such should not be done." He thought to himself: "What a burden is this undertaking. I entered the Order wishing to be free from suffering. Now, it appears that there is not enough room here even for stretching my hands. But, it seems possible to escape from suffering while living the household life. I should better become a layman."

Since then, dissatisfied and unhappy, he did not recite the meditation on the thirty-two parts of the body, nor did he learn the scriptures. He became thin, and looked wretched and his veins stood out all over his body. Being overcome by weariness he contracted scabs. Thereupon, young

novices enquired of him: "Venerable Sir, why do you keep on sitting or standing in one place? How is it that you are suffering from jaundice, have become emaciated, look wretched, and your body is full of scabs. What have you done?" He answered, "I am wearied." "Why so?" He told them what had happened to him. They informed his teacher and preceptor who took him to the Buddha. The Buddha asked, "Why have you come, monks?" They replied, "This monk has become unhappy in Your Order, Venerable Sir." "Is it true, O monk?" "Yes, Venerable Sir." "Why is it so?" "Venerable Sir, with a desire to obtain freedom from suffering, I retired from the world. My teacher taught me the Abhidhamma, while the preceptor the Vinaya. And such a thought occurred in my mind: "There is not enough room here even to stretch my hands; but it is possible to make an end of suffering even as a layman. So I have decided to become a layman, Venerable Sir." "Monk, if you can control one single thing, you will have nothing more to control." "What is that, Venerable Sir?" "Would you be able to keep watch over your own mind?" "I shall be able, Venerable Sir." "Well then, keep watch over your own mind." Having advised thus the Buddha uttered this verse:

Sududdasaṃ sunipuṇaṃ, vatthakāmanipātinaṃ;
cittaṃ rakkhetha medāvi, cittaṃ guttaṃ sukhāvaṇṇaṃ (Dp. verse 36)

The wise should guard the mind which is very hard to see, is extremely subtle and which settles wherever it lists. The guarded mind brings about happiness.

There (in the verse):-

Sududdasaṃ means it is very difficult to see.

Sunipuṇaṃ means it is very subtle and most delicate.

Yatthakāmanipātinaṃ means that without regard to the nature, etc., the mind tends to fall on any sense objects suitable or not, attainable or not.

Cittaṃ rakkhetha medāvi means that a stupid and un-intelligent person is not at all able to keep watch over his own mind. Yielding to his own mind he goes to wreck and ruin. But the wise and intelligent one can control his mind. So, you too should guard your mind. (as) the guarded mind (Cittaṃ guttaṃ) brings about the bliss of the Path, of the Fruition and Nibbāna.

At the end of the discourse, the monk attained to the fruition of Sotāpatti. Many others also became Sotāpanna and so on, and the religious discourse became beneficial to the great multitude of the people.

Aṭṭhasalinī (Commentary) page 435, explains as follows:-

In the exposition of the expression, the phrase "And not shrinking back in the effort" means that one who is slack in cultivating the higher moral states in wayside monasteries is said to shrink, recede, step back

from such effort; therefore to show that method, 'that which is of moral states,' etc., has been said. Herein 'thorough performance' is thorough work in doing moral deeds; 'persevering performance' is incessant work; 'unresting' is work without break and without stopping; 'absence of stagnation' is absence of stagnated life or occurrence; 'unfaltering conation' is not laying down the will for good; 'unflinching endurance' is not laying down the burden in the work for good.

So the Buddha said in Dhammapada verse 274, 5, 6.

This is the only way, there is none other for the purity of vision; Do you follow this Path, this is the bewilderment of Māra.

Entering upon that path you will make an end of suffering. Having learnt have I taught you the path that removes the thorns.

You yourselves should make an effort.

The Buddhas are only Teachers.

The meditative ones who enter the path are freed from the bonds of Māra.

"Be accomplished with mindfulness."



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REALITIES

By

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Pathamagyaw, Agga Mahā Paṇḍita*

ACCORDING to the Abhidhamma Philosophy there are two kinds of realities - relative and ultimate. Relative reality is ordinary conventional truth which in the ultimate sense does not exist. Ultimate reality is abstract truth which exists as irreducible, immutable, fundamental qualities of phenomena.

Of these two, relative reality is expressed in ordinary conventional terms such as, 'cups exist', 'plates exist', and so on. This expression is true but only in an ordinary conventional sense. In an ultimate sense no cups nor plates actually exist but essential elements.

The essential elements which exist in an ultimate sense are fourfold:

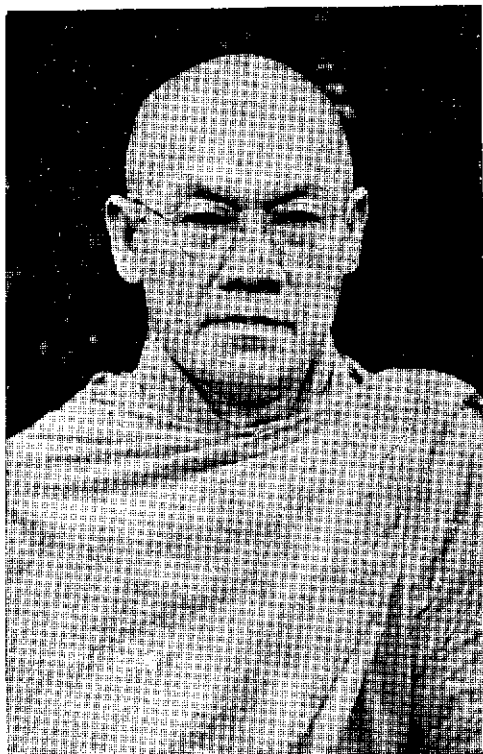
(1) The element of extension which is the fundamental principal of matter. It is this element which enables objects to occupy space. The qualities of hardness and softness of all material objects are two phases of this element. It can be found in earth, water, fire and air but it preponderates in earth and therefore is called the element of earth.

(2) The element of cohesion which is known as the element of water because of its preponderance in water though it is present in earth, water, fire and air. It is this element which coheres the scattered atoms of matter and forms into mass or bulk or lump.

(3) The element of heat which matures all objects of matter. Although it preponderates in fire and therefore is called the element of fire, it includes cold, for heat and cold are two phases of this element.

(4) The element of motion which is the power of supporting or resisting. Movements and vibrations are due to this element.

These four elements are inseparable and inter-related. All forms of matter are primarily composed of these elements, every material object being a combination of them in one proportion or another. But as soon as



the same matter is changed into different forms the composite things are held to be mere conceptions presented to the mind by the particular appearance, shape or form.

Take a piece of clay for example. It may be called cup, plate, pot, jar and so on, according to the several shapes it assumes in succession but these objects can be analysed and reduced into fundamental elements which alone exist in an ultimate sense. The terms 'cup' 'plate', and so on are mere conceptions which have no separate essential substance other than the elements. Although these four elements exist in an ultimate sense they are subject to the law of change but their distinctive characteristics are identical in whatever shape they are found whether in a cup, plate, pot or jar.

Relative reality includes such ideas as land, mountain, and the like derived from some mode of physical changes in nature; 'house, train, boat' etc. derived from various modes of materials; 'man, woman' etc. derived from fivefold set of aggregates; 'locality, time' etc. derived from the revolutions of the moon, and so forth; 'hole, cave, space' etc. derived from a mode of non-contact.

Though all such distinctions do not exist in the ultimate sense, they do exist in the sense of relative reality. Buddhism is therefore neither Nominalism, because it does not say that such concrete things as 'land, mountain' etc. are mere names and nothing else, nor is it Conceptualism as it does not say that they exist only in the mind and nowhere else, but it is Realism because it holds that the four essentials actually exist in these aggregates.

The categories of ultimate Reality are four:

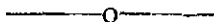
(1) Consciousness, (2) Psychic factors, or mental properties. (3) Matter (4) Nirvana. All things, mundane and supramundane, are included under these headings. Of these four, the supramundane Nirvana is the only absolute reality, which is the ultimate goal of Buddhism. The other three are called realities as they exist within us and around us as irreducible, immutable and abstract things.

The so-called man is composed of matter and mind. The former is of twenty-eight types of which the first four are the essential elements of matter already mentioned above. The next six are generated. They are:- (1) the eye-basis which is the sensorium within the eye-ball, where consciousness of the organ of the ear where consciousness of sound is generated. (3) The nose-basis which is the sensorium within the nose-organ, where consciousness of smell is generated. (4) The tongue-basis which is the sensorium on the surface of the tongue where consciousness of taste is generated (5) The body-basis which is the sensorium pervading the whole body from head to foot, where consciousness of touch is generated. (6) The heart-basis which is a kind of very fine, subtle matter within the organ of the heart, where mind consciousness mainly is generated.

Of these six bases the first five are also called sense-doors through which man receives information about the outside world, and the sixth one is called mind-door through which man receives information about the inner world, the world of the mind, the mental world.

Through the eye-doors man receives information about colours, appearances, forms and shapes that come within their reach; through the ear-doors about various kinds of sound; through the nose-doors about different kinds of odours; through the tongue-door about all kinds of taste such as sweet, sour, and so on; through the body-door about feelings or sensing physical contacts of various kinds. So, man receives information about the outer world through the five sensed doors. He also receives through the mind-door information about the inner world, the mental world, the vast world of thoughts and ideas. In this inner world the attention is constantly being called from many directions at once.

Although there are six doors through which information about the outer and inner world is received, the receiver is the same, the mind of man. This invisible but powerful mind of man which can be diverted either to heaven or hell according to his desires, is compared with a spider running about in the web of ideas. This spider finds himself surrounded with various alluring baits. It is this spider of mind that we have to control, so that it may always run in the direction which we have chosen, improve its ability to see things as they truly are and reach the final state of perfection.



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CONTROL OF THE MIND AND DRUGS

By

William Pulley

THERE is a trend of increasing interest among psychologists and others in the field of the mental-sciences, to concentrate on the use of drugs to be used for both the "freeing of the mind" and the "control of the mind." In the following thought, we will seek to separate the constructive aspects of this influence from the more negative and destructive aspects, and by so doing, find a more clear understanding of what is basic to this trend mentioned here as well as to uncover possibilities for advance in this field.

No trend as widespread and vital as this promises to be, can be totally right or wrong, therefore we must dig into the hard outer layers of misconceived outlook and try to direct the facts into more constructive channels of thought and action. To accomplish this, plain talk and hard-hitting 'fact finding' must be endured until we have uncovered motives and solutions.

On January 28, 29, and 30 of 1961, a symposium was held at the University of California Medical Center, with 26 eminent scientists and professionals attending. The objectives of this symposium were said to aim at 'combining their knowledge, training and experience in the investigation of the factors in the *control of the mind* and how they interact.' A 340- page record (or report) of the symposium was published and titled, "Man and Civilization: Control of the Mind", edited by Seymour M. Farber and Roger H. L. Wilson (Mc Graw-Hill, 1961).

We might open our investigation of the subject at hand by asking the question, "Do drugs exist apart from narcotics and the known harmful and habit forming type, that can help and influence the task of 'freeing' the mind for more constructive thinking?" Some psychiatrists cautiously claim they do exist and are now being used by professionals and others for both helpful and questionable objectives. Further comment on this subject is offered by a few of the contributors to the symposium mentioned here, putting these drugs into the following five classifications. 1. Major tranquilizers used largely in the control of schizophrenia and psychotic states. 2. Minor tranquilizers and sedatives, said to be effective in relieving neurotic anxiety without producing undesirable reactions. 3. Stimulant drugs, said to stimulate wakefulness, decreasing fatigue and nervousness. 4. Anti-depressive drugs, said to relieve depressiveness and its symptoms and to increase or stimulate talkativeness and verbal contact. 5. Psychotomimetic drugs (mentioned also as "consciousness-expanding" drugs).

In this group are older compounds such as mescaline, LSD-25 (D-lysergic acid diethylamide) and more recent compounds such as Sernyl and Ditran and psilocybin.

The mental-scientist mentions the first four of the drugs given there as being used in 'the control of the mind' by physicians and psychiatrists whose work it is to care for the neurotic and psychotic patients whose disturbances of the mind compels society to provide public and private hospitals. These precautions of putting the disturbed and 'abnormal' person behind the closed doors of mental institutions, is not only to 'control the mind', but to study causes behind the development of abnormalities in the mental life. This action on the part of society and medical men is vital when we view the statistics showing a great increase in neurotic and psychotic development in Western countries. A leading American psychologist reports this matter through the medium of a large magazine saying that about one-third of the adult population show neurotic development. These are statements and conditions that would naturally lead to question asking and fact finding.

Now, in a more exacting or demanding period in human affairs, when world opinion is even more pressing than fears and cold-war influences exerted by men in high places, the publishing of disturbing facts goes forward to reflect the desperate need to study, analyse and provide adequate information on this matter. 'Psychopharmacology' is a new word, coined quite recently to describe a new science in the field of medicine, and designed to serve this subtle and more or less unexplored world of mental phenomena. Perhaps most interesting in the findings of the modern psychopharmacologist and the psychiatrist is that drug reactions on normal and abnormal persons differ greatly. For example, a dose of chlorpromazine reacts on the schizophrenic person to calm and tranquilize, reducing the overstressed delusions and hallucinations to improve his mental function. The same drug leaves the 'normal' individual in a state of lethargy, tired and more or less unhappy. The psychopharmacologist reports another revealing reaction of the anti-depressive drugs which react favorably on the neurotic and psychotic person, but leave the normal subject unchanged. This seems to indicate the 'normal' person's remedy against mental-suffering would be found in the realm of mental-discipline and not necessarily in palliatives and illusion producing drugs.

Concerning the phenothiazines and Rauwolfia alkaloids, used in the control of behaviour of mentally disturbed persons (psychotics), these drugs are said to be likened to 'chemical straight-jackets' because they stiffen the muscles and cause reduction of the patient's restless thrashing about which often causes injury to the body. Yet, the psychopharmacologist pondering the efficiency of this drug, indicates and judges the use of such drugs as being more helpful in normal persons. In other words, he feels that such drugs might be more meaningful socially in bringing about alterations in behavior and thinking if administered by the able physician. Actually, there

are countless persons who experience periods of extreme emotional unrest and mental upsets who might be bettered or relieved by drugs of this type.

It is further revealed that mild tranquilizers can be used successfully in the world of industry where the nature of one's work is tedious and boring causing monotony and anxiety. Such drugs are called amphetamines. These stimulants must be given with greatest discretion because persons differ so in their physical and mental makeup. Here the danger would lie in causing changes in judgement, harmful often to certain types of work demanding exact, unerring judgement.

Surely then, there is a constructive use of drugs in both industrial and psychiatric usage, and it is easy to see why the scientist in this field would be extremely cautious in advising against the careless or improper use of drug stimulants. For example, the human wishing to be quickly rid of mental upsets that pose a problem to be solved, is often practicing evasiveness or running away from his responsibility to solve and correct a vital maladjustment. Evasiveness is an old tendency in the human family for reasons too numerous to mention. Man evades because his experience teaches it is often wise to withhold his opinions and action, or he fears to stimulate the anger and disapproval of authority. He is evasive most often because he senses the limitations of his judgment or when he is uncertain of his ground. If he is not deepened professionally in a special subject or educationally rounded out to meet his inquiring world, he often takes refuge in 'inferiority' and 'superiority' complexes which can blot out his latent and constructive powers. Because of these mentioned limitations, seen and sensed by most humans, the subject of drugs becomes a dominant topic, and should be examined and resolved carefully and honestly.

Pondering these limitations, our modern world leans to a study of the 'control of the mind' and 'freedom of the mind'. The first problem is shown to include the use of drugs and their reactions on the mentally ill, to include also the psychological control that the mental-sciences exert over the mental process. The second problem, or 'freeing of the mind' leans more to the side of personal experience in mental-discipline and a clear knowledge in directing and understanding 'consciousness'. At this disturb period in man's history, when neuroticism and psychotic disturbances are rampant even at leadership levels and due to the many frustrating influences thrust upon humankind, the 'control of the mind' seems to take first place in modifying or halting the dangerous flood of emotional-immaturities that threaten sanity in social and political matters. Drugs might be temporarily helpful in the case of individuals, but can they hold back the flood waters of mass hysteria. The answer seems so obvious. Drugs alone are mere palliatives when correcting mental malajustments. The more permanent and effective treatment would lie in the casting out of outmoded values to be replaced by more modern and constructive values, completing the work of consciousness when used effectively and helpfully.

'Freeing of the mind' whether expressed in terms of drugs or as a psychological influence for wider views and values, has taken its rightful place in the mind of the thoughtful. Yet, it seems so illusionary to think in terms of 'freeing the mind' when logic and reason tells us that the trends to thought-control and compulsion are so dominant. Surely the individual should work towards the worthy end of self improvement, but intellectual-honesty arises to doubt any mass movement to higher values unless leadership as a whole sanction such action. We have long known that the human animal is by far more emotional than he is rational. He 'emotes' firstly hoping that reason might later catch up to protect him from his own folly. Knowing the nature of the 'average' mind, the mental-scientist now thinks in terms of 'short-cuts' to the control of the mind, using drugs and psychological persuasion, hoping to stem the rising tide of frustrations that hammer at the closed doors of traditional fixations and subconscious instincts for destruction. Drugs can and have opened these doors momentarily for brief relief from mental-suffering, only to slam tightly closed when the beings involved are again exposed to the world of stimulating and depressing influences. Like the "Will-o-the-Whisp" that floats mist like over minds given to fantasy and delusion, the freedom of the mind trend seems to be following a similar path, depending upon the stimulation of drugs alone to banish or control mental-suffering.

Returning again to a more detailed outlook on the psychotomimetic drugs mentioned earlier here as "consciousness-expanding" mediums, using mescaline, LSD-25 and the more recent compounds such as Sernyl, Ditran and psilocybin, we find names and terms unknown to the layman. But these are of vast importance to the physician and the psychologist who must continue his struggle with the mentally disturbed and the limitations of consciousness. The drugs mentioned above, are said to be those used in experimenting with "freeing the mind", producing reactions similar to narcotics which deaden certain aspects of the conscious life and awakens subconscious phantasies, sharpening color schemes and generally stepping up the usual dull tempo of human experience. The scientist studying this particular group of drugs, expresses his doubts about them and even says they can impair and endanger behavior. Drugs used in the 'control of the mind' by able physicians and psychiatrists, are said to be not entirely satisfactory, and in 30 percent of cases the patient is unchanged or made worse. This information seems to lend itself as further evidence that the "root" cause of any mental disorder must be reached and destroyed before any successful return to normalcy is made possible.

But what are these "root" causes from which mental-suffering arise? They are obviously many, and we must add, most involved. A deeper understanding of 'genetic' influences on heredity which reflect the assets and defects of our parents and forebears, will throw much light on why we behave as we do. The religious, social, and ideological absorptions of the human consciousness lend further insight to one's outlook and behavior. But most important and rarely discussed openly in public meetings, are the many "taboos" popular and otherwise that reflect the trends in the 'mass-intellect.'

PSYCHO-SEMANTIC AND BUDDHISM

By

Thamada U Su

(Continued from previous issue)

Chapter VII.

Kant, Philosophy as intelligence through reason (Died in 1804).

Have courage to serve yourselves with your own reason. The difference between pure reason (mathematics and natural science) and practical reason (transcendental ideas, Postulates; God, freedom, immortality). Religion within the limit of reason.

Comprehension of God: Reason - indwelling, but transcendental. The consciousness of the interior court of justice in human being is the conscience. Categorically imperative. I must subdivide power of reason into natural science and religion as well as metaphysics to be sure of their reasonable domain.

Goethe,

God is worldly spirit or mind. Matter is never without mind, mind never without matter. That all is a great harmony, every creature is only a tone. Mankind is sensorium commune (feeling is all, name only echo and smoke).

What is possible to be discovered must be discovered, that which is not to be discovered must be venerated.

Beethoven

Concluding choir of his Ninth Symphony.

Song to the Happiness: You should be locked in each other's arms. Such sort of embracing should be practised by millions, this sort of kiss of the whole world.

Schaupenhauer

The destiny of man is constant striving, a constant struggle for his existence. During such a process of struggle he acquires the knowledge and thereby voluntarily denies himself of the will to live.

In denying himself of the will to live he has overcome the world. This overcoming of the world shows that instead of restless impulse and drive we achieve freedom which is higher than all reason; we enjoy the peace of mind as still as the surface of undisturbed sea, deep rest, imperturbable confidence and serenity.

Chapter VIII.

Darwin (Died in 1882)

In the nature struggle for existence leads to natural selection. The human being has developed from an ancestor that is a sort of monkey. Psychical and moral qualities of human being are the products of a development.

Hegel (Idealistic philosopher, died in 1831).

Religion is intellect, is reason. History is dialectical realization of reason in the development of thesis, antithesis and synthesis and so on.

What is reasonable is real, and what is real is reasonable. The reality is a result of development of absolute reason. The nature is to be contemplated as a system of stage of development. The stages of development in the progress of world-history are world-historic-people.

Christendom arose within the Roman world.

The Avanceriese unites the reality, divine and humanity in a person.

The renaissance is the dawn before all illuminating sun of reformation.

The aim of world-history is the realization of the idea of freedom.

Feuerbach (Materialistic Philosopher).

Man drudges God. Theology becomes anthropology.

Karl Marx,

Political champion of a classless and stateless society. Religion is utopia, is opium. Freedom of the proletariat of the world through historical dialectic materialism. Communism through expropriation of capitalist exploiter.

Lenin, (Leader of Russian Revolution.)

Dictator of proletariat. To be convinced of the use of force, to be convinced at any price. (Tenth Party Congress).

Instead of belief in heaven; conquest of matter all through scientific progress.

Right of self-determination of people to dictatorship of their people.

Development of higher phase of communist society through familiarized practice in the fundamental rules of society of communal life that will make possible for productive work, and indeed as the first necessity of life.

Strict control over the allotted contribution of work to be executed by the worker and the proportion of consumer goods and other necessities of life to that worker. It stands to be spoken as the only right as to when the state would wither and disappear altogether. We stress that this process is of longer duration. The state is the executive of the party. The party executes the dictator of the proletariat. No deviation through revision.

Chapter IX.

Nietzsche, (atheistic philosopher.)

God is dead. If there had been God that I can submit to, there is to be no God. No human being, but superman is the aim. The higher, the highest man has accomplished this aim by his periodical appearance. Herr Gustav Prietsch has not mentioned another important statement by Nietzsche about the transvaluation of all values.

I call the Christianity as an immortal stain on mankind.

O. Spengler

The time to overcome our planet with a vision of a Caesar and with a battle which is going to be decisive has pushed us into dismal and sinister nearness.

The struggle between nature and man is practically to be guided to a conclusion. During the struggle which ensues nature has resisted against the historical destiny of man. The history of man is short, a sudden ascent and fall of millenaries (thousand of years).

R. Steiner (Died in 1925).

Anthroposophic is the science of man pertaining wisdom. I presume it is the combination of two words anthropology which means science of man and another word sophic which is teaching of wisdom pertaining to wisdom.

R. Steiner said: "Anthroposophic will provide with necessary quality to a spiritual observation of higher worlds. Our spiritual organization splits as under the reality of perception and the reality of concept. The science of mind brings forward an experience that mind can be made independent of body through intuition."

With reference to Oxford Dictionary, intuition means immediate apprehension by the mind without reasoning; immediate apprehension by sense; immediate insight. I am sure that mind could be made independent of body by means of Vipassanā. This method of Vipassanā will be dealt within the second part of my lecture on Buddhism.

G. Guenther, non-Aristotelian logic (Logistics).

A true logic and false logic (Aristotelian) produce two values of calculation that prevent us to proceed to three values, four values or general values of calculating system. The logic of probability (Wahrscheinlichkeits-Logik) is no pure trans-classic logic.

The opposition between natural science and mental science is to be rejected unconditionally. Uniform-science is already realized in Physics.

P. J. Sartre, atheistic existentialist (compare with Heidegger).

The human being exists before he defines. Man is no other than the purpose for which he himself has been made. Relaxation in thinking of "nothing" is the patent of nobility which is to be escaped by himself through human freedom from the state of being.

T. Suzuki

The greatest liberation, through Zen-meditation.

Chapter X.

Von Harnack, (prominent historian of Christian Church.)

Not the son but the father alone is proper in the gospel as Jesus has pronounced it.

R. Bultmann, historian of gospeller. (New Testament Script)

The fate of the person of Jesus is mythical occurrence of human destiny. History and myth are twisted.

L. Ragaz (Died in 1921, professor in Zurich). "Religious-social" theology.

Jesus pronounced in his message the break of a new aeon (eternity). Out of the region of God the church became a stately power which lay the way for the fulfilment of his significance on the other side of heaven.

The history of Christianity is the history of degeneration and struggle against this degeneration.

Karl Barth, (leading gospeller theologist.)

Dialectic theology (conversation between God and man) is to be seen as directed through history towards the eternal spirit of bible. All that is created including also the theology has only a relative value. A place for Christian is to be searched for above the present contradiction of East and West.

A. Schweitzer, (theologist, doctor and artist.)

The sermon on the Mount is the uncontestable document of justice of freethinking Christendom. The truth that settles ethics as the reality of religion is secured through the authority of Jesus. Religiousness of Chinese, Brahman and Buddhist is spiritually related. Thinking and religion belong to the same class. The Christendom requires thinking to arrive at the consciousness of his own self.

Three kinds of progress are as follows:

- (1) Progress of knowledge and ability.
- (2) Sociability
- (3) Intellect.

In the ethical world and assertion of life my attitude and direction of life have been influenced by the reverence for life.

Buchmann, (moral disarmament.)

The ideology of freedom is the ideology of change to honesty, purity, selflessness and love.

Gandhi, (a great leader of India).

Non-violence is the law of my life.

Pius IX

I am the tradition (29-6-1910). Oath-bound obligation to bible oblige the Vatican to decide.

H. Kuenk, (leading Catholic theologian.)

Also the pope recognizes the Catholic complicity in the split of belief. "The responsibility is divided".

Chapter XI.

H. Bergson, (Philosophy of intuition.)

Inorganic is made comprehensible through thinking, the life through contemplation and intuition. Matter and brain are merely instruments of mind.

A. Einstein, (atomic physicist.)

The Physics forms a logical system that is to be found in the condition of development, the foundation of which is not to be won in the lived experiences, but can only be found freely.

It appears to be sure that the general principle of relativity for the solution of total field is rendered to be of necessary and efficacious instrument. They must learn to think relatively.

W. Wundt

Psychology is the empirical foundation of all sciences of mind. "The ethic demands the production of a general community of wills."

C. G. Jung, (founder of analytical complex-psychology.)

Four fundamental forms of interior of the mind:

(1) thinking, (2) feeling, (3) perception and (4) intuition. The unconscious forms the creative mother-soil of consciousness (Deep-psychology). Archetypes are structure-elements of a collective-subconsciousness of the entire humanity.

Karl Jaspers, (theistic existentialist.)

Understanding psychology of *Weltanschauungen* (world-views).

Through leap to transcendence (Kierkegaard, Nietzsche) the human being would like to become his own real self. Unlimited preparedness to communication is not the consequence of learning but determination to be on the way to become human being.

Stuart Chase, (American Semantic research worker.)

Words make world-history. Further development of logic to formal surplus-logic (logistics).

Truth-problem and probability-problem.

Perhaps the next great revolution after the industrial revolution will be the revolution in the Communication.

Chapter XII.

Toynbee

We must get rid of ourselves of the prison-wall of the limited and short-lived history of our own land and see the world-history as complete whole.

Atlantic Charter of 14th August 1941.

The representatives of the Governments of U.S.A. and Great Britain published certain general principles. Right of all peoples to choose for themselves any form of government under which they are willing to live.

Creation of freedom that enables all people to live in security within their boundaries. They are of opinion that all peoples of the world must get away from the practical as well as mental foundation of using force. The Government of USSR concurred with this declaration.

GENERAL DECLARATION OF HUMAN RIGHTS through the United Nations and through the Stassburg Convention (signed on 4-11-1950)

Everyone demands for freedom of thinking, conscience and religion. Everyone has demand for free expression of opinion without consideration of limits of boundaries of countries. All human beings have the right to assemble themselves in peaceful way and freely club together with another person.

N. Krushchev

The period of dictatorship of the proletariat is terminated. It begins the epoch of realization of the ideology of communism through a collective government. The Soviet people will have reached the highest peak in industrial production and achieved the highest standard of living and six-day working week by the year 1980. Superfreedom and superarmament.

(22nd Party Congress)

John F. Kennedy.

After our superiority in relation has been lost there still remains in us the ideological superiority, the idea of which is inherent in our Declaration of Independence. The results and decisions of the next ten months can most probably determine the destiny of mankind for the next 10,000 years. On 6th December 1961 President J. F. Kennedy stated: "Only the joining of economic powers of United States of America and West Europe can impose a stop to encirclement through communism.

Buddhist Ethics

By

U Boon Teik, Bangkok



INTRODUCTION

IN writing this treatise on Buddhist ethics I was motivated by an article printed in the local daily newspaper called "*Bangkok Post*" in the issue of April 12, 1963 (which is now almost a year ago), under the headlines as:- "Towards An Ethical Code For The World". That news seemed to have been distributed throughout the world by the Foreign News Service (FNS) of New York, in the form of "Conversation" conducted under the auspices of the American Broadcasting Company, and the subject was discussed as a preliminary measure by five distinguished persons, three of whom represented three Christian religions, i.e. Judaism, Raman Catholics, and Protestants; the remaining two were an Indian lady philosopher, and an Ambassador from an African state to the United Nations.

The article mentioned in its opening paragraph about forming a World Institute of Ethics to promote a continuing discussion of the different moral codes and how related to today's specific problems. The part of the conversations which is of some particular interest to me were the words of the *Rabbi* of Judaim faith, who said and I quote:- "...It is conceivable that the nations of the West have a good deal to export to the older civilizations of Asia and Africa, and there is a lot we have to import from them. And one of the things we have to import is ideas and moral insights, so that if we came to these older civilizations, we would come not as preachers and teachers, but also as disciples." This is indeed a liberal view and he said further in the closing paragraph of the said article which I again quote:- "...It would be a great pity if the kind of world view that we are hoping to develop in each of us should be limited to a small group of people. I'd like everybody who wants to be an "amateur ethicist", just as we have amateur astronomers, to join us."

BUDDHIST ETHICS

Coming now to the subject of my treatise on Buddhist ethics I have tried to find the equivalent Pāli term for ethics, which is stated to be the Pāli word CARIYA or CARIYĀ, but such term, when used alone, has no specific meanings in Buddhist scriptures. The MAṄGALA SUTTA has been stated as the "fundamental text of Buddhist lay ethics". (Ref: Buddhist Dictionary edited by the Ven. Nyanatiloka Mahāthera, page 88). In the same MAṄGALA SUTTA itself one of stanzas gives this Pāli verse

as “DANAÑCA DHAMMA CARIYA etc. etc...”, and also another stanza again as “TAPOCA BRAHMA CARIYANCA etc. etc...” In these two verses CARIYA is conjoined with other terms of DHAMMA, and also of BRAHMA, conveying some specific meanings as regards the extent of Buddhist ethics. For the Western readers they have had their own understanding in the word ‘ethics’ being in their own language, but which are not quite understood to the people of the Buddhist countries in Asia. For the Buddhists the term DHAMMA CARIYA can cover a very vast field of Buddhist ethics, and if we wish to speak of certain aspects of the DHAMMA we have to use some other specific Pāli terms, such as SĪLA when we wish to define some moral precepts of Buddhism. And SĪLA comes within the meaning of BRAHMA CARIYA in Buddhist texts.

SĪLA or moral precepts in Buddhism are of the three classes, namely:- PAÑCA SĪLA meaning ‘5 Precepts’, ATTHAÑGA SĪLA for ‘8 Precepts’, and DASA SĪLA for ‘10 Precepts’. The first two SĪLA are meant for laymen while the third is for monks and novices, and for the monks grade there were also 227 rules of VINAYA to be observed. SĪLA coming with the meaning of BRAHMA CARIYA are the two grades of ‘8 Precepts’ and ‘10 precepts’ only, the ‘5 Precepts’ being excluded. The readers may be reminded here that what is explained hereafter may already be known to them, but for me to explain what is BRAHMA CARIYA is my main viewpoint. In PAÑCA SĪLA or ‘5 Precepts’ we have the following:-

1. Abstaining from killing of living beings;
2. ” ” stealing;
3. ” ” unlawful sexual intercourse;
4. ” ” speaking lies or untruths;
5. ” ” use of intoxicants.

In ATTHAÑGA SĪLA or ‘8 Precepts’ we are required to observe the same precepts in items 1, 2, 4, and 5, while the 3rd item is altered as given below:-

1. Same as PAÑCA SĪLA
2. ” ” ” ”

3. Abstaining from sexual intercourse with one’s spouse.

The Pāli verse for this item is worded as ABRAHMA CARIYA VERAMANI. Here we should note the opposite word ABRAHMA against BRAHMA in the Pāli expression BRAHMA CARIYA already mentioned before. The prefix ‘A’ in the word ABRAHMA gives the meaning in privative sense of BRAHMA.

4. Same as PAÑCA SĪLA
5. ” ” ” ”

6. Abstaining from eating after midday; (the duration of time is from midday until the dawn of the next day.)

7. ” ” (i) dancing, singing, music and shows;
 (ii) using garlands, scents, cosmetics and adornments;

8. ” ” luxurious beds and seats.

Now, let us scrutinize ourselves as to why items 6, 7, and 8 must be accepted as 'ethical' or moral codes in Buddhism. A non-Buddhist may object by saying that these items have nothing to do with ethics as known to them according to their religious views. The Buddhists would answer to such question that if we wish to purify our thoughts we should abstain from such things, which would arouse more temptation, passion, and other excessive attachments to each and everyone of us. We must necessarily practise the observance under items 6 to 8 if we are meant for uplift of our moralities. I would wish some of the non-Buddhists try to abstain from the said attachments and turn to become "amateur ethicist" sometimes, as suggested by the *Rabbi* mentioned above.

Regarding the meaning of the word BRAHMA, the Buddhist texts give in this Pāli term the meaning of 'gods' in English translation, using the words as 'BRAHMA gods', who are graded according to their graded attainments by the practice of JHĀNA or mental absorption according to the Buddhist doctrine of KAMMATTHĀNA or mental concentration. If a human being having the attainment of some JHĀNA dies he would be reborn as a BRAHMA according to the grade he has attained before his death. There are sixteen grades of BRAHMA gods with fine material body known as RŪPA BRAHMA, and higher and above them there are four more grades known as ARŪPA BRAHMA, the gods without body but having minds only. The first prerequisite for the BRAHMA-hood is the ATTHAṄGA SĪLA, or '8 Precepts' as above mentioned, hence called as BRAHMA CARIYA being the ethics towards the BRAHMA-hood. It is said in the Buddhist scriptures that the mental states of BRAHMA gods consist of three kinds only, namely, Eye-sense-mind, Ear-sense-mind, and what is known in Buddhism as the sixth-sense, the MANO-sense-mind. The nose-sense for smell, tongue-sense for taste, and the body-sense for touch or tactility are entirely absent in the BRAHMA body, thus unlike the human beings, the BRAHMA do not eat anything. Man must have to eat and smell and touch which are the factors for passion and temptation. With the miraculously fine material body the BRAHMA are sexless. Item 3 of ATTHAṄGA SĪLA, or '8 Precepts' observed by laymen and known as ABRAHMA CARIYA VERAMANI is the total celibacy in the BRAHMA persons. With regard to the life-span of BRAHMA, the Buddhist text mentions, the lowest grade has the life period extending to one-third of an ASAṅKHEYYA KAPPA, which is the world-cycle running from the commencement of formation to destruction of the world in its natural process, counted by the years of human world into 140 ciphers; the highest grade has the life-span running into several thousands of such ASAṅKHEYYA KAPPA.

In the DASA SĪLA or '10 Precepts', all the precepts mentioned in ATTHAṄGA SĪLA are repeated but with certain modification for item 7 by making into two separate items as:- (Note: Items 1 to 6 need not be repeated here).

7. Abstaining from dancing, singing, music, and shows;
8. " " using garlands, scents, cosmetics, and adornments;
9. Same as 8th item of ATTHANGA SĪLA;
10. Abstaining from accepting gold and silver.

This last item forbids the monks from holding silver and gold coins with them when travelling, which practice still stands now wherever possible, by having some layman to follow the monks for expenses on the journey.

To study further into the subject of Buddhist ethics I would refer to the MANGALA SUTTA, meaning 'the Doctrine of Blessings', which is very popular in all Buddhist countries such as Ceylon, Burma, Thailand, Cambodia, and Laos. This SUTTA was stated by the eminent German Bhikkhu, the Ven. Nyanatiloka Mahāthera, as the fundamental text of Buddhist lay ethics, mentioning 38 kinds of Blessings. This SUTTA was preached by the Buddha to a deity who approached Him on an occasion for His teachings, which were recounted by His disciple ĀNANDA at the first Buddhist Council soon after the Buddha's 'Parinibbāna' (meaning the extinction or death of Buddha). While most writers call this MANGALA SUTTA as 'Blessings', the lessons are some kind of guide to all men to follow so that each person by his own efforts find happiness for him which we call as 'blessing' by own effort, and not by Savior God. In the 38 kinds of Blessings some require moral actions while some are 'fruit' of one's previous actions. You will find in these 38 kinds of Blessings, some for one's own prevention from committing immoral things; some for advancement in self interest; some to give assistance to others; some indicates the resultant to be expected out of one's moral actions. For the non-Buddhists to understand the SUTTA as the Buddhists themselves it may cause much thinking which is not so simple to explain unless one has some Buddhist lessons previously.

The 38 kinds of Blessings in Pāli verses are mentioned in the Buddhist text under the title of MANGALA SUTTA. These verses with the English meanings are obtained from "The Wheel Publication No. 54", a booklet under the title of "The Mirror of The Dhamma" published by the Buddhist Publication Society, Kandy, Ceylon, printed in 1963. The Pāli verses with English meanings are as follows:-

- No. 1. ASEVANĀ CA BĀLĀNĀM
Not to associate with fools,
2. PANDITĀNĀ CA SEVANĀ
To associate with the wise,
3. PŪJĀ CA PŪJANIYANĀM
To honour those who are worthy of honour,
ETAM MANGALAM UTTMAM
This is the Highest Blessing.

4. PATIRŪPADESAVĀSO CA
To reside in a suitable locality,
5. PUBBE CA KATAPUÑÑATĀ
To have done meritorious actions in the past,
6. ATTA-SAMMAPANIDHI CA
To set oneself in the right course,
ETAM MAṄGALAM UTTAMAM
This is the Highest Blessing.
7. BĀHU-SACCAÑCA
Vast learning,
8. SIPPAÑCA
Perfect Handicraft,
9. VINAYO CA SUSIKKHITO
A highly trained discipline,
10. SUBHĀSITĀ CA YĀ VĀCĀ
Pleasant speech,
ETAM MAṄGALAM UTTAMAM
This is the Highest Blessing.
11. MĀTĀ PITU UPPATṬHĀNAM
The support of father and mother,
12. PUTTADĀRASSA SAṄGAHO
The cherishing of wife and children,
13. ANĀKULĀ CA KAMMANTĀ
Peaceful occupation,
ETAM MAṄGALAM UTTAMAM
This is the Highest Blessing.
14. DĀNAM CA
Liberality,
15. DHAMMA-CARIYĀ CA
Righteous conduct,
16. ÑATAKĀNAÑ CA SAṄGAHO
Helping of relatives,
17. ANAVAJJĀNI KAMMĀNI
Blameless action,
ETAM MAṄGALAM UTTAMAM
This is the Highest Blessing.
- 18/19. ĀRATĪ VIRATI PĀPĀ
(18) To abstain by the mind (ĀRATI) from evil (PĀPĀ),
(19) To abstain by words and deeds (VIRATI) from evil (PĀPĀ)
Note: Above rendering is from the Burmese text which states
as two points of Blessings.
20. MAJJAPĀNA CA SAÑÑAMO
Abstention from intoxicants,

21. APPAMĀDO CA DHAMMESU
Steadfastness in virtue,
ETAM MANGALAM UTTAMAM
This is the Highest Blessing.
22. GĀRAVO CA
Reverence,
23. NIVATO CA
Humility,
24. SANTUṬṬHI CA
Contentment,
25. KATAÑÑUTĀ
Gratitude,
26. KĀLENA DHAMMASAVANAM
The opportune hearing of the Dhamma,
ETAM MAṄGALAM UTTAMAM
This is the Highest Blessing.
27. KHANTĪ CA
Patience,
28. SOVACASSATĀ
Obedience,
29. SAMANĀNAÑCA DASSANAM
Sight of the Samanas (Sanctified Ones),
30. KĀLENA DHAMMASĀKAACHĀ
Religious discussion at due season,
ETAM MAṄGALAM UTTAMAM
This is the Highest Blessing.
31. TAPO CA
Self-Control,
32. BRAHMACĀRIYAÑ CA
Holy Life,
33. ARIYASĀCCĀNADASSANAM
Perception of the Noble Truths,
34. NIBBĀNASACCHIKIRIYĀ CA
Realisation of Nibbāna,
ETAM MANGALAM UTTAMAM
This is the Highest Blessing.
35. PHUṬṬH'ASSA LOKADHAMMEHI CITTAM YASSA NA
KAMPATI
He whose mind when coming into contact with worldly conditions
does not Flutter,
36. ASOKAM
Is Sorrowless,

37. VIRAJAM
Is Stainless,
38. KHEMAM
Is Secure,
ETAM MAṄGALAM UTTMAM
This is the Highest Blessing.

Note: Above rendering is from the Burmese text which states as four points of Blessings in this stanza.

The readers may be reminded here not to take the meaning of 'Blessing' in the religious sense of Christianity, such as by 'invoking for God's favour'. Therefore, to give the Buddhistic meaning of this word, some further elucidation may be offered with a view to enable for better understanding of the Buddhist ethics from the MAṄGALA SUTTA, which are connected with what we call as the law of cause and effect, known in one single Pāli term as KAMMA, meaning briefly as 'action (cause) with its resultant (effect)'. The first three items of the MAṄGALA SUTTA may be elucidated as:-

- No. 1. 'Not to associate with fools' is really a kind of 'prevention' measure which anybody may exercise so as not to fall into bad association, thereby one finds himself being freed from immoral actions. In gaining some moral result by such prevention, one may feel himself as 'being blessed' out of his own actions only.
- " 2. 'To associate with the wise' is meant to gain some intellectual 'advancement' to oneself, which is the 'blessing' from the advice given by the wise.
- " 3. 'To honour those who are worthy of honour' is to show one's good behavior and conduct to another person deserving such honour. In human relationship between two strangers this aspect is of some importance that may lead to peaceful relationship, thus this is also a sort of 'blessing' to all people.

The second stanza of MAṄGALA SUTTA states three 'Blessing' as:-

- No. 4. "To reside in a suitable locality;"
" 5. "To have done meritorious in the past;"
" 6. "To set oneself in the right course;"

all these three blessings have some reference to the past deeds including the deeds done in the past existences according to the Buddhist Doctrine of KAMMA, or Karma in Sanskrit, which is defined in Cassell's New English Dictionary, in page 602, as:- "The results of action, ethical causation as determining future existence, esp. the cumulative consequence of a person's acts in one stage of existence as controlling his destiny in the next." Regarding item No. 4, in the case of a very poor man living in slum

area of any town it may be said that he inherited the present condition of poverty out of his past KAMMA or deeds of immoral nature, thereby being deprived of a 'suitable locality' with healthy and pleasant surroundings. If one were to have a 'suitable locality' for his dwelling, this could come out only by some expenditure for his land and the buildings, the possession of which is regarded as one's inheritance out of some good deeds of the past existence, which condition according to Buddhist faith is known as the 'fruition' (or the effect side of KAMMA). With regard to item No. 5 it has clearly stated that one must have some meritorious actions in the past, as has been explained for the previous item No. 4. For item No. 6 stating 'to set oneself in the right course' means one should set his mind towards the future life with the meritorious deeds during the present existence. In the Buddhist religion one does not hold his belief in what the Christianity call as 'Savior'. That was the Buddha's teachings since some six centuries B.C.

The remaining item of the MANGALA SUTTA may be briefly summarized as:-

- Items 7 to 10 refer to one's education and skill, and also good speech.
- " 11 to 13 are concerned with one's duty to his family.
- " 14 to 17 are in respect of giving charity (or liberality) and also to help his or her relatives.
- " 18 to 21 are the instructions to avoid sinful actions.
- " 22 to 26 are to make one's moral conduct or behavior with other persons.
- " 27 to 30 are with respect to one's patience and religious observance.
- " 31 to 34 are for training to higher holy-life.
- " 35 to 38 explain the conditions of the mental states by which one may have freed from the 'Worldly Conditions' or LOKA DHAMMA in Pali expression, which are defined as eight kinds, namely: Gain and its opposite Loss; Honour and Dishonour; Happiness and Misery; Praise and Blame. Those who have realized the state of Nibbana, or Nirvana in Sanskrit (item No. 34), are not perturbed by any Worldly Conditions'.

In concluding this treatise I believe the readers would have gained some understanding of the Buddhist ethics explained in MANGALA SUTTA and of the various Precepts or SILA.

NOT HE - NOR ANOTHER

(Na ca so - Na ca año)

By

Arthur De Silva



IN the long period of time between the lifetime of the Omniscient One and the present time, a problem that has baffled the Buddhists was how exactly a being re-appeared after death, in its next life. Viz. How the *paṭisandhi viññāna* (re-linking consciousness) described as one of the links in the chain of the process of existence, Dependent Origination or *Paticca samuppāda*, began at the end of a life and ended at the beginning of the next life, in succession.

King Milinda asked this question of Venerable Nagasena and received the reply given at the beginning of the Article. Even today inquirers ask the same question at Dhamma discussions "Does the present being pass over to the next existence, or is it an entirely new being?" And they get the same reply. "It is not the same person, nor is it another".

Either the Master was concerned only with declaring just those bare essential facts necessary to dispel ignorance of the existence of suffering, of the cause of suffering, of the cessation of suffering and of the path leading to the cessation of suffering - and even so the vast volume of the facts He preached to His disciples are said to be as deep and vast as the mighty oceans, and more - or, the advanced pupils of His day grasped the facts readily without any elaborate explanations as to the How and Why of it.

But the people of modern times are very skeptical and analytical and require intricate details to grasp a fact.

A possible explanation presents itself in the working of modern television. As Arthur C. Clarke says in his Profiles of the Future, "We don't by radio or television send any images anywhere. They remain at their place of origin and there, within a fraction of a second they perish. What we do is we send information - a description or plan - which happens to be in the form of electrical waves from which the original sights can be recreated", (at the receiving end).

Here then is how life too goes. Television images and in all probability, thoughts, are formed, last an infinitesimal period of time and die (*uppāda*, *ṭhiti*, *bhaṅga*? as taught by the Buddha) - arising, existing and vanishing, to be repeated instantaneously right behind, countless millions of times in rapid succession till it reaches the receiving end, in the case of life at the next successive birth, at the velocity of light, viz. 186,000 miles or seven times round the world, in a second.

Thus, it is the same with thought (*cūṭicitta*) in the event of rebirth. Viz. Not he, Not another. *Nacaso*, *Naca año*.

May all beings be happy!

BUDDHISM TODAY

A Plea For a Fresh Look

By

Dr. R. L. Soni

*Founder Director-in-Chief,
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AT a time when we are entering the Space Age with thermonuclear power in our hands, it behoves us, Buddhists, to re-evaluate our standards of thought and action in terms of the sterling values upheld by the Buddha.

There has been much flow of elements and ideas through various times and climes since the Buddha first announced his stupendous discoveries in India over twentyfive centuries back. The times and conditions have certainly been changing throughout. Consequently, there is in evidence today a marked difference in the way of life and attitude to things when compared to the conditions in India in the time of the Buddha. While on the threshold of new awakenings, potentially and tremendously rich in possibilities positive as well as negative, it becomes us to step out of our obvious complacency and to brush up our ideas in terms of the contemporary needs. We must be ready girdled up with an optimum dose of the *Dhamma* so as to be able to courageously face the challenge of the day. The traditional attitude that Buddhism will look after itself, come what may, it is certain, will not pay the requisite dividends. Unless the *Dhamma* manifests in substantial proportions in our day to day life, individually and collectively, nationally as well as internationally, and unless besides it repeatedly readjusts itself to a world given to perpetual change in spheres not only physical but also social, political, and ethical, it is bound to fail in its utility. Certainly, its expression and appearance need be adequately adjusted to the call of the times, without, of course, sacrifice of its principles.

A critical appraisal with wholesome intentions is an urgent necessity on the part of every Buddhist. Though we are, numerically speaking, today in the world over 600 million strong, our union in the ultimate and impartial analysis, is not so much integrated as to warrant a proportionate strength in an hour of crisis. Of course, we do not deny that the World Buddhist Flag won its first major battle in the recent Buddhist crisis in South Vietnam. However, on going deeper into the causes of the victory, the undeniable evidence that emerges is that the success was the outcome not

so much because of the Buddhist values influencing the world for good as because of the political risks involved and the ideological values at stake. Moreover, there was the spectacular phenomenon arising out of the half a dozen glorious acts of self-immolation, which shook the conscience of the world and marshalled world public opinion on humanitarian grounds. The distinction needs be clearly made between the two types of influences, which though to an extent worked in unison, are all the same different in nature. While we congratulate our Buddhist brethren and sisters in South Vietnam for the gallantly wholesome and mostly non-violent course adopted in their battle against terrible odds, we cannot shut our eyes to the grim realities of the situation, which made the over-eighty-percent Buddhists of the country (among whom are intelligentsia of the highest order) to accept for no less than nine long painful years non-Buddhist fanatically wicked and cruel leadership on political grounds and mostly because of outlandish pressure of arms and pecuniary aid running into almost astronomical figures.

It is a matter of rejoicing that Buddhism in South Vietnam in the hour of its trial understood fully well the value of unity in its ranks. The Intersect Committee uniting all the schools of thought in the country was a step in the right direction. We wish and hope that the unity achieved in the time of difficulties shall not be offset by the successful termination of the struggle and that it shall endure in peace time and progress towards real and lasting consolidation of Buddhism. This is a lesson modern Vietnam has for all the Buddhists the world over. There is the need of consolidation of Buddhism not only for its preparedness to face challenges against it in the future but also to influence the world opinion for good towards saner outlook in the peaceful settlement of conflicts in the human family.

The unity of the Buddhist world is verily a grand ideal. However, it would be nothing better than a farce with the vital flow of the *Dhamma* in the individuals and groups suffering pollution and registering stagnation. Certainly the term unity would be a misnomer on such shaky and undependable foundations. As a matter of fact, frankly speaking, signs are not lacking today to indicate that notwithstanding the eternally sound state of the central core of the *Dhamma*, its contemporary form in general is anything but strong in terms of its glorious and vigorous values. There is, of course, the presentation of robustness, but this *prima facie* impressiveness, on proper and critical assessment is discovered to be delusive in nature. Born as it mostly is of either a plethora of false and showy enthusiasm or thick encrustations of dreamy legends, wishful traditions, and superstitious outlook, it gives a deceptive look of health. But, unfortunately, health it is not! If anything, the presenting form of the *Dhamma* today is either mostly a pathological phenomenon in the context of the spiritual values or a colourful show marked by stagnation in the flow of its essential ingredients.

The essential notes of a vital entity are '*change*' and incessant readjustment as a prelude to progress. Failing this, the entity faces the danger of losing its stand. The fact of '*change*' is patent in existence. It will never be possible to stop it. Therefore, it would be wisdom to control its direction in favour of progress. While biological evolution generally instances biological progress as the outcome of the application of this principle, we have in the long history of Buddhism ample evidence of the success of the Buddhist teachings through its application amidst people diverse, alien, and even at times hostile. While the essential core of the *Dhamma* is changeless and its principles applicable to all conditions and circumstances, its form has but to register variations and re-adjustments to serve with benefit the needs of different times and climes. Truth verily, broadly speaking, is unconventional, though in its basic values it is changeless. Certainly, it is dynamic in its expression. Therefore when it becomes static or stagnant in its form, it becomes marked by rigidity or inelasticity, which spells its failure to serve the spiritual needs of the times.

In the light of the above observation, each one of us needs look into the ethical requirements and the spiritual call of this Thermonuclear Age and besides deeply reflect for a fresh and practical appraisal of values. While we need formulate universally applicable general principles for the purpose, each Buddhist will do well to study carefully and sympathetically the situation he or she is in and to do his or her best to come as near the pristine and sublime teachings of the Buddha as possible, and this in the context of contemporary needs. It is because of this personal freedom, which Buddhism liberally allows to everyone and also because of the wholesome and happy products and byproducts of it that it shall be possible for the Buddhist world to act wholesomely and collectively for the common wellbeing of humanity. While we desist from the temptation of giving detailed and concrete suggestions in this direction in this brief communication, we strongly feel that Buddhism must evolve fresh outlook in terms of the original values and current needs. Certainly, ours is a time when history is at the crossroads. Verily, such are the times that try Buddhism. Also, we feel certain that Buddhism will not be found wanting in this Age of technological advance and Space travel, if it utterly discredited superstitious outlook and refused to have any truck with certain meaningless ceremonials, ostentatious presentations, and false pretensions, all of which, really speaking, are adventitious accretions born of historical processes or time honoured customs and traditions. Rather, the *Dhamma* in this epoch of scientific progress, ethical degeneration, and spiritual chaos, will be able to play its rightful role for the wellbeing of humanity if it in its presentation laid due emphasis on its scientific outlook, rational attitude, ethical principles, spirit of toleration in human relations, practice of universal lovingkindness in thought and genuine benevolence in action, and all this as a means to moral edification and spiritual elevation.

It is of interest that Pope Paul VI recently made certain practical observations. We are in full agreement with him, who on the 23rd February

this year rightly urged mankind not to content itself with technical progress as a substitute for religious faith. *"The more we progress technically, the more we need to be religiously faithful"*, he added, and emphasised: *"in a world involved in feverish and interesting temporal activities,.....religion..... is to be followed, not as a heavy and bothersome yoke, but as a right to truth, goodwill, and happiness."*

In a world of technological progress and polycultural traits, the above pronouncement is certainly of vital value and practical import. For, an attitude as this will help diverse faiths to co-operate with one another for the common good of mankind.

In conclusion: there is in the world of today an urgent need of a fresh and practical appraisal of religious values in terms of the needs of this Age of Science and Space. Buddhism, because of its spiritual soundness and ethical excellence, also because of its glorious services in the past and its worldwide extension in the present, is expected to suitably adjust up to the spirit of the time and play its rightful role in conditioning mankind to peace, happiness, and wellbeing in general. Therefore, the present is a moment of challenge, as well as of glorious opportunity, for every follower of the Buddha.

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THE CONQUEST OF LIFE AND DEATH

Dependent Origination and Dependent Continuance

(Fifth Discourse)

By

U Hla Maung, B.A., B.E.S.

IN the fourth discourse we dwelt on how Ignorance of the factors generates the process of re-birth and how these factors, viewed as impulsions, nutriate the process. Ignorance in the sense of (i) that which shuts out Enlightenment, and (ii) that which confuses the keenest intellect in regard to all kinds of misconceived Attas and eternalisms will figure again largely in the present discourse.

A return to the great event of Enlightenment under the Bo-tree is necessary. In the hour of his supreme victory the Buddha made this solemn Testament:

“Seeking in vain the Builder of this Body,
I passed through endless rounds of birth.
To be born again and again is Misery.
O Craving, the Builder, I have discovered you.
You, Craving, shall not build me a body again.
I’ve broken your rafters of impurity,
And I’ve destroyed Ignorance at its roots.
Nibbāna stands clear for me.
Having caught the Builder of the House of misery-
The house of Cravings and Tanhā,
I shall never build a house again.”

In the above testament, the Buddha has declared Craving (Upadānam growing out of Vedanā or Tanhā) to be the culprit of endless rebirth as Bhava-existence. We venture to expand it thus:

Craving or grasping Tanha, pulsated by Ignorance, actuates itself in various volitional activities, -namely, in thoughts and deeds, wholesome or unwholesome. These wholesome and unwholesome (Sankharas) are the counterparts of Vinnana (consciousness), which again is the seed or carrier (the same and not yet the same) or rebirth.

In simile Vinnana and Sankharas are as “Woof” to “Warp” and Ignorance is as to the Loom on which the fabric of life is woven.

First Stage: A Carrying over from life to life:

Here we see that Sankharas are dependent on Ignorance, and Consciousness (vinnana), the carrier, is dependent on Sankharas. This trilogy

provides the groundwork of the CONCEPTION of a rebirth in the womb of a likely mother.

Second stage; Formation and development of Embryo.

On the overall Ignorance of the true nature of life and its repetitions, the Vinnana-part of the trilogy, as bed-fellow of Sankaharas, actuates itself in setting up the Nama-rūpa conjoint formation. The Nāma-rūpa conjointure is charged with Desire, namely, to see, hear, smell and so on. On the desiring hunger of the Nāma-rūpa are built Salayatana or the six senses of life-equipment. This equipment is for Phassa or Contact with the world, whenever born. On the capacity to contact Objectives depend Vedanā or sensations, also whenever born. Sensations, per the objectives, will always actuate in Tanhā-craving.

Third stage : Birth and life.

Whenever born, whether in a Present life, or in the immediate Past life, or whether in the immediately following Future life, the process will be growth from childhood into manhood and into the stages of old age and infirmity and of death and its lamentations.

The state of death and lamentations is immediately followed by a new state of the trilogy (ignorance cum saṅkhāras cum viññāna) setting up a new state of Conception leading to a new state of Nāma-rūpa conjointure with a full equipment of the implements of life, for the satisfaction of the demands and impulses of existence, that is, in the satisfaction of activities, gratifications and graspings.

The exposition above given can now be formularised in the words of the Buddha himself. The formula is usually called 'the Causal Formula of Dependent Origination of Existence as Rebirth'. There are twelve mutual dependencies linked together as sequels of cause-effect and of effect-cause:

“Ignorance (avijjā) conditions Saṅkhāras,
 Saṅkhāra-formations condition Consciousness,
 Consciousness or viññāna conditions mind-matter,
 Mind-matter (N-R) conditions the six senses,
 The Salayatana condition sense-impressions,
 The Phassas condition sensations,
 Vedanās condition Craving-tanhā,
 Craving-tanhā condition clinging to life,
 Upadhāna conditions becoming or bhava,
 Becoming conditions Jāti or birth (in rebirth)
 Jāti conditions old age and death.

More concise expressions of the Wheel of Bhava or rebirth may be read as follows:-

1. Ignorance is equated with Desire-attachments, which again is equated with rebirth.
2. The twelve links of a past life, flowing into a twelve-linked present, will flow into another organisation of twelve links.

The 'I am-mine-me' generates endless sequels of 'I am-mine-me' which is a tragedy of misconception, providing for human desolation, when conceived in terms of Saṃsāra and Ignorance.

Rebirth in Saṃsāra may be summed up in Shelley's words with only one changing in wording:

Worlds and worlds roll over
From origination (creation) to decay,
Like the bubbles on a river
Sparkling, bursting, borne away.

Shelley's poetic insight may be put alongside the keen perceptive understanding of the Buddha, whose words (in Pāli) may be liberally translated thus:

If it so happens
That there be a set of factors,
Then there will Arise an It;
Similarly,
In the absence or break-up of such a set,
The Arisen will Pass Away.

This is a succinct statement of the happenings and events of life and world. Yes, a statement of Coming-to-be and Passing-away. The manifold of the world move in a stream of flux, and when some of them collocate or aggregate (as atoms and the like), they constitute a coming-to-be or an Arising, and they, while struggling for stabilisation, weaken, lose force, and there thus comes a Passing Away. The motion creates a continuing series (of the same and not yet the same) so long as there be the Arising and Passing of the factors.

The above again may be summarised thus:

"Arising (Uppāda)-stability (Thiti) - Passing (Bhanga). We shall say more about this in the next discourse on Truth.

In the meanwhile let us not forget the great culprit of the world: 'The I am-mine-me'.



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A PLEA FOR NON-VIOLENCE

By

Myanaung U Tin



DEATH must come inevitably to every being, but the manner in which it comes varies. Some die peacefully while others meet with violent death, making not much difference whether they die young or old, in bed or elsewhere.

Referring to the assassination of President Kennedy, Dr. Admitai Etzioni, Columbia University Associate Professor of Sociology, said that it was partly the result of the culture in which the Americans lived. He felt that "the celebration of violence on television and in history books, and the ready access to firearms" contributed to the fatal shooting. "Mad men draw the patterns and instruments by which they express their madness from the culture in which they live".

As regards history, Edward Gibbon said, "It is little more than the register of the crimes, follies, and misfortunes of mankind". History text books, more often than not, make a virtue of violence by giving such reasons as nationalism, religion, culture, ideology, survival of the fittest, so on and so forth. That films and television sow seeds of violence in many a juvenile mind is more obvious to all, particularly to parents and teachers, who witness constantly its exhibition with the help of toy-weapons of up-to-date patterns. Thanks to the films and comic books, the culture to which Dr. Etzioni referred has spread all over the world.

The sad news of President Kennedy's assassination shook the world, evidently because he was the President of the United States of America, one of the two giants, in more senses than one. But such violent death is certainly not uncommon. It is a daily occurrence everywhere. Read a newspaper of any country and there, sure enough, will be found news of such violent deaths, in individual cases or gang fights.

Violent death can come to any person, not necessarily to those engaged in a warfare, although they are more exposed to it. Mahatma Gandhi who ardently advocated and piously practised non-violence throughout his long life met with violent death at the hands of a religious fanatic. Jesus Christ, whose doctrines stand for peace, goodwill and charity, was crucified at an early age. A chief disciple of the Buddha, *Arahant Moggalāna*, endowed as he was with supernatural powers of the highest degree, was bludgeoned to death by a band of robbers. Surely men of peace like them did not deserve violent death.

In verses 139-140 of the *Dhammapada*, the Buddha explains to the monks of the cause of *Arahant Moggalāna's* death at the hands of assassins.

137- "He who with rod harms the rodless and harmless, soon will come to one of these states:

138-140- "He will be subject to acute pain, disaster, bodily injury, or even grievous sickness, or loss of mind, or oppression by the king (ruler), or heavy accusation, or loss of relatives, or destruction of wealth, or ravaging fire that will burn his houses. Upon the dissolution of the body this unwise man will be born in hell."

Moggalāna had attained *Arahantship* and *Nibbāna*. There would be no more rebirth for him, but he must reap what he had sown. In one of his previous lives, he killed his mother and father. As a result, he had suffered long in the *Avīsi* Hell, the most woeful state, and he met with violent death even in his last life.

In the words of Dr. E. J. Thomas, "the death of *Moggalāna* illustrates another important doctrine. The *Jains* hold that *Nibbāna* is attained when all *Kamma* (the result of all deliberately willed action) is exhausted. But this is not the Buddhist view, for we find cases where disciples have attained enlightenment, but who are still suffering the fruits of previous deeds. What is to be removed is not the *Kamma*, but the evil tendencies in the individual that cause bad *Kamma*. This is shown in the fate of *Moggalāna*, who in a previous life had been tempted (by his wife) to kill his parents".

According to Buddhism, death is due to one of the four causes:

- (1) The exhaustion of the force of Reproductive *Kamma* (*Janaka Kamma*) that gives rise to the present birth.
- (2) The expiration of the life-term.
- (3) The simultaneous exhaustion of the Reproductive *Kamma*-energy and the expiration of the life-term.
- (4) The action of a stronger *Kamma* (*Upacchedaka*) that suddenly cuts off the Reproductive *Kamma* before the expiry of the life-term.

The first three types of deaths are collectively called timely death and the last one is known as untimely death.

To illustrate the above four types, an oil lamp is cited. It may get extinguished due to any of the following causes:

1. The exhaustion of the wick.
2. The exhaustion of oil.
3. Simultaneous exhaustion of both wick and oil.
4. Some extraneous cause like wind.

On one occasion a young man by the name of *Subha* approached the Buddha and asked why was it that among human beings there were low and high states.

He asked, *inter alia*, why some were short-lived and long-lived, sickly and healthy.

The Buddha replied: "Every living being has *Kamma* as its own, its inheritance, its cause, its kinsman, its refuge. *Kamma* is that which differentiates all living beings into low and high states."

He then enumerated the causes of such differences. He said, *inter alia*, "If a person destroys life, is a hunter, besmears his hands with blood, is engaged in killing and wounding, and is not merciful towards living beings, he, as a result of killing, when born among mankind, will have a brief life.

"If a person is in the habit of harming others with fist or clod, with cudgel or sword, he, as a result of his harmfulness, when born amongst mankind, will suffer from various diseases."

No attempt will be made to discuss the various kinds of *Kamma*, how they become immediately effective, ineffective, subsequently effective, or indefinitely effective. It will be sufficient to point out that those who were or are engaged in killing living beings are liable to meet with violent death. If they escape such a death in this life, they are bound to suffer an untimely death in a violent manner in one of the subsequent lives.

In this connection, it may be added that *Garuka Kamma* (weighty) produces results in this life or in the next for certain. There are five kinds:

- (1) Matricide.
- (2) Parricide.
- (3) The murder of an *Arahant*.
- (4) The wounding of a Buddha.
- (5) The creation of a schism in the *Saṅgha*.

Number (4) is significant. When the Buddha's cousin *Devadatta*, with the help of Prince *Ajātasattu*, made an attempt to kill the Buddha, His disciples protected Him with great care against further attempts. He told them, "Don't be anxious. Nobody will be able to take the life of a Buddha." And yet He was not exempt from *Kamma* which was indefinitely effective. His foot was injured in the attempt on His life, because in a previous existence he killed a step-brother with the object of appropriating his property.

There are ten evil *Kammas* which are caused by deed, word or thought. One of them is killing. Killing means the destruction of any living being. Animals are included in living beings, but not plant life. Five conditions are necessary to complete an offence of killing: (1) a living being, (2) consciousness that it is a living being, (3) intention of killing, (4) effort, and (5) consequent death. A true Buddhist voluntarily takes a vow to abstain from killing any living being, and keeps it.

At this juncture, mention must be made of the Noble Truth of the Way that leads to the cessation of suffering. It outlines the practical means by which *Nibbāna* is to be realized. It is known as the Noble Eightfold Path. Right Speech, Right Action, and Right Livelihood constitute *Sīla* (Morality). Right Effort, Right Mindfulness and Right Concentration are the three factors of *Samādhi* (Mental Stability). Right Understanding and Right Thoughts or Intention are absolutely essential for development of *Paññā* (Wisdom).

Killing is a wrong action, but it must be deliberately intended to bear appropriate *Kamma*-result. Right Intention is intention free from sensuous desire, free from ill-will, free from cruelty or violence. It is of two kinds: (1) Right Intention concerned with the 'things of this world, which expresses itself in good action, bringing good worldly results; and (2) Right Intention directed to the higher path of purification, ending with the realisation of *Nibbāna*.

Killing is a wrong action if it is motivated by intention which is not free from sensuous desire, free from ill-will, free from cruelty and violence. That killing in a warfare of any kind is wrong action is so obvious that it hardly needs a discussion. But nevertheless it may be emphasised that gravity of the crime depends on the goodness and the size of the being concerned, as also the number involved. In the case of a virtuous person, or a big animal, or a large number of persons or animals, it is more heinous than in the case of a vicious person, or a small animal, or a single person or animal.

Any sensible person would shudder at the thought of the man who, for instance, ordered the dropping of atomic bombs on Hiroshima and Nagasaki, as also of the persons who actually released those bombs from the air. Because of sorely stricken conscience and remorse one of them is reported to have gone mad and has been in a mental asylum all these years.

While referring to the assassination of President Kennedy, Dr. Admitai Etzioni added, "The pilot of a Strategic Air Command bomber or the Captain of a Polaris Submarine, believing in a moment of madness that he is called upon to deliver the nation from a President soft on Communism, may assassinate us all."

Atomic bombs dropped on the Japanese cities are hardly comparable to the present-day bombs, missiles and rockets. In a moment of madness, induced by national, racial or ideological reasons, millions or rather billions of living beings can be killed. The horrors of a nuclear war spreading out to all the nooks and corners of the world may better be imagined than described.

Among the high and the low, the rich and the poor, there are people who are fond of hunting, shooting or fishing. From ethical point of view, killing of any animal, bird or fish is wrong action. It is often argued that big game hunting is fairplay as hunters are as much exposed to danger of life as wild animals. To a Buddhist, their enormity is more evident for reasons set out above. Those who are fond of sports, involving killing, call themselves, or are called, sportsmen. They may be sportsmen in the accepted sense but they are certainly not sportsmen in the sense of good fellows. Good fellows are those who have fellow-feeling for their fellow beings.

It has been reported that several boxing matches ended in the death of one opponent or the other after a complete knock-out or terrific rounds. An example may be cited. Some five years ago *Everybody's Weekly* (London) published a story under the amusing title of *Boxing's Clown Prince*. But the contents were not at all amusing. Max Baer battered Frankie Campbell with both hands, unleashing a wild, primitive urge to destroy. Frankie collapsed on the canvas. He never came round and died at the hospital that night. Ernie Schaaf died six months after ten terrific rounds with Max Baer. Max Schmeling was wellnigh massacred by Baer. The Italian giant Primo Carnera suffered terribly under Baer's mighty punches. However, Nemesis soon overtook Baer. Beaten by Jimmy Braddock, he lost his world's heavy weight championship. In his next fight with up-and-coming Joe Louis, he was punched to pieces, and the fight ended with the once mighty "killer" kneeling in the centre of the ring, shaking his head, unable to rise and take any more.

Similarly, terrible things happened in wrestling matches, not only now but in old ages. In one of his previous lives, the Buddha was a great wrestler. On one occasion, he lifted and threw off his opponent who crashed down with such force that the spine got broken, resulting in death. He had to pay heavily for it in the subsequent lives. Even in the last one, the Buddha suffered from spinal troubles.

Call them games or sports, the players are bound to meet with retribution in this very life or hereafter, if their intention is to kill or to harm others. The evil results of killing or harming have been mentioned earlier. If some persons were born great, achieve greatness or have greatness thrust upon them - great in the worldly sense - it is because of their good *Kamma* in the past lives, supported by that of the present existence. But they are likely to meet with violent death or suffer from seriously poor health according to the magnitude of their past and present misdeeds of killing or harming. As a Burmese saying goes, such people either die young in glory or live long in misery.

The Buddha taught non-violence in thought, in word and in deed by precept and example. Mahatma Gandhi was the apostle of *ahimsa* (non-violence). Jesus Christ preached charity and goodwill. Prophet Mohamed advocated brotherhood of man. No sane philosopher favours cruelty and violence. The world has long been on the brink of utter disaster because of violence in thought, in word, and in deed in the whole gamut of wrong effort, ranging from so-called sport to national, racial and ideological conflicts.

Until and unless individuals and nations seriously learn to cultivate non-violence, they would never be able "to practise tolerance, and live together in peace with one another as good neighbours." In short, they must learn to humanise all their actions. To achieve that end, a short formula, seemingly naive but quite workable, may be given:

"When you are seized with violence, put yourself in the other man's place, and you will know how you would feel the impact of that violence."

IS YOUR BODY REALLY YOURS?

By

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“THE bad man’s death is horror; but the just does but ascend to glory from the dust”, said William Habbington one of the most distinguished English poets of the 17th Century.

Is the human body made of dust?

According to Buddhism, the human body which Habbington called “dust” is made up of Four Elements, namely; Pathavī - Earth Element, Āpo - Watery Element, Tejo - Heat Element, and Vāyo - Windy Element.

Are those Four Elements controllable?

They are not! The Four Elements are changing in their compositions, they are transforming - new formations are replacing old formations at such an alarming rate that even modern scientists and eminent biologists are bewildered to trace the origin of the functioning of the bacteria cells.

Are Cells controllable?

They are not! The molecular mechanism are undergoing spectacular transformation in structure and virulence in the cell fortress, where the rough cells are changing into smooth cells, healthy cells are changing into cancer cells, normal cells are changing into bacteria cells, living cells are changing into dying cells, new cells are changing into old cells. This endless and continuous change that is taking place even in the minutest molecule was described by the greatest of biochemist, Louis Pasteur, who said; “Life’s mystery is not truly manifested in adult forms, but resides essentially in the reproductive cell.”

The word “reproductive” implies inevitable and constant change, irrespective of the fact whether one likes such change to take place or not. Scientists have discovered that there are billions of exquisitely co-operating cells that go to make up the mechanism of the human body and that ten million red cells are born and the same number die every second in each of us. If that be the case can each of us say, “The cells in my body shall not born? The cells shall not grow? The cells shall not die? If your body is really yours the cells shall have to accede to your wishes and conform to the dictates of your conscience. But, alas! they are Anatta - uncontrollable.

Modern scientists have therefore endorsed the Truth of The Law of Recurring Origination preached by Gotama Buddha as “The Fire Sermon” over two thousand five hundred years ago to a congregation of over one thousand Bhikkhus at Gaya, India. It was then that Gotama Buddha

revealed the birth, the growth and the death of organic atom in the human body.

Gotama Buddha, though not a scientist or a biochemist by any stretch of modern standards, yet dissected human body into thirty two parts. He said;

“O, Bhikkhus! all things that exist from the toes upwards and from the hair downwards that go to make up the human body, are repulsive and are not free from contamination.

“O, Bhikkhus! the body is made up of head hair, body hair, finger, toe nails, teeth, water, flesh, veins, bones, marrow of bones, integument of intestines, heart, liver, membranous matter, chaff, lungs, the main intestines, the smaller intestines, new food, old food, brain, gall, phlegm, pus, blood, sweat, fat, tears, oil, saliva, mucus of the nose, gum and urine.”

Are those thirty two parts controllable?

They are not! Each part is transforming from one state to another, old formations giving place to new formations, old compositions are being replaced by new compositions. The head hair which was black before later turned grey, but before it became grey it had passed through many processes of change, transformation and composition, when ultimately it appeared as grey to the naked eye. Can you call your hair your own? If you can you must be able to “My hair shall not turn grey” “My hair shall always remain black.”

Is your body controllable?

How can you? If you can you must be able to say, “My body shall not grow old” “My body shall not decay” “My body shall not perish” “My body shall remain young forever” Can President Kennedy say “I shall not die at the age of forty six” “I shall live long to see my son and daughter well off in life” Alas! he could not.

Gotama Buddha, while meditating at Popa Monastery, built by the benevolent lady, Visaka, in the Kingdom of Savatthi, His disciple, Ānanda came by and seeing the strange appearance of Gotama Buddha completely taken aback by surprise, said;

“O, Holy Gotama! your bodily complexion which was so colorful and lusty before now no longer enjoy the same degree of freshness. Your skin which appeared shining like gold now becomes colorless with full of wrinkles, and Your veins which were invisible before now become visible. O, Holy Gotama You have become old with the advance in age.”

Gotama Buddha, hearing what Ānanda had said, replied;

“O, Ānanda! what you said is true. Old age can be known by bodily appearance, sickness depends on bodily cleanliness and death depends on birth.

“O, Ānanda! although a man lives a hundred years or more, he cannot escape death. Death cannot and does not bypass any person. Death is ever ready to oppress, to destroy and to overpower all beings in the Universe.”

What is death?

His Eminence, the Buddhist Archbishop of Latvia, Reverend Karlis A. L. Tennisons, said; “In death there is nothing really to be afraid of. Death will be for him only a change of experience.”

Is the “Change of experience” controllable?

It cannot be! because according to Buddhism death can be caused in one of the four ways; namely,

“Ayukkhaya Marana” - death due to ripe old age.

“Kamakkhaya Marana” - death due to past misdeeds.

“Ubayakkhaya Marana” - death due to both past misdeeds and old age.

“Upicchedaka Marana” - death due to accident or misfortune

“Marana” is a Pāli word which means death, the complete cessation of the functioning of the body, but there are instances where one part of the body becomes dead while other parts are functioning. Such cases occur when the body suffers partial attack of paralysis, the sufferer having lame in one leg or incapacitated in one hand. Such is a case of “living death” - an abortive struggle for life, a fruitless attempt to sustain the body.

Sir Walter Scott, the famous English poet and writer, lived the life of a “living death”. His struggle for life affords one of the best illustrations of how uncontrollable and unsubservient the human body is. He had fever in his infancy which threatened his life. Settled in his right leg, and so contracted the sinews as to produce a slight but live-long lameness. With disabled body he struggled through life and became a partner in a publishing firm which later failed due to financial crisis. At the commencement of his financial troubles his wife died. The financial bankruptcy, the loss of his estate and the death of his wife presented to him a grim struggle. He undermined his constitution which had already shown signs of decay and later an increasing symptoms of brain disease set in. His medical advisers insisted that he should go on a Mediterranean voyage. He went to Malta and then to Naples, but on his return journey by land from Rome he was struck by apoplexy and paralysis. Finally, he came to realise that no amount of human endeavor would cure his lameness, sickness, disease and decay. His own experience had led him to believe that **HIS BODY WAS NOT HIS OWN**, and that he had no control over it whatsoever, and having perceived the Truth about Life, he uttered, “Naked as I enter into this world, naked I shall leave it.”

When is a man afraid of death?

Although the body is uncontrollable and is not really yours are you to be afraid of death? A Buddhist should not be afraid of death, but must be afraid only of those evil and unjust deeds which he has done before his

death. In Maranabaya Sutta Gotama Buddha conversed with the priest Janusoni on the subject of death, as follows;

Janusoni - "O, Holy Gotama! there is no man who is not afraid of death, who does not entertain thoughts of fear about death!"

Gotama Buddha - "O, Janusoni! There are men who fear death, who are afraid at the thought of death, but at the same time there are also men who are not afraid of death, who do not entertain thoughts of fear about death."

Janusoni - "O, Holy Gotama! who are those who are afraid of death?"

Gotama Buddha - "O, Janusoni! in this Loka - Universe there are men who are after Kilesakama - worldly craving for the body or form or matter. They are those who entertain thoughts of desire, thoughts of passion, thoughts of greed, thoughts of discontent, thoughts of anxieties. When such persons become to victim of such mental or bodily diseases, they begin to sob, they begin to cry, they begin to wail, they begin to mourn, and consequently their powers of perception become clouded and confused. Such persons, O, Janusoni, fear death and are afraid to die."

Auranzeb, the last of the Mogul Emperors, though victorious in many of his empire building campaigns, was at the same time very ruthless and suspicious. He cut off the head of his own brother Dara, put in prison his own son Muhamad who died within the prison walls at Gwalior, held in captivity his another son Mu'azzam for seven years, ill-treated his friend Shah Jahan by putting him in prison in Agra. Why was he so ruthless? All for the sake of entertaining thoughts of discontent and suspicion that they might conspire against him to take his throne.

The Mogul Empire was ultimately overwhelmed by the Marathas who sealed the fate of his downfall. For the remaining years of his life his thoughts were haunted by his brutal murder of his brother Dara and began to wander what would happen when he was gone. As he looked back to the years of his early life he was unhappy for his mind was laboring beneath the burden of his own sins.

Many a time he awoke in the dead of night remembering Shah Jahan and seeing in his eyes the blood-stain head of Dara holding in his hand. Having experienced such mental agonies, he bewailed and bemoaned and realising that his last days were approaching he wrote two letters to his remaining two sons A'zam and Kam Bakhah. To A'zam he wrote;

"I am grown very old and weak, and my limbs are feeble. Many were around me when I was born, but now I am going alone. Peace be with you and yours; farewell, farewell, farewell."

To his youngest son Kam Bakhah, whom he loved most, he wrote;

"Now I am going alone. I grieve for your helplessness. But what is the use? Every torment I have inflicted, every sin I have committed, every wrong I have done, I carry the consequences with me. Strange that I came with nothing into this world, and now going away with this stupendous caravan of sin. I have greatly sinned, and I know not what torment awaits me. I am solely troubled. I bid you farewell."

Auranzeb died on 4th March 1707. His own words "I know not what torment awaits me. I am solely troubled" shows very clearly that his mind was clouded and confused with that "stupendous caravan of sin." He was afraid to meet death.

When is a man not afraid of death?

Gotama Buddha - "O, Janusoni! there are men who are not afraid of death, who are not afraid to entertain thoughts of death!

Janusoni - "O, Holy Gotama! who are those men?

Gotama Buddha - "O, Janusoni! there are persons who are free from Kilesakama - worldly craving for form or body or matter; they are persons who do not entertain thoughts of desire, thoughts of passion, thoughts of greed, thoughts of discontent or thoughts of anxieties.

"O, Janusoni! when such persons become the victims of some mental agonies or bodily diseases they are able to control their passions for they do not begin to sob, they do not begin to cry, they do not begin to bewail and they do not begin to bemoan; and consequently their minds become clear and stable, and such persons, O, Janusoni! do not fear death and do not entertain thoughts of fear about death."

When Henry II ordered his knights to murder Thomas A'Becket, the Archbishop remained unperturbed. The knights entered the Cathedral to kill the Archbishop, and one of the knights, Fitzurse, shouted, "Where is the Archbishop?" The Archbishop shouted, "I am here," and descended the steps and meeting the knights full in the face, said,

"What do you want with me?" I am not afraid of your swords. I will not do what is unjust."

Thomas A'Becket was not afraid of the "swords", for he did not move when the swords fell on his head. Why did he accept death so calmly? This he could do because his power of perception was not clouded by thoughts of "Kilesa" - worldly craving or desire or passion or discontent or by any form of anxiety, but made clear and stable only by

the thought of Truth - that it was not death that could save men from suffering, but just and meritorious deeds that could pave the way for men to eternal deliverance from suffering.

According to Buddhism it is not death that you ought to be afraid of, but what really matter is whether you are burdened with "a caravan of sin" or blessed with "a payload of just and meritorious deeds" at the time of your death.

The "dust" - this human body is as uncontrollable as the shifting sands of the Sahara. As the sand in the desert will not obey to your commands and accede to your wishes, so also, this "dust" - the human body, will not conform to your wishes and to the dictates of your conscience- for the simple reason that **YOUR BODY IS NOT REALLY YOURS.**

Buddhism never extol the "dust", for it perishes and decomposes after death, but it attaches paramount importance to the just and meritorious deeds performed by the "dust" for only then the "dust" will "ascend to glory" to attain the goal of deliverance from all suffering.

What then shall we do with the "dust"?

Antony Hay, eighteenth century craftsman and tavern keeper of the city of Colonial Williamsburg in Virginia, United States of America, realising the uncontrollable and the perishable nature of the human body, made his last will and testament wherein he expressed his desire as to how his body should be buried after his death. He wrote thus;

"I desire my body may be buried in a Plain black Pine Coffin, that my funeral be attended with no Expense, and that none of my Family put on mourning."

Why "Plain black Pine Coffin"? and "with no Expense"? The reason is obvious, for I remember what my father had said when he was alived. He said;

"My son when I die let there by only four persons to carry the coffin to the grave, for the body will be so decomposed that anyone will accept a piece of fire wood but not the dead body."

BUDDHISM IN THE MODERN AGE

By

Amarasiri Weeraratne

WHEN science was in the primitive stage of development the religions of faith, dogma, and authoritarianism enjoyed their heyday. Man did not understand the laws that governed the universe, and anything could be attributed to divine will or the omnipotence of God. Rationality or conformity to the principles of science were not held at a premium then. The obsessions and superstitions of the ancient Semites as recorded in the Old Testament were held sacrosanct by the Western world. Until recently every word, syllable, and letter of the Bible were held as the sacred and infallible word of God. On this assumption the Theologicians of the Byzantian Empire computed the creation of the world as on 1st September 5509 B.C. Martin Luther disagreed with this calculation and dated the creation at the year 3960 B.C. by counting the generations from Adam to Jesus Christ according to Maththew 1, 17, and Luke 3, 21. Anything which contradicted these superstitions were viewed with suspicion and considered mischievous. Thus the pioneers of modern science were harassed and persecuted by the religious authorities. From the time that Galileo discovered that the earth was not the centre of the solar system to Darwin's theory of biological evolution Western religious ideas have been discredited one after another. Eminent thinkers like Bertrand Russell in his "Why I am not a Christian" have completely demolished the arguments in favour of an Omnipotent and All Merciful God, and discredited the bombastic claims of Christianity. Aldous Huxley has done likewise refuting the Ontological, Telolological, and Cosmological arguments in favour of God. (see Ends and Means). The Rev: J. D. Pierce Higgins, Cannon of Southwork Cathedral London addressing the Modern Churchman's Conference said recently, "Christian scholars must have the courage to state fearlessly that there is much in the Bible that, if taken literally at least, is just plain wrong." In this lecture he deprecated the reliance on a "Celestial Daddy".

Modern psychology too shows that man's mind like his body works in a pattern of Casual Law, and however one fathoms its depths, one cannot discover in it an unchanging soul which governs its activities. When the time honoured dogmas were found to be false the whole system of faith and worship in the West became shaken to their foundations. Even those who still cling to the dogmas believe in them in a non literal sense, and try to interpret or give a twist to the crude beliefs of the ancient Semites in such a way that would slave their consciences.

We find in the modern age the religions founded on dogma, and divine revelation are no longer acceptable and cease to command the reverence and devotion of educated men. Professor Leuba of Brian Maw College has questioned the scientists of America in a circular letter, and discovered

that more than half of them did not believe in a personal God, nor in a personal immortality. Thus we find that Bishop Ayer of New York, lamenting in his book, "God answers Man's Doubts," "Higher education is becoming viciously antagonistic to Christianity. One must admit that there are at times when atheism seems a logical and even a cold and heartless answer to the problem in this sense." Professor W. T. Stace the author of "Buddha or Christ" wrote "while modern science makes a shipwreck of Christianity, it does not touch Buddhism."

Can modern science alone usher in an era of goodwill and peace among men? Can it alone establish the brotherhood of man, and provide the basis for moral and spiritual value, and engender the idealism that is necessary to bring these about? Science and technology has made life more comfortable and lengthened the expectancy of life. With its numerous inventions it has made necessities of more and more things that were once considered luxuries. It has also brought man to brink of extinction by nuclear warfare, which now hangs like a sword of Damocles over humanity.

Modern science is amoral and is not concerned with spiritual values. It must be supplemented by a philosophy that would divert the discoveries of science to construction and not to the destruction of humanity. "Today more and more people worry themselves into insanity. Psychiatry has become a big business because of the fears of men and women that they are going mad. Thousands of neurotics in the West are haunted by a sense of inferiority and insecurity. Yet this is no illusion. It is exactly what is the matter. Many of us are infirm and insecure because we have no convincing Religion or Philosophy on which to base our lives with confidence. We are spiritually penniless in the midst of material plenty" (J. Walters - "Mind Unshaken") "The only religion that could come to the rescue of the West in the present impasse is Buddhism, which has a convincing philosophy, which would make them spiritually rich" (Ibid)

In the Buddha-Dhamma we have a religion that is rational, humanitarian, and in accordance with the principles of science. Its special teachings are capable of verification. It is not based on divine revelation. Its founder did not claim to be a prophet from God. All prophets claiming to have come from God have given us contradictory statements regarding the nature and attributes of God, sufficient to rouse our suspicions regarding the divine inspiration of their missions. Buddhism is not based on unproven assumptions such as "In the beginning God created heaven and earth." It is based on the universality of suffering, a fact that is part and parcel of our experience. The Buddha leads us from the known to the unknown. Not only Buddhism but science is also concerned with the amelioration of suffering.

The Buddha's teaching of Kamma and Rebirth are necessary to bring about morality, goodwill, and peace among mankind. The world cannot forget King Asoka who renounced warfare after victory. His is a shining

example in the pages of world history, showing to advantage the benefits of the influence of the Buddha's teachings put into practice. Nor is he alone, we have Prince Shotoku of Japan and other noble characters in the histories of Asiatic lands. The research so far done in Rebirth in the West by way of investigation of cases of memories of previous lives, and recollections obtained by regressing subjects under hypnosis to previous lives, shed much light on the truth of Rebirth. Western spiritualists and psychic research workers have established beyond doubt the existence of the spirit world by means of communications with the departed. This has shattered the Christian belief that the dead are sleeping until the resurrection at the second coming of Jesus. The corollary to Rebirth-Kamma is in keeping with the principles of science, and is the only satisfactory answer to the differences, inequalities, and seemingly unmerited sufferings of the innocent.

When these doctrines are understood they provide the necessary idealism for mankind to adhere to moral values. They in turn bring about goodwill, brotherhood, and peace among mankind. In the light of these one understands how fraudulent is jingoism, the superiority of one race over others and so forth. Thus prejudices of caste, race and nationality are dispelled. The evils of greed, hate and ignorance and their dire consequences in this life as well as in the next are realised by one who studies the teachings of the Buddha. Thus the Buddha Dhamma is capable of guiding the modern world with its scientific knowledge and achievements out of the evil path of greed, hate and ignorance.

The five precepts which the Buddha expected his followers to voluntarily follow are the minimum rules of behaviour that are necessary for a civilised society where peace, harmony, and brotherhood would prevail. Observed on the international level it is the only hope for world-peace and amity among the nations. "No man can be a genuine Buddhist and at the same time justify war or any other form of violence. Buddhism is a pacifist religion. The Buddhist does not admire the man who dominates or conquers others as he admires the man who conquers himself. He believes with the Dhammapada that if one man conquer in battle a thousand men, and if another conquers himself he is the greatest of the conquerors".*

Thus the greatest hope for mankind lies in Buddhism. "Buddhism gives a positive and rational motive for moral behavior, such as cannot be found in any other religious system. It asserts the supremacy of moral law without resorting to supernatural causes. It shows that there is no injustice in the casual law, yet at the same time gives us the knowledge that in extending compassion to those who are suffering the results of their past misdeeds, we not only help to mitigate their sufferings, but also perfect the

* Mind unshaven.

path to our emancipation.”* The Buddhist virtues of Metta and Karunā bring pity into a pitiless world. The Buddha-Dhamma also provides the dynamic idealism to guide mankind towards happiness, freedom from want, disease, and the horrors of war. It is also the one religion that can co-exist in the Capitalist and Socialist States without getting into a head on clash with the state in the latter countries and thereby facing disaster as has often happened in the case of Theistic religions.

The Supreme Buddha's teachings are for all time and for all men. It provides a panacea for all the ills of mankind. For 25 centuries it has influenced the destinies of mankind. Christianity, Islam and Hinduism have been altered and improved by the infiltration of Buddhist ideas, and thereby it has acted something like a leaven to the mental life of mankind. This was possible without Crusades, Inquisitions and any show of military might.

People in the West are thirsting for some teaching which is more real in the meaning and tangible in practice. A fully democratic race as they are they need democracy in spiritual matters as well. They hate to surrender their thoughts to any external authority however glamorous and showy it may be. It is well seen in the numbers of religious bodies that are daily springing up such as seekers, unitarians, lovers of all faiths, non conformists etc. They hate bigotry dogma and fanaticism as well. Buddhism answers all these. It supplements their intellectual progress and encourages their quest for truth. It gives them the Magna Charta of thinking... They do not crave for a post war peace but peace that stops war altogether. They need a teaching that would avoid mutiny, strife and wholesale massacre. Buddhism is that teaching which is the path to global peace.

Lord Pethick Lawrence remarked recently that there are three unique virtues which make Buddhism a universal religion. Firstly it is silent on theology, and thereby runs parallel with modern scientific ways of thinking. Secondly it teaches kindness down to the animals and the vegetable kingdom, even a flower must not be destroyed in vain. Thirdly it encourages man to think rationally. Yes, he is right. All the findings of the Buddha's are based on rational understanding, the master key to reality.**

We can be confident that with the decline of the dogmatic and outworn creeds of the modern age Buddhism will gain its due place to fill the void created by their exist in guiding the destiny of mankind.

* Buddhism in the Age of Science - U Chan Htoon.

** Ven: Bhikkhu M. Gunasiri in "The West needs Buddhism Today".

THE ANALYTICAL MIND IN BUDDHISM

By

U Thein Nyun

INTRODUCTION

BUDDHISM is a practical study of beings and things in general, and of oneself in particular, with the view to determine their true natures and see them as they really are. The report of this study, as discovered by The Buddha, is found in the Buddhist Texts. But we must not merely read, accept, remember or theoretically study that report. We have to apply the methods given in it for making practical studies by ourselves so as to achieve our own practical results and arrive at our own practical conclusions. In the Greater Discourse on the Destruction of Craving (The Middle Length Sayings I) we find that when the Bhikkhus agreed with The Buddha on the various points of the Dhamma (doctrine) that were dealt with, The Buddha asked them, "Do not you, Bhikkhus, speak only of that which of yourselves you have known, seen (with the eye of intuitive wisdom) and discerned?" They replied that this was so.



Buddhism is not very interesting if we just learn about it from the Texts. New facts gleaned from them may be of some interest at the beginning but in time they are forgotten or, if they are not, they become stale. And to revive or keep up that interest we have to go on searching for new and interesting facts from the Texts that we have not read. But Buddhism is a practical subject and becomes really interesting when we reflect deeply and repeatedly on the facts, make practical analyses and investigations, carry out the relevant practices to verify the results given in the Texts by ourselves and continue with the practices to acquire practical knowledge of these results. And the interest will be sustained so long as we have not attained that unshakable freedom of the mind which is "the goal, the pith, the culmination" of practical Buddhism, i.e., till our minds are no longer slaves to external, worldly circumstance under any circumstances.

Chemistry, also, is not very interesting if we just learn about the practical investigations made by chemists into the nature of things such as the experiments, results, explanations and chemical laws or conclusions that have been systematized and recorded in books. But it becomes really interesting when we apply those chemical facts to make our own practical studies about a substance, particularly one that is unknown or new. And in the study the first thing we have to do is to carry out systematic chemical analysis in order to determine its composition. The substance is analysed into its component compounds which are then further analysed into simpler and simpler parts till the ultimate constituent parts, which are no longer divisible, are reached. Also, in our study of beings and things in

Buddhism we have to carry out systematic Buddhist analysis starting with the analysis of composite things into their component parts which are then further analysed till the ultimate constituent parts, the abstract physical and mental elements or qualities, are reached. This differs from chemical analysis, however, in that chemical apparatus and equipment are not required since it is not physical but mental analysis.

In this short article we will deal with the elementary Buddhist analysis of a wooden table into its component parts to illustrate the methods of analysis, investigation, reflection and practice. It applies to other inanimate things which are artificially constructed, such as chairs, houses, etc.; to those which are naturally compounded such as trees, mountains, etc. and to animate beings such as persons, men, women, elephants, dogs, etc.

We are going to find out for ourselves that the objects corresponding with these names have no real existences; that these are mere names given to the forms or shapes brought about by the assembly of various component parts; that these names originated in the minds of persons in the past and as such exist only in the mind; that these names have become established by usage in speech, i.e., conventional speech, to communicate about the various assemblies of different component parts. For the Buddhist Texts state that tables, chairs, trees, beings, persons, etc. do not exist as such in the external world but are mere conventional forms of speech. For example, in the Potthapada Sutta (Dialogues of The Buddha I) The Buddha stated "these are merely names, terms, ways of speaking, definitions of everyday use. These we use when we speak but we are not deceived by them." Also, in various Suttas, it is stated "When the component parts such as axles, wheels, frame, poles, etc. are arranged in a certain way, there comes to be the mere term of common usage 'chariot' yet, in the ultimate sense, when each part is examined, there is no chariot; 'when trunk, branches, foliage, etc. are placed in a certain way, there comes to be the mere term of common usage 'tree' yet, in the ultimate sense, when each component is examined, there is no tree". Also, when there are the bones, blood, tissues, skin, muscle, veins etc. which make up the eyes, ears, nose, arms, legs, stomach, etc. there comes to be the mere term of common usage 'a being', 'a person', yet, in the ultimate sense, when each component is examined there is no being, no person.

Just because we are Buddhists it does not mean that we must accept the above facts off-hand and do nothing else about it. Neither will it be sufficient for us to become convinced of them by intellectual reasoning. For in such cases of remembered and reflected knowledge, we fall short in practice and become preachers who do not practise what we preach. So we have to put our theory into practice and come to know the facts in a practical way. Then we have to train to acquire analytical minds so that the analytical results are known automatically when composite things are encountered in daily life. These are the things we are going to consider and also the benefits that will be derived by possessing analytical minds.

ELEMENTARY BUDDHIST ANALYSIS

Let us now take up the elementary analysis of an ordinary wooden table into its component parts. For this purpose we will have to look at one. At first we see that there is a certain shape or form. On further examination we find that there is a wooden plank or flat top supported by four wooden supports or legs. Then when we consider the construction we recall that timber was sawn and planed into different shapes and joined together. When analysed in this way, we do not see table anymore. We find that we are looking at wood. And when we touch what we thought was a table, we are now aware that we are touching only wood. So what really exists are the component parts made of wood but not the table. But we had all along believed that the table, as a thing, really existed.

THE INVESTIGATION

Now we have to ask ourselves this question, "If only wood exists, why did we, in the past, believe in the existence of a table and speak and write about it with that belief?" This is the kind of enquiry each one of us has to make by himself to find out the true nature of the table for oneself.

Let us go back to the form that was first seen when we looked at the composite thing superficially. How did this form, shape or outline come about? The form did not exist when the wooden parts were separate units. It appeared only when they were joined together. And we do not even see the complete form unless we have viewed it from all sides and imagined it in our minds. But why is it of this particular form? For when we look at a wooden chair, we see a different form. We find that the parts are different and joined together in a different way. So, although the two things are made of wood, one is called or known as a table and the other a chair. We come to learn, therefore, that names are given to the different forms which are brought about by the assembly of various parts in different ways. As further examples to prove this we can think of the other forms which are called desk, stool, shelf and others, the different assemblies of various wooden parts. And if these various parts are made of iron, plastic or any other material, they are still called by these names. Also, in the case of glass objects with no component parts, they are called tumbler, bottle, vase and so on depending on their forms. Thus names are given to distinguish one general type of form from another.

At this stage we have to ask ourselves, "Why are names given to these forms?" If we did not know the name we would still see the form of the composite thing and also the wooden parts when it was closely examined. This is the way the child sees it before he learns the names of things. And for each individual this suffices for he could still use it for putting things on, for writing, for taking his meals and so on, the purposes for which it was constructed. But when we want the composite thing to be brought or

taken away or we wish to communicate about it to others, we must have a word or words to denote it. And the other persons must learn and know the word or words in the same way so as to understand what is meant. Of course, different languages have different words. In this matter we will find, on reflection, that it would not be proper to call it wood because there are so many things made of wood and the others would not know which one was meant; that it would be most inconvenient to describe all the parts and the way they are joined together every time we had to say something about it; that the simplest thing is to employ one word which would be sufficient to distinguish it from other things. On consideration of the latter, we find that the distinguishing characteristic about the thing is its form and, therefore, we come to realise why one word, as the name, is given to this form. So anyone who has studied the same language will be able to imagine the form in his mind when the name is mentioned and come to know what the speaker is talking about. Thus the word "table" is simply the medium of communicating our thoughts briefly and quickly about this particular composite thing to others. This is the true purpose of the word but which we have totally forgotten or never thought about. So we come to the conclusion that "table" is a mere word and that such a thing as table does not really exist in the external world as we believed.

Now we have to ask ourselves, "How have we been misled by the word "table" into believing that a real table exists, a delusion that we have, by our own analysis and investigation, found out?" We have to go back to our childhood days to trace the origin of this delusion. When we were children our parents, relatives and elders taught us the names of things around us. To be sure that we remembered these names we were often asked, "What is this?" or "What is this called?" and we replied "table". Then when we went to school and studied English our teachers also drilled this word into us. We were shown the composite thing and asked to repeat "This is a table". And in learning to read we read "This is a table" with a picture of the composite thing either by the side of above or below the words. We must admit, however, that there was no other way of teaching children to understand the word "table". So whenever we come to see the composite thing we noted it as table and spoke about it as if it really existed.

We did, of course, learn from grammar that table is a noun which is a name given to a thing. The correct interpretation of this is that the name "table" is different from the thing named. But our parents and teachers were also under the delusion that the name "table" is the same as the thing named and so they could never impress upon our young minds that "table" is only a word, a name. Thus we got into the habit of thinking that there is a real table when we spoke or wrote about the table. Such sentences as "Bring the table", "This table is beautiful" and so on made matters worse. By mental practice or training in this wrong view of the word "table" since childhood the belief in the existence of a table has

become deeply rooted in our minds. And by using a single word "table" as the name of the form of the composite thing, we are also under the delusion that the table exists as a unit in itself and forget about the components.

So what has come about is that education, which has as its purpose the acquisition of knowledge to be able to distinguish right from wrong, has caused this delusion and defeated its own purpose. What is the reason for this? It is due to the economisation of words to express our ideas in order to make rapid progress in acquiring knowledge. For where we should say "This is a thing called table", "This is a thing named table", "This is a thing which is named table" or better still "This thing with four legs and a flat top is named table", we say "This is table". And when we want someone to bring this thing or to take it away, instead of the lengthy and tedious statements we should make, we substitute "Bring the table" and "Take away the table". Also we say "This is a table which has a flat top supported by four legs" when, as we have learnt above, it is the other way round, i.e., the assembly of the flat top and the four legs produces a particular form to which the name "table" is given. We may add, however, that this delusion presents no obstacle to those who just want to get along in the world since others understand what is meant and which is all that matters.

The next enquiry that we have to take up is, "If the table does not exist in reality, in what way does it exist?" For we cannot deny that it exists in some way. Here we will have to consider how the word "table" originated since it was not present from the beginning of time. It must have been conceived in the mind of a person in the distant past when he wanted to speak about the composite thing after it was first constructed. For we know that new words were coined for new things and ideas with the very same purpose. Thus this word "table", as the name, is only a concept in the mind, i.e., it exists only in the mind and does not exist independent of or outside the mind. In other words, it has mental existence but not real existence. And from childhood we mentally associated this name in our minds with the form of the composite thing. So that when we see the latter, which exists in the external world, we recall the name "table" which exists only in our minds. Conversely, when we hear the name "table" or come across it in books, we conjure up the form of the composite thing in our minds and understand what is meant.

The next question that we have to ask ourselves is, "How is it, then, that the name "table", which exists only in the mind, is taken to be a real table existing in the external world?" We will find that this is due to our ways of expression such as "A table", "This is a table", "Bring a table" and so on that we have already dealt with. What has the mind been doing in such cases? The mind has projected the name "table", which exists only in the mind, on to the external composite thing as a mental label which still exists in the mind. But since we were not aware of this

mental projection, which is the work of the mind, we came to believe that the label existed externally-independent of the mind - and that the mental label "table" and the composite thing are the same when actually they are two different things. The line of reasoning taken is the same as that taken for the label "salt" fixed on a bottle of salt where the name on the label and the thing are the same when actually they are two different things. It is because of our ignorance of the operations of the mind that we have come to believe that the name "table" corresponds with reality i.e., with a real table existing in the external world. This also holds true for the names of all other things. We cannot distinguish, therefore, the composite thing, which exists in the external world, independent of the mind and which as an external object, is presented to the mind and (2) the name "table" a concept which is mentally associated with the composite thing and exists only as an object in the mind because it is taken by the mind and has no independent existence outside of the mind. So we come to see that a clear distinction must be made between the two general types of objects that the mind knows, namely:- (1) those that are objects in themselves, really existing in the external world and presented to the mind and (2) those that are objects taken by the mind, existing only in the mind and not in the external world. For if we believe the objects in (2) to be the same as (1) these are delusions.

Let us take other examples to convince ourselves of what has been learnt above regarding the table. When we see a scenic painting, what really exists in the external world are the colours. But because of the differences in these colours, various forms appear in the mind. As these forms were mentally associated with lakes, mountains, trees, etc., they are recalled in our minds. And believing that they are true reflections of what is external, just like the reflections in the mirror, the mind projects them on the colours which are, therefore, masked and overlooked. The lakes, mountains, trees, etc. are only objects in the mind but at the time we are looking at these mental projections we believe them to be really existing externally and make our comments about them with that belief. It is only when we care to make close inspection of the painting that we find that it consists of mere patches of colours, the things that really exist. Similarly, the shadows on the cinema screen are the things that really exist and so long as the cinema show is going on, these shadows are always present even though we are not watching the show. But when we do so the shadows are presented to our minds which recall the previous mental associations and preconceived ideas about the forms of the shadows, project them on the shadows and the drama is seen in our minds. The actors and actresses playing their parts are, therefore, only objects and actions existing in the mind but which are believed to be real at the time. There will be no end to the examples that could be provided. Incidentally, this practical knowledge of the operations and objects of the mind is of fundamental importance in practical Buddhism because we have to distinguish concepts and phenomena in the mind from what really exists in order to know the true natures of beings and things.

PUTTING THEORY INTO PRACTICE

From our practical analysis and investigation of a wooden table we have proved that a table corresponding with the name does not have real existence; that the name was given to the form produced by the assembly of a flat wooden top and four wooden legs; that it is these wooden parts that exist in the external world and are presented to the mind; that the name originated in the mind of a person and is, therefore, a word-concept which exists only in the mind; that the name had been mentally associated with the assembly of these wooden parts but otherwise has no connection whatsoever with this assembly; that the name expressed in speech, as a means of communication, has become established by common usage and is, therefore, a conventional form of speech; and that we have been deceived by the word into believing that it corresponds to reality i.e. to a real table.

But by having read through the above results and just knowing them or repeating them to ourselves we will not be able to dispel the wrong view of the table for we will see it as a real table when it is encountered. Neither will it be sufficient if we just know or repeat, mentally or verbally, the analysis and investigation given above even if this is done with the so-called table in front of us. These are given so that one will know how to proceed when one makes the analysis and investigation on one's own to arrive at one's own results. For only when this is done that each one of us will see with the mind's eye all the ideas that are involved. Then we have to go on practising mentally or reflecting till the ideas are very clear in our minds and, later, go on to actual practice. Even then we make mistakes when tables are seen and these have to be corrected immediately after. Therefore, we have to continue with the practice till such proficiency is attained that we are mindful of the results whenever so-called tables are seen. As illustration of what all this means (1) knowing the results is like knowing just the answer of a sum (2) knowing the analysis and investigation is like knowing by heart how the sum is to be worked out to get the answer (3) knowing the ideas involved in the analysis and investigation is like seeing in the mind the successive steps that are involved in working out the sum to get the answer (4) practising is like working out the sum to get one's own answer (5) practising repeatedly so that the result becomes very familiar and is known every time the so-called table is seen is like working out the sum repeatedly and also the exercises on the same type of sums till the method of working becomes so familiar that the answer is readily obtained. So we should not entertain any shadow of a doubt that there is a royal road and short-cut to practical knowledge of Buddhism and, for that matter, of anything.

(To be continued).

THE GROWTH OF BUDDHIST PHILOSOPHY

By

U Kin Maung Dwe



ANY student of the history of Philosophy will find that in search for the Noble Truths which Lord Buddha has found as Four, we have a long line of the succession of Noble Minds, a galaxy of Great Thinkers who have devoted the whole of their lives in pursuit of this Noble Truth. They have tried to penetrate into the depth of the universe, and by their power of Reasons, they have won for us what was considered as the Highest

Treasures, namely the 'The Treasure of Knowledge'.

Philosophy is after all a Science by which we can understand what is eternal, unchangeable Truth. It is the objective science of Truth, and that the history of philosophy does not mean an accumulation of the philosophical opinions of the Great Thinkers of the past.

Ever since the dawn of philosophy, we have found from the established facts that we have a great variety of philosophical doctrines and theories some divergent and some contradictory. But we have to remember that the Truth is however, one; and the aim of Philosophy is to know this one Truth as the immediate source from which all proceed, namely the Laws of Nature (*Niyāma Dhamma*) and all the manifestations of Mind and Matter (*Nāma and Rūpa*). Therefore what is most essential is to know that the single truth is the determining factor in the science of philosophy. All the aspects of philosophy could be embraced in this single principle of development.

When we come to study the subject of philosophy, what is natural for one to ask is, what is the idea of studying philosophy? What is its value? Although it is easy enough to answer any other questions of similar nature, we find this particular question relating to philosophy, so extremely hard to answer. It needs no argument to show us that the study of physics, biology and chemistry is very important in the field of human knowledge, but we need very convincing argument to show that the study of philosophy is also very useful in the human field of knowledge. Philosophers, we know are no more noticeably successful at managing their lives than other men. The common concept is that it is the subject difficult to read and very hard to understand. But however, in spite of

these defects and difficulties, we are anxious to know the meaning of this surprising world in which we live; to discover the significance and the purpose of our lives. If there is a science that can tell us this, it is clearly a very important field of human knowledge and a very practical field of study.

Now, it is not the purpose of philosophy to try to solve our social, economic and political problems; but it is its purpose to think carefully and systematically about certain fundamental questions which concern ourselves, our conduct, and the world in which we live.

In our olden days we have been taught to rely on certain established authorities such as custom, tradition and the religious beliefs to guide us whenever we are in difficulties, but owing to our progressive culture and civilization, we have now discovered that they cannot be relied upon. The only authority at present, which all men can trust is the authority of science. However, Science does not and cannot solve the questions relating to the value and the problems of life. Science may be able to tell us many things about the size and the constitution of the world, but it can tell us nothing about the meaning and the purpose of life. In order to obtain solution of these difficult problems about life, we shall have to widen the scope of enquiry and to extend the methods of science into the fields of philosophy. In other words, our social, economic, and philosophical problems must now receive the close attention of science and that all the latest discoveries in scientific research should be utilised for the purpose of solving all the problems of life. In other words, scientific methods in future will have to be used for solving philosophical problems.

Now, if we are to solve the problems relating to the world or to Universe scientifically, we shall have to answer the following questions, namely:-

1. Is the Universe a dead matter?
2. What is Life?
3. What is death?
4. Is striving for money, fame or pleasure; are these really the highest value or are there other values that are higher and better.
5. What are the limits of knowledge?

Now these are the questions which we will have to answer if we wish to solve the problems of life. We have become much convinced that neither wealth nor pleasure or fame nor power is the highest value, but what we want to know is what is that which we prize as the highest value. It is the duty of the Philosopher to answer these questions and the answer given by him is called 'Philosophy'. In seeking knowledge, philosophy is very much like science. It has to collect facts, classify them and put them systematically in the form of a treatise. For a really thinking man, this is not enough. He wants to know something more. He wants to know the meaning, life and the value of the facts which he has discovered. It is this attempt to interpret what he has discovered that turns a Scientist into Philosopher.

Now this not an easy job. The moment we fail to find the cause or to interpret them, we are likely to take recourse to God, Soul and Brahma. That will surely spoil the philosophy. We have to do independently of metaphysical things. Many a Great Thinkers have spoilt their philosophies by the introduction of metaphysics.

Therefore from the abovementioned statement, the readers will see that the business of the philosophy is to interpret what the science describes. Philosophy is concerned with the ultimate explanation of what the science formulates and describes, without metaphysics!.

However, when the Science comes to formulate and describe facts discovered, scientists will have to find first of all the 'Cause or Causes' not only for the sake of knowledge but also for the sake of controlling the forces of nature for the utility of mankind.

We know from our experience that nothing happens without a 'Cause'. Whenever a thing comes into existence, we may with absolute confidence say that it is due to the combination of 'Causes'.

Now, what is most important for the scientists to remember is that when we come to search the various stages of Causes, we shall come to a stage when we can go no further. Then what do we do. We usually take a jump. Whenever we jump, we jump into metaphysic and then we claim to find God, Brahma Soul or Atma etc.

The Law relating to Causes is called the Law of Causality, and that this Law of Causality which is called in Pali 'Niyama Dhamma' is a Universal Law applicable to everything we find in this world. All the Sciences are based on the universality of this Law of Causality. There are no exceptions, and that the ceaseless operation of this Causal Law in defiance of any authority is, what was insisted upon by Lord Buddha throughout his life.

Now knowing as we do that every event has a cause, we shall consider the Law of Nature. The Law of nature is an eternal Reality and the Universe is governed by this Law.

Owing to the vastness of the problems of Philosophy embracing such questions as the nature on Reality, the meaning and purpose of life and the world, we have two schools of philosophy who probably being frightened by the magnitude of the subject, refused to enter into discussion of the same. They are, namely

1. Positivists.
2. Sceptics.

Positivists. Like Buddhists, they believe that the search for the First Cause is vain and useless. We shall have to confine ourselves to the actual and factual phenomenas we find in the world. But if we are to confine ourselves with what we know with our own immediate sensory experience,

or in other words, if we are to limit our enquiry only with the Appearance and not with the Reality as stated by these Positivists, the philosophical doctrines based on the appearance will be as false as the Appearance itself. No Buddhist will therefore agree.

Sceptics. Another school which refused to solve the problems of Life on the ground that 'Knowledge' is impossible. According to them nothing exists. There is no such thing as Right or Wrong; Good or Bad. Peace of mind is obtained not by solving them but by avoiding them. They point out the fault and contradictions in all the philosophical doctrines and assert that it is mere waste of time to labour with the unending problems of life.

According to Buddhism, this school of thought is called 'Natthika Diṭṭhi' or 'Ahetuka Diṭṭhi' of which Makkhaligosa is the famous founder.

Buddhist is neither Positivist nor Sceptic. He will not be content with what merely appear to his senses as true nor he will run away because the problem threatens to be insoluble. He will not accept the appearance as real nor reject the real as discoverable. Following the path demarcated by Lord Buddha, he will develop his mind by 'Concentration' (Samatha Bhāvanā) and 'Meditation' (Vipassanā Bhāvanā), until he obtains full insight into the Realities of the World and thus solve the problems of Life.

Mysticism. All throughout the history of philosophy, we have another class of philosophers who like the Positivist emphasize the importance of experience with the sense objects, but laid claim to a special and exclusive method by which certain kind of knowledge, particularly the knowledge of God or Brahma is obtained through 'Intuition'. According to them the True Reality is God with whom they obtain an immediate union. Such union cannot be obtained by reflective thinking but by 'Intuition'.

Regarding this mystic method, Buddhist has two objections, namely:-

1. There is no metaphysical things as God or Brahma. Mental and Physical phenomenas are the only true Realities.

2. These True Realities can only be visualised by intense development of Knowledge and not by Intuition.

Theory of Reality. Can everything in the universe be reduced to some ultimate form of reality so that we may eventually say that these are the primary objects and the rest are derivatives.

Monism. When we say that we have found the 'First Principle' or the Final Phenomena, we call this theory Monism.

Materialism. If the final reality thus discovered is 'Matter' then we call this theory Materialism.

Spiritualism. If the final reality thus discovered is 'Mind', then we call this theory Spiritualism.

Dualism. If the final Reality thus discovered is not one but two, namely Mind and Matter, then we say this theory is 'Dualism'.

Pluralism. If more than two, we call this theory 'Pluralism'.

The Universe. The sum total of every thing we find, namely Mind, Matter, Space Time is called Universe. Our earth which is only about 8000 miles in diameter is only one of the hundred thousand million worlds comprised in the universe. Our earth could be compared to a grain of sand in the desert of Sahara.

Now if we are to find the ultimates not only in the world in which we live but in all the other worlds, we shall have to find the 'Life' both in Organic and Inorganic World.

Theory of Life. If we take a glass of water and place in the sun you will find within a day or two living things called bacteria. Again how would you account for the existence of frogs in the tank or pond which was empty before the rain.

We have learnt from science that we cannot look for the origin of life either from the creative act of God or from any other mystic source. Life is brought about by the slow orderly change in the process of evolution which Mr. Bergson says 'Creative Evolution'.

In order that there may be slow, orderly and progressive evolution, there has to be organism in a living body, and it is this living organism that has the distinctive properties of growth, assimilation, adaptation, adjustment and maintenance. We also notice in the living bodies such things as sensibility, memory, consciousness, feeling and so on.

Theory of Matter. Here also we have organization. Science has very clearly shown that matters are made up of electrons and protons. Electrons and protons are organised into atoms. Atoms into molecules; molecules into cells; into living bodies. Oxygen and hydrogen are organised into a molecule of water. Here what is most amazing is that 'Water' possesses properties which are not to be found either in Oxygen or hydrogen. The result is not predictable and is therefore not created. This unpredictableness is known in Pāli as Abyapaya Dhamma.

But here, the most vital questions are:-

1. How do these chemical compounds get themselves organised into living bodies?

2. How do these properties arise?

In other words, what has made these dead things living organism?

In this connection, there are two school of thoughts, namely, one is called 'Vitalism' and the other is called 'Machanism'.

1. *Vitalism*. According to this theory, life in these organism is due to certain 'Vital Principle' which is a non-material force, a developing principle all the time striving towards some other forms.

2. *Mechanism*. According to this theory, there is no such thing as vital principle or force in any matter. In water, there is nothing in addition to oxygen and hydrogen. There is no vital force behind those chemical compounds. Life is due to action of ordinary physical and chemical forces. Physical and chemical laws are quite sufficient to account for all forms of life. They are mere movements of mass particles. Now new material or new forces are involved in them. It is not necessary to assume any mysterious forces to account for the life in the organism.

Objections against Vitalism. This unverifiable and unprovable fact (if at all) is not likely to appeal either to common sense or to Science, much less to Buddhism.

Objection against Mechanism. Although we agree with the Mechanists that evolution takes place ceaselessly with mechanical precision, we cannot agree that it has all come about either by chance or by accident. Life is not a mere accident in the process of evolution. It is not sufficient to merely look at the way particles organise themselves, we shall have to consider in what manner 'Will' 'Consciousness', 'Impulse' which are actually useful in or planning the great problems of life.

Buddhist agrees with the Vitalist that there has to be vital force that governs the organization. That vital force is inherent both in Matter and Mind. It is the component part both in Matter and Mind.

The vital Force in Matter is called 'Jivita Rūpa' and the Vital Force in Mind is called 'Jivitindriyam'. It is not something outside the organism. It is one of the component parts which has the power of controlling Matter and Mind. These vital forces in their respective sphere, operate with mechanical precision and their ceaseless operation is called 'Life' in Buddhism. Therefore according to Buddhism, 'Life' is not due to the presence in the living organism of any mystic vital principle or life force.

William Morton Wheeler of Harvard University says that organization is the work of the components of the organism, and that it is not directed by extraspecial and extratemporal 'ehtologies' or organizatory factors, or elan vital or any metaphysical agency. The organizing agency or tendency is immanent-not transcendent.

Emergent Evolution and the Development
of Societies. Page 39.

Questions may be asked as to why do these components have a tendency to organise themselves?

Ans:- The tendency to cohere and organise themselves which is the fundamental condition of emergence, is inherent in the components themselves (Attano sabhavam dhareti), and that the failure of Vitalism and Mechanism is due entirely to the failure to discover this 'Life force' in the components of both Matter and Mind.

SĪLA, SAMĀDHI AND PAÑÑĀ, the three-fold Way of Purification

By

U Ba Thaw



THERE has been an imputation by the Western theology that Buddhism is a kind of religious system seeking salvation by mere psychology.

Religionist implicitly believes in eternal heaven whereas Buddhism asserts that there is no such thing as permanent in all phenomenal existence. This, of course, means there is no permanent life or changeless entity within the orbit of Samsāra comprising thirty-one planes of existence where rebirth takes place either in the human world or in the four lower states (hell), animal kingdom, peta world and realms of demon, six abodes of devas and twenty abodes of Brahma gods.

Buddhism upholds that it is the working of kamma for the deeds good or bad as done that determines one's own destiny. This signifies the principle that one's own actions, words and thoughts, noble and ignoble, pure or impure are the deciding factors for rebirth.

In this connection, a further study of diverse concepts held by different shades of opinion will enlighten us as to the final aim of life along with its way of attainment. As an instance, a monotheistic religion teaches salvation by faith; whereas Buddhism places its greatest reliance on human conduct, mental concentration and higher wisdom.

It is, therefore, not a matter of strange that the methods of the two systems namely Buddhism and Christianity should be so different both in theory and practice. There is also another point of intransigence when we take into consideration of the very different meanings attached by each doctrine to the word salvation or ultimate goal of life. Christianity wishes to be saved from sin and hell by invocation and prayer alone while Buddhism strives to be free from kamma and rebirth.

Buddhism offers an exposition that in analyzing man and things inanimate, there is nothing that is permanent, but only the concrete and the perishable. According to Buddhism all kamma is performed under the influence of greed (lobha), after some desired object with hatred (dosa), of that which is not wanted and of delusion of mind (moha) that causes one to believe that satisfaction will result when the object is attained.

Now owing to insatiation of human desires, all these objects after which one is striving are necessarily more or less concrete and definite,

cannot give full satisfaction to a reflective mind. The more wealth men have, the more they desire (so goes the wise maxim).

Another notable feature in human mind is that, every thing man endeavours to pass from the things which are seen and temporal to something which is unseen and which he can picture to himself as eternal. We can easily observe that when man endeavours to pass in thought from the transitory and the phenomenal to something more permanent with absolutely reality he tries to compass his object by passing from the concrete to the abstract.

The Buddha foresaw all these phenomenal changes and He formulated the way to salvation, as an outcome of His personal experience by means of self-discipline, self-exertion and self-perfection. Hence in his doctrine, there is a perfect system of mind training based on ethical code of conduct, mental, concentration and higher wisdom which will now be dealt with in detail.

In the Visuddhi-Magga, we find the following stanza as exclaimed by the Blessed One in answer to the question raised by a certain deva.

“What man his conduct guardeth, and hath wisdom,
And thoughts and wisdom traineth well,
The strenuous and the able priest,
He disentangles all this snare.”

The explanation of this verse is as given below:-

When it is said *hath wisdom*, there is meant a wisdom for which he does not need to strive. For it comes to him through the power of his deeds in former existence.

The strenuous and the able priest connotes perseveringly by means of the abovementioned heroism, and intelligently through the force of his wisdom, should he *guard his conduct*, and *train* himself in the quiescence and insight indicated by the words, *thoughts*, and *wisdom*.

Thus does The Blessed One reveal the Way of Purity under the heads of conduct, concentration, and wisdom. He also indicates the three disciplines, a thrice noble religion, the advent of the three-fold knowledge etc. the avoidance of the two extremes and the adoption of the middle course of conduct, the means of escape from the lower and other states of existence, the three-fold abandonment of the corruptions, the three hostilities, the purification from the three corruptions, and the attainment of conversion and of the other degrees of sanctification.

The elucidations are as mentioned hereunder:-

By conduct is indicated the discipline in elevated conduct; by concentration, the discipline in elevated thoughts; and by wisdom, the discipline in elevated wisdom.

- (1) By conduct, again, is indicated the nobleness of this religion in its beginning. The fact that conduct is the beginning of this religion appears from the passage, "What is the first of the meritorious qualities? Purity of conduct." And again from that other, which begins by saying, "It is the non-performance of any wickedness". And it is noble because it entails no remorse or some other evils.
- (2) By concentration is indicated its nobleness in the middle. The fact that concentration is the middle of this doctrine appears from the passage which begins by saying, "It is richness in merit." It is noble because it brings one into the possession of supernatural powers and other blessings.
- (3) By wisdom is indicated its nobleness at the end. The fact that wisdom is the end of this religion appears from the passage, "To cleanse and purify the thoughts,
It is this the holy Buddha's teach,"

and from the fact, that there is nothing higher than wisdom. It is noble because it brings about imperturbability whether in respect of things pleasant or unpleasant. As it is said:-

"Even as the dense and solid rock
Cannot be shaken by wind and storm;
Even so the wise cannot be moved
By voice of Blame or voice of praise."

By conduct, again, is indicated the advent of the three-fold knowledge. For by virtuous conduct one acquires the three-fold knowledge, but gets no further. By concentration is indicated the advent of the Six High Powers. For by concentration one acquires the Six Supernatural Powers, but gets no further. By wisdom is indicated the advent of the four analytical sciences. For by wisdom one acquires the four analytical sciences, and in no other way.

Further explanations are also given as below:-

By conduct, again, is indicated the avoidance of the extreme called sensual gratification; by concentration, the avoidance of the extreme called self-torture. By wisdom is indicated the adoption of the middle course of conduct.

By conduct, again, is indicated the means of escape from the lower states of existence; by concentration, the means of escape from the realm of sensual pleasure; by wisdom, the means of escape from every form of existence.

More amplifications may also be noted as follows:-

By conduct, again, is indicated the abandonment of the corruptions through the cultivation of their opposing virtues; by concentration, the abandonment of the corruptions through the avoidance; by wisdom, the abandonment of the corruptions through their extirpation.

By conduct, again, is indicated the hostility to corrupt acts; by concentration, the hostility to corrupt feelings; by wisdom, the hostility to corrupt propensities.

By conduct, again, is indicated the purification from the corruption of bad practices; by concentration, the purification from the corruption of desire; by wisdom, the purification from the corruption of heresy.

Additional clarifications may also be summarised thus:-

And by conduct, again, is indicated the attainment of conversion and of once returning (Sagadagmi); by concentration, the attainment of never returning (Anagami); by wisdom, the attainment of saintship (Araha:). For the converted, are described as "Perfect in the precepts," as likewise the once returning; but the never returning as "Perfect in concentration", and the saint as "Perfect in wisdom."

Thus are indicated the three disciplines, a thrice noble religion, the advent of the three-fold knowledge etc., the avoidance of the two extremes and the adoption of the middle course of conduct, the means of escape from the lower and other states of existence, the three-fold abandonment of the corruptions, the three hostilities, the purification from the three corruptions, and the attainment of conversion and of the other degrees of sanctification; and not only these nine triplets, but also other similar ones as already stated.

Now although this way of purity was thus taught under the heads of conduct, concentration, and wisdom, and of the many good qualities comprised in them, yet this with excessive consciousness; and consequently many would fail to be benefited, we here give its exposition in detail.

A complete solution for intricate problems of life must be found. It should, however, be noted that mental purification or inner cleanliness leading to Summum bonum does not come from outside source or any supernatural agency.

The highest aspiration or the final goal of life is not the heavenly paradise exclusively reserved for any sections of human race or chosen people. It is the birth right of all humanity who can never be born sinners waiting for redemption. The door is open to all without discrimination either by colour or race, caste or creed, rank or wealth.

He who strives for it by means of self discipline for pure morality, self exertion for mental concentration and the higher spiritual wisdom for clarity of insight will attain Perfection realising the truth of noble maxim "Blessed are those who lead a life of Virtue."

Even from the point of Western philosophy, the Theory of Value upholds that earthly gain and glory in the form of wealth, fame and pleasure are not the highest value on account of their transient nature or fleeting sensations.

There is a blissful state far superior to these and everlasting that lies beyond the mundane sphere to be known by personal realisation through purity of words, deeds and thought free from outside aid or interference.

Pure morality, concentration and spiritual wisdom are the main foundations, on the lines as indicated above. The appraisement of their greatest value is no other than a state of highest good which must be won by individual effort as the ultimate goal of life.

EARLY BUDDHISM IN BURMA

By

Tin Hla

EVERY age has its own difficulty in appreciating this subject. It is not only delicate but also intricate being interwoven with superstitious ideas and legendary accounts which can hardly be verified as times goes on.

Lord Buddha, when he had attained Supreme enlightenment Sabbaññutañña, at Gaya, was highly delighted. Just as weary traveller at the end of his journey takes rest by sleeping soundly, so also Lord Buddha took rest by entering into deep trances for seven days each in seven places, Sattathana.

Under the Bo-tree as He was seated there, Lord Buddha entered into Nirodha samā patti enjoying the santisukha for seven days. He did the same at places known as Animisāthāna, Caṅkamanāthāna, Ratanāghara-thāna, Ajapāla-thāna, Muñjalintāthāna and Rājāratanāthāna.

Here, I want to draw the attention to Rājāratanāthāna. At this place forty-nine days after attainment of Buddha-hood Tapussa and Phalika two merchants of Ukkalāpa (Gandhāra) on their way back from Dakkhinapatha approached Lord Buddha and offered some seasoned sweet food and became first and foremost Buddhists by receiving Dve vāsika Sikkhapadas:-

Buddhaṃ saranāṃ gacchāmi (I took refuge in the Buddha)

Dhammaṃ saranāṃ gacchāmi (I took refuge in the Dhamma)

There, they came to understand the nine virtues of Buddha and the six virtues of Dhamma.

Having Dve vāsika Sikkhāpadas, they came back, bringing with them hair of the Buddha numbering eight to keep and worship in memory of Buddha and the Dhamma. They brought the hair as relics of the Buddha and enshrined them in Shwedagon pagoda, which was built for the purpose.

This is the first arrival of Buddhism into Burma. The truth of this fact is proved by the world-known Shwedagon pagoda and its Thamaing. References are also found in detail in Jātaka, Mahāvaṃsa and Lalitavistara. By this fact it is known that Dve vāsika Sikkhapada, or virtues of the Buddha and the Dhamma, were earliest Buddhism in Burma in the 5th century B.C. during the very lifetime of Lord Buddha.



It was also known that on His return from Isipathana the Buddha met Yasa and his friends in a forest near Benares. They were converted and a congregation of monks under the name of Samgha was formed with Buddha as their head. They were sixty-one in number and were the first members of the Holy Buddhist Order. To them the Buddha gave the following instructions "Go ye, O, Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

This is a clear illustration to show that the Buddha took a keen interest in spreading his doctrine. He had an ardent desire to send monks as missionaries to various countries for the propagation of the Dhamma.

Another episode begins with legendary accounts regarding the visit of Lord Buddha to Arakan. Out of His great compassion towards all beings He came up to Arakan during the time of King Canda Sūriya to whom He preached the Dhamma. Before He returned the King made an image of Him, under His own supervision. It was blessed by Lord Buddha Himself, to be worshipped as a mark of respect for Him and His teaching. Many years later that image was brought from Arakan to Burma by Crown Prince of Bodaw Paya (1143-1181 Burmese Era) and it still remains inside a big shrine at Mandalay. So it bore a testimony to the effect that the authentic Buddhism directly preached by Lord Buddha reached Arakan (Burma) in the 5th Century B.C.

The next incident was that two merchants namely Cula Ponṇa and Mahā Ponṇa of Suppataka-tiṭṭha (Saku) went to Majjhima-desa for trading. There they met Lord Buddha at Jetavana monastery in Sāvatti (now Sahed Mahed, India). Hearing the Dhamma they became converted and attained Arahantship. Through their request, Buddha came to Aparanta and spent seven weeks in a sandalwood monastery called Lohita-Candana monastery at Legaing, which was built for the Buddha's residence by the two merchants. Then, the two foot prints of the Lord were left at the request of one Sacca-bandha sage and a Nāgarāja. These places are known as Legaing Kyaung-dawya (the site of the monastery at Legaing) and Shwe Settaw (Golden foot print) respectively.

Sāsanavaṃsa says that Saccabandha achieved six abhiññā (supernatural powers) in due course. It further points out that Isidinna a banker of Vāṇijja village in Aparanta also was then converted by Lord Buddha and became a Buddhist.

From these facts we can reasonably draw a conclusion that the doctrine of the Buddha leading to arahantship and the achievement of six abhiññā had been well established in this country since the 5th century B.C.

We also find in the Sasanāvamsa that on the eight year after attainment of Buddha-hood, one Gavampati therā, with the help of the King, introduced the Buddhist doctrine at Sudhammapura (Thaon) in Rammañña country where 33 shrines with Buddha's relics were erected some 29 years later (i.e. 37 years after the Buddha's demise).

Again 235 years after the death of the Buddha, Sona and Uttara theras, resident pupils (antevāsika) of Moggaliputta Tissa, came to Suvanna-bhūmi during the time of king Siharājā. They preached Brahma-jāla sutta to the people.

The sutta shows the vanity of the 62 various speculations in which all the heretical philosophical views are dealt with. It explains Buddhist sīlas, in three stages viz. cūla (small), mijjhima (middle) and mahā (great) sīla. The Buddha declared that truth can be attained only when the belief in Egoism has been completely brushed aside and in no other way.

On this basis, we find that the most fundamental conceptions of the Buddhist doctrine, i.e. ethical and philosophical views of life, were introduced to the people of the country during that period.

The missionary accounts of Sona and Uttara can be traced in Mahāvamsa, Dīpavamsa, the Records of King Kyanzittha (1098 A.D) of Pagan and the Kalyanī inscription (1476 A.D) of Pegu. Sona and Uttara are mentioned as one of the nine missions sent by Mahā Moggaliputta Tissa the Convener at the end of the Third council to propagate Buddhism.

Thus already stated, early Buddhism in Burma up to the time of Third council came directly from India and Majjhimadesa.

Next we will take up the state of early Buddhism in Sarekhittarā (Old Prome, Vānavāsi). According to Sāsanavamsa (B.C.Law, P. 59) King Dvattaponga erected seven shrines with seven bodily remains of the Buddha, the last of which was not finished. Therefore, one hundred years after the Lord Buddha's demise, King Anuruddha took the turban relic from that unfinished shrine and erected Caṅkhum pagoda at Arimaddana. Again 235 years after the passing away of the Buddha, Rakkhita, one of the nine missions sent out at the end of Third council by Maha Moggaliputta Tissa came to Vanavāsi (Old Prome) and preached Anamattagga Sutta. Next, 433 years after the Lord Buddha's death, King Kukkutasira supported five arahats in Vānavāsi with four requisites. In this way, early Buddhism in Burma at that time according to that account was prospering, for having winners of Sotāpatti (Stream winner), Sakatāgāmi (Once Returner), Anāgāmi (Non-Returner) and Arahats.

We should not overlook what we discovered in 1897 at Maunggan village near ancient Hmawza in old Prome (Sarekhittara, Vānavāsi). There, two gold plates were found, on which the followings were inscribed in Pāli with Kadampa scripts.

The First Plate contains:.

Ye dhammā-hetuppabhavā tesaṃ-hetum-Tathā-gato āha.
tesaṃ-cha-yo-nirodho evamvādi-mahāsamano-ti Catvāro-
iddhipādā catvāro-samappadhānā catvāro-satipatṭhānā
catvāri-ariyasaccāni chatuvesārajjāni panchindriyani
pancha-chakkhūni chha.

Asāddhāranāni satta-bhojjhangā ariyo-attangiko-maggo
nava-lokuttarā dhammā dasa-balāni cuddasa Buddha-
koni atṭhārasa-Buddhadhammāni.

The Second Plate contains:-

Ye-dhammā-hetuppabhavā (te) sa(m)-hetu-Tathāgato-āha
tesaṃ-cha-yo-nirodho evamvādi-mahāsamano-ti iti-pi-so-
bhagavā araham.

Sammāsambuddho vijjacharanasampanno sugato-lokavidhu
anuttaro-purisadhammasārathi satthā-devamanussānam
Buddho bhagavā-ti

svākkhyāto bhagavatā-dhammo sandiṭṭhika akāliko ehipassiko
opanāyiko pachchattam-veditavvo viññūhi-ti.

In addition to these a book of twenty leaves of gold was found in Hmawza of old Prome (5th & 6th century A.D.) The contents of those plates, being 19 categories of Buddhism and praise of the Three Ratanas, prove that the early Buddhism in Burma was Theravāda Buddhism consisting of Sutta, Vinaya and Abhidhamma.

But we also find some traces of Mahāyānism, Brahmanism, Hinduism, and Tantrik Buddhism particularly in Pagan (Arimaddana) in the 11th century AD.

Buddhism in Burma especially in Pagan (Arimaddana) was found deteriorated during the time of King Anoratha. The Aris (Arigyis) in Sammati were practising false doctrines. They were over 30 in number having sixty thousand disciples. When thera Arahan of Thaton (Suvanna-bhūmi) came to Pagan, Anoratha, finding Aris to be despicable and disgusting in their behavior, accepted the Therāvada Buddhism which was taught by the Thera by reciting Appamāda Sutta. Then King Anoratha brought 3 Pitakas, as much as 30 sets, from Thaton. Manūhā, the then King of Thaton, was also brought to Pagan as a captive and had to spend his last days in Myin-ba-gun (Myinkaba), where he erected two pagodas named Manūhā and Nanpaya pagodas.

The account of the arrival of Shin Arahan can be found in Rājavaṃsa, Paritanidāna and Sāsana-paveni. Paritanidana, however, mentions that the thera recited Vimānavatthu instead of Appamāda Sutta. Nevertheless the adherents of Mahāyānism, Hinduism and Tantrik Buddhism were not entirely up-rooted. The proof is that in Apeyadana temple which was erected by the Queen of King Kyanzittha (1084-1112 A.D.) we find the scenes from Pāli Jātaka, which are Theravāda, on the panels in the porch outside the temple, where as the paintings around the inner face of the

outer walls of corridor are the figures of Mahāyānist and Tantrik gods and goddesses particularly the Tārā goddess with six arms carrying a ring, a khadga, a bow, an arrow, a head and a sword, with a garland of heads round her neck. Figures of Ganesa and Boar Avatara of Vishnu, Brahma mounting on a goose, Siva riding on a bull and Vishnu mounting on a Garuda are also found in the same temple.

The same blending applies to what we find in many other temples of Pagan. For example in Kubyakkyi Temple of Myinpagan, erected by Rājakumāra the son of King Kyanziitha, it is remarkable to find the figures of Brahma on the walls below the frieze and many armed Boddhi-sattavās guarding at the entrances, while the scenes from Jātaka and life of Buddha are found on the walls inside round the porched corridor. Nat-hlaung Kyaung is another striking evidence of that time to prove that Buddhists actually worshipped some of the Brahmanic gods so that King Anoratha had to show his tolerance by keeping the Hindu gods in that building.

But as the King professed the Arahan's doctrine which is Theravāda Buddhism the people of Pagan gradually followed the example of their King. That caused other doctrines together with Aris to suffer a serious set-back.

☞ This was the turning point where we find the influence of Hinduism. Tantrick Buddhism, and Mahāyānism being superseded by the Theravāda Buddhism so far as Burma is concerned.

Another act of reforming Buddhism in Burma occurred during the time of King Dhammaceti (1476-1480) in Pegu. (Hansāvadi)

During his reign he found that some of the Saṅghās were leading a strange way of life. They maintained themselves by tending people's diseases by following arts and crafts, or by keeping goods, paddy, rice, slaves, cattle and so forth. After examining and comparing various books relating to rules of conduct, the King discovered that points mentioned by the Buddha were mixed with those supplemented by their respective authors. So, to purify the Samghas, he sent forty-four selected monks to Ceylon to be ordained there in accordance with Vinaya rules their Some of them (six monks only) perished on their way back. The remaining monks gave new upasampadas in Kalayāni Sima, specially built for the purpose.

The King requested the Samghas to be united and made them observe the Vinaya rules very strictly. Thus the religion which was established by King Dhammaceti remained undivided for more than three hundred years.

During the reign of Sane-min of Ava in the year 1698-1714-, a thera named Gunabhilaṅkāra used head cover and wore uttarasanka leaving

one shoulder uncovered as he went round the village. He created many followers. This practice was against the Vinaya rules. Majority of the monks objected to it. But this controversy went on till king Bodawpaya's time, when he ordered that Saṃgha must be in unity and must follow Pārupana practices that is covering of both shoulders as we find Samghas now-a-days in their daily rounds for alms.

This is another case of the ruling king, taking part in the religious controversies to give final decision.

In reviewing the whole position we may summarise thus.

It is only natural that there must be a rise and a fall in the history of early Buddhism in Burma. The same condition prevailed after Asoka in India, the birth place of Buddhism.

In the early days of Sarekhittara (Prome) dynasty as well as in Pagan we found traces of Brahmanism, Hinduism, Animism and Mahāyānism as depicted in sculptures, idols, bronze tablets, terracotta, votive tablets, epigraphic documents and wall paintings, discovered round about the town of Hmawza and inside the caves of Pagan temples.

The recent discovery of a broken upper portion of an marble image most probably of a Hindu goddess at in Hmawza near Prome (Sarekhittara) after excavation of March 1964 is another clear instance to confirm this view point.

There was a legend showing that king Tissa of Pegu Kingdom (1043-57) who embraced Brahmanic religion persecuted the believers of Buddhism and also destroyed the Buddha images. He also cast them away into ditches and marshes. But a certain merchant's daughter named Bhadrādevī, who later became his Queen, converted him to Buddhism, to restore the Buddhist faith throughout the whole Kingdom. (see Theravāda Buddhism by Dr. N. Ray. pg. 74-75)

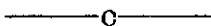
In Pagan before Anoratha came into power there was a certain heretical sect called Aris (Arigyi) as mentioned above. With the help of an Arahat named Shin Araham, who arrived from Thaton (Arimaddana), the King disbanded the sect and established Theravāda Buddhism in his Kingdom, on a firm basis.

An unhappy incident took place during the reign of king Thohanbwa (a foreign invador) at Ava (1527-1543 A.D.) when Buddhist monks were invited to meals at a specially constructed mandapa (building) and then put to death by means of swords and spears and also by trumpling with elephants and horses. Sometime later, the king himself met his fate, for he himself was killed by a Burmese officer Minkyiyanaung, his right-hand man, who restored the prestige and dignity of the noble and peaceful

Buddhist doctrine (see Theravāda Buddhism in Burma by Dr. N. Ray. Pg. 196-197).

All these refer to different episodes connected with Buddhist history and various religious chronicles. Buddhism in Burma also suffered from foreign invaders sometimes as mentioned above. But because of the united effort of the kings, the sangha and the laymen in encouraging and fostering the Buddhism it has withstood the test of time and trials for over twenty-five centuries, that is from Buddha's time up to the present day. Undoubtedly this doctrine has also a great prospect for the unlimited future.

Of course everything depends on our effort as to how we should put it into practice in a methodical way as laid down by the Buddha. Apamādena Sampādettha, which means "Work out your own salvation with diligence", is a counsel of the Lord Buddha in the matter of self exertions for true realization of the final goal of life (Nirvana).



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BUDDHISM IN ANSWERS

By

Miss Sujata Soni

IN the Brains-trust organized and conducted under the auspices of the Buddhist Discussion Group, Mandalay (Burma), on the 15th December 1963 in the Hall of the Soni Building, Mandalay, no less than twentyfive Questions were asked and discussed. In the following paragraphs, each section gives the gist of the discussion on a Question, the numeration corresponding to the Questions, which appeared in the January, 64 issue of this magazine, to which the reader's indulgence is craved for reference. While for want of space it is not possible to reproduce the Questions here, we have deemed it fit in the interest of reader's convenience, to provide each section with a caption, so that even without a specific reference to the Questions the reader may run through this communication as a compendium of information on Buddhism.

In the production of this document I have freely drawn on the material flowing from the learned members of the Brains-trust and the ensuing discussion. Also, I am thankful to U Tin Maung, B.A., and Daw Tin Hla, M.A., M.S., both officers of the Discussion Group, for the assistance received. However, I owe a special and deep debt of gratitude to my father, Dr. R.L. Soni, Founder Director-in-Chief of the World Institute of Buddhist Culture, but for whose encouragement, advice, and, I should say, substantial assistance, this publication would not be in the form it is being presented.

I

REBIRTH WITHOUT 'SOUL'

Buddhism, certainly, denies the existence of 'soul' in the sense of 'soul' being a changeless substratum of personality. However, even though personality regarded as a whole is ever afflux, it is a process conditioned by 'cause' and 'effect' and as such is characterised by continuity, not unlike the continuity of a flowing river, which though never the same in its successive phases of time and sections of flow, is all the same termed a river. It is such a flow that characterizes the flow of life from one existence to another. What flows is the sum total of the residual results of actions to one's credit. Thus it is that is brought about rebirth without a 'soul'.

II

WHO OR WHAT REALIZES NIBBĀNA?

Buddhism, of course, denies an enduring 'self', which is nothing but a delusion associated with the personal complex. However, there is



personality comprised of form and mind, which, in the ultimate analysis, is rooted in the results of actions termed *kamma-vipāka*. As *kamma* or action is conditioned by *lobha*, *dosa*, and *moha*, i.e. greed, hatred, and delusion, the initiation of new *kamma* and the formation of fresh *kamma-vipāka* cease with the utter liquidation of these conditions. Then what remains is the complex of residual *kamma-vipāka*. When that even is exhausted, final *Nibbāna* is attained. The question as to who attains this state is besides the point, for, acceptance of 'who' or 'self' is a matter of delusion or ignorance. What attains is the process of cause and effect or the cycle of rebirths, which registers utter cessation with the attainment of *Nibbāna*.

Strictly speaking, there is no 'thinker' behind thoughts, no 'actor' behind actions. There are but processes conditioned by cause and effect, which come to an end with the attainment of *Nibbāna*, wherein relativity ceases and 'self' is utterly negated.

III HOMAGE TO THE BUDDHA

When we come to Buddhism, we have to totally break ourselves away from the common concept of invocation, homage or prayer. According to Lord Buddha, we get nothing by merely praying to him. He counselled *Ānanda* that the person who practised the Teachings truly, offered the worthiest homage to the Buddha, and to *Vaggali* he said '*who seeth the Teachings, seeth the Buddha.*'

The Buddha is no more anywhere in the 31 planes of existence. There is no prayer or petitioning to him, strictly speaking. We only adore him out of gratitude for the sublime teachings bequeathed to us and we worship him for inspiration to practise what he taught. Certainly, these are not in vain. The results are glorious in the way of ethical ennoblement and spiritual enlightenment of the devotee.

IV THE PROBLEM OF MEMORY

We must not expect the consciousness or memory of the past life or lives to normally persist in the present life: this, because none of the five aggregates of the past life, of which one is *Vīññāna* or consciousness, is transplanted into the present one. What takes rebirth is not one or more or all the aggregates but only the residual *kamma*-results. As such, memory which is a function of consciousness, is left behind and we do not remember our past lives. This forgetfulness is generally an advantage, as it saves us from confusion in thought and chaos in action. Just think how you would feel if you knew that your present mother was your maid servant and your son a dacoit hanged in the past.

A few persons do have memory of the past. They, far from being happy over it, are rather distressed over this abnormal faculty. For some, however, to know the past might be an advantage under certain conditions. If they so elect, they can acquire the memory through certain well-tried techniques of meditation or relive the past for a while through hypnosis.

V

FAITH IN THE LAW OF KAMMA

A person who suffers time and again even while engaged in wholesome pursuits beneficial to others would not be distressed or discouraged were he to vividly know and sincerely appreciate the Law of *Kamma*, which awards appropriate results for all wholesome and unwholesome deeds arising out of volition. With a strong faith in the law of *kamma*, the person will go ahead more energetically and persistently in the performance of good deeds so that whatever resistance there be of the evil from the past, may in due course be won over and a new vista of hope and glory be opened in his favour. It is this faith that will save the person from being shaken in the law of justice that *kamma* verily upholds.

VI

THE QUESTION OF SUICIDE

Buddhism is not utterly averse to suicide. There are several instances of suicide mentioned in the *Pāli* canon, which the Buddha himself approved, e.g. the suicides of *Vakkali*, *Godhika*, and *Channa*. These were the cases who had torn away the root of craving and utterly passed away with consciousness not stationed anew for further existence. In contrast to this category, the Buddha blamed all other suicides actuated by sensual cravings such as unrequited love, or those actuated by escapist urge, or craving for future existence. In other words, while suicide is no offence in the case of *Arhats* or Supreme Saints, it is definitely an evil *kamma* when actuated by *taṇhā* or craving in any of its forms such as *kāma-taṇhā*, *bhava-taṇhā*, and *vibhava-taṇhā*.

It is not easy to assess all the suicides in South Vietnam, where suicide by fire seems to be not an uncommon event. There self-immolation is practised not only for religious or even quasi-political motives but also, and not unoften, in the event of unrequited love as well as as an offering for a blessing craved for and earned, and also for other reasons. However, the suicide of Venerable *Thich Quang Duc*, the 73 year old saintly Buddhist High Monk, on the 11th June last was an unique phenomenon in the spiritual history of Buddhism. It awakened the conscience of the entire world to the cruelties suffered by the Buddhists for full nine years in South Vietnam under the wicked regime of Diem and the Ngo family. If the tree is to be known by its fruits, obviously the fruit of this suicide has been the most glorious in the liberation of the Buddhists there. Regarding other suicides, there might have been some subtle element of exhibitionism in some and vague cravings for renown in others: however, only a Buddha can know the exact working of the minds of the people, and we are no competent judges in the matter, except to the extent that whatever the element of motivation, the Buddhist cause gained from all the seven acts of self-immolation.

VII

BUDDHISM VIS-A-VIS MATERIAL BACKWARDNESS

The subject of material backwardness *vis-a-vis* religious influences in Asia, we will discuss from the Buddhist angle alone.

There are, certainly, some Asian lands professing Buddhism, which are quite advanced. Japan is a brilliant example. However, if some Buddhist countries in the East are found backward in certain directions, we must try to understand the causes underlying such a state. The Buddha was once asked a similar question by a Brahmin in connection with the practice of his *Dhamma*. He replied that how could a person who correctly showed the way to a traveller be blamed if the latter rather than following the instructions went astray. Similarly, a physician has no blame if the patient is disobedient. Therefore, if the people in the East or any country whatsoever in the world, followed the Path of the Buddha, there would be not only social amity, hygienic living, and the requisite measure of material wellbeing, but also happiness and peace. That Buddhism, of all the religions, is above blame, is amply indicated by the conditions in the time of Emperor Asoka of India, when there were under Buddhist auspices material prosperity, ethical excellence, general wellbeing, and international peace of an order rarely witnessed in human annals.

There is also another point of view which merits due appraisal. That is that the Buddha was more concerned with spiritual enlightenment than anything else, and as such the material amenities did not receive priority. However, when attended to, these attained to a high level of resplendence under Buddhist auspices. With all that, the emphasis of the Buddhists generally has been not on material luxuries but on mental peace and spiritual awakening. That the latter attitude is certainly superior in relation to the former is amply indicated by a comparison of the fruits flowing from the two. While the hectic competition in the West to sustain a higher standard of living, far from producing a deeper understanding of life, led to conflicts and terrible wars, with the consequent misery and unhappiness in the human world, the East produced time and again philosophers and thinkers, who were more concerned with the study and understanding of life than with its enjoyment. And, above all, the Buddha's ponderous discovery of life being '*anicca*', '*dukkha*', and '*anatta*', i.e. impermanence, riddled with ills, and characterized by impersonality, it brought home to the people the vital need of '*Disgust*', '*Detachment*', and '*Deliverance*', as a result of which certain influences became deeply ingrained in the minds of the people. This the West mistakenly interprets as indolence and apathy. The truth, however, is that while the West is mostly lost in the materialistic mirage of physical amenities and luxurious living with no peace of mind in the bargain, the East has been mostly focussing its attention on verities of lasting value, with happiness and real peace of mind as the fruit. In the light of this observation, there will obviously be no justification

in blaming the East for its looking askance at material wellbeing, particularly when material resplendence spelt sacrifice of certain enduring values.

VIII FAMILY LIFE

Obviously, the family life is a vital basis of human society. Buddhism does not undervalue its importance. It only gives it the place it merits.

The fact is that family life generally spells a life given to sensual pleasures, which obstruct spiritual awakening. On the other hand, the life of a monk provides opportunities and facilities straightaway for spiritual endeavour. Thus, the very fact of renunciation makes a monk rank higher. Nevertheless, renunciation need not be forced.

Nibbāna evidently is difficult to attain under the stress of social obligations and domestic duties. For those who are keen to devote their entire time for the speedy attainment of *Nibbāna*, the Buddha founded the *Sangha*. Whereas the lay followers are expected to take 5 to 8 vows, the monks have to observe 227 and nuns 311 rules.

In the spiritual evolution of most of the individuals a stage sooner or later arrives when nothing but renunciation would spell further progress. However, one may march on successfully to a high order of Sainthood, only falling short of *Arhatship*, the Final Stage, as a householder. Nevertheless, as an *Arhat*, the person will not feel at home even in his home. The proper place for him then will be the life of a renunciant in a monastery or otherwise. In the light of this explanation the question of decrying the family life does not arise. Rather, it may be fruitfully utilized by most of the people as a training ground or preparatory school for the final spiritual achievement.

IX NIKĀYAS IN BURMA.

Nikāyas comprise a community of Buddhist monks mainly distinguished by emphasis on certain aspects of the Teachings. There are two principal *Nikāyas* in Burma, namely the '*Shwegyin Nikāya*' and the '*Sudhamma-Nikāya*.' While the latter is characterised by freedom in action and liberal outlook, the members being permitted to smoke, or travel in conveyances drawn by animals, or even to witness '*pwes*' or classical religious entertainments, the former is known for its orthodoxy, its members eschewing smoking, also travelling in animal-drawn conveyances and enjoying theatrical performances. The '*Shwegyin Nikāya*', which is the result of a reform movement, is in minority when compared to the '*Sudhamma-Nikāya*', which is very popular. However, the former wields quite an influence, as evidenced by the fact that the office of the General Secretary of the Sixth Buddhist Synod in Rangoon (2498-2500 BE/ 1954-56 C.E.) was occupied by its member.

Besides the above two *Nikāyas*, there are also two more, namely '*Nget-twin-Nikāya*' and '*Dwara-Nikāya*,' which are numerically poor, though their members are considerably orthodox and quite learned.

There are several sub-divisions of the *Nikāyas*, mostly because of certain deviations necessitated by local usage and custom or by the personal influence of the presiding monk in a Centre.

All these *Nikāyas* follow the same 227 Vinaya Rules: and, regarding the essentials of the *Dhamma*, there are no differences among them. However, there are certainly some minor variations from one to another *Nikāya*.

Coming to the organizational side, the '*Shwegyin Nikāya*' is well organized, they regularly holding annual conferences, which annually shift from one Centre to another. Regarding the super-organization, there is none.

X

THE SANGHA IN BURMA

The *Sangha* is limited to the Order of Buddhist Monks in Burma, there being at present no Order of Buddhist Nuns in the country, except a subsidiary *Order of Ladies of Piety* hailed as '*mai-thila*', who renouncing worldly ties devote their time mainly to the study and practice of the *Dhamma*.

The present state of the *Sangha* in Burma is not on the lines of Thaliand or Cambodia, or as in Laos, where the Provincial *Phra-theras* are under a *Sangharāja* or under one or two patriarchs, nor is it *at par* with conditions prevalent in the kingdom of *Ava* in the past, where the *Thāthanabaing* presided over the *Gainggyoke*. The status of *Thāthanabaing* more or less corresponds to an archbishop in Christian communities. The Burmese Kings, as patrons and protectors of the *Dhamma*, recognized the most competent and generally seniormost Buddhist Monk in the kingdom as *Thāthanabaing* or the accredited head of monkhood in the land. The institution of royalty having come to an end, now, strictly speaking, there is no *Thāthanabaing* in Burma.

The *Sangha* cannot also said to be an organized phenomenon in the strict sense, each monastery, presided over by a senior monk, being a distinct and independent religious community. However, there are two features which give to the *Sangha* the semblance of not only genuine unity but also of a considerable consolidation, the two features being, firstly the basic unity on the foundation of the *Vinaya* or the Regulations enjoined by the Buddha for the Order, and secondly the undisputed, though usually not formal, recognition of a very few seniormost and learned monks in the country as meriting priority to others, in veneration and for consultations with the authorities or the public. These are hailed as the '*Rattha-gurus*' or '*Spiritual Guides of the State*' in distinction to '*Rāja-guru*' or the '*Royal Preceptor*' who flourished during the days of royalty.

Bodies such as the *Sangha Supreme Council* and *Board of Advisory Sayadaws*, members of which are nominated or appointed by the Government, and the *Board of Pagoda Trustees*, and *All Burma Presiding Sayadaws Association etc.*, of which we at times read in the papers, have their functions and influence as amply indicated by their names.

XI

BUDDHIST EXAMINATIONS

There are several Buddhist examinations held in Burma, both under Governmental and private auspices.

The Government conducts '*Pathama-byan*' Examination, which is split into Lower, Middle, and Higher Standards, and designated '*Pathama-nge*', '*Pathama-lat*', and '*Pathama-gyi*'. Above this is the '*Dhamma-cariya*' or Lectureship Examination, wherein out of the nine divisions of the Scriptures, the students have to pass in three compulsory and one optional divisions.

Also under Governmental auspices is annually conducted '*Tipitaka-dara*' Examination in Rangoon, wherein students are tested in their ability to memorize the scriptures. Some monks even succeed in the rare and astounding feat of reciting the entire corpus of the *Tipitaka*.

The above examinations conducted by the Government, are open to the Monks, the *Mai-thilas*, as well as to the laity, with the difference that the laity are exempt from the paper on *Vinaya* which for them is substituted by some other scriptural subject. Also, specifically for the lay people the Government conducts annually at many Centres in the country an examination on *Abhidhamma* of a very high standard. And, higher still is the examination in *Visuddhi-magga* which also the Government conducts annually.

Besides the examinations mentioned above for the monks, there are others for them arranged by private religious organizations, some of which are reputed to be of high order. Two of these merit special mention, namely the '*Sakkyā-thiha*' or '*Pariyatti-thāthanahita*' Examination at Mandalay and the '*Zedi-yin-gana*' Examination in Rangoon. In addition, in some towns there are '*Pariyatti*' examinations conducted by private organizations for monks and *Mai-thilas*.

XII

5,12,028 BUDDHAS

There is no scriptural authority in support of the notion that there have been 5,12,028 Buddhas. However, there is the following Burmese poem which details this number:-

Samibuddhe atthavissañca dvādassañca sahasate pañcasata-sahasāni namāmī sirassamaham Apakam vālukam gaṅgam anantaṃ nibbhūtaṃ jinaṃ, tesaṃ dhammañca sanghañca ādarena namāmahaṃ namakārā nubhāvena hetva sabbe upāddave anekā antārayāpi vināsantu asesato.

The composer in his devotion starts his veneration in honour of 8 Buddhas, then goes on to the praise and glorification of 28 Buddhas: shortly he steps up to 12000, and then to the number 500,000, ending with Buddhas as innumerable as the grains of sand in the river Ganges. He devotedly recites in glory of not only the boundless virtues of the infinite Buddhas but also the merits of the *Dhamma* and the sublime qualities of the *Sangha* in the same strain. Evidently, this astounding number of the Buddhas is the outcome of poetic effusion further exalted by ecstatic devotion.

XIII

BUDDHISM & MARX'S ATTITUDE TO RELIGION

Karl Marx regarded religion as "*the fantastic reflection of the impotence of the people before nature and the economic relations created by themselves*". His attention was mainly focussed on material environments and economic conditions.

Buddhism obviously has no truck with the views of Karl Marx to the effect: "*Religion is the soul of soul-less conditions, the opium of the masses*". Buddhism is the religion of actuality, wherein 'soul' is discovered to be a delusion. So, it accepts all phenomenon, including life, as soul-less. In this, it is one with Marx. However, it does not proceed to invest the soul-less world with a soul. In this Buddhism proves to be an exceptional, rather unique, religion. As regards being '*opium of the masses*', Buddhism again registers to be an exception, for, rather than making the masses sleep under superstitions, dogmas, and blind faith, it awakens them to wholesome action for the achievement of the Noble Goal. It cheers them up and inspires them with hope. As such, Buddhism, certainly, is '*the heart of a heartless world*'. Buddhism takes a view of life that is more than superficial; it is a teaching which looks into life and not merely at it, a teaching that superbly guides to factual understanding and enables people to face life with fortitude and dynamic optimism, till the very heart of Truth is reached.

XIV

KAMMIC RESPONSIBILITY IN SLAUGHTER FOR FOOD

The Buddhists bear *kammic* responsibility in the slaughter of animals for food to the extent they create demand for slaughtered flesh.

XV

ADI-SĪLA, ADI-CITTA & ADI-PAÑÑĀ

The Lay Buddhists have to undergo a threefold discipline, namely, in *Sīla*, i.e. moral culture; *Samādhi* i.e. mental culture; and *Paññā* i.e. wisdom.

This is in the context of worldly life or secular conditions. In the spiritual sphere, this discipline or training i.e. *sikkha* works from a higher level or voltage. This mostly concerns the monks and is in terms of the *Eightfold Noble Path*, when the threefold discipline, devoid of all worldly or secular ties and conditioned by higher values, exclusively spiritual, spells *Adhisīla-sikkhā*, *Adhicitta-sikkhā*, and *Adhipaññā-sikkhā*, meaning Supreme Morality, Highest Mental Brilliance born of Concentration, and Supreme Wisdom, all of these being assessed with reference to only the Spiritual values, without any taint of worldly cravings. When the mind is conditioned by Supreme Wisdom, there results freedom from 'āsava's or 'biases', fourfold in number, namely 'kāmasava', 'bhavāsava', 'diṭṭhāsava,' and 'avijjāsava', which refer to delusional attachment to sensuality, existence, viewpoints, and above all to ignorance. And, Supreme Wisdom, certainly spells *Nibbāna*.

XVI WORSHIP OF TIRATANA

The value of the worship of the Buddha, the *Dhamma*, and the *Sangha* is great, but to be a potent refuge it must be realized that while the worship of the Buddha provides a sterling inspiration for noblest endeavours, it will not bear fruit unless his teaching, the *Dhamma*, is duly studied and actually practised in life, at the same time taking full advantage of the noble example set by the *Sangha* in the practice of the *Dhamma*. Of course, self-reliance and appropriate self-exertion are the potent elements to make the worship a refuge *par excellence*.

The refuge, it must be clearly realized, does not spell pardon of evils committed, nor guarantees perfect safety under all conditions. It is not a matter of 'grace' but a matter of inspiration for a spiritual rebirth. Certainly, one has to depend on one's *kamma*. However, the refuge helps to improve the quality of one's *kamma*, under the influence of which the evil influences flowing from the past get somewhat or substantially diluted and as such bearable to an extent. In illustration, we have the extreme and classical example of King *Bimbisāra*, a great devotee of the Buddha: though the triple refuge failed to help him from being cruelly imprisoned by his own son *Ajātasattu*, yet even in the midst of adversity his devoted adherence to the refuge helped him to attain to the First Stage of Sainthood, thus positively ensuring his spiritual destiny.

XVII THE TWO CONSCIOUSNESSES IN THE CHAIN OF CAUSATION

The consciousness in the Second Link of *Paticca-samuppāda* or the Chain of Cause and Effect is, so to say, in the 'bud' form, having in it the potentials of the new five *khanda* rooted in the *sankhāra* of the person dead. In the Fourth Link, the consciousness becomes ready to function in concert with the six bases of sense, namely the five physical sense-organs and the *manāyatana* or the mind base. It is a condition by way of Foundation for *kamma* and is termed Pre-nascence or *Purejāta*. Thus, there is a difference between the two, though both are the same in so far

as they are ultimately rooted in the *sankhāra* inherited by the person from the past. The difference will be better appreciated if it is understood that while the 'consciousness' in the Second Link is associated with the just impregnated ovum, that in the Fourth is the one present in the fully developed foetus ready for birth (i.e. *purejāta*) and thus ready for contact or *phasso* with the objective world. In other words, the situation is comparable to the current in the dynamo in the supply house and in the installations set up for its use. The consciousness is basically the same, but while in the Second Link it is in the latent or potential state, in the Fourth Link it is in pre-functional state.

In conclusion, the First consciousness in the Second *Nidāna* refers to birth consciousness connected with the past: it is the result or '*vipāka*' of *kamma*-formation in former existence or existences. The Second Consciousness pertaining to the six organs of sense is in relation to the present. One is the cause and the other is the effect. As such, though the Second is in continuation of the First, they are not identical in their functional values.

XVIII KNOWLEDGE AND PRACTICE.

Profound knowledge of Buddhist scriptures is certainly an advantage. However, even an elementary but certainly authentic knowledge is sufficient for practical purposes and for starting and proceeding on with the practice of meditation. The emphasis of the Buddha is on the practical application. One who knows little and applies that knowledge sincerely, perseveringly, and correctly gains much, while another who knows much and profoundly but has no interest in its practice will be like a Bank Manager who though deals with millions in currency every day and yet will not own beyond his wages. Thus, while *Pariyatti* or theoretical learning is commendable, *Paṭipatti* or practice is indispensable, being the essential road to *Paṭivedha* or Realization.

The impression must, however, not be formed, as existent with some people, that the knowledge of the scriptures is a hindrance to meditation. Not so at all! Rather the scriptures exhort a Buddhist to learn to question on and to reflect deeply on the principles of the *Dhamma*. This helps in the practical application of Buddhism in day to day life and also in the practice of and success in meditations.

(To be continued).

NOTICE

The Buddhist Discussion Group, Mandalay, and the World Institute of Buddhist Culture, are dissolved forthwith. This step is mainly necessitated because of the want of funds consequent to the cessation of medical practice of the Director, Dr. R.L. Soni, who supported the Buddhist cause for years.

Those concerned are requested to note that there will be no meeting of the Group on the 17th May, 64 as scheduled, and also subsequently. Henceforth address as: Dr. R. L. SONI, SONI BUILDING, C Road, MANDALAY (Burma).

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

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

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

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

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

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

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

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

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

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

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