

The Light of Buddha

Monthly Magazine



Published by

Burma Buddhist Society
Mandalay

VOL. IX. No. 7.

JULY 1964.

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

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MONTHLY MAGAZINE

VOLUME 9.

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CONTENTS

Editorial.	Page.
A Discourse on the Basic Practice of the Satipatthana Vipassanā. <i>The Ven'ble Mahasi Sayadaw...</i>	4.
The Buddhist Science of Salvation. <i>Thamada U Su...</i>	11.
Genetics in the Rebirth Principle. <i>William Pulley ...</i>	19.
Learning to Die. <i>Rev: U Kumāra ...</i>	24.
The Problem of Nibbāna. <i>Rev: Ariya Dhamma Thera ...</i>	29.
Notes and News. ...	34.

For subscribers in England and the Continent, monthly copies are available free of postage from our Agent as per address given below.

Mr. Leslie Porter,
 11 New Quebec Street,
 LONDON, W.1., England,

Rates:-

Annual subscription- £1-3sh.
 Each copy 2sh
 (U. K. and Continent).

All communications should be addressed
 Burma Buddhist Society,
 Paik-Kyone-Nyunt Building,
 Cor. of 25th & 81st Streets.
 MANDALAY (Union of Burma).

Annual Subscriptions

Burma..... Kyats 10/-
 Outside Burma Kyats 15/-
 U.K. & Continent, £1-3 sh
 U.S.A. Dollar: 3.75.

B. E. 2508.

THE LIGHT OF BUDDHA

C. E. 1964.

Issued Monthly

B. B. S.

VOLUME IX No. 7.

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.

THE INTRICATE PROBLEMS OF LIFE

EVEN though a man may not live for a century, yet he is bound to face no less than one hundred hard facts or serious problems for clearance or settlement as the case may be.

The truth of this old saying is almost undeniable from any standard of common sense and experience. Any success or failure, fortune or misfortune should not be regarded as divine grace or punishment.

Man being the sole arbiter of his own destiny, it is his Kamma (volition actions) either good or bad that will determine his future destiny. "What thou soweth so much thou shalt reap" is an infallible result in any line of action for all classes of people. The only watchword for them will be "Self reliance". For this reason, instead of placing oneself at the mercy of unseen supernatural power, one must be independent with absolute freedom of thought and action.

In dealing with our problems we require courage, fortitude, patience, determination and resourcefulness which are the essential features for every success in our carrier. At any rate, there are various obstacles that stand on the way leading to mundane and supramundane attainments.

In the first strata they appear in the form of greed (lobha), hatred or anger (dosa) and delusion (moha) the antidotes of which are generosity, loving kindness and spiritual wisdom respectively.

The mental defilements in the second strata emerge in the form of craving, conceit and false views. They are to be vanquished by detachment,

humility and right views. For all intent and purposes, nothing can be more precise and methodical than the principles laid down by the Buddha in the Maṅgala Sutta which is practicable in any phase showing 38 beatitudes for the priests and laymen alike.

If carefully observed, they are invaluable for the success in life for all sections of human race. As regards kilesas (depravities) they are grouped under three different categories namely (1) actual commission (vitakkama) (2) contrivance or planning (pariyutthana) and latent or hidden (anusaya).

Buddhism lays down that they must be dispelled respectively by means of morality (sila), mental concentration (samādhi) and spiritual wisdom (paññā).

Now we will take up more solutions for the riddles of life as they exist for all times and circumstances. For the foreign scholars of research it is rather noteworthy that amongst the major religions of the world, Buddhism stands unique as the only doctrine that fully explains the reasons for inequalities amongst mankind, while others simply find an excuse in the "Will and pleasure" of the personal Deity.

The Buddha declared: "All things are born of activities and everything is in a state of continual transformation or flux. There is neither creation nor destruction; there is neither beginning or end. Yet nothing happens without cause and reason."

Unlike Western philosophy which shows only two causes, near and remote, Buddhism gives an enumeration of four different causes, namely (1) Hetu (basic causes) (2) Nidāna (introductory causes) (3) Samudaya (conditional causes) and (4) Paccaya (residual causes).

Every change is determined by a number of conditions. The most striking of these conditions is ordinarily called its cause, and the change itself is said to be the effect of that cause. Strictly speaking the cause (paccaya) of any change is the totality of all the conditions needed for its occurrence. That in the cause which makes the effect possible is spoken as the reason (hetu) of the change. When a seed changes into a plant, that in the seed which makes it become a plant of a particular kind is the reason of change, while the totality of conditions, such as the soil, water, light, air, space, needed for its germination and growth, constitutes the cause. Similarly, sentiency, the germ of consciousness (viññāna bhijam), is the reason for the development of individuality (nama-rūpa), while the union of parents, the womb of the mother, the potentialities derived from parents, vegetable and animal activities, and the environment constitute the causes that produce a particular individuality.

Now change occurs by itself and every change stands in the relation of cause to some other change, and in the relation of an effect to a third change. All changes in the world depend more or less upon one another. This chain of causation or *causal nexus*, which is found everywhere in

experience, is called in Pāli as Paṭicca-samuppāda (Dependent Origination). A correct understanding of this Dependent Origination, of the conditioned nature of all existence which has neither beginning nor end, is of great importance in Buddhism.

The problem of "origin", corresponding to the Noble Truth of the Origin of Suffering, is investigated more deeply in Paṭicca-samuppāda (Dependent Origination; conditioned genesis), which makes a separate study of the stages and states by which conditioned existence is arrived at. From the standpoint of ultimate, or philosophical truth the order or procedure, (pavutti) in the world of rational individuals (satta) is by the way of causal genesis. Hence we state the law of that order in terms of the formula called Paṭicca-samuppāda:- Because of ignorance, actions; because of actions, consciousness; because of consciousness, mind-and-body; because of mind-and-body, the six sense-spheres; because of the six sense-spheres, contact; because of contact, feeling; because of feeling, craving; because of craving, clinging, because of clinging, becoming; because of becoming, birth, because of birth, decay, death, sorrow, lamentation, pain, misery and despair. This is the genetic process of the entire body of Suffering.

Now, what is the fact of Suffering? In the Pāli we are told that the five aggregates, or the six organs of senses synonymous with the fact of Suffering. The factors of the body, even though the body be that of an angel 'or a god', are subject eventually to birth, decay, death, sorrow, mourning, pain, misery, and despair. This quality "subject to birth" includes liability to rebirth in purgatory, or as a beast, or in such evil planes of existence such as those of Petas and Asuras. It includes the being involved again and again in passions, in wrong-doing, in diseases and infirmities. Hence rebirth in any material shape is a state of perpetual peril and liability to suffering.

The Second Noble Truth is described as the Origin of Suffering. It is craving which gives rise to, or develops suffering, which does not dispel any of the desires that begets and fosters all the ills characterising the life of a mental and physical organism.

The fact of the Cessation of Suffering is known as the Third Noble Truth. The task of making to cease is immediately concerned with cravings. By the word cessation we mean not temporal removal, but final non-reappearance. The fourth Truth which is the Noble Truth of the Path leading to the Cessation of Suffering consists of the Eightfold Noble Path, namely, Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

When a man pursues the Noble Eightfold Path and his attachment to pleasure is destroyed, he understands the true nature of all things, and enters the blissful Nibbāna which is the Final Salvation.

A DISCOURSE ON THE BASIC PRACTICE
OF
THE SATIPATTHANA VIPASSANĀ

By

*The Ven'ble Mahasi Sayadaw
Agga Mahā Pandita*

*Translated by U Pe Thin,
Mahasi Yogi*

(Conclusion of the previous issue)

ABOUT the beginning of the fourth month after *Mahā-parinibbāna* of the Lord Buddha it was arranged to hold the first *Sangayana*. By the term *Sangayana* it means the council of Bhikkhus who collectively made classification, examination, confirmation and recitation of all teachings of Lord Buddha. At that time 500 Bhikkhus were chosen for the work. Of them 499 were Arahats while Ven'ble Ananda alone was a *Sotapanna*. In order to attend the Council as an Arahata on the same level with the others he made his utmost effort to carry on with the meditation one day ahead of the first day of the Council. That was on the 4th waning of the month of *Savana* (August). He proceeded with the contemplation of *Kaya-gata-sati* which is also known as *Kaya-nupassana-Satipatthāna* and kept on walking the whole night. It might be in the same manner of noting as 'right step, left step or walking, walking'. He was thus occupied with the intent contemplation of mental and material processes in each step till the dawn of the next day. But he had not yet attained the Arahatship.

Then the Ven'ble Ananda thought thus:—"I have done my utmost. Lord Buddha used to say, 'Ananda, you possess full *Paramīs*. Do proceed with the practice of meditation. You will surely attain Arahatship one day'. I have tried my level best so much so that I can be counted as one of those who ever did their best in meditation. What may be the reason for my failure?" Then he remembered thus:—"Ah! I was over zealous in keeping solely to the exercise of walking throughout the night. There was excess of *Viriya* and less *Samādhi*, which indeed was responsible for the state of *Uddhacca* (restlessness). It is now necessary to stop walking so as to bring *Viriya* in level with *Samādhi* and to proceed with the contemplation in a lying position". Ven'ble Ananda accordingly entered his room and sat down on the bench and then began to lie down. It was said that Ven'ble Ananda attained Arahatship thus at the moment of lying down or rather at the moment of contemplating as 'lying, lying'.

This manner of attaining Arahatship has been recorded as a strange event in the Commentaries because this manner was outside of the four regular postures of walking, standing, sitting and lying down. At that moment Ven'ble Ananda could not be regarded strictly to be in a standing

posture because his feet were off the floor nor could he be regarded as sitting because his body was in a leaning position quite close to pillow nor in a lying posture because his head had not touched the pillow and the body did not lay flat as yet. As Ven'ble Ananda was a *Sotapanna* he had to develop through three other higher stages of *Sakadagami Magga* and *Phala*, *Anagami Magga* and *Phala* and *Arahatta Magga* and *Phala* in his final attainment. It took a moment only. Every care is therefore needed to carry on the practice of contemplation without relaxation or omission.

In the act of lying down, contemplation should be carried out with due care. When he feels sleepy and wants to lie down a note should be made as '*sleepy, sleepy; wanting, wanting*'; on raising the hand as '*raising, raising*'; on stretching as '*stretching, stretching*'; on touching as '*touching, touching*'; on pressing as '*pressing, pressing*'; after swaying the body and on dropping it down as '*lying, lying*'; the action of lying down should be carried out very slowly. On touching with the pillow it should be noted as '*touching, touching*'—there are many places of touch all over the body but each spot only need be noted at one time. In the lying position there are many bodily actions for bringing the legs and hands into position also. These actions should be noted carefully as '*raising, stretching, bending, moving and so on*'. On turning the body a note should be made as '*turning, turning*' and when there is nothing particular the usual exercise of noting as '*rising, falling*' should be reverted to. When in lying on the side or on the back there are usually no particular things to be noted then the usual exercise must be reverted to.

But there may be times when the mind wanders while one is in the lying posture. This wandering mind should be noted as '*going, going*' when it goes out, as '*arriving, arriving*' when it reaches a place, as '*planning, reflecting, and so forth*' on each state in the same manner as in the case of contemplation in the sitting posture. Mind generally vanishes on being noted once or twice. Then the usual exercise of noting as '*rising, falling*' should be reverted to. There may be also instances of swallowing or spitting saliva, or feeling of painful sensations, hot sensations, itching sensations, etc. or of bodily actions in changing the position and moving the limbs. They should be contemplated as each occurs. (When sufficient strength in *Samādhi* is gained it will be possible even to carry on with the contemplation of each act of opening and closing of the eye-lids and winking). Afterwards one should then return to the usual exercise when there is no other thing to do.

Though it is late in the night and it is time for sleep, it is not advisable to give up the contemplation and go to sleep. Anyone who has a keen interest in contemplation must be prepared to face the risk of spending many nights without sleep.

The scriptures are emphatic on the necessity of developing the very qualities of *Catu-raṅga Viriya* (energy consisting of 4 limbs) in the practice

of meditation. In the hard struggle one may be reduced to a mere skeleton of skin, bone and sinew when his flesh and blood wither away and dry up but he should not give up his efforts so long as he has not attained whatever is attainable by manly perseverance, energy and endeavour. These instructions should be followed with a strong determination. It may be possible to keep awake if there is strong enough *Samādhi* to beat off the sleep but he will fall asleep if sleep gets upper hand. When one feels sleepy he should make a note as '*sleepy, sleepy*'; when the eye-lids are drooping as '*drooping, drooping*'; when the eye-lids are heavy as '*heavy, heavy*'; when eyes are felt to be dazzled as '*dazzled, dazzled*'; after the contemplation in the manner indicated one may be able to shake off the sleepiness and feel fresh again. This feeling should be noted as '*feeling fresh, feeling fresh*' and after which the usual exercise of noting as '*rising, falling*' should be reverted to. However, in spite of his determination one may feel unable to keep himself awake if he is very sleepy. In a lying posture it is more easy to fall asleep. A beginner should therefore try to keep himself mostly in the postures of sitting and walking.

But when the night is late he will be compelled to lie down and proceed with the contemplation of '*rising and falling*'. In this position he may perhaps fall asleep. During the time of sleep it is not possible to carry on with the contemplation. It is an interval for a Yogi to relax. An hour's sleep will give him an hour's relaxation and if he continues to sleep for two, three or four hours he will get relaxation for longer hours. But it would not be advisable for a Yogi to sleep more than four hours, which is pretty long and ample for a normal sleep.

On waking up a Yogi should start this contemplation from the moment of awakening. To be fully occupied with intent contemplation throughout the waking hours is the routine of a Yogi who works hard with true aspiration for the attainment of *Magga & Phala*. If it is not possible to catch the waking moment, he should start with the usual exercise of noting as '*rising, falling*'. Or if he becomes aware firstly of the fact of reflecting he should begin his contemplation by noting as '*reflecting, reflecting*', and then revert to the usual exercise of noting as '*rising, falling*'. Or if he becomes aware firstly of hearing a voice or sound he should begin by noting as '*hearing, hearing*', and then revert to the usual exercise. As soon as one wakes up there may be bodily actions in turning this side or that side, and in moving the hands and legs and so forth. These actions should be contemplated in successive order. Or if he becomes aware of the mind leading to various bodily actions he should start his contemplation by noting the mind in the first place. Or if he becomes aware firstly of the painful sensations he should start by noting the painful sensations and then proceed with bodily actions. If he stays quietly without moving, the usual exercise of noting as '*rising, falling*' should be attended to. If he intends to get up he should note as '*intending, intending*' and then proceed with the noting of all actions serially in bringing the legs and hands into position. It should be noted as '*raising, raising*' on raising the body, as

'*sitting, sitting*' when the body is erect and in sitting posture, and if there are any other actions of bringing legs and hands into position these actions should also be noted. If there are no particular things the usual exercise of noting as '*rising, falling*' should be reverted to.

So far, things relating to the objects of contemplation in connection with the four postures and changing from one posture to another have been mentioned. It is merely a description of the general out-line of major objects of contemplation to be carried out in the course of practice. Yet in the beginning of the practice, it is difficult to follow up all of them in contemplation. Many things will be omitted. But on gaining sufficient strength in *Samādhi* it is easy to follow up in contemplation not only those already enumerated but many more. With gradual development of *Sati & Samādhi* the pace of *Ñāṇa* quickens, and thus many more can be perceived. It is necessary to work up to this high level.

Contemplation should be carried out also in the case of washing the face in the morning or when taking a bath. As it is necessary to act quickly in these cases, contemplation should be carried out to such an extent as far as possible in these circumstances. On stretching the hand to catch hold of the mug as '*stretching*'; on catching hold of the mug as '*holding*'; on dipping the mug as '*dipping*'; on bringing the mug towards the body as '*bringing*'; on pouring the water as '*pouring*'; on feeling cold as '*cold*'; on rubbing as '*rubbing*'; and so on. There are also many actions in changing or arranging the dress, in arranging the bed or bed sheets, and in opening the door and so on. These actions should be contemplated in detail serially as much as possible.

At the time of taking meal contemplation should be started from the time of looking at the meal-table as '*looking, seeing; looking, seeing*'; when stretching the hand to the plate as '*stretching, stretching*'; when the hand touches the food as '*touching, hot, hot*'; when gathering the food as '*gathering, gathering*'; when catching hold of the food as '*catching, catching*'; after lifting when the hand is being brought up as '*bringing, bringing*'; when the neck is being bent down as '*bending, bending*'; when the food is being placed in the mouth as '*placing, placing*'; when withdrawing the hand as '*withdrawing, withdrawing*'; when the hand touches the plate as '*touching, touching*'; when the neck is being straightened as '*straightening, straightening*'; when chewing the food as '*chewing, chewing*'; at the time of chewing when the taste of food is known as '*knowing, knowing*'; when he likes the taste as '*liking, liking*'; when he finds it pleasant as '*pleasant, pleasant*'; when swallowing as '*swallowing, swallowing*'. This is an illustration of the routine of contemplation on partaking of each morsel of food till the meal is finished. In this case also it is difficult to follow up all actions at the beginning of the practice. There will be many omissions. He should not, however, hesitate but must try and follow up as much as he can. With the gradual advancement of the practice it will be easy to note many more than those mentioned here.

Now the lessons for the practical exercise of contemplation are almost complete. As they are explained in detail and at some length it is not easy to remember all of them. For the sake of easy memory, a summary of important and essential points will be mentioned again. They are few.

In the case of taking a walk a Yogi should contemplate the movements of the steps. While walking briskly each step should be noted as '*right step, left step*' respectively. Mind should be fixed intently on the movement of each step. While in the course of walking slowly each step should be noted in two sections as '*lifting, putting; lifting, putting*'. While in a sitting posture the usual exercise of contemplation by noting the movements of the abdomen as '*rising, falling, rising, falling*' should be carried out. The same manner of contemplation by noting as '*rising, falling, rising, falling*' should be carried out in the case of lying posture also.

If it is found that the mind wanders during the course of noting as '*rising, falling*', it should not be let off but it should be followed up immediately. On imagining it should be noted as '*imagining, imagining*'; on thinking as '*thinking, thinking*'; on the mind going out as '*going, going*'; on the mind arriving at a place as '*arriving, arriving*'; and so forth on every occurrence. And the usual exercise of noting as '*rising, falling*' should then be reverted to. When there occur feelings of tiredness in hands, legs or other limbs, or of hot or prickly or aching or itching sensations, they should be immediately followed up and noted as '*tired, hot, prickly, aching, itching and so on*' as the case may be. A return should then be made to the usual exercise of noting as '*rising, falling*'. When there are acts of bending or stretching the hands and legs, or moving the neck or limbs, or swaying the body to and fro, they should be followed up and noted in the serial order as they occur. The usual exercise of noting as '*rising, falling*' should then be reverted to.

This is the summary. Any other objects to be contemplated furthermore in the course of training will be mentioned by the Meditation teachers when giving lessons during the daily routine examination of the disciples.

If the practice is proceeded with in the manner indicated, the number of objects will gradually increase in course of time. At first there will be many omissions because mind used to wander without any restraint. However, he should not lose heart on this account. This difficulty is usually encountered in the beginning of the practice. After some time mind cannot play truant any longer because it is always found out every time it roves. It therefore remains fixedly on an object to which it is directed. As *rising* occurs the mind makes a note of it, and thus the object and the mind coincide. As *falling* occurs the mind makes a note of it and thus these two coincide. There is always a pair of object and the mind which knows the object at every time of noting. These two elements of material object and knowing mind only arise in pairs, and apart from these two there does not exist any other thing either in the form of a person or self. This fact will be perceptible personally in due course.

The fact that matter and mind are two separate things will be clearly perceived during the time of noting as '*rising, falling*'. The two elements of matter and mind are linked up in a pair and their arising coincides, that is, the material process of *rising* coincides with the mind knowing it, the material process of *falling* coincides with the mind knowing it, and the respective processes of *lifting, pushing, putting* coincide with the respective minds knowing the processes. This knowledge in respect of matter and mind rising separately is *Nāma-rūpa-Pariccheda-Nāṇa*. It is the preliminary stage in the whole course of *Vipassanā Nāṇa*. It is important to have this preliminary stage developed in a proper manner.

On continuing the practice of contemplation for some time, there will be a considerable progress in *Sati* and *Samādhi*. At this high level it will be perceptible that, on every occasion of noting, each process arises and vanishes at the very moment. But it is, on the other hand, considered generally by uninstructed people that body and mind remain in a permanent state throughout the life or existence, that the same body of childhood has grown up into manhood, that the same young mind has grown up into maturity and that both body and mind are one and the same person. The real fact is not so. Nothing is permanent. Everything comes into existence for a moment, and then vanishes. Nothing can remain even for a winking moment. Changes are taking place very swiftly and they will be perceived in due course. While carrying on the contemplation by noting as '*rising, falling*' and so forth one would perceive that these processes generally come up and disappear one after another in succession very swiftly. On thus perceiving that everything vanishes on the very point of noting, a Yogi is satisfied with the fact that nothing is permanent. This knowledge regarding the impermanent state of things is *Anicca-nupassana-nāṇa*.

A Yogi then feels that this ever changing state of things is distressing and not to be desired. This is *Dukkhanupassana-nāṇa*. And on the suffering of many painful feelings also it is regarded as a mere heap of suffering. This is also *Dukkhanupassana-nāṇa*.

Then it is perceived that the elements of matter and mind never follow one's wish but they act according to their own nature and conditioning. While being engaged in the act of noting the processes, a Yogi is convinced that these processes are not controllable and they are neither person nor living entity nor self in the real sense. This is *Anatta-nupassana-nāṇa*.

When a Yogi has fully developed the *Anicca, Dukkha* and *Anatta Nāṇa* he will realise *Nibbāna*. From time immemorial Buddhas, Arahats and Ariyas realized *Nibbāna* by this means of *Vipassanā*. It is the high way leading to *Nibbāna*. As a matter of fact *Vipassanā* is consisted of the four *Satipaṭṭhanas* (Application of Mindfulness); and the *Satipaṭṭhana* is therefore the high way to *Nibbāna*.

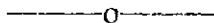
Yogis have now come to take up the course of training in contemplation in the Meditation Centre. It should be borne in mind that

they are on the high way which had been taken by Buddhas, Arahats and Ariyas. This opportunity is afforded to them apparently because of their *Paramis* of previous endeavours in seeking and wishing for it, and also of their present mature condition. They should be rejoiced at heart for having availed of this opportunity. They should also feel assured that by walking on this high way without wavering, they will gain the personal experience of the highly developed *Samādhi* & *Ñāṇa* as had already been known to Buddhas, Arahats and Ariyas. They will develop such a pure state of *Samādhi* as has never been known before in the course of their life and thus enjoy many innocent pleasures as a result of the advanced *Samādhi*.

They will also learn the practical knowledge of *Anicca*, *Dukkha* and *Anatta* by having a direct personal experience of the actual facts, and then realise *Nibbāna* on the full development of the knowledge. It will not take long to achieve the object, but possibly in a month, or twenty days, or fifteen days; or on rare occasions even in seven days for a selected few with extra-ordinary *Paramis*.

Yogis should, therefore, proceed with the practice of contemplation in great earnest and with full confidence trusting that it will surely lead to the development of *Magga* and *Phala* *Ñāṇa* and to the realization of *Nibbāna*. They will then be free from *Sakkāya-ditṭhi* and *Vicikicchā* and will no longer be subject to the round of re-births in the miserable existence of hell, animals or petas.

May Yogis meet with every success in their noble endeavour.



The Golden Lotus.

This periodical is published in the United States of America. It contains articles, news, book reviews, poetry, and lists of books, for sale. It has been dedicated "to those who seek The Way, to Buddhism, and to Eastern Philosophy."

Subscriptions, dollar 2.50 per annum, ten numbers and index.

Sample copies on request.

THE GOLDEN LOTUS PRESS.
608 West Upsal Street,
Philadelphia, 19, Pa.,
U.S.A.

THE BUDDHIST SCIENCE OF SALVATION

Part III

By

Thamada U Su

(Continued from June issue)

Q. 33. If the noble person (Ariyā-puggala) turns his attention to Nirvāṇa after arising from the state of deliverance (Nirodha-sammāpatti) what happens to his stream of thoughts? Does his thought split into a double aspect i.e. thought which sees and thought which is seen?

A. 33. I shall quote Asanḡha's third argument of transcendental idealism as stated in 'Buddhist Thought in India' by Edward Conze.

"Unfortunately the Buddhist theory of tranced experiences is one of the least explored parts of Buddhism, and much of it we simply do not understand."

"Assuming that a man in trance is nearer reality than someone who is distracted, what then is the status of the images he sees 'within the range' of his trance?"

"Obviously there are no blue objects, skeletons, etc. actually to be seen. Nor are his visions, as some seem to believe, memory images of blue objects and skeletons he has seen before. For these images are not vaguely remembered but seen directly before the eyes with full sensory vividness.

"In consequence thought must perceive itself, because in that state there is nothing apart from thought. The images seen in tranced concentration are exactly like those reflected in a mirror. At first sight one may assume that there are two different things, i.e. the body out in space and the same body in the mirror; everyone, however, knows that one of them, i.e. the mirror image, does not exist.

"Likewise in trance there is just one single stream of thought, which manifests itself as split into a double aspect i.e. thought which sees and thought which is seen.

"In fact, however, these two are not different, but one and the same thing, i.e. thought."

In the same book Edward Conze has passed the following remarks on Theravādins:

“In the writings of the Theravādins the words a-citta, a-cittaka occur very rarely, and are nearly always used in a derogatory sense, meaning ‘without understanding, senseless, thoughtless and unconscious.’

“Nevertheless they (Theravādins) would not disagree with Nāgārjuna when he says: ‘when the sphere of thought has ceased, the nameable ceases; Dharma-nature is like Nirvāna, unarising and unceasing.’”

“And in Ch’an Buddhism ‘no-thought’ was praised as the highest achievement.

“This discrepancy in terminology does not necessarily preclude a fundamental identity of outlook and aspiration.”

- Q. 34. What Dhamma is the knowledge attributed to the development?
A. 34. The Dhamma of knowledge attributed to the development of mind is called Bhāvanā-maya-paññā.
- Q. 35. How many stages are there in the knowledge attributed to the development of mind?
A. 35. There are three stages.
- Q. 36. Enumerate those three stages of knowledge attributed to the development of mind!
A. 36. If we know more about what the Buddhist believed to have happened to the object of perception (nimitta) when reshaped in trance it would probably appear less unsatisfactory.

In the book ‘Buddhist thought in India’ Edward Conze wrote:

“The assumption behind Asanga’s argument is, of course, that when in a prescribed and disciplined manner and with spiritual intent we move in trance away from the empirical reality to given stimulus, we do not thereby move off into a realm of mere phantasy, but come into contact with something more ‘ideal’ in the intermediary world, which, springing as it does from meditation (Bhāvanāmaya), is truer to what is really there than that which we found in the sensory world.

“Theravādin sources contain quite a lot of information about the subject, though in the absence of direct access we cannot always be sure how to interpret it. We must apparently distinguished three stages in the presentation of an object.”

(1) PREPARATORY SIGN

First we have the ‘preparatory sign’ (parikamma-nimitta), i.e. the sense perception of the object of meditation. This may

be one of the devices (kasinas), like a dawn coloured disc of clay, or a basket filled with blue flowers, etc., etc. or it may be one of the ten 'repulsive things' beginning with the 'swollen Corpse' and ending with the 'Skeleton'.

This 'sign' must be viewed hundreds of thousands of times, until the next the 'GRASPED SIGN' emerges.

(2) GRASPED SIGN

Grasped sign (uggahanimitta) or the 'seized' 'absorbed sign': Nāṇamoli gave the meaning of it as 'learning sign', and Nyana-tiloka gave the meaning of it in German as 'aufgefasste Bild' (apprehended image). There is some similarity with what Fechner called in German as 'Sinnesgedaechtnis' (memory of outward sign or symbol). Readers must realize that some of the German words like Weltanschauung can never be correctly translated into English.

At this stage the image persists although no longer before the eye. In other words, the Yogi has produced a memory image which is as vivid as the original sensation.

(3) SUBLIMATED SIGN

Finally we have come to sublimated sign (patibhaganimitta). Nāṇamoli gave the meaning of it as 'counterpart sign'; Nyana-tiloka gave the meaning of it in German as 'Gegenbild' (companion picture); U Shwe Zan Aung in 'Compendium of Philosophy' stated, "by this preliminary concentration, the image, when it is turned into a concept (paññatti), is divested of its reality and its faults, and becomes a sublimated copy, an abstract, yet still an individual. This conceptualized image, or after image, which can no longer be depicted to sense or imagination as a concrete individual is now termed 'patibhāga-nimitta'."

Finally there is the 'sublimated sign', an ideal copy of the original.

It is defined as follows:

'In the "grasped sign" any imperfections in the device (kasina) still show themselves.

But in the 'sublimated sign' makes its appearance as if bursting out from the 'grasped sign', and is a hundred times more purified (suparisuddham, clearer), like the disk of a mirror taken from its case, like a well polished mother-of-pearl dish, like the full moon issuing from behind the clouds, or like cranes against a thunder cloud. But it has neither colour nor shape; for it had,

it could be discerned by the eye, would be gross, could be grasped (sammasanupaga), and would be stamped with the three marks. But it is not like that. It is born only of perception in one who has obtained concentration, being a mere mode of appearance. As soon as it arises the hindrances are quite suppressed, the defilements subside, and the mind becomes concentrated in access concentration.'

Q. 37. For what kinds of misconstruction can inexperienced persons interpret those signs?

A. 37. Though some believe that sign to be more than hallucination, the orthodox valued that transformed 'reflex' of the originally perceived object, now quite detached from its sensuous basis, as something extremely precious, which 'ought to be guarded diligently, as if it were the embryo of a universal monarch'. It is to such an extent severed from the limitations of ordinary perception, that it can be extended at will, until it fills the entire universe.

ARE THOSE MISCONSTRUED AS HALLUCINATION?

Are those hallucinations, i.e. mental impressions of sensory vividness occurring without an external stimulus?

ARE THOSE MISCONSTRUED AS DELIRIUM OR SCHIZOPHRENIA?

Are they akin to images seen in delirium in toxic states, as a result of brain tumours and irritations of the occipital lobe, or under the influence of ether, hashish, opium, mescaline or schizophrenia?

ARE THOSE MISCONSTRUED AS PSEUDO-HALLUCINATION?

Or are they pseudo-hallucinations, in which a person has a vivid sensory experience, but realizes that it has no external foundation?

ARE THOSE MISCONSTRUED AS ILLUSIONS?

Or are they 'illusions', i.e. perceptions in which external sense-stimuli are combined with images which do not belong to them, so that the two cannot be distinguished as when a rope is taken for a snake, or a tree trunk seen as a man in the dark?

ARE THOSE MISCONSTRUED AS DELUSIONS?

Or are they delusions, i.e. hallucinations which persist and are more or less well-knit, as the conviction that 'there are snakes everywhere'?

ARE THOSE MISCONSTRUED AS EIDETIC IMAGES?

Or are they 'eidetic images', or 'visions' as seen in a crystal?

ARE THOSE MISCONSTRUED AS PHOTISM?

Or are they akin to the 'photisms' which seem to issue from the source of life itself?

IS THAT MISCONSTRUED AS THE EXPERIENCE OF JACOB BOEHME?

Or perhaps is that akin to the experience of Jacob Boehme who, when gazing at a surface of shining pewter, seemed 'to behold the inward properties of all things in nature opened to him'?

We just do not know where we are!

Therefore we need to explore more on those parts of Buddhist theory of tranced experiences.

Q. 38. How does the Yogi enter into the first mental absorption (Jhāna) when he is practicing meditation?

A. 38. When the Yogi enters into the first mental absorption the sensual things are removed and unwholesome state of mind is liberated. In that state the mind can be fixed on a single object and is filled with joy and happiness accompanied by reflection and discursiveness.

Q. 39. What Dhamma does the Yogi avoid when he enters into the First Mental Absorption (Jhāna)?

A. 39. In the First Mental Absorption the Yogi avoids the Dhamma of inclination (Neigung in German) (Anusaya in Pāli).

Q. 40. What Dhamma is not there when the Yogi enters into the First Mental Absorption?

A. 40. There is no sensual greediness (kāma-rāga) when the Yogi enters into the First Mental Absorption.

Q. 41. How does the Yogi feel when he is earnestly practising meditation?

A. 41. When the Yogi is earnestly practicing meditation he experiences mentally painful feelings (Domanassa: cetasikā-dukkhāvedanā) (In German: Geistig leidvolles Gefuehl) when he compares himself with an Arahāt who has been entering into cognition of liberation and deliverance whereas he (yogi) does not know when he would be able to enter into the state into which the Arahāt has entered.

Q. 42. What kind of inclination (anusaya) does the Yogi avoid in that mentally unpleasant feeling (Domanassa)?

A. 42. The Yogi avoids opposition (patigha).

Q. 43. How does the Yogi enter into the Fourth Mental Absorption?

A. 43. By virtue of avoiding the feeling of pleasantness (sukha vedanā) and the feeling of unpleasantness (Dukkha Vedanā), the Yogi ceases the mentally unpleasant feeling (Domanassa vedanā) and the mentally pleasant feeling (Somanassa vedanā). He experiences feeling of indifference (upekkhā vedanā) which is neither pleasantness nor unpleasantness and he is governed by clean and pure mindfulness.

Q. 44. What Dhamma does the Yogi avoid when he enters into the Fourth Mental Absorption (Jhāna)?

A. 44. The Yogi avoids the inclination of ignorance (avijjā anusaya).

Q. 45. How many kinds of feeling are there?

A. 45. There are three kinds of feeling.

Q. 46. Enumerate three kinds of feelings!

A. 46. (1) Pleasant feeling (sukha vedanā)
(2) Unpleasant feeling (Dukkha vedanā)
(3) Feeling which is neither pleasant nor unpleasant (adukkha-m-asukha vedanā).

Q. 47. When does pleasantness appear in the feeling of pleasantness (Sukha vedanā)? When does unpleasantness (Dukkha vedanā) appear in the feeling of pleasantness (Sukha vedanā)?

A. 47. When the feeling of pleasantness (Sukha vedana) persists there appears pleasantness. When the feeling of pleasantness desists there appears the feeling of unpleasantness (Dukkha vedanā).

Q. 48. When does the feeling of unpleasantness (Dukkha vedanā) appear in the feeling of unpleasantness (Dukkha vedanā)? When does the feeling of pleasantness appear in the feeling of unpleasantness?

A. 48. When the feeling of unpleasantness (Dukkha vedanā) persists there appears the feeling of unpleasantness (Dukkha vedanā). When the feeling of unpleasantness desists there appears the feeling of pleasantness (sukha vedanā).

Q. 49. When does the feeling which is neither pleasant nor unpleasant (adukkha-m-asukha vedanā) appear in the feeling which is neither pleasant nor unpleasant (Adukkha-m-asukha vedanā)? When does the feeling of unpleasantness (Dukkha vedanā) appear in the feeling which is neither pleasant nor unpleasant (Adukkha-m-asukha vedanā)?

- A. 49. When there is knowledge (Erkenntnis) then there is the feeling which is neither pleasant nor unpleasant (Adukkha-m-asukhā Vedanā). When one is ignorant of the fact that there is the feeling which is neither pleasant nor unpleasant, then there is the feeling of unpleasantness (Dukkha vedana vedanā).
- Q. 50. What kind of inclination (anusaya) lies in the feeling of pleasantness (Sukha vedanā)?
- A. 50. In the feeling of pleasantness (sukha vedanā) there lies the inclination of sensual greediness (kāma-rāga-anusaya).
- Q. 51. What kind of inclination lies in the feeling of unpleasantness?
- A. 51. Inclination of opposition (patigha anusaya) lies in the feeling of unpleasantness (Dukkha vedanā).
- Q. 52. What kind of inclination lies in the feeling which is neither pleasant nor unpleasant (Adukkha-m-asukha vedanā)?
- A. 52. Inclination of ignorance (Avijjā anusaya) lies in the feeling which is neither pleasant nor unpleasant (Adukkha-m-asukha vedanā).
- Q. 53. Does the inclination of sensual greediness (kāma-raga anusaya) lie in all kinds of feeling of pleasantness?
- A. 53. No. Inclination of sensual greediness does not lie in all kinds of pleasant feelings.
- Q. 54. Does the inclination of opposition (patiga anusaya) lie in all kinds of feeling of unpleasantness (Dukkha vedanā)?
- A. 54. No. Inclination of opposition does not appear in all kinds of feeling of unpleasantness (Dukkha vedanā).
- Q. 55. Does the inclination of ignorance (Avijjā anusaya) lie in all kinds of feeling which is neither pleasant nor unpleasant (Adukkha-m-asukha vedanā)?
- A. 55. No. Inclination of ignorance (Avijjā anusaya) does not lie in all kinds of feeling which is neither pleasant nor unpleasant (Adukkha-m-asukha vedanā).
- Q. 56. What kind of inclination is avoided in the feeling of pleasantness?
- A. 56. Inclination of sensual greediness is avoided in the feeling of pleasantness.
- Q. 57. What kind of inclination is avoided in the feeling of unpleasantness (Dukkha vedanā)?
- A. 57. Inclination of opposition is avoided in the feeling of unpleasantness.
- Q. 58. What kind of inclination is avoided in the feeling which is neither pleasant nor unpleasant (Adukkha-m-asukha vedanā)?
- A. 58. Inclination of ignorance is avoided in the feeling which is neither pleasant nor unpleasant.
- Q. 59. Is the inclination of sensual greediness (kāma-rāga anusaya) avoided in all kinds of feeling of pleasantness?
- A. 59. No. Inclination of sensual greediness is not avoided in all kinds of feeling of pleasantness.
- Q. 60. Is the inclination of opposition (patiga anusaya) avoided in all kinds of unpleasant feeling (Dukkha vedanā)?

- A. 60. No. Inclination of opposition is not avoided in all kinds of unpleasant feelings.
- Q. 61. Is the inclination of ignorance avoided in all kinds of feeling which is neither pleasant nor unpleasant?
- A. 61. No. Inclination of ignorance is not avoided in all kinds of feeling which is neither pleasant nor unpleasant.
- Q. 62. What Dhamma is the rival of the feeling of pleasantness?
- A. 62. The feeling of unpleasantness (suffering) is the rival of pleasantness.
- Q. 63. What Dhamma is the rival of feeling of unpleasantness (suffering)?
- A. 63. The feeling of pleasantness is the rival of unpleasantness.
- Q. 64. Which Dhamma is the rival of the feeling which is neither pleasant nor pleasant?
- A. 64. Ignorance is the rival of the feeling which is neither pleasant nor unpleasant.
- Q. 65. What Dhamma is the rival of ignorance?
- A. 65. Knowledge is the rival of ignorance.
- Q. 66. Which Dhamma is the rival of knowledge?
- A. 66. Deliverance and liberation (vimutti) is the rival of knowledge.
 Deliverance of wisdom (paññā vimutti in Pāli) (Wissen-serloesung in German).
 Liberation of feeling and perception (Ceto-vimutti in Pāli) (Gemuetserloesung in German).
 Vimutti resembles Nirvāna in rivalry.

—o—

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GENETICS IN THE REBIRTH PRINCIPLE

By

William Pulley

(Continued from February issue page 13)

IN Buddhist-thought there are certain parallels to scientific concepts on how living things emerge into existence. For example, the principle of the "seed" is often used. The seed roots in the ground and gives up its form that a new plant might be born. The new plant reaches its peak of growth, bears its fruit and dies that new seed can find expression in a similar environment. We see beginningless and endless 'cycles' of life expressing their force in living things and depending upon conditions and circumstances for this existence, bringing forth the inescapable study of 'dependent origination'. It is most interesting to note that when the plant gives up its old form, the new form is almost immediately born or 'reborn' (as some would have it.) This seems to conform to the philosophical outlook that says 'there are only moments between death and rebirth consciousness'. We have not yet 'proved' the existence of a primitive form of consciousness in the plant, but we do know that this exists in the lowly cell life of sentient beings and grows as 'conscious action' according to the quality and nature of the being. After all, the lowly seed of the plant, the insect and the human animal conform to the principle of impermanence which is expressed in being born, growing and dying. It also follows the law of 'dependent origination' which expresses a dependence upon other surrounding influences for stages of growth and development. The physical or mental 'seed' is only one aspect that contains the greater potential for life giving and life sustaining. There are other aspects within the complicated life processes that bring out the dependent origination principle. Mutations for example can and do occur to alter maturity and fruition, just as accidents can rot the seed, robbing it of its ability to reproduce, and reducing it to mere chemistry or raw energy. Whether this is seen as "karma" or voluntary action, the results are the same.

THE DYNAMIC ASPECT:

When we have exhausted the study of that aspect of life that deals with the 'seed' principles and the genetic influence of our forebears, which is seen as our physical and mental heritage, we still have only half answered the question, "how is rebirth more fully explained when we have left no children to continue the 'dance of the genies'?" Here we must deal with those 'dynamic' aspects that lie outside of the 'seen' or physical development and examine the creative powers of 'voluntary' action of the mind. We might venture the thought that man has the privilege 'knowingly' creating the matrix for the life of another being, or perform this unknowingly. Our thought and action can often change the lives

others for good or evil. This is a strong statement that must be clarified. Up to this point in man's history, he has been religiously taught that a 'god-creator' is responsible for his being and he defends this outlook with great emotion. His 'loyalties' and devotion to traditional and deeply ingrained beliefs have fixed their influences into the phenomena of 'conscious and unconscious' development. However, it is well to know that educational advance and the mental-sciences now understand the sponge-like nature of 'consciousness' to absorb and retain all primitive influences. Consciousness is now seen as a most unreliable and impermanent function when undeveloped and left to the dictates of the emotional and sensual life. For this reason, the man subjected to the compulsion of his senses is seen to be consciously and unconsciously fearful of change and lazily clings to old mental patterns that serve ignorance and illusion. Therefore to understand the phenomena of 'conscious action' is to also understand man. In short, we can influence the genetic development without helping to create children of our own.]

By man's conscious voluntary action, he can set into movement the blind-forces we call nature and by so doing can advance and improve sentient life, or he can hinder and degrade it with negative action born of his instincts and stimulated by greed, hatred and ignorance. Man as a whole which we might term the 'mass-intellect' has perverted his creative privileges more often than he has used them wisely, and has turned away from the worthy thought of being the "creator" of a better man. It is this 'mass-intellect' that has taken so many social and political forms as a dominant force to compel and control thought patterns continuing in our modern day to dominate at leadership and educational levels. In man's 'god-minded' views, he has built a mental wall between himself and his fellow beings by such concepts as 'self' and 'soul' which actually isolate him from others and creates the illusion of being independent of the flow of life into which nature and his own voluntary actions have thrown him. His 'independence' as a sound ideal cannot be sustained simply because the being of the thing caught up in the great swirl of existence, must follow the laws of 'rebirth' and 'dependent origination' to express the fact that all development is depending upon surrounding influences. Nothing stands alone as types and species are 'reborn'. Nothing exists entirely by and through itself. Every stage in the creating of an 'embryo' is dependent upon the preceding stages, and if the preceding stage is faulty, the following one must also be faulty. The doctrine of 'Dependent Origination' helps to clarify the illusion of an independent 'self'. The very word 'self' is out of balance with the better and more modern concept of a being which is shown as an ever changing entity. Even the cell life of the entire body undergoes complete change every few years, therefore if a 'self' were to take up residence in the cell, it would find this environment very impermanent and its life extremely short. The intelligent man can no longer pride himself as being independent of all other men for physical and ethical reasons imposed upon him a 'shrunk world', nor can he sustain his desire for isolation on the basis of ideological views. Later, when

reason takes the place of traditional concepts of escape from suffering in neither heavenly regions, he might be shocked to find that these regions also are born of 'mindstuff' and can be sustained only until they have burned out or used up the energy it took to create them.

In pursuing the thought of 'rebirth' in its dynamic aspect, we find ourselves inclined to give credence to the 'reality of being' even while we admit of its impermanence and everchanging nature. Here in this theme, we wish to understand this 'reality' as it manifests as the rebirth principle and follow it through its many involved steps, giving credence to all phenomenal development without falling under the delusion of popular 'mass-intellect' concepts of it. Reality is relative and fleeting as we have tried to show, but when working with the mundane (material) problem of everyday life, we must live with this mind and body and recognize the 'personality' that emerges from it. It has been shown also that the personality grows and develops with time and becomes a vital need in the society in which it functions. The 'criminologist' or man who studies and works with the problems created by the criminal type, knows he cannot ignore the criminal mind that performs so much destructive action within a 24-hour day. Also, the 'man on the street' who must deal with the personalities of his family and friends, is fully aware of the explosive and difficult nature of beings with whom he must associate. This all leaves little or no question that the 'voluntary' thought or action has creative properties and vibrational influences for constructiveness or destructiveness. As man creates his present and future, he also creates thought-patterns within the flow of subtle phenomena we call life and becomes the unmistakable 'creator'. He formulates all mental and physical 'patterns' that are seen later in genetic development. Mind then is seen as that malleable and undefined element that expresses its potentials through our senses and consciousness, but is definitely insensible and unmoved by the goodness or badness of the vehicle (the being) that serves to activate it.

The thoughtful man is now aware of the most recent findings of the psychologist and the mental-scientist who inform us that among the most basic instincts of the human is 'sensual love and destructiveness'. His contact with these influences over long periods of time, must leave its impression on genetic function that registers voluntary action on the flow of life. Sigmund Freud was outstanding in describing this development which points backward in time to countless eons of existence and shows the human animal exercising these instincts. The genetic 'patterns' for sensual gratification and destructiveness is a "seed" deeply buried in the subconsciousness to dominate the thinking and action of the being who has not freed himself from such influences. To add to man's complexity and attachments to primitive instincts, the youthful animal is given to powerful compulsions for satisfying a 'pleasure complex'. The pleasure hedonic complex is but one of the many 'instinctive' forces that plagues the family man who tries to control it through certain disciplines, imposed upon his children only to see it show up again in himself in middle-age when the fading senses demand stimulation and satisfaction.

Obviously then, when we think in terms of 'things being reborn' and see ourselves as the 'creator' moulding new patterns and stimulating old patterns of action deeply buried in the genetic influence, we should naturally become more careful about what we do and think. The wise tell us to be careful of what we wish for—we might get it. In this same vein of thought, we are reminded that even a causal study of the principles that give life and action to the radio and the television, proves beyond a doubt that the air we breathe is charged with impulses and vibrational forces that can and will take form when brought into contact with certain mediums through which they can express sound and form. The sound reproduced by the radio, or the image reproduced through television, is but the working out of knowable laws that carry these impulses from point to point in space.

The 'flow of life' we have associated with the 'rebirth principle' might also be likened to the flow of electrical forces that are sent out over wires to carry sound or impulses. One well known scientist reminded us that many conversations can be carried simultaneously over telephone wires without changing the chemical and physical composition of the wire. But the "carrier frequently" can carry various modulated frequencies and reproduce different voices. This seems to tell us that the telephone wire can be likened to a stream of flowing ideas, each idea being of a different 'frequency' which makes possible the travelling of many ideas within the one stream or wire. It also gives some insight on the possibility of a 'flow' of human experiences, mixing and merging with other experiences within the 'stream of life' without losing the tone or quality of that certain frequency which we term a 'personality'. Such is the 'genetic' or inheritance function. However, the frequencies are not the 'self' or the 'soul' flowing over the telephone wire or the deeper stream of the subconsciousness where 'memory' only seems to prevail. 'Memory' is a flow of events and is not the sole property of any one being memory flows on, how far who knows?

Today, men like the famous biologist, Prof. George W. Beadle, formerly of the University of California (now at Univ. of Chicago) asks pertinent questions about the life processes. Among these questions are: "How do we get and transmit the genetic seed on which the full pattern or blue-print for life is inscribed?" He not only asks the question but presents the logical answers in his helpful contributions to this timely topic that banishes age old illusions. These able men continue their creative work of breaking down the barriers between 'knowledge and ignorance' regarding the life processes and today promise a clear account on how certain chemistry (DNA and RNA) controls and builds the genetic forces. In other words, the promise is that today the biologist can 'reproduce' what nature took millions of years to make through a process of 'hit and miss', change and chance. The modern biologist and geneticist offers the information and tells us that a "genetic recipe" for building a person calls for knowledge contained in over 1000 volumes. This is

telling us that the sentient being has been in the process of 'becoming' for countless ages and is still an unfinished creation. Naturally, to cover a period of countless ages of 'chance and change' of the form and mental makeup of sentient creatures would require thousands of volumes to properly cover the subject.

The scientist and the philosopher will continue to probe for the right answers to the problem on 'continuity' and 'rebirth' and will in time offer good details to explain the most basic processes. In this search they will find what the philosopher already knows that the quest begins with a rounding out of knowledge regarding the subject, then builds to laying a worthy foundation for living and expressing the higher values in life, and ends with the meditative development of full control over the sensual life and a personal awakening of deeper potentials through wise detachment and insight. The individual can end the old compulsions and begin real deliverance from mental-suffering in this life.



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Learning To Die

By

Rev: U Kumāra, Thaton

ALL living beings under difficult circumstances and Sudden calamities seek recourse to their Gods that can help and assist the suffering. Fear is like a cancerous growth that saps mental moral. Fear of death poisons the joy of life.

Uncertain is life, death is certain and sure. Therefore practise reflection on death, for those who have not concentrated on death, are like a man who is terrified at seeing a poisonous snake and paralysed with fear. But those who have concentrated reflexion on death are like a saint or steadfast man is not terrified at the threshold of death. In this connection this is one practice that can safely be recommended to those who had no previous spiritual exercise. It may safely be said without exaggeration that all method of training this is one of the most valuable.

Train yourself to become proficient; it comes by a gradual training penetrating it by means of spiritual wisdom. Place your loving gospel in the forefront of your consideration, and share in your meritorious work. Consider the evils of anger for anger will take you to the unhappy state of existence. Anger is the most obstinate of all the diseases. Strictly speaking it is not the fault of anyone but your own misdeeds in former existences. Everyone must suffer the consequences of his own action. Be patient extinguishing all feelings of anger towards the murderer.

In Majjhima Nikāya, it is said "Should a murderer sever limbs and joints you should not give away to anger, no evil words should escape your lips, friendly and sympathetic should remain, with heart full of love and void of secret malice."

The body itself is filled with impurities and even at life time impurities are trickling almost at all times from the nine apertures, it has the elements of destruction at any time. The mental process, exactly like the physical process, are an ever changing growth and decay; that what is at the present instant is different from that which has just passed.

Death is no consequence to Buddhist monks of the heroic age because the miseries of birth and death concerning the Three Characteristics of transitory, misery and unsubstantiality were grounded into their heads during the religious training.

Innumerable are the instances of conversions are mentioned in Sutta Mahā-Aṭṭhakattā. The most famous instance is that of thirty monks who having learnt the essential subjects of meditation from Buddha, took up their abode in a forest. They agreed not to talk to one another but to devote themselves to spiritual work, each one individually under the trees of the forest.

One day a tiger took away the youngest monk, and threw him on its back it ran with speed. Hearing that the tiger was going away after taking their companion they gave chase. The tiger sprang over a deep chase and they could not follow but advised to apply himself to the concentration of the most perfect work. The tiger laid him down on the ground and began to devour from the foot; the monk made the deepest meditation submitting patiently for it was in vain to resist saying, "Let the tiger eat as it pleases". This religious sentiment is very beautifully expressed at the last moment and carries a great vitality of Four Noble Truths and is deep a gift of his body. It is consistent with the well-known teaching in Majjhima Nikāya "What is not yours that surrender! Long will it surrender make for your happiness and well-being. And what it is that is not yours? Body, monks, is not yours; sensation is not yours; perception is not yours; the activities of the mind are not yours; consciousness is not yours. Give them up one and all! Long will their giving tend to your happiness and well-being!". It is also somewhat analogous to the famous hair's self-sacrifice which I will set out in detail later on.

There are three sensations 1, pleasant sensation 2, unpleasant sensation and 3, indifferent sensation i.e. neither pleasant nor unpleasant. The pleasant and unpleasant sensation arise when there is a contact between sense-organs and the corresponding sense-objects.

It may be asked, "who was it that suffered the pain?" It is neither I nor mine, but an unpleasant sensation. The next question is, "Where does the unpleasant sensation dwell?" It is in the body. And when the body itself does not belong to the monk how can he undergo the pain. This is the doctrine of "Anatta" - mere illusion without reality subject to change and destruction. The wise man can feel no attachment to the deception and illusion.

The torment of pain often comes back to the mind. The monk was in different feeling before he was devoured. From indifferent sensation it turns into unpleasant feeling. This is the doctrine of "Anicca" (transitory). What is transitory is misery. In vain the monk told the unpleasant sensation not to cause such excruciating agony, the ceaseless arising and disappearance of the body and mind are nothing but painful sensation. The pain had gone with the wastage of physical body and mind and its concomitants. It won't yield to his wish; it is not what he wishes to be, what he will to be. He has no power or mastery, the nearer approach or equivalent is emptiness, void. It is also the exposition of "Anatta" (unsubstantiality) idea. On the other hand, he ought to thank the murderer for having relieved him from the great burden of the body and mind. He would not allow any evil influence upon him, nor stay his hand in its outreaching to bless at the moment of death. These meritorious acts of concentration, endurance, good-will etc. are tied to the post of contemplation and when the foot had been eaten, he reached the state of

"Sotapatti". He proceeded the same method of concentration and when the shin had been eaten he attained the state of "Sakragamin", and when the navel had been devoured he gain the state of "Anagamin"; and when it came near the heart he reached the final state of saintship.

Here is another example. In the famous town of Savatti there lived Tissa, the son of a wealthy man worth eighty croes. After having forsaken this wealth he entered the holy order of monks and devoted himself to spiritual work. His sister-in-law hired 500 robbers to assassinate him. They broke his two thighs and left him in the walking place. The wealthy monk endured the pain and applied his mind to the Three Characteristics the whole night and attained saintship the next morning.

It is through having been born that a person becomes subject to all kinds of suffering eaten by tiger, snakes, burnt by fire etc. Had he never been born, no suffering of no matter what kind could never befall him. Destroy, therefore, from the roots all feeling, perception, sensation and consciousness that they can come to no future existence. There is the highest encouragement in the thought that many saints of the past had attained the goal; perfect wisdom by the very path I am expounding.

Once upon a time there reigned a king Bramadatta in Benares and Bodhisatta was born as a hare living in a wood. He had three companions a monkey, a jackal and another, each of them gained his food in his own way and came together in the evening. The wise hare preached the Truth to them, to give alms, to observe the fast-day and observe the holy precepts.

One day the hare said to his friends, "Tomorrow is a fast-day, perform the fast-day duties, give alms for it brings a great reward. They accepted his admonition and returned to their dwelling place.

Early in the next morning, they set out in search of their food, brought them, laid them in their places, intending to eat them in due season. With regard to their hare, a certain thought had arisen; "No beggar shall accept my grass, but I shall give my own flesh to eat." At this display of virtue, Sakka's throne became hot, and perceiving the reason resolved to put the hare to the test. And in the form of a brahmin went to otter's place and said, "If I could get something to eat I would perform ascetic duties."

The other replied, "Very well, I will give you some food." The brahmin said, "Let be till tomorrow. I will see to it by and by." Next he went to the jackal and the monkey. The same question was put and the same answer followed. Finally he went to the hare and on being asked by him why he stood there, he made the same reply. On hearing what he

wanted the Bodhisatta was greatly delighted and said, "Why this is what I was thinking! My desire will be fulfilled to-day. I shall make a gift which no one ever gave yet."

Brahmin, you shall not break the moral law by taking my life. Go and pile logs of wood and kindled a fire and let me know.

By his miraculous power the Sakka caused a heap of burning coal to appear, and told the hare accordingly. Rising from his bed he shook himself thrice if there were any insects; and offering his body as a free gift sprang and fell on the heap of live coals. But the flame failed even to heat the pores of the hair on the body of the Bodhisatta, and it was as if he had entered a region of frost. Then he said to the brahmin, "the fire you have kindled is very cold: it fails to heat even the pores of the hair on my body. What do you mean by this?" Wise hare, he replied "I am no brahmin. I am Sakka and I have come to put your virtue to the test. The Bodhisatta said, If not only thou Sakka, but all the world were to try me in this matter of almsgiving, they would not find in me any unwillingness to give. Then Said Sakka, "O wise hare, be thy virtue known throughout the whole aeon. "And squeezing the mountain, with the essence thus extracted, he daubed the sign of the hare on the orb of the moon.

MAKDEVA

Once upon a time there lived a king named Makdeva, who ruled righteously for eighty-four thousand years. One day he said to his barber. Tell me when you see any grey hairs in my head. Many years afterwards the barber did find a single grey hair and told the king accordingly. At the request of the king the barber pulled it out and laid it in his palm. He seemed to see the King of Death standing over him. He grew aflame within himself, the sweat rolling down from his body and seemed intolerable. This very day I must renounce the world for a hermit's life.

Accordingly he made over the kingdom to his son took up his abode in his royal garden. Dwelling in that place he died with ecstasy full and unbroken and was reborn in the realm of Brahma. Many of his successors followed his wise precedent devoted themselves to religious life and was born in the same Brahma world.

The time and space do not permit me to write that I want to do so, and even those points included cannot be dealt with in detail. These brief description, however, is sufficient to give the devotee some idea of the teaching of Buddha.

In conclusion I should like to say a few words. A man's first duty is to work out his own salvation. Whatever has had a beginning must also come to an end. Decay and dissolution are inherent in all component

things. Death is at the elbow. Don't let the end be in vain. Get as much merit out of the body for merits gained at last hour brings a great blessings in the next.

The ability to renounce the world and lead a religious life is, because the devotee enjoys by himself in keeping the moral commandments in order to get rid of all the evil tendencies of the mind and feels happiness in meditation to get the truth. There are various stages of developments, restrain one's word, thought and deed when the body will be calmed and placid.

If one has not been able to suppress them in the past there is no reason why he should not do so now. No man is truly religious until he enters the holy order of monks. The reason other people appear to be evil and bad because the mind of the Buddhahood has not been aroused in him. A perfect man is one whose self has been tamed.

—O—

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THE PROBLEM OF NIBBĀNA

By

*Bombay Sayadaw Rev. Ariya Dhamma Thera, B.A., H.B.S.
World Buddhist Missionary & Abhidhamma Preacher, Rangoon.*

IN the interest of the Buddhist Sāsana, I have decided to contribute a series of articles on the critical problems of Buddhism during this Buddhist Lent, and I very sincerely hope, that you will be good enough to help me in my Buddhist Missionary Activities through your world famous "Burmese Review & Monday New Times" by inserting the said articles in the sole benefit of humanity, who are eager and understand Truth concerning the most subtle, profound, intrinsic and deep doctrine of our Most Compassionate and supremely Enlightened Lord Buddha.

Enclosed herewith, you will find my first article entitled "THE SOLUTION ON THE PROBLEM OF NIBBĀNA" clarified by Question and Answer, in a simple and amplified method.

A certain learned gentleman from the audience of a preaching meeting put me the following question concerning Nibbāna, and I gave him appropriate answers to eliminate his doubts.

Question:- "Reverend Sir, is the Nibbāna in reality, if there is, where is it, and how is it like?"

Answer:- Your most complicated question simultaneously deals on three distinct categories of the invincible Nibbāna, which necessitates me to give three different answers; firstly, to prove the reality of Nibbāna; secondly, to locate its place; and thirdly to visualize its appearance. In order to manifest the positive existence of Nibbāna, I am obliged to put a counter question to you, so saying I put the following counter question:-

All those persons who are existing in this world today, will they be alive a hundred years hence?

"Reverend Sir, all those who are living today, on the surface of this Globe will not be alive, a hundred years after," replied the disciple. What will happen to them? "They all will die Reverend Sir," said he. If there is such an indispensable aspect really in existence which is called death, would it not be obviously possible to have its counter aspect which may be called, NON-DEATH? was my further question to him. "Reverend Sir, it is possible that there will be an opposite of death, called non-death," replied my disciple.

Thereupon, I made the following analysis regarding the proof of Nibbāna's reality, and on the other hand, exposed the total transitoriness of the entire Universe and all kinds of Beings, supposed to be in existence:

THE UNIVERSE (DIAMETRICALLY OPPOSITE TO) THE NIBBANA

- | | |
|---|---|
| 1. There is death. | 1. There is no death. |
| 2. There is old age and decay. | 2. There is no old age nor decay. |
| 3. There is sickness. | 3. There is no disease. |
| 4. Pain, Misery and Sufferings. | 4. Perfect and Feelingless Bliss. |
| 5. Creative by Mind and Kamma. | 5. Non-Creative. |
| 6. Impermanent. | 6. Permanent. |
| 7. Destructive. | 7. Non-Destructive. |
| 8. With beginning and end. | 8. Without beginning and end. |
| 9. Totally impure by nature. | 9. Absolute Pure. |
| 10. Birth place of all Beings. | 10. Totally free from birth. |
| 11. Infested with 1500 Kilesas. | 11. Entirely free from Kilesas. |
| 12. Bound by ten fetters. | 12. No fetters of any kind. |
| 13. Is a Bondage. | 13. Is a Deliverance. |
| 14. Within the Circle of Life. | 14. Beyond the Life-Circle. |
| 15. Is a Dependent Origination. | 15. Perfectly Independent. |
| 16. Has several kinds of Tastes. | 16. Has only Taste of Deliverance. |
| 17. Not satiated due to Craving. | 17. Fully satiated, devoid of Craving |
| 18. Is Vincible. | 18. Is invincible. |
| 19. Has a limit. | 19. Without limit. |
| 20. Fed by Feeling and Perception. | 20. Devoid of Feeling and Perception. |
| 21. Not real but Transitory. | 21. Absolutely real. |
| 22. Subject to Relative Condition. | 22. Unconditional. |
| 23. Has cause and effect. | 23. Without cause and resultant effect. |
| 24. Subject to Origination and Cessation. | 24. Not subject to Origination and Cessation. |
| 25. Universe IS NOT. | 25. Nibbāna IS. |

Are you satisfied or not, about Nibbāna's real existence from the comparative analysis? I enquired of my disciple.

"Reverend Sir, I am satisfied about the reality of Nibbāna, with the exception of no birth of any kind of Beings in Nibbāna, which statement is not clear to me," replied he.

In order to clarify the episode of birth and death, I said that birth is the ultimate cause of death; therefore, if there is birth of any kind of Beings whatsoever, there must be death also, and if there is death, it cannot be a Nibbāna, of deliverance, from birth, old age, decay, disease and death. Just as a river is born at its 'source' and dies at its 'mouth', and its continuous flow from the source to the mouth is termed its 'life'; even so, a Being commences its 'life' at birth and dissolves at death. Hence, birth of any kind of Beings in Nibbāna, is uncalled for; because, birth and death are travelling in the same plane, one is causing origin and the other is wrought to cessation. Besides, birth and death are both painful and impermanent. Have you any further doubt on the disadvantages of birth? I asked my disciple.

“Reverend Sir, I now sincerely assure you that the episode of birth and death is quite clear to me, therefore, I do realise that birth of existence of so-called transitory Being, in Nibbāna, is absolutely impossible and unprecedented,” rejoined my disciple.

The onerous task of proving the positive existence of Nibbāna, being given the place of its situation is the next part of the question to be dealt upon. From the above interpretation of Nibbāna, it is not possible to have a place for its existence. Supposing, there is a place, that place should have an origin, and that origin must ultimately result in cessation, in fact the ASANKHATA-DHATU NIBBĀNA is entirely free from material and mental phenomena, which are subject to pain and impermanence, decay, disease and cessation are the inherent qualities rooted in them, by nature.

My disciple being dissatisfied with this short comment put me a question:- “Reverend Sir, if there is no resting place or definite spot for Nibbāna, how can Nibbāna, exist?”

In order to remove his doubt, I put him the following successive counter questions and on his reply to them, the dilemma cleared:-

Q. Is there such a thing called wisdom?

A. Yes. Reverend Sir.

Q. Have you seen that wisdom?

A. No. Reverend Sir, as wisdom is not visible to the eye.

Q. How do you know then that there is wisdom?

A. Wisdom is known by mind and felt by feeling.

Q. Where that wisdom dwells?

A. Reverend Sir, wisdom dwells no where, but it arises and passes away and re-arises in succession.

Q. Is there such a thing called wind?

A. Certainly, Reverend Sir, without wind we cannot live.

Q. Have you seen the wind?

A. Reverend Sir, wind is not visible to us.

Q. How do you ascertain that there is wind?

A. Reverend Sir, as I feel the force of the wind both within and beyond my body, I know that there is wind.

Q. Where does the wind rest?

A. Reverend Sir, just like the wisdom there is no resting place for the wind it arises and passes away.

In as much as the wisdom and wind have no resting place and still it exists. And as the presence of wisdom and wind is known by mind, felt and perceived by the mental-factors of feeling and perception, even so, the existence of the Nibbāna is felt by the TRANSCENDENTAL-CONSCIOUSNESS of LOKUTTARA and is seen by the PURE-EYE OF INSIGHT of the ARAHANTA.

Are you now convinced from the similes of wisdom and wind that Nibbāna too could exist without a place? I put this question to my disciple.

"Reverend Sir, I'm now properly convinced and satisfied from the examples of wisdom and wind, that Nibbāna too could exist without a definite place," replied my disciple.

Since the second part of the question regarding the location of Nibbāna is solved; the third of it concerning the likeness or the appearance of Nibbāna remains to be answered. The Nibbāna being diametrically opposite to the Universe, there is no possibility of Nibbāna's likeness to any worldly aspects. Therefore, the requirement of the question can only be met by the following illustrative example:-

Take the case of an Emperor of a big country, commanding his power over several vassal-kings subordinate to him; whose wealth of jewels, gold, silver and corn has no bounds, the power and strength of his great army has no equal; there are a thousand beautiful queens to wait upon him and to satisfy the desire of his passion; hundreds of fair damsels of rare beauty and famous musicians are at his disposal to quench the thirst of his senses; his royal cooks prepare a thousand kinds of delicious and dainty dishes daily, to serve at his royal table; and he lives in a very luxurious palace of pure gold studded with pearls, emeralds, diamonds and other precious stones. But, his whole body being attacked with the abominated disease of leprosy, he is absolutely barred from enjoying his immense wealth, power, glory and high position, and he is also made totally incapable of satisfying the pleasure of his senses; only because of want of good health. Suffering every moment from the pangs of the contemptuous disease, being much worried and distracted in mind, the Emperor determines to exchange his sovereignty and dominion for the acquirement of good health, and so on, he issued a royal proclamation to all the kingdoms stating that whosoever is able to cure him from leprosy and to restore him to perfect health, will be bestowed with his sovereignty and the kingdom exchanged for the boon of good health and that he will become a hermit and renounce the world. Many able physicians came and administered treatment over the Emperor with the whole desire to annihilate his chronic disease, but, unfortunately they failed to cure him and hence, they were beheaded. When the Emperor's hopes of recovery came to naught, he became totally constrained in mind and determined to commit suicide; but on the fateful day, a most physician arrived and guaranteed to cure the Emperor, and the Emperor was restored to perfect health within three months. Thereupon, the Emperor, true to his word, handed over the entire kingdom to the successful physician, and renouncing the world, he became a hermit. Thereafter, taking shelter under the trees of the cool forest, the ex-Emperor uttered the following exclamation of great joy.

"O, how happy is the boon of good health, inexpressable is my happiness on the restoration of perfect health. The Sovereignty and the vast Dominion with its wealth of queens, damsels, emeralds, diamonds, pearls, gold, silver and corn has a value; but the precious health is absolutely invaluable. With this invaluable health restored, I am now more happy under the shade of the trees than in the most luxurious palace of gold, with the abominated disease. Happiest of Beings, I am, with good health

and peace of mind being restored. I never experienced such a happiness and bliss in my life before. Oh, dear and sweet health; Oh, precious and blessed health; you are the best of all worldly wealth, power, glory and possessions; I can never part with thee, even for the exchange of the whole world."

Now turning to my disciple, I asked him, whether he admits the invaluable aspect called health is existing with its supreme quality of making everyone happy? Most certainly Reverend Sir, and the fact of its presence is experienced by all healthy persons" replied he. Can you see by your eyes the likeness of health or perceive, how it appears to the view? "Reverend Sir, as health has neither shape nor form, it is not visible to us, but its precious effects are really experienced by every healthy person; and that its highly predominating quality is undeniable to humanity," replied he.

In as much as a supreme quality called health is really existing, but it cannot be explained to another person, how health is like, or how it is felt, or how it appears to be, by one living in perfect health; yet, its presence is undeniable; even so, Nibbāna, though it really exists with perfectly satiated blissful happiness devoid of Craving; yet, one cannot explain to another, how is that perfect and feelingless happiness like, nor could it be made visible to another, just like the existence of health; but its most supreme effects can only be experienced by one who has attained the state of Arahanta. The boon of health though best of all worldly wealth and possessions, is after all, temporary and impermanent; but, the Nibbāna and its supreme Bliss is permanent and indestructible, therefore, the invincible Nibbāna is incomparable and ultimate in aspect, far beyond the limits of the Universe.

Whereupon, I asked my disciple if he requires any further proof about the incomparable likeness of Nibbāna. My disciple made a short comment of his satisfaction, saying- "Reverend Sir, your able discourse on the highly supreme and unequal quality of Nibbāna, by the simile of health, has proclaimed to us beyond expectation that the invincible Nibbāna is far surpassing the invaluable worldly aspect of health; and that the health though is the supreme boon of the world, is after all, impermanent; but, the Nibbāna on the other hand, is permanent, indestructible; invincible and absolute-ultimate-quality far beyond the Universe; besides, a real and true deliverance from the sufferings of birth, old age, decay, disease and death."

The next problem on the most intrinsic Doctrines of Abhidhammā to be solved is - "If by the total extinction of Mind and Body, is the attainment of Final Nibbāna called 'ASANKHATA-DHATU, who goes to Nibbāna?"

(*Burmese Review and Monday New Times - Monday, August 1, 1949*)

The Editor, Light of Buddha,
Mandalay, U. Burma.

Dear Sir,

re: WESAK CELEBRATIONS

We are delighted to draw your esteemed attention that the Singapore Regional Centre of the World Fellowship of Buddhists takes a leading part in the Celebrations of Wesak Day every year. A mass meeting is organised and a colourful Procession of illuminated floats depicting the Buddha, Dhamma and Sangha, commemorates the significance of the occasion by wending along with dignity through the main streets of Singapore on Wesak Night.

*Wesak Eve - Broadcast through Radio
Singapore and Rediffusion as well as Television on Wesak Day*

On Wesak Eve, there was an additional attraction this year as in the Broadcast from Rediffusion by myself on the "Significance of Wesak" as well as "The Transcendental Virtues of the Buddha, the Enlightened One" including a number of Buddhist Hymns sung by the students of my School. I also broadcast over Radio Singapore, both in English and Chinese, on the "Fundamental Teachings of the Exalted Buddha" following by Buddhist Hymns by my students.

We are most grateful to the authorities of Rediffusion for having assigned to us with sufficient time to broadcast. We also seek this opportunity to express our profound appreciation to Radio Singapore for also availing us with the privilege to broadcast in both Chinese and English on the Ethical Teachings of the Honoured of the World on Wesak Day and again our gratitude to them for sending their representatives to the Victoria Memorial Hall to afford TV and Radio of our mass meeting thereby people who are in possession of TV sets in their homes were directly intimated with our Wesak Programme as well as to hear the different speeches delivered by His Excellency, the Hon. Mr. Lee Kuan Yew, Prime Minister of Singapore, including other Honoured Guests as in the personalities of the Thai Consul-General of Thailand, the Consul of Burma and other Buddhist leaders in Singapore.

*Wesak Day - Mass Celebration by an Opening Speech
from the Prime Minister of Singapore*

With the inspiration of the Buddha before us on Wesak Day, a mass meeting of Buddhists and Well-wishers was held at the Victoria Memorial Hall with Mr. Payong Chutikul, the Consul-General for Thailand, presiding the meeting. Adding to the highlights of the evening, we were honoured with the kind presense of His Excellency, the Hon. Mr. Lee

Kuan Yew, Prime Minister of Singapore, to officiate the opening of our Celebrations, and we beg to enclose herein a Paper-cutting with announcement of the Prime Ministers's speech for your attention. Indeed, the success of the mass celebration was evident by the audience's enthusiastic response to the illuminating speeches delivered by our Honoured Guests and lay-Buddhists apart from the inspiring voice of our Prime Minister!

Procession of Decorated Floats

The day's programme reached the climax when the Procession, comprising of brilliantly lighted and decorated Floats organised by mutual co-operation of Buddhist temples and organizations respectively, was seen moving graciously throughout the main streets, immediately after the mass meeting.

Cash Donations and Liberal Gifts to Charitable Institutions

On the 30th and 31st May, 1964, the Centre, jointly with members of the Singapore Buddhist Federation, will distribute Cash Donations and Liberal Gifts to the following Institutions:-

1. Tong Chye Medical Institute.
2. Kwong Wei Siew Hospital.
3. School for the Deaf and Dumb.
4. Chinese Physician Association.
5. Girls' Homecraft Centre.
6. School for the Blind.
7. St. John's Ambulance.
8. Singapore Girls' Buddhist Institute.
9. St. Andrews' Hospital.
10. Woodstock Home.
11. Bushey Park Home.
12. The S.A.T.A.
13. Trafalgar Home.
14. Perak Boy's Home.
15. The British Red Cross Society - Crippled Children's Home.
16. Girl's Home, Mount Emily.
17. Muslim Girls' Home.
18. Prince Edward Road Boys' Hostel.
19. Gimson School for Boys'.
20. Bukit Batok Boys' Hostel.
21. Children's Convalescent Home.
22. Little Sisters of the Poor.
23. Buddhist Youth Circle of W.F.B.
24. Ramakrishna Mission Boys' Home.
25. Chinese School Teachers' Union.

26. Building Fund-Proposed Centre for The Singapore Council of Social Service.
27. For the needy published in the Nanyang Siang Pau and Sin Chew Jit Poh.
28. Branch of Chinese Physician Association.
29. Deaf Association.
30. San Chye Medical Society.
31. Cheshire Home.
32. Young Women Muslim Association.
33. The Camelite (Institute of Silence).

*Death of Mr. Pandit Nehru,
Prime Minister of India*

A telegram was duly despatched as in the following immediately after the news received from the Radio on the 27th May, 1964-

The President,
Republic of India
New Delhi

IN THE DEATH OF PANDIT NEHRU INDIA HAS LOST
ITS ARCHITECT ASIA HAS LOST ITS LEADER AND THE
WORLD HAS LOST AN APOSTLE OF PEACE WE PAY OUR
HOMAGE TO THE IMMORTAL SPIRIT OF THIS GREAT
HUMANITARIAN.

Miss Pitt Chin Hui
President of the World
Fellowship of Buddhists.

The Ksitigarbha Sutra

In memory of both the late Ven. Sumaṅgalo and the late Madam Foong Cheng Quai, the Singapore Regional Centre of the World Fellowship of Buddhists is publishing the above named Sutra soon in Chinese and English.

By this opportunity, we enclose a Programme of our Wesak Celebrations as from it you are able to find all the details of our activities planned to meet the success of Wesak. We hope that you will do the needful by enabling our Wesak News to be printed in your LIGHT OF BUDDHA at an early date. I also enclose a copy of my Wesak broadcast speech for publication in your world-famed Journal.

Yours in the Dhamma,
Pitt Chin Hui.

WELCOME SPEECH BY MISS PITT CHIN HUI

*His Excellency, the Prime Minister of Singapore,
Venerable Sirs,
Honoured Guests,
Ladies and Gentlemen,*

In the history of the Singapore Regional Centre of the world Fellowship of Buddhists, we possess a record of distinguished Speakers and Honoured Guests in the personalities of Venerables, Consul-Generals, High Commissioners, Government Representatives and lay-Buddhists who have assembled at this Mass Meeting of an international Vesak Celebration every once a year in commemoration of the Birth, Enlightenment and Parinibbāna of the Buddha, thereby radiating a Living Force dedicated towards a direction of Peace and Loving-kindness.

This year, we take additional honour in announcing the presence of His Excellency the Hon. Mr. Lee Kuan Yew, Prime Minister of Singapore, who is now among us to increase the significance of our Celebration in 1964.

It is indeed an inspiration to welcome in all joy and blessing this international gathering of Buddhist friends and well-wishers who have come to mark the success of our Vesak Celebration.

May Vesak bless you all with everlasting happiness, success and prosperity in all your aspirations.

FUNDAMENTAL PRINCIPLES OF BUDDHISM BROADCAST BY MISS PITT CHIN HUI ON VESAK DAY

There are, as we all know, different kinds of religions. To be a good citizen of a country, one should embrace one of the religions because all religions are roads to righteousness.

As I myself am a follower of the Exalted Buddha, it is my duty to tell you something about the Fundamental Principles of Buddhism on Vesak Day, the Threefold Anniversary - i.e. the Birth, the Enlightenment and the Parinibbāna of the Buddha, the Honoured of the World. This holy day is regarded as the holiest of all holy days by Buddhists and well-wishers throughout the whole world!

Buddhism is the Teaching of the Law of Truth. It teaches the systematic operation of the moral law which conditions and dominates material phenomena. Buddhism appears to be the first world missionary religion, for the Buddha, at the very beginning, sent out His sixty disciples to proclaim His Noble Teachings with the following inspiring words.

"Go ye O Bhikkhus, and wander forth for the gain of the many, out of compassion for the world, for the good, for the gain, for the welfare of men. Proclaim O Bhikkhus, the doctrine glorious, preach ye a life of holiness, perfection and purity."

Strictly speaking, Buddhism is neither only a religion nor only a philosophy. If the former is meant, only the narrow idea of religion, the belief in a personal God and certain dogmas, and when the word is taken in its literal sense, "bound to God" then Buddhism is not a religion. But, if by religion is meant the Doctrine which satisfies both the heart and mind and gives consolation and assistance in all circumstances of life, then certainly Buddhism is a religion. As to the latter, Buddhism is not a philosophy either, for philosophy is merely a speculation, a conjecture in which no explanation is given as to the method of practice by which it can be proved and verified through one's own experience and realization as is in the case with Buddhism. Buddhism may, however, be regarded as a philosophy, in the sense that it does not demand blind-belief but rather that a personal investigation and examination, and a firm conviction resulting from these.

Buddhism explains the facts of the world through natural laws and not through extra and supramundane intervention by a God or mystical forces. Indeed, Buddhism has been called "the religion of Salvation from evil by Enlightenment." "We can also call Buddhism a psychology. The highest aim of Buddhism is to attain absolute freedom, that is freedom from all evils and impurities of the mind, from all chains and ties, physically, spiritually, religiously and socially, the state of everlasting bliss or peace supreme known as "Nibbāna" which may be realised in this very life when the three Noble qualities are manifested, namely, supreme wisdom and perfect purity of the mind, universal compassion and loving kindness.

The Exalted Buddha, the Founder of the natural and moral law known as Buddhism is the perfect embodiment of these three Noble qualities. When Nibbāna is reached, the three forces of egoism, namely greed, ill-will and delusion and all other forms of impurities of the mind are entirely extinguished.

The word Buddha is not a personal name. It is a title given to the discoverer of the "Law of Truth" known as "Buddha-Dhamma." His real name was Siddhattha Gotama and was born as a son of King Suddhodana of Kapilavatthu in India on the Full Moon Day of May. He made this discovery at the age of thirty-five on the Full Moon Day of May.

A real devout Buddhist should aim at training himself with perseverance until attaining the ideal stage of Buddhahood. To attain to the sublime stage of Buddhahood, one has to accomplish the ten self-perfections. These are:-

- | | |
|-------------------|---------------------|
| 1. Charity. | 6. Patience. |
| 2. Morality. | 7. Truthfulness |
| 3. Wisdom. | 8. Determination. |
| 4. Renunciation. | 9. Loving-kindness. |
| 5. Perserverance. | 10. Equanimity. |

After His Enlightenment, He spent the remaining forty-five years of His life in the service of others as a teacher. He preached to the rich and powerful as much as to the poor and weak. Love and pity for humanity were His aims towards which He worked to enlighten others. He disregarded class distinctions, and the caste system. He helped everyone that He came across to real Salvation. He entered Parinibbāna at the age of eighty on the Full Moon Day of May 2508 years ago.

Those who tread the Path of the Buddha will become better human beings than they were before and they will keep on striving towards further progress until they reach the goal of Enlightenment.

May Vesak bring you all everlasting happiness and prosperity.

Thank you.

—oOo—

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VOTE OF THANKS

*His Excellency, the Prime Minister of Singapore,
Venerable Sirs,
Honoured Guests,
Ladies and Gentlemen,*

This evening, we Buddhists and Well-wishers of all nationalities gather happily together here to celebrate the threefold anniversary of the Exalted Buddha.

The mass meeting on Vesak Full Moon Day brings us together once a year to achieve unity and universal brotherhood among peoples of all nations in order that we shall be able to carry out co-operatively activities in the fields of social, educational, culture or other humanitarian services as well as to elaborate with Buddhist organizations of all nationalities thereby working together to secure peace and harmony for all beings under the guidance of the Ethical Teachings of Buddha, the honoured of the world.

On this happy occasion of Vesak, we must express our profound gratitude to His Excellency, the Hon. Mr. Lee Kuan Yew Prime Minister of Singapore, as well as to other honoured speakers who have on this holiest of all holy days extended their esteemed co-operation with illuminating speeches, to the many temples and well-wishers for their generous contributions which enable us to follow the shining example of the Enlightened One by practising infinite loving kindness and compassion to help the needy successfully in various ways.

This year's celebration is specially promoted to have His Excellency, the Prime Minister, with us.

In conclusion, we must also convey our thanks to the many Buddhist brothers and sisters who have contributed in one way or the other by working enthusiastically towards this auspicious assembly.

Once again, thank you all for your presence and your kind co-operation to mark the success of our gathering here this evening.

May this holy Vesak crown your aspirations with wonderful success and may all live in everlasting peace and happiness in Malaysia forever and ever.

By Miss Pitt Chin Hui
President, Singapore Regional
Centre of the World Fellowship of Buddhists.

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

*Printed and published by U San Hla Paw, Regd. No. (0091) at the Pitakataw Electric Press,
Regd. No. (0078) Mandalay Hill, Mandalay, for the Burma Buddhist Society,
Pike-Kyone-Nyunt Building, corner of 25th. & 81st. Street. Mandalay. (Upper Burma)*