

# *The* Light of Buddha

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# The Light of Buddha

MONTHLY MAGAZINE

VOLUME 9.

SEPTEMBER 1964.

NUMBER 9.

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EDITORIAL.

WHAT IS SADDHĀ?

THE word Saddhā (Skt. Sraddhā) is a Pāli term which means belief or faith. In a strict sense, Saddhā is not faith though usually translated as such, but it denotes confidence born out of conviction. Its common usage in Buddhism though not totally free from the element of faith signifies devotion to the Triple Gems namely the Buddha, the Dhamma and the Saṅgha.

According to the commentaries by Asanga the great Buddhist Scholar of the 4th Century A.D., this word Saddhā bears three aspects as shown hereunder:-

- (1) Firm conviction that a thing really is;
- (2) Serene joy at best attributes;
- (3) Ardent desire to achieve an object in view.

An important phrase in ancient Buddhist texts reads: Realizing, as one sees a gem in the palm. The illustration for this may be given as: "If I tell you that I have a gem hidden in the folded palm of my hand, the question of doubt may arise because you do not see it yourself. But if I unclench my fist and show you the gem, then you see it for yourself, and the question of doubt does not arise."

It is only natural that any belief without seeing the truth cannot be relied upon, for, it can be a fanatical notion or blind faith.

The most striking feature in almost all the religions, particularly theistic doctrine of the West is that they are built on faith and faith only. But in Buddhism emphasis is laid on seeing, knowing, understanding, and not mainly on faith.

A disciple of the Buddha named Musila tells another monk: "Friend Savittha, without devotion, faith or belief, without liking or inclination, without hearsay or tradition, without considering apparent reasons, without delight in the speculations of opinions, I know and see that the cessation of becoming is Nirvāna."

Here the Buddha gave instructions saying: "O Bhikkhus, I say that the destruction of defilement and impurities is (meant) for a person who knows and sees, and not for a person who does not know and does not see."

It is always a question of knowing and seeing, and not that of mere believing. The teaching of the Buddha is qualified as *EHIPASSIKO*, inviting you to 'come and see', but not to come and believe without inquiry.

The expressions used everywhere in Buddhist texts referring to persons who realized Truth are: "The dustless and stainless Eye of Truth has arisen." 'He has seen Truth, has attained Truth, has known Truth, has penetrated into Truth, has crossed over doubt, is without wavering.' 'Thus with right wisdom he sees it as it is. Again, with reference to his own Enlightenment the Buddha declared: 'The eye was born, knowledge was born, science was born, light was born.' It is always seeing through knowledge of wisdom, and not believing through faith.

This was more and more appreciated at a time when Brahmanic orthodoxy of the vedic age and the Papal authority of ancient Catholicism intolerantly insisted on believing and accepting their tradition and authority as the only Truth without question. In this connection, a story tells us that some of the learned and well-known Brahmins went to see the Buddha and had a long discussion with Him. Amongst the group, a Brahmin of 16 years of age, named Kapathika, considered by all to be an exceptionally brilliant youth, put a question to the Buddha.

'Venerable Gotama, there are the ancient holy scriptures of the Brahmins handed down along the ancestral line by unbroken oral tradition of texts. With regard to them, Brahmins come to the absolute conclusion: "This alone is Truth, and everything else is false." Now, how will the Venerable Gotama say to this?

The Buddha inquired: Among Brahmins is there anyone a single Brahmin, who claims that he personally knows and sees that "This alone is True, and everything is false."

The young man frankly replied: 'No.'

Then he further questioned, 'Is there anyone single teacher, or a teacher of teachers of Brahmins back to the seventh generation, or even any one of those original authors of those scriptures, who claims that he knows and sees: "This alone is true, and everything else is false"?'  
'No.'

Then the Buddha said, "It is like a line of blind men, each holding on to the preceding one; the first one does not see, the middle one also does not see, the last one also does not see. Thus, it seems to me that the state of the Brahmins is like that of a line of blind men."

Next the Buddha gave a valuable advice to the group of Brahmins saying: 'It is not proper for a wise man who maintains (protects) truth to come to the conclusion: "This alone is true, and everything else is false" '.

When asked by the young Brahmin to explain the idea of maintaining or protecting truth, the Buddha said: 'A man has a faith. If he says: "This is my faith", so far he maintains truth. But by that he cannot proceed to the absolute conclusion: "This alone is true, and everything else is false." ' In other words, a man may believe what he likes, and he may say 'I believe this'. So far he respects truth. But because of his belief or faith, he should not say that what he believes is alone the truth, and everything else is false.

The Buddha added: 'To be attached to one thing and to look down upon other things as inferior - this the wise men call a fetter.

Once the Buddha explained the doctrine of cause and effect to his disciples, and they said that they saw it and understood it clearly. Then the Buddha said:

'O Bhikkhus, even this view, which is so pure and so clear, if you cling to it, if you fondle it, if you treasure it, if you are attached to it, then you do not understand that the teaching is similar to a raft, which is for crossing over and not for getting hold of.'

Elsewhere the Buddha gave this famous simile in which his teaching is compared to a raft for crossing over a stream, and not for getting hold of and carrying on one's back:

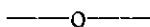
He said: 'A man is on a journey. He comes to a vast stretch of water. On this side the shore is dangerous, but on the other side it is safe and without danger. No boat goes to the other shore which is safe and without danger, nor is there any bridge for crossing over. He says to himself: "This stretch of water is vast, and the shore on this side is full of danger; but on the other shore it is safe and without danger. No boat goes to the other side, nor is there a bridge for crossing over. It would be good therefore if I would gather grass, wood, branches and leaves to make a raft, and with the help of the raft cross over safely to the other side, exerting myself with my hands and feet". Then that man, accordingly, gathers grass, wood, branches and leaves and makes a raft, and with the help of that raft crosses over safely to the other side, exerting himself with his hands and feet.

Having crossed over and got to the other shore, he thinks: "This raft was a great help to me. With its aid I have crossed safely over to this side, exerting myself with my hands and feet. It would be well and good if I carry this raft on my head or on my back wherever I go.

"What do you think, O Bhikkhus? if he acted in the way would that man be acting properly with regard to the raft?" "No, Sir". In which way then would he be acting properly with regard to the raft? Having crossed and gone over to the other side, suppose that man should think: "This raft was a great help to me. With its aid I have crossed safely over to this side, exerting myself with my hands and feet. It would be good if I beached this raft on the shore, or moored it and left it afloat, and then went on my way wherever it might be". It would be proper for the man to act in this way with regard to that raft.

"In the same manner, O Bhikkhus, I have taught a doctrine similar to the raft - it is for crossing over, and not for carrying. "You, O Bhikkhus, who understand that the teaching is similar to a raft, should ultimately give up even attachment to all things good and pure as well as those which are bad and impure."

From this parable it seems quite clear that the Buddha's teaching is meant to carry man to safety, peace, happiness, tranquility and the attainment of NIRVĀNA that lies beyond the vast ocean of Saṃsāra. The whole Buddhist doctrine taught by the Buddha leads to this ultimate aim of life. He did not say things just to satisfy intellectual curiosity. He was a practical man who taught only those things which would bring peace and happiness to all living beings that is to gain complete Deliverance or final Salvation.



### "THE PATH"

*Etamhi tumhe patipannā  
dukkhass' antam karissatha,  
akkhāto ve mayā maggo  
aññāya sallasanthanaṃ.*

Entering upon that path you will make an end of pain.  
Having understood the removal of thorns have I taught  
you the path.

*Dhammapada 275.*

## THE INTRODUCTION OF BUDDHISM INTO BURMA

By

*Mr. Taw Sein Ko, C.I.E., I.S.O., K.I.H., M.R.A.S.*

*(Continued from August issue)*

**A**T Pagan, the primitive system of faith was the Bon religion with its animistic worship and devil-dancing. The Burmese Pantheon of the 37 Nats, whose images are in the Shwezigon Pagoda at Pagan, only dates from the reign of Thinlgyaung (344-387 A.C.). The Bon religion was superseded by the Mahāyāna School with its Sanskrit Scriptures, which, in its turn, had to give way, in the sixth century A.C., to the Tantric system with its immoral professors, the Aris, and the form of Naga-worship. It was not till the 11th century A.C., that the Hinayāna doctrines of the Southern School were introduced from Thaton. Possibly there was also an admixture of Jainism, Saivism, and Vaishnavism. Vaishnava temples have been discovered at Pagan.

The stratification of these various systems of faith can only be elucidated by the exploration of ancient ruins in Assam and Manipur, the excavation of ancient sites in Burma, and a close study of the architecture, sculpture, and frescoes at Pagan. The frequent political upheavals and the exterminating wars between Burma and the adjacent countries have, in a great measure, obliterated the chief landmarks of religious and ecclesiastical history, and no satisfactory account can be obtained from native records alone.

In studying the Burmese form of Buddhism we have hitherto been accustomed to look only to India for prototypes and influences. The possible influence of China as a factor in the religious development of the Burmese has been overlooked. The Northern form of Buddhism, which was crystallized by the fourth Buddhist Council held under Kanishka, the Scythian king in Kashmir, was, together with its Scriptures in Sanskrit, introduced into China in 61 A.C., under the Emperor Ming Ti,<sup>17</sup> who reigned at Loyang in Honan. Ball says: "The first centuries of its arrival were marked by the translation into Chinese of numerous Buddhist works; and there was considerable progress in making proselytes, for, in the fourth century, nine-tenths of the inhabitants of China were Buddhists."<sup>18</sup>

Later on, Indian missionaries passed into China through Nipal and Tibet, and Chinese monks visited India and Ceylon by the way of Central Asia and Afghanistan, with the object of studying Buddhism in the land of its birth and of making a collection of religious books for translation in

17. Edkin's Chinese Buddhism, pages 87-88.

18. Ball's Things Chinese, page 51.



Chinese. Buddhism was at the zenith of its power of China, in the tenth and twelfth centuries, not only being popular, but also exerting great literary influence.<sup>19</sup>

Burma received her Buddhist impulse, not from the adjacent province of Kuangtaung, where Buddha is called 'Fat', nor from the maritime Province, where the Amoy dialect is spoken, in which the Sage is called 'Put', but from some Province, most probably, Yunnan, Ssuch'uan or Central China, where the Mandarin dialect was spoken, the evolution of this last dialect being ascribed to the period 300-900 A.C., when old Chinese intermingled with the language of the Tartar and Tibetan tribes.<sup>20</sup> In Mandarin, Buddha is called 'Fo-yeh', but the older pronunciation is 'Fu-ya', which, in Burmese, assumes the form 'Phy-ya' now pronounced 'Pha-ya'. The Shan and Siamese form is 'Phra'. The earliest Burmese inscription, where the word 'Phu-ya' occurs, is dated about 1.39 A.C., but according to Edkins, 'Fu-ya' came into use about 561 A.C.<sup>21</sup> In Burmese 'Pu-t'o' means an image of Buddha, or a religious building commonly known as a Pagoda; and the corresponding Chinese word is 'Fu-t'u'.<sup>22</sup> A monastery is called a 'Vihāra' in Pāli, and 'Kyaung' in Burmese, the form used in Tavoy being 'Klong'. In Mandarin the corresponding word is 'Kung', the form used in Amoy being 'Kiong'. The leaves of the Tāla palm, on which the Buddhist Scriptures are written, are called 'Tālapatra' in Sanskrit, and 'Tāla-patta' in Pāli; but the Burmese term is 'Pei' or 'Peiywet', which corresponds to the Chinese word 'Pei' or 'Pei yeh'. The transformation of this word is thus explained:- "This Sanskrit word *patra* became 'Pei-to-lo' in Chinese, and hence the Buddhist books were called 'Pei-to-lo Ching'. But the full transcription is not much used, and we find it shortened to 'To-lo' and even to 'Pei'. Then the history of the term was lost, and 'Pei-to-lo' and its abbreviations came to be regarded as the name of the tree, whose leaves were used for writing purposes. We find accordingly, such expressions as 'Pei-yeh' that is, *patra* leaves, used to designate the sacred books of the Buddhists."<sup>23</sup> A most interesting history is attached to 'Pu-ti-si', the Burmese word for rosary, which is not, at all, mentioned in the whole range of Indian Buddhist literature, whether of the Northern or Southern School. Jaina works make mention of the rosary under the designation 'Ganettiya' or 'Knñcaniyā'; and Brahmanical books under 'Māla', 'Sutra', 'Ākshamālā' 'Akshamālīka', 'Ākshasutra', 'Rudrakshmālā', 'Carcakamālā' or 'Japamāla'.<sup>24</sup> It is thus evident that the Burmese term is not derived from any Indian word, but that it can only be referred to the Chinese word 'P'u-t'i-tzu'.<sup>25</sup>

19. Ibid, page 53.

20. Parker's China, her History, Diplomacy, and Commerce, pages 25-32.

21. Edkins' Introduction to the Study of the Chinese Character page 202.

22. Watters' Essays on the Chinese Language, pages 387-388. 416-412.

23. Ibid, pages 424-425.

24. Transactions of the Ninth International Congress of Orientalists, Vol. II, pages 883-889.

25. Watters' Essays on the Chinese Language, page 377.

It is extremely remarkable that terms intimately connected with Buddhism should have been borrowed by Burma from China and her translations from Sanskrit, rather than from Ceylon and her Pāli literature; and this circumstance alone is convincing proof that the Burmese are indebted to the Chinese for a good portion of their knowledge of Buddhism.<sup>26</sup>

Reference has been made above to the division of Buddhism into two great branches; the Northern and the Southern Schools. China, Nipal, Bhutan, Tibet, Mongolia, Corea, Japan, and Cochin China belong to the Northern; while Ceylon, Burma, and Siam belong to the Southern. There are several points of difference between the two Schools. Sanskrit is the sacred language of the Northern Buddhists, as Pāli is of the Southern. In the Northern School, the doctrine of the 'Western Paradise', where one may live for Aeons in a state of absolute bliss, exempt from suffering, death, and sexual distinction, is superadded to that of Nibbāna or absorption into a passionless state. The Northern cosmogony is more extensive than the Southern, which is based on the Brahmanical system. The Northern Buddhists acknowledge the existence of a Supreme Being, the Creator of the Universe, called Adi-Buddha; while in the Southern School, the central tenet is that man, without any extraneous aid from any Superior Being, is capable of attaining salvation, and that Buddha is the highest type of humanity. The Southern School favoured the purely human and psychological ethics, while into the Northern was introduced animistic and transcendental views tinged with Tantric doctrines, together with beliefs in the supernatural. The greatest distinction between the two systems is, however, that the Northern prides itself on its designation 'Mahā Yāna' or the 'Great Vehicle' because its ideal is Bodhisatship, which involves a series of re-births for Aeons, and a desire to save all living creatures in the ages to come. The Southern is taunted as the 'Hina Yāna' or the Lesser Vehicle' because its ideal is Arhatship, or the attainment of Nibbāna in this life by self-culture and self-control. When Hiuen Tsiang visited India in the 6th century A.D., two-thirds of the members of the Buddhist Order still adhered to the older doctrine of the Southern School; but the great Chinese Pilgrim regarded himself as a Mahāyānist, took away many books of the Great Vehicle back to China and became the founder of a long line of translators into Chinese. In the new 'Encyclopaedia Britannica' Professor Rhys Davids objects to the use of the terms 'Northern' and 'Southern' Schools of Buddhism as inaccurate and misleading. He says:- "We have learnt that the division of Buddhism, originating with Burnouf, into Northern and Southern, is misleading. He found that the Buddhism is his Pāli MSS., which came from Ceylon, differed from that in his Sanskrit MSS., which came from Nipal. Now that the works he used have been made accessible in printed editions, we find that wherever the existing MSS., came from, the original works

26. For intercourse between Burma and China in the sixth century A.D., see pages 104-105, Edkins' Chinese Buddhism.

themselves were all composed in the same stretch of country, that is, in the valley of the Ganges. The difference of the opinions expressed in the MSS., is due, not to the place where they are found, but to the difference of time at which they were originally composed. Not one of the books mentioned above<sup>27</sup> is either Northern or Southern. They all claim, and rightly claim to belong, so far as their place of origin is concerned, to the Majjhima Desa, the Middle Country. It is undesirable to base the main division of our subject on an adventitious circumstances, and specially so, when the nomenclature thus introduced (it is not found in the books themselves), cuts right across the true line of division. The use of the terms Northern and Southern as applied, not to these existing MSS., but to the original books, or to the Buddhism they teach, not only does not help us, it is the source of serious misunderstanding. It inevitably leads careless writers to take for granted that we have, historically, two Buddhisms; one manufactured in Ceylon, the other in Nipal. Now this is admittedly wrong.

What we have to consider is, Buddhism varying through slight degrees, as the centuries pass by, in almost every book. We may call it one, or we may call it many. What is quite certain is that it is not two. And the most useful distinction to emphasise is, not the ambiguous and misleading geographical one—derived from the places where the modern copies of the MSS., are found; nor even, though that would be better, the linguistic one—but the chronological one. The use, therefore, of the inaccurate and misleading terms Northern and Southern ought no longer to be followed in scholarly works on Buddhism.<sup>28</sup>

With all difference to the scholarly opinion of the learned Professor, I must say that the terms invented by Burnouf are not only convenient and based on the geographical distribution of Buddhism with essentially distinctive features, but have also attained a popular fixity. The terms may not imply that 'we have, historically, two Buddhism—one manufactured in Ceylon, the other in Nipal', but they do imply that we have two different kinds of Buddhism, one fostered by Asoka and the other Kanishka. Burnouf, no doubt, first used the terms owing to the difference of the Buddhism as expounded in his Pāli manuscripts, which came from Ceylon, from the reflected in his Sanskrit manuscripts, which came from Nipal; but since his time, they have been extended to apply to the wider divergences of doctrine, belief, and usage. In his 'Chinese Buddhism' (page 100), Edkins rightly says: "The native annotator says that Tach'eng is the highest of three states of intelligence to which a disciple of Buddha can attain, and that the corresponding Sanskrit word, Mahāyāna, means 'Boundless revolution and unsurpassed knowledge.' It is here that the resemblance is most striking between the Buddhism of China and that of other countries where it is professed in north. These countries having the same additions to the creed of Shakya, the division of the Buddhism by

27. i.e. the Publications of the Pāli Text Society.

28. Encyclopaedia Britannica, Ninth Edition, Vol. 26, page 433.

Burnouf into a Northern and Southern School has been rightly made. The superadded mythology and claim to magical powers of the Buddhists who revere the Sanskrit as their sacred language, distinguish them from their co-religionists who preserve their traditions in the Pāli tongue."

The introduction of the eras, now in use among the Burmans, constitutes one of the principal landmarks in the history of Buddhism in Burma; but native records are silent as to the reasons for their introduction. There are two eras in use, and are both of exotic origin: The Era of Religion or Anno Buddhæ, reckoned by the Burmans from 543 B.C., and the Vulgar Era of Sakkarāj. The earlier era used in Burma seems to have been the Era of Religion. It was abolished by Samundari, King of Prome, in Anno Buddhæ 624, and a new Era was established in its own second year, thus wiping out 622 years of Era of Religion. Hence the Era established by King Samundari had the name of the Dodorasa era—the mnemonic words in Pāli for the figure 622—applies to it. The new Era is, in fact, the Saka Era of India, and is reckoned from 78 A.D. The introduction of this Era is thus explained by Alberuni:<sup>29</sup>—"The epoch era of Saka or Sakakāla falls 135 years later than that of Vikramāditya. The here-mentioned Saka tyrannised over their country between the river Sindh and the ocean, after he had made Aryavarta in the midst of his realm his dwelling-place. He interdicted the Hindus from considering and representing themselves as anything but Sakas. Some maintain that he was Sudra from the city of Almanansura; others maintain that he was not a Hindu at all, and that he had come to India from the west. The Hindus had much to suffer from him, till at last they received help from the east, when Vikramāditya marched against him in the region of Karur between Multan and the castle of Loni. Now this date became famous, as people rejoiced in the news of the death of the tyrant, and was used as the epoch of an era, especially by the astronomers."

In 638 A.D., a new era called the Khachapañca—the mnemonic words in Pāli for the figure 560—was introduced. It was inaugurated by Popa Saw Rahan, a usurper of Pagan, who had been Buddhist Archbishop and Preceptor of the Queen of his predecessor. The unfrocked monk was reputed for his learning, but no reasons are assigned, in the Burmese records, for his action. His name indicates that he was of Shan or Cambodian origin. There is, however, evidence to shew that the Burmese derived their Khachapañca era from the Chinese. Forbes in his 'Languages of Further India,' (page 26), speaks of the 'singular fact that all the nations of ultra-India, although deriving their religion, their civilization and their literature from India, have not adopted any of the Indian Eras, but have borrowed from China.' He then goes on to quote from Gärnier:—

"Les relations etabli par les Thang avec les contrees due midi avaient propage sans aucun doute les connaissances astronomiques et le calendrier

Chinois, et c'est la peutetre l'origine de l'ere qui est aujourd'huri la seule employee a Siam (Cambodge), au Laos, et en Birmanie, et qui commence a l'an 638. Cassini a demontre en effect, que le point de depart de cette ere etait purement astronomique. Le 21 Mars 638, la nouvelle lune coïncida avec l'entree du soleil dans le premier signe du zodiaque et produisit une eclipse importante."

The Dodorasa or Saka era demonstrates that there was frequent intercourse between India and Prome in the first century after Christ, and that Indian influence was predominant in the Irrawaddy Valley. As to the extension of the Chinese era of the T'ang dynasty to Burma it can be accounted for, thus. The Annamese, who became subject to China as long ago as the year 221 B.C., passed it on to their neighbours, the Cambodians, whose empire extended in the early centuries of the Christian era, prior to their conquest by the Siamese (1351-1374 A.D.), as far as the shores of the Gulf of Martaban. Traces of Cambodian influence and civilization are still to be found in the painting, sculpture and architecture of Burma. The Cambodians then passed it on to the Talaings and the Burmese. Or it is possible that the Burmese received it direct from the Chinese. But whatever the course of the migration of the era may have been, nearly two years elapsed before its adoption, and its computation began with the second year of the new reckoning.

The introduction of the Chinese calendar was apparently effected during the reign of Tai Tsung of the T'ang dynasty, who ruled from 627-650 A.D. During this reign, flourished the great pilgrim and traveller, Hiuen Tsiang. In the introduction to Hiuen Tsiang's Travels, the Emperor is thus described in Beal's Buddhist Records of the Western World, Vol. I, page 9:—

"With respect to the Emperor who transcends the five and surpasses the three, we read how all creatures enjoy his benefits, and all who can declare it utter his praises. From the royal city throughout the (five) Indies, men who inhabit the savage wilds, those whose customs are diverse from ours, through the most remote lands all have received the royal calendar, all have accepted the imperial instructions; alike they praise his warlike merit and sing of his exalted virtues and his true grace of utterance." The modern royal calendar is a work containing useful information about the seasons, &c. It is annually issued by the Astronomical Board at Peking, and is distributed throughout the Chinese Empire and its dependencies.

In this sketch of Buddhism we must not omit a reference to Buddhaghosa, the great scholar and divine, who was the reputed apostle of Buddhism to Burma. Talaing historians claim him to be their fellow-countryman and state that he crossed over to Ceylon in 402 A.D., and thence brought back to Thaton a complete set of the Tipitaka together with its Commentaries. This claim is vitiated by the Mahāvamsa and

other Sinhalese records, which say that he visited Ceylon during the reign of Mahānāma (412-434 A.D.) and that he returned, not to Thaton, but to 'Jambudipa, to worship at the Bo-tree at Uruvela in Magadha.'<sup>30</sup> Further, the Kalyāni inscriptions erected by Dhammaceti, King of Pegu, in 1476 A.D., are absolutely silent regarding the celebrated Buddhist divine. If the story about Buddhaghosa's advent to Thaton be historically true, the event would have been considered to be an important epoch and would certainly have been mentioned in these inscriptions which give a resume of the vicissitudes of Buddhism in Burma and Ceylon, and which were erected by a king, who was called from the cloister to the throne, and to whom every kind of information was accessible. Considering that the identification with the Suvannabhūmi of the ancients has been urged in favour of three countries, namely, Ramaññadesa, the Malay Peninsula and Cambodia, in all of which gold is found, one cannot help being sceptical as to the historical accuracy of the account relating to the mission of Buddhaghosa to Thaton. Such scepticism becomes somewhat confirmed, when it is borne in mind that there is no palaeographical affinity between the Talaing and Sinhalese alphabets and that Cambodian writers affirm that the great divine came to their country.<sup>31</sup> In this connexion, the conclusions of Mr. Foulkes in his careful researches into the legends of Buddhaghosa are extremely interesting.<sup>32</sup>

A history of Buddhism in Burma still remains to be written. The influences exerted by China, Tibet, Nipal, Magadha, Assam, Manipur and Cambodia on the one hand, have to be distinguished from those exerted by Southern India and Ceylon on the other. The intermixture of the Bon religion with the Tantric doctrines and Nāga-worship, the evolution of Shammanism or Nat-worship, and the part played by Brahmanism, Saivism, Vaishnavism in the religious development of Burma have still to be described. Above all, the Talaing literature, which forms the connecting link between Ceylon and Burma Proper still remains to be explored. At present, there is a lamentable dearth of scholars in Burma, and Burmese history, and Burmese literature, and Burmese antiquities are fields in which the labourers are exceedingly few, though the harvest should be plentiful and rich.

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30. Compare with the account given at pages 2-927, Copleston's Buddhism,

31. Bowring's Kingdom and People of Siam, Vol. I, page 36.

32. Indian Antiquary for April 1890.

## THE CONVERSION OF ĀLĀVAKA

By

*Rev: U Kumāra*

**W**HEN the question of salvation is involved no sacrifice can be too great. The Blessed One will try to improve and endeavour to get rid of all evils. A Divine duty is sometimes irksome and sometimes distasteful, but it must be performed nevertheless. We must love others as ourselves, and seek the good as our own. Although our minds may be filled with knowledge, yet, if we have not the capacity of employing its for practical purpose, it will be comparatively of little value. His Lordship possessed a daring, fearlessness in great danger, His tact and coolness in every emergency has conquered all obstacles. Among the many examples the conversion of Ālāvaka stand formost. The questions and answers by the Blessed One should be known by everyone even by every boy and girl. The development of such doctrine means spiritual development leading to self-realization of enlightenment.

If patience is the mother of all domestic virtues, love may claim the same relationship between man and man, saviour and sinner. To illustrate this matter the following anecdote will suffice.

One day, the king of Ālavi, a town in India, attended by a great retinue, went out hunting. There was an understanding that each was responsible to capture the animal within his sphere. Finding a deer they surrounded it on all sides. Unfortunately the deer escaped by the side of the king, who being ashamed gave chase and found himself alone in the jungle. When the deer was caught he was tired and rested under the shade of a banyan tree, where dwelt a ferocious and furious yakkha named Ālāvaka.

Now this monster used to seize anyone entering the shade of the tree at noontime. Seeing the king, he came down and said, "O king don't go. You are my food."

The king who was very much frightened, made an offering of the game instead; but Ālāvaka said, "I have a right to take both the game and the king."

And the king begged for mercy saying: "Please accept the deer for the day. If you let me go, I shall send you daily food in addition to one person. If I break my promise you are at liberty to devour me."

On this condition the king was allowed to return. When he got back to the palace, he sent for the Mayor of the city and narrated the circumstances. A prisoner was sent daily with food as if he was let off from the crime. In course of time there was left no prisoner in the country and bundles of valuables were thrown about the city. If anyone was caught in

the picking he was made to take food. Later on, when this trick was found out there was no one to carry the food. It was then decided by the ministers and the Mayer to offer babies for the food. The mothers of the babies became alarmed, fled from the city to save their little ones. As no child was available, the officers compelled to fix upon the king's son. Thereupon the queen wept bitterly and had to make her baby with great reluctance.

And it happened that the Blessed One looks about with the eye of a Buddha and perceived that both the little prince and Ālāvaka were fit to enter the Path: so He started for the abode of Ālāvaka, which had been an object of terror to all the people of Ālavi.

Ālāvaka was not in his mansion at that time. He had gone on business to Himavanta forest. But his wife and children were there; and the Blessed One took his seat on the throne of Ālāvaka.

On his return, Ālāvaka, enraged at such presumptuous boldness, was preparing to make Him pay dear of His intrusion, but he had to deal with an opponent, that could not be frightened. He began to attack Him causing a whirlwind to blow and a storm of rocks to fall; but they all changed into divine garlands when they reached Him. In short he put forth all his energy and attacked with the most powerful weapons just as Mara had done to the Buddha at the Bo-tree. Finding every attempt on Buddha's life fruitless he changed his tactics and went to the mansion. Standing in front of it he said to the Blessed One; "Come out, O Samana."

Anger one conquers by not anger and by according to one's wish in this instance, and like a vicious dog that has become more ferocious when beaten, Buddha said, "Yes, O friend! so saying He came out."

"Enter, O Samana."

"Yes, O friend! He enters."

He called out Buddha a second time as he did before and the latter obeyed his command.

And Alavaka thought, "To attack from a distance had failed completely. It proves to be easier than has been anticipated. This time if Samana comes out I will seize Him by the legs and throw Him down into the great ocean below."

Accordingly he said to the Blessed One "Come out, O Samana!"

"I shall not come out to thee, O friend, do what thou pleased."

"I shall put you a question, O Samana, if thou cannot answer it, I will cleave thy heart, or take thee by the feet and throw thee over to the other shore of the Ganges."

"I do not see, O friend, anyone in all the worlds of gods and men, who can cleave my heart or throw me over to the other shore of the Ganges; however, O friend, ask what thou pleasest."

Ālāvaka had learnt the questions from his great grand father. Personally he did not know the answers.



He then addressed the Buddha in stanza;—1. What in this world is the best property for a man? 2. What, being well done, conveys happiness? 3. What is indeed the sweetest of sweet things? 4. How to live the best life?

Buddha said 1. Faith is in this world the best property for a man. 2. Dhamma (doctrine), well observed, conveys happiness. 3. The taste of law is the sweetest of things; and 4. That life is called the best which is lived with understanding.

Ālāvaka said, "How does one achieve in the understanding? How does one acquire wealth and when one obtains fame? How does one lead the life (for himself), how does one not grieve when passing away from this world to the other world?."

The Blessed One said, "He who achieves in the Dhamma of the venerable one as to the attainment of Nibbāna will obtain understanding from his desire to hear, being zealous and discerning. He who does what is proper and exerts himself will obtain wealth, by truth he will obtain fame, and being charitable and generous, he will bind friends. He who faithfully leads to the life of a householder and possesses the four virtues, namely: truth, justice, firmness and liberality - such a one does not grieve when passing away.

Softened by the various answers given, Ālāvaka altered the tone of his voice and showed signs of respect to the Buddha. He immediately threw himself down on his knees and did homage to His feet, and attained to the Fruit of First Path.

When the officers in charge of the little prince saw the Blessed One, they had no fear of Alavaka, and gave the boy to him. He felt extremely ashamed but, nevertheless accepted the gift and immediately presented the same to the Blessed One, who in turn made over the king's son to the officers on the strict understanding that he should be brought to Him when he came of age.

Then the king's men brought away the child and told the king how the little boy had been entrusted to them by the Buddha. When the king heard this he was overwhelmed with joy and went out to the Blessed One attended by a great multitude of followers. He paid his worship, and, being extremely gratified, asked the circumstances of Ālāvaka's conversion. Thereupon the Buddha preached Ālāvaka-Suttā and converted 84000 men present on the spot; and at the invitation of the king, the Blessed One spent the Lent at the monastery built by the king at Salawadi garden.

Thus the prince brought good luck and blessing to the country. When he grew up in due course, he was taken to the Blessed One and attained to "Anagamin" (never returning), along with his five hundred retinue.

## CONVERSION OF INGULIMĀLA

The conversion of Ingulimāla is another instance of the Blessed One who so boldly and fearlessly liberated him from all bondage so as to gain supreme goal. Ingulimāla is a lion among men; he seemed not to care a fig for anyone. He was the son of Brahmin Antaka, spiritual adviser to king Gosala of Sāvatti. At the moment of his birth, all the weapons in the kingdom jingled of themselves issuing rays of light and revealing his great unusual power.

Next morning when Antaka went to the palace the king asked him of the great event and whether there was any harm to the kingdom. Antaka replied, "O great king, do not be alarmed: my wife gave birth to a son who will be criminally inclined because his birth was ushered in conjunction with the great thieving planet known as "Cora".

The king advised him to bring up his son well.

When he came of age, he was sent to Taxila, the great University of India, as an orphan boy to put down his pride. Ingulimāla faithfully performed all the duties of a pupil towards the master and he had therefore enjoyed the privilege of remaining near him as if he were his own son. That the other pupils being unable to have the same right as a matter of great disaffection, and they were seized with jealousy. They, therefore, decided to form into three parties with the object of carrying a fictitious tale that Ingulimāla had misconducted himself with the wife of the teacher. The teacher would not give credit to the story, but he kept watch and perceived that they were on very friendly terms. He then thought, I am far-famed honoured through the country; and it is not advisable that I should put him to death. Let the local authority have their own way." He called up Ingulimāla and said, "I want to impart you some precious knowledge for a final touch. You must offer me one thousand forefingers for such tuition."

Ingulimāla had no idea of course how very much it mattered to him. He naturally trusted his teacher with the blind faith of a pupil. Overjoyed at the prospect of learning, he entered a forest and began to kill all those that came near it. The people went in terror of him fled to large villages, and congregated themselves in large town, finally, went to the king and begged for protection.

It now became clear that drastic action was necessary. The king determined to direct operation in person. He was to set out and capture the ruffian at the head of a calvary, five hundred strong.

On returning home Antaka told his wife that her son was to be captured by the king. The mother begged her husband to inform her son about it; but Antaka said, "A wicked son will not spare his own father. I shall not go."

Ingulimāla had been a fugitive from justice, living in the forest where food was scarcely obtainable. He could not make out his mother and made his mind to kill her.

The Blessed One was seized with a great compassion for him, and knew, that he was fit for salvation. If he is guilty of matricide, he shall suffer in the lowest purgatory for an inculcable period. Influenced by these weighty consideration. He stood between the son and the mother.

Ingulimāla had carried nine hundred and ninety-nine fingers round his neck. He was a desperate here capable of running thirty-six miles at a stretch.

The Blessed One created up-hill, down-hill, valleys and streams covering that distance.

Ingulimāla chased Him as fast as he could and when he has exceeded his limit, he became exhausted and said, "Hitherto I could catch a running deer. How is it. It is very strange. Whither away! Shouted Ingulimāla. Halt!"

The Buddha retorted saying, "I am stopping. You are running."  
Is it proper for a monk to tell a lie? said the villain.

"I have refrained from all evil actions and by enlightenment put away all lust and passions and there is no more birth for me. Therefore I am standing on the threshold of Nibbāna."

On the contrary, you are ruthlessly committing murders upon murders, heaping up miseries, deemed for countless existences in hell. That is, why, I say you are running.

The day of deliverance at last dawns upon him.

To be sure, these are the words that cannot be forgotten in one's lifetime. For one, who can so eloquently point out my misadventures cannot be a common one; He must be the son of king Suddhodana, who professed to be the Buddha. Actuated by a strong motives of compassion He came to my rescue. Throwing away all weapons and forefingers he fell at His feet and grovelling in the dust, begged for mercy.

The Buddha stretched His hands, "Come mendicant! and the villain became a monk of sixty years standing and followed the Blessed One. On the way his mother called him, but he said, "I am no more your son."

At that moment the king came out at the head of a large cavalry; he was nonplussed what to do. Ingulimāla was a desperate villain, if I can catch him, it is alright, if not, I am in danger. However, I will consult the Blessed One: so went to the monastery.

What, pray, brings your Majesty here so hot in the day? asked the Buddha in His sweet tone. Sir, said the king, I have come out to catch the notorious murderer, the Ingulimāla.

There was no need to do so, that man, pointing at him, is Ingulimāla. At once the whole army ran helter skelter on, not one in the same direction. As for the king he remained standing, trembling in every limb to prevent the people from making fun of him.

The Buddha assured the king that the man in question will no longer commit any sins.

In the last analysis every person must stand or fall on his own merits. Such is the lives of all beings inhabiting on the globe. Things often usually happen contrary to expectation. If people only knew the fruits of evil-doing by "Bhāvanāñāṇa" wisdom surely they would desist from killing.

### AN ACT OF TRUTH

It has been said in the well-known gospel "Saccam Have Sādutayam Yathānam." The savoury taste of the saying of truth exceeds all other relishes. In another explanation, the preaching of the Truth is the most savoury, the most pleasing relish that rejoices the heart to such an extent that it cannot be compared with all the six tastes in the world. Many a person has not understood the magic power of the saying of the Truth. A sincere saying is of great value, and ought to be duly taken notice of, whatever be the person he that utters it. Innumerable are the instances mentioned in the holy scriptures. The following will serve as a guide:-

Once upon a time in Benares Brahmadata, the king, having gone in great state to a pleasure-trip, was roaming about looking for fruits and flowers when he came upon a woman who was merrily singing away as she picked up fire-wood in the forest. Falling in love at first sight, the king became intimate with her, and the Bodhisatta was conceived then and there. Feeling as heavy, the woman told the king that she would become a mother. Thereupon the king made a gift of his ring with instruction to bring her up if she be a girl; but if it be a boy bring the child and the ring to him.

In course of time, Buddhisatta was born; and when he was playing with other boys and hit them, they complained that they were hit by a fatherless boy. Hearing this, the boy asked his mother who his father was.

"My boy, you are the son of the king of Benares and showed the ring in proof of her assertion. Why don't you take me to my father, mother?"

As the boy was determined she took him and bowing before his majesty, said, "This is your son, sir."

Being ashamed in the presence of the courtiers, he replied "He is no son of mine." In vain the lady showed the signet ring. Sir, I have no living witness to prove my assertion, but let me make an act of Truth. Wherefore, if this child is yours, I pray that he may stay in mid-air; but if not, may he fall to earth and be killed. "So saying, she seized the Bodhisatta by the foot and threw him up into the air.

Strange as it may seem, it is nevertheless the fact, the Bodhisatta having seated cross-legged, said, "O great king, I am your son; rear me, sire. The king stretched out his hands and cried, "Come to me, my boy! A thousand hands similarly stretched out to receive the boy; but it has fallen into the arms of the king that he descended. The king made him

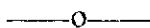
viceroys, and elevated his mother to the position of a queen-consort. At the death of the king, Bodhisatta came to the throne and ruled righteously. From that time onwards the three always met together till the Bodhisatta became the Buddha.

Let me introduce another instance of the power of the Truth.

The king of Benares, named Sotthisena having been suffering from leprosy, had left his throne and retired to a forest. His queen Sambula, in spite of all objection, went along with him, to minister his want. Now there was Deva monster named Tano, guarding the lake. Having constantly seen the queen drawing water, he became enamoured of her, and one day he seized and took her to his mansion.

Guided by her faithful devotion in the performances of her duty to the king, she prayed that the monster may not be able to do any harm to her. And sure enough, the brute was tied hands and feet the whole night in the corner of the mansion like an ant entangled in a cobweb.

Next morning she picked up her fruits and made her way back to her husband. Enraged at the queen, the king said, "Did I not tell you not to come along with me; it was all in consequence of you that I was unable to concentrate upon my holy work. Go away and take your fruits. "But sire, let me make an act of asseveration. So saying, Sambula solemnly declared" If I am unfaithful to the king, let my body be burnt, if not, may the disease of the king be cured. Accordingly she poured the water on the body and forthwith the king was rendered immune from the attack of leprosy. It is the wonderful result of the power of Truth.



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# EXTRACTS FROM QUESTIONS AND ANSWERS

ON

## DHAMMA NIYĀMA

By

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THE potentiality of Kiilesas, "infatuations" means the capability or tendency, liability of committing the Five Great Sins, offences, or Evil tendencies and propensities as matricide, etc. which have already been explained in the foregone pages of this article, and besides the tendency or possibility of holding or adhering strongly and tenaciously to the three fixed views heresies delusions (Niyata Micchā = Diṭṭhi) i.e. Natthika-diṭṭhi nihilism and total denial of the continuity of the consequences, influence, results, or effects or action, deeds, conduct (Kamma) good and evil; Ahetuka-Diṭṭhi, Anti-Causationism, or the total denial of the law of Causality e.g. the view that the Universe or World and all forms of percipient life, the surroundings, natural form and condition of life existence, and the status, position, condition and circumstances as well as the locality, plane, realm, sphere or habit wherein they are born or come to exist, that is their lot in life and the order and form, type of life - life span - fate and fortunes are regarded and viewed as mere causeless hapazard, fortuitous events, happenings, or as chance occurrences, the result of chance and circumstance. In short it is the view that the World or Universe and all events and occurrences therein indulging all conscious life, forms, and all phenomena, Events, occurrences, organic, animate or inanimate are mere haphazard, causeless fortuitous events or the result or game of chance. And lastly, comes Akiriya Diṭṭhi or Anti-moralism. The view of the nullity and voidness or futility of all conscious willed actions or deeds, conduct executed, generated, performed with conscious intention or inclination, volition or willing, the belief or view that all forms of action whether good or evil, moral and immoral, right or wrong are totally devoid of all effects or consequences and count as nothing, or mean nothing and have to consequences, sense or significance; or in other words are without fruit or barren, which means to state that whether one commits right or wrong or good or evil deeds, they have no meaning and amount to nothing.

There is no immunity of evil deeds. The innumerable evil deeds, wrongs, misdeeds or sins committed in the past life or lives in bygone births and existences are always following, attending or accompanying the particular individual live process, cycle or chain of life births, lives

existences or the particular individual being, creature or personality of the Worldling, wherever he goes or wherever he may arise, appear or happen to be born, or in whatever form, mode, world, sphere, realm or plane he may exist, or happen to be reborn or reinstated. The immensity of the Evil Deeds executed by him in the past is always chasing, following the particular vital undulation or the individual life process, in whatever form, mode, sphere, realms, world or plane, it may arise, appear or continue to exist, there is no way of escape or evasion therefrom; no matter in whatsoever form, status order, class or realm of sentient life or existence, he may be born, appear or take reinstatement, whether as a Deva King, or Brahma God, or a Supreme Universal Monarch, King of kings or a Universal Emperor or World Ruler or (Chakravartin); as an ordinary Worldling, rooted in the basic fundamental, inherent Vescience, blindness, ignorance or Delusion - Avijjā and the misconception, false view, or delusion of a permanent personal soul principle or Ego Entity, entered, rooted or implanted in his mind or associated in consciousness as the result or outgrowth of the basic fundamental inherent Vescience, he is still subject to, and there still lies in him the seeds, tendencies or potentiality for rebirth, in or towards the retrogressive depraved, debased, degraded, lower, lesser, woeful forms of life, the tendency to sink or revert towards the retrograde forms of life or births. His footing lies or points directly towards the direction or way of the downfall, purgatory, the Hell Worlds, infernal realms, the wastes, the lower woeful realms of departed and unhappy spirits, ghosts, the Demon World and the Animal World. This is the direction or the path to which the worldlings tend; and besides, there is the immensity of evil deeds to come, arise or follow in future lives.

And how is this? Bearing in mind the extreme difficulty, privilege and rarity of attaining the Human Category or Estate or the state of existence or birth as a human being, and more particular the state of perfect manhood, that is to be born, to come into existence as a mau (manussatta bhāvo dullabho), we are to understand that a worldling should have already spent or passed through many myriads of existences, lives or births previously in the countless incalculable, indefinite, illimitable past aeons and World Cycles of time beyond reckoning, or computation; before such a being, creature or the ordinary worldling could have a chance of being reborn in the world of men (manussa loka).

Similarly countless millions of woeful lives, preceed the life or birth as a deva, in the more favourable fortunate higher blissful realms, planes, spheres and states of existence, Sugati, or alternately a single blissful state of life existence in the favourable fortunate higher blissful celestial planes, spheres and realms or states of existence as a deva, or king, or as a wealthy millionaire with fabulous riches, treasures, wealth, may be

succeeded (as a result of and in accordance with his evil Kamma or misdeeds, sins, executed in previous bygone lives or states of existence (on the conditions) and for the reason that he is still a blind ignorant Worldling subject to and under the influence of delusion-Avijjā and the Ego-view Sakkāya Ditthi and is still incapable of uprooting, or cutting off the impure evil tendencies and propensities, or the potentiality for evil the Kilesas defilements, depravities or the immensity of evil deeds acquired generated or executed in countless previous lives, births, have not been cut off or destroyed, and the momentum impetus energy outflow or influence of the evil Kamma or immoral productions, activities, saṅkhāra Dhamma is still active or capable of chasing, following, and reacting on the causes or agents and restoring equilibrium at the point of disturbance. Similarly, millions of painful miserable lives in the woeful realms or depraved infernal states of existence in the Apāya Loka or dugati bhava, as a denizen of the Hell Worlds infernal realms, or as an animal (tiricchāna or Preta, and many ten millions (kotis) of lives, births in the woeful miserable abodes or unfortunate realms and states of existences, are succeeded, followed rarely, by one single blissful celestial life or state of existence, as a deva a Brahma or a King or Prince, or as the Ruler of gods or by any earthly or divine celestial birth, estate or fortunate blissful form and condition of existence, if circumstances and conditions are favourable, that is if his good Kamma or the merit acquired in bygone lives is nearing the moment or point of ripening or fruition.

So the more are the evil unhappy woeful states of existences spent or passed through, the greater and stronger is the tendency and propensity for evil deeds, sins and the greater is the immensity of evil deeds. There are evil deeds which have already ripened and yielded or produced their effects, and there are still some which are about to produce effects in future, if they could obtain favourable circumstances, causes and conditions in one's own personality. There are also countless evil deeds which will continue to arise in the worldling as long as he clings to self, or adheres to the personality or soul view or the self delusion or belief in a permanent static, specific, ego Entity, substratum, vital principle or essence of constant uniform lasting immutable nature or duration. However, there are also the pure meritorious or good deeds - Kusala kamma acquired, cultivated or executed by the worldling in his countless wanderings, rotations or round of lives, births, or the cycle or course of revolutions, throughout the ceaseless Vortex or Cycle, or immensity of Saṃsāra, the cycle or process of restless, ceaseless, perpetual becomings and changes, the restless mirage or whirlpool of Life Existence although the Putthujana or worldling, may have (in the course of his countless lives or births or revolutions in Saṃsāra) accumulated to his credit or account, also some pure wholesome good deeds activities (Kamma); but they are very scanty, scarce or sparse, in comparison with the Evil Kamma; only as much as a handful of sand, whilst the evil deeds, Akusala pāpa kamma, are as great in number as the sands on the shores of the Ganges.



Such is the immensity of evil deeds in an individual who clings to self, or adheres to and cherishes the Ego = delusion or soul view, and fearful loathsome and horrible are the perils, dangers, woes, miseries and perdition to which such a worldling or individual is subject, and to which he is doomed. Such is the nature of the woes, evils, dangers, miseries or perils the doom perdition and downfall or the retrogressive tendency towards the lower debased depraved retrograde, miserable forms, states, realms or planes of sentient life or existence, inherent in all common ignorant blind worldlings, unenlightened beings, creatures and all whoever adopt, or blindly and tenaciously, hold on adhere or cleave to the belief, notion, doctrine, creed or view of a permanent changeless lasting, immutable, imperishable, specific Soul Entity, vital essence, personal Ego substratum or any principle, basic or essence of life being personality, soul or self (atta-diṭṭhi Sakkāya-diṭṭhi).

What is meant by the open door of the four planes, realms, or abodes of misery, evil, woe and suffering? It means that the deluded and benighted common ignorant worldling, Andha putthujana, who is blind to the Fourfold Supreme immutable Ariyan Truths or Verities (Ariya Sacca) who is unfamiliar with the Ariyan Doctrine and discipline, although he may be fortunate enough to obtain rebirth as a human being, is always tending or inclining towards the degraded, depraved lower baser miserable forms of existence as a result of the immensity of Evil deeds, accumulated through countless lives, births, or in the course of his existences in the indefinite and illimitable past and the tendencies, propensities or potentiality of Kilesas; the clinging, attachment to the Ego, notion, the Self delusion, or Soul View; Sakkāya-Diṭṭhi - the progeny, offspring or product of Ignorance Vescience Unwisdom (Avijjā) the basic principal, primary Cause (factor the fundamental basis and the main cause or root of all forms of Evil sin, error and suffering. Ignorance produces the notion or concept of Self or Ego. Ignorance engenders, supports the belief in a permanent individual Soul or Self. This notion, belief or view of self, soul, Ego produces lust, greed, craving, passion, attachment, pride, etc., which in turn results in or leads to all forms of Evil, wrongs, sin, error, misdeeds, strife, sorrow and suffering.

Generally speaking of the living beings, creatures, inhabiting the various worlds, planets, planes, realms in this Universe, countless hosts, myriads beyond reckoning, there are, who are reborn in the Four miserable woeful realms or abodes Apāyadugati, at or after their demise only the very insignificant few, a very small number of beings, creatures obtain rebirth in the higher, happier, more fortunate, blissful, realms of sentient life, existence. The majority or general mass of beings, creatures are subject to the way of doom the downfall and perdition, or their destinies are uncertain, indefinite, and not in a permanent, regular order, class, category or grade of existence.

It is also the same with the devas and brahmas when they die or pass away from their high blissful, celestial abodes and states of existence, they gradually fall, revert, or sink into the miserable, tortured states of Existence, the woeful infernal realms, the Neraya or Apāya Dugati.

These facts are expounded in the Nakkhasikkha Sutta of the Samyutta Nikāya, in the Fifth chapter of Amakadhanna-peyyāla of Mahāvagga Samyutta. If once reverted or fallen into the miserable abodes or the woeful states of existence, it is extremely difficult for these beings to be reborn again or to gain rebirth, in the higher blissful, more fortunate abodes of men and devas.

This fact is also expounded in Bālapandita Sutta in the Sunnata Vagga of Uparipannasaka, Majjhima-nikāya. So much for the putthujjana-gati.



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## THIRTY-SEVEN BODHIPAKKHIYA DHAMMA

(The Factors pertaining to Enlightenment)

By

*U Kyaw Nyun, Special Judge,  
Juvenile Court, Mandalay.*

*Introduction:-*

**T**HESE thirty-seven Factors pertaining to Enlightenment may be said to constitute the very essence of practical Buddhism. Before going into the 'meat' of the subject, it will be necessary to say something which has direct bearing on the subject and without the knowledge of which it is quite impossible to appreciate those salient factors of Enlightenment that would be dealt with in this article.

First, it must be remembered that there is no short and easy cut to Nibbāna nor is it possible to understand Buddhism by reading an article or a book on Buddhism. The subject is vast and only after assiduous study and practice spread over a number of years, can one hope to assimilate something of its essence. Those who take up the study through the medium of English language are bound to be greatly handicapped in that there is no technique found as yet to transmit the exact shade of meaning of a word from one language to another with different back-ground in civilization and culture. This surely must be the reason which led a learned writer on Buddhism to observe.

"It is axiomatic that every translation is in sense a desecration, even between languages that share a common etymological base and a common stock of concepts. The adoption of words from other languages is a necessity in a living and developing tongue, and the specific contribution made to universal speech by various people provides an interesting index to national and racial characteristics, cultural peculiarities and mass-psychology. The habit of employing foreign phrases has become discredited as a literary affectation but it is certainly justified when the phrase or word has no counterpart outside the language it belongs to. Experienced writers of Buddhism in English are well aware of the difficulties, they are up against, and the failure of their predecessors, in any conscientious attempt to convey Buddhist ideas through the medium of a language that has no perfect equivalents for the words required by Buddhist Philosophy, and this for the very good reason that it has no equivalent ideas to the Buddhist ones, and hence no means of denoting them."

The second point I wish to emphasize is one of approaches i.e. what should be the state of mind of one who has a passionate desire to study

and practise Buddhism with a view to realize the Ultimate Truth. This point has been so clearly and ably presented by no less a person than Sir Edwin Arnold of the *Light of Asia* fame that I wish, with respect, to adopt his as my own. He says in his introduction to the *Light of Asia*.

"I have put my poem into a Buddhist mouth because, to appreciate the spirit of Asiatic thoughts they should be regarded from the Oriental point of view, and neither the miracles which consecrate this word, nor the philosophy which it embodies, could have been otherwise so naturally reproduced."

All again, how exquisitely, a learned author treats this point.

"To give the feeling of an alien religion it is necessary to do more than expound its concepts and describe its history. One must catch its emotional undertone, enter sympathetically into its sentiments, feel one's way into its symbols, its cult, its art, and then seek to impart these things not merely by scientific exposition but in all sorts of indirect ways."

The third point, I wish to drive home is the belief which has found general acceptance as evident from the mass of literature on the subject is that practice alone is the way to realize the ultimate Truth. Study of scriptures is not only discountenanced but definitely discredited as being of hindrance or obstacle in the practice. The fallacy of this belief will be obvious when the teaching is examined. It will be found to have fallen into three parts:-

- (1) Pariyatti - Study of the Teaching.
- (2) Paṭipatti - Practice of the Teaching.
- (3) Paṭivedha- Realisation of the Truth.

These three are relative, interdependent, and inseparable, like Sila - (moral perfection); Samādhi (Concentration or mental development); and paññā - (Wisdom or Insight). One cannot be singled out at the grave risk of upsetting the other two.

I think I have sufficiently made my points clear and now to get on with the main topic of my subject.

First, what do these words Bodhipakkhiya Dhammas mean? Pure and simple, Bodhi is Wisdom acquired by the faculty of Buddhi, the intuition, the power of direct dynamic spiritual awareness. It has many names and many degrees of achievement. The Ultimate State, the Mahā Bodhi or Supreme Wisdom is the purpose of all study, of all morality, of all attempts at self-development. The word pakkhiya would mean pertaining to or in association with, and Dhamma if taken purely from a Buddhist ethical point of view would mean "that which upholds one from

undesirable states." It must be mentioned here that Paññā (a cetasika - mental property) must serve always as "pilot" or precursor in the treading of the road to supramundane state whereas Cetana (also a cetasika) is the forerunner in the mundane state of consciousness. In Bodhipakkhiya Dhammas, Paññā appears in such varied names as Vimaṇsā, Paññindriya, Paññā Bala, Dhammavicaya Sambojjhaṅga and Sammā Ditṭhi. It has such meanings as understanding, knowledge, intelligence, intuition and wisdom comprising all the higher faculties of cognition, Insight.

From these 37 Factors, the first four constitute the first step in mind training. It will not be possible for me here to give an exhaustive treatment of each of the method. Each deserves special attention because of its far reaching implications. A short summary of each will be sufficient, I do respectfully hope, to meet the present requirements.

### **The Four Satipaṭṭhāna (Application of Mindfulness)**

- (1) Kāyānupassanā (Contemplation of the physical states in the Body).
- (2) Vedanānupassanā (Contemplation of Sensations in Sensations.)
- (3) Cittānupassanā (Contemplation of consciousness in consciousness.)
- (4) Dhammānupassanā (Contemplation of mental objects in mental objects.)

Generally speaking, all these four have to be practised. But, as there is exception always to the general rule, so there is with respect to individuality, temperament and intellectual equipment in the choice of suitability of a particular method to a particular individual. In the practice of the first category, Samatha as well as Vipassanā method are involved and in the other three, Vipassanā method only is applied. Solid effort and resolute will are basic requirements in the initial stages.

### **The Four Sammappadhāna (Supreme effort)**

In fact, the basic ingredient of these four is Viriya (effort or energy) of the intense kind. Firstly, the Yogavacara (disciple cultivating mental concentration) or Aspirant makes intense effort to eliminate those evil immoral conditions that have already risen; secondly, he makes intensive effort to inhibit those evil immoral conditions that have not yet arisen; thirdly, he makes the intense effort to cause the arising of good moral conditions that have not yet arisen; and fourthly, he makes intense effort to establish, to perpetuate in him those good moral conditions that have already arisen.

In addition, his will and determination to win through must be such, "What is left that one should covet it? What is death that one should shun it? Let it be only true that the Ultimate Truth stands within the grasp of a Superman. Of what use to me of my bones, sinews, flesh and

blood? Let these be destroyed in my quest? Never, never shall I diminish in my effort."

When the Aspirant goes all out in his application of mindfulness backed up by such unflagging effort, a time comes when he succeeds in stilling and suppressing the arising of fine Nivaraṇas (hindrances or obstructions barring the path of spiritual progress). They are Kāmacchanda (sensuous Lust); Vyāpāda (Ill-will); Thīna-middha (Torpor and Languor); Uddhacca (Restlessness); Kukkucca (Worry); Vicikicchā (Sceptical Doubt). When these impurities subside and recede even temporarily, there arise in him the four Psychic Powers.

### **The Four Iddhipāda (Psychic Powers of Super-normal Faculties.)**

- (1) Chanda (Desire-to-do).
- (2) Viriya (Energy).
- (3) Citta (Consciousness or thought).
- (4) Vimaṇsā (Investigation, knowledge).

The mind, relieved of impurities, becomes light, strong and pliant, a fitting tool and instrument for the attainment of the Five Siddhis (Iddhis); viz: Abhiññā Siddhi (Higher knowledge or transcendental wisdom with regard to Nāma-Rūpa); Pariññā Siddhi (Exact knowledge or full understanding of the truth of suffering); Pahāna Siddhi (Elimination of the truth of origination of suffering); Sacchikariya Siddhi (Realization of the truth of the cessation of suffering); Bhāvanā Siddhi (Cultivation of the truth of the path leading to the cessation of suffering.)

It has been ruled by the late Mahāthera Ledi Sayadaw, D. Litt., Aggamahāpaṇḍita that complete mastery of abhidhammattha Saṅgha can be said to have attained this Siddhi i.e. abhiññā. As the other Siddhis are self-explanatory, no comment will be necessary.

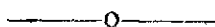
The aspirant, now with renewed strength and confidence forges ahead steadily in his upward climb. In time, he begins to feel and exercise complete control in the following five Dhammas which are called Indriyas:-

### **The five Indriya (Guiding Faculties.)**

- (1) Saddhā - (Unshakeable confidence born of experience tested in the light of reason in Lord Buddha, in Dhamma and in Saṅgha and in perfect purity of Sīla (Morality) which is the basis in the attainment of Lokkottarā ñāṇa. (Supra-mundane Consciousness.)
- (2) Viriya - (Energy, endeavour, persistence to succeed in one's aim. A higher intensified form of exertion as explained in the second stage.)

- (3) Sati - (Mindfulness, also a more refined and intensified form as explained in the first stage.)
- (4) Samādhi - (Concentration, also a more refined and intensified leading to the attainment of Four Jhānic States. In fact, the above three should fuse and function in perfect harmony to realize this state.)
- (5) Paññā - (Wisdom - the meaning of which according to Venerable Ledi Sayadaw covers a wide field as of learning the scriptures by heart, incessant reciting, hearing, conversing, questioning, studying, investigating, wise reflection, contemplating - all absolutely with the sole purpose of realization of the Four Noble Truths.)

With unremitting vigor and relentless will, the Aspirant covers this portion of the upward ascent fully developing and exercising control in himself all these Five Faculties. In time, the combined effect raises him to the next higher stage of five forces.



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# THE GROWTH OF BUDDHIST PHILOSOPHY

By

*U Khin Maung Dwe*

*(Continued from April issue)*

**S**PEAKING as we do about organizations and the organising agencies and their tendencies to cohere, it is imperative that we know something about the ultimate nature of that which undergoes growth and evolution. This leads us to the theories of Reality. Is the world merely the manifestation of the hidden Reality? This question of Reality first attracted the attention of the earliest philosopher Thales of Miletus who flourished about the 6th century B.C. According to him the primary object was water and the remaining objects were derivatives. This is called 'Monism'. If we say that the world could be reduced to two elementary stuff for instance, Mind and Matter, we say it is 'Dualism'. If more 'Pluralism'.

Dualism being the most important, it should receive the special attention of our readers.

*Monism.* There are three types of Monism, namely:-

1. *Materialism.* Those who consider that the world could be reduced to one final Reality, namely 'Matter'.
2. *Spiritualism.* Those who consider that the world could be reduced to one final Reality, namely 'Mind'.
3. *Neutralism.* Those who think that Reality is neither Matter nor Mind but a single kind of stuff of which mind and matter are mere manifestations.

*Modern Materialism.* These materialists deny the reality of Mind and positively assert that Matter is the only Reality. They say that to be real is to be material. They say that it is the body that can influence the Mind. If I take opium, I shall find myself in Paradise enjoying with angels. If I take indigestible food before sleep, I see ghosts in my dreams. Matter means something hard and tangible. Not only is matter real, whatever else that is real is of the same nature as matter. Every phenomenon, actual or conceivable, is due to the movement of matter. It consists of atoms and formed the bed rock of reality. All mental events are caused by preceeding cerebral events. Life is to be regarded as an incidental product or a fortuitous development of matter. Matter everywhere determines, mind nowhere determines matter.

*Spiritualism.* It is also called 'Idealism'. According to this Idealism, matter is merely a representation or construct of mind. The physical world



is after all, a world of appearance. In the final analysis, Mind will be found as the basic element. The mechanical interpretation of the world is in no way final. The world is not a dead matter. It is a living dynamic reality wherein we have problems of moral and problems of value. It is these problems that distinguish men from animals.

*Neutralism.* According to this school of thoughts, Reality is neither Mind nor Matter, but some kind of stuff which nobody knows. We need not worry about this theory.

*Pluralism.* According to this theory, the reality of the world is manifold. The ultimate Reality is reducible to Earth, Air, Fire and Water. This Theory comes very near to Buddhism. We shall however see later on, how it differs.

*Structure of Matter.* If we are to closely examine these four different theories, namely, Materialism, Spiritualism, Neutralism Pluralism, and if we are to form rational judgment as to their correctness or consistency with the present trend of philosophical thoughts and Science, it is imperative that we know the structure of Matter and Mind. Now what is Matter?

Earl Bertrand says:- "We have found that matter, in modern Science has lost its solidity and substantiality; it has become a mere ghost haunting the sense of its former splendours. In pursuit of something that could be treated as substantial, physicists analysed ordinary matter into molecules, molecules into atoms, atoms into electrons and protons. There, for a few years, analysis found a resting place. But now electrons and protons are dissolved into system of radiations by Heisenberg, and systems of waves by Schrodinger". This very greatly supports the fluxion theory of Buddhism, and coming as it is from the pen of the Great Scientist and Philosopher, it fully deserves our great respect.

Now it has been accepted almost by all the scientists that the only way to find out the constitution of matter is to analyse.

On analysis ninety two physical objects were found and they were considered to be the complete list of elements. But however, in 1898, a wonderful element known as radium was discovered by Professor Madame Curie.

One cubic centimeter is found to contain 54,000,000,000,000,000,000 atoms of hydroden. Modern physics has brought to light that atoms of gold are different from the atoms of silver. Atoms of oxygen are different from the atoms of hydrogen. The difference lies not in the quality but in their number, arrangement and motions. The units are identical in all the atoms. What these units are and how many kinds of them are there, nobody can ell. All that we could tell is that the ultimate elements of an atom are

electrical charges. Positive is called Proton and the negative is called Electron. One is encircling the other. The heavier the element, the more planetary electrons we have.

Now for philosophical purpose this discovery is not enough. If we are to interpret or if we are to believe the interpretation of others, merely knowing the description is not sufficient. We wish to know the structure and the organism of these electric charges called electrons and protons. We wish to know what electricity is. Can anyone tell that these are the ultimate stuffs? Unless we find the ultimate stuff, no interpretation is possible. Interpretation of what is not ultimate is something like building a house on sand.

This lack of finality in the scientific researches into the constitution of matter is responsible for the divergent philosophical doctrines both in the east and the west and Lord Buddha was the only person who found the ultimate units of matter (Paramattha Dhamma, paramo-ultimate, plus attho-meaning), and mind, and on interpretation of these, he found the Philosophy of Buddhism.

*Spiritualism.* This is another kind of Monism. Just as Material Monism is based upon Matter, this Spiritual Monism or Idealism is grounded upon Mind. According to Material Monism, Mind is merely an incident in the process of evolution, but according to this Spiritual Monism, Matter is merely an off-shoot, sprouted out of Mind and such elementary things as consciousness, emotion, reason, knowledge and value are not to be found in Matter but only in Mind. These are the world's real Realities without which life would be meaningless. One is just the opposite of the other. Materialism says that Matter is real and Mind is merely an incident, Spiritualism or Idealism says Mind is real and Matter is just an appearance.

When we come to study Spiritualism, we come to a totally different field of thought and the modern science of psychology does not help us in coming to a common platform as science does in the case of Materialism. For instance, Science by analysis has given the basic elements as electrons and protons and that they are organisms with life forces in them. It is left to the philosophers to interpret them and produce philosophies. But in the case of Spiritualism, no psychology has given us the basic elements of Mind and that the philosophers are left to discover for themselves the basic elements of Mind.

Now assuming that there are basic elements of Mind and Matter the most absorbing question for consideration is, How are we to know? It is by 'Reflective Thinking' we can know these basic elements of Mind and Matter. It is this reflective thinking that will enable you to produce Real Philosophy. The great discoveries in science and philosophy have been made by Great Thinkers.

When Newton saw the apple fall to the ground, few persons will consider why it falls. Newton not only saw the fact of falling, he saw with his great intellect the principle of gravitation known in mechanics as the law of inverse square. It is only the great brain of Newton that can discover the law of gravitation. This law of gravitation is intelligible to the mind and is as clear as the principle that two plus two makes four. These are the real thing which can be known not by five senses but by the reasons of man. It profoundly rooted in a sense of value and it adumbrates an intelligent principle which is true and unchanging at all times.

The highest form of Reflective Thinking is to be found in Buddhism and is known as 'Vipassanā Bhavanā'. It is this Reflective Thinking that enabled Lord Buddha to seek for the Great Philosophy when he saw the four great signs, namely old aged man, sick man, dead man and a monk.

For the Reflective Thinking of Buddhism, we need intensive practice, and for that Lord Buddha laid down the path which is known as eightfold Noble Path. 'Nibbāna' is an intellectual stage reached by a person by intensive practice of Reflective Thinking.

I do not propose to deal with various forms of Idealism, because they will merely serve to confuse the readers. There are as many systems as there are philosophers to make them. We can safely infer that no theories of the ultimate Realities of Mind and Matter are possible. Modern thoughts are such that no philosophy will be accepted which does not harmonise with the results of science. What is needed is scientific analysis of Mind and Matter.

It is only by the interpretation of the ultimate realities of Mind and Matter, real philosophy can be produced. Buddhist Philosophy shows two things, namely :-

1. What are the ultimate realities of Mind and Matter.
2. How the philosophy is produced after interpreting them.

Buddhism is distinctly a philosophy of life. It is the science of human interests and what is in it, is the thing which is vital to human affairs. Human Mind is an instrument for attaining certain ends, removing difficulties and delusions which hamper our progress towards our ends.

According to Buddhism, philosophy has to be concrete, vital and real. It has to start with something actual; something we find in our actual experience. When we come to study the problems of life, we have to start with what we actually find in our present existence. Buddhism lays full emphasis upon what is practical, efficient and fruitful, namely that we cannot look for origin of life in the divine creative act or spontaneous generation.

Life originated in some process of evolution, slow, orderly and progressive. It is not the change that can be envisaged by senses but can only be envisaged by what is known in modern philosophy as 'Reflective Thought' or in Buddhist philosophy as 'Vipassanā Bhāvanā'. The process of evolution thus envisaged by Buddhist Philosophy is called *Paṭicca-samuppāda* translated as Dependent Origination. Unlike Darwin's theory of evolution and Bergson's theory of Creative evolution, the theory of evolution by Lord Buddha is not based on things that merely appear to be real but on things that are really Real. According to Darwin's theory of creative evolution, evolution is merely a description of nature's method. It merely registers certain uniform method, enabling us to understand the meaning of many forms and functions of the phenomena. It gives us no doubt a valuable method of study, but on the deeper problem of life, it gives us nothing. With the Buddhist theory of evolution, namely *Paṭicca-samuppāda*, it becomes totally different. It is a 'Creative Force' which is responsible for the emergence of Mind and Matter. It is not only a Law of Change, but also a Law of Force and Power.

According to Buddhism, evolution explained what Life is and how it began. It explains how growth and assimilation takes place. It does not content with merely pointing out some of the steps taken by nature in the process of evolution, it decidedly solves the problems of life.

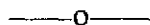
Buddhism lays full stress on the natural creativity of the component parts that go to make up what we called 'Life'. This creativity is often expressed in the form of the doctrine of Emergence, the doctrine originally propounded by Professor Lloyd Morgan, to describe the mode of development of living organisms, taking a number of different forms.

For instance, when oxygen combines with hydrogen in certain proportion, we get water. Now water exhibited certain characteristic, namely wetness, which is not to be found either in oxygen or hydrogen. This is known in Buddhism as *Abyāgata Dhamma*, or the Doctrine of Emergence according to western philosophy. However, this Doctrine of Emergence we have in Buddhism is explained, independently of metaphysics. Human body is composed of a number of different constituents, each constituent is composed of cells, each cell is composed of molecules, and molecule is composed of atoms, each atom is composed of electrons and protons, and each electron and proton composed of some other thing till we come to the last stage which is known as *Pathavī, Tejo, Āpo* and *Vāyo*. In all these component parts, there is a tendency to cohere and whenever cohesion takes place, there emerges certain other phenomena the characteristic of which is not to be found in the component parts. A heart or a lung taken by itself is not alive. But when heart, lungs and other things combine together, there emerges 'Livingness' which is not to

be found either in the heart, lung or any other parts. This Livingness is called 'Life', which is the result of the harmonious combination of the component parts. A thing that emerges is the result of the combination and is not the result of creation by any God. It is a new quality of which there is no antecedent in the component parts. Each cell is highly organised, specialised for the performance of specific functions. The process of evolution consists in the emergence of different levels of vital development, and it is in this light the law of evolution propounded by Lord Buddha and known as Paṭicca-samuppāda should be studied.

Everything changes, grows, develops, nothing is fixed, static and final. Everything is the result of our own acts. There is no such things as Fate and Destiny.

(To be continued)



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*Notes and News.*

### **Headquarters**

## **WORLD FELLOWSHIP OF BUDDHISTS**

*41, Phra Athit Street*

*Bangkok, Thailand*

### **CONCEPTION OF W.F.B.**

The World Fellowship of Buddhists was inaugurated in Ceylon in 1950 when representatives from 29 different countries, some of them as far away as Japan and Hawaii, the United States, Britain and France, came. Practically every School of Buddhism, both Mahāyāna and Theravāda, was represented by monks as well as by laymen. This was the first time in the history of Buddhism, as far as one is aware, that such a gathering was held. There was no Buddhist Sect or School which expressed unwillingness to participate. The organization can therefore claim to be able to speak on behalf of the Buddhists of the world numbering some 500,000,000.

After its inauguration the Fellowship held conferences once every two years: in 1952 in Japan; in 1954 in Burma; in 1956 in Nepal; in 1958 in Thailand and in 1961 in Cambodia. The conference in Cambodia was postponed by one year at the request of the Cambodian Government. From 1950 to 1958, Dr. G.P. Malalasekera of Ceylon was the President of the Fellowship. In 1958 U Chan Htoon of Burma was elected President.

At the conferences the part of host was undertaken by Buddhist organizations of the countries in which the conferences were held. The Governments of those countries gave active support, both moral and financial. In Ceylon, the then Prime Minister presided over the public meeting held in connexion with the conference. In Burma, the Government helped the work forward successfully. In Nepal, the King himself presided at the public meeting in Kathmandu. In Thailand, His Majesty graciously held a reception for the delegates and the President of H.M. the King's Council officially took part in the proceedings. In Japan, various Cabinet Ministers and State officials participated in the different ceremonies. But while the Conference took place in Cambodia, Thailand did not participate in the meeting because of the diplomatic relations at the moment have been suspended.

According to the Constitution of the Fellowship, the Secretariat is set up in the country of the President in order to work in close collaboration with him. Accordingly, after 1958, the Secretariat was in Burma. But, now because of the present political situation there in which U Chan Htoon has been taken into protective custody, the work of the Fellowship has been disorganised. The resolution which has been passed by the 5th General Conference in Bangkok, and was not altered by the 6th General Conference in Phnom Penh, that the next seat of the Headquarters and Secretariat of

the W.F.B., after Rangoon, Burma, would be in Bangkok, Thailand, and the period of four-year term served by the present Office-Bearers (Constitution, as amended, Article 7(3) is expiring at the end of the year 1963. U Chan Htoon has, therefore, nominated H.S.H. Princess Poon Pismai Diskul to act as President during his absence from Office. Princess Poon has accepted the nomination and in setting up a Secretariat—in co-operation with the Buddhist Association of Thailand Under Royal Patronage—circular letters have been distributed to all Regional Centres for their ratification. In response to this prompt action, so far 51 favourable replies have been received from them.

After the Fellowship has officially been opened its Headquarters in Thailand, the following activities have been undertaken in the first priority:

1. Implemented all the Resolutions duly passed by the successive General Conferences in order to work out the activities of W.F.B.
2. Put out a bi-monthly WFB News Bulletin in order to render services and contact closely and regularly among all Regional Centres (5 issues have been published).
3. Making preparations for the 7th General Conference which is scheduled to be held at Sarnath, Baranas (Varanasi), India, from 29 November to 4 December 1964.



*Corrigenda in August Issue, Vol. IX, No. 8.*

Please read *implicitly* for *implicity* in 4th line, page 1.

*is* for *fs* in 12th line, page 1.

*menial* for *mental* in 3rd line, page 3.

*it was not due* for *it was due* in 12th line from the bottom, page 36.

*Miss* for *Mrs.* in 2nd line from the bottom, page 38.

## THE STUDY OF ABHIDHAMMA

When General Ne Win spoke on the subject of registration of associations in the course of his May Day speech delivered at Chauk he said that it would be the duty of a Burmese Revolutionary Government to encourage the study of religion and the individuals and organizations who were engaged purely in the pursuit of religious studies and promotion of religion. Time has shown that what General Ne Win has made is not a vain undertaking. The Government has held religious examinations strictly according to the rules so that there has been no scandal of about leakages of questions or such disreputable practices which marred the holding of such examinations in the past. The Government has continued to finance meditation centres also.

Above all, Buddhist missionary activities in the remote areas where in the past the teaching of Buddhism was conspicuous by its absence have received full support from the Revolutionary Government. Buddhist monks who are willing to shed the light of Buddhism in far away places are to be trained as primary teachers so that they can begin their noble work among the young. As for the laymen, beginning from next year they will be able to test their proficiency in the Pīṭakas through the medium of Burmese and not through the more difficult Pāli. All these activities do not have the same kind of pomp, show, and glamour contained in the kind of public religious ceremonies in which the political leaders were fond of participating in the past.

To the Revolutionary Government, religious studies and activities are not a vehicle for the promotion of one's political cause. They are matters calculated to enrich one's soul and strengthen one's moral character. Therefore, the Government abhors using them for the sake of power politics, and it will not tolerate anyone or any organization trying to use religion for doubtful causes. It is solely concerned with the problems of the present world which the working people have to face in their daily lives, and it is determined to solve them through the energetic implementation of the programme of the Burmese Way to Socialism. Therefore, the Government in the complete good faith has entrusted the task of promotion of religion to the members of the religious orders and the laity who are dedicated and versed in matters of religion.

It can be seen from the results of the eleventh Abhidhammā Examination that this trust has been fully vindicated. If Burma is rich in cultural content today it is because of the intellectual achievements of our ancestors who had bequeathed us a heritage of over four hundred profound treatises on the Abhidhamma. It becomes the duty of those of us who are able and willing to preserve these treatises and study them so that the coming generations will benefit from the preservation and the studies of the treatises. It is to be hoped that those who have mastered the profound knowledge contained in the treatises will join the Government in the noble effort of spreading it and making its good influence felt among the working people.

*"The Guardian"*  
Tuesday, August 18, 1964.



## PIRITH ON VESAK DAY IN LONDON

(From our correspondent)  
London May 19

The highlight of the year's Vesak celebrations in London will be the ceremonial opening of the new vihāra at Heathfield Gardens, London West Four.

Vesak celebrations will begin with the hoisting of the Buddhist flag by Dr. G.P. Malalasekera, Ceylon's High Commissioner.

There after Mr. M. Q. C. Walshe Chairman of the English Sangha Trust and Mrs. Irene Quittner will light the oil lamps. This will be followed by the placing of the casket of Relics by Mr. and Mrs. B. L. Broughton and the offering of flowers by Ambassadors and High Commissioners of various Buddhist countries stationed in London.

There will then be Gilampasa Buddhapuja by the Sangha and the laity and a public meeting at which the chief speakers will be Ceylon's High Commissioner, Ven. Bhikkhu Ananda Bodhi of the Hampstead Vihāra, Miss I. B. Horner and Ven. Dr. H. Saddhatissa Mahāthera.

The first day's proceedings will be brought to a close with the chanting of 'pirith' by the Mahāsangha from seven to nine at night.

The second day's Vesak celebrations will begin at eight on Monday morning with the chanting of the Buddhist scriptures. The observance of 'ata sil' meditation Buddhapuja and Sanghikadana.

*"The Ceylon Observer"*  
20-5-1964.

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Mandalay, BURMA.

## SPOTLIGHT IN LONDON

### TWO-PAGE FEATURE IN U.K. MAGAZINE

(By our correspondent)

London May 22

The June issue of the British monthly "She" which came off the press this morning carries a very illuminating two-page illustrated feature on the London Buddhist Vihare and its chief incumbent the Venerable Dr. Saddhatissa Maha Thera.

Extolling the message which London Buddhist monks offer, the feature says 'tranquility without tranquilizers' — that's the message to be learned from London Buddhist monks.

In an interview published in the magazine Dr. Saddhatissa says 'Buddhism is not a religion. It is an ethical system and a philosophy. Do not go out to preach or try to make converts. If people come to us we are ready and happy to give them instruction in the Buddha's teachings. And as the magazine 'She' points out this is exactly what hundreds of men and women in Britain and in Europe have done, finding in this no religion of the No-Self, deeper satisfaction than in their own Christian faith. Some have even gone further than being just interested laymen. Ten young men have become novice monks giving up everything for a life of simplicity. 'Working their own salvation with diligence' as the Buddha Himself directed.

### BASIC TENETS

A further European is to be ordained as a Buddhist priest during Vesak celebrations at the new Vihare. This magazine 'She' reaches a large section of the young intelligentsia in Britain and Europe and the well illustrated feature in its latest issue with an interview from Venerable Saddhatissa in which he makes no attempt to seek converts but clearly and simply gives the basic tenets of Buddhism, will indeed go a very long way to help its readers in understanding Buddhist philosophy better and result in much good for Buddhism as a whole — Who knows, at least some of its readers, who read this feature will, as many have done in the past, after coming into contact with these Buddhist monks in London, even seek the Buddhist way of life. If any man deserves real praise and credit for making Buddhism better and more known in Europe it is Venerable Dr. Saddhatissa.

*"The Ceylon Observer"*  
24-5-1964.

## SAṄGHA'S VIEWS

Whatever the merits of the appeal made by the Revolutionary Council to the Sayadaws on the "Shin Ottama Incident" and that made by the Revolutionary Government on the question of the promotion of the Buddhist faith, it is now quite clear that these appeals have been received favourably by all the senior Buddhist monks whose sole interest is in the task of upholding the faith and propagating it. As a matter of fact, it is interesting that the Rangoon All-Sangha Association at its meeting on September 14 chose to declare specifically that the monks had not striven to misrepresent the Revolutionary Government to the people as anti-religion and communist. Obviously, those who wield influence in the monastic order are now fully convinced that the Revolutionary Council and the Revolutionary Government are sincerely concerned with the need to promote the purity and glory of the Buddhist faith.

The meeting of the All-Sangha Association of Rangoon also took the opportunity of clarifying the views of the Sangha's with regard to the question of the custody of the Maha Myatmnni Zaungdams for the purpose of preservation, which are in essence to the effect that the monks should have the custody of the Zaungdams because their religious values transcend the cultural values. It was precisely because the Government gave religious susceptibilities priority over cultural considerations that it decided to let the custody of the Zaungdams in question remain in the hands of the monks. The Government's decision underscored the fact that it is not anti-religion or communist. We are glad that the Ranggon All-Sangha Association has now avowed that the stand of the monks over the question of the custody of the Zaungdams was not motivated by any intention to misrepresent the Government to the people.

According to the statement of the meeting of the All-Sangha Association of Rangoon, the monks were pained by the Government's declaration that it would be forced to take action against the anti-Government and pseudo-monks in future. In this connexion, the Sayadaws and the junior monks have to remember that the Government cannot be expected to turn its back on the activities of those wearing the holy robe which transgress the law. The Government can understand that the monks may adopt the posture of opposition to it over certain measures it feels compelled to adopt and put into practice because the monks believe that such measures go against the Vinaya, but the monks will be the first to admit that such differences can be talked over and not accentuated by action on the part of them which contravenes the law.

Nevertheless, it is gratifying that the Government's proposal that the Sangha's themselves must undertake the task of purifying the faith and the Order has been welcomed. The Rangoon meeting has resolved that the monks would do everything to do this with the minimum of help from the Government. We hope that they will be successful in this resolution.

*"The Guardian"*  
Wednesday, September, 16, 1964.

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