



# *The* LIGHT *of the* DHAMMA

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*The* LIGHT  
*of the*  
DHAMMA

VOL. I

No. 4

2496 B.E.

July 1953



## THE LIGHT OF THE DHAMMA

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Vipassanā Dīpanī (or Manual of Insight) by Ledi Sayadaw)

Dhammapada Commentary (Translated by Pāli Department of University of Rangoon)



Mr. Francis Story  
Director-in-chief Burma Buddhist World Mission

# THE SCIENTIFIC APPROACH TO BUDDHISM

By FRANCIS STORY

*Director in Chief, Burma Buddhist World Mission*

The eminent scientist, Bertrand Russell, has summed up the position of present-day philosophical thought as follows; "Assuming physics to be broadly speaking true, can we know it to be true, and if the answer is to be in the affirmative, does this involve knowledge of other truths besides those of physics ? We might find that, if the world is such as physics says it is, no organism could know it to be such; or that, if an organism can know it to be such, it must know some things other than physics, more particularly certain principles of probable inference". ("Physics and Experience", Cambridge University Press.)

That position requires a little preliminary explanation. In the days when science was believed to hold the key to all the secrets of the universe, the materialistic interpretation of life held undisputed sway. The scientist, it was thought, had only to turn the key—in other words, open up the atom for investigation—and the basic principle of all material phenomena would be exposed. All life and thought-processes were believed to have a material origin and foundation, and there was no room for the supernatural concepts of religion. Everything was a mechanical process of cause and effect, with nothing beyond.

The evidence of physics, so far as it went, was overwhelming; it was supported by the findings of astronomy, psychology and Darwinian evolution. Scientists believed that they understood the nature of atomic processes so well that, if the relative position, direction and force of all atomic units in the universe at any given moment were known, every future event in space and time could be accurately predicted. It was only a question of obtaining the data.

In course of time the key was turned; the construction of the atom was analysed, but it was found to resolve itself into energy, a process of transmutation from one form of radiation into another, a continual cycle of arising and passing

way of electronic particles. With the discovery of quantum mechanics another modification entered into the accepted scheme of rigid causality. It was found that, although the law of predictability held true of large numbers of atomic particles it was not valid for individual atoms. The law of deterministic causality was not absolute; it could only be applied statistically or quantitatively, where large groups of atoms were being dealt with. This new concept opened the way for what is called the "uncertainty principle".

From the philosophic viewpoint, which is, strictly speaking, no concern of the pure scientist, who is only engaged in the investigation of phenomena, not its implications, this "uncertainty principle" made room for the idea of free-will, which had necessarily been absent from the idea of a universe entirely determined by causal principles that admitted of no variation.

With the change over from a static to a dynamic concept of matter the scientist did not alter his materialistic theory, because science by its nature has to assume the substance or reality of the material with which it is working; but a radical change took place in the attitude towards knowledge itself. Man, and the working of his mind, is a part of the universe, and his examination of its phenomena is like a person looking into the working of his own brain. He is looking at that with which he is himself identified; he cannot get outside and view it objectively. The picture of the universe presented through his senses is quite different from the picture given by physics; where his senses tell him there is solidity, form and substance, physics tells him there is nothing but a collocation of forces in a perpetual state of flux, of momentary arising and decay; and, moreover, that "solid" forms are really nothing but events in the space-time continuum, and that the so-called material object is itself mostly space. There is no such thing as a "solid" as we understand the term; it is merely a convention of

speech based upon the deceptive data provided by the senses.

Our senses, however, are the only possible means of contact with events outside ourselves, and the data of physics, similarly, has to reach us through these senses. So the problem arises, can we ever be certain that the picture presented by physics is a true one? This picture, it must be remembered, is a purely theoretical one; it is a matter largely of mathematical formulae, from which the mind has to make up whatever imaginative approximation it can. The universe of physics is an entirely mental concept; we cannot make up any picture of the space-time manifold of Einstein, so we have to rely upon the evidence of mathematics, which reveals a new dimension entirely outside the range of our normal experience. But the physicist has come to distrust even the working of his own mind, since it is itself a part of this quite illusory fabrication; and so he has been forced to ask himself the revolutionary question, "If physics is true, is it possible for us to know that it is true?" "The whole subject-object relationship is thus brought into question. When the mind registers the impression which we call "seeing an object", can we be certain that the object seen really exists outside ourselves, or that there is any event taking place in space-time that bears the slightest resemblance to what we think we see? Science can give us no assurance on this point.

The scientific view of the phenomenal universe has reached this stage, and does not seem capable of going beyond it. To view the picture in its completeness, a mind is required that is not itself involved in the phenomenal process, a transcendental mind that is outside the realm of causality and the subject-object relationship. It must "know some things other than physics"

So far, science has helped us, in its own way, to understand the Buddhist principles of Anicca, Dukkha and Anattā, for the account it gives of the universe is completely in accord with Buddhist philosophy. The process of universal flux and the inherent substancelessness of matter is a fundamental of Buddhism. More than that, the

process has actually been observed in the course of Buddhist meditation; the atomic constituents have been seen and felt, and the Dukkha of their arising and passing away has made itself known to the mind which has stopped identifying the process with what we call "self" the illusion of Sakkāya-diṭṭhi. The supramundane knowledge of Buddhism begins where science leaves off; but because Buddhism is based upon direct perception of ultimate truth, it is only natural that the discoveries of science should confirm it as they are doing to-day.

The whole process of the deceptive arising and passing way of phenomena may be comprehended in the word "Māyā". This word is usually translated as "illusion" but that is not entirely correct. The sphere of Māyā is that of relative reality; that is, it is real on its own level, but not real in any absolute sense. To the consciousness functioning on the same level, or at the same, vibrational frequency, a solid is a solid exactly as it appears through the Pañca-dwara of the senses. But to a consciousness operating on a different level, the solid would be seen in a different way; it would appear as physics tells us it is, a collection of atomic particles in continual movement. The "solid" object would be seen as predominantly space, with the atomic constituents widely separated, like the stars in the night sky, and only held in place by the electronic forces of attraction and repulsion, in just the same way that the planetary systems of the universe are held together. From another level it would be seen simply as the operation of a law, and from yet another plane of consciousness it would be found to be non-existent; there could be only the void, or Asankhata-dhamma. That plane would be outside the sphere of causality, a state unthinkable to the ordinary mind, which depends upon events in space-time for its consciousness, and we may consider it to be equivalent to the ultimate state of Nibbāna, in which there is neither coming-to-be nor passing away. The space-time continuum of phenomenal perception would be transcended and the timeless, unconditioned state would then be reached.



These ascending levels of consciousness in which the solid object is seen in different aspects, each one more immaterial than the one preceding it, may be likened to the four Brahma-viharas, where the consciousness is freed from the illusion of gross matter, and perceives instead the law that governs it, coming to know, ultimately, that “matter” is only the expression of that law, appearing in different aspects on the various planes of cognition. To the Kāmāvacara-citta, form, or Rūpa, appears solid, and on that level it is what it appears; but to the consciousness which sees it in the light of Dhamma the law of cause and effect becomes apparent, and in the place of Rūpa the Three Characteristics of Becoming, Anicca, Dukkha and Anattā, are recognised.

There are indications that man has reached the end of his development on the intellectual plane; he has come to rock-bottom in the analysis of physical phenomena, yet still its ultimate secret eludes him. There is more beyond, which the mind is not capable of exploring, because the circle of causality in which it moves has been completed. The next state of development must lie in a different dimension. Enough has happened to bring about a complete re-orientation of all our ideas concerning man and his place in the cosmic pattern, and this represents a great advance on both the animistic and materialist views that prevailed formerly. Like everything else, reason revolves in a circle, bounded by the limitations of conceptual thinking, and the point around which it rotates is the difficulty of distinguishing the process that is being examined from the “self” that is examining it. This is the fundamental obstacle, Sakkāya-diṭṭhi, because in reality there is no “self” apart from the process. In the modern view there is no such thing as “I”; the word is merely a grammatical convention. Everything we know now about the process of thought can be expressed without the use of the word. We have this also on the authority of Bertrand Russell and others.

The discoveries of physics have their counterpart in psychology. In analysing the mental processes a great deal of concealed activity has been brought to light, and definite causal

relationships have been traced between the conscious and unconscious strata of the mind. The unconscious, in which is stored the accumulated experience of the individual, supplies the tendencies that motivate the conscious activities. Thus it may be identified with the Bhavanga, or life-continuum, which takes the place of any connecting entity between one phase of consciousness and the next. Professor William James was the first psychologist to formulate the theory of point-moments of consciousness. He demonstrated that these point-moments come into being and pass away again in rapid succession, thus giving the impression of a continuous entity, whereas they are, in reality only infinitesimal units of a series, each existing for a fraction of a split-second, and then passing away to make room for its successor. They are, in fact, like the thousands of static pictures on a reel of film, which, when run through a projector, produce the illusion of a single moving picture. Furthermore, we are only conscious of each one in the moment of its passing away; for this reason they are sometimes called death-spots, and the resultant consciousness is dependent upon memory.

These point-moments arise in obedience to the law of causality, each having its causal genesis in the one preceding it, but there is no other connection between them. Everywhere in psychology we come upon these causal processes and the continual state of flux in thoughts, mental impressions and cognition, but nowhere can we detect any permanent entity linking the succession of events together. Again, as in physics, we find only causal relationships, and the Abhidhamma analysis holds good throughout.

Freud went so far as to maintain that every overt act of the conscious mind is instigated by an antecedent cause, and no thought can arise spontaneously. This he demonstrated in his “Psychopathology of Everyday Life”. When the cause could not be found in the conscious mind he sought it in the unconscious. His researches led him to the theory that most so-called accidents were the result of a subconscious wish—that they were, in fact, engineered by the subconscious mind for reasons of its own. The theory has been

disputed by later investigators, but Freud collected a formidable mass of evidence in support of it.

From the Buddhist point of view it appears to be at least a partial truth. Inasmuch as the unconscious stratum of the mind carries the tendencies and predispositions of the individual, which are his accumulated Kammic influences, it is the activity of that portion of the mind which determines the experiences and events of his life. It is not that the unconscious mind wills the events, because it has the nature only of Bhavanga, a current directed by past habitual thoughts, and lacks the quality of volition, which is a characteristic of the conscious mind; but events such as “accidents” are certainly determined by the unconscious mind in the discharge of its mechanical function of projecting those situations that constitute the individual’s experience, in accordance with his Kamma. “Mano pubbangamā dhammā; manosethā, manomayā.” “All phenomena arise from mind; mind is the chief, they are all mind-made.” Freud’s error was merely that he mistook a partially-understood causal process in the subconscious mind for an act of volition. That is why his theory has never been completely proved, despite the high percentage of successes in his experiments. It is another instance of science approaching Buddhism, but lacking the key that will unlock the last door.

The materialist affirms that mind and mental conditions have a material basis; the idealist, on the contrary, claims that matter exists only by virtue of mind. The evidence adduced by the materialist is that the mind is only a product of the brain, which is a material substance. Physical objects existing in space are contacted through the nerve-channels leading from eye, ear, nose, tongue and skin-surface. The resulting sensation depends upon the existence of the brain, a complex material nerve-centre with its own particular function of collecting and correlating the data thus received. If the brain is damaged it operates imperfectly; if it is destroyed it ceases to function altogether. The mind, then, is considered to be a causal process depending entirely on material factors.

The reasonableness of this point of view cannot be denied, but it does not account for all the facts. If the process is strictly a mechanical one, determined by physical causes which can be traced back to a material origin and obeying a rigid causal law, there is no room for the exercise of free-will. Evolution then becomes a predestined automatic process in which there is no freedom of choice between possible alternatives. Yet even biological evolution demands such a choice, since the production of specialised types is usually attributed to natural selection. Those types, such as the mastodon, brontosaurus, pterodactyl and other extinct species, which made a choice of development that suited them to a particular environment, disappeared when that environment changed; they had over specialised, and could not re-adapt themselves. There is nothing automatic about the evolution of species; it is conducted on a system of trial and error, and shows at least as many failures as successes. There are some who consider that man himself must be numbered among the failures, since he shows a tendency towards self-destruction, due to the fact that his spiritual evolution has not kept abreast of his increasing mastery of physical forces. H.G. Wells, who saw in the Buddhist King Asoka the highest development of civilised rulership over two thousand years ago, was firmly convinced that, far from progressing, man as a spiritual being had deteriorated since that time, and would ultimately destroy himself.

The idea of a steady progress in evolution has been discarded by science, and present theories are more in accordance with what we know of evolution as it applies to the individual. That evolution requires freedom of choice between the alternatives of right and wrong actions. There is progress or regression, according to whether the Kamma tends towards good or bad, and the entire concept of Kamma is based upon free-will. It is not, as it is sometimes misinterpreted, a fatalistic doctrine. Previous Kamma determines the experiences and situations that have to be faced in life, but it is the characteristic tendencies of the individual, which are the product of accumulated acts of volition, that determine how

he will deal with those situations when they arise. There is no such thing as an accident in natural law, but the “uncertainty principle” which we discovered in physics allows for the operation of unknown causes, as in the unpredictable behaviour of individual atoms. In the case of an individual, for instance, it may be possible to predict fairly accurately how the person will behave in a given situation when his characteristic tendencies are known, but we cannot guarantee absolute certainty. An honest man may, under pressure of circumstances, or because of some latent Kammic tendency, act dishonestly, or a brave man become a coward, and vice versa. This explains the inconsistencies and frequent contradictions of human nature; we can never be absolutely certain that the person we think we know so well will always act strictly “in character”. Personality is a fluid structure, altering momentarily, and only guided by certain broad principles which represent the Sankhāra—accumulated tendencies or habit-formations.

Concerning these habit-formations, it may be said that Buddhism is the only system that gives them their due place of importance in the scheme of personal evolution. It is by habit-formations that we are told to eliminate bad tendencies and promote the good ones, thus moulding our own psychology through accumulated acts of strenuous effort, as indicated by the Fourfold Sammappadhana, which is one of the thirty-seven Principles of Bodhi. Now, habit-formation and the association of ideas are closely linked, as modern psychology has proved. In his experiments on conditioned reflexes, Pavlov established the relationship between associated ideas and physical reactions. The dogs he used in his researches were taught to associate the sound of a bell, or some other noise, with the idea of food. When they heard that particular sound, the dogs showed the same reactions as though they were seeing or smelling food. Their mouths watered, and they gave other signs of pleasure which proved that the sound and the idea of food had become firmly associated in their minds. The mind of a dog is a very simple thing compared with that of a human being, which makes it easier to trace its sequence of events and their physical

consequences. It works almost entirely on this system of conditioned reflexes. The reasoning faculty is rudimentary; and as we descend in the scale of living organisms we find that they become more and more instinctive or mechanical. The ant, for instance, is little more than a mechanical unit controlled by a mind outside itself. Recent experiments with colonies of white ants have shown that the directive is the queen-ant, and that the ant-heap must be considered as a single animal; with its brain and nerve-centre situated in the queen. If the queen is destroyed, the termites become confused, running frantically in all directions, and the orderly system of the ant-heap is utterly broken up. The individual ant, therefore, is not a complete organism in itself, but only a part of the whole. They are, as it were, limbs of the main body; detached from it, but functioning in all ways like the limbs of a single animal. It is believed that they are directed by a kind of radar emitted by the queen ant. When the queen is killed or injured it is as though the brain of the animal were damaged; the limbs move without co-ordination, like those of a man who is insane. But the brain of the organism, the queen-ant, is a strictly limited mechanism; it performs the functions required of it for the survival of the ant-heap, according to inherent tendencies transmitted from one generation of queens to another. Within the limits of its requirements it is a perfect organism, but it has no possibility of further development. Why is this? We can only assume that, having reached its limited evolutionary objective, it no longer has to exercise any choice between possible alternatives; it has surrendered the faculty of free-will and has become a set automatism. It represents one of the levels of consciousness dominated entirely by Kamma, in which the results of previous conditions are worked out without any opportunity for using them to advantage, and may be considered the type of consciousness characteristic of all the four Apāya planes in varying degrees. The question is dealt with in the section on Puggala-bhedo in Abhidhamma. (see glossary).

There is an approximation to this automatic type of consciousness to be found even in some human beings, and the ant may be taken as a

warning to those who sacrifice their independence of thought to become slaves to authority and tradition; they give themselves an ant-consciousness, and if they re-manifest as ants, it is their own choice. To deliver oneself up to authoritarianism is an easy and comfortable way out of the hazard and pain of having to make an independent choice. But man is a free agent, and to be born a human being is a tremendous responsibility. Having earned that responsibility we should not lightly throw it away. By showing us exactly where we stand in relation to the universe around and within us, Buddhism gives us a clear insight into the divine potentialities of our nature; it is the most emphatic assertion of man's freedom to choose his own destiny.

The Western philosopher of to-day is bewildered by the confusion into which his speculations have led him. He sees a universe of amoral forces with no fixed centre, a changing phantasmagoria in which all is shadow but no substance, and he is obsessed by the futility of what he sees. His intellectual position has been fairly defined as one of "heroic despair". Discovering no ground for belief in moral values he has come to question whether they have any absolute meaning or whether they are, after all, only products of mankind's collective imagination. Life, for him, has become "a tale told by an idiot; full of sound and fury, signifying nothing". Abstract ideas, such as those of justice, benevolence, wisdom and truth, seem to him only relative qualities, dictated by circumstances and differing from age to age. So ethical standards tend to give way to the demands of expediency.

Only Buddhism can provide the missing element of higher knowledge—the "something other than physics"—which causes all the other elements to fall into place and form a complete and intelligible picture. Seeing the world as the Buddha taught us to see it, we can weigh its values according to the highest standards known to us. And in the process of weighing and assessing, Buddhism encourages us to analyse all the factors of experience, not to hedge ourselves about with dogmas, or cling to preconceived ideas. The

Buddha Himself was the first religious teacher in this world-cycle to apply strictly scientific methods to the analysis of our own being and the cosmic phenomena in which we are entangled, and His voice speaks to us as clearly to-day as ever it did 2500 years ago. It speaks to us, not only through His teaching preserved over the centuries, but through the discoveries of modern science also. The teachings, as we have them, may contain something added by later interpreters, but the central truths the Buddha taught are sufficient in themselves to give us the vital clue that has eluded present-day thinkers. When we add their discoveries to the doctrines of Buddhism we find that the whole makes a complete pattern, so far as our rational minds are capable of appreciating it. The remainder we must find for ourselves on the higher planes of Buddhist Jhana.

At present it may look as though man has only searched out the secrets of the universe in order to destroy himself with the power he has acquired; and of that there is certainly a danger. But I believe that a change in outlook is beginning to dawn, and that science itself, having destroyed the basis of much wrong thinking, is drawing us ever nearer to the realisation of the truths proclaimed by the Enlightened One. That is what I mean by "the scientific approach to Buddhism" without being aware of it, the modern scientist and philosopher are being propelled irresistibly in the direction of Buddhism. Their uncertainties and doubts are spiritual "growing pains"; but a time will come, and let us pray that it will come quickly, when they will realise that, although they have had to reject everything on which their ordinary religious and moral beliefs are founded, there is a higher religion — one based upon systematic investigation and the sincere search for truth, which will restore their lost faith in the universal principles of justice, truth and compassion. Those who now believe that man has come to the end of his tether will then see the opening up of vistas into the future that they only dimly suspect, and will recognise, beyond it all, the final Goal of complete emancipation from the fetters of Ignorance and Delusion.

## AT OLD BOROBUDUR

When I behold summer clouds  
(above old, old Borobudur)  
sculpturing colossal mountains  
and narrow lagoons blue  
and hearken to the unseen dove 's  
lonely music — that chokes in the end—  
charged with notes  
distant and half-forgotten  
calmly, softly, familiarly  
say I to myself so  
“The falling sands of Time  
write only this:  
that all is recurring birth,  
growth, decay and death:  
that beyond the jungle of emotion,  
beyond the outposts of relativity  
lies the vanishing point  
of joy and misery.”  
Thus, thus will I remember  
at the last breath  
before my pulse is stilled  
and I expire  
as all things expire  
leaving a wrinkled,  
toothless, grey-haired smile  
unhaunted by Desire.

MYA SEIN



U Mya Sein, Burmese Charge d'Affaires  
Speaking at old Borobudur.

## BURMA AT BOROBUDUR

On May 27th 1953, for the first time, after about a thousand years, Wesak was celebrated at the Borobudur in Magalang regency in Central Java. The Borobudur was built in the 8th century by one of the Buddhist Kings ruling Java. Since the introduction of Islam to Indonesia, there have been no activities at the Borobudur until this year when Gabungan Sam Kauw Indonesia Society took the initiative to hold the Buddha Day celebration at the Borobudur. The celebration was attended by twenty-five branches of Gabungan Sam Kauw Indonesia. The attendance during the morning was estimated at about 2,000 and the meeting in the afternoon was attended by about 1,000 people from all over Indonesia. Among the participants were representatives from Tengger Hill near Malang in East Java representing the 50,000 Buddhists there who are the descendants of displaced Buddhists who sought sanctuary on the hills from Muslim rule over a thousand years ago. The Regent (equivalent of Sub-divisional Officer) of Magalang represented the local government and a representative was also sent by the Ministry of Religion of the Republic of Indonesia. The civil and police authorities of the regency extended their full co-operation.

UMya Sein, Charge d'Affaires of the Union of Burma, in a speech said that it was certainly an extraordinary experience to be able to observe Buddha Day at so suitable a place as Borobudur — this famous architecture of Buddhism which reflects the height of inspiration in centuries gone by. We should not forget also that over a thousand years ago other Buddhists had gathered here to observe the time-honoured Buddha Day. In this way the present gathering was in full harmony

with the past and this fact augured well for the future.

Disease, poverty and wars were still to be found in the world largely because many Buddhists have missed the scientific substance of a philosophy like Buddhism, the quintessence of realism and optimism. Buddhism does not reject the conditions of human and material society. Indeed that is the grand test for Buddhist practice. Hence the realism in Buddhism. To believe otherwise would be like putting the cart before the horse. Furthermore, Buddhism accepts the premise that this so-called human nature can be changed for the better even to the state of Buddha-hood which is beyond cause and effect and beyond matter and mind. And Buddha-hood is not the privilege of the predestined and the few. It is possible to any human being who tries hard enough. Hence the optimism in Buddhism. As a corollary we may also note its democratic character.

A good Buddhist would therefore have to recognise these facts, namely, that Buddha-hood or the attainment of Nibbāna is only possible through the recognition of human and material society as a precondition and secondly that philosophy and practice are interrelated and indivisible and thirdly, that Buddhism is a doctrine of action for the common man in his every-day evolution.

He concluded with a short verse from the Dhammapada.

“No one saves us but ourselves, No one can and no one may, We ourselves must tread the Path, Buddhas merely show the way.

### ACTION HAS RESULT

‘Brethren, of deeds done and accumulated with deliberate intent I declare there is no wiping out. That wiping out has to come to pass either in this very life or in some other life at its proper occasion.

Without experiencing the result of deeds so done, I declare there is no making an end of Ill.

Ang. Nik. v. 292.



Dr. Frank N. Trager



# PAGAN

## First Impressions Of Its Significance

By DR. FRANK N. TRAGER

I write about Pagan neither as an historian nor as an archaeologist, though some history and some archaeology inevitably enter any discussion of that extraordinary capital of the first Burmese Dynasty. The curious thing about Pagan is that we know so little about it, that is we of the West. We have been brought up to know and appreciate the temples of Karnak, the pyramid tombs, the exquisite and magnificent glories of Greece and Rome, the great flourishing of Byzantine, Romanesque and Gothic art and architecture. We are not wholly unfamiliar with the arts of Peking and Nara and Kyoto. Even fabled Angkor has been pictured in the magazines of America; but Pagan, as so much else in Burma, has been relatively unknown, and this should not be.

The reasons for our ignorance are not difficult to discern. The Burmese historical Chronicles are untranslated and are unknown except to rare students. Burmese history had been buried for a century or more as part of "Farther India." Burma herself lost much of her energy and much of her spirit after the great 18th century thrust of Alaungpaya. Her sons and daughters during the past few decades have been more concerned in achieving independence than in acquiring the laborious skills necessary for scholarship in history and the humanities. For these and perhaps other reasons that will suggest themselves to the reader, Pagan is relatively unknown in the West; and this, as I said before, should not be.

It may be instructive to turn to the Encyclopaedia Britannica, even the latest edition published in 1946. A half paragraph is given to Anawrahta and Pagan. He is cited as a contemporary of William the Conqueror. The founder of the Pagan Dynasty in the 11th century is designated as the first real ruler of Burma. He is the king who "forcibly imported the purest form of Buddhism, monks and scriptures from its seat at Thaton." Ananda is mentioned as the "gem of the Pagodas." And that is all. The space given to

the very next article on the Burmah Oil Company, Ltd., is a little bit longer!

To a Burmese audience it will be a commonplace for me to say that Pagan began as a cluster of villages, probably in the 9th century, as Furnivall pointed out as far back as 1911. In contemporary terms ancient Pagan might be described as a refugee center for those who came after the fall of Prome. Why your ancestors stopped at Pagan we will never know. Some speculate on the possibility that the climate of upper Burma had been better in ancient times than today, but one of the Talaing-Moa inscriptions of Kyanzittha calls Pagan "the torrid country."<sup>1</sup> However, there is frequently in history no good reason why people settle at one place rather than another. They just do. Witness some of the awful places in my own country in which people have settled on their long trek from coast to coast. In any event, Pagan was a handful of villages in the 9th century.

Indian-Hindu influences must certainly have been the strongest if not the earliest influence upon that countryside. The Sarabha Gate, still standing, is commonly associated with 9th century King Pyinbya. It is the frontispiece to what will become Pagan a century and half later. It is Hindu in design and structure. This great outreach of Indian-Hindu style is also evident in some 9th century ruins surrounding Angkor Wat. This Hindu push through India, Burma, Thailand, Indochina and Indonesia must have been an extraordinary one, certainly equal to the Graeco-Roman thrust on the Mediterranean cultures. It left behind an indelible imprint upon the civilizations of those two peninsulas of Asia stretching deep into the Indian Ocean. The mark of its art, architecture, and its religion are still to be found in these Buddhist and Moslem countries. Like the Greek it suffered from the inability to maintain its organization, and so the Hindu push gives way, leaving here and there remnants of its culture, its

artefacts and its religions Hinduism and Buddhism. It is the latter which has taken root in Burma (and in other countries) and it is the latter—Islam came later—which serves as the great energizing force of non-Indian peoples as they move on to the stage of history and present in turn their civilizations.

Pagan became the seat of the first dynastic capital of Burma under the rule of Anawrahta and his sons. But Pagan would not have become religiously significant and architecturally magnificent if it had not been for the conquering of Thaton and the forced transplantation of the Mon population. The Pagan Dynasty was founded by a Tibeto-Burman people, the present Burmese, who grafted on to their energy the Buddhism of India, dedicated themselves to it, helped to purify it and thus make possible the preservation of Theravada Buddhism as a Mon-Burman-Singalese achievement. To the glorification of this religious culture, dedicating all its creative energies, using slave and free labor, as in Ancient Egypt, Greece and Rome, it built its monuments. In a sense we have in Pagan kings another illustration of DeMandeville's aphorism, "Private Vices are Public Benefits."

Anawrahta was the first of the Pagan kings. His son Kyanzittha was probably the greatest. It was he who completed the Shway Zigon which Anawrahta started. And it was his son, Prince Rajakumara, who gave to us the Myazedi Pagoda and the Myazedi stone, which like the Rosetta stone, helped scholars decipher a lost language, in this case Pyu. I can well imagine the satisfaction of Duroiselle when he published the text of its fourfold story describing Kyanzittha's reign in Pali, Mon, Pyu and Burmese in the *Epigraphia Birmanica*. When a copy of the stone was pointed out to me by U Lu Pe Win on my visit to Pagan, I heard in his voice all the satisfaction of the archaeologic and linguistic scholar who displays his most treasured possession. I said that Kyanzittha completed the Shway Zigon Pagoda and caused to be inscribed the Myazedi stone, but his chief claim to fame is the Ananda Pagoda. How many other Pagodas and shrines Anawrahta and Kyanzittha had caused to be built in the

fabulous 16 sq. mile area perched above the Irrawaddy River we do not know. We do know, however, that their zeal was passed on to Kyanzittha's grandson, Alaungsithu who gave us the Thapyinnyu Pagoda. Other sons in this dynasty built many hundreds of temples including the Mahabodi in imitation of the Buddha Gaya.

It is true that in Burma, Ananda is regarded as the great Pagoda, second if at all only to the Shwaydagon. But during the few days that I spent at Pagan, thanks to the initiative and leadership of the Hon'ble U Win, I was torn between Ananda and Thapyinnyu. Ananda is the greater marvel and, of course, houses in its "courtyard" the collection which some day soon should form part of the great museum of Burma. But Thapyinnyu has always seemed to me to be unique in Burma. It has mass and grace, it has cool and shadow, it has light and dark. High above as you climb its steps and look over the countryside, even today, you get the "feel" of Burmese working and praying. When I was there, off in the distance there were three cultivators who were singing. You could hear their voices. They were there like countless generations of their ancestors.

Thapyinnyu stands favourable comparison with any of the great Romanesque buildings of the world. It is said that Kyanzittha was so entranced by Ananda that he "broke the mold by executing the architect."<sup>2</sup> I could more readily believe that this oral legend would have applied to Alaungsithu and Thapyinnyu. Paraphrasing Dr. Johnson's famous comparison of Dryden and Pope, I would say: If the towers of Ananda are more delicate Thapyinnyu's are more sturdy. If of Ananda's decor one is astonished, Thapyinnyu gives more quiet satisfaction. Ananda often surpasses expectation, and Thapyinnyu never falls below it. Ananda immediately excites admiration, and Thapyinnyu offers perpetual repose.

But it is not my purpose to contrast Shway Zigon, Ananda, Thapyinnyu and the others. Nor is it my purpose to describe the sculpture of the 1500 Mon plaques illustrating the Jataka stories at Ananda. Others who have written on the history and architecture, the frescoes and the sculptures of Pagan have done and will do that better than I

can. But, perhaps no one will pen a page about Pagan to surpass in appreciation the summary made by Harvey. It is worth repeating.

“Thus perished Pagan amid the blood and flame of the Tartar Terror. Her wide dominions were parcelled out into Shan satrapies owing fealty to China and Siam, her kindly peace fled before the advancing shadows of internecine strife. If the men whose day-dreams became incarnate in the temples of Pagan were also tyrants whose peevish frown spelt death, whose harems were filled with slave-women, that is only to say they were as other kings of their time. But whatever they were, the legacy of their fleeting sway has enriched posterity for ever. It was they who made the sun-scorched wilderness, the solitary plain of Myingyan, to blossom forth into the architectural magnificence of Pagan. If they produced no nation-builder like Simon de Montfort, no lawgiver like Edward I, they unified Burma for more than two centuries, and that in itself was an achievement. But their role was aesthetic and religious rather than political. To them the world owes in great measure the preservation of Theravada Buddhism, one of the purest faiths mankind has ever known. Brahmanism had strangled it in the land of its birth; in Ceylon its existence was threatened again and again; east of Burma it was not yet free from priestly corruptions; but the kings of Burma never wavered, and at Pagan the stricken faith found a city of refuge... It is a mistaken sentiment which contrasts the old-time splendour of Pagan with the mat huts of today. Then as now hut jostled temple and housed even the great; the two were not antithetic but correlative: these men’s magnificence went to glorify their religion, not to deck the tent wherein they camped during this transitory life. Those who doubt the reality of a populous city given up to the spiritual, should read the numberless inscriptions of the period, richly human and intensely devout; contemplate the sixteen square miles at Pagan, all dedicated to religion; ...reflect that each temple was built not in generations but in months remember how short was the period when Pagan was inhabited; think of the literary activities of the Kyaukku Onhmin; add to all this our natural preconception

of the conditions necessary to the production of great religious art; and then say whether those campaigns for a tooth, those heart searchings over the loss of a white elephant... are not rather possessed of a significance as deep to men of the age as the quest of the Holy Grail had for Arthurian knights.”

No better epitaph to Pagan could be inscribed. To the historian and student of cultures, Pagan raises another of a series of interesting questions about the human spirit. What accounts for the great outbursts of creative energy from the 10th to the 13th centuries? In this part of the world it is Pagan; in Indochina it is Angkor Wat; in Europe it is the great Gothic cathedrals. It is almost as if there were a spontaneous combustion leading to a great firing of the human spirit at different places throughout the world, all expressing themselves similarly in stone and brick. There have been other periods in human history when there have been similar and simultaneous flourishings, in ancient times as well as in modern. Witness for example, the great splurges of the 17th and 18th centuries. But we still do not know how and why these occurred. The speculations of such historians and philosophers as Toynbee and Northrop have only begun to scratch the surface of this fascinating problem which may well engage future generations of trained scholars. This much we know: In the rise and ebb of the cultures of peoples, national boundaries cannot contain such outpourings. They spill over—will not be confined. All races and groups of men seemingly move on to the stage of history at some time appropriate to their group—and leave behind a glorious monument to creation.

Before I leave my subject—can one ever really leave Pagan?—I should like to turn to its contemporary significance. What should Pagan mean for Burma today? Is it to be merely the great relic of an unrecoverable past? Is it to be solely a place to which you take your visitors and show them the once greatness of Burma? Is it only to be enshrined in the sad cry of a poet, like Marlowe’s lament over lost Beauty in those haunting lines given to Tamburlaine and beginning with “What sayeth my heart of Beauty, then...?”

These are really rhetorical questions. Although history, art and architecture ever deserve a prime place in the civilization of a country and though Independent Burma would be derelict if it did not take immediate and urgent steps to preserve its past, still I think this sense of the past however real it is, is not the only significance of Pagan. Pagan was a rooted kingly civilization. Burma to-day is concerned with sending down the roots for its democratic dedication. Pagan was a great cultural center. Burma to-day must become concerned about food for spirit as well as the body. Even on the stage of world history Pagan was a great architectural achievement and Burma to-day has to learn the skills of the builder. What greater contribution can the First Dynasty make to the First Republic in Burma than to serve as an inspiration and a "school" for her sons and daughters? Provision should be made to preserve and learn from antiquity. For otherwise the heritage of antiquity will disappear in the endless corrosion of the monsoon. If Burmese school children are to learn Burmese history they should be taken by boat, by train, by car, on regular excursions to the beginning of Burmese history. If Burmese history is to be studied and written, teachers and students at the University must utilize the inscriptions, the chronicles, and the vernacular literature that grew up during and immediately after the fall of Pagan. They must attempt to unravel these and other sources so as to lead to

an understanding of the past in order to better enrich the present and look forward to the future. If Burmese artists, sculptors and architects are to rebuild and decorate Burma, they too will find much to learn in the First Dynasty.

The significance of Pagan for Burma is therefore both past and future. Pagan becomes not the relic of the past but an active, vigorous base serving the cultural and historical needs of the population of Burma. Pagan for the Burman becomes a hallowed center, preserved, cared for and studied. He says here is where my country began; here is where it threw towers up to the sky as it reached for deliverance; here is where I began, I a Burmese citizen.

Pagan in Burma is the root, the beginning of a nation. One must recapture one's beginnings. One must nurture the roots for the tree.

I shall be leaving Burma in a few days but I never would have begun to understand Burma without Pagan. By the same token I never would understand Burma today if I saw only Pagan. Burma today is Pagan plus the miracle of freedom and independence. Freedom and independence make possible the energy to preserve and to surpass Pagan—that is its true significance.

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1 G.E. Harvey "History of Burma", Longmans Green and Co., 1926—Page 16.

2 Harvey—Page 41

But, Nigrodha there are bad things not put away, things that have to do with corruption, things that draw one down again to rebirth, things causing suffering, having ill for their fruit, things concerned with rebirth, decay, and death in time to come. It is for the rejection of these things that I teach you the Dhamma, walking according to which these things that are concerned with corruption shall be put away by you, and wholesome things shall be brought to increase by which even in this present life by his own abnormal powers a man shall realize and abide in the full knowledge and realization of perfect wisdom.

*D. N. iii. 56-7.*

# INFLUENCE OF BUDDHISM ON A PEOPLE

By NYANATILOKA THERA

It is merely a few decades ago that any one in the West who should show sympathies with the Doctrines of the Buddha, was not taken seriously. All that time Buddhism was still considered generally as a conglomeration of mysticism and superstition and nobody ever thought that it was destined to play such a prominent role in the Western countries as it actually does to-day.

There are still many in the West, mostly belonging to hostile camps, who find fault with Buddhism and try to convince their own followers that Buddhism exercises a most pernicious influence on the character of its adherents by making them melancholy and pessimistic, and that it thus becomes a danger to social activity and to national development. These allegations, however, appear quite baseless to those who possess some knowledge of Buddhism, or have lived in a real Buddhist country, for instance Burma, where the people are thought to be the happiest and most cheerful on earth.

In the following we shall see that a doctrine such as Buddhism is, can exercise only the most beneficial influence on the character and manners of a people.

Buddhism makes man stand on his own feet and rouses his self-confidence and energy. In no other religious teaching is energy so frequently pointed out as the root of all good things, and mental torpor and sloth so emphatically stigmatized as in Buddhism, Says the Buddha:

“Energy is the road to the Deathless Realm, But sloth and indolence the road to death.” “It is through unshaken perseverance, monks, that I have reached the light, through unceasing effort that I have reached the peace supreme. If you also, O monks, will strive unceasingly, you too will within a short time reach the highest goal of holiness, by understanding and realizing it yourselves.” And the Buddha’s last words were “Strive for your goal with earnestness!”

Thus the follower of the Buddha is again and again reminded that he has to rely on himself and his own exertions, and that there is nobody, either in heaven or on earth who can help him and free him from the results of his former evil deeds. “By oneself evil is done, by oneself one becomes pure. Purity and impurity spring from oneself. No one else can be one’s saviour.” Buddhism teaches that every one is responsible for his own good and bad deeds, and that only he himself can mould his own destiny. “Those evil deeds were only done by you, not your parents, friends or advisers ; and you yourself will reap the painful results.”

Knowing that no God and no Church, neither ceremonies nor priests, can help to save him, the Buddhist of necessity will feel compelled to rely on his own efforts, and thereby he will gain confidence. Nobody can really deny that the feeling of dependence on God, or on any other imaginary power, must necessarily weaken man’s faith in his own power and his feeling of self-responsibility, while, on the other hand, in one who trusts in his own power, self-confidence will become firm and strong.

A further wholesome factor in developing in a people the feeling of self-reliance and self-confidence is presented by the Buddha’s announcement that no one is expected to believe anything on mere tradition and authority, but that anyone who wishes to reach perfection and mental emancipation, has to rely on his own understanding and thinking power, uninfluenced by dogma and blind belief. The Buddha said:

“Do not go according to mere hearsay or tradition.... do not believe in a thing merely because your master told it. But if you yourself understand that such and such things are evil and bad, and lead you and others to misfortune, then you may reject these things.” A doctrine like this, which makes an appeal to man’s own understanding, must indeed have a beneficial influence on a people; whereas one that demands blind faith in authority, scriptures, ceremonies and traditions, and does not admit personal investi-

gation must necessarily lead a people to spiritual lethargy. Spiritual progress is possible only where there is freedom of thought. Where, however, blind belief in authority prevails there will be no mental progress. Freedom of thinking leads to mental vigour and progress, while dogmatism leads to stagnation.

Experience further shows that dogmatic belief and intolerance everywhere go hand in hand. Wherever the one appears, the other is not far off. One is here reminded of the Middle Ages of Europe with their pitiless inquisitions, cruel murders, violence, infamies, tortures and burning; being results of dogmatic belief in religious authority and the intolerance connected therewith. Dogmatism and intolerance do not shrink from using any means to oppose progress. Though at present there are no longer employed such barbarous methods as those against Galileo and Giordano Bruno, intolerance and cruel fanaticism, nevertheless, are perpetuated, perhaps in a still more insidious manner in politics. By the way, it would be interesting to ascertain whether or not the principles for which Galileo and Bruno were persecuted and condemned, have since been officially ruled out by the Church as criminal.

An unhampered and peaceful progress in social development, in morality, knowledge, art, science, and philosophy, is possible only in a country where tolerance and freedom of thought reign, and not in a country where religious and political tutelage and intolerance prevail and where the freedom of the people is suppressed.

Now, what above all helps to promote this sense of tolerance in a people, is that universal and all-embracing kindness and love, in Pāli called “*Mettā*”, which in Buddhism forms, as it were, the foundation on which all moral and social progress is based. And it is a fact that all the real Buddhist nations are imbued with this spirit of all-embracing kindness, which is not the result of blind obedience to a certain religious commandment, but which is the outcome of the understanding that all living beings, from man down to the earthworm, are subject to the same laws and conditions of existence. ‘As I am, so are they; as they are, so am I;’ thus one should identify

oneself with all that lives, and should not kill, nor hurt any living being.

Nowhere has this universal kindness, or selfless love, been so clearly defined as in Buddhism. The commandment ‘Love thy neighbour as thyself’ is correctly speaking, vague and ambiguous, as every person loves himself in a different way, and at times even very unreasonably. *Mettā*, or Burmese *Mvitta*, is that innermost wish that all living beings, without exception, may be happy, free from pain and grief. Thus the *Mettā Sutta*, ‘the Hymn of Universal Love’ forms in all Buddhist countries the daily bread, the daily prayer, being daily recited, morning and evening, by high and low, old and young. I should like to give here in English just those 2 verses of it in which the whole is summed up:

“Just as a mother her own child,  
Her only son, protects with all her might,  
Just so one should t’wards all that lives  
Develop one’s own mind in boundless love.

Thus t’ward the whole wide world one should  
Unfold one’s own mind in all embracing  
kindness,  
Above, below, on ev’ry side.  
Unhindered, free from hate and angry  
feeling.”

And now note the crying dissonance of such non-Buddhist declarations and exhortations, as: “All those that believe otherwise are beasts and have only the shape of men and as they are beasts, they are not worthy to serve the chosen people.” And: “Kill your enemies wherever you encounter them bathe in their blood, for that is the punishment to be meted out to the unbeliever ..” Further: “Fight against your enemies, till you have reduced them to powerlessness, till God’s cult is established ..Let them suffer the pain of retaliation....”

It is evident, wherever such barbarous commandments find acceptance, there they will produce a most disastrous influence on the people. They will lead them to intolerance, fanaticism,

brutality and cruelty, and will help to increase the frightful misery and distress in the world. In the Buddhist scriptures, wherein so much boundless love and kindness is mentioned, and so much tolerance is preached, it is quite evident that there is no place for any similar commandment or advice. Further, no Buddhist missionary or monk would ever think of preaching ill-will and hatred against so-called 'Unbelievers'. Religious, national, or political intolerance and hatred are incomprehensible to a people imbued with the real Buddhist spirit; and war, especially an aggressive war, would never be approved by it. The Buddha, in addressing his monks, said even: "Should, O monks, robbers and murderers cut off your limbs and joints, and should you give way to anger, in that case you would not be fulfilling my advice. For thus ought you to train yourselves : 'Undisturbed shall our minds remain, no evil words shall escape our lips. Friendly and full of sympathy shall we remain, with heart full of love, and free from any hidden malice. And those persons we shall penetrate with loving thoughts, wide, deep, boundless, freed from anger and hatred.'"

This all-embracing kindness, or *Mettā* is something very different from the passive love of the lamb that, beaten on one cheek, should also tender the other one.

"Hatred never ends through hatred, All hatred ends through love alone."

Thus, without fire and sword, Buddhism has found its way into the hearts of millions and millions of beings. From history we know that, since the time of the Buddha up to this day, not a single drop of blood has been shed in the name of the Buddha, or for the propagation of his Doctrine. But how does this matter stand with the other religions ? It is impossible to relate here all the manifold barbarous ways of religious proselytism. As, however, Buddhism teaches that mere belief or outward rituals are of no use for reaching the wisdom and emancipation proclaimed by the Buddha, outward conversion becomes meaningless and to promote Buddhism by force would mean pretending to propagate justice and love by means of oppression and injustice. The follower of the Buddha despises

proselytism, as it is of no consequence to him, whether another man calls himself a Buddhist or not, as he knows that it is only through man's own understanding and exertion that he may come nearer to the goal preached by the Buddha. He would rather wish to make all other beings happy by leading them to virtue and wisdom, and showing them the path to deliverance from suffering.

It may also be mentioned that, since the earliest times, this embracing kindness, or *Mettā*, has had a powerful influence on the Buddhist people in inducing them to build on all important high-roads free resthouses for the weary wanderer, put up stands containing pots for ever fresh drinking water for the thirsty, provide food and drink for man and animal, build, for both, free hospitals and distribute free medicines to all. In this connection we would recommend to the reader the unique work of Fielding Hall, "The Soul of a People", in which the author draws a lively and charming picture of the Burmese people.

There is another most important factor that has, to a great extent, contributed to keep the Buddhist peoples from degradation and brutality, namely, the abstaining from intoxicating drinks, which is one of the 5 moral rules, or *Silas*, enjoined on all Buddhists. The Buddha warns against intoxicating drink and shows clearly its pernicious influence on man's mind, character and morality. Even, taken only in little doses, or from time to time, alcohol has a deleterious influence on body and mind. Gradually it may bring about that excitement during which one no longer distinguishes between right or wrong, and during which all endeavour to resist immorality and crime, entirely disappears. In short, intoxicating drink deadens the moral sense of man and renders him morally insensible. Many an innocent girl has through intoxicating drink become a victim of vice, and finally has ended in crime and prison. Most of the murder cases happen under the influence of alcohol or other drugs. Drunkenness is temporary madness produced through the alcoholic poison, and may finally lead to permanent insanity. An overdose of alcohol

deprives a man of the faculty of thinking, poisons character, and paralyses mind. It is drinking that causes moral insensibility, rudeness, cruelty, etc. A people that abstains from the use of alcohol remains sober in mind and is able to exercise mental and moral control.

Some politicians are of opinion that the sale of alcohol with the money it brings through taxes will financially benefit the Government, but the report of Prof. Paulsen seems to prove just the contrary. He speaks of an American fisherman called Jukes, living in the 19th century, who was a drinker but healthy and robust. From him came into existence 7 successive generations with 709 descendants who have been watched. Amongst them were 174 prostitutes, 18 brothel-housekeepers, and 77 criminals including 12 murderers; further 64 of them were living in poor-houses, 148 were living on the public relief of the poor, 85 were suffering of diseases of degeneration, and almost all were drinkers. In the 5th generation all females were prostitutes, all males criminals. The expenses of the Government paid only for these people in 75 years came up to 1.25 million dollars.

In summing up we may now state that, instead of having a pernicious influence on a people—

as so often alleged in the West—Buddhism is, on the contrary, of all religions in the world the best suited to improve and elevate the character and manners of a people; awakens the self-respect and feeling of self-responsibility of a people and stirs up a nation's energy. It fosters spiritual progress by appealing to man's own thinking powers. It promotes in a people the sense by keeping it free from religious and national narrowness and fanaticism. It spreads amongst the people the feeling of all-embracing kindness and brotherhood and keeps them away from hate and cruelty. It makes the people clear and sober in mind by discouraging intoxicating drink. In short, it produces the feeling of self-reliance by teaching that the whole destiny of man lies in his own hands, and that he himself possesses the faculty of developing his own energy and insight in order to reach the highest goal which no God ever can give him. Hence, self-respect, self-confidence, comprehension, tolerance, all-embracing kindness, soberness of mind and independence of thought: these are some of the salient qualities created in a people by the influence of Buddhism. And in the country in which such qualities preponderate, peace and happiness will reign supreme, and such a country will be a model to the whole world, will be a paradise on earth.

## DOCTRINES TRUE AND FALSE

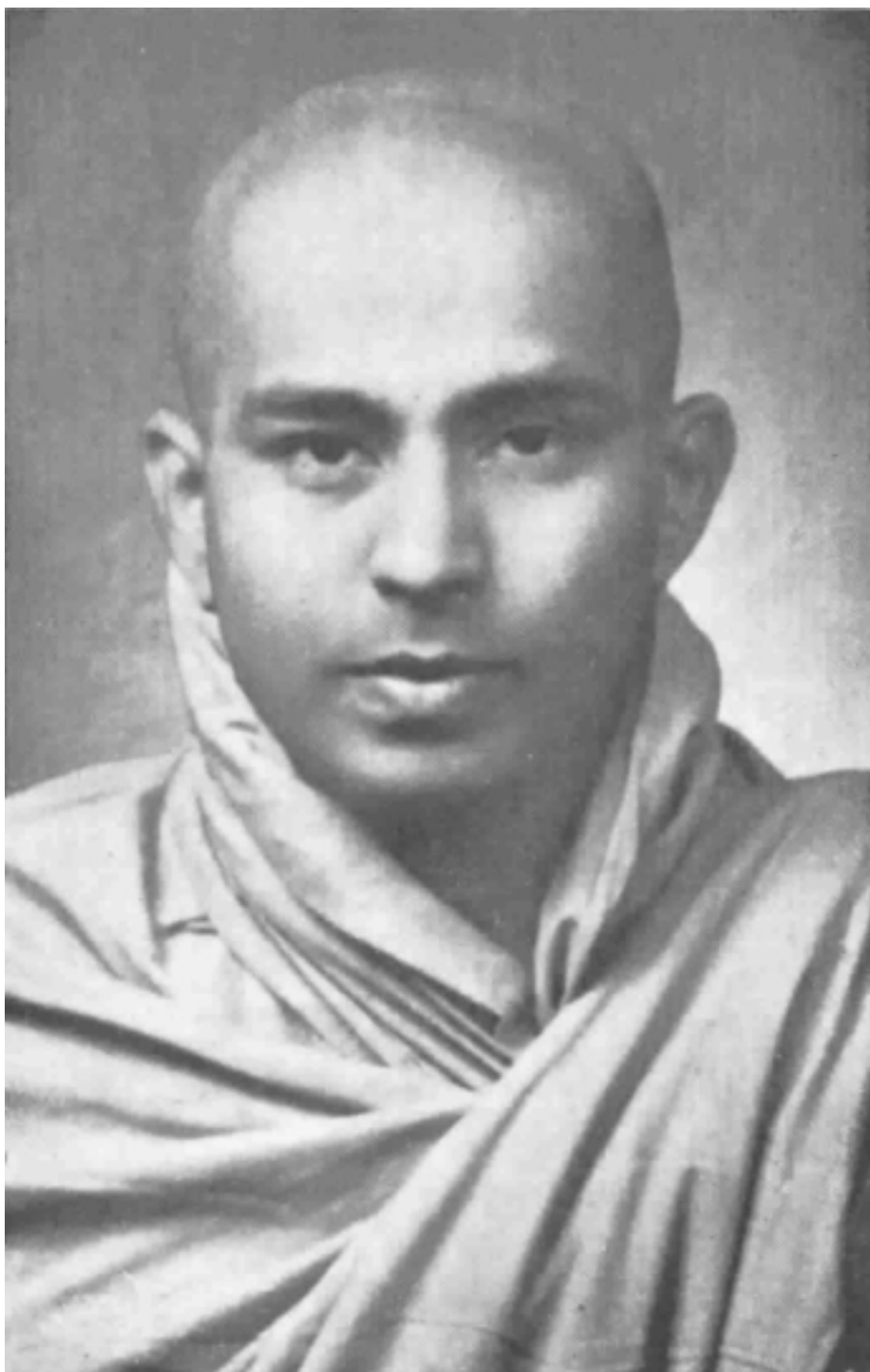
### THE TEST OF TRUE DOCTRINE

‘Of whatsoever teachings, Gotamid, thou canst assure thyself thus “These doctrines conduce to passions, not to dispassion: to bondage, not to detachment: to increase of worldly gains, not to decrease of them: to covetousness, not to frugality: to discontent, and not content: to company, not solitude: to sluggishness, not energy: to delight in evil, not delight in good”: of such teachings thou mayest with certainty affirm, Gotamid, “This is not the Dhamma. This is not the Discipline. This is not the Master’s Message.

But of whatsoever teachings thou canst assure thyself that they are the opposite of these things that I have told you, of such teachings thou mayest with certainty affirm: “This is the Dhamma. This is the Discipline. This is the Master’s Message.

Vinaya, ii. 10.





Ven Piyadassi Thera

# THE THREE CHARACTERISTICS

PIYADASSI THERA

The nucleus of the Buddha Dhamma is *Anicca* (impermanence), *Dukkha* (suffering), and *Anattā* (no soul). In other words, it is 'dynamic reality', which the modern scientists are realising to be the basic nature of this world.

Camouflaged, these three characteristics of life prevail for ever in this world, until a fully enlightened Buddha reveals their true nature. It is to make known these Truths that the Buddhas appear.

The mysterious universe, in which we have our shifting abode, is in a state of continual flux. We living beings, too, are constantly changing, not remaining the same for two consecutive moments.

We are born, and we begin to grow. "At first the infant mewling and puking in his nurse's arms". Then we reach the full bloom of youth—youth which is fleeting and evanescent. Finally decrepitude and old age creep in. "Last scene of all, that ends this strange eventful history, is second childishness and mere oblivion, sans teeth, sans eyes, sans taste, sans everything." Before long we must end this sojourn and pass away to build up a new residence. So, on we go wandering, again and again, until some day we end the *Samsāra*. Yet there is no personal identity in this present life period; how much less in a future life—"Na ca so na ca añño"—He is not the same—nor is he another.

The whole universe is changing ever. All things within or without our vision, animate or inanimate, (save the unoriginated, unconditioned, hypercosmic Nibbāna) pass through the inconceivably rapid moments of *Uppāda*, *Ṭhiti*, and *Bhanga*, or of arising, reach a peak, and ceasing.

The Buddha gave us the Master Key of dynamic reality, to open any door we wish. The modern world is using this same Master Key, but only for material things, and is opening door after door with amazing success.

In the spheres of biology, psychology, physics, etc. the doctrine of dynamic reality has proved itself the truest interpretation again and again.

Yet the so-called arts and sciences of the day being concerned with things material, are mundane; hence, before long, like all things mundane, they will dwindle and sink into oblivion. Buddhism teaches one to seek that which is not fleeting; it urges one to tread the Noble Path to the permanent.

## SUFFERING

The next characteristic is *Dukkha* (suffering). '*Dukkhe loko patitṭhito*'—"The universe is based on suffering," says the Buddha. Nevertheless, this does not, in the least, mean that the Master was a pessimist. He faced facts. He was neither a pessimist nor an optimist. He was the Teacher of the 'Noble Eightfold Path'. He did not remain satisfied with the declaration that suffering reigns over all things mundane, but disclosed the only path of deliverance from this suffering.

The foundation of Buddhism is the Four Noble Truths.

1. The Noble Truth of Suffering, 2. The Noble Truth of the Cause of Suffering, 3. The Noble Truth of the Cessation of Suffering and 4. The Noble Truth of the Path leading to the Cessation of Suffering.

To elucidate briefly: birth is suffering, old age is suffering, disease is suffering, death is suffering, to be united with the distasteful is suffering, to be separated from the loved is suffering. Not to obtain what one desires is suffering; in short, the *pañcupādanakkhandā*—the five groups of grasping are suffering.

The world is suffering-afflicted. No worldling is free from this bond of misery. This is a universal truth that none can deny.

The mere gratification of our senses: eye, ear, nose, tongue, body and mind, we call happiness. But in the absolute sense of the word such

gratification is not at all felicitous. If we, with our inner eye, see ‘things as they truly are’ we will realize that the world is but an illusion—(*Māya*), that leads astray the individuals who cling to it. All the so-called cosmic pleasures are fleeting, and a mere prelude to pain and disgust.

Once a certain naked ascetic \* named Kassapa, approached the Master and raised a question in this wise:

“Now then, Venerable Gotama, is suffering self-wrought?”

‘Not so, Kassapa,’ said the Master.

“Well then, Venerable Gotama, is suffering wrought by another?”

‘Not so, Kassapa,’ said the Master.

“Well then, Venerable Gotama, is suffering wrought both by self and by another?”

‘Not so Kassapa,’ said the Master.

“Well then, Venerable Gotama, is suffering wrought neither by self nor by another arisen without cause (by chance)?”

‘Not so Kassapa,’ said the Master.

“Well then, Venerable Gotama, is there no suffering?”

‘Surely Kassapa, suffering is not non-existent. Suffering is.’

“Then the Venerable Gotama knows no suffering, sees no suffering.”

‘Nay Kassapa, I am not one who neither knows nor sees suffering—I am one that knows suffering and sees suffering,’ said the Master.

“How now, Venerable Gotama, you have answered all my questions: ‘Not so Kassapa.’ You say that you know and perceive suffering. May the Blessed One declare unto me about suffering, may the Blessed One teach me what suffering is”

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\* The “Naked Ascetics” were a sect calling themselves Ājīvika (Men of good livelihood) who had most strict rules as to how they should earn their living, and who practised many “austerities”, including the going about quite naked. They were not an Order in the sense that the Buddhist Bhikkhus were, but were merely referred to by the generic name of Ājīvika.

“The statement, Kassapa, that the same one produces and experiences suffering amounts to eternalism.

To say that, “One produces and another experiences sorrow.” This, Kassapa, which to one afflicted with feeling occurs as suffering wrought by another, amounts to nihilism.

The Tathagata, O Kassapa, avoiding these two extremes teaches the Dhamma by the Middle Path.’

Dependent on ignorance (*Avijjā*) of the Four Noble Truths arise Volitional Activities (*Sankhāra*), moral and immoral;

Dependent on volitional activities arises (re-birth / relinking) Consciousness (*Viññānaṃ*);

Dependent on re-linking consciousness arise mind and matter (*Nāma Rūpa*);

Dependent on mind and matter arise the six spheres of senses (*Salāyatanaṃ*), the five physical sense organs and consciousness as the sixth;

Dependent on the six spheres of senses arise contact (*Phassa*), sensory and mental impression;

Dependent on contact arises sensation, (*Vedanā*);

Dependent on sensation arises craving (*Tanhā*);

Dependent on craving arises attachment (*Upādāna*);

Dependent on attachment arises the process of becoming (*Kamma-Bhavo*);

Dependent on the process of becoming arises Re-birth (*Jāti*);

Dependent on Birth arise old age, death, sorrow, lamentation, pain, grief and despair.

Thus does the entire aggregate of suffering result.

When the cause of a thing is destroyed, automatically the effect also ceases to be. This is beautifully expressed in the following stanza:—

*Na idaṃ atta kataṃ bimbarṇaṃ,  
Na idaṃ parakataṃ aghaṃ,  
Hetuṃ Paticca sambhūtaṃ,  
Hetu bhangaṃ nirujjhati.*

Not self-wrought is this puppet form,  
Nor other-wrought this mass of woe;  
Condition-based, it comes to be,  
Condition-ceased, it ended, Lo!

### Cause of Sorrow

*Taṇhā* (Craving) is the root cause of this sorrow that envelops the whole world. The more we crave the more we suffer. In fact, sorrow is the price we have to pay for having craved. Yet the Master discovered the way out of this sorrow-laden existence, and that is the Noble Eightfold Path, the only Path that leads the wanderer to the decayless, deathless Nibbāna when finally destroyed are the varied roots of Sorrow's cause.

The third and last characteristic is Anattā=Na attā=no-soul or self or identity.

This doctrine of Anattā is absolutely Buddhistic. It is Buddhism, and only Buddhism, that teaches the Anattā-doctrine. In fact, this is the principal tenet of Buddhism.

The Buddha-Dhamma totally denies the existence of a soul. There is no permanent entity.

The Attā Vadins—believers in a soul—attribute all sorts of glorious qualities to this alleged, but imperceptible, Ātma. They claim it to be all-powerful all-pervading, indestructible, and unchanging. Their belief is that this Ātma has taken root in all beings.

Some of them say that this Ātma pervades the body, like oil in an oil-bearing seed; others that it surrounds the body in the form of an imperceptible light,—which light one perceives when cleansed of impurities. Still others profess that it is within us, like a gem twinkling in a casket. Still others, also erroneously, think it to be consciousness,—or perception;—or sensation,—or volition. And some conclude that this fancied Ātma consists of both Nāma and Rūpa—mind and matter.

Buddhism recognises that there is no such unchanging identity. In conventional usage we speak of a 'Being' etc. But in the highest sense, there exists no 'being'; there is no 'I'—personality. Each one of us is the manifestation of his kammic-force, and a composition of nothing

but an everchanging mind-and-body flux. This mind and body, when separated from each other lose something of their potency and cannot function alone indefinitely. But as a boat and a boatman together cross the stream, and, as a lame man mounted on the shoulders of a blind one reach their destination, so mind and body, when wedded together, function best.

Unceasingly does the mind and its concomitants change; and just as unceasingly, though at a slower rate, the body alters from moment to moment. The flux goes on as incessantly as the sea-waves, or, as the Buddhists say, *Nadī soto viya*,—like a flowing stream. We know that all things that exist have more than one cause for their existence.

The Buddha Law too, states that things are neither due to "one cause" (*Eka Hetuka*) nor are they "causeless" (*a-hetuka*). Twenty-four conditions (*Paccaya*), as shown in Paṭṭhāna (Causal relations) and the twelve factors of *Paticca Samuppāda*—Dependent Origination—clearly prove that things are "Multiple-caused" (*Nānā Hetuka*).

The Master declares: "*Yadaniccaṃ taṃ Dukkhaṃ yaṃ Dukkhaṃ Tadanattā...*" "What is impermanent that is suffering. What is suffering that is void of self. What is void of self is not mine, that am I not, it is not my self"

### Realisation

It is by complete realisation of this *Anicca*, *Dukkha*, and *Anattā*—nature of all things—that the seeker after Peace brings all defilements to extinction, and attains Nibbāna.

In the Dhammapada the Buddha exhorts His disciples thus—

*Sabbe Sankhārā Aniccā'ti  
Sabbe Sankhārā Dukkhā'ti  
Sabbe Dhammā Anattā'ti  
Yadā Paññāya Passati  
Atha Nibbindati Dukkhe  
Esā Maggo Visuddhiyā.*

"All component things are impermanent, All component things are sorrow-laden, All things that exist are without a soul, Who so realizes this, with

knowledge intuitive, He gets disgusted with suffering—‘This is the Path to Purity.’

Now the ardent seeker after deliverance is finally convinced that Tanhā, craving, is the direct cause of all cosmic life and suffering. He then impatiently hunts for an unfailing means of deliverance to the Hypercosmic, until he finds the Noble Eightfold Path.

1. **Sammā Ditthi**—Right View, otherwise called Right Understanding or Reasoning; in brief seeing things as they truly are—suffering, the cause of suffering, the cessation of suffering, and the Path that leads to the cessation of suffering,—this is Right Understanding.

2. **Sammā Sankappa**—Right Thought or Right Aspiration. This is three-fold; to wit :1. *Nekkhamma Sankappa*,—thoughts of renunciation. 2. *Avyapāda Sankappa*,—thoughts of goodwill, and 3. *Avihimsā Sankappa*,—thoughts of non-injury and compassion.

3. **Sammā Vacā** does not necessarily mean only Right Speech. It is more than that it demands abstinence from evil speech i.e., lying, slandering, harsh speech and frivolous talk. (These are the four evils that one’s tongue can commit.)

4. **Sammā Kamanta**, in its strictest sense, means not Right Action—but, abstinence from evil action, i.e., killing, stealing, and unchastity. (These are the three evils that one’s body can commit.)

5. **Sammā Ājiva**—Right Livelihood, demands abstinence from wrong livelihood, i.e., trading in deadly weapons, living beings, animals for slaughter, intoxicants and poison.

6. **Sammā Vāyāma**—Right Effort. It is the strenuous endeavour to check the arising of evil that has not yet arisen, the effort to defeat evil already arisen, the effort to develop good that has not yet arisen and the effort to cultivate good that has already arisen.

7. **Sammā Sati**—Right Mindfulness or Attention. Which is Four-fold; Application of mindfulness concerned with body (*Kāyānupassanā*), Feeling (*Vedanānupassanā*), Consciousness (*Cittānupassanā*) and Phenomena (*Dhammānupassanā*).

*Satiṃ ca kvāhaṃ Bhikkhave Sabbatthikaṃ Vadāmi: Sabbabyanjanepi lona dūpanan viya icchitabba*—‘Mindfulness, O Bhikkhus, is a constant companion, it is like salt to the broth.’

8. **Sammā Samādhi**—Right Concentration. It is the intent state of mind and meditation, literally one-pointedness of the mind.

### Three Groups

These eight constituents of the Noble Path (*Ariya Magga*) are classified into three important groups ‘*Paññā*’ ‘*Sīla*’ ‘*Samādhi*’ The first two constituents form the *Paññā* (wisdom) group. The next three form the *Sīla* (morality) group. And the last three form the *Samādhi* (concentration) group.

*Sīla* is the right control of bodily and vocal actions. Anyone who is trained by *Sīla* becomes a fit person to develop concentration.

As the ‘*Sīla Vimansa Jātaka*’ reads:

“Virtue excels vain gifts of form and birth,

Apart from virtue learning has no worth,

Not birth nor love, nor friendship ought avails,

Pure virtue only future bliss entails.”

And as the Master says: ‘*Apadāna Sobhini Paññā*’, “Through virtue wisdom shines.” Now the seeker after Deliverance struggles hard to keep his fickle mind in subjugation. He fixes his mind on one single object presented to its contemplation, and all other thoughts are totally banished from his mind. Then, for the moment, the ‘*Pañca Nivaranas*—’the five obstacles on the upward way; namely, sensuality, ill-will, sloth and torpor, restlessness and brooding, and doubt; are inhibited.

First he gains proximate concentration—*Upacāra Samādhi* and then attainment—concentration—*Appanā Samādhi*. It is at this stage that one is wrapt in *jhāna*, enjoying quietness of the mind.

Nevertheless, even this higher practice of *Samādhi* does not place the seeker in a position of safety, because at any moment, when circumstance permits, the passions that are dormant in him, may rise to the surface. Particularly in this connection must one understand that virtue

aids concentration, and concentration aids wisdom. Without virtue there is no concentration, and without concentration there is no wisdom.

This is beautifully expressed in the Dhammapada:—

*Natthi Jhānaṃ Apanñāssa  
Paññā Natthi Ajhāvato  
Yamhi jhānaṃ ca paññaṃ ca  
Sa ye Nibbānasantike.*

“There is no Meditation for him who has no wisdom, and there is no wisdom in him who does not meditate. In whom there are both Meditation and Wisdom, he indeed is near Nibbāna.”

### Final Stage

The third and final stage of the Path is Wisdom,— *Vipassanā Paññā*. Wisdom is the weapon to cut off totally the very root of all fetters that bind one to this ceaseless wandering of birth, life and death.

Through his trained power of one-pointed thought, the seeker views the whole world as transitory, pain-laden and egoless. Taking one of these three characteristics as a subject of meditation, he develops concentration in the same manner as he did to acquire *jhāna* until one day, for the first time, he gains insight into the true nature of the world he clung to for so long. Longing for deliverance, he continues the practice till, by the might of his concentration, mind bursts through the bonds of the cosmic and he gains a full view of the Hypercosmic Nibbāna, thus attaining the first stage of Sainthood, *sotapanna*—literally stream-enterer. With this achievement the first three fetters, namely: 1. Self-illusion (*Sakkāya Diṭṭhi*), II. Doubt (*Vicikicchā*), and III. Indulgence in mere rule and ritual (*Silabhata parāmāsa*) go to destruction. And as his dross is not fully burnt he is re—born at most seven times *Sattakkhattuparama*, and never below the human plane.

With more endeavour he gains a clearer vision of the Hyper-cosmic, attenuating (IV) Sensual desire (*Kāma rāga*), (V) ill-will (*Vyapāda*); he now becomes *Sakadāgami*;— once returner—for he takes birth on earth only once, in case he fails to attain Arahantship.

Completely breaking the weakened fetters of sensual desire and Ill-will, he now goes by the name of *Anāgami*;—non-returner— because sensual lust being forsaken he is not reborn again in the *kāma loka*—the world of sense pleasures. He goes to the *Suddhāvāsa* or the “Pure-Abodes”.

Lastly, the earnest seeker after peace attains the fourth and final stage of Sainthood. In other words he is an Arahant—a consecrate in its strictest sense, a completely sacred or hallowed one.

### Remaining Fetters

With this attainment the remaining Five-Fetters viz: (VI) (*Rūpa Rāga*) the will to live in realms of pure form, (VII) (*Arūpa Rāga*) Craving for the formless realms (VIII) (*Māna*) Pride, (IX) (*Uddhacca*) Restlessness, and (X) (*Avijjā*) Ignorance are completely destroyed.

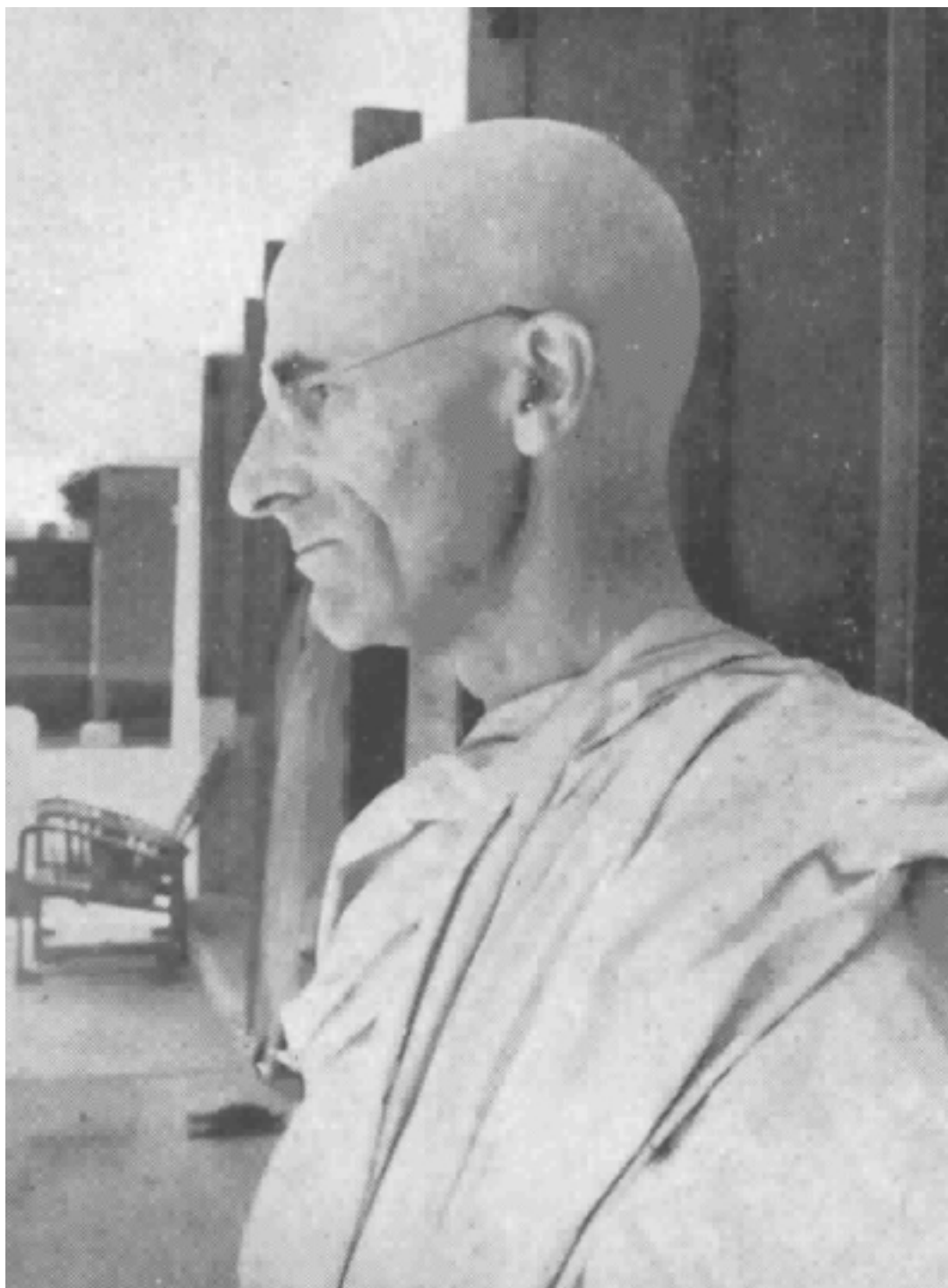
It is at this stage that one realises Nibbāna, the Eternal Bliss.

It is to such Saints that the Master referred when he said:

*Hitva Manusakaṃ yogaṃ  
Dibbaṃ yogaṃ upaccagā,  
Sabba yoga visanyuttaṃ,  
Tamahaṃ brumi brahmanaṃ.*

“The man who has discarded human ties,  
Has transcended ties of Deva-world,  
From every tie lives utterly detached  
That man I call a Brahman, (Man of Worth).

(Here the word ‘Brahman’ is a synonym for ‘Arahant’ in the sense *Bahita pāpa*— one who has “put aside the burden of evil”)



Ashin Kewalananda

# Buddhism is a Doctrine of Revolution, Liberation and Peace

ASHIN KEWALANANDA

TO SAY that if the words of the Buddha were put into practice it would lead the world to brotherhood and peace is a truism. And few would deny that Buddhist doctrine is one of liberation. But it may come as a shock to some to hear Buddhism described as a revolutionary doctrine. It all depends, of course, upon what we mean by revolution, liberation and peace.

A revolutionary is one who sees that something is wrong somewhere and is determined to make a drastic change. He may be one living in luxury, enjoying all the delights of sensual pleasure, wanting for nothing. Then one day he goes out and looks around him and sees everywhere old age, disease and death, poverty and oppression. He is appalled at the suffering he sees everywhere. He determines to stop it if he can. He realises that his life is trivial, empty and useless. So he leaves his family and his people and completely changes his life. He becomes a revolutionary like the young Siddhattha.

The opposite of “revolutionary is reactionary”: that is one who seeks to keep things as they are; to oppose change at all costs. He tries to stop the wheel of change but the law of anicca is ineluctable and he must sooner or later break himself and his system upon the wheel of change.

It is interesting to note that the word revolution in English comes from the Latin *volutare*, which means to roll. So our word implies a turning again of something which has been stopped. When the Buddha had found the cause of suffering he determined to spread his doctrine, so he preached the *Dhammacakka Sutta*, which is called Turning the Wheel of the Law. He was starting a revolution not only against the forces of *lobha*, *dosa* and *moha*, but also against the reactionary Brahmanism of his time.

It is to be noted that unlike many revolutionaries, the Buddha sought to turn the wheel in accordance with the law of change he began by

making a scientific research into the causes of human suffering. It was only after he had discovered the four Noble Truths, that suffering arises out of craving, and the whole chain of Dependent Origination, or *Paticca Sammupāda*, that he was able to show how the law might be used to eliminate suffering. This is one great difference from those who try to turn the wheel backwards or at least contrary to evolution. Another difference, which I will mention in passing and return to later, is that most revolutionaries try to alter other people but do not wish to make any change in themselves. They are right, everybody else is wrong. Their revolution, which starts by persuasion, very often ends in conflict. When conflict becomes conquest there is domination and dictatorship. They then become reactionary and try to consolidate their gains, while the forces of freedom must be liquidated.

A revolution which is based upon conflict, which excites conflict, which creates conflict, cannot lead to liberation and peace. It is entirely different from the Buddhist revolution which seeks, not to cause fresh suffering, but to remove the causes of suffering. The removal of the causes of suffering is surely the most radical change one can make in life. Indeed, when this revolution has been carried out, the mind has made a complete turn-round. First it looked outwards upon the external world with the eyes of craving (*tanhā*); then it turned inwards to see and eliminate the causes: lastly the mind now turns outwards again and looks on the world from another point of view. There has been a complete revolution. So perhaps it will be granted that Buddhism is truly revolutionary doctrine.

Now what is the Buddhist method of liberation and how does it differ from the general practice? Many excellent people who claim to be rational and scientific entirely abandon this attitude when it comes to dealing with their own problems. They



are aware of suffering; but do they carefully search into its causes, so that they may remove them? Usually they do not. For example when they have a stomach-ache or a headache, do they patiently and scientifically seek to discover the causes so that they may remove them? No, in nine cases out of ten they promptly take an aspirin or a bottle of medicine, which removes the feeling of pain but may not affect its causes. And in a few days they will have another headache or stomach-ache, and again take an aspirin or some more medicine. This may go on for twenty or thirty years until there's a breakdown which necessitates an operation. That is why more people die of diseases of the alimentary tract than from any other cause. You may say that this is not Buddhism. I disagree. It leads to suffering and it causes death. Many a serious fit of anger starts in the stomach.

If this is the state of affairs with many of us when our stomachs are concerned—and heaven knows, we are all fond of our stomachs—what is it like when the suffering occurs in our feelings? Who stops to analyse scientifically 'the pangs of despised love, the spurns which patient merit of the oppressor takes', 'benefits forgot and friends remembered not'? If they did they would not suffer, so finally there is the great toll of mental suffering, which often increases as the mind develops in sensibility and understanding. Here, is where our revolution is needed. Which is the path out of this maze of suffering? What is the method of revolution? Does it consist in blaming others for our physical defects and deficiencies? Does it consist in stirring up conflict all around us? No, it consists simply in finding out the causes. This is the Buddhist method.

"Owners of their kamma are the beings; heirs of their kamma; kamma is the womb from which they spring; with kamma they are bound up; their kamma is their refuge."

This, as you know means that all our present conditions result from our past volitional activities, either in this life or in some former existence; and that therefore, we, alone, are responsible for them. Moreover, it is our volitional activities alone which can rescue us.

"All that we are is the result of what we have thought.

It is founded upon our thought ; it is made up of our thought."

Or, as Shakespeare put it:

"The fault, dear Brutus, lies, not within our stars,

But in ourselves, that we are underlings."

Just as the Buddhist way of revolution starts within ourselves, so the Buddhist way of liberation is to free the mind by discovering for ourselves the causes of suffering. It is not enough to have the theoretical knowledge that those causes are *lobha*, *dosa* and *moha*, those forces must be experienced and seen at work. How is this to be done ?

The Venerable Sariputta once asked the Lord Buddha what constituted a great man. The Teacher replied:

With liberated mind is one a great man, Sariputta.

Without liberated mind one is not a great man.

How, then, Sariputta, is the mind liberated ?

By the Four Applications of Mindfulness (*Satipaṭṭhāna*) is the mind liberated. By the Four applications of Mindfulness, ardent, clearly comprehending and mindful.

*Satipaṭṭhāna* as you know, consists in the clear, careful, scientific observation of the Body, of the Feelings, of the Mind, and of Mind Objects. This is the seventh step of the Eightfold Noble Path and is the method by which one may find the path. For until one has clearly seen and understood the laws governing the activities of the body, the feelings, the thoughts and the mind how can one comprehend Right Thought, Right Speech and Right Action? By this method *Samādhi*, the eighth step, is gained, and that is necessary before the goal, which is Right Understanding, and complete liberation from ignorance (*avijjā*) is realised.

Here again, it is not enough to learn precepts and rules, recite suttas and perform religious

duties, though these all have their uses; one must carry out the practice. For was it not said that a man who knows but does not practise is like one dying of thirst beside a well, because he lacks a bucket and rope to get the water.

Though too few of them practise it, most Bhikkhus know the *Satipaṭṭhāna* by heart:

*Ekāyano ayaṃ bhikkhave maggo Sattānaṃ visuddhiyā, sokapariddavānaṃ samatikkamāya, dukkha, domanassānaṃ, atthagamāya ñāyassa adhiḡamāya, nibbānassa saccikiriyaṃ, yadidaṃ cattāro Satipaṭṭhāna.*

The only way, bhikkhus, by which one can attain purity, can resolve trouble and disharmony, get beyond bodily and mental suffering and tread that path which leads to Nibbāna is by the Four Applications of Mindfulness.

You see, there is not a shadow of doubt about it. It is called “the only way” and therefore applies, if it is true, to all races, creeds and colours. Indeed here, as always, the All Enlightened One was stating the Reality, the condition of things as he had experienced them. He was not inventing or creating anything.

What is this Mindfulness? Even a brief description would demand an article in itself. It is not a practice of bhikkhus and yogis alone, but, as I hope to show on another occasion, something which laymen in the course of their daily lives and particularly children in schools should learn and use. Mindfulness is not a method of sudden conversion or a miracle-working superstition, it is a simple, natural process. But it is not easy because it depends upon clear concentration of the mind, banishing all worldly desires and attachments, at least for the time devoted to the exercise. By concentration upon the activities of the body and mind one learns the nature of suffering and its causes one experiences *Anicca*, or change, just as one might experience a shower of rain, and one comes to a realisation of *Anattā* when, by insight (*Vipassanā*), one has learned the non-existence of self. One realises that this is truly the way to get beyond bodily and mental suffering, to resolve trouble and disharmony, and to enter that Path which leads to Nibbāna.

What a difference there is here from our usual procedure when there is trouble and disharmony. We look everywhere except within ourselves. We go round finding faults in everybody and everything and then we try to set everybody else right, it's so easy to do that and so difficult to look within. Moreover, a disgruntled person, working himself up into a passion in blaming others, gets a feeling of self-righteousness and a pleasing inflation of the ego. Some people imagine they enjoy arousing conflict and causing suffering to others. For example, take the manager of a large business when something has gone seriously wrong with an important order. There is going to be a big loss of trade. As a rule he will call all the heads of departments to his office and give them a first-class row. He will storm at them and work up his anger, saying there has got to be a big change somewhere; somebody must be sacked; they must go off and find the culprit. They all probably know that the cause is lack of proper organisation and direction at the top, but nobody dares say so. They all go off feeling sore and each one relieves his suffering by taking it out of those below him. There are a dozen first-class rows. And so the suffering goes through the whole business, swelling as it multiplies. Those who haven't anybody to castigate nurse their suffering until they get home when they very soon find some faults in their wives and families. This is the method of conflict and domination which, for many people goes by the name of revolution. The Buddhist method of Mindfulness is a method of liberation because it liberates from the real causes of trouble and suffering which are *Lobha*, *Dosa* and *Moha*.

When the Buddha spoke his last words, saying, ‘Work out your own salvation’, he surely implied, not only that we should not work out other peoples' salvation, but also that we should provide them with the opportunity and conditions for doing so. It implies real freedom: freedom of thought, of religion and of action. It implies democracy as contrasted with domination or dictatorship. In the West the modern educationists are returning to Plato who advocated the method of freedom and mindfulness as the sound method of education to attain Goodness, Truth and Beauty.

It is significant that, while the dogmatic creeds and dictatorships demand unquestioning obedience, the word “obedience” does not occur in the Buddhist Eightfold Path or in the 227 Vinaya rules. Instead, the Buddha told his followers to test even his words for themselves, as a goldsmith tests gold, and, in the *Kalama Sutta*, that nothing was to be accepted unless by experience it was found to be for one’s own good and for the good of others. Then only should it be accepted. What other teacher dared to say this? What creed in the world, besides Buddhism, will stand up to the test? To apply this acid test to the dogmas and political nostrums of our time would be a sure protection against false doctrines. But we must not forget that it is to be applied first to our own thoughts, feelings and actions.

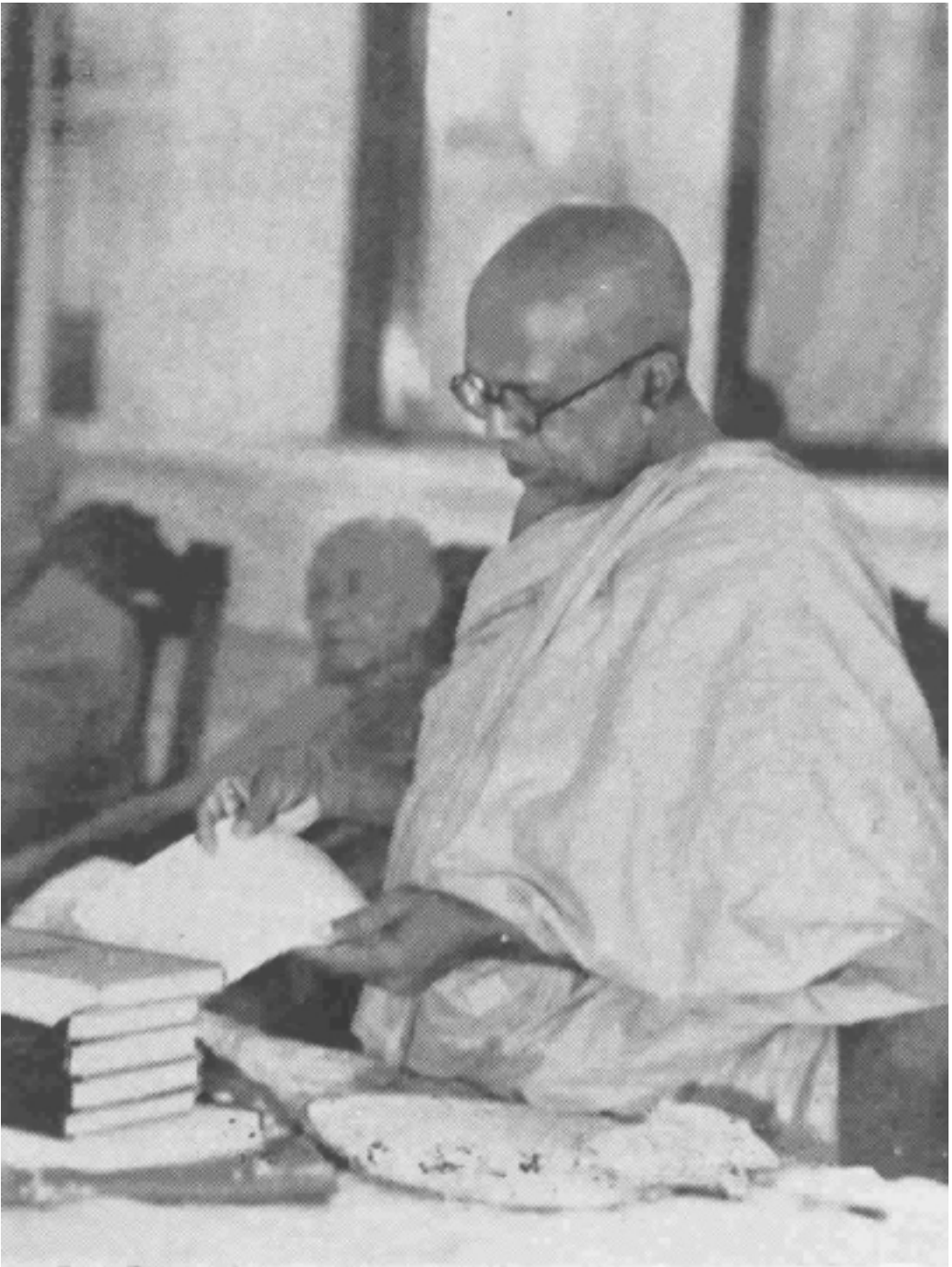
Having shown how Buddhism brings about revolution and liberation I have made it obvious why it can also be called a religion of Peace. There

can be no peace and brotherhood without freedom. To conquer a people is not to liberate. To argue, to dominate, to compete can never lead to understanding. Those who are slaves to their own passions invariably try to enslave others. But, having attained freedom by the way of Mindfulness there can be no further desire to dominate. Having seen things as they are, having overcome all fears these can freely give *Mettā* (loving kindness) to all beings. Having come to realise by their *Vipassanā* experience that all beings have at one time or other, during the long, long succession of births and deaths, been their father, or mother, or sister or brother, any tendency towards cruelty or aggression becomes impossible. There can only be a tendency towards understanding and love.

So this is why Buddhism truly practised is the way to brotherhood and peace. This is the revolution and the liberation needed in the world.



Shwya Sandaw Pagoda, Prome



Venerable Buddhadatta Mahathera

# How The Dhamma Was Protected By The Elders Of Yore

A. P. BUDDHADATTA THERA

It is well known that the Doctrine of the Buddha was at first handed down to posterity by groups of *Bhanakas* (monks who learned by heart and recited the Teachings daily). For four centuries after the demise of the Buddha the Scriptures were not written down, and only existed in the memory of the monks. In the 3rd century B.E. the Great Elder Mahinda brought this doctrine to the island of Lanka, and since then it was protected by the Sinhaese monks with utmost care and perseverance. Here I will relate some desperate efforts made by them to preserve the Teachings during critical periods.

In the year 440 B.E. Vaṭṭagaminī Abhaya ascended the throne. After a few months a rebellion, headed by a Brahman youth, named Tissa or Tīva, arose in the south; at the same time five Tamil chiefs from South India came and began to devastate the northern province. The king fled into the forests leaving the rebels to fight with the Tamils. The Tamils gained the upper hand and became lords of the Island for some years. Meanwhile the hiding king was making plans to regain his lost kingdom.

During this troublesome period there came another calamity, namely a wide-spread famine, on account of the scarcity of rain for twelve years. As the whole population was starving, the community of monks had to find out a way of supporting their lives. Many of them left the Island and sailed to India. At first almost all of them assembled at Nagadipa (modern Nainativu), and constructed a three-storeyed float in order to cross the ocean. In this assembly the Elders Cullasīva, Isidatta and Mahāsoṇa were leaders. Two of them asked Elder Mahāsoṇa to step into the float. Then he inquired what those other two Elders were going to do. Cullasīva and Isidatta remarked "Brother, there is no difference either in dying in water or on land; therefore we will not go abroad." "I too will not go when you are not going," said Mahāsoṇa, and all of them remained there.

The Elder Cullasīva then travelled towards Anurādhapura and saw that the Great Monastery was empty. The yard around the Great Shrine was overgrown with palm plants, and the shrine itself was covered with moss and overgrowth.

The other two Elders, Isidatta and Mahāsoṇa, travelled towards the district named Aḷa. There they saw some peelings of bassia fruits thrown away after their seed had been removed and saying "Some food is visible", they robbed themselves and stood there with bowls on their hands. Some children, seeing the Elders standing there, removed the sand from those peelings and put them into their bowls. It was the only food that they had for about a week.

The Elder Vattabbaka-Nigrodha, who afterwards became an able teacher of the Dhamma, was still a novice when this great famine broke out. He too, with his preceptor did not leave the Island. They went to the countryside in order to live with the people who fared on leaves. While on the way the novice, who had been without a morsel of food for about a week, saw some ripe nuts on a palmyra tree that was in a deserted village, and told his teacher : " Sir, please wait for a while I shall pluck those nuts ". "You should not climb up as you are weak", said the teacher. But the novice taking a small knife climbed up and began to cut the bunch of nuts. The blade fell down while he was cutting. Seeing that, the Elder thought to himself: "He has climbed up with difficulty, and what is he going to do now?" The clever novice tearing some leaves of the tree, connected those strips making a line long enough to reach the ground, and tying the handle of the knife to one end of it lowered it asking the Elder to insert the blade to the hilt. When the Elder inserted the blade he raised it up and plucked down the nuts. They stayed there as long as there were nuts, and when the nuts were consumed went to a place where some people were living on leaves, and entered an abandoned Vihāra that was nearby.

Another sixty monks refused to leave the country and stayed there reciting the Teachings together when they were able to do so. When they were too feeble to sit down they went near a heap of sand and keeping their heads together upon the sand and stretching their bodies around recited the Texts in a murmuring tone.

There are many such pathetic stories connected with this great famine. The statements related above are in the *Sammohavinodanī*, the commentary on the Vibhanga and in the commentary on the AnguttaraNikāya. *The Rasavāhinī*, a Pāli work containing many such stories, relates some more pathetic accounts about this period. It states that even the Buddhist monks were murdered by the people who lived on human flesh as there was such scarcity of food. The commentary on the Vibhanga confirms this statement relating that the Elder, who was the preceptor of that courageous novice, was afterwards murdered by the cannibals.

One Elder who lived in a monastery called Puppavāsa in the western side of the Island did not leave the place during this famine as he was unwilling to leave the shrine and the Bo-tree unattended. When he was performing his duties for three days without a morsel of food to eat, they say that a deity offered him food and promised him to provide food as long as he stayed there. One day some cannibals saw this monk

with ample flesh on his body, and came there to kill him. Suddenly a rock arose in the middle of the vihāra and concealed the monk therein. The cannibals searched for him everywhere in vain and went away remarking that he must have been an arahant.

Up to this time the Scriptures were handed down by oral recitation. When those Elders perceived the danger at such periods of relying only on the committing to memory, they assembled at a cave temple situated in the central province of the Island and began to write those Scriptures on palm-leaves. This is what we now call the Fourth Saṅgāyanā.

After fourteen years of so many disasters King Vaṭṭagāminī regained his kingship. The monks who went abroad, hearing that the ravage was over and the country was prospering, returned to the Island and meeting with the Elders who remained there, collaborated with each other in recitations (from memory), and they found no variance whatever.

We must remember that today we possess these Scriptures, most valued by us and by the intelligent persons all over the world, owing to such indefatigable efforts of the monks of yore. Let us pay our wholehearted homage to those Elders of yore before we begin the Sixth Saṅgāyana.

## LIFE IS SHORT

Short indeed is this life. This side of a hundred years it perishes. And, even if one live beyond, yet of decay he perishes at last.

It is from selfishness that people grieve. 'Not lasting are possessions in this world all this is liable to change,'—so seeing let not a man stay in his house.

By death is put away even that of which one thinks 'This is mine own.' So seeing let not one devote himself to selfishness.

As when one awakes he sees no more him whom he met in a dream, even so one sees no more the beloved one who hath died and become a ghost.

*S. N..v. 804-7.*

# SHRINES OF BURMA

## No. 4. The Kabā Aye, “The World Peace Pagoda”

By U Ohn Ghine

In the far-off days of two milleniums ago, now vanished civilisations spoke and wrote of the legendary Suvanna-bhūmi (The Golden Land) where towering fanes of breath-taking beauty spoke of the humane and urbane peoples who, in those times, when much of the world was brutal, so unerringly caught the Truth of the Buddha's Teaching.

Burma was an integral part of Suvanna-bhūmi and here are still many of those old pagodas, rebuilt, re-fashioned; changing, as all things change, with changing time, but keeping ever, in times of happiness and through times of woe something of the spirit of their primal builders.

We have written of three of these and in this issue reproduce a photograph (received too late for our last issue) of the Shway Sandaw Pagoda at Prome.

There are many more ancient and venerated shrines in Burma of which we shall give accounts later, but now we shall tell of one that, completed only last year, shows that the world has not lost irrevocably the feeling, the sensibility, the values that inspired our ancestors who built great and glorious civilisations in the past.

We, in our hope that there is evolving a civilisation of real brotherhood and lasting peace, and in our endeavour to help make that wish of all mankind come true, have called our new Pagoda the “Kabā Aye “, “The World Peace Pagoda.”

The timeless Teaching of the Buddha is a Teaching of Peace, of Brotherhood, of Tranquillity as between man and man and its only message of war is the conquest of Self”. “For lofty virtue, for high endeavour, for sublime wisdom—for these things do we wage war; therefore are we called warriors.” Thus we learn in the Anguttara Nikāya.

### BEGINNING OF THE KABĀ AYE.

Much of the credit for the idea and the building of the Kabā Aye must go to our devout Prime

Minister, U Nu, but actually, and this, I think, was the case in the building of the Pagodas of past times, it was a spontaneous blossoming in a Buddhist land.

The facts directly parallel the accounts of the foundation of the ancient shrines, where inspired religieux, a learned Sangha, a Buddhist Government, pious Elders and a devout people, performed, each in their own spheres, correctly and harmoniously and at the proper seasons, their chosen parts.

One day, in the year 1312 (Burmese Era) (1948 C.E.) a devout layman, Saya Htay was practising Vipassanā (Meditation for insight) under a tree in the forest of Shin-ma Taung at the foot of the hill of that name, seven miles from the town of Pakokku which is 310 miles north of Rangoon, when an old man, a religieux, came down from the hill to Saya Htay and giving him a bamboo staff on which was engraved the words “Sīri Mangala” in Pāli (and it is to be noted that this means “Glorious Prosperity”) requested him to present the staff to the Prime Minister, U Nu.

The Holy man, who was dressed in pure white clothes, spoke on various spiritual matters and told Saya Htay to beg U Nu to lay the foundation of the Buddha Sāsana and to build a pagoda. The crowning of the pagoda, the final ceremony, should be over, he said, before the end of the year 1313 (1952 C.E.). Great buildings would grow up round the site of the pagoda. If this were done, there would be Peace in the country and Peace in the world.

Saya Htay was so greatly impressed with the bearing and manner of the religieux that he hastened to Rangoon and contacted U Ba Gyan (then Judicial Minister).

Burma was, at the time, facing her darkest hour since after obtaining her independence but a year before, a serious Communist insurrection was endangering the whole country.



**The Kabā-Aye, (World Peace) Pagoda**



Nevertheless, in spite of the dangers and fears it was felt that the Prime Minister should be told of the mysterious visit of the holy man and of his present and his request.

UNu was also most impressed by the account and suggested that a search be made for a suitable site for a Pagoda. U Hla Gyaw (Director of Fire Services) was requested to help find a place and some twenty-six days later saw that a most suitable site was a hillock some three miles north of the famous Shway Dagon, and near the village of Yegu.

He called in several other Elders, they all saw and liked the place and decided to build the Pagoda there. When they found that the hill had a name, and that it was called “Siri Mangala” they were sure that they were right.

The foundation of the Pagoda was laid down in the year 1312 (1950 C.E.) and the crowning was performed at a great festival next year.

The name of Kabā Aye or “World Peace” was given spontaneously by the public. It was only in the crowning ceremony that the Sangha confirmed that name.

The circumference of the Pagoda at the base is 300 ft. The height is 118 ft. The circumference of the treasure vault contained therein is 100 ft.

There are five images of the Buddha round the treasure vault each measuring 8 ft. in height and each one facing the five entrances to the Pagoda. Inside the treasure vault are the holy relics of the great disciples, Sariputta and Moggallana.

Also in the treasure vault are a silver image of the Buddha in height 7’ 8” made of over half a ton of silver alloyed with four hundredweights of brass. On an upper platform are twenty-eight gilded images representing the previous twenty-eight Buddhas (from Taṇhamkara Buddha to Gotama Buddha) of whom there are traditional records, who arose and passed away during many aeons of the past.

Round this Pagoda there are huge buildings and caves being erected in which will be held the Chaṭṭha Sangāyanā, the Sixth Great Buddhist Council which is to commence from May 1954.

Since the crowning ceremony Burma and the world, which seemed on the eve of further destructive wars, have come nearer to Peace.

It is in men’s minds, however, that peace or war is made and while we feel sure that this Pagoda, so auspiciously founded, will play a part more significant than many people might think, it rests with us, the peoples of the world to bring about that PEACE which we have not yet attained in full.

## MOUNTAIN

... near Savatthi.

Then a certain brother came to the Exalted One, saluted him, and sat down at one side.

So seated, that brother said to the Exalted One: ‘How long, Lord, is the aeon?’

‘Long, indeed, is the aeon, brother: it is not easy to reckon it in this way: “So many years, so many centuries, so many millennia, so many hundred thousand years.”’

‘But can an illustration be given, Lord?’

‘It can, brother,’ replied the Exalted One.

‘Just as if, brother, there were a mighty mountain crag, four leagues in length,

breadth, and height, without a crack or cranny, not hollowed out, one solid mass of rock, and man should come at the end of every century, and with a fine cloth of Banaras should once on each occasion stroke that rock: sooner, brother, would that mighty mountain crag be worn away by this method, sooner be used up, than the aeon.

Thus long, brother, is the aeon: of aeons thus long many an aeon has passed away, many a hundred aeons, many a thousand aeons, many a hundred thousand aeons.’

*S. N. ii. 178 ff.*

# THE CHAṬṬHA SANGĀYANĀ

*Written By: SAYA NYAN, (Pāli Teacher)*

All wise people, who dreaded to fare-on ceaselessly as men and devas in this Round of Rebirth strove their utmost to solve the intricate problems of life, and put an end to this dukkha (Unsatisfactoriness of life). The Supremely Enlightened Buddha has solved these intricate problems of existence, and discovered the Dhamma for the cessation of misery, woe, disharmony and unsatisfactoriness of life. I now take my refuge in the Buddha; I now take my refuge in the Dhamma taught by Him; and I now take refuge in the Sangha, which is the community of His holy disciples.

The Supremely Enlightened Buddha had attained Mahāparinibbāna; but the knowledge of the Dhamma taught by him remained behind. In order that the Teachings of the Buddha should endure for long, the First Great Buddhist Council was held at Rajagaha under the patronage of King Ajatasattu and led by 500 Arahants under the direction of Mahā Kassapa the Great.

Next, in order that the Buddha's Sāsana should endure for long, the Second Great Buddhist Council was held at Vesālī under the patronage of King Kālasoka of Vesālī and by 700 Arahants led by the Venerable Mahā Yasa.

Next, in order that the Teachings of the Buddha should endure for long, the Third Great Buddhist Council was held at Pāṭaliputta (the present Patna) under the patronage of Emperor Asoka, and by 1000 Arahants led by Mahathera Moggaliputta Tissa.

Besides these, when the wise Bhikkhus saw that the people were less righteous, they convened the Fourth Great Buddhist Council during the time of King Vaṭṭagāmani of Ceylon, and, in order that the Teachings of the Buddha should endure for long, they wrote them down in books.

In our country of the Union of Burma also, the Fifth Great Buddhist Council was held under the patronage of King Mindon, and in order that the Teachings of the Buddha should endure for

another 2500 years, the Pāli Texts were inscribed on marble slabs.

Thus the Buddha's Sāsana became shining, prosperous, wide-spread and popular. But, both this country of the Union of Burma and other East Asian Countries once fell under foreign domination. Since then, the Buddha's Sāsana like the waning moon has been decreasing gradually.

Most of these countries have now, the Union of Burma among them, obtained independence.

Therefore, in this country of the Union of Burma, the President of the Union, the Prime Minister, the Cabinet Ministers and high-ranking officials all thought thus, "When we have seen ourselves that the Buddha's Sāsana that had been repeatedly patronised by ancient righteous kings is decreasing day by day, it is not proper for us to overlook this appalling condition. It will be well and good for us, if we can edit, correct, scrutinize and classify the Pāli Texts that are subject to errors and omissions through copying errors or otherwise from time to time, translate them into various languages and propagate the same throughout the world."

After so thinking, they obtained the assent of the learned Mahatheras and bhikkhus of this country of the Union of Burma and under their direction and advice decided to hold a Great Buddhist Council, which is to last for two years and to terminate on the 2500th anniversary of the Buddha's Mahā-parinibbāna.

This forthcoming Sangāyanā shall assume the title of the Chaṭṭha Sangāyanā, which will be on all fours with the five previous Sangāyanā.

The purity of the Pāli Texts being the most essential factor in the proceedings of the Chaṭṭha Sangāyanā, the task of so correcting the Texts has been entrusted to a group of scholars who are well conversant with the Teachings of the Buddha.

It was also decided to invite the learned Bhikkhus from Thailand, Ceylon, Cambodia and

Laos and their advice and co-operation has been enlisted to convene the Chaṭṭha Sangāyanā.

This Chaṭṭha Sangāyanā is now soon to be held, and it is hoped that the Buddha's Sāsana will endure for long, owing to the co-operation, collaboration and participation of all Buddhists all over the globe.

The following is the summary of the above in verse.

*Stanza 1 :* Mahā Kassapa the Great convened the 1st Great Buddhist Council in order that the Buddha Sāsana may endure for long.

*Stanza 2:* The learned Bhikkhus of Burma are also convening a Chaṭṭha Sangāyanā so that the Buddha Sāsana may endure

*Stanza 3 :* Thus may the Buddha's Sāsana endure for long, with the co-operation, collaboration and participation of all Buddhists.

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## Broadcast On The Occasion Of Vaisakha Celebration

from All India Radio, New Delhi,

by Ven. Bhikkhu V. Dhammawara Mahathera

May 27, 1953 (2497).

Sisters and Brothers

Vaisakha Greetings to you all.

Two thousand five hundred and seventy seven years ago, on the full moon day of Vaisakha Purnami as it is to-day in this glorious land of ours, one of the greatest men the world has ever produced was born. He was Prince Sidhattha of the royal Sakya clan of Kapilavatthu. Thirty-five years later, also on this day of Vaisakha, He attained Perfect Enlightenment and became a Supreme Buddha; and it was on this day of Vaisakha too, after 45 years of service to humanity, that He passed away at the age of 80. This full moon day of Vaisakha is therefore to be remembered and revered not only in India, but all over the world, as it is connected with Three Great Events in the life of the perfect Buddha.

To-day people here, in Asia, and the world over, assemble to celebrate the Thrice Sacred Festival to commemorate the Three Events with great eclat and enthusiasm and pay their homage and obeisance to the Great Master.

Buddhists all over the world will be happy to know that for the first time in the history of India the Union Government has declared this day of Vaisakha a public holy day. This act so appropriately taken on this most auspicious occasion will, it goes without saying, strengthen the bond of respect, love and admiration of the

Buddhist World. Glory be to this Sacred land, its Government and its people.

Living as we are to-day, in a world torn asunder with conflict, confusion and uncertainty, we are more than ever before in need of the blissful Ambrosia of the Buddha's Teachings.

Speaking of Him I am reminded of the valuable words Carlyle has said that "the history of the world was just the history of its great men", and here I say that the history of India, nay of the world, will be incomplete without the history of the Buddha. He was called the Buddha because He attained Supreme Enlightenment and the Highest Perfection,—the final goal of man up the ladder of evolution—and possessed full insight of Truth where the rest of His fellow-beings see but darkly.

He made the greatest contribution to the world's knowledge and wisdom and enriched it with mental and spiritual wealth, the rarest gift of Enlightenment and Intuition. He attained the Asavakkhayan by which His heart and mind became white and pure, free from greed or selfish craving, hatred and delusion, which evils have coloured men's minds and as the result of which they are prone to look at everything coloured by these stains. Is not this selfish craving, this greed for wealth, power and domination the root cause of all troubles and unrest of the world to-day?

Just at a time when the world was in a chaotic condition and people were suffering from untold miseries which drove them to seek relief by various ways and means of performances and worshippings with sacrifices to appease the gods whom they believed to be the cause of their miseries and welfare, the Buddha came to show light and guided them on the right path to happy existence.

He was born on this earth as every man was, but through His own efforts He became the Enlightened One. He made no claim of divine birth or to be a messenger sent to this earth to save mankind from their sins. He simply pointed out to men the path to a harmonious and dignified life and guided them on to the eternal peace, the final goal attainable through many efforts. He told them to rely on themselves and said that there is no need for them to look and pray to anything outside themselves for help and guidance to save them from the result of their sins, but to look for everything from within. "Attahi attano natho, self is the Lord of self", said He. If man trusts himself and tries to utilise his latent power and strength within, he will attain anything possible for a man to achieve without resorting to any outside help. He indeed pointed out to them that they can make or mar themselves for they are the creators of their own happiness and miseries and no one else. "Ye reap what ye sow", He added.

While consoling Ānanda, His Chief Attendant who grieved at the news of the passing away of the Master, He said, "Ānanda, be a lamp unto yourself, be an island for yourself, take to no external refuge. Work diligently and you will be soon free from all worldly bondages as I am." Are not these words the quickening tonic of self-reliance and self-sufficiency which is the panacea of all ills the world needs?

Let no man think that a Buddhist is an atheist as he is often misunderstood to be. He is neither a theist nor an atheist. His attitude of mind is not to lend support to nor to reject either, but to maintain perfect equanimity and follow the middle path taught by the Buddha. His aim in life is to strive to perfect himself and get himself enlightened so that he may be able to help others

to be enlightened too. This he fully knows, can be achieved through his own efforts. He does not pray but develops his mental faculty through meditation and sends his loving-kindness and goodwill to all.

While fighting the evil of the caste system that created racial prejudices, and a water-tight compartment between men He proclaimed the equality of men and said, "Not by birth is a man a Brahmin (high caste) or a Sudra (low caste). By deeds alone is a man a Brahmin or a Sudra. By deeds alone a man is divine or a devil." Therefore there is nothing for a sincere man to be afraid and ashamed of in this world, but his own misdeeds. This is the teaching men of to-day need, for it emboldens them to stand erect and shoulder their own responsibility independently. It is not a religion of weaklings that teaches them to look to someone else for help to escape from the result of their sins and misdeeds. It is a religion, if it must be called so, of bold men who fear nothing in the world, but their own misdeeds; and who depend on no one and on nothing but their own good deeds and right actions. The Buddha then said, "By oneself evil is done, by oneself evil is left undone. Purity and impurity are matters of personal concern no one actually can purify another." The Buddha's Teachings stand out, therefore, to make man self-supporting and self-sufficient and self-Enlightened which virtues form the basic principle of true freedom.

The Buddha's universal love and compassion for life was boundless. While He was going about preaching His lofty Doctrine to the multitudes along the Gangetic Valleys, He not only condemned but challenged the validity of religious sanction of sacrifices performed in the name of God and religion, particularly those involving blood-shed and killings. He made men look on all lives whether high or low, great or small, as equal partners of the wonderful gift of nature, this world we are living in, with equal opportunity and the right to live their lives to the full without interference. He urged them not to be cruel to animals and hurt them in any way, but to love them and nurse and give them comfort when they fall sick.

From the inscriptions on the stone pillars we have learnt that Asoka the Great built hospitals and nursing homes throughout this vast empire not only for men but also for animals. Here is found the answer to the assertion that prevention of cruelty to animals started only from the west. Another great humanitarian service the Buddha rendered the world was the abolition of slavery. This commendable act of His was justified by His condemnation and prohibition of slavery and trafficking in human beings wherever he went. This also shows that it was not William Wilberforce who was the first man to start the movement for abolition of slavery as has been said but that the preaching had its origin in the Gangetic Valleys two thousand five hundred years ago.

Buddhism is in the true sense of the word a way of life. It is a path of liberation from superstition, delusion and worldly bondages. It is a Teaching of serene and dignified life which is in utter contrast with that of fear and penitence. It is a religion of boundless loving-kindness as never a man or even animal has been persecuted or killed in its name, yet the Buddha made no claim to give heaven or salvation to anybody. He simply showed the path through which a man can work out his way to complete freedom and happy existence, the path on which He Himself crossed over the ocean Samsāra to another shore of eternal bliss of Nibbāna. Man is entirely free to follow His footsteps or not.

To alama, He said “Kalama, do not accept anything simply because it has been said by your Teacher, or merely because it has been written in your sacred book, or merely because it has been

believed by many, or because it has been handed down to you by your ancestors. Accept and live only that with which you see truth face to face.” With these words the Buddha gave man the greatest freedom of thought and action ever made known to mankind. Never in the history of religion have such words ever been heard of.

Buddhism was born in a calm and peaceful atmosphere under a giant Bodhi Tree at Buddha Gaya, Bihar. It needed no battle field nor sword nor symbolism to establish and propagate itself. Among the great teachers and prophets, the Buddha lived the longest life for the service of the suffering world. If man in this world will give ear to the message of the great Sage and follow his footsteps, there will be no miseries but peace and happiness will prevail all over the world as it was at the time of Asoka the Great. No doubt a message that made a blood thirsty monarch like Asoka to renounce hatred and the sword in favour of love and virtue after the victorious battle of Kalinga where mass massacres and horrible bloodshed took place, will not fail to bring peace to the world as it once did in the past. It was Asoka who sent emissaries of peace and goodwill to the whole of Asia and some parts of Europe 2300 years ago.

Will the world give ear to the message of the Buddha and follow the example of Asoka the Great by renouncing hatred and the sword and planting the trees of love and virtue in their place and thus make this earth a peaceful heaven worth living in?

If it does, I have no hesitation in saying that peace in plentitude will prevail all over the world.

May peace be to all beings.

By faith and virtue, energy and concentration  
In perfect balance, searching of the Dhamma,  
Perfect in knowledge and good practices,  
Perfect in concentration of your thoughts,  
Ye shall strike off this multitude of woes.

*Dhammapada*, v. 144

# THE INCOMPARABLE IDEAL

ASHIN KEWALANANDA

LITTLE heroes dwindle with time and are forgotten in a century. The great ones however, appear to grow bigger as we increase our distance from them. They tower above the other people of their day like the peak of a high mountain, alone among small hills.

So wonderful was the Buddha that inevitably men began to think of him as divine. We must not be surprised that, in some countries, the Tathāgata is worshipped as a god. Prayers are said to him. In yet other countries the Buddha has been made into a universal spirit, a god who is always and everywhere available to confer blessings upon those who know the magic formula, like electricity, which comes whenever you press the switch. Prayer wheels are set spinning in the wind to generate merit like dynamos, for the benefit of those who have made or purchased them.

This delusion degrades the idea in men's minds of the Buddha. Instead of being respected as a very great man; He is made out to be a very little god. The Theravadin point of view is ably stated by the Ven. Narada Maha Thero, in his *Manual of Buddhism*. He says: 'The Buddha left no room whatsoever for anyone to fall into the error of thinking he was an immortal being.' 'As a man he was born, as a man he lived, and as a man his life came to an end.'

A god cannot be followed as an ideal, he can only be worshipped. But, seen as a man, the Buddha is the supreme, the incomparable ideal.

After his Enlightenment the Buddha had a wondrous grace which was observable a long way off. Just a few of the carvings suggest that marvellous grace of bearing, expressing spiritual purity. His eyes were brilliant and his body glowed like gold. He was 'gracious, beautiful to behold, with senses stilled and mind restrained, as one who has attained the supreme calm of self conquest.'

Not long after that great event, when he was on his way to Benares, in order to tell his five

friends about his marvellous victory, a wandering ascetic came up to him and said:

'Extremely clear are your senses, friend. Your complexion is pure and clean. On whose account have you renounced, Friend? Who is your Teacher?'

The Blessed One replied: 'I have myself overcome all, gained knowledge of all. I am detached from all things having destroyed craving. Having comprehended all things by myself, whom shall I call my teacher? No teacher have I. An equal to me there is not. In the world, together with gods there is no rival to me.'

Upaka, the wandering ascetic, said, 'It may be so friend.' And nodding his head he turned into a side road and departed.

But the five friends who had decided not to greet him or to offer hospitality, as a mark of their disapproval of his abandonment of rigorous austerity, when he approached, forgot all their resolutions. One came forward to take his bowl, another prepared a seat, while a third got water for his feet. When he told them about his attainment, they themselves in a short time realised Arahatsip.

The effect of the Master's presence upon all around him is well illustrated by the story of the King of Magadha's visit. One night he went with a retinue of 500 elephants and torches to the Mango Grove of Jivaka, where the Buddha was residing with 1250 of his followers. The king, as he approached, was seized with fear and trembling; so that the hair on his head stood up. For all was perfectly silent. Not a sound, not a sneeze, not a clearing of the throat from the thousand. The rajah thought he was being led into a trap. Being reassured, he entered the pavilion and went up to the Exalted One, who sat against the mid-most pillar, surrounded by the brethren. The king gazed on that company sitting there in perfect silence 'calm as a translucent pool', and exclaimed: 'Oh that my boy, Prince Uday may

be blessed with the peacefulness wherewith this company of monks is blessed.’

Though the Master was unruffled by the insults of the insolent young Brahman, though he could calm the rage of a mad elephant, yet he was never harsh, even to Devadatta who attempted to take his life. And he was at all times considerate of the feelings of others. Once, approaching the hermitage where the monks were staying he heard

them talking inside. So he patiently waited in the porch until they had finished. Then he coughed and rattled the chain to be admitted. And who can resist the Buddha’s tenderness to the aged Ānanda, weeping at the Master’s approaching death.

It is such glimpses as these, scattered through the Suttas, which reveal a personality abounding in love and grace and wisdom.

## AN APPEAL FOR BUILDINGS FUND

On Sīri Mangala plateau near Kabā Aye (World Peace Pagoda) about three miles from the outskirts of Rangoon, thousands of Maha Theras, who are all great scholars learned and wise in the Tipiṭaka and their commentaries, under the leadership of the Chaṭṭha Sangāyanā Advisory Committee (Ovadācariya Sangha Nāyaka Sabha) consisting of Maha Theras of Burma, Thailand, Lanka, Cambodia and Laos will assemble in what is to be known in the history of Buddhism and of the world as “The Sixth Great Buddhist Council” (Chaṭṭha Sangāyanā).

Commencing from the Fullmoon day of May 1954 (Fullmoon day of Kason 1316 Burmese Era and Visakha Purnima of 2498 Buddhist Era) and terminating on the Full-moon day of May 1956 (Fullmoon day of Kason 1318 Burmese Era and Visakha Punnima of 2500 Buddhist Era), this Great Council will meet in five Sessions where the Tipiṭaka Texts, which shall have by then been re-edited by the joint efforts of the learned Maha Theras of these five countries, will be recited and formally adopted as the commonly accepted Texts of the Tipiṭaka.

All necessary preparations involving a tremendous amount of learning, labour, and funds are going on at a great pace; it is estimated that the total cost of this great undertaking will exceed 250 lakhs of Kyats (One lakh kyats is approximately equivalent to £7500/- sterling.) of which the buildings and their equipment are to cost about 150 lakhs.

In the building programme the following buildings are included:

(i) The Chaṭṭha Sangāyanā Assembly Cave (Chaṭṭha Sangāyanā Mahā Pāsāna Gūha) with a seating capacity for 5,000 Bhikkhus and 10,000 laymen;

(ii) Four hostels to accommodate 1000 Bhikkhus;

(iii) One refectory with a capacity for feeding 1500 Bhikkhus at a time, together with a kitchen equipped with up-to-date cooking systems;

(iv) An International Buddhist Library (Mahā Pothakālaya) to house Tipiṭaka Texts and books on Buddhism;

(v) A sanatorium and dispensary with 40 beds;

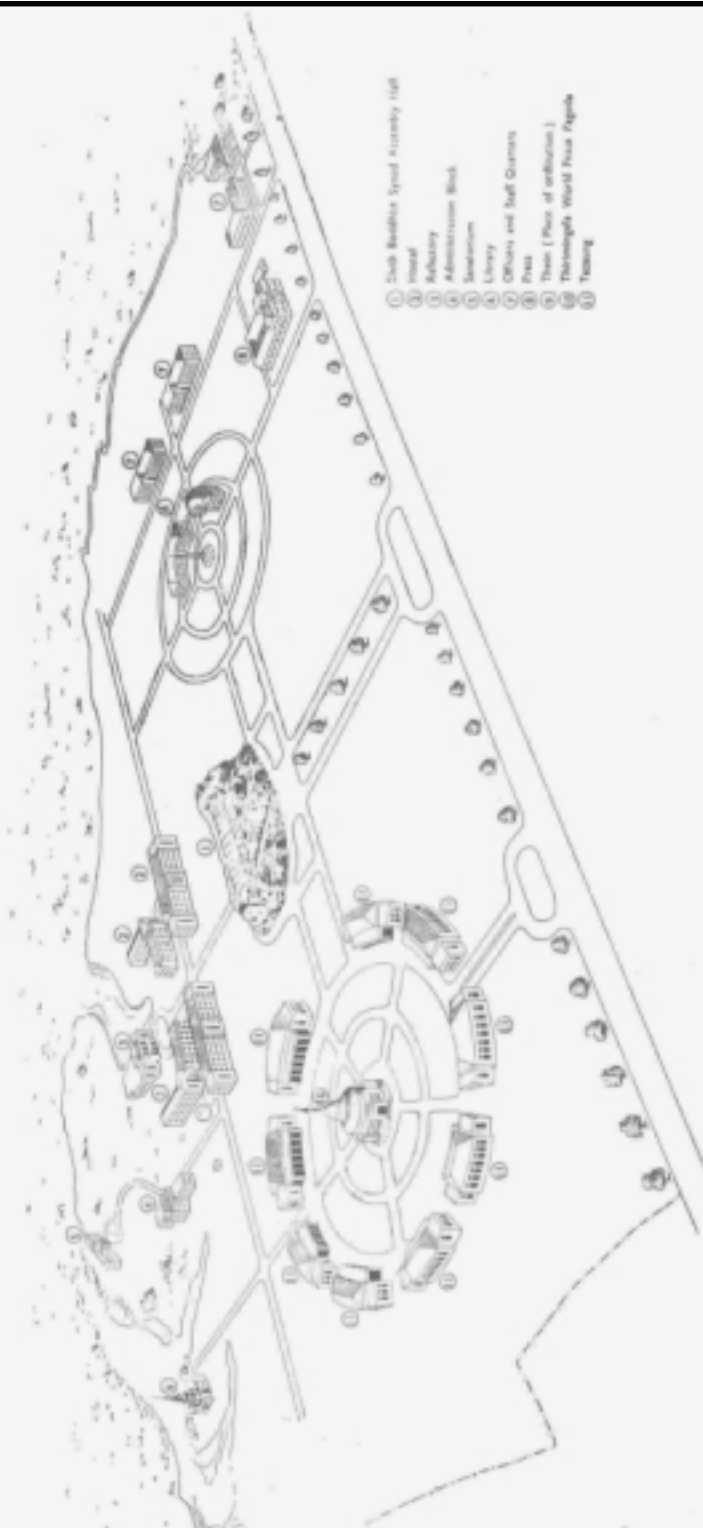
(vi) A press building where huge printing works will be housed for printing Tipiṭaka Texts in Pāli and Burmese;

(vii) Administrative block where the offices of the Buddha Sāsana Council and the organizing authority of the Chaṭṭha Sangāyanā will be housed; blocks of apartment buildings for members of the staff of various grades.

Of these buildings, the Cave, four hostels, refectory, and the press building are at different stages of construction and the remaining buildings also will soon be started so that all these buildings will be completed in time for the holding of the Sangāyanā.

The Government of the Union of Burma, in keeping with the traditions of the Burmese Governments of the past, as the supporters of the

# SIXTH BUDDHIST SYNOD ASSEMBLY HALL AND BUILDINGS



The Plan of the Assembly Hall and Buildings as the Project will appear on completion.



Buddha Sāsana, have decided to provide all the funds required to meet the expenses incurred in connection with this Great Sangāyanā and have delegated the work of making all these necessary preparations to the Union of Burma Buddha Sāsana Council (which was established by an Act of Parliament). On the advice of the Maha Theras and also in their desire to share equally the merits with all the Buddhists of the world, the Government of the Union of Burma and the Buddha Sāsana Council have decided to offer an opportunity to all Buddhists to have a share in this great and epoch making undertaking. In the history of nearly 2500 years of Buddha Sāsana there have been only five occasions in the past where the Buddhists were fortunate enough to have the opportunity of participating in a Sangāyanā and such a rare opportunity should not be missed. It is therefore now open to every Buddhist and well-wisher to contribute an amount great or small. Contributions could be made individually or by groups or associations or by localities (such as towns, districts, provinces, etc.) or by countries. Any donor may earmark his or her contribution for any particular part in the programme.

Any donor who wishes to contribute towards the buildings fund may do so generally or for a particular building or portion or portions of a building; the name of the donor will be inscribed on the part or parts of the buildings for which he makes the contribution.

The Government of Ceylon have already formed a high powered committee to raise funds from the Buddhist public in order to contribute, as their share in the building programme, in the form of a building to be known as “Sihala Mandira”

1. The cost of Sangāyanā Assembly Cave is estimated at 50 lakhs.
2. Four hostels costing 33 lakhs; each hostel costing 825,000 Kyats.
3. One refectory costing 12 lakhs.
4. An International Library, costing about 25 lakhs.
5. One Sanatorium with 50 beds costing about 5 lakhs.
6. One press building costing 3 lakhs.

## COMFORTABLE WORDS

Thus have I heard The Exalted One was once staying among the Bhaggi, at Crocodile-Haunt in Bhesakala Grove in the Deer-Park. Then the housefather Nakulapitar came to the Exalted One, saluted Him, and sat down at one side.

As he sat there, the housefather Nakulapitar addressed the Exalted One, saying ‘Master, I am a broken-down old man, aged, far-gone in years, I have reached life’s end, I am sick and always ailing. Moreover, Master, I am one to whom rarely comes the sight of the Exalted One and the worshipful brethren. Let the Exalted One cheer and comfort me, so that it be a profit and a blessing unto me for many a long day.’

‘True it is, true it is, housefather, that your body is weak and cumbered. For one carrying this body about, housefather, to claim but a moment’s health would be sheer foolishness. Wherefore, housefather, thus should you train yourself “Though my body is sick, my mind shall not be sick.” Thus, housefather, must you train yourself.’

Then Nakulapitar, the housefather, welcomed and gladly heard the words of the Exalted One, and rising from his seat he saluted the Exalted One by the right, and departed.

*S. N. iii. 1.*

## Notes and News

### Buddhist Representation on Buddhist Temple Committee.

We may regard as a definite step forward, but as no more than a step forward, the handing over of the most sacred place of the Buddhists to a nine-man Committee of which four persons are to be Buddhists.

Two thousand five hundred and seventy seven years ago, Prince Siddhatha attained full Enlightenment under the Bodhi-tree at what is now known as Buddha Gaya. Nearly three centuries later, the great Buddhist Emperor, Asokha, built a pagoda there which, still standing, is known as the Bodh Gaya Temple.

But in the land of the Buddha, in succeeding centuries, Buddhism was strangled and Buddhists driven out to the perimeter of the country. At this most sacred spot a Hindu ascetic settled and took over the temple; and his followers, while neglecting the sacred shrine, allowing animals to wander in and out at will, beat out by force any Buddhists who attempted to pay homage there.

The saintly Anagarika Dharmapala of Ceylon, seeing this sorry state of affairs, dedicated his life to restoring to Buddhists their own temple. After his death his efforts have finally borne some fruit in that the Government of India have passed the Bodh Gaya Temple Act which entrusts the management of the Temple to a Committee. For this we must feel most grateful to the Government of India and we must compliment the Committee on a good start; the Temple has been cleaned, a caretaker appointed and Buddhists may now freely pay homage there, in a place more fitting than it was before the Committee took over.

However, while Buddhists are a minority on the Committee, we must, without wishing to appear too captious, keep in mind the fact that this is a Temple which belongs to Buddhists and which should be under full and complete Buddhist control.

## MINDFUL AND SELF-POSSESSED

Now at Vesali the Exalted One was staying in Ambapālī's Grove. On that occasion the Exalted One called to the brethren and said:

Brethren, let a brother dwell mindful and self-possessed. This is my advice to you. And how, brethren, is a brother mindful?

Herein, brethren, a brother, realizing body as a compound, remains ardent, composed, mindful, by controlling that covetousness and discontent that are in the world. That, brethren, is how a brother is mindful.

And how, brethren, is a brother self-possessed?

Herein, brethren, a brother, both in his going forth and in his home-returning, acts composedly. In looking forward and in looking back he acts composedly. In bending or stretching (arm or body) he acts composedly. In wearing his robes and bearing bowl and robe in eating, drinking, chewing, swallowing in relieving nature's needs in going, standing, sitting, sleeping, waking, speaking, keeping silence, he acts composedly. That, brethren, is how a brother is self-possessed.

Then let a brother dwell mindful and self-possessed. This is my advice to you, brethren.

*D.N. ii. 94-5.*



Buddha-Gaya Temple

## BOOK REVIEWS

### “THE WORD OF THE BUDDHA”

By VENERABLE NYANATILOKA  
MAHATHERA

Vital and interesting as well as learned and authoritative, this book is valuable to one beginning a study of Buddhism and as valuable to the Buddhist scholar.

The Author covers the whole ground in less than 100 pages of a clear and simple exposition, clearly and simply and readably printed.

This is the Buddhism of the Buddha presented by one of the Buddhist scholars, himself for many years now a Mahathera (leading Buddhist Bhikkhu) who has brought his great attainments of mind and learning to the task and has produced a finished work of great interest and value.

The book was published originally in German and the first English version was published in 1917. This is the 11th edition which has been revised throughout with additions to the introduction and to the explanatory notes and with some addition of Texts.

Our copy is from the “WORD OF THE BUDDHA” Publishing Committee, “Asoka”, 139 High Level Road, Nugegoda, Ceylon and it is also obtainable from the “Buddhist World Publications” P. O. Box 1076, Colombo, Ceylon, and the price is only Rs. 1. (paper cover) or, bound in cloth, Rs. 3. We understand that special rates are applicable for orders above 25 copies.

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### A GLIMPSE OF BUDDHISM

By Dr. R. L. SONI, M.B.B.s., F.R.H.S., F.Z.S.

This booklet, as its name implies, is an introduction to Buddhism, and is a very sound and really excellent introduction indeed. Particularly for those non-Buddhists who need a simple, straight-forward setting-out of the subject as concisely as possible, but also for those

Buddhists engaged in missionary activities who would wish to present their message in a short and concise form, this “Glimpse of Buddhism” should prove a great help.

It is sold by all booksellers in Burma at K.2/- per copy and published by “The Institute of Buddhist Culture The Soni Building, C. Road, Mandalay.

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### TO LEARN PĀLI.

Perhaps nobody ever has done or ever will do so much to help the student of Pāli as the Venerable A. P. Buddhaddatta Thera of whom, as a contributor, a short account appears elsewhere in this issue.

His “New Pāli Course” in two small volumes and his “Aids to Pāli Conversation and Translation”, the latter with its full examples in Pāli and English conversation and correspondence and its glossary comprising many modern words, makes Pāli possible as a living language.

His “Concise Pali-English Dictionary”, small and easily carried, yet within its bounds, very complete, is also invaluable.

These are really necessary for the Pāli student and are obtainable from “Buddhist World Publications” P.O.Box 1076, Colombo.

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### THE DHAMMAPADAM

This is easily the most translated of all Buddhist Scriptures and we now have yet another translation which has been sent to us for review. This translation is by the Venerable A. P. Buddhaddatta Thera some of whose Pāli works have been above reviewed and is, from the pen of such a scholar, as one would expect, a really authoritative translation. Obtainable from “Buddhist World Publications.”

## BIOGRAPHICAL SKETCHES

of our contributors.

### ASHIN KEWALANANDA

(Cyril Francis Moore)

Born in England fifty-four years ago in a Christian family. Took part in the First World War. Became interested in Buddhism and was Editor of "The Middle Way", a journal of the Buddhist Society of England. Has written and lectured on Buddhism in England and in Ceylon.

Came to Burma as a guest of the Union Buddha Sāsana Council and was ordained a bhikkhu at Ashin Adicca Vamsa Kyaungdaik, Rangoon, on Sunday the 22nd February 1953 under the leadership of Ven'ble U Thittila, well-known for his long Dhammaduta work in the West.

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### FRANCIS STORY

English: Born in London during World War I. Educated privately. Became a Buddhist by reading and independent thinking between the ages of 14 and 16. Married at 23: wife died six years later. After the war lived in India as voluntary worker for the Maha Bodhi Society, of which he is a Life Member. Became Anagarika at Buddha Gaya, 1948 with the religious name of Priyadarshi Sugatananda. Founded the Burma Buddhist World-Mission in Rangoon, 1950. Lecturer and contributor to several Buddhist periodicals. In 1951 wrote "Buddhism Answers the Marxist Challenge". Recently lectured on Buddhism in Singapore and Penang. Has lived in Rangoon for the past four years.

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### VENERABLE PIYADASSI THERA

Ven'ble Piyadassi Thera of Vajirarama, Colombo, Ceylon, is a well-known Buddhist scholar. He is an English and Pāli scholar and also famous as a lecturer. He had broadcast on many occasions from Radio Ceylon, "The Law of Cause & Effect", "Life of the Buddha" etc. He is a regular contributor to "The Light of the Dhamma".

Ven'ble Piyadassi Thera went to Tokyo as a delegate from Ceylon to attend the Second World Buddhist Conference held in 1952. On his return from Japan he paid a short visit to Burma. Author of "A short study of the life of the Buddha" and other books.

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### Venerable Bhadantacariya

Nyanatiloka Maha Thera

One of the top-ranking Pāli scholars: The learned Mahāthera was born in Germany 75 years ago and more than anyone else has interpreted (and is continuing to interpret) Buddhism to the West. Fifty years ago he went to Ceylon and then came on to Burma where he was ordained as a Buddhist bhikkhu and returned to Lanka which he so greatly loves.

He has visited Burma from time to time and is a great link between Burma and Lanka as well as between the Theravada countries and the West.

First published 47 years ago in German and a year later in English, his "Word of the Buddha" is reviewed elsewhere in this magazine.

His "Guide through the Abhidhamma Piṭaka" is perhaps the most scholarly work of its kind that has ever appeared while his "Buddhist Dictionary" is authoritative.

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### VEN. BUDDHADATTA THERA

of Aggarama, Ambalangoda, Ceylon

Born in 1887 at Ambalangoda, Ceylon. Became a sāmanera at the age of 12, under Ven. Dhammathara Thera. After three years of study under him visited Burma in 1903, and studied Abhidhamma and Burmese language at Konhat near Moulmein. After two years returned home and again came to Burma at the end of 1906, and after completing studies returned home in 1911.

Compiled a booklet "First Steps in Pāli Conversation" in 1908. Again came to Burma on a pilgrimage with some other monks in 1925. Went

to Switzerland in 1928 at the request of people there, and after five months visited Germany and England and returned home at the end of the same year.

### **Works and Editions**

1. New Pāli Course I, II
2. Higher Pāli Course
3. Aids to Pāli Conversation and Translation

4. Pāli-English Dictionary
5. English-Pāli Dictionary (in Press)

### **Edited for the Pāli Text Society**

1. Nāmarupapariccheda
2. Abhidhammavata ra
3. Vibhaṅgaṭṭhakathā (in full)
4. Niddesaṭṭhakathā (in full)
5. Vinayavinicchaya & Uttaravinicchaya

### **Edited in Ceylon**

1. Apādānapāli
2. Visuddhimagga
3. Kalyani Inscriptions

### **Translated into English**

1. Dhammapada

### **Translated into Sinhalese**

1. Travels of Hiuen Tsiang

Not less than 10 volumes in Sinhalese language on religious and historical subjects.

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## **DR. FRANK N. TRAGER**

Born October 9, 1905 in New York City. Schooled in New York at New York University from which he received his Bachelor of Science Degree with honors in Philosophy.

Master of Arts Degree.

Doctor of Philosophy Degree.

He taught Philosophy at Johns Hopkins University where he also held a Research Assistantship on a grant from the American Council of Learned Societies.

In the middle 30s he held several posts in the Federal Government such as the Director of Research and Publicity for the Civil Works Administration in Maryland; and the Labor Relations Division of the Resettlement Administration, Washington.

Subsequent to this he served as full-time National Labor Secretary of the Socialist Party, U.S.A., and then for approximately 12 years worked for various communal organizations in matters of program planning and community organization.

During the war he was a Psychologist in the Air Force.

In October, 1951, he came to Burma as Deputy Director of ECA. Shortly thereafter he became Acting Director, and in October, 1952, Director of TCA in Burma. His wife accompanied him to Burma where she held an honorary visiting professorship on the Faculty of Education, University of Rangoon.

He is the author of numerous articles and contributor to various books.

# GLOSSARY

## A

- Abhinivesa:** Inclination; tendency.
- Anigāmi:** The ‘Non-returner’—a noble disciple on the 3rd stage of purification.
- Apaya:** The 4 ‘Lower Worlds’; they are animal world, ghost world, demon-world, hell.
- Appana Samadhi:** ‘Attainment Concentration or Ecstatic Concentration’, i.e., that concentration which is present during the Jhānas.
- Arūpa Raga:** Craving for life in the formless realm.
- Asankhata-dhamma:** The state of the ‘Uncompounded’, ‘Unoriginated’. It is a name for Nibbāna, the Beyond of all becoming and conditionality.
- Asūras:** An inferior class of Devas of an unpleasant nature. Classed with Yakkhas, Nāgas and Gandhabbas.
- Ayatana:** The 12 bases of mental action or spheres of cognition; i.e., the five sense-organs and the mind, and their corresponding functions.

## B

- Bahita pāpa:** One who has “Put aside the burden of evil”.
- Bhaṅga:** Dissolving point of the ‘Consciousness-moment’; dissolution; breaking up.
- Bhavanga:** (Bhava & anga) Subconsciousness. Life-continuum. This ‘subconsciousness or undercurrent of life, which certain modern psychologists call the Unconscious, is that by which might be explained the faculty of memory, the problem of telekinesis, mental and physical growth, Kamma and rebirth, etc.
- Brahmin:** In Buddhism, synonym for Arahant. One who has attained the Summum

Bonum of religious aspiration—Nibbāna. The Buddha did not admit caste distinctions by virtue of birth, but on the basis of spiritual attainment.

## C

- Citta:** Consciousness; thought.

## D

- Dhammacakka sutta:** The Buddha’s First Sermon, delivered at Sarnath. The Discourse called the “Turning of the Wheel of the Law.”
- Diṭṭhi:** Views; dogma; theory belief. Also erroneous theories of life and philosophical concepts, e.g. Natthika—Ahetuka—and Akiriya-diṭṭhi or Materialistic Nihilism, Fatalism and Amoralism (denial of moral law.)
- Domanassa:** Grief; displeasure; melancholy.
- Dosa:** Anger; Hatred.

## E

- Ekāyano:** The only way.

## G

- Gāha:** That which holds or grips, especially a mental obsession.
- Gati:** ‘Going’; course; destiny.

## J

- Jhana:** ‘Trance’; mental absorption. There is no exact equivalent in English for the state denoted by this word.

## K

- Kāma Rāga:** Sensuous Craving.
- Kāmāvacaracitta:** Sense-Sphere consciousness.
- Kammaṭṭhāna:** Sphere of action; a subject for meditation.

## L

**Lobha:** Greed.

## M

**Māna:** Pride, arrogance. Eighth of the Ten Fetters.

**Māyā:** Illusion.

**Maññanā:** Conceit

**Moha:** Delusion.

## N

**Nāma-rūpa:** Mind and matter; Mental Group and Corporeality Group of the Five Khandhas

**Nivāraṇa:** Hindrances.

## P

**Pañca-dvāra:** Five Doors of the senses, Eye-door; ear-door; nose-door; tongue-door; body-door. (In Buddhist Psychology the mind-door, Mano-dvāra, is included as the Sixth Sense).

**Pañc'upādanakkhanda:** The Five Khandhas: The five groups of existence brought into being by 'Upadāna' (grasping).

**Papañca:** Expansion; diffuseness; manifoldness; an obsession; an illusion; obstacle to spiritual progress.

**Pariññā:** Profound knowledge; exact knowledge; full understanding.

**Paṭicca Sammupāda:** Dependent Origination.

**Puggala-bhedo:** Classification of Individuality in the Abhidhamma.

**Putthujjana:** Worldlings.

## R

**Rāga:** A synonym of lobha. Lust; attachment.

**Rūpa Rāga:** Craving for existence in the Fine Material World.

## S

**Saccikiriya:** For the attainment of - - -

**Sakadāgāmi:** The 'Once-Returner'. A Noble Disciple of the Second Stage of Purification.

**Sangāyanā:** (Lit. chanting together.) Great Buddhist Council where the Theras chant the Teachings of the Buddha.

**Saññā:** Perception. One of the Five Khandhas.

**Sattānain:** Beings.

**Silabbata parāmāsa:** Clinging to rules and ritual. The second of the Ten Fetters.

**Suddhāvāsa:** 'The Pure Abodes' belonging to the Fine Material World.

**Sangha:** Multitude; assemblage; the Buddhist Monastic Order.

## T

**Thiti:** Transitional point of the 'Consciousness moment' between Arising (Uppāda) & passing away (Bhaṅga).

**Thera:** An elder; a senior; a bhikkhu who has spent 10 years in the Sangha from the time of his "Upasampadā" Ordination.

**Uddhacca:** Restlessness. Ninth of the Ten Fetters.

**Uppāda:** Genetic point of the 'Consciousness moment'.

**Upasampadā:** Acquisition; ordination of a Bhikkhu.

## V

**Vyāpāda:** Ill-will. Fifth of the Ten Fetters.

**Vicikicchā:** Sceptical Doubt. Second of the Ten Fetters.

**Vihāra:** Abode.

**Vipallāsa:** Hallucination.

**Vipassanā:** Supramundane Insight.