

Vol. II. No.

The LIGHT *of the* DHAMMA

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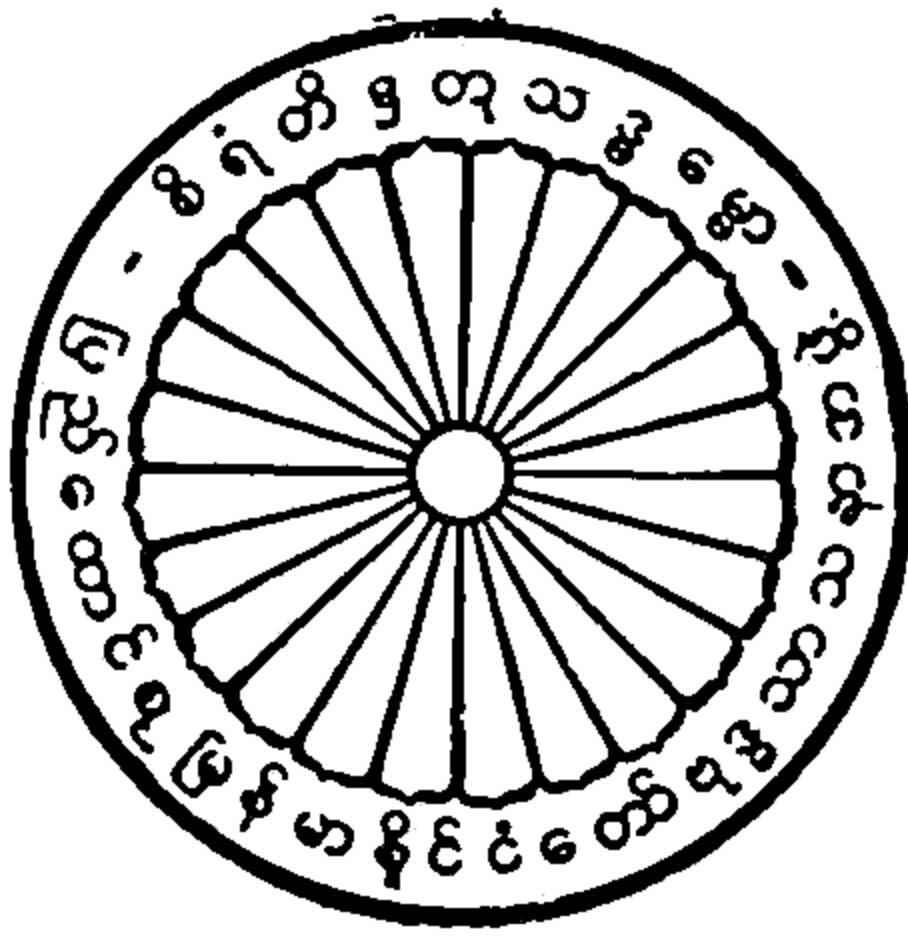
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The **LIGHT**
of the
DHAMMA

VOL. II No.

2497 B.E.

November 1953 C.E.



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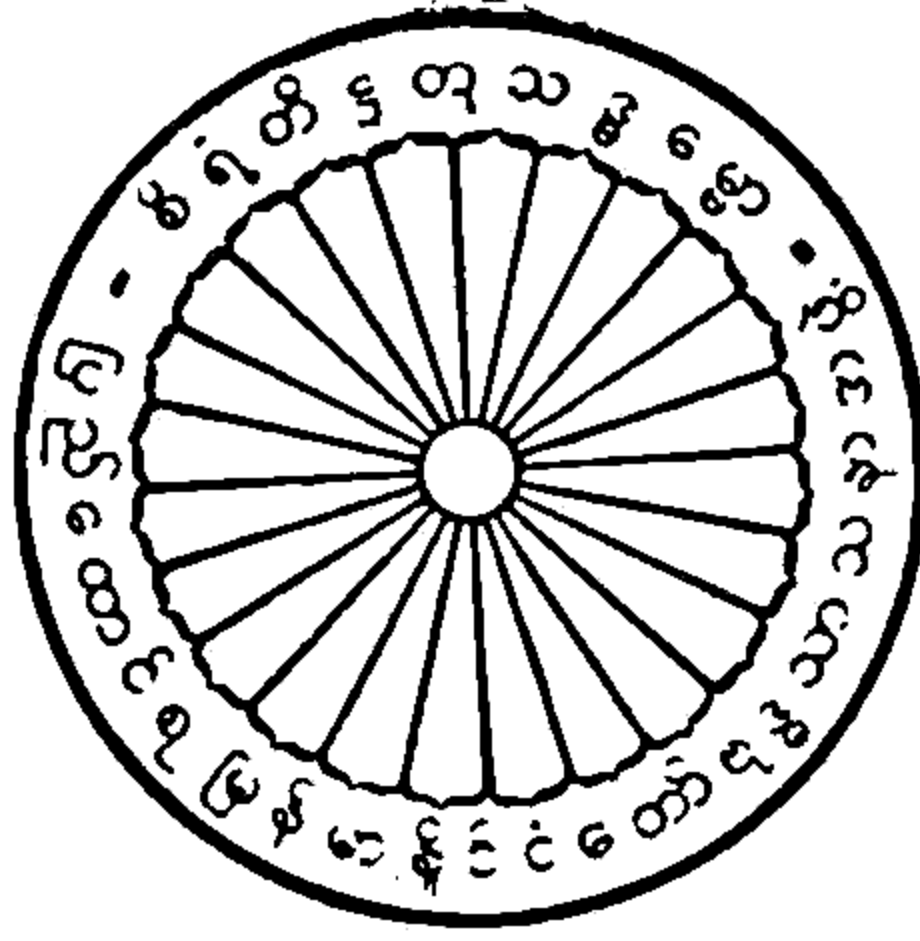
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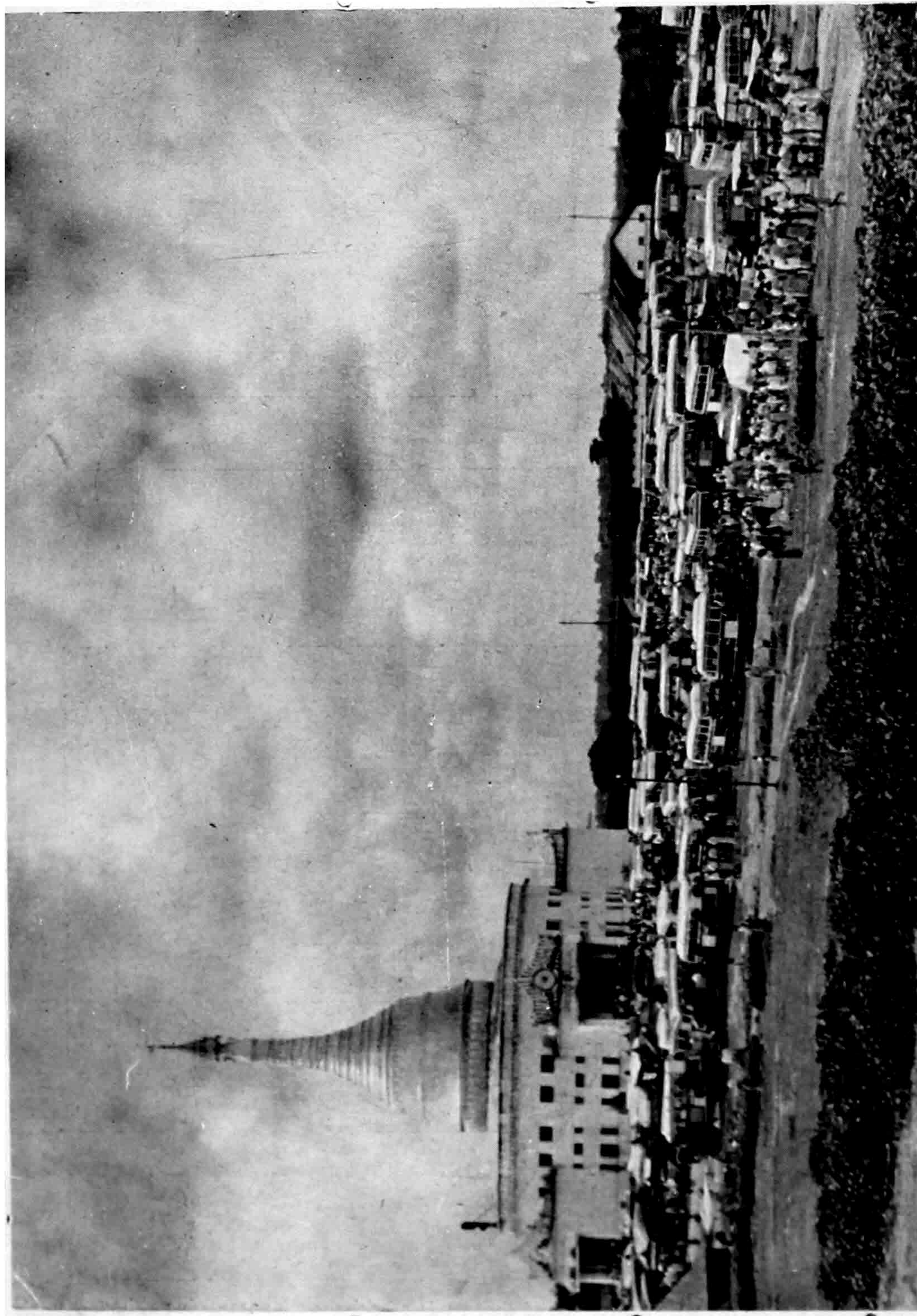
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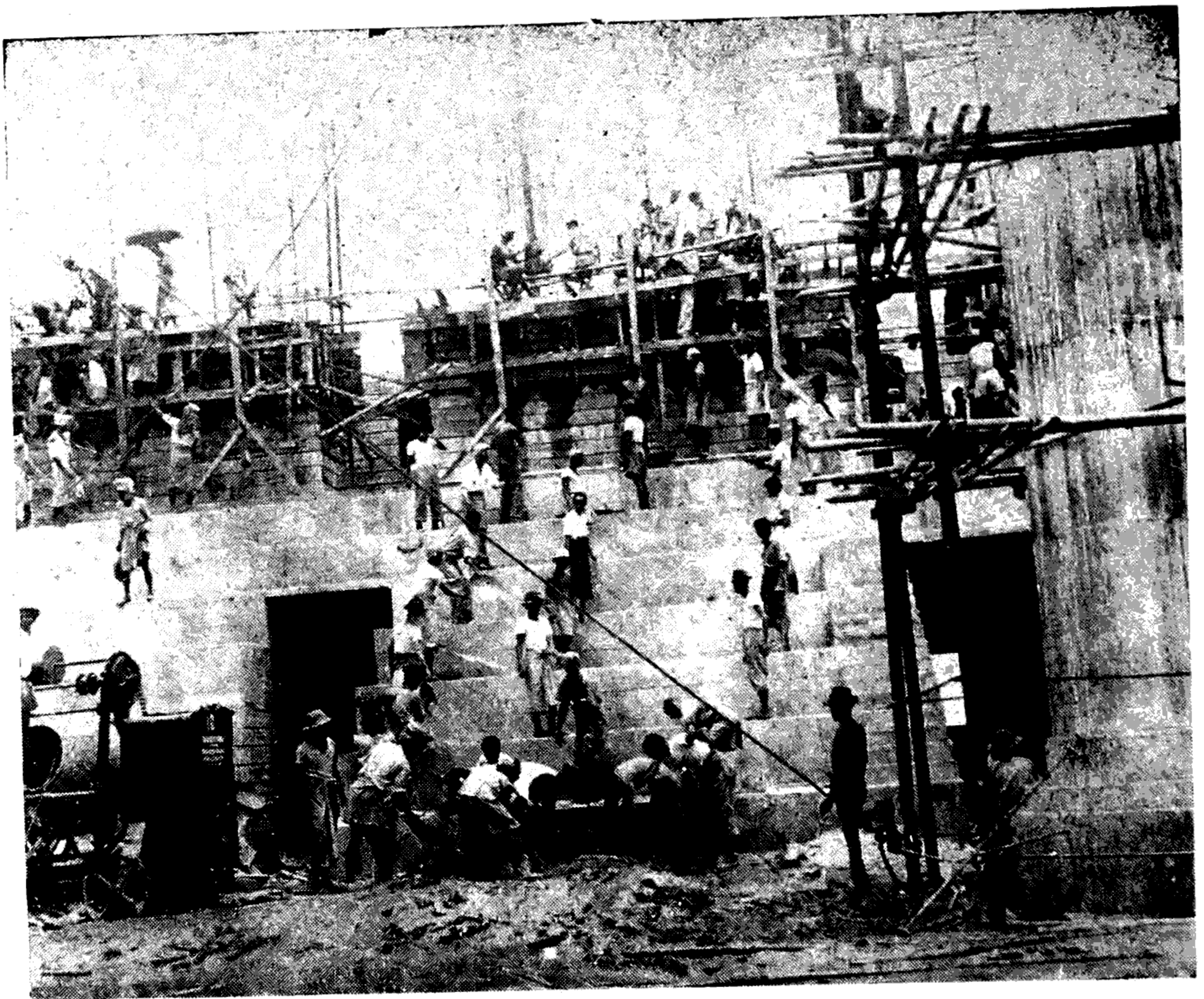
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THE EDITOR,
"THE LIGHT OF THE DHAMMA"
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Rangoon, Union of Burma.



The centre for the Chattha Sangayana, the Kabā Aye (World Peace) Pagoda showing motor vehicles which have brought
voluntary workers to erect the buildings



A small group from the tens of thousands of citizens who are giving voluntary labour to erect the buildings for the Sixth Great Council.

CĀTUMĀ SUTTA

Discourse at Cātumā

MAJJHIMANIKĀYA—MAJJHIMAPANNĀSAM

Translated by the Pāli Department of the University of Rangoon.

Thus I have heard. On one occasion the Bhagavā (the Buddha) was staying at Cātumā in the Emblic-myrobalan Wood. At that time five hundred monks, led by Sāriputta and Moggallāna, arrived at Cātumā to see the Bhagavā. And then the visiting monks while returning the greetings of the resident monks and arranging accommodation and setting their bowls and robes in order, created noise and uproar. Then the Bhagavā spoke to the Venerable Ānanda, “Ānanda, what are these great and loud noises which sound like fishermen scrambling for fish?” “Lord, these are the five hundred monks led by Sāriputta and Moggallāna who have just arrived at Cātumā to see the Bhagavā. These visiting monks, while returning greetings of the resident monks, arranging their accommodation and setting their bowls and robes in order, are creating that noise and uproar.” “Then Ānanda, tell them in my name, ‘The Master is calling the venerable ones.’” The Venerable Ānanda saying “Yes, Lord” approached those monks and said to them “Venerable Ones, the Master calls.” Those monks answered “Yes, brother” and approached the Buddha, made obeisance and took their seats. To those monks who had taken their seats the Bhagavā said: “Why is it, monks, that you created noise and uproar like fishermen scrambling for fish?” “Lord, these are the five hundred monks led by Sāriputta and Moggallāna who have just arrived at Cātumā to see the Bhagavā. These visiting monks, while returning greetings of the resident monks and while arranging their accommodation and setting their bowls and robes in order, were creating noise and uproar.” “Go away, monks I dismiss you, you ought not to live near me.” Those monks obeyed the Buddha saying “Yes, Lord”, rose up from their seats and after making obeisance, went round the Bhagavā as a mark of respect and after folding up their bedding and mats, took their bowls and robes and left.

At that time, however, the Sākyans of Cātumā were assembled in their assembly hall for a certain business. The Sākyans of Cātumā saw those monks going from a distance. Having seen them they approached and asked, “Now then, where are

you, venerable ones, off to?” “O friends, the Bhagavā has dismissed us.” “Then will you venerable ones wait for a while, perhaps we may be able to conciliate the Bhagavā.” Those monks assented to the Sākyans of Cātumā saying “Yes, friends.” Then the Sākyans of Cātumā approached the Buddha, made obeisance and took their seats. The Sākyans of Cātumā, having taken their seats, said to the Bhagavā: “May the Bhagavā be pleased with the Order of monks. May the Bhagavā speak kindly to the Order of monks. Just as in the past, the Bhagavā had shown favour to the Order of monks so may the Bhagavā show favour to the Order of monks on this occasion. Here among these monks, Lord, there are new and recently ordained ones who are newly come into this Dhamma and Vinaya and if they are not privileged to see the Bhagavā there might come a change and deterioration in them. Just as, Lord, the freshly germinated seeds, without water, dry up and deteriorate, in the same way, Lord, here among these monks there are new and recently ordained ones who are newly come into this Dhamma and Vinaya and if they are not privileged to see the Bhagavā there might come a change and deterioration in them. Just as also, Lord, a newly born calf, not seeing its mother, would become affected and suffer a setback, in the same way, Lord, here amongst these monks there are new and recently ordained ones who are newly come into this Dhamma and Vinaya and if they are not privileged to see the Bhagavā there might come a change and deterioration in them. May the Bhagavā be pleased with the Order of monks, Lord, may the Bhagavā speak kindly to the Order of monks. Just as in the past, Lord, the Bhagavā had shown favour to the Order of monks, so may the Bhagavā show favour to the Order of monks on this occasion.”

Then Sahampati, the Brahmā, knowing the thought of the Bhagavā by the power of his mind, disappeared from the Brahmā world and appeared before the Bhagavā, just as a strong man would stretch out his bent arm or bend his out-stretched arm. Then Sahampati, the Brahmā, having arranged his upper garment on one shoulder

(keeping the right shoulder bare) made obeisance to the Bhagavā with palms joined in adoration and said to Him: "Lord, May the Bhagavā be pleased with the Order of monks; Lord, may the Bhagavā speak kindly to the Order of monks. Just as in the past the Bhagavā had shown favour to the Order of monks, so may the Bhagavā show favour to the Order of monks on this occasion. Here amongst these monks, Lord, there are new and recently ordained ones who are newly come into this Dhamma and Vinaya and if they are not privileged to see the Bhagavā there might come a change and deterioration in them. Just as, Lord, the freshly germinated seeds, without water dry up and deteriorate, in the same way, Lord, here among these monks there are new and recently ordained ones who are newly come into this Dhamma and Vinaya and if they are not privileged to see the Bhagavā there might come a change and deterioration in them. Just as also, Lord, a newly born calf, not seeing its mother, would become affected and suffer a setback in the same way, Lord, here amongst these monks there are new and recently ordained ones, who are newly come into this Dhamma and Vinaya, and if they are not privileged to see the Bhagavā there might come a change and deterioration in them. Lord, may the Bhagavā be pleased with the Order of monks; Lord, may the Bhagavā speak kindly to the Order of monks. Just as in the past the Bhagavā had shown favour to the Order of monks, so may the Bhagavā show favour to the Order of monks on this occasion.

The Sākyans of Cātumā and Sahampati, the Brahmā, were able to conciliate the Bhagavā by their illustrations of the seed and the calf. Then Venerable Mahāmoggallāna said to the monks, "Get up, brothers, and take your bowls and robes; the Bhagavā has been conciliated by the Sākyans of Cātuma and by Sahampati, the Brahmā, with their illustrations of the seed and the calf." Those monks assented to the Venerable Mahāmoggallāna saying "Yes, brother", got up from their seats and taking their bowls and robes approached the Bhagavā, made obeisance to Him and took their seats. The Bhagavā said to the Venerable Sāriputta who was sitting there, "Sāriputta, what thought struck you when I dismissed the monks?" "Lord, when the Bhagavā dismissed the monks this was the thought that struck me: "Now the Bhagavā will be free from worry and will live in enjoyment of

happiness in this world, and we too shall be free from worry and shall live in enjoyment of happiness in this world." "Wait you, Sāriputta! Wait you, Sāriputta! Such a thought, Sāriputta, should not again be entertained by you." Then the Bhagavā addressed the Venerable Mahāmoggallāna thus, "Moggallāna, what thought struck you when I dismissed the monks?" "Lord, when the Bhagavā dismissed the monks this was the thought that struck me: Now the Bhagavā will be free from worry and live in enjoyment of happiness in this world, and Sāriputta and I shall now look after the Order of monks." "Very well, Moggallāna, very well, either I or Sāriputta and you, Moggallāna, should look after the Order of monks."

Then the Bhagavā addressed the monks thus: "O Monks, there are these four dangers that are to be apprehended in going down into the water. What are the four? They are the dangers of waves, of crocodiles, of whirlpools and of porpoises. O Monks, these are the four dangers that are to be apprehended in going down into the water. Similarly O monks, according to this Dhamma and Vinaya, these are the four dangers that are to be apprehended here by any person who goes forth from the household life to the houseless state. What are the four? They are the danger from waves, from crocodiles, from whirlpools and from porpoises.

O Monks, what is the danger from waves? Here, in this world, monks, a certain son of a noble family out of faith goes forth from the household life to the houseless state with the idea "I am subject to birth, old age, death, sorrow, lamentation, physical suffering, mental suffering and despair. Being subject to pain and overcome by pain, may the making an end of the entire mass of suffering become evident to me." The fellow monks admonish and instruct the person who had thus been ordained, "Thus should you move to and fro, thus should you look this way and that way, thus should you draw in and stretch out your arms, thus should you hold the outer garment, bowl and robes." Then it occurs to him, "Formerly, when we were in the household life we used to admonish and instruct others. But now those who are like our sons and grandsons think it fit to admonish and instruct us. He gives up training and reverts to the low life of a layman Monks, he is said to be one who gives up training and reverts to the low life being afraid of the danger from waves. O monks, by the

danger from waves is meant the despair born of anger.

Monks, what is the danger from crocodiles? Here, in this world, monks, a certain son of a noble family goes from the household life to the houseless state out of faith, with the idea "I am subject to birth, old age, death, sorrow, lamentation, physical suffering, mental suffering and despair. Being subject to pain and overcome by pain, may the making an end of the entire mass of suffering become evident to me." The fellow monks admonish and instruct the person who had thus been ordained "You should eat this but not that, you should take this food but not that, you should taste this but not that, you should drink this but not that; you should eat that which is allowable but not that which is not, you should partake of that which is allowable but not that which is not, you should taste that which is allowable but not that which is not, you should drink that which is allowable but not that which is not; you should eat in time but not out of time, you should partake of food in time but not out of time, you should taste in time but not out of time, you should drink in time but not out of time." Thus it occurs to him, "Formerly, when we were in the household life, we used to eat what we liked, take what food we liked, taste as well as drink what we liked; we used to eat what was allowable and what was not, we used to partake of what was allowable and what was not, used to taste as well as drink what was sanctioned and what was not; we used to eat in time as well as out of time, used to partake of food in time as also out of time, we used to taste as well as drink in time as also out of time. But now whatever delicious eatables and food believing householders offer us in the way but out of time, we feel that a check to our mouth has been put against that food." And so he gives up his training and reverts to the low life of a layman. This person, monks, is said to be the one who, being afraid of the crocodile, gives up the training and reverts to the low life. O monks, fear from a crocodile implies gluttony.

O monks, what is the danger from a whirlpool? Here, in this world, O monks, a certain son of a noble family goes from the household life to the houseless state out of faith with the idea "I am subject to birth, old age, death, sorrow, lamentation, physical suffering, mental suffering and despair. Being subject to pain and overcome by pain, may the making an end of the entire mass of

suffering become evident to me." After having become a monk thus, he would robe himself early in the morning and taking his bowl and robes would enter the village or the town for alms without keeping a careful watch over his physical and vocal actions, without being mindful of his actions and become unrestrained in his senses. There he would find a householder or his son indulging in, being in full possession of and enjoying the fivefold sense pleasures. Thus it occurs to him "Formerly, when we were in the household life, we used to indulge in, be in full possession of and enjoy the fivefold sense pleasures. We have wealth in our family; it is possible for us to enjoy the wealth and at the same time to perform meritorious deeds." And so he gives up his training and reverts to the low life. This person, monks, is said to be the one who, being afraid of a whirlpool, gives up the training and reverts to the low life. Monks, fear from a whirlpool implies the fivefold sense pleasures.

O monks, what is the danger from a porpoise? Here, in this world, O monks, a certain son of a noble family goes from the household life to the houseless state out of faith with the idea "I am subject to birth, old age, death, sorrow, lamentation, physical suffering, mental suffering and despair. Being subject to pain and overcome by pain, may the way of making an end of the entire mass of suffering become evident to me." After having become a monk thus, he would robe himself early in the morning and taking his bowl and robes would enter the village or the town for alms without having a careful watch over his physical and vocal actions, without being mindful of his actions and become unrestrained in his senses. There he sees womenfolk who are ill-clad and scantily covered. Seeing the womenfolk, ill-clad and scantily covered, passion assails his mind and as a result of his mind being assailed by passion he gives up the training and reverts to the low life. This person, monks, is said to be the one who, being afraid of the porpoise, gives up the training and reverts to the low life. Monks, by the danger from a porpoise the women-folk is meant.

These, monks, are the four dangers that are to be apprehended by one who would leave the household life for the houseless state.

The Bhagavā said thus. Those monks being glad at heart rejoiced at what the Bhagavā had said.

Discourse on ATTĀ and ANATTĀ

(A discourse delivered by Venerable Ashin Thittila to the members of the Staff and students of the University of Rangoon.)

At the time of the Buddha in India, there were two schools of thought about Attā, the Self or Soul which is the immaterial and immortal part of man. One was Nihilism which was known as the Ucceda system of philosophy and taught that a being comes to a complete end with its death, for at death life ends like the flame of a candle that has burnt out and there is nothing more beyond that.

The other was Eternalism which was known as the Sassata System of philosophy and laid great stress on the belief in Attā. It taught that the disbelief in existence of Attā does not tend towards religion and that without the belief in it there could not be any way of salvation. According to this teaching, the "Soul," when freed from its material limitations, would attain perfect release just as the wild bird would do when liberated from its trap. When the Self discerned its immaterial nature, it would attain true deliverance.

There are many people in the world today who hold the latter view. They say that the Self, Attā, is indefinable, beyond all apprehension, that it is neither body nor sensation nor perception nor the mental activities nor the consciousness and that it is something which lies behind all these. If one were to assume the existence of such a "something behind", then there is no reason why there may not be another "something behind", behind that "something behind". And so one would fall into an endless series of such.

According to Buddhism, apart from mind and matter, Nāma and Rūpa, which constitute the so-called being, there is no such thing as an immortal Soul, Attā, which lies behind them. Matter, Rūpa, is the visible form of invisible qualities and forces which are known in Pāli as Mahā-Bhūtas, essential elements. They are fourfold :

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

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

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

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

These four elements are inseparable and inter-related. All forms of matter are primarily composed of these elements, every material object being a combination of them in one proportion or another. But as soon as the same matter is changed into different forms the composite things are held to be mere conceptions presented to the mind by the particular appearance, shape or form.

A piece of clay, for example, may be called cup, plate, pot, jar and so on, according to the several shapes it assumes but these objects can be analysed and reduced into fundamental elements which alone exist in an ultimate sense. The terms, cup, plate and so on are mere conceptions which have no separate essential substance other than the elements. According to the Abhidhamma Philosophy there are twenty-eight types of material qualities which constitute the physical body of an animate being, but just to show the primary elements on which the other twenty-four material qualities are based, only the four Mahā-Bhūtas, are mentioned here.

Mind, Nāma

Mind which is the most important part in a being, is essentially a stream of consciousness and it can be expressed by the word "Thought". Thought, however, is not simply a physiological function but a kind of energy, something like electricity. Thoughts and radiations of currents of thought are mental elements of the mental world which correspond to the four material elements of the

physical world. A being is essentially the manifestation of its thought-forces which are in a state of flux.

If the forces of the thoughts are developed they become by their degree of perfection finer and higher energies of thought, and if they are further developed they become sufficiently strong to overcome the gravitational sphere of the earth. The currents of thoughts which are not capable of overcoming the gravitational sphere of the earth, remain within that sphere of the earth, within the circulation of all things. But they will form a new type of life, so a current of thought, though subject to change, is not lost; it will continue its life and manifest itself in a new being of some kind according to its tendencies. In this way this circulation of life and death goes on forever until and unless it is checked by the development of the mind.

The Buddha's analysis of the mind shows that the mind consists of the four mental aggregates, namely (1) The sensations or feelings of whatever kind (*vedanā*), (2) the perceptions of sense objects or the reaction to the senses (*saññā*), (3) The fifty types of mental formations including tendencies and faculties (*sankhāra*) and (4) Consciousness (*viññāna*) which is the fundamental factor of all the other three.

Thus, the so-called being, *satta*, is a composition of the five aggregates or of the material and mental forces which are changing all the time and not remaining for two consecutive moments the same.

Is any of the five aggregates *Attā*, the Self or Soul? The Buddha's answer is "no." Then what remains to be called *Attā*, the self or soul? As it has been said above, apart from the five aggregates there remains nothing to be called *Attā*. Here then we have one of the three fundamental characteristics of all existence, namely the characteristic of *Anattā*, the absence of a permanent, unchanging self or soul. It is this doctrine of *Anattā*, no-soul, for which Buddhism stands and on which Buddhism differs from other religions. If the wheels and axles, the floorboards and sides, the shafts and all

other parts are removed from a cart what remains? The answer is "nothing", and the combination of all these parts is called a cart. In exactly the same way the combination of the five aggregates is called a being which may assume as many names as its types, shapes, forms and so on may vary according to the mode of physical and mental changes.

If there is no *Attā*, the self or soul, what is it that moves from life to life, changing all the time until it enters into the state of *Nibbāna* which is the only unchanging Reality?

The answer is the uninterrupted process of psychophysical phenomena or the composition of the five aggregates which is called a being. The process of this psychophysical phenomenon called a being is constantly moving and changing like the current of a river (*Nadisotoviya*). This state of constant change, *Anicca*, is also one of the three fundamental characteristics of phenomenal existence. What is constantly changing cannot be restful, peaceful or satisfactory. The unsatisfactory nature, a state of unrest or non-peace, *Dukkha*, is the other fundamental characteristic of all phenomenal existence.

The main cause of all this restlessness, suffering, is *Tanhā*, craving or selfish-desire for existence which is one of the fifty mental formations (*sankhāra*). It is this *Tanhā* which sets the life-force in motion. *Tanhā* stimulates the mind which, as a result, manifests itself in action. This action, *Kamma*, is in reality *cetanā*, volition or will-power, which is responsible for the creation of a being, i.e. binding the five aggregates together. Without *Tanhā*, however, the whole process would not be possible, therefore *Tanhā* is the real creator of a being or the chief builder of the house of the five aggregates which is called I, man, woman and so on. It is only when this fact is realized and the main root-cause, *Tanhā*, is annihilated that the psycho-physical process of becoming ceases and there supervenes the unchanging uncompounded, everlasting peace of *Nibbāna*.

"For the foolish commit sin on account of intoxication,
And also make other people intoxicated.
One should avoid this seat of sin,
This madness, delusion, a pleasure to the fool."

Sutta-Nipāta.

SHRINES OF BURMA

No: 5 The Soolay Pagoda

U OHN GHINE

In the heart of Rangoon, an island of peace in an ocean of traffic, rises the small but distinctive Soolay Pagoda. Round its base, from the four quarters of the city, flows busy trade ; to and from the wharves and to and from the main residential quarters and the bazaars.

Opposite, on the north, is the Town Hall with its business and care of the municipality and on the south-east is the small Bandoola Square, a parklet where sometimes citizens' meetings are held.

All the cares and busyness of a modern civilisation whirl ceaselessly round the base of the Soolay Pagoda as stormy waves round a peaceful tropic isle.

The illustration (taken on a close holiday) shows the size and situation of this shrine, but the actual founding was so long ago, before Rangoon existed as a great city, that the history of its beginning is lost in the mists of tradition, while the great Shway Dagon, a few miles to the north, was so much the centre of attraction that the Soolay was regarded as but a stage in the pilgrimage to that great fane.

The most authentic account says that the Soolay was built some 240 years after the Mahāparinibbāna of the Buddha. Some 235 years after the demise of the Buddha, the Third Great Buddhist Council was held under the leadership of Ven'ble Maha Moggali Putta Tissa Thera during the reign of Asoka the Great of India. After this Great Council, Buddhist missionary Arahants were sent to Burma and other lands.

Ven'ble Mahinda went to Lankā (Ceylon) in the year 236 B.E. and spread the Buddha-Dhamma with the help of King Devanāma Piya Tissa. Three years after the introduction of Buddhism to Lankā, according to an old tradition, the king of Ceylon sent a delegation to Burma with presents including some relics of the Buddha.

Bogha Sēna, King of Sīha Dīpa (present Syriam) was very pleased to receive the eight venerable ones from Ceylon with their gifts. He then presented a wonderful emerald to the King of Ceylon, and selected suitable places for enshrinement of the relics. The Soolay Pagoda was one of the Pagodas built for him.

Athoke, a hero and minister of the king, was entrusted with the building of the Pagoda now known as Soolay Pagoda. Relics of the Buddha were put into a casket and enshrined in the sacred edifice. The Pagoda was first named "Kyaik Athoke" after the name of the builder, and to this was added the appellative "Sura". The word "Sura" means "heroic" in Mon and the Pagoda became known finally as "Kyaik Sura". In the course of time the name changed, as everything changes, and the Pagoda came to be known as "Soolay", as it is known today.

Another account says that the name comes from the word "Su" -- "a collection or gathering" and that the Pagoda was built on a site where, as far back as the lifetime of the Buddha, all the people collected to ask advice as to the correct place to erect the famous Shway Dagon Pagoda.

The Soolay Pagoda is today a golden island of peace in the heart of Rangoon and a most important shrine.

You melt out of the busy traffic at the base, take off your shoes, climb to the platform and feel that you are indeed "upon holy ground".

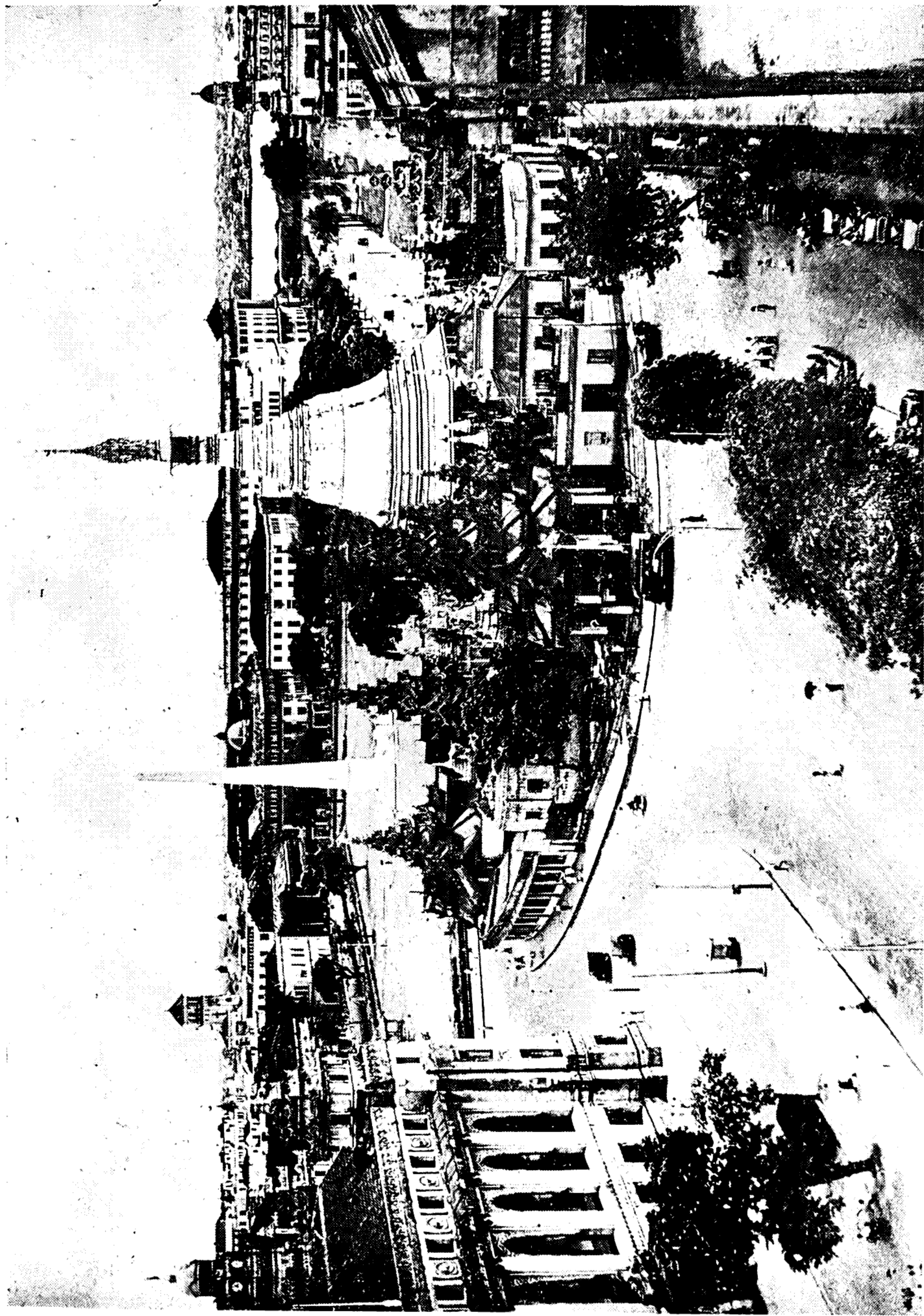
For when you have mounted the few steps to the Pagoda platform, here at once is cloistered peace, cool, quiet, a calm as profound as one would wish.

One remembers the verse in the Dhammapada :

"So karohi dīpam attano,
khippam vāyama paṇḍito bhava.
niddhantamalo anaṅgaṇo
na puna jāti-jaram upehisi.

Let a man make of himself an island and learn wisdom. When he has rid himself of evil desires he will be free from the round of rebirth."

One realises then that even in the cares and business of the daily round in this ocean of Saṃsāra, one can go apart for a little into an island of peace, entering the quiet of meditation if but for a few minutes, coming out with a heart fortified and refreshed into the heat and bustle of life's day. And by degrees one is encouraged to gain more and more of quiet peace until firm steps are made towards the real Peace of Nibbāna.



The Soolay Pagoda, Rangoon.

(The obelisk in left centre of the picture is the "Independence Pillar" erected in 1948).

The Vipassanā-Dīpani or Manual of Insight

By the MAHĀ-THERA LEDI SAYADAW,

Aggamahāpandita, D. Litt.

*Translated into English by U Nyāna, Patamagyaw of
Masoeysin Monastery, Mandalay.*

(Continued from previous issue)

(By way of showing how great is the dispersion of existence which is called Puthujjanagati, the Nakhasikha and Kānakaccapa Suttas may here be cited. However, only an outline of each will here be produced.)

Nakhasikha—Sutta. “At one time the Buddha, showing them some dust which he had taken upon the tip of his finger-nail, addressed the disciples thus : “If, O Bhikkhus, these few grains of dust upon my finger-nail and all the dust in the universe were compared in quantity, which would you say was less, and which more ?” The disciples replied : “Lord, the dust on your finger-nail is less, and that of the universe is more. Surely, Lord, the dust on your finger-nail is not worthy of mention in comparison with the dust of the universe.” Then the Buddha continued ; “Even so, Bhikkhus, those who are reborn in the abodes of men and Devas whence they have expired, are very few even as the few grains of dust on my finger-nail ; and those who are reborn in the four realms of misery are exceedingly many, even as the dust of the great universe. Again, those who have expired from the four miserable worlds and are reborn in the abodes of men and Devas are few even as the grains of dust on my finger-nail ; and those who are repeatedly reborn in the four miserable worlds are innumerable, even as the grains of dust of the great universe.”

What has just been said is the substance of the Nakhasikha-Sutta. But, to say nothing of the beings of all the four realms of misery, the creatures that inhabit the four great oceans alone will suffice to make evident how great is the evil of Vinipātana-gati, that is, the dispersion, the variety of possible kinds of existence after death.

Kānakaccapa-Sutta. “At one time the Buddha addressed the disciples thus : “There is, O Bhikkhus, in the ocean a turtle, both of whose eyes are blind. He plunges into the water of the unfathomable ocean and swims about incessantly in any direction wherever his head may lead. There is also in the ocean the yoke of a cart which is ceaselessly floating about on the surface of the water, and

is carried away in all directions by tide, current and wind. Thus these two go on throughout an incalculable space of time : perchance it happens that in the course of time the yoke arrives at the precise place and time where and when the turtle puts up his head, and yokes on to it. Now, O Bhikkhus, is it possible that such a time might come as is said ?” “In ordinary truth, O Lord,” replied the Bhikkhus “it is impossible ; but time being so spacious, and an aeon lasting so long, it may be admitted that perhaps at some time or other it might be possible for the two to yoke together, as said ; if the blind tortoise lives long enough, and the yoke does not tend to rot and break up before such a coincidence comes to pass.”

Then the Buddha said, “O Bhikkhus, the occurrence of such a strange thing is not to be counted a difficult one ; for there is still a greater, a harder, a hundred times, a thousand times more difficult than this lying hidden from your knowledge. And what is this ? It is, O Bhikkhus, the obtaining of the opportunity of becoming a man again by a man who has expired and is reborn once in any of the four realms of misery. The occurrence of the yoking of the blind tortoise is not worth thinking of as a difficult occurrence in comparison therewith. Because those who perform good deeds and abstain from doing bad alone can obtain the existence of men and Devas. The beings in the four miserable worlds cannot discern what is virtuous and what vicious, what good and what bad, what moral and what immoral, what meritorious and what demeritorious, and consequently they live a life of immorality and demerit, tormenting one another with all their power. Those creatures of the Niraya and Peta abode in particular, live a very miserable life on account of punishments and torments which they experience with sorrow, pain and distress. Therefore, O Bhikkhus, the opportunity of being reborn in the abode of men is a hundred times, a thousand times harder to obtain than the encountering of the blind turtle with the yoke.”

According to this Sutta, why those creatures who are born in the miserable planes are far

from human existence is because they never look up but always look down. And what is meant by looking down? The ignorance in them by degrees becomes greater and stronger from one existence to another; and as the water of a river always flows down to the lower plains, so also they are always tending towards the lower existences; for the ways towards the higher existences are closed to them, while those towards the lower existences are freely open. This is the meaning of "looking down". Hence, from this story of the blind turtle, the wise apprehend how great, how fearful, how terribly perilous are the evils of the—Puthujjana-gati, i.e. the "dispersion of existence".

What has been said is concerning the Puthujjana-gati. Now what is Ariya-gati? It is deliverance from the dispersion of existence after death. Or it is the disappearance of that "dispersion of existence" which is conjoined with the destiny of inevitable death in every existence". It is also the potentiality of being reborn in higher existences or in existences according to one's choice. It is also not like the fall of coconuts from trees; but it is to be compared to birds which fly through the air to whatsoever place or tree on which they may wish to perch. Those men, Devas and Brahmas who have attained the Ariyan state, can get to whatever better existence, i.e. as men, Devas, Brahmas, they may wish to be reborn into, when they expire from the particular existence in which they have attained such Ariyan state. Though they expire unexpectedly without aiming to be reborn in any particular existence, they are destined to be reborn in a better or higher existence, and at the same time are entirely free from rebirth into lower and miserable existences. Moreover, if they are reborn again in the abode of men, they never become of the lower or poorer classes, nor are they fools or heretics, but become quite otherwise. It is the same in the abodes of Devas and Brahmas. They are entirely set free from the Puthujjana-gati.

What has been said is concerning the course of Ariyas. Now we will explain the two Gatis side by side. When a man falls from a tree he falls like a coconut because he has no wings with which to fly in the air. In precisely the same way when men, Devas and Brahmas who are Putthujjana, riveted to the hallucination of wrong views and having no wings of the Noble Eightfold

Path to make the sky their resting-place, transmigrate after the dissolution of their present bodies into new ones, they fall tumbling into the bonds of the evils of dispersion. In this world ordinary men who climb up very high trees fall tumbling to the ground when the branches which they clutch or try to make their resting place break down. They suffer much pain from the fall, and sometimes death ensues because they have no other resting-places but the branches, neither have they wings wherewith to fly in the air. It is the same with men, Devas and Brahmas who have the hallucination of Wrong Views, when their resting-place of Wrong Views as regards self is broken down, they fall tumbling into the dispersion existence. For their resting-places are only their bodies; and they have neither such a resting-place as Nibbāna, nor such strong wings as the Noble Eightfold Path to support them. As for the birds, though the branches they rest on may break, they never fall, but easily fly through the air to any other tree. For the branches are not their permanent resting places but only temporary ones. They entirely rely on their wings and the air. In the same way, men, Devas and Brahmas who have become Ariya and are freed from the hallucination of Wrong Views, neither regard their bodies as their Attā or Self, nor rely upon them. They have in their possession permanent resting places, such as Nibbāna which is the entire cessation of all tumbling existence. They also possess the very mighty wings of the Noble Eightfold Path which are able to bear them to better existences.

What has been said is concerning the distinction between the two Gatis, i.e., the Puthujjana-gati and the Ariya-gati.

THE TWO SACCAS OR THE TWO TRUTHS

Saccā or Truth is the constant faithfulness or concordance of the term which names a thing, to or with that thing's intrinsic nature.

It is of two kinds, to wit:—

1. Sammuti-saccā, conventional or relative truth.

2. Paramattha-saccā, or ultimate Truth.

Of the two, conventional truth is the truthfulness of the customary terms used by the great majority of people, such as "Self exists", "a living soul exists", "men exist".

“Devas exist”, “Sakkas exist”, “elephants exist”, “head exists” and so on. This conventional truth is the opposite of untruth, and so can overcome it. It is not a lie or an untruth when people say:

“There probably exists an immutable, permanent, one continuous self or living soul which is neither momentarily rising nor passing away throughout one existence,” for this is the customary manner of speech of the great majority of people who have no intention whatever of deceiving others. But according to ultimate truth, it is reckoned a Vippassana or hallucination which erroneously regards impermanent as permanent and non-self as self. So long as this erroneous view remains undestroyed, one can never escape from the evils of Saṃsāra, the wheel of life. All of the foregoing alike holds good when people say “a person exists” and so on.

Ultimate truth is the absolute truthfulness of assertion or negative in full and complete accordance with what is actual, the elementary, fundamental qualities of phenomena. Here stating such truth in affirmative form, one may say: “The element of solidity exists”, “The element of extension exists”, “the element of cohesion exists”, “the element of kinetic energy exists”, “mind exists” “consciousness exists”, “contact, feeling and perception exist”, “material aggregates exist” and so on. And expressing such truth in a negative form, it can be said: “No self exists”, “no living soul exists”, “no person exists”, “no being exists”, “neither does an elephant exist” “nor do hands, nor legs, nor any members of the body exist”, “neither does a man exist nor a Deva” and so on. In saying here: “No self exists” “no living soul exists” we mean that there is no such ultimate entity as a self or living soul which persists unchanged during the whole term of life, without momentarily coming to be and passing away. In the expression: “No being exists” and so forth, what is meant is that nothing actually exists but material and mental elements. These elements are neither persons nor beings, nor men, nor Devas etc. Therefore there is no separate being or person apart from the elements. The ultimate truth is the diametrical opposite of the hallucination, and so can confute it. One who is thus able to confute or reject the hallucination can escape from the evils of Saṃsāra, the evolution of life.

According to conventional truth, a person exists, a being exists; a person or a being continually transmigrates from one existence to another in the ocean of life. But to ultimate truth, neither a person nor a being exists, and there is no one who transmigrates from one existence to another. Here, it may be asked: “Do not these two truths seem to be as poles asunder?” Of course they seem to be so. Nevertheless we may bring them together. Have we not said: “According to conventional truth” and “according to ultimate truth”? Each kind of truth accordingly is truthful as regards its own mode of expression. Hence if one man should say that there exists a person or a being according to conventional truth, the other to whom he speaks ought not to contradict him, for these conventional terms describe what apparently exists. And likewise, if the other says that there exists neither a person nor a being, according to ultimate truth, the former ought not to deny this, for in the ultimate sense, material and mental phenomena alone truly exist and in strict reality they know no person or being. For example: Men dig up lumps of earth from certain places, pound them into dust, knead this dust with water into clay, and from this clay make various kinds of useful pots, jars, and cups. Thus there exist various kinds of pots, jars and cups in the world. Now when discussion takes place on this subject, if it were asked: “Are there earthen pots and cups in this world?” the answer, according to the conventional truth should be given in the affirmative, and according to the ultimate truth, in the negative, since this kind of truth admits only the positive existence of the earth out of which the pots and so forth were made. Of these two answers the former requires no explanation inasmuch as it is an answer according to the established usage: but as regards the latter, some explanation is needed. In the objects that we called “earthen pots” and “earthen cups”, what really exists is only earth; not pots nor cups, in the sense of ultimate truth: because the term “earth” applies properly not to pots and cups but to actual substantial earth. There are also pots and cups made of iron, brass, silver, and gold. These cannot be called earthen pots and cups, since they are not made of earth. The terms “pots” and “cups” also are not terms descriptive of earth but of ideas derived from the appearance of pots and cups, such as their circular or spherical shape and so on. This is obvious,

because the terms "pots" and "cups" are not applied to the mere lumps of earth which have no shape or form of pots and cups. Hence it follows that the term "earth" is not a term descriptive of pots and cups, but of real earth; and also the terms "pots" and "cups" are not terms descriptive of earth but of pictorial ideas (santhāna-paññati) which have no separate elementary substance other than the dust of clay, but are mere conceptions presented to the mind by the particular appearance, form, and shape of the worked-up clay. Hence the negative statement according to the ultimate truth, namely, that "no earthen pots and cups exist" ought to be accepted without question.

Now we come to the analysis of things in the ultimate sense. Of the two kinds of ultimate phenomena, material and mental, as mentioned above, the former is of twenty-eight kinds:

- (I) The four great essential elements, viz:
 - (1) The element of solidity
 - (2) The element of cohesion, or the holding, the fluid.
 - (3) The element of kinetic energy.
 - (4) The element of motion.
- (II) The six bases, viz :-
 - (5) The eye basis
 - (6) The ear basis
 - (7) The nose basis
 - (8) The tongue basis
 - (9) The body basis
 - (10) The heart basis.
- (III) The two sexes, viz :-
 - (11) The male sex
 - (12) The female sex.
- (IV) One species of material quality of life, viz :-
 - (13) the vital force.
- (V) One species of material quality of nutrition, viz :-
 - (14) Edible food.
- (VI) The four sense fields, viz :-
 - (15) Visible form
 - (16) Sound
 - (17) Odour
 - (18) Savour.

These eighteen species are called Jāta-rūpāni or genetic material qualities, as they possess the power of production.

(VII) One species of material quality of limitation, viz :-

(19) The element of space.

(VIII) The two communications, viz:

- (20) Intimation through the body
- (21) Intimation through speech.

(IX) The three plasticities, viz :-

- (22) Lightness
- (23) Pliancy
- (24) Adaptability.

(X) The four salient features, viz:

- (25) Integration
- (26) Continuance
- (27) Decay
- (28) Impermanence or death.

These last ten species are called Ajāta-rūpāni or non-genetic material qualities, as they do not possess the power of production.

FIFTY-FOUR KINDS OF MENTAL PHENOMENA

There are 54 kinds of mental phenomena.

Citta : mind or consciousness ;

Cetasika : mental properties or concomitants, fifty-two in number and

Nibbāna : Getting out of the circle of existences ;

(Nibbāna is here reckoned as a mental phenomenon, not from the subjective, but from the objective point of view. Tr) Citta means the faculty of investigating an object (āramana) or the faculty of taking possession of an object, or the faculty of knowing an object, or the faculty of being conscious of an object.

Cetasikas are characters of consciousness, or mental properties born of mind, or concomitants of mind.

Nibbāna means freedom from every kind of infelicity.

(I) CONSCIOUSNESS is divided into six classes :-

- | | | |
|----|---------------|----------|
| 1. | Consciousness | of sight |
| 2. | " | " sound |
| 3. | " | " smell |
| 4. | " | " taste |
| 5. | " | " touch |
| 6. | " | " mind. |

1. The Consciousness arising at the eye-basis is called the consciousness of sight, and has the function of seeing.

2. The Consciousness arising at the ear-basis is called the consciousness of sound, and has the function of hearing.

3. The Consciousness arising at the nose-basis is called the consciousness of smell, and has the function of smelling.

4. The Consciousness arising at the tongue-basis is called the consciousness of taste, and has the function of tasting.

5. The Consciousness arising at the body-basis is called the consciousness of touch, and has the function of touching.

6. The consciousness arising at the heart-basis is called consciousness of mind. In the Arūpa-loka, however, mind-consciousness arises without any basis. The mind-consciousness is again subdivided into four kinds.

- (a) Kāma-consciousness
- (b) Rūpa-consciousness
- (c) Arūpa-consciousness
- (d) Lokuttara-consciousness.

(a) Of these, Kāma-consciousness is that which lies within the jurisdiction of desire prevailing in Kāma-loka (Kāma-taṇhā and it is fourfold, thus: Moral (kusala) Immoral (akusala), Resultant (vipāka, and Ineffective (kriya).

(b) Rūpa-consciousness is the jhānic or ecstatic mind which has become free from Kāma-desire but still remains within the jurisdiction of the desire prevailing in Rūpa-loka (Rūpa-taṇhā), and it is threefold, thus :

Moral,
Resultant,
Ineffective.

(c) Arūpa-consciousness is also the jhānic or ecstatic mind which has become free from Rūpa-desire, but still remains within the jurisdiction of the desire prevailing in the Arūpa-loka (Arūpa-taṇhā), and it also is three fold, thus :

Moral,
Resultant,
Ineffective.

(d) Lokuttara, or transcendental consciousness is the noble mind (Ariya-citta) which has become free from the threefold desire, and has transcended the three planes, Kāma,

Rūpa and Arūpa. It is of two kinds, thus : Noble consciousness in the Path, and Noble consciousness in the fruition.

II. FIFTY-TWO KINDS OF CETASIKA

Mental properties are of 52 kinds.

(a) The Seven Common Properties (Sabba cittaka), so called on account of being common to all classes of consciousness, viz :

1. phassa (contact)
2. vedanā (feeling)
3. saññā (perception)
4. cetanā (volition)
5. ekaggatā (concentration of mind)
6. jīvitā (psychic life)
7. manasikāra (attention).

(b) The six Particulars (pakinnaka) so called because they invariably enter into composition with consciousness, viz :

1. vitakka (initial application)
2. vicāra (sustained application)
3. viriya (effort)
4. pīti (pleasurable interest)
5. chanda (desire-to-do)
6. adhimokkha (deciding).

The above thirteen kinds (a) and (b) are called Mixtures (vimissaka), or better, as rendered by Shwe Zan Aung "Un-morals", as they are common to both moral and immoral consciousness in composition.

(c) The fourteen Immorals (pāpa-jāti), viz:

1. lobha (greed)
2. dosa (hate)
3. moha (dullness)
4. diṭṭhi (error)
5. māna (conceit)
6. issā (envy)
7. macchariya (selfishness)
8. kukkucca (worry)
9. ahīrika (shamelessness)
10. anottappa (recklessness)
11. uddhacca (distraction)
12. thina (sloth)
13. middha (torpor)
14. vicikicchā (perplexity).

(d) The twenty-five Morals (kalayāna-jātika) viz:

1. alobha (disinterestedness)
2. adosa (amity)
3. amoha (reason)
4. saddhā (faith)
5. sati (mindfulness)

6. hīri (modesty)
7. ottappa (discretion)
8. tatramajjhataṭṭā (balance of mind)
9. kayāpassaddhi (composure of mental properties)
10. cittapassaddhi (composure of mind)
11. kāyalahutā (buoyancy of mental properties)
12. cittalahutā (buoyancy of mind)
13. Kāyamudutā (pliancy of mental properties),
14. citta mudutā (pliancy of mind)
15. kāyakammaññatā (adaptability of mental properties)
16. cittakammaññatā (adaptability of mind)
17. kāyapaguññatā (proficiency of mental properties)
18. cittapaguññatā (proficiency of mind)
19. kāyujkatā (rectitude of mental properties)
20. cittujkatā (rectitude of mind)
21. sammāvācā (right speech)
22. sammākammanta (right action)
23. sammājīva (right livelihood)
(the immediately preceding three are called the Three Abstinences)
24. karunā (pity)
25. muditā (appreciation)
(The last two are called the two Illimitables or Appamaññā).

1. Phassa means contact, and contact means the faculty of pressing the object (ārammana), so as to cause the agreeable or disagreeable sap (so to speak) to come out. So it is the main principle or prime mover of the mental properties in the uprising. If the sap cannot be squeezed out, then all objects (ārammana) will be of no use.

2. Vedanā means feeling, or the faculty of tasting the sapid flavour thus squeezed out by the phassa. All creatures are sunk in this vedanā.

3. Saññā means perception, or the act of perceiving. All creatures become wise through this perception, if they perceive things with sufficient clearness in accordance with their own ways, custom, creed, and so forth.

4. Cetanā means volition or the faculty of determining the activities of the mental concomitants so as to bring them into harmony. In the common speech of the world we are accustomed to say of one who supervises a piece of work that he is the performer or author of the work. We usually say : " Oh, this work was done by So-and-so ",

or " This is such and such a person's great work ". It is somewhat the same in connection with the ethical aspects of things. The volition (cetanā) is called the doer (kamma), as it determines the activities of the mental concomitants, or supervises all the actions of body, of speech, and of mind. As every kind of prosperity in this life is the outcome of the exertions put forth in work performed with body, with speech and with mind, so also the issues of new life or existence are the results of the volition (asynchronous volition is the name given to it in the Patthāna, and it is known by the name of Kamma in the actions of body, speech and mind) performed in previous existences. Earth, water, mountains, trees, grass and so forth, are all born of Utu, the element of warmth and they may quite properly be called the children or the issue of the warmth-element. So also all living creatures may be called the children or the issue of volition, or what is called Kamma-dhātu, as they are all born through Kamma.

5. Ekaggatā means concentration of mind. It is also called Right Concentration (samādhi.) It becomes prominent in the Jhānasamāpatti the attainment of the supernormal modes of mind called Jhāna.

6. Jīvitā means the life of mental phenomena. It is pre-eminent in preserving the continuance of mental phenomena.

7. Manasikāra means attention. Its function is to bring the desired object into view of consciousness.

These seven factors are called Sabba-cittika, Universal Properties, as they always enter into the composition of all consciousness.

8. Vitakka means the initial application of mind. Its function is to direct the mind towards the object of research. It is also called Sankappa (aspiration), which is of two kinds, viz., Sammāsankappa or Right Aspiration, Micchāsankappa or Wrong Aspiration.

9. Vicāra means sustained application. Its function is to concentrate upon objects.

10. Vīriya means effort of mind in actions. It is of two kinds, right effort and wrong effort.

11. Pīti means pleasurable interest of mind, or buoyancy of mind or the bulkiness of mind.

12. Chanda means desire-to-do, such as desire-to-go, desire-to-say, desire-to-speak, and so forth.

13. *Adhimokkha* means decisions, or literally, apartness of mind for the object ; that is, it is intended to connote the freedom of mind from the wavering state between the two courses; "Is it?" or "Is it not?"

These last six mental properties are not common to all classes of consciousness, but severally enter into their composition. Hence they are called *Pakinnaka* or Particulars. They make thirteen if they are added to the Common Properties ; and both, taken together are called *Vimissaka* (mixtures) as they enter into composition both with moral and immoral consciousness.

14. *Lobha* ethically means greed, but psychically it means agglutination of mind with objects. It is sometimes called *Taṇhā* (craving), sometimes *Abhijjhā* (covetousness) sometimes *Kāma* (lust) and sometimes *Rāga* (sensual passion).

15. *Dosa* in its ethical sense is hate, but psychically it means the violent striking of mind at the object. It has two other names i.e. *Patigha* (repugnance), and *Byāpāda* (ill-will).

16. *Moha* means dullness or lack of understanding in philosophical matters. It is also called *Avijjhā* (nescience), *Aññāna* (notknowing) and *Adassana* (not-seeing).

The above three just mentioned are called the three *Akusalamūla*, or the three main immoral roots, as they are the sources of all immoralities.

17. *Diṭṭhi* means error or wrong seeing in matters of philosophy. It takes impermanence for permanence, and non-soul for soul, and moral activities for immoral ones; or it denies that there are any results of action, and so forth.

18. *Māna* means conceit or wrong estimation. It wrongly imagines the name-and-form (*nāma-rūpa*) to be an "I", and estimates it as noble or ignoble according to the caste, creed, or family, and so on, to which the person belongs.

19. *Issā* means envy, or disapprobation, or lack of appreciation, or absence of inclination to congratulate others upon their success in life. It also means a disposition to find fault with others.

20. *Macchariya* means selfishness, illiberality, or unwillingness to share with others.

21. *Kukkucca* means worry, anxiety, or undue anxiousness for what has been done wrongly, or for right actions that have been left undone. There are two wrongs in the

world, namely, doing sinful deeds and failing to do meritorious deeds. There are also two ways of representing thus "I have done sinful acts", or "I have left undone meritorious acts, such as charity, virtue, and so forth." "A fool always invents plans after all is over", runs the saying. So worry is of two kinds, with regard to forgetfulness and with regard to viciousness, to sins of omissions and sins of commission.

22. *Ahrika* means shamelessness. When a sinful act is about to be committed, no feeling of shame such as "I will be corrupted if I do this", or "Some people and Devas may know this of me", arise in him who is shameless.

23. *Anottappa* means utter recklessness as regards such consequences, as *Attānuvāda-bhaya* (fear of self-accusations like : "I have been foolish ; I have done wrong", and so forth,) *Parānuvāda-bhaya* (fear of accusations by others) ; *Dandabhaya* (fear of punishments in the present life inflicted by the rulers); *Apāyabhaya* (fear of punishments to be suffered in the realms of misery).

24. *Uddhacca* means distraction as regards an object.

25. *Thina* means slothfulness of mind ; that is, the dimness of the mind's consciousness of an object.

26. *Middha* means slothfulness of mental properties that is, the dimness of the faculties of each of the mental properties, such as contact, feeling and so forth.

27. *Vicikicchā* means perplexity, that is, not believing what ought to be believed.

The above fourteen kinds are called *Pāpajāti* or *Akusala-dhamma*, in fact, they are real immoralities.

28. *Alobha* means disinterestedness of mind as regards an object. It is also called *Nekkhamma-dhātu* (element of abnegation or renunciation), and *Anabhijjhā* (liberality).

29. *Adosa*, or amity in its ethical sense means inclination of mind in the direction of its object, or purity of mind. It is also called *Abyāpāda* (peace of mind), and *Mettā* (loving-kindness).

30. *Amoha* means knowing things as they are. It is also called *Ñāna* (wisdom), *Paññā* (insight), *Vijjhā* (knowledge), *Sammādiṭṭhi* (right view).

These three are called the three *Kalayānamūlas* or the three Main Moral Roots as they are the sources of all moralities.

31. *Saddhā* means faith in what ought to be believed. This is also called *Pasāda* (transparency).

32. Sati means constant mindfulness in good things so as not to forget them. It is also called Dhāraṇa (Retention), and Uthāna (readiness).

33. Hiri means modesty which connotes hesitation in doing sinful acts through shame of being known to do them.

34. Ottappa means discretion which connotes hesitation in doing sinful deeds through fear of self-accusation, of accusation by others, or of punishments in spheres of misery (apāyabhaya).

35. Tatramajjhataṭṭā is balance of mind, that is to say, that mode of mind which neither cleaves to an object nor repulses it. This is called Upekkhā-brahmavihāra (equanimity of the Sublime Abode) in the category of Brahmavihāra ; and Upekkhasambojjhanga (equanimity that pertains to the factors of Enlightenment) in the Bojjhanga.

36. Kāyapassaddhi means composure of mental properties.

37. Cittapassaddhi means composure of mind. By composure it is meant that the mental properties are set at rest and become cool, as they are free from the three Immoral (Pāpa-dhamma) which cause annoyance in doing good deeds.

38. Kāya-lahutā means buoyancy of mental properties.

39. Citta-lahutā means buoyancy of mind. By buoyancy it is meant that the mental properties become light, as they are free from the Immorals which weigh against them in the doing of good deeds. It should be explained in the same manner as the rest.

40. Kāya-mudutā means pliancy of mental properties.

41. Citta-mudutā means pliancy of mind.

42. Kāya-kammaññatā means fitness of work of mental properties.

43. Citta-kammaññatā means the fitness of the mind for work.

44. Kāya-pāguññatā means proficiency of mental properties.

45. Citta-pāguññatā means proficiency of mind. Proficiency here means skilfulness.

46. Kāyujukatā means rectitude of mental properties.

47. Cittajukatā means rectitude of mind.

48. Sammā-vācā means Right Speech, that is abstinence from the fourfold sinful modes of speech i.e. lying, slandering, abusive language and idle talk.

49. Sammākammanā means Right Action, that is abstinence from the threefold sinful acts, i.e. killing, stealing, and unchastity.

50. Sammā-ājīva means Right Livelihood.

These three Sammā-vācā, Sammā-kammanā and Sammā-ājīva are called the Triple Abstentions.

51. Karuṇā means pity, sympathy, compassion or wishing to help those who are in distress.

52. Muditā means appreciation of, or congratulation upon or delight in the success of others.

53. These two are respectively called Karuṇā-brahmavihāra and muditā-brahmavihāra. They are also called Appamaññā (Illimitables according to the definition "Appamānesu sattesu bhavā ti Appamaññā", that is : "Appamaññā is so called because it exists without limit among living beings."

Nibbāna may be classified into three kinds, viz :- First Nibbāna, Second Nibbāna and Third Nibbāna.

Freeing or deliverance from the plane of misery is the first Nibbāna.

Freeing or deliverance from the plane of Kāma-loka is the Second Nibbāna.

Freeing or deliverance from the planes of Rūpa-loka and Arūpa-loka is the Third Nibbāna.

Consciousness one, Mental Properties fifty-two, Nibbāna one, altogether make up fifty-four Mental Phenomena. Thus the twenty eight material phenomena and 54 mental phenomena make up 82 ultimate things which are called Ultimate Facts. On the other hand, Self, Soul, Creature, Person and so forth, are Conventional Facts.

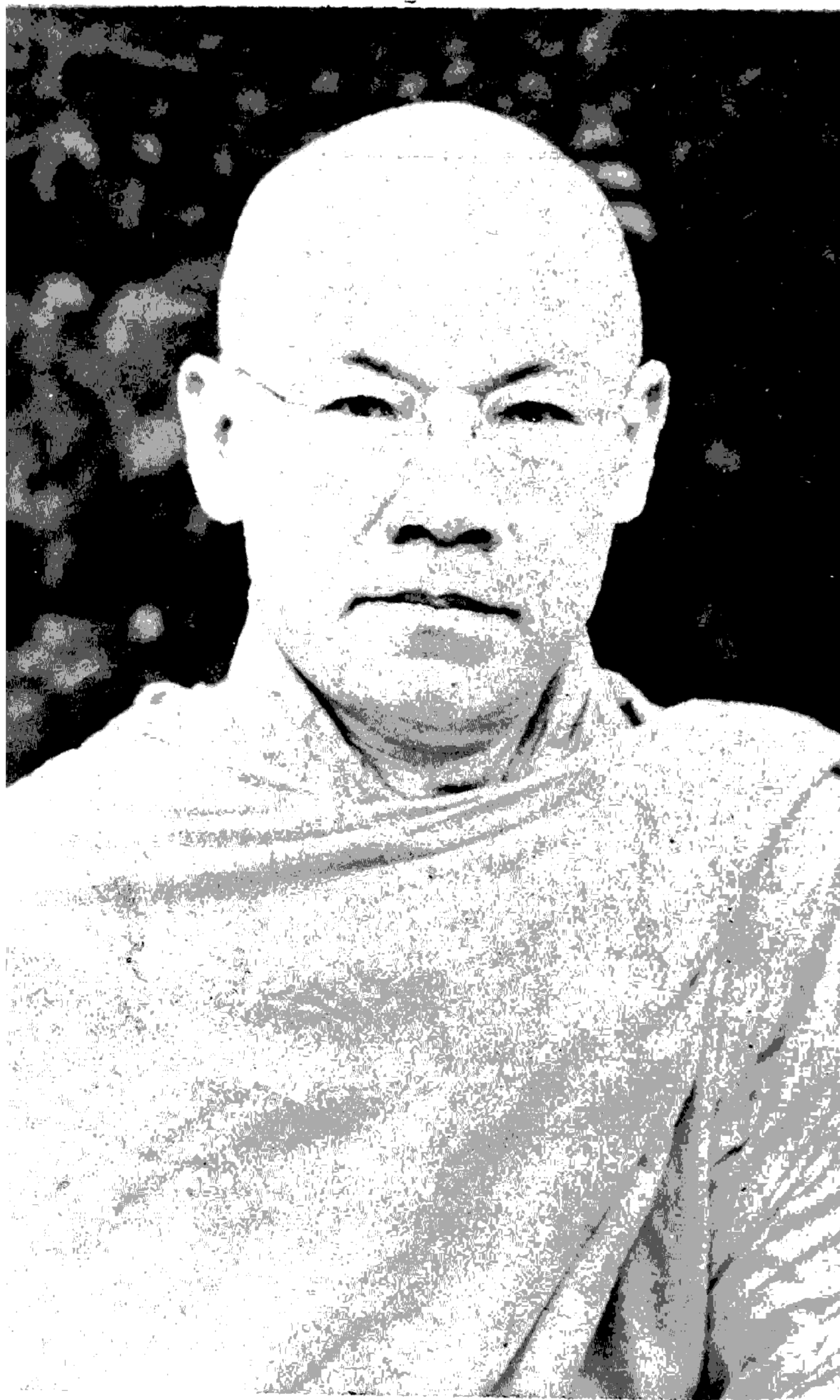
(To be continued)

" Ceasing and abstaining from Evil,
Refraining from intoxicating drink,
Vigilance in righteous acts;
This is the most auspicious Performance."

Sutta-Nipāta.



The late Venerable Ledi Sayadaw, D. Litt.,
Agga Maha Pandita.



The Venerable Patamagyaw U Thittila.

RIGHT PROTECTION

By NYANAPONIKA THERA

ONCE the Blessed One told to his monks the following story: * “There was once a pair of jugglers who did their acrobatic feats on a bamboo pole. Once the master said to his apprentice: “Now get on my shoulders and climb up the bamboo pole!” When the apprentice had done so, the master said: “Now protect me well and I shall protect you! By protecting and watching each other in that way, we shall be able to show our skill, make a good profit and shall safely get down from the bamboo pole!” But the apprentice said: “Not so, master! You, O master, should protect yourself, and I too shall protect myself! By keeping myself secure I shall be protecting you. Thus self-protected and self-guarded we shall protect each other by protecting ourselves, and shall safely do our feats!”

“That is the right method!” said the Exalted One. “It is just as the apprentice spoke to his master:”

‘I will protect myself’, thus the Arousing of Mindfulness (Satipaṭṭhāna) should be practised. ‘I will protect others’, thus the Arousing of Mindfulness should be practised. By protecting oneself, one protects others. By protecting others, one protects oneself.

And how does one, by protecting oneself, protect others? By repeated practice, by meditative development, by frequent occupation with it.”

And how does one, by protecting others, protect oneself? By patience and forbearance, by a non-violent and harmless life, by loving-kindness and by compassion.”

This Sutta belongs to the considerable number of important and eminently practical teachings of the Buddha which are still like buried treasures, unknown and unused. Yet it has an important message for us and the fact that it is stamped with the royal seal of Satipaṭṭhāna is an additional claim on our attention.

■ The Sutta deals with the relations between ourselves and our fellow beings, between individuals and society. It sums up in an admirable way the Buddhist attitude to the problems of individual and social ethics, of egoism and altruism. The gist of it is contained in two concise sentences: “By

protecting oneself, one protects others. By protecting others, one protects oneself (Attanam rakkhanto param rakkhati, param rakkhanto attanam rakkhati).” These two sentences supplement each other, and should not be taken separately.

Nowadays, when social activity is so greatly stressed, people may be tempted to quote, in support of their ideas, only the second sentence: “By protecting others, one protects oneself.” Any such one-sided quotation would misrepresent the Buddha’s standpoint. It should be remembered that in our story the Buddha expressly recommends the apprentice’s method i.e. that one has first carefully to watch one’s own steps if one wishes to protect others from harm. He who himself is sunk in the mire cannot help others out of it. In that sense, self-protection forms the indispensable basis for the protection and help given to others. But self-protection is not selfish protection. It is self-control, ethical and spiritual self-development.

Certain great truths have an increasing range of significance, and are applicable on various levels of understanding and reality; they are valid on various planes of existence. After having reached the first or the second level, one will be surprised that again and again new vistas open themselves to our understanding and are illumined by that truth. This holds also true of these great twin truths of our text which we shall consider now in some detail.

“By protecting oneself, one protects others”: the truth of it begins at a very simple and practical level. That material level of truth is so self-evident that I need no more than just mention it with a few words. It is obvious that the protection of our own health will go far in protecting the health of our closer or wider environment; that caution and circumspection in all our own doings and movements will protect others from any harm that may come to them through our carelessness or negligence.

We come now to the ethical level of that truth. *Moral self-protection* will safeguard other individuals and society against our own unrestrained passions. If the three Roots of everything evil, Greed, Hate and

* Mahāvagga—Satipaṭṭhāna-Suttā—Nālanda Vaggo.

Delusion take firm hold in the soil of our own hearts, what is growing from these roots will spread far and wide like a jungle creeper and suffocate much healthy and noble growth all around. If we protect ourselves against these 3 Roots of Evil, our fellow-beings too will be safe from our greed for possessions or power, from our unrestrained lust and sensuality; from envy, jealousy, rapaciousness and cupidity; they will be safe from the destructive or even murderous consequences of our hate and enmity; from the outbursts of our anger, from spreading an atmosphere of ill-humour and quarrelsomeness which may make life unbarable to those around us. But the harmful effect of greed and hate on others is not limited to cases when these others themselves have become objects of our hate or their possessions object of our greed. Greed and hate have also infectious power. If we ourselves should think of nothing else than to acquire, to grasp, to possess, to hold, we shall rouse or strengthen these possessive instincts in others too; our bad example may become the standard of life for our environment, e.g. our children; we may also induce others to join us in the common satisfaction of rapacious desires. If we are full of sensuality, we may kindle that fire of lust in others too. Hate causes hate and vengeance in return. We may also ally with others, or instigate them to common acts of hate and enmity. Greed and hate are, indeed, like contagious diseases; we shall protect others, to a fair extent, if we protect ourselves and make ourselves as immune as possible.

As to the third Root of Evil, Delusion or Ignorance, we know very well how much harm may be done to others through the stupidity, thoughtlessness, illusions and delusions of a single person.

Without wisdom and knowledge, attempts at protecting oneself and others will mostly fail. One will see the danger only when it is too late, one will not make provision for the future, one will not know the right and effective means of protection and help. Therefore *self-protection through wisdom and knowledge* is of the greatest importance. Through acquisition of true wisdom and knowledge, we shall protect others against the harmful consequences of our ignorance, our prejudices, our infectious fanaticisms and delusions.

History has shown us that great and destructive mass delusions have often been started or kindled by a single person or a small number of people. Self-protection through wisdom and knowledge will make ourselves and our environment immune against their pernicious effect.

We have seen how strong and manifold the reactions are which our own private lives may have on the lives of others. If we leave untouched the actual or potential sources of social evil within ourselves, any external social activity of ours will be either futile or glaringly incomplete. Therefore if we are moved by a spirit of social responsibility, we must not shirk the hard task of self-protection, i.e. moral and spiritual self-development. Devotion to social activity must not be made an excuse of escape from the first duty: to tidy up one's own house first. On the other hand, he who earnestly devotes himself to moral self-protection and spiritual self-development will be a strong and active force for the Good in the world, even without engaging in any external social activity. His silent example alone will give help and encouragement to many, by showing that the ideals of a selfless and harmless life can be actually lived, and are not only subjects of sermons.

We proceed now to the next higher level in the interpretation of our text. It is expressed in the following words of the Sutta. "And how does one, by protecting oneself, protect others? By repeated practice, by meditative development, by frequent occupation with it."

Moral self-protection will lack reliability as long as it starts to function only after a struggle of motives or if it has to be enforced against conflicting habits. The outcome of that struggle may sometimes decide against our better intentions, or we may fail to enforce them against deep-rooted habits of ours. Only if moral self-protection has become a spontaneous function, if it comes as natural as the protective closing of our eye-lids, will it give real safety to ourselves and to others. This naturalness is not a gift from heaven, but it has been acquired, in this life or in previous existences, by repeated practice. Therefore our Sutta says that it is repeated practice by which self-protection will become strong enough to protect others too. But if that repeated practice of the Good takes place only on the practical emotional and intellectual level,

its roots will not yet be firm and deep enough, unless it extends to the meditative level too. By meditation, the practical, emotional and intellectual motives of self-protection will become a mental property of ours which cannot easily be lost again. Therefore our Sutta speaks here of "Bhāvanā", i.e. meditative development of mind in its widest sense. It is next to holiness (arahatta) the highest form of protection which our world can bestow. A man with meditative mind lives at peace with himself, and with the world. No harm or violence will issue from him. The peace and purity he radiates, will have conquering power and be a blessing to the world. *He will be a positive factor in society, even if he lives in seclusion and silence.* When understanding and recognition of the social value of a new life ceases in a nation, it will be the first symptom of spiritual death.

We have now to consider the second part of the Buddha's great utterance which is a necessary supplement of the first one: "By protecting others, one protects oneself. And how? Through patience and forbearance, through a non-violent and harmless life, through loving-kindness and compassion"; in Pāli: "Khantīya Avihiṃsāya mettatāya anudda-ya tā ya." He whose relationship to his fellow beings is governed by these four principles will protect himself better than any mighty weapons or physical strength could do. He who is patient and forbearing will avoid many conflicts and quarrels, and will make many friends of those for whom he has shown a patient understanding. He who does not use force or coercion will rarely become an object of violence himself as he does not provoke it. And if he should encounter violence he will bring it to an earlier end as he will not extend it by vengeance. He who has love and kindness for all beings, not knowing enmity, will conquer ill-will of others and disarm the violent and brutal. And a compassionate heart will be the friend and refuge of the whole world.

Now we shall better understand how these two supplementary sentences of our text harmonize. Moral self-protection is the indispensable basis. But true self-protection is only possible if it does not conflict with the protection of others, otherwise it will defile as well as endanger the individual. On the other hand, protection of others must not conflict with the four principles of patience,

non-violence, love and compassion, and must not interfere with the free spiritual development of the individual. Thus in the Buddhist conception of self-protection, all selfishness is excluded and in protection of others all excessive violence and interference.

Self protection and protection of others correspond to the two great twin virtues of Wisdom and Compassion. Right self-protection is the expression of Wisdom, and right protection of others is the result of Compassion. Wisdom and Compassion, being the characteristic elements of Bodhi, of Enlightenment, have found their highest perfection in the Enlightened One, the Buddha. The insistence on their harmonious development is a characteristic feature of the entire Dhamma. We meet them, for example in the four Sublime States or Brahma Vihāra where Equanimity corresponds to Wisdom and self-protection, while Love, Pity and Sympathetic Joy correspond to Compassion and protection of others.

These two great principles of Self-protection and Protection of others are of equal importance to individual and social ethics and provide for a harmony between both. They lead the individual upwards to the highest realisation of the Dhamma, and provide, at the same time, a firm foundation for the life of society. Let me recall again the two key sentences of our Sutta; "By protecting oneself, one protects others; by protecting others, one protects oneself." The social message of these words is also contained in the saying of a great ancient thinker of China which, I hope, modern China too will not forget. It was Laotse who said in his Tao Te King: "The basis of society is the feeling of reciprocity", i.e., the principle of mutuality, of give and take. The words of the Buddha which we have considered to-day, make this brief saying of Laotse's more explicit and give to it a far-reaching significance. They make it clear that reciprocity does not only refer to the life of single individuals, but should also govern the relation between the individual and society, citizen and state.

It is my belief that the understanding of these two great principles of Self-protection and Protection of others, of Wisdom and Compassion would be of vital importance to Buddhist education in its widest sense, for young and old alike. They are, indeed, the corner stones of character building, and

deserve a central place in Burma's present great endeavour for spiritual revival which will find its culmination in the year 2500. I beg therefore to suggest that up to the year 2500 a special effort is made by all of us to understand well, to practise fully, and to propagate widely this great message of the Enlightened One. "I shall protect myself"

thus should we establish our mindfulness, and in that sense should we practise Satipaṭṭhāna. "I shall protect others", thus should we establish our mindfulness, and in that sense should we practise Satipaṭṭhāna, for the sake of our own liberation as well as for the welfare and happiness of many.

May you be Happy !

"Abstaining from fish or flesh, nakedness,
Shaving of the head, matted hair, covering with ashes, wearing
Rough deer skins, attending the sacrificial fire, nor
All the various penances in the world performed
For immortality, neither incantations, oblations,
Sacrifices nor seasonal observances, purifies a
Person who has not overcome his doubt."

"He who lives with his senses guarded and conquered,
And is established in the Law, delights in uprightness
And gentleness, who has gone beyond attachments and
Has overcome all sorrows; that wise man does not cling

to what is seen and heard."

Sutta-Nipāta.

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THE DHAMMAPADA COMMENTARY.

KĀLĪYAKKHINĪ-VATTHU

Translated by the Pāli Department of the University of Rangoon.

“Na hi verana verāni sammantīdha, kudacanaṃ,
Averena ca sammanti ; esa dhammo sanantaro”.

“Hatred never ceases by hatred in this world.
Through loving-kindness it comes to an end.
This is an ancient Law.

The Master preached this religious discourse while residing at Jetavana in connection with a certain woman who was barren.

It is said that a householder, on the death of his father, did all the work all by himself both in the field and at home, and looked after his mother. Then his mother said, “My dear, I shall bring you a young girl to be your wife !” “Mother, speak not so, I will look after you as long as you live”. “My dear, you are doing the work alone both in the field and at home, for which I do not feel happy. I will bring you a wife”. He refusing the proposal again and again at last remained silent. She, intending to go to a certain family, left home. Then her son asked, “To which family are you going ?” and when told, “To so and so family” he stopped her from going there and mentioned to her the family of his choice. She went there, chose the girl, fixed a suitable day and installed her in his house. The girl proved to be barren.

Then the mother said to him, “Son, you made me bring a girl of your own choice and now it appears she is barren. The line of the family without a son will be broken and the lineage will not be continued, therefore I will bring you another girl”. Although he said, “Enough of this mother”, she went on saying it again and again. The barren woman hearing those words thought ; “Indeed children cannot go against the words of parents. Now after they have brought a woman capable of bearing a child they will make use of me as a slave. What if I were to bring a girl myself”, and going to a certain family she chose a girl for her husband and when the parents of that girl refused her, saying “Girl, what is it that you are saying ?” she requested them “I am barren ; the line of a family without a son will be broken and when your daughter will have a son she will become the mistress of the household. So give her for my husband”. Having made them give consent she brought the girl to her husband’s house and installed her there. Then she thought, “If this woman will have

a son or a daughter, she will indeed become the mistress of the family. It behoves me to contrive a plan so that she does not get a child”. Then she told her, “When you become pregnant, then please let me know”. The girl consented saying “Very well.”, and when she was with child informed her. She herself used to serve the pregnant woman with rice and gruel regularly and then she gave an abortive drug with her food. And she had an abortion.

On a second occasion also, when the other woman was carrying, she informed her. For the second time too that woman caused the abortion. Then the women who were her neighbours asked “Could it be that your co-wife is doing harm to you ?” She told them the facts. Then they said, “You blind fool, why did you do so ? This woman, for fear of your supremacy prepared an abortive drug and gave it you. Therefore you had a miscarriage. Don’t you do it again”. On the third occasion she did not tell the elder wife. Then the other seeing her belly asked “Why didn’t you tell me that you were pregnant ?” and when she replied “You brought me here and caused my abortion twice ; why should I tell you”, the other thought “Now I am ruined”. and looking for the moment when her co-wife was off her guard and when the pregnancy was matured, she availed herself of an opportunity prepared a drug and administered it to her. But the foetus being fully matured, miscarriage was not possible and it lay obliquely in the womb ; severe pain set in to the mother and it was doubtful if she would survive. She said “You have brought about my ruin. It was you who brought me here and killed my three children. Now, I too shall have to die”, and she prayed thus, “When I have passed away from here, may I be reborn as an ogress that I may be able to devour your children.” Then she expired and was reborn as a female cat in that very house. The husband, catching hold of the other woman and saying “You have brought about a break in the line of my family”

struck her severely with elbows, knees etc. As a result of that very injury she died and was reborn there in that same house as a hen and some time after the hen laid eggs. The cat came and ate them and she did this for the second and third time also. The hen thought "Thrice has she eaten my eggs; and now she wants to devour me too." And she prayed, "When I have passed away from here, may I get the opportunity to devour her and her children", and she was reborn as a leopardess. The other was reborn as a doe.

At the time the doe gave birth to a young one, the leopardess came and ate it and this was repeated three times. When she was about to die, the doe thought, "Thrice has she eaten my young ones and now she is going to devour me too" and she prayed: "When I have passed away from here, may I get the opportunity to devour her and her children", and she was reborn as an ogress. The leopardess passed away from that existence and was born as a daughter of a noble family in Sāvatti. When she came of age she went to her husband's house situated in a village near the city gate. Later on, she gave birth to a son. The ogress came in the guise of her dear friend and asked "Where is my friend?" "She is in confinement inside the room". "Is it a son or a daughter that she has given birth to? I wish to have a look", so saying, she entered the room and pretending to look at the child, devoured him and went away. On the next occasion also she devoured the child as before. On the third occasion when the woman was heavy with child she spoke to her husband, "My dear, in this place an ogress has devoured, my two sons. Now I will go to my parents house and have my confinement" and she went there and gave birth to a child.

At that time that ogress was away taking her turn to fetch water. It was the usual practice for the ogresses to take turns in fetching water from Anotatta lake in head to head relay for Vessavaṇa. *

They were relieved of their duty after every four or five months, though some died earlier through exhaustion.

As soon, however, as she was released from her turn to carry water, she went hurriedly and inquired, "Where is my friend?" "Where is she? You won't see her. The ogress used to eat every child born to her in this place. So she has gone to her parents' house". She thought, "Let her

go anywhere, she will not escape me". With her mind spurred on by the force of enmity she rushed towards the city. The other woman, on the day of naming the boy, had him bathed, gave a name to him and said, "My dear, now let us go home." Taking the child, she and her husband were going along the road that passed through a monastery enclosure. At the monastery's tank she handed the child over to her husband and took a bath and when her husband was having his bath she stood by feeding the child; then she saw the ogress coming and recognising her she shouted "Husband, husband, come, hurry, here is the ogress!" and she turned back and rushed towards the interior of the monastery. At that time the Master was giving a religious discourse in the midst of an assembly and she laid the child at the feet of the Tathāgata and said, "I give you this child, save my son's life". The deity named Sumana who resided at the gateway did not allow the ogress to go inside.

The Master spoke to the Thera Ānanda, "Ānanda, go and call in that ogress." The Thera called her in. The woman cried "Lord, that ogress is coming". The Master said "Let her come, don't say anything" and the ogress came and stood near him. He said to her "Why do you do this? If both of you had not come to the presence of a Buddha like me, your enmity would have lasted for an aeon like that of the crow and the owl who were shaking with envy. Why do you return hatred for hatred? Hatred ceases through love, and not by hatred", and uttered this stanza:

"Hatred never ceases by hatred in this world. Through loving-kindness it comes to an end. This is an ancient Law."

Therein "na hi verena" "not indeed by enmity" means, just as a person would be unable to clean a dirty place by using filth as that would create more filth and that place would become all the more dirty and foul smelling; in the same way, when one gives abuse for abuse, and blow for blow, it is not possible to put an end to hatred by hatred. On the other hand it creates more of that very hatred. Thus never indeed does hatred cease by hatred, it only goes on increasing. "Averena ca sammanti" "By loving-kindness ceases" means on the contrary, just as those dirty matters on being washed with clean water disappear and that place becomes clean and free from foul smell, in the same way, through

friendliness, forbearance, the waters of love, wise attention and consideration, the hatred subsides, is allayed, and it disappears. "Esa dhammo sanantano" "This is the eternal law" means this is the ancient law, known as the ceasing of hatred through loving-kindness. This is the path traversed by all the Buddhas, Pacceka Buddhas and those who are free from the moral intoxicants. (āsavas).

At the end of the stanza, the ogress was established in the Fruition of Sotāpatti. The discourse was beneficial to the assembled gathering.

The Master said to that woman "Give your son to the ogress". "I have misgiving, Lord". "Have no fear, there will be no harm to you from her". The woman gave the child to her. The ogress kissed and embraced the child, returned him to his mother and began to weep. Then the Master asked her "What is the matter?" "Lord, formerly eking out a living somehow I did not get enough to fill my stomach, now how shall I live?" Then the Master consoled her saying, "Don't be anxious"; and to the woman He said, "Take her and put her up in your house and serve her with the first portion of rice porridge and food". The woman took her home and keeping her on the ridge pole of the roof served her with the first portion of rice porridge and food. At the time of the pounding of rice she felt as if her head were being pounded with the pestle. She spoke to her friend "I cannot live here, put me somewhere else". Though she was put in such places as the pounding shed, the place where water-pots are kept, in the kitchen under the eaves, on the dust-heap and at the village gate respectively, she rejected them all saying, "Here also I feel as if the pestle is splitting my head; here the boys throw waste water, here the dogs lie down, here the boys make the place dirty, here they throw away rubbish, here the village boys practise target hitting". Then, they installed her in an open space, outside the village and there they brought for her the first portion of rice and porridge and food. The ogress used to tell her friend, "This year, there will be abundant rainfall, grow your crop on the high land. This year there will be drought,

grow your crop on the low land". While, the crops grown by the other people failed due to the excess or lack of water, the woman's crops, by the ogress' advice, thrived very well. Then people asked her "Friend, crops grown by you never fail due to the excess or lack of water. Do you grow crops knowing beforehand the condition of good and bad rainfall? How is this?" "An ogress, friend of ours, tells us the conditions of good and bad rainfall. According to her direction we grow the crops on high or low lands. Therefore our crops thrive. Don't you see that rice porridge and food are being taken out regularly from our house? Those are taken for her. You also take the first portion of rice gruel, food etc. for her and she will look after your occupation too". Then the whole town started to send offerings. From that time onwards, the ogress also, looking after the business of all the people, had great gain and a big following. As time went on, she fixed eight units of food as the offering and these are given up till the present day.

This story about Kali the ogress is the fourth in the Dhammapada commentary and was told to illustrate the stanza :

"Na hi verena verāni sammantīdha, kudācanam,

Averena ca sammanti; esa dhammo sanantano". "Hatred never ceases by hatred in this world. Through loving-kindness it comes to an end. This is an ancient Law."

* Vessavaṇa—One of the names of Kuvera given to him because his kingdom is called Visāṇa. He is one of the Cātummahārājikas the Four Great Kings who are the guardians of the four quarters, and he rules over the Yakkhas, his kingdom being in the North. His retinue is composed of ten thousand crores of Yakkhas. Vessavaṇa, like Sakka, is not the name of a particular being, but the holder of an office. When one Vessavaṇa dies, Sakka chooses another as his successor. It was the duty of Yakkhinīs to fetch water from Anotatta for Vessavaṇa's use. Each Yakkhinī served her turn sometimes for four, sometimes for five months. But sometimes they died from exhaustion before the end of their term.

**It is an old belief that "supernatural" beings cannot abide noise.

"Not by birth is one an outcaste,
Not by birth is one a Noble;
But by deeds is one an outcaste,
And by deeds is one a Noble."

Sutta-Nipāta.

A STEP FORWARD

Bodh Gaya now managed by Committee having Buddhist Representation.

Two thousand five hundred and seventy seven years ago, Prince Siddhattha, having seen that a life of luxury is low, vulgar, worthless, and but ends in misery, and that equally, a life of penance and over-strict austerity is low, vulgar, worthless, but ends in misery, practised vipassanā and reached that pinnacle for which there is no other name but Nibbāna.

He gained the perfect Omniscient Enlightenment of a perfect Buddha under the Bodh Tree where now stands the Bodh Gaya Temple near Banaras in India. This then became the most hallowed spot for Buddhists the world over.

Due to various causes, Buddhism was almost strangled in the land of the Buddha, and although the Emperor Asoka had built the Great Bodh Gaya Temple, the Buddhists were at a later date in India's history driven out of the district and four hundred years ago a Hindu ascetic settled there and took over the Temple. His descendants although they allowed animals to wander at will over the hallowed spot and otherwise neglected it, refused admission to Buddhists and even violently beat out those Buddhists who wished but to worship there.

The noble Anagarika Dharmapala of Ceylon, seeing this sorry state of affairs, with the Temple neglected and desecrated, made a vow to restore it to its rightful owners, the Buddhists.

We cannot (and should not) reiterate all the sad story of how his many attempts were foiled and frustrated, except to mention that this great and good man never abandoned his efforts up till the day of his death.

Below we publish the Bodh Gaya Temple Act of 1949 and we regard this as a step forward in the long endeavour to get back for Buddhists their most sacred spot.

It will be noted that in the Act provision is made to constitute an Advisory Board, the majority of the members of which shall be Buddhists who may not all be Indians.

This we regard as a very wise provision and it is hoped that it will be implemented in the right spirit and that Buddhists from Burma, Ceylon, Thailand, Cambodia and Laos will be invited to sit on the Board. Burma which has contributed for centuries, and particularly in latter days to the maintenance and enrichment of Bodh Gaya should, we feel, be strongly represented.

Bihar Act XVII of 1949

THE BODH GAYA TEMPLE ACT, 1949.

This Act received the assent of the Governor on the 19th June, 1949, and the assent was first published in the Bihar Gazette of the 6th July, 1949.

AN ACT

TO MAKE PROVISION FOR THE BETTER MANAGEMENT OF THE BODH GAYA TEMPLE AND THE PROPERTIES APPERTAINING THERETO

Whereas it is expedient to make provision for the better management of the Bodh Gaya Temple and properties appertaining thereto ;

It is hereby enacted as follows :-

Short title and commencement.

1. (1) This Act may be called the Bodh Gaya Temple Act, 1949.

(2) It shall come into force at once.

Definitions.

2. In this Act, unless there is anything repugnant in the subject or context, --

(a) "the temple" means the great temple built by the side of the Mahabodhi tree near the village of Bodh Gaya in the district of Gaya and includes the Mahabodhi tree and Vajrasan ;

(b) "the temple land" means the land in which the temple and its precincts stand and shall cover such area or shall lie within such boundaries as the Provincial Government may, by notification, direct ;

(c) "the Mahanth" means the presiding priest for the time being of the Saivite Monastery of Bodh Gaya ; and

(d) "Committee" means the Committee constituted under section 3.

Constitution of Committee.

3. (1) As soon as may be after the commencement of this Act, the Provincial Government shall constitute a Committee as hereinafter provided and entrust it with the management and control of the temple, the temple land and the properties appertaining thereto.

(2) The Committee shall consist of a Chairman and eight members nominated by the Provincial Government, all of whom shall be Indians and of whom four shall be Buddhists and four shall be Hindus including the Mahanth :

Provided that if the Mahanth is a minor or of unsound mind or refuses to serve on the Committee, another Hindu member shall be nominated in his place.

(3) The District Magistrate of Gaya shall be the *ex-officio* Chairman of the Committee :

Provided that the Provincial Government shall nominate a Hindu as Chairman of the Committee for the period during which the District Magistrate of Gaya is non-Hindu.

(4) The Provincial Government shall nominate a person from among the members to act as Secretary of the Committee.

Incorporation of Committee.

4. The Committee shall be a body corporate by the name of Bodh Gaya Temple Management Committee, having perpetual succession and a common seal, with power to acquire and hold property, both movable and immovable, and to contract, and shall by the said name sue or be sued.

Term of office of members.

5. (1) The term of office of the members of the Committee shall be three years :

Provided that the Provincial Government, if they are satisfied that the Committee is guilty of gross mismanagement, dissolve the Committee and constitute another Committee or assume direct control of the temple, temple land and the properties appertaining thereto.

(2) Where a member of the Committee dies, resigns, refuses to serve on the Committee, absents himself from six consecutive meetings of the Committee without the leave of the Committee or ceases to reside in India, or becomes incapable of

working, the Provincial Government may nominate a person to fill the vacancy.

(3) Any act done by the Committee shall not be questioned on the ground merely of the existence of any vacancy in, or any defect in the constitution of, the Committee.

Publication of names of Chairman and members.

6. The name of the Chairman other than the District Magistrate of Gaya and of every member of the Committee shall be published by the Provincial Government in the Official Gazette.

Office and meetings of the Committee.

7. (1) The Committee shall maintain its office at Bodh Gaya.

(2) At the meeting of the Committee the Chairman, or in his absence one of the members to be elected at the meeting, shall preside.

(3) No business shall be transacted at any meeting unless at least four members are present.

Limitation on Committee's power to alienate property.

8. (1) No movable property of a non-perishable nature appertaining to the temple shall be transferred without the previous sanction of the Committee, and if the value of the property is more than one thousand rupees, without the previous approval of the Provincial Government.

(2) No immovable property appertaining to the temple shall be leased for more than three years or mortgaged, sold or otherwise alienated except with the previous sanction of the Committee and the Provincial Government.

Limitation of borrowing power.

The Committee shall have no power to borrow money from any person except with the previous sanction of the Provincial Government.

Duties of the Committee.

10. Subject to the provisions of this Act or of any rules made thereunder, it shall be the duty of the Committee --

(1) to arrange for --

- (a) the upkeep and repair of the
- (b) temple; the improvement of the temple land ;

- (c) the welfare and safety of the pilgrims ; and
- (d) the proper performance of worship at the temple and *pindadan* (offering of *pindas*) on the temple land ;
- (2) to prevent the desecration of the temple or any part thereof or of any image therein ;
- (3) to make arrangements for the receipt and disposal of the offerings made in the temple, and for the safe custody of the statements of accounts and other documents relating to the temple or the temple land and for the preservation of the property appertaining to the temple ;
- (4) to make arrangements for the custody, deposit and investment of funds in its hands ; and
- (5) to make provision for the payment of suitable emoluments to its salaried staff.

Right of access and worship.

11. (1) Notwithstanding anything contained in this Act or in the rules framed thereunder, Hindus and Buddhists of every sect shall have access to the temple and the temple land for the purpose of worship or *pindadan*.

(2) Provided that nothing in this Act shall entitle any person to perform animal sacrifice or to bring any alcoholic liquor within the temple or on the temple land, or to enter the temple with shoes on.

(3) If any person contravenes the provisions of the proviso to sub-section (1), he shall be punishable with fine not exceeding fifty rupees.

Decision on dispute between Hindus and Buddhists.

12. Notwithstanding anything contained in any enactment for the time being in force, if there be any dispute between Hindus and Buddhists regarding the manner of using the temple or the temple land, the decision of the Provincial Government shall be final.

Committee to have no jurisdiction over properties of Saivite Monastery.

13. Notwithstanding anything contained in this Act or in the rules made thereunder, the Committee shall have no jurisdiction over the movable or immovable property of the Saivite Monastery of Bodh Gaya.

Audit of accounts.

14. The Provincial Government shall every year appoint an auditor to audit the accounts of the funds of the Committee and fix his remuneration which shall be paid from the said funds. The auditor shall submit his report to the Committee and send a copy of it to the Provincial Government which may issue such directions thereon, as it may deem fit, and the Committee shall carry out such directions.

Constitution of an Advisory Board.

15. (1) The Provincial Government may constitute an Advisory Board (hereinafter referred to in this Act as the "Board") which shall consist of such number of members as the Provincial Government may determine.

(2) The majority of the members of such Board shall be Buddhists who may not all be Indians.

(3) The members of the Board shall hold office for such term as may be fixed by the Provincial Government.

(4) The Board shall function purely as an advisory body to the Committee and shall discharge its functions in the manner prescribed by the Provincial Government by rules made in this behalf.

Act to override Act XX of 1863, etc.

16. This Act shall have effect notwithstanding anything to the contrary contained in the Religious Endowments Act, 1863, or in any decree, custom or usage.

Power of the Committee to make bye-laws.

17. (1) With the previous sanction of the Provincial Government, the Committee may, from time to time, make bye-laws to carry out the purposes of this Act.

(2) In particular, and without prejudice to the generality of the foregoing powers, such bye-laws may provide for :

- (a) the division of duties among the Chairman, the members and the Secretary of the Committee ;
- (b) the manner in which their decision may be ascertained otherwise than at the meetings ;
- (c) the procedure and conduct of business at meetings of the Committee ;
- (d) the delegation of powers of the Committee to individual members ;
- (e) the books and accounts to be kept at the office of the Committee ;

- (f) the custody and investment of the funds of the Committee ;
- (g) the time and place of its meetings ;
- (h) the manner in which notice of its meetings shall be given ;
- (i) the preservation of order and the conduct of proceedings at meetings and the powers which the Chairman may exercise for the purpose of enforcing its decisions ;
- (j) the manner in which the proceedings of its meetings shall be recorded ;

- (k) the persons by whom receipts may be granted for moneys paid to the Committee ; and
- (l) the maintenance of cordial relations between the Buddhist and the Hindu pilgrims.

(3) All bye-laws, after they have been confirmed by the Provincial Government, shall be published in the Official Gazette, and shall thereafter have the force of law.
Power of Government to make rules.

18. The Provincial Government may make rules to carry out the purposes of this Act.

“ This two footed dirty body
 Which carries about a bad odour
 And which is full of impurities,
 Which pour out from different places.
 With a body of this sort
 If one thinks high of oneself
 And looks down upon others
 Due to what can it be, except ignorance? ”

Sutta-Nipāta.



THE BUDDHIST SOCIETY,

16, Gordon Square,
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The oldest and largest Buddhist movement in the West.

It is sincerely hoped that Buddhists all over the world will support it generously.

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Hon. Secretary for Burma:

U KYAW HLA,
 Civil Lines,
 MANDALAY.

PROPAGATING THE PURE DHAMMA

An address given by Mr. Francis Story (Anagarika P. Sugatananda) at public meetings held by the Burma Buddhist World Mission in the Shway Dagon and Soolay Pagodas.

We have chosen this day, the Full Moon Day of Kason, to hold the first large scale public meetings organised by the Burma Buddhist World-Mission because we feel that there is no more appropriate or auspicious occasion than the anniversary of the Buddha's Birth, Enlightenment and Pari-Nibbāna on which to inaugurate our public meetings. There is also no more auspicious place than these two world-famed Pagodas, known to Buddhists far and wide and celebrated for their sanctity no less than for their beauty.

We, the founders and sponsors of the Burma Buddhist World-Mission, have set ourselves a certain task—a task that, if we succeed in carrying it out will be of immeasurable benefit for mankind. It is the task of propagating knowledge of the sublime Dhamma of the Buddha in places where it is little known—the task of carrying it far and wide, even as did the first Disciples of the Buddha after His exhortation to them: “Go forth, O Bhikkhus! Proclaim the Doctrine glorious and perfect! Make it known—for the good, the advantage, the welfare of gods and men and all beings!”

Not only this is our aim, but we are also determined that the Buddhism we propagate shall be the true Theravāda Buddhism as it has been known and followed here in Burma for centuries. Probably more than any other religion Buddhism has suffered from the mass of false beliefs that have sprung up around it, so that the non-Buddhist hardly knows what to accept as being genuine Dhamma and what to reject. It is in the Southern countries of Buddhism—Burma, Ceylon and Siam—that this true tradition is to be found, but unfortunately there has not been very much attempt on the part of those countries to make it known outside their boundaries.

Now Burma is a free country and now is the time for her to assert the nobility of the Teaching, to make it manifest in the eyes of the world. It should be a matter of pride for every true Burmese Buddhist to make known those high spiritual principles declared by the Buddha, which in the past were the means of making this fair land a happy, prosperous and peaceful nation. Furthermore, it should be the duty of every true Buddhist, of whatever nationality, to

cultivate in himself those qualities which, the Buddha taught us, belong to an Ariya, a man of noble nature.

Here in Burma we read something about the forces of materialism that are threatening the world; and what they are doing in some Buddhist countries to undermine the Sāsana and we know of their hostility towards all religious principles. We know—or should do, if we have thought about the matter—that religion is in decay all over the world and that mankind is sinking into spiritual darkness. There is only one influence that can combat this disastrous tendency, and that is Buddhism.

Why is this so? Why is Buddhism better fitted than any mere religion to bring mankind back to the way of truth and purity? It is because Buddhism alone can give a reasoned answer to the materialist scepticism of this technical and machine-dominated age. That is what I myself discovered when I started to question the truth of the religion in which I was reared. I was then about fifteen; by the time I had reached the age of seventeen I was assured that in the Doctrine of the Buddha I had found that which I had been seeking.

I may say that right from the beginning, when I first started reading about Buddhism, I knew that here was the answer. But you must imagine to yourself the difficulties of a Westerner, brought up with absolutely opposite ideas, in trying to absorb and understand the profound philosophy of Buddhism. Add to this the fact that I had at that time no contact whatever with Buddhists, who might have helped me and cleared away some of my perplexities. All I had were a few translations of Buddhist scriptures, together with the comments and explanations of European scholars who were not themselves Buddhists and who, as I found out later, were often wide of the mark in their interpretations of Buddhist thought. Many of them contradicted one another. So I was obliged to read many works on Buddhism, and to do a lot of hard thinking, before I came to any satisfactory conclusion regarding many important points.

The first truth of which I became convinced was that of rebirth, and thus also of Kamma. At that time I read some mystical works

on the subject by Western pseudo-Buddhists belonging to a well-known "occult" society, and there again I found myself treading a by-path that did not lead to any fuller understanding. It took me some time to get back on the right track again, but I did so eventually.

I believed in Kamma and rebirth from the first because I always had a strong sense of justice and it did not seem to me reasonable, much less merciful, that any god should doom so many people, for no fault of theirs, to a life of misery, physical pain, frustration or degradation. When I thought of the millions of people born to poverty, ill-health, physical deformity and mental disease; of the number of children who die in infancy after only a short life perhaps filled with suffering that could have no moral or spiritual significance, I wanted an answer to this question. The Dhamma supplied it, where no mere religion was able to do so; it also supplied the remedy.

Similarly, when I thought of animals and their particular part in the scheme of life, again I was faced with a great query. Did some god create these animals for no purpose but to provide food and sport for man, together with millions of other species that were of no service to human beings at all, but were actively hostile and detrimental to human welfare? Some animals, I found, were killed for food, some for their skins and some just for the pleasure of hunting whereas others were cherished and loved, like my own pet dog. People sometimes talked sentimentally of meeting their pets in the next world, although their religion gave no grounds for expecting such an event, but at the same time they said nothing about meeting the countless foxes and deer they had hunted to death or the rats and insect vermin they had exterminated.

To my mind this was definitely not reasonable. All of these creatures were animals, whether human beings liked and approved of them or not—why should God make any distinction between them? Then there was the question of Darwinism and science generally, which told us that we were closely related to the animal species—that we had, in fact a common ancestry. Yet we were asked to believe that man had a soul, whereas animals had none. These facts could not be reconciled with any teaching, but that of Buddhism. Buddhism, I discovered, shows that all forms of life arise as the result of Kamma, and Kamma as the result of Craving—both what

we call the "Pleasant" and the "Unpleasant" living creatures, and that they are, indeed, closely related to us both in their structure and their sense-perceptions. Buddhism showed me that there is one law, one principle, working throughout the whole of life. I realised then that each individual is the arbiter of his own destiny according to a strict and just law of cause and effect, and that the same law which had caused the arising of this so-called "Self" of mine was equally responsible for the arising of the birds I loved to listen to and the spiders I disliked so intensely.

After that I no longer troubled my mind with the painful thought of the injustice of life. Having found what I knew to be the answer I was content with the mental satisfaction it gave me. But my whole outlook was radically altered. I could no longer treat the inferior species of beings with the same callousness and disregard as formerly, any more than I could ever, at any time, have looked down on human beings less favourably circumstanced than myself. I saw them enmeshed in suffering—the result of their own actions, no doubt, but none the less to be pitied for that. Who knows, I myself might have some past Kamma that, when time and opportunity were ripe, would assert itself and bring me to the same level of misery as they. One who has understood this great truth of the Dhamma cannot be indifferent to the suffering around him—yet, at the same time he is not tortured, as are many others to my knowledge, with a futile sense of the injustice of it. I believe it is that terrible and oppressive sense of injustice in the universe—the lack of any assurance that life is governed by a just moral law—that has brought many sensitive and humane people to madness. Buddhism could have saved them from that fate. Happily for the generality of mankind, most people do not allow this to prey on their minds: content with things as they are, they do not look for a reason or search their hearts for the answer to the problem of suffering. Not, that is, until it comes home to them and they find themselves unequipped to meet it.

The next great question was that of personal survival. I have known many sincere and very religious people, with a deep faith, but I have never yet met one who was not afraid of the thought of death. However much he might believe in the doctrine of survival he would cling to life with all the tenacity of one who expected nothing beyond

the grave. I had always found it difficult to subscribe to this belief in personal immortality, but at the same time found it equally difficult to believe that there could ever have been a time when I had not existed in some form or another. This sounds contradictory but one of my favourite questions as a child, when events were spoken of that had occurred before my birth, was : "Where was I at that time ?" I simply could not believe that I had suddenly come into existence as a conscious being on one particular day of one particular year and that I had never existed previously. This was before I knew anything of Buddhism, but there seemed to be a deep instinct in me that rejected certain ideas as being inherently improbable, and this was definitely one of them. I felt I must have existed for all time ; but how this could be I had no idea. Certainly it could not have been the same "I", since obviously my body and brain had only come into existence at birth and I had no knowledge beyond what I had picked up in my short lifetime.

Yet here again, this statement is not quite true. I *did* have quite a lot of knowledge that I could not have acquired in my few years of existence, yet it was of so vague a kind, not at all like memory, that it only came out in certain little incidents. Yet it was enough to convince me that I was not entirely unfamiliar with life—that I had had some acquaintance with it before and that the blurred memory of it remained with me, sometimes guiding me in a childish crisis, sometimes providing an almost uncanny insight into the motives and natures of other people.

It was not until the last war, when I came into direct contact with human suffering in a more intensified form than I had ever met with it before, that I began to feel the necessity for propagating Buddhism. The follies, cruelties and hatreds that had produced that suffering were too clear to me to allow me any longer to be indifferent to the influences that were bringing our civilisation to ruin. You may call me pessimistic if you will, but I am convinced that the forces of materialism that are at work today beneath the chromium-plated surface of Western civilisation will ultimately bring that civilisation crashing down. And the process will not take long, unless we do something, quickly, to arrest it. The Buddha taught us that it is useless to seek happiness in material

things or material gains; the true happiness comes from within, and spreads its light around us.

When the Buddha made this statement He was not announcing any dogma or making any spiritual revelation ; He was simply pointing out a psychological fact that is open for all of us to realise for ourselves. A man who has much, unless he be extraordinarily wise, even in a worldly sense, always hankers for more. If he does not crave for more, he is worried about keeping what he already has. We know this is foolish : others besides the Buddha have pointed it out. But it was only the Buddha Who put His finger on it as being the motivating factor behind all life. *Taṇhā*—Craving, is the Buddhist answer to the question of why life comes to be. When we look into the processes of Nature, as science has enabled us to do, we find there confirmation of this truth. It is the craving for wider and more complex sense-pleasures that causes the evolution of the various species in nature. It is not only the struggle for survival, as biologists tell us ; the single cell amoeba is just as much capable of survival as are the higher organisms. Such simple organisms have in fact survived, where complex ones have become extinct. It is the craving, the restless desire, *Taṇhā*, that provides the blind driving force that causes the most primitive life-forms to develop more refined and acute sense-organs and a more complicated physical and nervous mechanism. And while at the mercy of this blind driving force all are subject to *Dukkha*.

Now it is in this doctrine of *Dukkha* that the Buddha strikes an altogether different note from all other religious teachers. There are two aspects of this *Dukkha*. The first is the one that is obvious to everybody—the fact that physical life is the seat of all kinds of suffering—from disease, injury, thwarted desires and a thousand other causes. This is what one might call the exoteric or outward manifestation of *Dukkha*. It is so obvious, so universally prevalent - and yet Buddhism is the sole teaching that has taken it into account in proportion to its importance in the scheme of life. But there is another aspect of *Dukkha*, which we only find when we have studied Buddhist philosophy and meditated deeply upon it. This we may call the esoteric or hidden side of *Dukkha*. Hidden, only because it is not taken into account by the majority of

people and is veiled by ignorance. *It is that all sensations, all experiences connected with life are Dukkha.* The process of the arising and passing away of the constituents of being—that process which is going on incessantly, from moment to moment in all living beings, *is itself Dukkha.* In this process, birth and death, both of them Dukkha, are going on all the time. Every second and fraction of a second the atomic and cellular units of our minds and bodies are arising and passing away. When we think we are happy, we cannot be completely so because the very consciousness that tells us we are happy is passing away even in the moment of our acknowledging it. There is nothing permanent, nothing that can be seized and grasped—nothing that is *real* behind the sensation or the consciousness. This continual movement, the flux of becoming and passing away that is taking place all the time—that is Dukkha. It is only when we understand this that we can be said to have really grasped the profound truth of the Buddha's Teaching concerning Suffering. "Sabbe sankhārā aniccā. Sabbe dhammā anattā." "*All composite things are transient; all are lacking in any persistent identity or absolute reality; (therefore) all are suffering.*"

So the whole of this arising of painful states can be traced to *Taṇhā*—Craving. And *Taṇhā* can be traced to *Avijjā*—Ignorance. What then is this Ignorance which is the starting-point of the cycle of Dependent Origination? It is not just ignorance as we commonly use the word. "A-vidya" in Sanskrit; "Avijjā" in Pāli; what does it rightly signify? It means "Not-Knowing," or "False Knowing". It means that in all our thinking, because of some mental conformations present in us, (the *Āsavā*) we have a twist; we take the unreal for the real; we cannot see beyond the illusion of the physical, material universe. When we look at any common object we see only the outward aspect of that object, and in our ignorance we imagine that is the only part there is to see. We think that what we see is the reality. But even science tells us that what we see is a false picture. In modern physics there is no such thing as a solid material object. There is only a collection of atomic and electronic units which, if we could see them with the naked eye would appear quite different from the solid object they seem to us to compose.

That defect in our knowledge, that limitation of vision, I consider to be a part of our inherent *Avijjā* or wrong thinking. If we could see the solid object rightly, as it is, we should see the process of arising and passing away going on in its structure, in the flux of the atomic units. Then we should realise Anicca and Anattā, for it is clear that an object which is merely the manifestation of a process of change must be Anicca, transitory; and because there is no identity, no continuous existing entity in the object, it must also be Anattā. And even as is the material object, so also is the Five Khandha complex of a human or other living being.

It is not my intention in this talk to go deeply into the philosophical question of the Four Mahabhūtas in relation to the physics of the material universe. It is sufficient to say that if we apply the knowledge that modern physics gives us we can the more readily understand the Buddhist concept of the Four Great Elements. That philosophical knowledge is easily accessible to all people who wish to study it; what is needed is to make it known and to bring it into relation with the scientific facts regarding the nature of matter known to the rest of the world. There are, broadly speaking, two currents of thought which are supposed to be fundamentally antagonistic. They are Idealism and Materialism. To which of these categories of thought does Buddhism belong?

The answer is "Neither". Buddhism does not, like the extreme forms of Idealism, deny the existence of matter. Neither does it agree with the materialistic theory that everything arises from matter. On the contrary, the Buddha said, "*Mano pubban-gama dhamma*"—all states arise from mind. But both the idealistic and materialistic views are extreme; they belong to the realm of wrong thinking in which views come into opposition, and not the Middle Way in which the Buddha declared the truth to be found. Buddhism treats matter as a reality, *on its own particular level*, which is to say the level of relative reality—that level on which the solid object appears to be a solid. But the material substance is Anicca, Anattā and Dukkha; it is impermanent, without self-identity, and characterised by suffering. Therefore it is not, speaking in an absolute sense, real; in dealing with it we must bear

in mind the difference between conventional truth and absolute truth. It is merely something that comes into being and disintegrates in accordance with the law of cause and effect. If the consciousness is raised to the next higher level of perception, the solid substance is seen to be composed of these four Mahabhutas, the atomic constituents in a continual state of flux. If the consciousness is raised to the next higher level what is seen is the Law that causes them to arise and pass away. This approximates to perception of the Dhamma. In the highest state of all there is seen neither material substance, atomic constituents nor arising and passing away. In other words there is no longer any Anicca, Anattā nor Dukkha. Nibbāna is Asankhata Dhamma ; uncreated, uncaused, not subject to change, not subject to Dukkha.

Buddhism teaches us the approximate stages by which this supreme insight is to be attained. It begins where science leaves off—but instead of denying the relative truths of science it carries them on and logically completes and fulfils them on a higher level of consciousness than that accessible to the mundane mind.

This is why Buddhism can help the world to-day as no other religious system or philosophy can do. If people throughout the world could be made to realise the truth of Kamma, the spiritual or concealed side of the law of the conservation of energy, they would at once have an entirely different outlook on life. They would see the folly of their actions based on greed, hatred and pursuit of material pleasures. They would recognise the folly of selfishness and would lose their present infatuation with material gains, the illusion of progress and the craving for power and domination.

We of the Burma Buddhist World-Mission are not irresponsible idealists, out of touch with the realities of life. We are sober and responsible citizens ; business men, professional men, lawyers, doctors and people from all walks of life. We do not imagine that the world can be transformed overnight. We are realists, and fully recognise that there are many people throughout the world for whom the Teaching of the Buddha is too profound and its morality too high. But at the same time, because we are educated people, typical of the twentieth century in which we live, we see clearly that science has opened up wider horizons for the average man than ever before, and that because of the discoveries of science it is possible for more people to understand Buddhism. That is why there are many more Buddhists in the

West than ever before. Like myself, they have come to Buddhism by a long and arduous path, whereas people here in Burma have it made easy for them—or it is made easy for them if they have the sincere desire to learn. Burma is a shrine of Buddhist knowledge. We want to open it up for the benefit of others, because we are convinced that there are many people living to-day who are ready for the Dhamma, if it is presented to them in the right way.

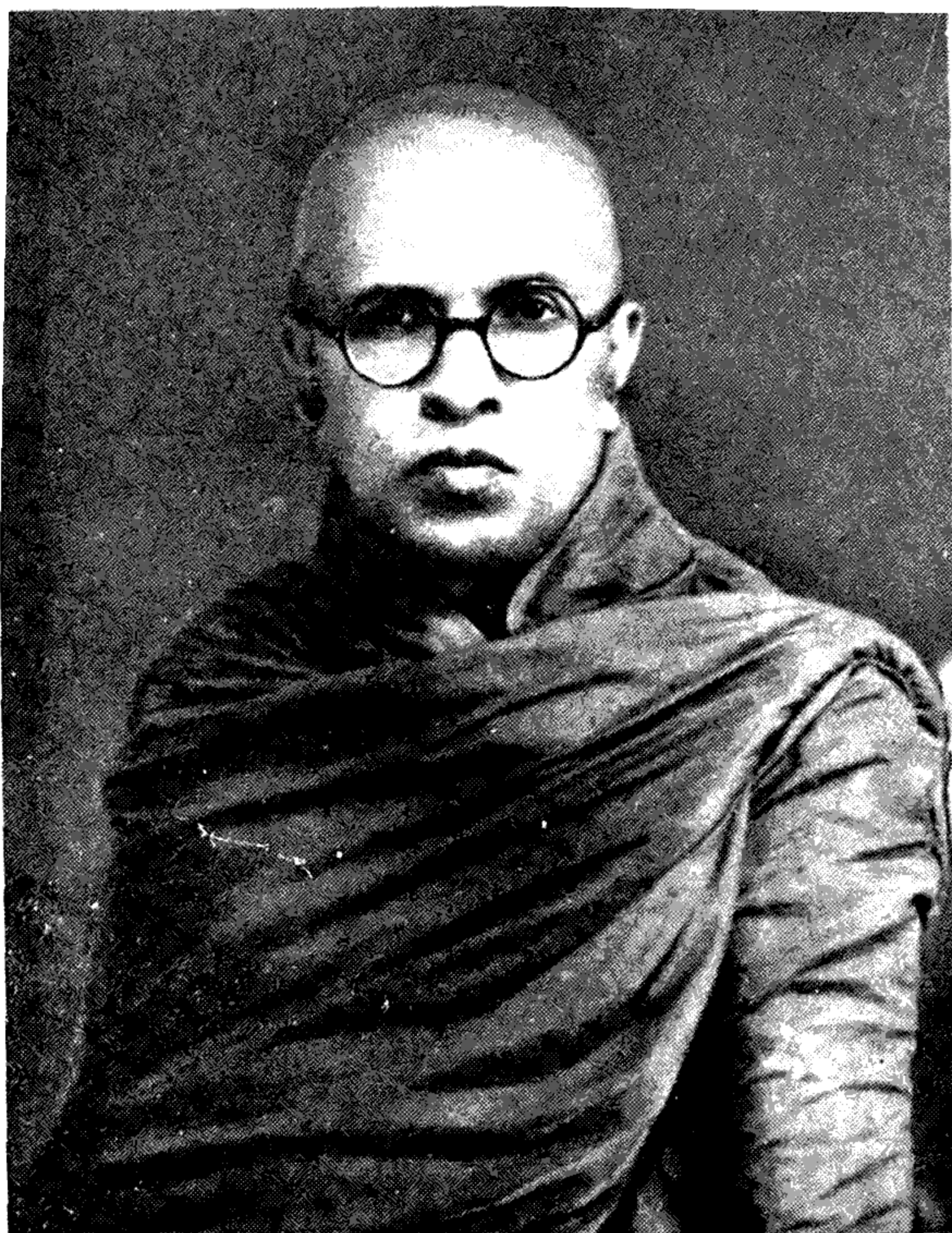
What is the right way ? Exactly as the Buddha taught it twenty-five centuries ago. It is as true to-day as it was then—without alteration, without modification or apologetics. But at the same time we have means of presenting Buddhistic ideas in conformity with modern knowledge that would have been meaningless to the contemporaries of the Buddha. We have a technical vocabulary and a vast field of scientific data to draw upon for confirmation, illustration and analogy. We can bring the whole of scientific knowledge to attest the truth of Buddhism and to throw light on its more difficult aspects. We can take the philosophical writings of Burmese Mahātheras and present them to the world in a fitting and acceptable form. If necessary we can use scientific facts to amplify and clarify them. And now is the right time for such work.

The avowed enemies of religion now active in the world do not make any distinction in favour of Buddhism. They would, if they had their way, destroy Buddhism along with all the rest. What have they to offer in its place ? Only the sterile, hopeless creed of Dialectical Materialism—a creed that is devoid of morality, of ethical principles and of nobility. It is a creed that reduces mankind to the status of a tool of forces outside his control, a slave of economic conditions, a nonentity to be used in the game of power politics, with no individual destiny or hope for a higher life. We, as Buddhists, cannot stand idly by and see the world fall into this blackest pit of ignorance and despair when we know that the Light of the sublime Dhamma could guide countless millions to happiness. It is our duty to humanity to make the great Truth of Buddhism known to all men, to proclaim it far and wide. We shall endeavour to do that by every means that lies in our power ; to this we have pledged ourselves. “The gift of the Dhamma excels all other gifts.” May the merit we earn by our work be shared by all beings, small and large, near and far ; above, below and in all of the four quarters and the intermediate quarters. May they be happy ; may all attain Nibbāna.



Sitting.—Left to right: U Visuddha Mahāthera, Secretary to the Text Re-editing Groups
Venerable Buddhaddatta Mahāthera, Sinhalese representative to the
Text Re-editing Groups, and Bhikkhu Phra Dhammadhiraja
Mahāmuni, the Thai representative to the above Groups.

Standing—Left : Bhikkhu Kiet Sukitti, Thailand, and
Right : Sāmanera Kañcana, U Visuddha's pupil.



Ven. A. P. Buddhadatta Mahāthera.
Renowned Pāli scholar of Ceylon.

SANDESO

Sirijambudipe marammaratthe chaṭṭha saṅgītiyā Saṁghabhāravāhakadhurandharehi mahātheravarehi Sirīlaṅkādipe Saṁghanāyakattheravarāṇaṁ Ārocitāyaṁ paṭisandhara kathā.

Laṅkādi pavaro Buddha, sāsanassa pacāraṇaṁ ; karonto bhūmaṇḍalamhi, sobhataṁ akutobhaya.

1. Laṅkā, Tambapaṇṇi, Sihaladīpasāṅkhātehi anvatthanamehi suvissutaṁ dīpamiṁaṁ amhākaṁ āgamaṇaṁ purākata-puññānubhāvopatthambhanera siddhan ti maññaṁ mānā mayam acchariyabbhutacittajātā homa.

2. Imaṁ hi dīpaṁ amhākaṁ Buddho bhagavā tikkhattum sampatto ti Dīpavaṁsa—Mahāvaṁsa—Dāṭṭhādhatuvaṁsa — Bodhi-vaṁsa—Ganthavariṁsādīsu dissati. Ayam pana dīpo bhagavato dāṭṭhādhatuyā c'eva Sirīpā dalaṇ chanena ca samalaṅkato, Saṁghamittātheriyā bhatadakkhiṇasākkhābo-dhiyā ca vibhūsito, Sārīrikadhātūnaṁ nidahitānekacetiyeḥ ca sobhito, pubbe adhimatta satimanteḥ mahāmatīḥ n. ukhāgamavasena ābhatabuddhapāvacanassa potthakārulhakaranavaseḥ aṭṭhakathāṭ kānuṭṭikādiganthāṇaṁ pabhavaṭṭhānavaseḥ a ca paññāto hoti.

3. Mayam Bhante sāsanujjotanaṭṭhāna-bhūte imasmim dīpe tamhi tamhi nikāye padhānabhūte mahāthere disvā atīva modāma. Mayamhi Sonuttaradhammadassī saṅkhāta-arahantānaṁ sissānusissaparamparabhūtā, tumhepi dīpappasādakamahāmahindādi arahantānaṁ sissānusissaparamparabhūtā hutvā sabbe'va mayam arahantapabhavatāya ca Theravādībhāvena ca samānā yeva. Samānānaṁ ca aññaṁ aññaṁ samāgamo cīravippavutthānaṁ viya nā timitānaṁ atīvasammodaniyo hoti.

4. Dīpaṁ imaṁ amhākaṁ āgamaṇaṁ pana chaṭṭhasaṅgīti saṅkhātasāsanikakiccasena bhavati. Chaṭṭhasaṅgīti tyayam vohāro ca majjhimadese pavattitaṁ saṅgīti ttayaṇaṁ Vaṭṭagāmaṇidhammarājakāle Laṅkādipe pavattitaṁ potthakārulham catutthim dham masāṅgītiṇ ca Mindōn dhammarājakāle Marammaratthe pavattitaṁ selakkharārulham pañcamim dhammasaṅgītiṇ ca upādāya hoti.

5. Tissaṇ ca chaṭṭha dhammasaṅgītiyaṁ tumhākaṁ sāhāyabhāvenupatthambhanam mayam sammodamānā visesato paccāsimsāma. Tathāhi chaṭṭhasaṅgāyanāyatta—ovādakācaripānaṁ sannipāte ca saṁghabhāravātakānaṁ sannipāte ca tesam eva mahātherānaṁ ca asītiyā Pālivisodhaka-gaṇeḥ uccinitānaṁ dvinnam dvinnam therānaṁ cā ti dvisatānaṁ therānaṁ sannipāte ca tissaṁ chaṭṭhadhammasaṅgītiyaṁ Laṅkādipto bhikkhusaṁghaṁ nimantetum c'eva tassā bhārabhūtesu Pālivisodhanādiki-ccesu sahāyabhāvūpagamanattaṁ apaloketum ca sammataṁ hoti.

6. Pubbe pana Laṅkādipe pavattitāya catutthiyā dhammasaṅgītiyaṁ Marammaratthīkānaṁ mahātherānamanāgamanaṁ ca Marammaratthe pavattitāya pañcamiyā dhammasaṅgītiyaṁ Sihalikānaṁ mahātherānamanāgamanaṁ ca tasmin kāle gamanāgamanaṁ assadukkarattāni maññaṁ.

7. Sihaladīpe pavattitā catutthī dhammasaṅgīti Marammikeḥ mahāthereḥ ca Marammaratthe pavattitā pañcamī dhammasaṅgīti Sihalikeḥ mahāthereḥ ca Theravādīnaṁ saṅgītibhāvena samānattā anumatā yeva hoti.

8. Tathāhi Laṅkādipe pavattitaṁ potthakārulham saṅgītiṁ catutthī dhammasaṅgīti saññaṁ katvā attano selakkharārulham saṅgītiṁ pañcamī dhammasaṅgīti saññaṁ karaṇeṁ eva Laṅkādipe pavattitāya saṅgītiyā Marammaratthīkeḥ anumatabhāvo pākato hoti.

9. Na ettakam eva. Atha kho āyasmato mahābuddhaghosassa saṅgha-aṭṭhakathādi ganthānaṁ amhākaṁ Marammarattham ānayanena dvinnam ratthānaṁ aññaṁ aññaṁ sambhannabhāvo ca pākato hoti.

10. Aparam ca amhākaṁ ratthe Narapatijayasūrassa nāmaraññaṁ kāle Bhadanta Uttarājīvatthero vīsativassikaṁ Chappadaṁ nāma sāmaṇeraṁ ādāya imaṁ Sihaladīpaṁ āgantvā taddesikeḥ bhikkhūhi saddhim attanā upajjhāyo hutvā upasampādetvā idh'eva ṭhapetvā sakarattham eva gato. Chappado pi bhikkhu sabbapariyattidharo hutvā dasavassakāle Sihaladīpato cattāro bhikkhū ānetvā sakarattham' eva paccāgantvā Jinasāsaṇaṁ vadḍhesi. Chapadatherassa sīssanusīssā yāvajjatanā Marammaratthe tiṭṭhanti.

11. Dhammacetiyasa nāma rañño kāle ca Moggalānttherappamukhā catuvīsati bhikkhū imaṃ Sīhalādīpam āgantvā Kalyāṇinadiyaṃ udakukkhepasīmāyaṃ puno-pasapadaṃ gaṇhiṃsu. Tehi Pegu nagare sammatā sīmā Kalyāṇīsīmā ti pākaṭā hoti. Tesāṃ ca sissānusīssā yāvajjatanā samvijjat'eva.

12. Haṃsāvatī setibhasā mibhūtassa rañño kāle ca Rāmaññaraṭṭhato Marammi-kabhikkhū ānetvā imasmīṃ Sīhalādīpe Jina-sāsanam sobhesi. Tesāṃ ca paramparā idha Ramaññanikāya nāmena yāvajjatanā samvijjat'eva.

13. Amarapūranagare Paduṃ nāma rājakāle Laṅkādīpato sampattā cha sāmānerā tasmīṃ yevāmarapure Chaṅkro shwegū nāmikāya mahāsīmāya saṃgharājamahā-theravaram upajjhāyaṃ katvā upasampadaṃ labhiṃsu. Tesāṃ ca paramparā idha Amarapūranikāyanāmena yāvajjatanā samvijjat'eva.

14. Nāticirakāle Sirīdhammo nāma Sīhalabhikkhu Shwegyīṃ nikāyādhipatibhūtassa Mahāvisuddhārāmikamahātheravarassa santike nissayaṃ gahetvā pariyattibhussuto hutvā sakkatabhāsaṃ ca pariyāpuṇitvā dīpam imaṃ punarāgota. Tassa pana paramparā Visuddhārāmikanikāyanāmena samvijjat'eva.

15. Imāni pana Laṅkādīpe ca Marammaratṭhe ca Buddhasāsanassa aññaṃ amaññaṃ paṭibaddhvā avasādhakāni lakkhitabbakāraṇāni.

16. Taṃ yathā vā tathā vā hotu. Saṃsāre carantānaṃ sattānaṃ anekantarāye vināsetva nānāvidhasukkhāṃ sampādāya mānaṃ tato saṃsāra vaṭṭadukkhato samuddharitvā nibbānasampāpakaṃ pana ādimijhapariyosānakalyāṇaṃ kevalaparipuṇaṃ parisuddhaṃ Buddhasāsanam eva hoti.

17. Ten'eva ca yathā Buddhassa bhagavato sāsanaṃ asammosāya anantaradhānāya vuddhīyā viruḥhiyā vepullāya ca sunikkhitaṃ sātthaṃ sabyañjanaṃ parisuddhaṃ tassa pāvacaṇaṃ taṇhiṃ Mahākassapādi therehi āropitam. Tath'ev'etaṃ suvisodhitaṃ katvā tadatthāya saṃrakkhaṇaṃ amhākaṃ bhāro hoti.

18. Tasmā mayaṃ bhante yathā vuttavacaṇaṃ chaṭṭhasaṅgītiṃ kātum samārabhāma. Samārabhamānā ca yathāyaṃ sangīti sammāsambuddhassa parinibbānato divinnaṃ vassasahassānaṃ upari pañcasatime vasse sabbaso niṭṭhānaṃ pāpuṇeyya. Tathā amhākaṃ saddhāvīriyadisāsanikaballaṃ ca Buddhasāsanamahāsamitiyā pacca-yāpariccāgā ti lokiyabalassa ca vasena yathā satti yathā balaṃ samvidahāma. Evaṃ samvidahiyamāyā chaṭṭhasaṅgītiyā tumhe pi amhākaṃ sahāyā hutvā pañcavidhāvimuttisukhadāyakassa Buddhasāsanassa bhāraṃ yathāsatti yathābalaṃ vaheyyāthā ti balavatiyā āsīṃsāya Laṅkādīpe āyasmante abhiyacāmā ti.

Idaṃ pan'ettha nigamanavaseṇāmhākaṃ uyyojanapubbakā' sinsavacaṇaṃ...

(A) Saṅgāyinsu ca saddhammaṃ,
Paggaṇhinsu ca sāsanaṃ,
Sāsanaṃ malaṃ hantvā,
Therā ca Kassapādayo.

(B) Saṅgāyeyyāma saddhammaṃ,
Paggaṇheyyāma sāsanaṃ,
Sahāyā hotha tumhe'pi,
Tattha Sammodamānasā.

(C) Ice'evaṃ vāyamanthānaṃ,
Amhaṃ tumhaṃ ca ekato,
Vāyamaṣṣānubhāvena,
Ciraṃ jotetu sāsanaṃ ti.



“ The pure meditation which the Supreme Buddha praised,
That meditation which gives instantaneous results,
There is nothing equal to that meditation,
Truly, in the Dhamma is this precious Jewel,
By this truth may there be happiness! ”

Sutta-Nipāta.

SANDESO

Sirijambudīpe marammaratthe chaṭṭha saṅgītiyā Saṃghabhāravāhakadhurandharehi mahātheravarehi Sirīlāṅkādiṇi Saṃgha-nāyakattheravarāṇaṃ Ārocitayaṃ paṭisandhara kathā.

Laṅkādiṇi pavaro Buddha, sāsanaṃ pacāraṇaṃ; karonto bhūmaṇḍalamhi, sobhataṃ akuto bhayo.

1. Laṅkā, Tambapaṇṇi, Sīhaladīpasāṅk-hātehi anvatthanaṃ mehi suvissutaṃ dīpami-maṃ amhākaṃ āgamaṇaṃ purākata-puññānubhāvopatthambhanaṃ siddhaṃ ti maññaṃ mānā mayam acchariyabbhuta-citta-jātā homa.

2. Imaṃ hi dīpaṃ amhākaṃ Buddho bha-gavā tikkhattum sampatto ti Dīpavaṃsa—Mahāvaṃsa—Dāṭṭhādīpavaṃsa — Bodhi-vaṃsa—Ganthavaṃsādīsu dissati. Ayaṃ pana dīpo bhagavato dāṭṭhādīpaya c'eva Sirīpādalāṇchanena ca samalaṅkato, Saṃghamittātheriyā bhatadakkhiṇasākkhābo-dhiyā ca vibhūsito, Sāṇḍikadhātūnaṃ nidahitānekacetiyeḥ ca sobhito, pubbe adhimatta satimanteḥ mahāmatīhi n. ukhā-gamavasena ābhata buddhapāvacanassa pot-thakāruḥhakaranaṃ avaseṇa aṭṭhakathāṭṭhānū-tīkādiganthāṇaṃ pabhavaṭṭhānavaseṇa ca paññāto hoti.

3. Mayam Bhante sāsanaṃ ujjetanaṭṭhāna-bhūte imasmim dīpe tamhi tamhi nikāye padhānabhūte mahāthere disvā atīva modāma. Mayamhi Sonuttaradhammadassī saṅkhāta-arahantānaṃ sissānusissaparampa-rabhūtā, tumhepi dīpappasādakamahāma-hindādī arahantānaṃ sissānusissaparam-parabhūtā hutvā sabbe'va mayam arahantap-pabhavatāya ca Theravādībhāvena ca samā-nā yeva. Samānānaṃ ca aññaṃ aññaṃ samāgamo cīravippavutthānaṃ viya nā timit-tānaṃ atīvasammodaniyo hoti.

4. Dīpaṃ imaṃ amhākaṃ āgamaṇaṃ pana chaṭṭhasaṅgīti saṅkhātasāsanikakicca-vasena bhavati. Chaṭṭhasaṅgīti tyayam vohāro ca majjhimadesa pavattitaṃ saṅgīti tīyānaṃ ca Vaṭṭagāmaṇidhammarā-jakāle Laṅkādiṇi pavattitaṃ potthakāruḥhaṃ catutthiṃ dhammasaṅgītiṃ ca Mindōn-dhammarājakāle Marammaratthe pavatti-taṃ selakkharāruḥhaṃ pañcamīṃ dhamma-saṅgītiṃ ca upādāya hoti.

5. Tissaṇ ca chaṭṭha dhammasaṅgītiyaṃ tumhākaṃ sāhāyabhāvenupatthambhanaṃ mayam sammodamānā visesato paccāsīn-sāma. Tathāhi chaṭṭhasaṅgīyānāyatta—ovādakācaripānaṃ sannipāte ca saṃgha-bhāravātakānaṃ sannipāte ca tesam eva mahātherānaṃ ca asītiyā Pālivisodhaka-gaṇeḥ uccinitānaṃ dvinnam dvinnam therā-naṃ cā ti dvisatānaṃ therānaṃ sannipāte ca tissaṃ chaṭṭhadhammasaṅgītiyaṃ Laṅ-kādīpato bhikkhusaṅghaṃ nimantetuṃ c'eva tassā bhārabhūtesu Pālivisodhanādiki-ccesu saṅghāyabhāvūpagamaṇaṃ apaloke-tuṃ ca sammataṃ hoti.

6. Pubbe pana Laṅkādiṇi pavattitāya catutthiyā dhammasaṅgītiyaṃ Maramma-ratṭhīkānaṃ mahātherānaṃ āgamaṇaṃ ca Marammaratthe pavattitāya pañcamiyā dhammasaṅgītiyaṃ Sīhalikānaṃ mahā-therānaṃ āgamaṇaṃ ca tasmin kāle gamanāgamaṇassadukkarattāni maññaṃ.

7. Sīhaladīpe pavattitā catutthī dhamma-saṅgīti Marammikeḥ mahāthereḥ ca Marammaratthe pavattitā pañcamī dham-masaṅgīti Sīhalikeḥ mahāthereḥ ca Theravādīnaṃ saṅgītibhāvena samānattā anumatā yeva hoti.

8. Tathāhi Laṅkādiṇi pavattitaṃ pottha-kāruḥhasaṅgītiṃ catutthī dhammasaṅ-gīti saṅghaṃ katvā attano selakkharā-rulhasaṅgītiṃ pañcamī dhammasaṅgīti saṅghākarāṇaṃ eva Laṅkādiṇi pavattitāya saṅgītiyā Marammaratṭhīkeḥ anumata-bhāvo pākato hoti.

9. Na ettakam eva. Atha kho āyasmato mahābuddhaghosassa saṅgha-aṭṭhaka-thādī ganthānaṃ amhākaṃ Maramma-ratṭham ānayanena dvinnam ratṭhānaṃ aññaṃ aññaṃ sambhannabhāvo ca pākato hoti.

10. Aparāṃ ca amhākaṃ ratṭhe Narapa-tijayasūrasa nāmarāṇṇo kāle Bhadanta Uttarājīvatthero vīsativassikaṃ Chappadaṃ nāma sāmaṇeraṃ ādāya imaṃ Sīhaladīpaṃ āgantvā taddesikeḥ bhikkhūhi saddhiṃ attanā upajjhāyo hutvā upasampādetvā idh'eva ṭhapetvā sakaratṭham eva gato. Chappado pi bhikkhu sabbapariyattidharo hutvā dasavassakāle Sīhaladīpato cattāro bhikkhū ānetvā sakaratṭham' eva paccā-gantvā Jinasāsaṇaṃ vadḍhesi. Chappada-therassa sīssanusīssā yāvajjatanā Maram-maratthe tiṭṭhanti.

performed the upasampada ceremony. Their descendants are now known as the Ramañña sect.

13. At the time of King Padon who ruled in Amarapura, there came six novices from Ceylon and obtained the higher ordination from the Burmese Elders headed by the Sangharaja of that time, at the chapter-house named Singyo-shwaygu (Suvannagūha). Returning to Ceylon they established the Amarapura Sect here, which is now widespread.

14. Not long ago, a Sinhalese monk named Siridhamma came to Burma and living under the tutorship of the Venerable Elder who was the Head of the Mahavisuddharama, Mandalay, and of the Shwegyin Sect, studied Dhamma, Vinaya and Sanskrit. Afterwards he came to Ceylon. His followers are today known as the Visuddhirāmikas.

15. These are the facts that show the connection between the two communities of the sangha in Burma and that of Ceylon.

16. Buddhism, which is beneficial in the beginning, in the middle, and in the end, which is complete in every respect and void of blemishes, is able to lead mankind through the ocean of Saṁsāra, while beset by various dangers, and to bring them to the safe place of Nibbāna which is the supreme bliss.

17. Therefore the saints of yore, the Elder Maha Kassapa and others held the convocations in order to preserve, not to be forgotten and lost, to last long and propagate widespread this noble doctrine, and to keep it in purity, in continuity and full of meaning. In the same way we also are responsible for its upkeep after removing textual corruptions.

18. According to these facts we are going to hold the Sixth Convocation. And we expect to finish it at the completion of the 2500th year from the Mahāparinibbāna of the Buddha, with our power of faith, perseverance and other qualities and through the material help received from the Buddha Sāsana Council, according to its ability and power. So we earnestly request you, Venerable Sirs living in Ceylon to become co-partners in this Sixth Convocation and to bear the burden of purifying the Sāsana which brings five kinds of release which is beneficial to all.

These are our parting words for instigation:

(a) The Venerable Elders Mahā-Kassapa and others protected the doctrine by reciting together, and removing impurities thence.

(b) In the same way let us uphold the Sāsana by reciting together the doctrine. Be you, also, Venerable Sirs, with gladdened hearts the participators in the noble action.

(c) If we, together with you, thus persevere, the Doctrine will be much brighter with the power of our joined action.

PACCUTTARA-SANDESO

NAMO BUDDHĀYA.

“ *Sukhā Sanghassa Sāmaggī* ”

Rammaṁ Mamma-vikhyātaṁ
ratthaṁ seṭṭha sudhijanaṁ,
bhūvaṁ ubhūsaṁ hutvā
ciraṁ bhātu nirāmayāṁ

Siri Jambudīpe Mammaraṭṭhe chaṭṭha-saṅgītiyā Saṅgha bhāravāhakadhurandharehi mahātheravarehi ceva Mammaraṭṭha—Buddhasāsanamahāsamitiyā kammakārehi ca Siri Laṅkādiṭṭhe bhikkhusaṅghassa pesitānaṁ dvinnāṁ sandeśānaṁ, paccuttaravasena Laṅkādiṭṭhe bhikkhusaṅghena Mammaraṭṭhaṁ pati pesiyamāno sandeso'yaṁ.

Pūañiyatārā āyasmanto mahātheravarā,
Tumhehi amhākaṁ Laṅkādiṭṭhaṁ pesitā
Nōñ Yāñ' nāma saṅgharājamahātheravara-
ppamukhabhikkhusaṅghena ca Mammaraṭṭhe
Sāsanamaccadhurandhara 'U Win' Sāma
matippamukhasogatopāsakehi ca
nanyuttā dūtaparisā Laṅkādiṭṭhe gaha-

ṭṭha-pabbajitehi ādaragāravapurassaraṁ
abhinanditā.

Tāya dūtaparisāya amhākaṁ niyyāditāṁ
tumhākaṁ sandesdvyanā ca pītipubbañ-
gamamaṅgikatamamhehi.

Paramadullabhassa sammāsambuddhadham-
massa ciraṭṭhitatthaṁ tumhihe āraddhassa
'chaṭṭha saṅgīti' rāmakassa tipitakagantha-
sansodhanassa pītipparamodā vahaṁ pavattā ca
sutvā mayaṁ at va santuṭṭhā.

Tumhākaṁ Sandese'kasmim pakāsitanīyā-
meneva amhākaṁ ratthadvyaṁ cirakālato
paṭṭhāya aññamanaññaṁ paramapiyamittab-
hāvenā pavattateva.

Yāthāvuttaṁ tumhākaṁ tipitakagantha-
sarso dhanāṁ pati Laṅkāvāsīnamamhākaṁ
sahāyabhāvāyācanāmpī na kevaṁ amha-
kaṁ manasi pītipparamodāṁ tumhesu
adhikamattappasādañcā vahateva.

Amhākaṃ bhante Laṅkādipo chappaṇca-
vassasatamattaṃ dīgha kālaṃ nānāvidhehi
bāhirabbhantarūpaddavehi ceva videsikapāl-
anena ca plīto' dhunā atīva niddhano
dukkhito ca vattateti tumhehi pi ñatāmetaṃ.
Ito pañcannaṃ sanvaccharānaṃ pubbe
sarajjalābhato paṭṭhāya amhākaṃ desa-
pālakā ratthavāsnaṃ jīvitayāpanatthaṃ
mahatā dhanabbayena nirantaraṃ mahantaṃ
parissamaṃ karonti. Tathāpi tumhehi
āraddhassa imassa seṭṭhatamakiccassa yathā-
satti yathābalaṃ upakaraṃ kātuṃ amhākaṃ
Laṅkārajjaṇceva bhikkhusaṅgho ca sabbe
sogatā ca nirantaramussukkamaṃ pannāt
pītipubbaṅgamaṃ nivedema. Tumhehi
apekkhitaṃ sahāyattaṃ dātuṃ avassabhūtāni
sabbāni kiccāñidāni sīghasīghaṃ sampādī-
yante Laṅkārajjena.

Bhante dhammavinayadharā mahāthera-
pādā,

Tipiṭakaganthasansodhane atisayā vassa-
bhūtaṃ ekaṃ kāraṇaṃ tumhākaṃ manasi
kāretuṃ mayamokāsaṃ yācāma. Laṅkāya
Mātulajanapade Ālokalene tipīṭakapāliyā
potthakārūḥhikālato paṭṭhāya abyattānaṃ
pāḷibhāsāya akovidānaṃ lekhaṇānaṃ pamā-
dabbhamavasena jātāni nānāvidhāni khalitāni
tipiṭakaganthesu vattantīti ca aṭṭhakathāsu
ca tattha tattha tipīṭakapālito uddhaṭṭāni tādi-
sāni anekāni visamavacanāni dissanti cāti
dhammadharā jānanteva. Tādisānaṃ tñānā-
naṃ suddhāsuddhbhāvavivecanaṃ pāḷipot-
thakeheva kātuṃ na sukaranti veditametan
bhāsāsattavidūnaṃ vīmāsaṇānaṃ. Kat-
thaciāṭṭhakathācariyehi asuddhapāṭhaṃ
suddhattena aṅgīkatvā yo koci attho vutto.
Jātakapāliyaṃ pana.

“Idhāgamā jaṭilo brahmacārī
sudassaneyyo sutanū vineti,
nevātidīgho na panātirasso
sukaṇhakaṇhacchadanehi bhoto” iti.
ayaṃ gāthā dissatē. Imissā, ‘vineti’ ti padassa
“attano sarīrappabhāya assamapadaṃ ekob-
hāsaṃ viya vineti pūreti” ti ca catuttha-
pādassa “tāta tassa bhoto sukaṇhehi kaṇhac-
chadanehi bhamaravaṇṇehi kesehi sukaṇhaṃ
sīsaṃ sumajjitamaṇimayaṃ viya khāyatī ti
ca aṭṭhakathā likhita. Ayaṃ aṭṭhakathā
asuddhapāṭhānaṃ suddhattena aṅgīkaraṇena
likhitāti anumātuṃ sakkā. Yassaṃ kathāyaṃ
gāthā’yaṃ āgacchatī, sā kathā ekasmiṃ

atipurātane Sakkataganthehi dissati. Tattha
dissamāno

“Ihāgato jaṭilo brahmacārī
sutassurāṇāmiva darsanī yah,
na vai hrāsvo nātidīrgho manasvī
suslakṣṇa kṛṣṇāksiratīva gaurah”
iccayaṃ siloko yathā vuttāya gāthāya atīva
sāmanattaṃ bhajati. Imassa silokassa
dutiya-pādo “suto surānaṃ viya dassaneyyo”
ti ca catutthapādo “susaṇhakaṇhacchi atīva
seto” ti ca pāḷibhāsāya parivattituṃ sakkā.
Ime vā imehātisaṃānā aññe vā pāṭha pāṭha-
maṃ tassā gāthāya ahesunti ca, aṭṭhakatha-
karaṇato puretameva te duṭṭhattaṃ pattā
saṃānā Jātakatṭhakathācariyena suddhattena
sallakkhitā yathā vuttā aṭṭhakathā ca
likhitāti cintetuṃ sakkā.

Idisāni aññānīpi tñānāni pāliyaṃ ceva
aṭṭhakathāsu ca dissanti. Tādisānaṃ pāṭha-
naṃ vipallāsaṃ kātuṃ neva mayaṃ vadāma.
Kevalaṃ ññesu ganthesu dissamānānaṃ
tādisānaṃ saṃānapāṭhānaṃ adholipivasena
dassanameva mayaṃ anumaññāma. Pāḷigan-
thamattasansandanēva tipīṭakaganthasaṅk-
haraṇaṃ sabbaso paripuṇṇaphaladāyakava-
sena kātuṃ na sakkāti iminā nidassanēpi
viññāyateva.

Mahāsaṅghikādīhi nikāyantarikehi Sak-
katabhāsāya ceva Sakkatamissabhāsāvi
sesena ca parivattitāni bahūni Buddhavacan-
āni santi. Tāni ceva yuttaṭṭhānesu Mahā-
bharata—Upanisadādike porāṇaka-Sakka-
ganthe ca atīte Cīnādibhāsāparivattitā-
piṭakaganthe ca sansandevā tipīṭakagantha-
saṅkharānaṃ kātuṃ mayaṃ paṇāmapub-
baṅgamaṃ yācāma. Tādisameva tipīṭakag-
anthasaṅkharānaṃ lokassa atīvāvassakamiti
amhākaṃ khanti.

Bhante, tumhehi pesitāni tipīṭakapottha-
kāni Sīhalakkharalikhitehi porāṇakatipīṭa-
kapotthakehi saddhiṃ sansandevā visama-
pāṭhe adholipivasena yojetvā tumhākaṃ
niyyādetuṃ āvassakakiccāñidāni Laṅkāraj-
jassa sadesakiccabhāradhārinā amaccenā-
tisīghaṃ sampādīyanti.

Itthaṃ nivedeti

Laṅkādīpikabhikkhu saṅgho.
Sammāsambuddhaparinibbāṇato divinnaṃ
vassasahassānaṃ upari channavutitame
sanvacchare Māghmāse sukkapakke
terasiyaṃ Maṅgalavāre Laṅkādīpatoti.

Document sent in reply by the Sangha of Ceylon.

Homage to the Enlightened One.

UNITY OF THE SANGHA IS HAPPINESS.

Let the country called Maramma (Burma),
in which are many noble and learned persons,

shine without any mishap for a long time,
as an ornament to the world.

This document is sent to Burma by the community of monks in Ceylon as an answer to the two documents sent by the Venerable Elders and the members of the Union Buddha Sāsana Council of Burma, who are the executors of the Chaṭṭhasagāyanā, to the Saṅgha of Ceylon.

Most Venerable Sirs,

The delegation sent here by you, the Elders headed by the Saṅgharāja Nyaungyan Sayadaw, and the gentlemen headed by the Honourable U Win, the Minister of Religious Affairs, is received by us, by monks and laymen, with great affection; and also we received the two documents sent by you with great respect and pleasure.

We were very glad to hear about the 6th Convocation which you are going to hold for the furtherance of the Doctrine of the Omniscient One, which is a very rare thing in the world.

As you have stated in one of your documents, people of the two countries, Burma and Ceylon, have been very friendly since a long time.

Your action of asking help from us for the edition of the Tipiṭaka not only pleases us but also generates a long-lasting attachment towards you.

Venerable Sirs, you already know that our Island is very poor and devastated because of the foreign rule that existed for more than five hundred years, and some internal disturbances. Now, as we have obtained some measure of independence our people are trying their best to improve the condition of the country and its inhabitants. But we are glad to inform you that our Government, the monks, and the Buddhist leaders are willing to help you according to our ability in this noble task of yours. Now our Government is making necessary arrangements for helping your cause.

Venerable Great Elders of erudition, we beg your permission to set before you a method which should be considered while editing the Tipiṭaka. Since the time when these books were inscribed in the Āloka Cave in Mātula Territory in Ceylon, scribes who were not well-versed in Pāli, have made many mistakes in copying them again and again. Your Venerables know that some corrupt words have crept even into the Commentaries, and some commentators have commented on those corrupt words. It is difficult to correct such places only with the help of the Pāli texts. In some places the Commentator has taken a corrupt word as correct and commented on

it. For instance the following verse appears in the Jātaka :-

“ Idhāgama jaṭilo brahmacārī
sudassaneyyo sutanū vineti
nevātidigho na panātirasso
sukaṇha-kaṇhacchadanehi bhoto. ”

Here *vineti* is commented on as “ attano sarīrappabhāya assamapadesaṃ ekobhāsaṃ viyavineti pūretī ti. ” And on the fourth line it has been commented on as “ Tāta, tassa bhoto sukaṇhehi kaṇhacchadanehi bhamaravaṇnehi kesehi sukaṇham sīsam sumajjitamaṇimayam viya khāyati. ” We think that he has commented on some corrupt readings. The same story is found in a very old Sanskrit book, and there is a verse very similar to this Pāli gāthā, which runs as follows :-

“ Idhāgato jaṭilo brahmacārī
sutassurānām iva darsaniyah
na vai hrasvo nātidīrgho manasvī
suslakshana-krishnakshir atīva
gaurah. ”

The second line of this last verse may be translated into Pāli as “ suto surānam viya dassaneyyo, ” and the 4th line as “ susaṇhakaṇkakkhi atīva seto. ” It might be that in former days these lines were very similar to the lines that we have corrected, but they were corrupted even before the time of the Commentator, so that he had to comment on corrupted lines.

There are such other places too. We do not say that you should correct them at once. But it is better to show such various readings in footnotes. By this instance you can understand the Pāli texts alone cannot help themselves in editing them.

There are many Buddhist texts, in Sanskrit and mixed-Sanskrit, composed by the Mahāsaṅghikas and other sects. There are old Sanskrit texts such as Mahābhārata and Upanishads. There are Chinese translations of our texts. So we request you to collate our books with theirs in editing them. Such an edition will be very useful for the present world.

The Home Minister of Ceylon is now making preparations in order to collate your Piṭaka texts with old and new Sinhalese MSS. and editions and send them to you after some learned monks have marked various readings on them.

Thus informs the community of Saṅgha in Ceylon.

This is sent from the Island of Lankā on the 13th day of the bright half of the month Māgha in the year 2496 of the Buddhist Era.

THE DOCTRINE OF REASON

By VEN'BLE M. JINANANDA, *Nāyaka Thero.*

REASON can penetrate through the most intricate problems. It is not true to say that reason is limited. Reason itself is never limited: it is limited only in so far as individual attainments are concerned. Reason must be cultivated. The educated man possesses it in a greater degree than the uneducated; the adult more than the child. Reason begets reason. It is by the cultivation of reason that you can develop reason. Start from what you know and proceed higher. It is foolish to take up an intricate question, and say at the beginning, it is beyond reason. It may perhaps appear beyond only *your* reasoning. If one proceeds step by step he should understand it naturally. There can be nothing beyond human reason.

The one great characteristic of Buddhism is the absence of any hypothetical dogmas. It teaches how to root out ill by one's own effort, and not to depend on the mercy of an 'Incomprehensible God.' God is, in fact, the inexplicable; and he exists only in the minds of men and is to each one, what each one makes him to be by his cultivated conscience. It is difficult to find two persons agreeing as to the nature of 'God', independent of dogmatic definitions.

Whatever this may be, Buddhism has no quarrel with any religion, and history is very eloquent on this point. Not a single drop of blood has ever been shed in the name of Buddhism, either in sacrifice or in religious wars: for Buddhism has no sacrifice, and war in any cause is reprehensible in this super-religious system. Its power lies in its gentleness and in its strong appeal to calm and thoughtful reasoning. Buddhism ever rings the bell of sweet reasonableness; those that have ears, let them hear it; and hearing, may they realise the truth.

THE PATH TO BLISS

What is the ultimate object of the activities of all human beings?

The ultimate object of the activities of all human beings is the attainment of bliss. *What is bliss?*

Bliss is the absence of suffering. *How can man eliminate suffering and attain bliss?*

Man can eliminate suffering and attain bliss by making an earnest attempt to understand and live up to the all immutable, all encompassing, self-sufficient and self-evident facts ever present in the universe.

Can these self-evident facts be ascertained by individual effort?

Yes, it is only by individual effort that they can be fully ascertained.

Did anyone ever succeed in ascertaining these self-evident facts by individual effort?

Yes, many. Prince Siddhattha was one. He pre-eminently succeeded in ascertaining these self-evident facts when He attained Buddhahood.

Why is He called the Buddha?

He is called the Buddha, the enlightened, because He, by his individual effort at careful reasoning of his personal experiences, clearly perceived all the immutable and universal facts concerning the universe.

To whom is the term Buddha applicable?

The term Buddha is applicable to one who by his own effort attains enlightenment in regard to all universal facts.

Which are the fundamental universal facts?

The fundamental universal facts are,

“Aniccā vata sankhārā
Uppādavaya dhammino
Uppajjitvā nirujjhanti
Tesam vūpasamo sukho.”

Digha Nikāya—Sutta Piṭaka--Mahāvagga-Mahāparinibbāna Sutta.

It is a “Fixed Law” that all conditioned things arise and disappear, and having arisen are destroyed.

If one can realise these things with wisdom, he will attain Deliverance.

How far has science been able to prove the truth of this statement?

Science has proved the truth of this statement when it says that “There's all movability in the universe from the tiny electron to the most colossal sun; all is motion from form to form.” In other words it is all in a state of flux.

Then is there nothing constant in the universe?

There is nothing constant in the universe. Constancy in the universe is an illusion. Things appear constant because our lives are too short to witness the changes taking place in many things, or because the changes are too subtle for undeveloped intelligence.

This being so, how far should man regulate his life and take the Buddha, the all awakened One as an example ?

His rule of life should be to make the prerogative of reason the ultimate criterion of truth as the Buddha Himself has done.

Is it righteous for one to doubt what is not clear to him ?

Yes, it is ; but he ought not to be satisfied until he clears his doubts.

What does the Buddha say about doubting ?

He says " It is in the nature of things that doubt should arise. After careful observation and analysis, when what is put forward as truth agrees with reason and is conducive to the good and the benefit of one and all, then only accept it as truth and live up to it. "

How far is the truth of the statement that, " all are subject to change, and decay is inherent in all things " apparent to us ?

The truth of this statement is apparent to us even in our very lives--- the change from the womb to childhood, from childhood to manhood and thence to dotage, death and decay.

Does this apply to all things universal ?

Yes, it does, for we know that no particle of matter is absolutely the same for any two consecutive moments.

How far is man affected by this continual change ?

Man, ignorant of the actual facts, attaches himself to things that please his senses and is ever disappointed at the inevitable changes which those things undergo.

What is the outcome of disappointment ?

The outcome of disappointment is suffering.

What are the principal causes of suffering ?

The principal causes of suffering are— separation from things pleasant and, contact with things unpleasant. In short all attachment causes suffering.

What is suffering ?

Suffering is the feeling produced by change, in that worldly bliss is only a prelude to disappointment and pain.

Can there be a cessation of suffering in this world ?

Yes, there can be a cessation of suffering in this world.

Is there a way to the cessation of suffering ?

Yes, there is a way to the cessation of suffering and that is by eliminating the root cause of suffering.

How can we eliminate the root cause of suffering ?

We can eliminate the root cause of suffering by treading the path which led the Buddha to the cessation of suffering.

What is the path which led the Buddha to the cessation of suffering ?

The path which led the Buddha to the cessation of suffering is, " THE NOBLE EIGHTFOLD PATH. "

KAMMA AND REBIRTH

OR

THE PROCESS OF BECOMING

Is the fact that suffering is man's lot apparent to us ?

Yes, it is apparent in all phases of life.

Why is life an ill ?

Because life is transient and subject to change.

Why is life transient ?

Because it has arisen from a cause.

How is bliss possible in a world of transiency ?

This is possible when ill is not only experienced, but is also understood.

By what means is ill understood ?

It can be understood by a correct understanding of the ' Self ' or the so-called ' I-personality ' in life.

What is there to understand about the ' I ' ?

The so-called ' I-personality ' has arisen from a cause; therefore it is wholly transient. In it there is no enduring entity. The self is apparent ' I '.

Then what is this ' I ' and what is its composition ?

The ' I ' is only a conception, a name for the phenomenon of ' becoming, ' consisting of the combination of the five elements of life impulses. There is no real ' I ' or ' Mine. ' It is like a flame produced by a combination of gases. For what is a flame but a phenomenon produced by rapid oxidation.

What are the elements of life-impulses ?

The five elements of life-impulses are (1) Form (2) Sensation (3) Perception (4) Mental Co-efficients other than (2) & (3); (5) Consciousness.

How far have modern scientists been able to arrive at the same analysis of the ' I ' ?

European psychologists are aiming at the same conclusions. Modern psychology is on the threshold of the realms which the Buddha entered and examined long ago.

Then what is that which we call life, and how is it possible for us to act and to will ?

What we call life is a combination of the five elements-of-life. There is no ' will ' or ' act ' but ' willing ' and ' action ' which are one with the process called life.

Are the five elements of life real and lasting?

They too are not real and lasting in the ultimate sense.

By what is combination of the five elements brought about?

This combination is brought about by Kamma. So long as life-affirming kamma is in force there will also be life in transiency or the illusion of an apparent personality.

But what is Kamma?

Kamma is the universal law of action and reaction, or cause and effect by which we can determine our own future by our own deeds. It is the practical and scientific demonstration of the truth, "As ye sow, so shall ye reap."

How does kamma give rise to an apparent personality?

The attachment to life or the will to live is one form of kamma. This kamma like a latent energy bridges the next existence to this, and at the same time becomes the next. This, in popular language, is known as rebirth.

Is there any transmigration of soul in rebirth?

Buddhism shows that a living-being is only a continuous process of rising, maturing and passing away, without any self-identity, and that this causal continuity links up one life-span to another. There is in this sense a continuous chain of existences until Nibbāna is attained.

To what may the process of rebirth be compared?

It may be compared to the succession of one wave-form in the ocean by another where though the substance of the one does not pass into the other, yet is wholly dependent on the nature of the former, each wave-form representing a life as we commonly term it.

Is it the same person that is reborn or is it another?

It is neither the same nor another, for personality is only a conception, and life is a mere process, and may well be compared to a flame.

When we in popular language say the cause of rebirth is kamma what do we mean?

By this we mean merely that the process of becoming is in progress.

If the connection between this life of 'mine' and the next is of such a nature what possible interest have 'I' with the next?

The connection 'I' have with the next is very intimate, since there or thereafter 'I' reap, 'my' due reward or punishment.

Just as an old man may reap the results of his actions as a young man.

Since 'my' self is only a seeming 'I' and since there is no act but action, how can there be reward or punishment?

Though there is no 'I-doer' there is action and this action causes re-action and produces a continuation of action in the guise of a fresh "personality" which drags with it the results of action.

Then is there no escape from the results of action? Is there no pardon?

No there is no escape. To say so is to deny the universal fact of action and reaction. As every reaction is conditioned by the specific nature of the action, so the manner in which the consequence of an action finds expression is determined by the action itself. This is what is meant by reward or punishment.

Under these conditions, what does all this matter to 'me' if 'my' present consciousness does not persist after death?

For a right comprehension of this, one must not only experience suffering, but must fully understand suffering. To understand transiency is to understand the nature of cause and effect. This really means to get an insight into the working of kamma in rebirth. He who has this insight knows that this existence is the same as the last and the next, for they are in fact three heavings or manifestations of a single wave-process in the ocean of 'Samsāra.'

Even if the results of 'my' action come within the grasp of 'my' consciousness, how do 'I' know that the consequence of the deed will always fall on 'me'?

'I' am sure to know this by understanding the law of cause and effect, and through this, the fact of the non-ego. For in the absence of the 'I' there can be no act but only action; hence the 'I' is itself action, although the phenomenon of a reward or punishment corporealised appears before our senses as a fresh personality.

Does the comprehension of this law conduce to the moral well-being of man?

Yes, to all possible extent; for without the fear of a 'God' or the reward of a 'heaven' 'man' finds that, by this comprehension he is forced into the mould of an iron moral law whose justice is so exalted and impartial that to escape from it is absolutely impossible.

How does the Buddha briefly state this law?

He says in popular language that man lives by reason of his kamma.

Then what does this comprehension lead up to ?

It leads up to the unshakable certainty when this knowledge is attained by Insight, that everything is at an end. The 'I' and the world are both ended. Since the beginning of all was the certainty of ill, so the end of all is the certainty of the freedom from ill. As the world-arising lies in me and is subjective, so the world ending likewise rests in me and is subjective.

Deliverance is nothing but the certainty of the complete deliverance of the mind from craving.

Does deliverance depend upon faith in the teaching of the Buddha?

Certainly not. The facts stated in Buddhism cannot be realised at once, and must not be believed merely on the word of the Buddha. They should be realised only through one's own long-continued effort, working upwards from the fact of ill in transiency.

How then do the teachings of the Buddha help one to attain bliss ?

The Buddha has drawn our attention to the self-evident fact of ill in transiency. To an earnest seeker who starts from this beginning the Master's deductions will serve as landmarks or beacons assuring him that he is on the right path to bliss. Intelligent and right effort will secure salvation and never external intervention.

What is the aim of all religions ?

The one aim of all religions is the attainment of a happier state than that to which man has been born.

What does this state of mind naturally signify?

It signifies the admission of the existence of ill or sorrow in life.

How is it then that Buddhism alone carves out in this respect a path different from that of all mere religions?

Though sorrow is experienced by all theists, they make the solution of this problem impossible by introducing the unwarranted hypothesis of God at the very outset and basing it on blind belief.

Since all religions admit the existence of ill, is not Buddhism one with them?

On the contrary it is just here that Buddhism differs and takes its departure. While in all mere religions the sorrows of life, even when viewed from the most optimistic stand-point are trials the mitigation of which has to be begged of a deity with

tearful eyes, in Buddhism they are the necessary corollary of life, the solution of which has to be undertaken by each one resolutely facing facts with indomitable courage.

How then did the Buddha set about the solution of the problem of life ?

Having critically examined all religious beliefs then prevalent, the Buddha perceived that all religious reformers had set about the solution of this difficult problem with an unwarranted assumption and that they had consequently strayed away completely from the right course and come to an unproved conclusion. The genius of the Buddha however took quite an opposite view of life and arrived at a most satisfactory logical conclusion.

What is the aspect the Buddha took of life in order to arrive at a reasonable and satisfactory conclusion?

The view that dawned upon the Buddha's acute mind was that he could solve the difficulty by taking a negative aspect of life. In other words he saw in life a mere process or becoming which he clearly perceived was the case with all things. Hence he declared: "Sabbe sakhārā aniccā, sabbe sankhārā dukkhā, sabbe dhammā anattā."—"Everything is change, everything is ill, everything imaginable is soul-less," or in popular language, 'Vanity of vanities, all is vanity.'

What are the three fundamentals of Buddhism ?

The three fundamentals of Buddhism are—Anicca, Dukkha, Anattā ; that is Impermanence, Suffering, Soul-lessness. These are interdependent, for suffering is due to impermanence, and what is impermanent can have no enduring entity or soul.

How is the problem of ill made soluble in Buddhism ?

This solution is made possible by replacing the unknowable in other creeds by something knowable and understandable ; something unteachable in them is here replaced by something teachable. Buddhism teaches one to solve the difficulty by reasoning and understanding, for with right understanding the highest shall become clear.

Does Buddhism take a pessimistic view of life?

The contrary is the case. It is the most optimistic Teaching in the world. How can pessimism have a place in a system where deliverance from suffering is in one's own

power and where there is no eternal perdition. Best of all in Buddhism each one is a potential Buddha if he only resolutely works up to it, and in this doctrine there is no "weeping and gnashing of teeth."

Is there any justification for calling Buddhism, pessimism?

None whatever. That Buddhism has pointed out the facts of life as they really exist cannot make it pessimism. If it had merely pointed out the disease without its cure, then such an accusation would have been possible. But Buddhism has pointed out not only the disease but also its certain cure; and what is most optimistic of all is that the cure is in one's own hands, and not even the aid of a doctor is needed to effect this cure.

What precisely is the difference between Buddhism and ordinary religions?

Buddhism starts with the known fact of suffering and solves the problem of life with mathematical accuracy proceeding from the known to the unknown; whereas religions attempt the solution of their problem by proceeding from an unknowable 'God' and 'soul' to the known facts of life by appealing to unreliable emotions and child-like faith.

Then are not the religions founded on a reliable basis?

Whatever their basis be, one fact emerges clear. Since each of the theisms claims that its theos is the only true one and its mode of worship is alone correct, only one of these theisms could be right or none at all. But a Buddhist knows that there is no need of such a theos for his deliverance; for Buddhism nobly rises above all theisms.

In what way does Buddhism rise above all theisms?

Buddhism is concerned only with the ill in life and its ending, and it proposes to end suffering by a correct comprehension of the origin and nature of ill, by a process of natural reasoning, and without the aid of an "Incomprehensible Theos."

What is the way in which Buddhism proposes to solve the problem of life?

Buddhism perceiving that life is bound up with suffering, proposes to solve this problem by taking a purely negative aspect of life. The negative aspect of life is that it is an ill-thing and the complete elimination of ill can leave no positive element which can be called life as we commonly term the phenomenon of existence.

Is Buddhism very clear on this point?

Yes, this point is very clear in Buddhism; for the Buddha himself says: "One thing and only one thing do I teach-- suffering and its ending."

What is it then that makes man crave for "immortal" life?

It is his "Avijjā" or "ignorance of the eternal law of impermanency."

Then is the elimination of suffering the ultimate goal of Buddhism?

It is. This rationally can be the only goal for any religion. However, all theistic religions on account of their non-understanding of suffering and its cause, crave for immortal life in God's heaven. Hence, their timidity to face the negative aspect of the problem leaves them with an imaginary positive element of life in some heavenly world.

Then with the right understanding of suffering and by its complete elimination does one cut off all root causes of life?

Yes, he does. Such a one we say has sighted Nibbāna.

Then what is meant by Nibbāna in Buddhism?

In so far as the intellect can understand it, Nibbāna is nothing but the bliss that results from the knowledge that suffering is at an end now and for evermore.

Is it then impossible to compare Buddhism with any other religion?

It is impossible; for such a comparison would be one of incongruous quantities. The goal of Buddhism is not heaven or union with any deity, but freedom from suffering even here in this human existence provided one avails oneself of the opportunity.

Has not Buddhism by the omission of the idea of a godhead left a void in the minds of men?

No, in Buddhism the place of the "Incomprehensible God" is filled by the complete comprehension of things as a result of accurate reasoning.

Is it harmful to believe in a God and long for life in heaven?

It is no doubt very harmful to the comprehension of true bliss. But on the other hand it is perfectly natural for all those who being sensuous, dislike the idea of "non-attachment and non-craving." They are like babies who cry for things which they do not know are harmful.

To what may the sensuous enjoyment of immortality, in a heaven which man in his ignorance craves for, be compared?

It may well be compared to the sensuous pleasure of being fanned to subdue the heat, of being rubbed to soothe the flesh irritated by a nettle or insect, or of being warmed to keep off the cold, etc., etc.

Does not Buddhism teach that there are heavens in the deva-lokas and brahma-lokas?

Yes, it does. But the joys in them are similar to those of this earth. They are the necessary reaction from previous ills, and fresh ills as their reaction will inevitably follow in turn. Though the tremendous length of the periods in some of them appear as immortality and endless joy, Buddhism perceives in all these worlds the mere swing of the pendulum of transiency and suffering.

Is it true to say that there is no faith in Buddhist?

Faith in the theistic sense is wholly absent in Buddhism. Faith to a Buddhist is a product of reason, knowledge and experience. It is similar to a surgeon's faith in antiseptics before an operation. His faith in it is due to experience and knowledge.

Is the acknowledgment of the fact of suffering the starting point of the career of a Buddhist?

Yes. Working upon this acknowledgement the cause to suffering and the way to the elimination of suffering will dawn upon him gradually.

Is there no worship in Buddhism?

There is no worship. Buddhists merely revere the image of the Buddha as it represents to them the figure of the fountainhead

of all true knowledge. Images and relics to them are only symbols possessing no inherent powers at all.

Why do the Buddhists place flowers before the image of the Buddha?

They do this for two reasons (1) as a mark of reverence and gratitude (2) as a means of meditating on the eternal truth of impermanence, as revealed by the fading of a beautiful flower.

Why do the Buddhists repeat daily the five formulas known as "panca sīla"?

This is done to establish a firm purpose to abstain from the five vices of:—

(1) killing, (2) stealing, (3) lustfulness, (4) lying and (5) the consumption of intoxicants.

Why does the Bhikkhu commence all religious ceremonies of the laity with a repetition of these formulas?

He does this to bring their minds to a fit state so as to obtain the greatest benefit from what is to follow.

Is this all that is expected of a lay Buddhist?

This is the least he should practise in preparation for further realization.

What will the practice of these virtues lead to?

It will lead him to a better understanding of the fact of "anattā" or selflessness.

What is the characteristic frame of mind which is cultivated in a Buddhist as a result of all this?

He momentarily meditates "Sabbe satta bhavantu sukhi tatta." "May all things possessed of life find their deliverance from ill."



“ Just as a mother would protect her only child
At the risk of her own life,
Even so let him cultivate a boundless heart
Towards all beings.
Let his thoughts of boundless love
Pervade the whole world,
Above, below and across without any obstruction
Without any hatred without any enmity.”

Sutta-Nipāta.

BOOK REVIEWS

Uttamapurisa : The Real Superman

*Review of "The Doctrine of awakening" By J. Evola,
translated from the Italian by H. E. Musson. Luzac & Company, London.*

By FRANCIS STORY

The critical reader opens a new book on Buddhism in a spirit of hope tempered by apprehension. Here at last may be the perfect exposition of the Dhamma complete in all its parts, that has been so long awaited ; on the other hand it may be the usual stereotyped production, an ill-digested summary of certain features of Buddhism coloured by non-Buddhist terms of reference, or it may be a gross misrepresentation. The last, however, is usually to be found in the drearier kinds of fiction or travel-reportage ; most serious writers do make a genuine attempt to present what they are able to understand of Buddhism, and the measure of their failure is only the degree of their inability to adjust their minds to the strange atmosphere of Buddhist thought. Such writers usually fail to fulfil the promise of their opening pages ; but in judging them the reader must recognise that his own understanding of the vast subject, also, cannot be complete and may, all unknown to him, be cast in alien forms, the result of preconceived ideas and former convictions, personal obsessions and tendencies to over-emphasise some aspects of the truth at the expense of others. If he finds a book which presents Buddhism from nearly the same viewpoint as his own, for him that book is a good one ; if the author's angle of vision is different from his, the book is bad. In justice to all sincere writers, this fact should be remembered.

One of the first things about Evola's "The Doctrine of Awakening" which will strike the reader of strong democratic and equi-racial bias is the author's pronounced aristocratic and Aryan mood which, without ever actually reaching a "Gospel according to Gobineau" level, pervades the entire book and gives its treatment a peculiar and characteristic tonality. Quite rightly, he stresses the austere, classic spirit of the Buddhist asceticism, and his astringent presentation is in refreshing contrast to the spurious sentimentality, quite foreign to the original nature of Buddhism, in which the Doctrine tends to become muffled and hidden away by too many modern writers. The Buddhist ascetic is from beginning to end a Khattiya, his will tempered to the fineness of a Toledo

blade, and exercised with a spartan vigour belonging to the classic age rather than to the degenerate oscillation between maudlin sentiment and barbarous cruelty that is characteristic of our own. If this heroic age never existed outside the imagination of the weavers of legends, the transmitters of the Odyssey and the Mahabharata, no matter: there have been spirits of classic mould, and of them the Buddha was the supreme example for all time. It is to emphasise this *heroic* aspect of Buddhism, no doubt, that throughout the book the Buddha is "Prince Siddhatha"; His aristocratic and princely lineage, His background of blood and race, are never for one moment forgotten by the author.

If he somewhat over-stresses this, the reader must not allow it to alienate his sympathies ; Evola makes his point, which is that the Buddhist Path is not a mere refuge for the weak and timid of spirit, but demands a resolute facing of facts and attack upon the citadels of delusion which can be undertaken only by the finest and most severely disciplined natures. The author may be mistaken in identifying this spirit too closely with aristocratic birth and racial distinction, but the two features are so often combined in nature as the logical result of past Karma, that his approach cannot be said to be entirely unjustified. Only once he allows his bias to carry him too far, as when on page 42 he writes :

"This shows that there is no question here of equalitarian subversion under spiritual pretexts, but of rectification and epuration of the existing hierarchy. Prince Siddhatha has so little sympathy for the masses that in one of the oldest texts he speaks of the 'common crowd' as a 'heap of rubbish' where there takes place the miraculous flowering of the Awakened One."

The footnote to the above passage refers the allusion to the Dhammapada verses 58-59, but *sankharadhana* (rubbish-heap) and *puthujjana* (ignorant worldlings) in these *gathas* signify all the unawakened, of all castes and races, who are in pursuit of sensory pleasures, as distinct from the four

groups of Ariyas, and to identify the terms with the modern "masses" gives a totally false impression.

Evola deals almost exclusively with the ascesis of Buddhism, its technique and objective; he has, perhaps wisely, refrained from touching on eschatology or Buddhist universalism. References to man's cosmic background are few and incidental, and those who are interested in the cosmic machinery and man's place in it may be disappointed that he has not taken more advantage of the enormous field of interest offered to the general reader by this facet of the Doctrine. But as its title clearly indicates, the book is a specialised work concerned with the individual entity, man, and his prospects of emancipation, and in severely restricting himself to this the author has displayed a great measure of that discipline of form and content which he extols in the Buddhist ideal of life. Obedient to the principles outlined in his section on "Destruction of the Demon of Dialectics", he touches on philosophy only where it is essential to his main theme, but when he does so his approach is conscientious even where it is not entirely successful. *Paticca-samuppada* --- rendered via the Italian as "conditioned genesis" under closer yet at the same time expanded scrutiny has emerged in a form much closer to the actuality than has hitherto been the case, and his treatment of it suggests the result of a direct enquiry into original sources rather than a long-distance view taken through the refracting medium of intermediate philosophies. Due recognition of the fact that the term employed in the Pali texts is *paccaya*, meaning condition, and not *hetu*, cause, has freed the author's mind from the concept of a rigidly serialised and temporal relationship of the twelve *Nidāna* which has dominated the interpretations of earlier writers. His exposition, following two lines defined as horizontal and vertical, admits—even insists upon—the necessity of an extra-dimensional reading of the formula: its interpretation as a causal sequence, as a group manifestation of phenomena existing co-incidentally and, as a logical outcome of this, its contingent nature viewed as the momentarily-arising conditionality of Abhidhamma. The incompleteness of a reading which takes into account only the temporal sequence of the factors is well brought out here, and in this connection it is interesting to note that, while copious references are made not only to the

Pāli texts but to European scholars including Nyanatiloka, Neumann, Dahlke, Warren and Poussin, no mention is made in this section of Oldenberg.

The difficulties of *Paticca-samuppada* are not, however, entirely overcome by an exposition which has to resort to the "three entities", *Kāraṇa*, *Liṅga* and *Sthūla-carira*, of *Sāṃkhya* philosophy, to explain the process of arising associated with the appearance of the *Nāma-rūpa* factor, and here it is not made sufficiently clear that Buddhist Dependent Origination does not require the *mens*, *anima* and *corpus* of the ancient western tradition. That the oldest Buddhist canon often presents the facts in such a manner that the "daemon or saṃsāric entity", as the author calls it, seems to be equivalent to *Viññāṇa* is a conclusion fully dissipated by the thoroughness of the *anattā* doctrine and the Buddha's own denial of *Viññāṇa* as a transmigrating factor, given in the *Mahā-Taṇhāsankhaya Sutta* (*Majjhīma Nikāya*). The apparent entity is nothing more than a current of causality set in motion and sustained by the craving principle, and its association with *Viññāṇa* resulting in the self-identifying awareness of the individual does not constitute any additional element to the Five Khandha group. While it is the confluence of the Five Khandhas that gives a *locale* to the illusion of selfhood, it is the *Viññāṇa* and *Saññā* in particular which are responsible for the deceptive sense of individuality, the "I am" that centres about sensation, perception and the field of experiences resulting from them, and this fact is adequately established in other parts of the book. The difficulty experienced by the author is apparently in expressing the transfer of the causal current from one manifestation of the individual Kamma to another without some identifying factor.

A certain ambiguity, traceable to the same cause, is felt in his dealing with the question of rebirth elsewhere in the book. Here it is best to let the author speak for himself. On page 32-3 he writes:

"We have already spoken of the pantheistic danger. In addition to these points we have yet to consider the effect of foreign, non-Aryan, influences to which we believe are attributable in no small degree the formation and diffusion of the theory of reincarnation.

As we have said, there is no trace of this in the early Vedic period; this is because it is quite incompatible with an Olympian

and heroic vision of the world, being as it is a 'truth' of non-Aryan races which are tellurgically and matriarchally adjusted in outlook. Reincarnation, in fact, is conceivable only by one who feels himself to be a 'son of the earth', who has no knowledge of a reality transcending the naturalistic order; bound as he is to a female-maternal divinity found alike in the pre-Aryan Mediterranean world, and in the pre-Aryan Hindu civilisation, such as the Dravidian and Kosalian. Into the source from which he has sprung, the individual, when he dies, must return, only to reappear in fresh terrestrial births, in an inescapable and interminable cycle. This is the ultimate sense of the theory of reincarnation, a theory which begins to infiltrate as early as the period of Upanishad speculations....."

Again, on page 222 :

"To begin with, at this point we must forestall the idea that not only is the theory of reincarnation assumed by the Buddhist teaching, but that it is, in fact, demonstrated by a direct form of transcendental knowledge in the shape of an actual memory. It might seem that is to say, that the situation were thus : that one single being, having lived several lives or, at least, several forms of existence, could, at a particular moment, see retrospectively. Such an interpretation, in spite of all appearances, would be mistaken."

This is followed by a description of memory-experiences based upon what is called their "point of departure", *ñāṇadassana*, which is said to be "the vision or 'projection' of one's own person which allows of its consideration as a thing or as the person of another", the result of severance from one's own individuality. "Consciousness", continues the author, "is no longer tied to a particular 'name-and-form', it can move, it can take on the person of other people, both in space and time. This is the foundation of the first two 'transcendental knowings', the vision of many preceding forms of existence (super-individuality in time) and the vision of the disappearance and reappearance of other beings (super-individuality in space, that is to say, with regard to various individual lives co-present in space). With reference to the first experience, we could speak, in a certain sense, of 'memory' but not as though it were one particular

'I' that remembered having lived other lives, or more generally having passed through other forms of existence."

If the intention here is to make the necessary distinction between the popular idea of "reincarnation" and the Buddhist "rebirth in the sense of a current of becoming, the sole objection is that the author has not made his point clear either in these or the passages that follow, and that he has come dangerously close to denying any connection at all between the manifestations of an individual current of cause and effect in the series of rebirths. Alternatively, if he is considering "reincarnation" in its grossest and most literal sense, that of a terrestrial, corporeal and human reappearance, which is only one out of thirty two possibilities, he has succeeded only in obscuring his design, which will be quite lost on the general reader. But on page 225 we find the following, which seems to speak clearly for the author's viewpoint :

"On the subject of 'reincarnations' and 'many lives', we must remember that, in spite of the opinions held in some circles, such ideas find no place in serious traditional teachings, Eastern or Western, nor therefore in Buddhism. Those passages in Buddhism and in the Indo-Aryan tradition in general which would seem to indicate the contrary, do so either because of a too literal reading of the texts or because they are popular forms of exposition which only have a symbolical value, rather like the crude images of the Christian purgatory or hell which are common amongst simple folk. To accept unquestioningly all that can be found in the Buddhist texts on the subject of preceding existences not only opens the way to all sorts of contradictions and incoherences on the doctrinal level, but also breeds doubts as to the efficacy of the historical Buddha's real supernatural vision."

To the reader who has followed appreciatively Evola's exact and approving description of the Buddhist asceticism and its goal, the emancipation from *Samsāra* -- which can mean nothing but final release from the round of rebirths--this passage is highly bewildering. If it is not to bring to an end the ceaseless experience of *Dukkha* consequent upon rebirth, what does the author imagine to be the objective of the Buddhist spiritual discipline ? The entire work shows that Evola agrees with the purpose and technique of the

asceticism, and places it higher than all the others with which he brings it into comparison in the first section of his treatise, yet here he appears to be removing at one stroke the order of things which makes it necessary. That he does so without showing any justification for his assertion regarding the absence of ideas concerning "reincarnation" or "many lives" in "Serious traditional teachings" is practically inconsequential beside the fact of the denial itself. His position is not clarified by other passages scattered throughout the book which become meaningless without the pre-assumption of rebirth, and in which he himself appears to take for granted the Buddhist doctrine of a causal continuum of actions and resultants linking the various individual lives of the series belonging to one particular current. I must confess that, having read and re-read these passages in the light of their contexts and the general pattern of thought presented by the book, I find myself unable to resolve the contradiction. The only solution I can suggest (and I am aware of its unsatisfactory nature) is that in view of the truth of Anattā as demonstrating the complete absence of any phenomenal identity between one life and another, Evola chooses to discard entirely the notion that the particular relationship between them can be expressed by calling it "rebirth". Not he, yet not another, the true Buddhist summary of the position, can be understood best by considering the transitional nature of personality in the course of one particular lifetime, from birth to old age, and applying the same principle of relationships to the sequence when it is carried over from one life to another. It may not be wide of the mark to detect in the author's one-sided presentation of this truth a revulsion from what he feels to be a "vulgar" belief because it takes the form of "reincarnation" in the minds of the majority. That in his own mind the truth of Anattā is firmly established is evidenced by passages like the following: "Even the person Sakkayā is *khandha* and *santāna*, an aggregate and a current of elements and of impermanent, 'compounded' and conditioned states. It is also *sankhata*. Its unity and reality are purely nominal, at the most 'functional'" (p.57). "These bonds, which bind the 'ignorant common man, insensible to what is *Ariya*, remote from the doctrine of the *Ariya*, inaccessible by the doctrine of the *Ariya*', are: firstly, attachment to the 'I', the illusion of individualism

(*atta-diṭṭhi* or *sakkāyadiṭṭhi*); secondly, doubt (*vicikicchā*)" etc., etc. (p.158). Evola's rendering of Pāli terms (and that of his translator) is everywhere precise, scholarly and conscientious; Sakkāya-diṭṭhi, the first, of the Fetters to be broken in the Ariyan rectification, means the false belief that the "body" of Khandhas, either separately or as a group, stand for a self-entity"; those who try to limit it to identification of self with the physical body have misunderstood the philosophical meaning of *kāya* as it is explained in the *Diṭṭhigata Sutta*, and ignore its extended meaning when it appears in such combinations as *sakkāya-samudaya* (arising of individuality), *namā-kāya* (mental body) and *kāya-sankhara* in the *Mahā-Satipatthāna Sutta*.

We now come to the main theme of the book, a schematic presentation of the technique of enlightenment. It is here that Evola lifts his work into a sphere where it may long stand unique, for he transcends the scholastic and philosophical and ventures upon a direct investigation of the practical values of the system, which he conducts in the same spirit of classic virility that distinguishes his treatment of the Buddhist groundwork. Any suspicion that may linger in the uninformed mind that Buddhist meditation resembles the quietism of Western sects from the Hesychists onwards is summarily dismissed. "Only if the discipline of the Ariya were to stop at *sīla* and *samādhi* could its achievements be likened to that of the most enlightened Stoicism. But Buddhism --- like all initiations --- has higher and freer realisations ... Imperturbability, calm fixedness *samatha* equivalent to the Stoical *apatheia*, along the path of awakening is, in fact, considered at a certain point as a bond from which one frees oneself in order to approach the domain of 'non-existence'" (p.183). The Jhānas are attained by an active and resolute application of will, directed by a clear conception of the positive benefits to be gained and the form they will take. "The Buddhist asceticism is *conscious*, in the sense that in many forms of asceticism and in the case of Christian asceticism almost without exception the accessory is inextricably tied up with the essential, and ascetic realisations are, one might say, indirect because they result from impulses and working of the mind determined by religious suggestions or raptures; whilst in Buddhism there is direct action, based on knowledge conscious of its aim and develop-

ng throughout in controlled stages" (p.7). Following upon this a further significant point is made : "Buddhism is almost the only system which avoids confusion between asceticism and morality, and in which the purely instrumental value of the latter in the interests of the former is consciously realised. From this it can be seen that not only have all religious mythologies been surpassed, but also all ethical mythologies. In Buddhism, the elements of *sīla*, that is, of 'right conduct', are considered purely as 'instruments of the mind': it is not a question of 'values' but of 'instruments', instruments of a *virtus* not in the moralistic sense but in the ancient sense of virile energy". This is admirably put, and prepares the reader for the development of the idea found on page 148 : "We have already said that there is a complete absence of any moralistic mythology in Buddhism, since it is a creation of the pure Aryan spirit. Moralistic and moralising obsession is another of the signs of the low level of the modern world. It is even thought now that religions only exist in order to support moral precepts ; precepts which incidentally only tend to chain the human animal socially. This attitude is indeed an aberration. The fact is, and we must state it categorically, that every moral system, in itself, is completely void of any spiritual value. Morality, as it is thought of to-day, is only secularised religion, and, as such, purely contingent ; this is so much the case, that we are almost always forced to refer, in order to justify it, to the factual conditions of a particular historical society. But even on this level the words of one Buddhist text which discusses the Order of Bhikkhus are still valid : namely that when beings deteriorate and the true doctrine decays then there are more rules and fewer men live steadfastly." .. (Footnote : Majjh. I.) Elsewhere it is noted in passing that as a one-sided development of this "moralising obsession", "only religions noticeably affected by the semitic spirit have carnal ethics ; this is now so much the case that sexual matters have almost become the measure of sin and virtue" --- a curious aberration to which I have drawn attention in my own study in contrasts between Buddhist and Western ethics.

The point of departure for a true assessment of the Buddhist discipline, then, must be a realisation of the contingent nature of the morality which, nevertheless, is its

necessary prerequisite and instrument. The extra-samsāric goal is not to be obscured by the more immediate problems that conditionality imposes on the way, and tribal moralities are only of use in so far as they run parallel with the transcendental principles of the ascesis that aim at extinction of craving and self-illusion. The difference between the legalistic Hebraic moralities and those of the Aryan tradition are rooted in a fundamentally different concept of life.

The description of the disciplinary exercises begins with the four groups of the *Sati-paṭṭhāna*, the setting-up of mindfulness in regard to the body, the sensations, the mind and phenomena, and a detailed account is given of the progress of awareness from *Ānāpāna-sati* to realisation of the body as a function of the Four Mahābhuta, rightly defined here as not merely "states of material" but rather as "manifestations of cosmic forces" --- although whether, as the author asserts, this was the concept of them held by the medieval Western tradition is open to doubt. The more materialistic developments of medieval alchemy seem to indicate that the so-called Hermetic tradition had been obscured, if not entirely lost.

"The aim of the meditation is to comprehend the body as a function of the impersonal forces of the world which follow their laws with complete indifference to our person ... We have to understand that these 'great elements' are subject to the laws of change and dissolution". So also with the contemplation of sensations, mind and phenomena, the purpose is to stand detached, observing their arising and dissolution, knowing their genesis to be in thirst for life, their sustenance in contacts and their nature to be restless and transitory. From this comes the knowledge, "This is not 'I'; this is not 'mine'; this is not 'myself'". At the culmination of the exercise "the pure and detached element of consciousness *sati* must constitute, in a manner of speaking, a higher 'dimension' than the content of any ordinary experience". Thereafter it should be cultivated into a habitual mode of awareness, a clear consciousness maintained at all moments of daily life : "The ascetic knows when he is walking, 'I am walking'; when standing, 'I am standing' and so for all movements, postures and actions ; each is to be undertaken with full awareness that the 'I' assumed to be walking is only the grammatical, conventional "I" of everyday speech. The walking is "an act of the

mind, transmitted and assumed by the breath which pervades the body and moves it". Each thought, each action, is scrutinised and dominated by this element of mindfulness to a point of absolute control... "As the natural counterpart of the watch on the doors of the senses, a work of dis-intoxication is carried out within the zone that is now isolated, in order to eliminate or reduce those internal smouldering embers of agitation and self-identification which may be made to burst into life by external contacts." "It is thus that the conditions for further liberation and then for awakening the extra-samsāric principle are consolidated ... development in this sense is directly continued in the four Jhānas".

At this point the author well and clearly enunciates the superhuman (*uttamapurisa*) character of one who has fulfilled the Jhānas; he has gone beyond the self-control of the Stoic and the cosmic-indentification of the mystic; the "human condition in general tends to disappear", and with it all associations and affects. "We shall see almost at once that in order to achieve such an ideal a special enlightened use of sentiments such as love and compassion is even employed; a technique which carries us far beyond the plane of the contradictions against which fought without hope, for example, the soul of Nietzsche and Dostoievski" --- and, it might be added, of the mystics who experience the "dark night of the soul".

Concerning love --- *Mettā* --- the observation is made that "in the first place, it does not appear as an absolute value . . . as *charitas*, the theological attribute 'God is love', but rather as an ascetic instrument which, at the fourth stage, gives way to impassibility, to a state of mind that is detached from all beatitude, that is 'neutral' in a higher and sovereign sense. In the second place, it has nothing to do with a human 'love for one's neighbour', but rather with the irradiant and almost objective power which proceeds, in a natural way, from an integrated and liberated mind. Love, here, is not a matter of running after others with cures and solicitude and effusions but is something which is based on 'obtaining one's own health' --- that is, one's own spiritual fulfilment --- until it becomes 'radiant' and like the light of the sun which shines equally, irresistibly and impersonally upon the good as upon the evil, without any special 'affection', without any particular intent". World-regarding love must ex-

press itself in action, and actions are involved in contradictions, so that only a super-cosmic love transcending personalities and conditions can assume the power of an inevitable "rightness" --- and this is so far removed from the common conception of love that it is very difficult to bridge the gulf while employing the same word. Later in the book Evola mentions the process of popularisation in Mahāyāna which included, among other features, the substitution of a more "humanistic" and world-regarding love for the original Aryan super-cosmic power.

For the Four Brahma Vihārā the term "irradiant contemplations" is used, and they are described as aiming at "dissolving the bond of finite consciousness by means of the irradiation of an ever vaster, more dis-individualised and more universal feeling, so developed that it ends by leading to the same state as the fourth Jhāna, to a state of almost discarnate equanimity and mental clarity ... They produce 'the limitless redemption of the mind'". *Mettā*, *Karūṇa*, *Mudita* and *Upekkha* are so defined as to prevent any possibility of confusing them with mere moral rules, a vulgarisation which could only result from a decline in understanding of their real content, and from subjection to the influence of inferior religious ideas. But the Aryan aspiration does not cease at the extreme limit of individuality, the attainment of the Brahma-consciousness, or the formless realms, and of the Brahma Vihārā themselves it must ultimately be said: "This does not lead to turning away, not to cessation, not to calm, not to wisdom, not to awakening, not to extinction --- but only to ascension into a world of saintliness". So in the following chapter is given a verbal "map", as it were, of the *arūpa-loka* and the two paths of *arūpa-jhāna* and *abhiññā*, with their auxiliary and preparatory means, the *parikamma-nimitta*, and the eight "liberations" (*vimokkha*). The first three of these Evola classes as preliminary to the five relating to *āyātana*, the usual interpretation being that 1 to 3 correspond to *abhibhāyātana*, the degrees of mastery gained through the *kasina* exercises: 4 to 7 to *jhāna* related to the four immaterial spheres (*arūpāyātana*) while 8 *nirodha-samapatti*, stands distinct as the result of transcending the *nevasaññā-nāsaññāyātana* (sphere of neither perception nor non-perception) by the disciple, already *Anāgāmin* or *Arahat*, who has attained the preceding *jhāna*. The *kasina* exercises them-

selves are described in principle, and a careful distinction is made between their objectives and the abnormal results that may be obtained by self-hypnosis. "It is quite possible that those idle people who go in search of 'occult exercises', of short cuts by which to reach the supersensible without effort, may believe that they have found something on these lines in the colour and light *kasina*, they may then mistakenly believe that by practising a form of hypnosis they can do without any renunciation, discipline or spiritual effort. This would be a grave mistake". It is pointed out that although the technique of the *kasina* corresponds in some measure to the trance-inducing practices of visionaries, mediums and hypnotic practitioners its results when correctly applied are on a totally different level. By correct application it is meant that consciousness must be already detached and concentrated to the point of being capable of maintaining itself by its own efforts so that, when the peripheral sensitivity (the extraneous consciousness of things outside the object of concentration) is neutralised, an integrated will and awareness of direction can be maintained; then only "can one go up rather than down, can one set out to attain a purified super-consciousness instead of sinking into the morass of the visionary or low-grade medium". Throughout the book it is made clear that the Ariyan Path has nothing whatever in common with mysticism, occultism or any of the devious by-paths with which it is too often confounded. On page 151 we find the following: "The last part of right discipline, *mahā-sīla*, concerns not only abstention from practising divination astrology or mere magic, but also from abandoning oneself to the cult of some divinity or other. Thus the precepts dealing with astrology, divination and the like, could easily refer to the modern debased practices of like nature in the form of 'occultism', spiritualism and so on. Measured with the ideal of Awakening all this has thus the character of a dangerous straying." Dealing with the transformation of original Buddhism into Māhāyāna the author speaks of "esoteric" Buddhism as denoting the inner teaching for the elect which, in contradistinction to the popular religion, is identical with the Theravāda teaching.

On the ultimate goal, Nibbāna, the author is explicit. While emphatically asserting that it is not the "annihilation" and "nothingness" of those whose spiritual paucity can

see no further than the negative terms in which it is of necessity expressed, he does not go to the opposite extreme of trying to identity it with other concepts of the absolute which have been developed from time to time in the history of human thought. In fact, not the least useful contribution he has to make is in his careful distinctions between concepts, attainments, methods and final objectives peculiar to Buddhism, and those found in other systems of thought which while appearing superficially to correspond to them, in actuality bear no resemblance. There is a refreshing absence of those vague references to the experiences of theistic mystics, and attempts to correlate them with Buddhist attainments, which blur the picture presented by some other Western writers, and which tend to confuse the enquirer. The greater part of the book is bathed in a light of intellectual clarity which shows the outlines sharp and distinct, yet it has nothing of the sterile dryness of the scholastic approach; one does not get the feeling that Buddhism is being treated as a branch of antiquarian studies. It is presented here by one who obviously believes in it and has made a profound study of its essential meaning and its place in the modern world. Towards the end of the book, where some Mahāyāna schools are briefly described, the same tone of authority is preserved. It is justly noted, for instance, that Zen maintains a closer affinity with the spirit of original Buddhism than with the Mahāyāna pantheistic mould of thought with which it is classified; Mahāyāna encourages metaphysic and ritual, Zen scorns both, but seeks the direct experience through a more abrupt and radical overturning of the ordinary values than does Theravāda. The usual examples of Zen "shock tactics" are given the face-slapping, the wordless sermons, the uncompromising paradoxes. "Once again," comments the author, "it is a matter of catharsis from subjectivity, of destruction of 'psychology', which had already been the aim of the *yathābhūta* of ancient Buddhism, the transparent vision conforming to reality. Then nature, in its liberty and impersonality, in its extraneousness to all that is subjective and affective, is able to intimate the state of illumination. This is why Zen declares that the doctrine is found in simple and natural facts rather than in the texts of the canon, and that the universe is its real Scripture and the body of the *Tathāgata*." But it must be remembered

that this can only be true when the universe has already been interpreted by the Teaching of the Buddha ; without that, all it offers us is illusion. It means, therefore, that Zen assumes the Teaching ; it cannot stand on its own without support from the body of the Doctrine.

In the last chapter the author sums up the purpose of his work which, in his own words, is "to indicate the fundamental elements of a complete system of asceticism", and goes on to discuss "the significance that an asceticism of this sort may have at the present day". He has some profound and original comments to make on the present world and the factors that have produced it. It would be hard to deny that 'activism', the exaltation and practice of action understood as force, impetus, becoming, struggle, transformation, perennial research or ceaseless movement, is the watchword of the modern world. Not only do we have to-day the triumph of activism, but also a philosophy *sui generis* at its service ; a philosophy whose systematic criticism and whose speculative apparatus serve to justify it in every way whilst pouring contempt and heaping discredit on all other points of view. Interest in pure knowledge has become ever more displaced by interest in 'living' and in 'doing' or, at any rate, by interest in those departments of knowledge which can be employed in terms of action or practical and temporal realisation." This kind of world, he points out, is at the opposite pole from any ascetic withdrawal, for even religion has been drawn into the conspiracy of activism. "The prejudices that have been created or encouraged by certain quite special, abnormal and un-Aryan forms of asceticism we have already removed. Let no one, then, declare that asceticism means renunciation, flight from the world, inaction, quietism or mortification. The affirmation of a background of pure transcendence to balance a world that is ever more and more the captive of immanence, is the first point and the first task. But another point, not less important, concerns that very action which lies

so close to the heart of our contemporaries. Indeed, one could justly maintain that those who despise all asceticism know nothing of what action really is, and what they exalt is merely an inferior, emasculated and passive form of action. The sort of activism that consists in fever, impulsiveness, identification, centreless vertigo, passion or agitation, far from testifying power, merely demonstrates impotence. Our own classical world knew this well : the central theme of the Ciceronian oration *Pro Marcello* is just this : there is no higher power than mastery over oneself. Only those who possess this mastery can know what is the true action, which shows them also to the outside world not as those who are acted upon, but as those who truly act. We remember the illuminating Buddhist saying :

"He who goes, stands still—he who stands still, goes". For this very reason, in the traditions springing from the same root, all movement, activity, becoming or change was referred to the passive and female principle, whilst to the positive, luminous, masculine principle were attributed the particular qualities of immobility, unchangeability and stability. We can, then, definitely affirm the existence of an asceticism which in no way signifies quietism, but which is, rather, the prerequisite for a higher, aristocratic ideal of activity and virility". This represents a significant advance in true understanding of Buddhism from the conclusions of writers who have seen in its emphasis on compassion and withdrawal from the strife of the world nothing more than a feminine attitude to life. It brings into sharp focus the heroic quality of the Buddhist asceticism and the way of life that centres about it.

Evola's "Doctrine of Awakening" is a most distinguished contribution to the literature of Buddhism, and perhaps the most important one since Dahlke. The translation by H. E. Musson has style and authenticity ; it is the first English translation, the Foreword informs us, of the author's works, and passing references to his other books inspire the hope that these also will soon be available to English readers. A work of such scope and depth as this should do much to promote the knowledge of Buddhism in the West, and should certainly be read by all those who wish to grasp the spiritual essence of the Aryan discipline. —

* It appears that the author's real meaning here is that it is not escapism.

“SHADOW IN SAFFRON”

By G. R. FAZAKERLY

(Messrs. Thames & Hudson of London.)

It is well known that in the past Buddhism has offered an inviting realm for the writer of cheap romances and it has been exploited to the full by this class of author who has taken advantage of the grave misconceptions of Buddhism that have existed in the Western mind.

Here, however, is a book of totally different genre.

With a bitter and sustained attack, too sustained to be merely accidental, this book sets out to perpetrate the most shocking slanders and deliberate untruths at least some of which must have been known to the author as untruths.

“Shadow in Saffron” purports to give a picture of Buddhism and of Buddhist life in Ceylon. In the words of one reviewer: “Judging from the names and descriptions of village life in Ceylon in the book, Fazakerly was apparently living in the island some time or other, but his Buddhism as presented in his book is sadly mixed up with beliefs current in places like Tibet and Mongolia.” Even so, we might add, there are distortions and malicious distortions at that.

The work gives a completely false picture of Buddhist doctrines, beliefs and practices which is harmful and damaging. Buddhists of Asia are now conscious of the spiritual and intellectual superiority of their religion and are doing their utmost to make its Truth known and appreciated throughout the world. They are therefore shocked by the publication of a book which deliberately and with malice, impudently puts out this perversion, and are prepared to take whatever action may be found necessary to counteract this kind of malicious misrepresentation.

There is a great need for a spiritual approach and growth of understanding between East and West and such a book will tend to raise an insurpassable barrier to this and must give great solace to the enemies of all spiritual values.

The Theravāda Buddhist countries are deeply conscious of the great heritage of spiritual Truth embodied in the Teachings of Gotama Buddha, of which they are the

guardians, and they feel it to be a sacred obligation to spread these truths in a world to which all other ideologies have failed to bring peace and happiness and it is requested that all those who are lovers of Truth and Justice should make it known that the book in question is a deliberate distortion and misrepresentation of the theme with which it purports to deal.

It will be appreciated as an act of goodwill to Buddhist countries of Asia if action is taken against this book by all countries of the world.

EXTRACTS from “Shadow in Saffron”:

“The “Sutta Nipata,” that little book of abstract philosophical half-truths!”

Of the bhikkhus: “They would be the common priests, the shuffling mendicants of the city streets.”

“They did not understand a Buddha who drank arrack and raped their daughters and made them afraid to go out after dark.”

“..the greatest darkness of all, Nirvana.”

Of an ordination ceremony for Bhikkhus: “on and on endlessly, and they were all lies, all hypocrites.”

“The fishermen lived in huts on the beach, hidden by the hill. They were mainly CATHOLICS, a little colony that would not shift an inch for all the saffron priests (Bhikkhus) in the village. Peru (the boy to be ordained) envied them.”

PARADOX AND NIRVANA.

Robert Lawson Slater (The University of Chicago Press, Chicago, Illinois).

On the whole this is a sincere enough attempt by a Professor of Theology to understand an atheistic Doctrine.

Dr. Slater spent some years in Burma and it would have been a better book had he quoted more of the actual words of the people in this country with whom he discussed Buddhism than of the words of other Westerners who learned about Buddhism from reading other Westerners' books about Buddhism. Also his would have been a better book if he had quoted more of the actual words of the Buddha from the good translations that exist.

Unfortunately (and we wonder just why) Dr. Slater, in quoting the fine “Kevaddha Sutta”, omits the conclusion entirely (a wonderful, a logical, an instructive conclusion)

and adds a very fanciful almost "Christian apologetic" ending or extension of his own.

Perhaps he just didn't understand the ending. As the Buddha said to Potṭhapāda (in the "Potṭhapāda Sutta" of the Digha Nikāya) "Hard is it for you, Potṭhapāda, holding, as you do, different views, other things approving themselves to you, setting

different aims before yourself, striving after a different perfection, trained in a different system of doctrine, to grasp this matter".

Dr. Slater, we feel, is shackled by his traditions and for all his evident straining, cannot surmount the hindrance of his training. The really objective approach is, of course, not easy.

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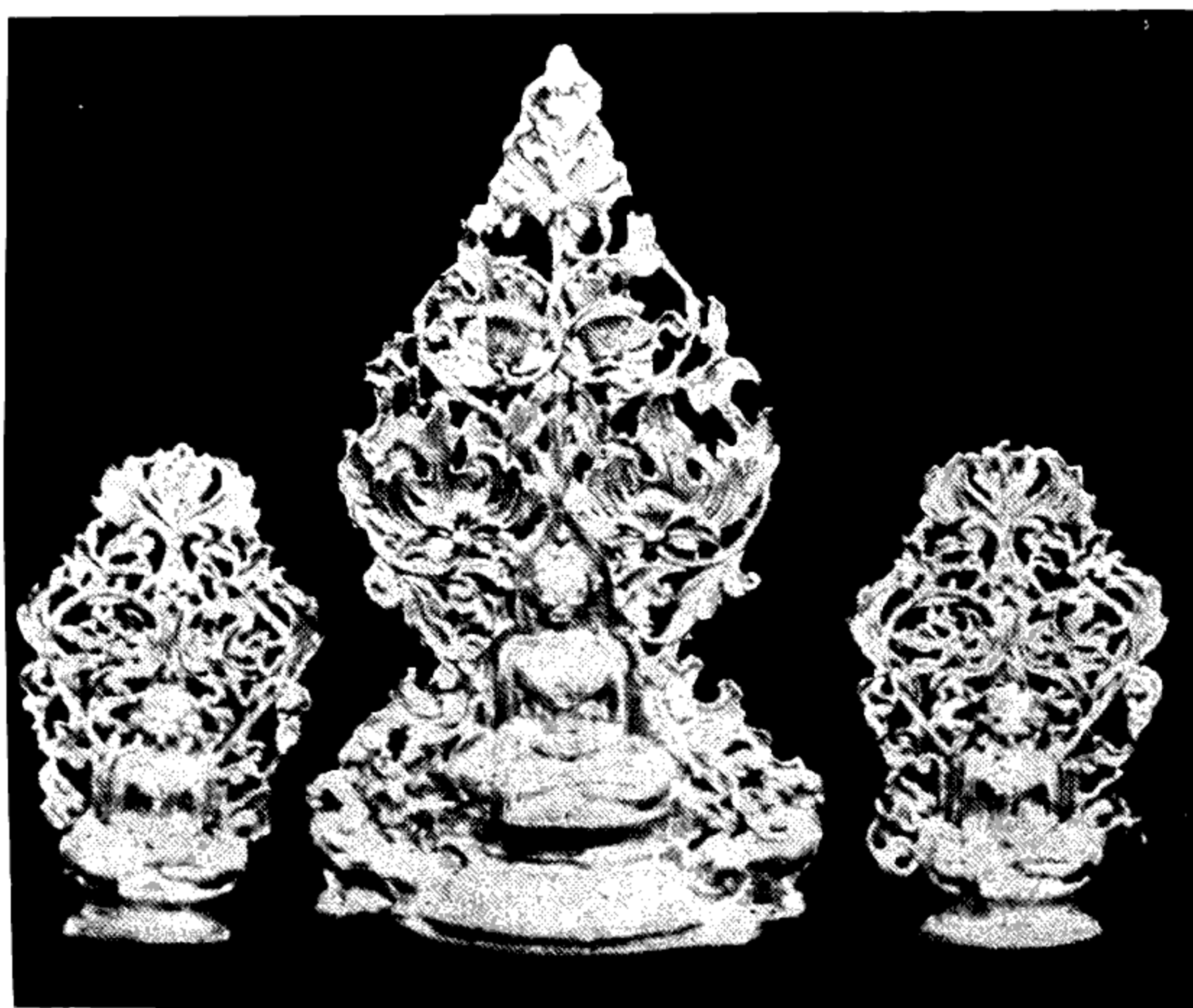
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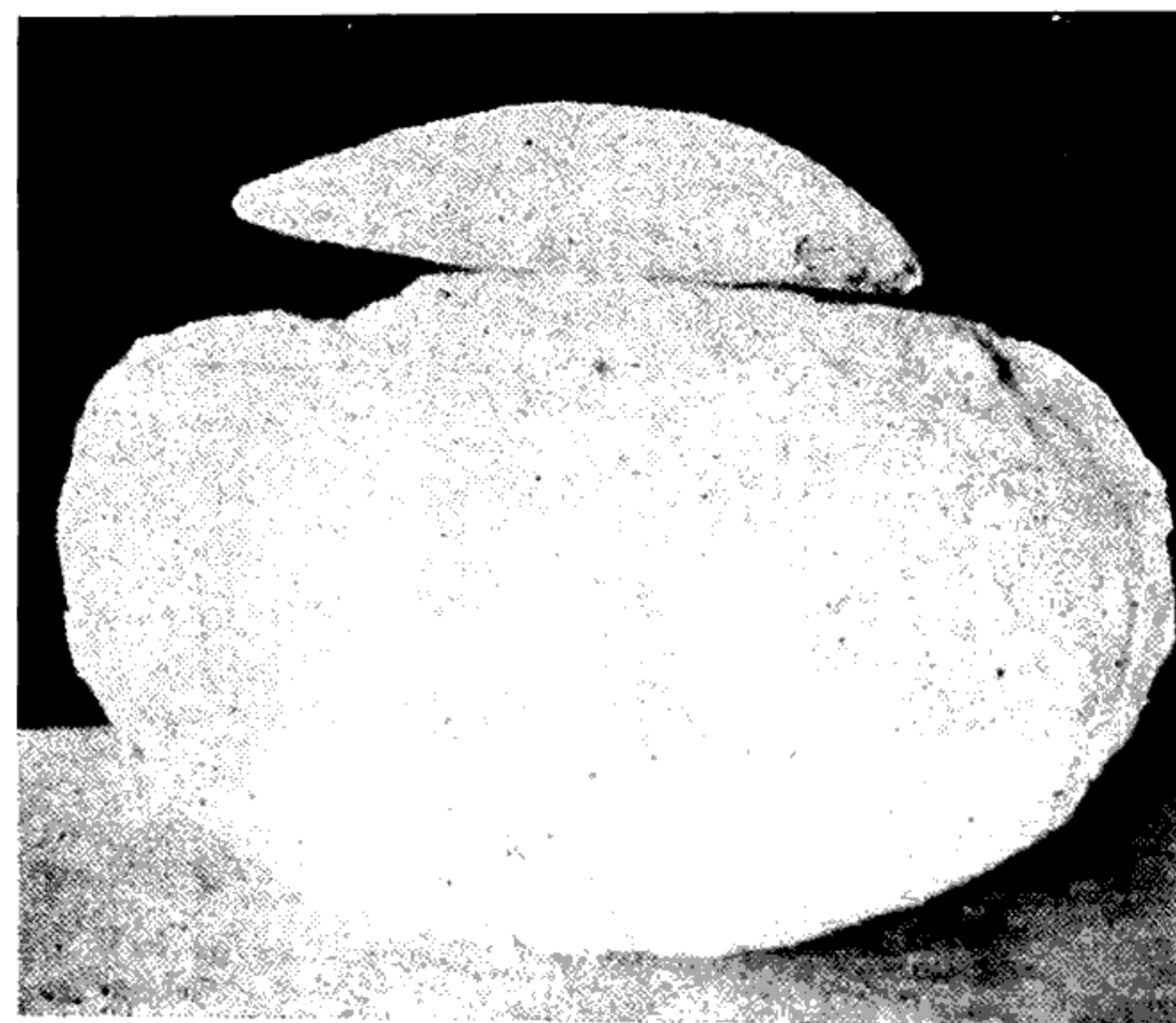
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Gold and silver images and terra cotta plaques recently excavated near the Shway Sandaw Pagoda in Prome.



Decorated images of the Buddha made of a peculiar alloy.



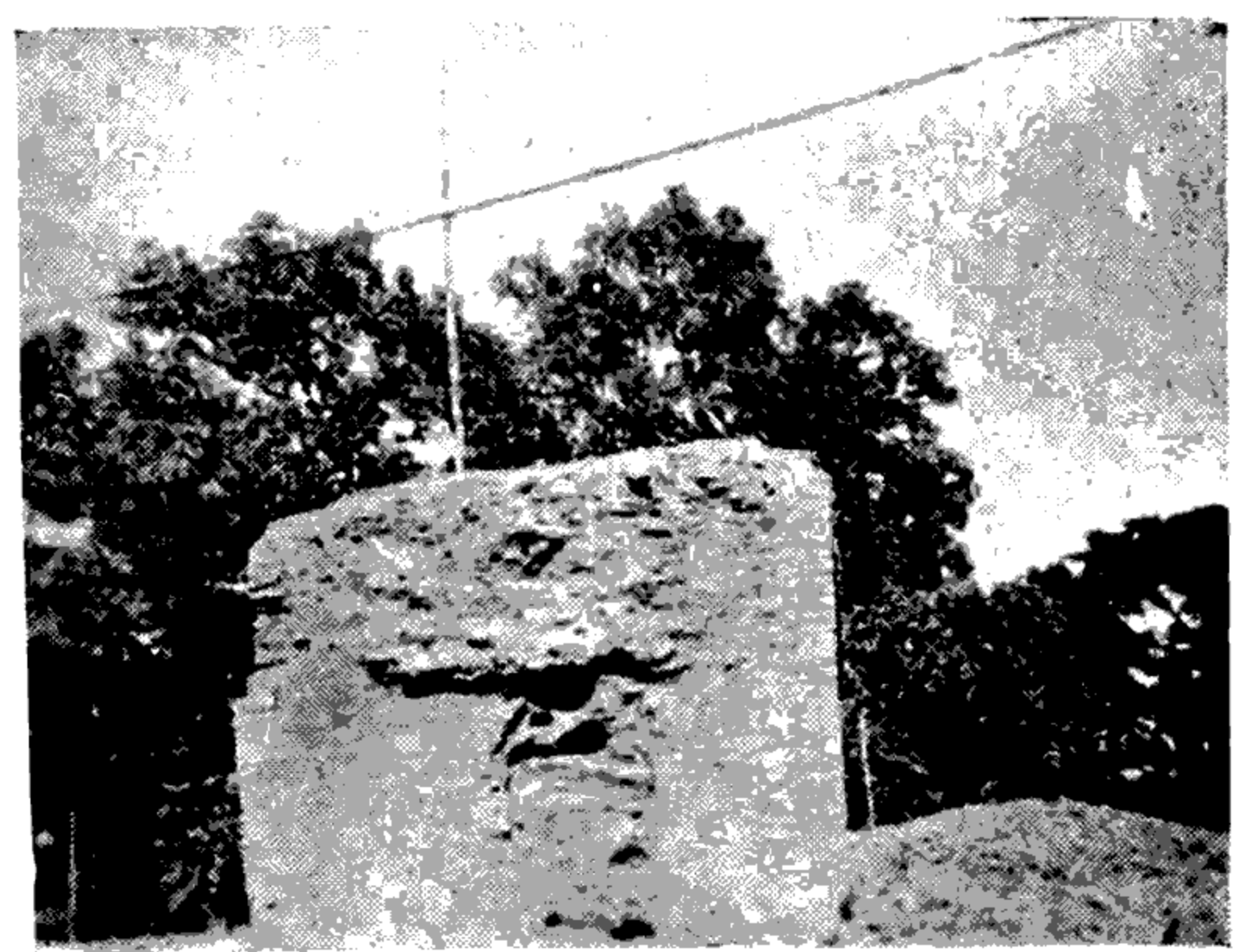
Stone receptacle wherein a Relic was discovered.



Terra cotta plaques and tablets bearing inscriptions in Pyu characters from Poñña Ceti.



Poñña Ceti covered with jungle.



Poñña Ceti (in ruins) seen after the **jungle** has been cleared.

Notes and News

PREPARATIONS FOR CHAṬṬHA SANGĀYANĀ Re-editing of Pāli Texts

Pāli Texts, which have been re-edited by Text Re-editing Groups of Burma have been collated with the corrected Vinaya Books brought to us by the Ceylonese Mission. As previously arranged, Ceylon, Thailand, Cambodia and Laos were to send a representative each to work in co-operation with the Text Re-editing Groups of Burma. The learned Theras and Mahātheras of Cambodia and Laos were unable to send their representatives, but gave their assent to the decisions to be arrived at by the Mahātheras of the remaining Theravāda countries. Venerable Buddhaddatta Mahāthera, representing Ceylon, and Bhikkhu Phra Dhammadhirāja Mahāmuni, representing Thailand arrived here in July last, for the purpose of scrutinising the Pāli Texts in conjunction with the Text Re-editing Groups of Burma. They went to Mandalay and began their work in co-operation with eight other Mahātheras from the Text Re-editing Groups of Burma. They have ably scrutinised the Five Books on Vinaya and completed their task very smoothly in 20 days. This is an auspicious sign and a big stride forward in the preparations for the holding of the Chaṭṭha Sangāyanā, and all Buddhists all over the world should be inspired to hear this. After completing their task at Mandalay, the Mahātheras from Ceylon and Thailand visited many pagodas of note both at Mandalay and Sagaing, and returned to Rangoon before the Full moon of the second month of the Vassa. They are now residing in the Śīma (Ordination Hall) at the Thāthana Yeiktha. The Pāli Texts thus scrutinised by the ten Mahātheras will be put up before the meeting of the Bhāranitthāraka Mahātheras for their approval. After these Five Books on Vinaya receive the general assent of the Bhāranitthāraka Mahātheras, 3000 copies of each will be printed at the Council's huge printing works at Yegu, Rangoon.

Buildings Construction for Chaṭṭha Sangāyanā

The erection of buildings is going on apace and a recent visitor from England, Mr. Christopher Mayhew, M. P., expressed

himself as being delighted and surprised to see how people of a country could get together and offer voluntary labour in a good cause. Elsewhere in this magazine we publish pictures showing the work being done.

BUDDHIST GROUP AT BANARAS HINDU UNIVERSITY

We have had good news from Ven 'ble U Nyanadipa, a Buddhist Bhikkhu who is studying in Banaras. There is a strong Buddhist group there and they have formed a Buddhist Society with several hundred membership and, led by half a dozen Burmese Buddhist Bhikkhus, observe the Buddhist holy days.

THERAVĀDA GROUP IN SAIGON

From Mr. Nguyen van Hieu we have had an account of the Katthina Festival at Ky-vien-tu, Saigon. This devout group is under the leadership of Ven 'ble Thong-Kham, a Vietnamese Bhikkhu who has followed the Pāli courses in the High School of Pāli in Cambodia. They recently had a visit from Ven'ble Narada Thera of Vajirarāma, Ceylon.

CEYLONESE BUDDHIST MISSION.

A further Ceylonese Buddhist Mission comprising the Venerable Sri Devamitta Nayaka Thero of the Shan Group, Venerable Devinuvara Nanawasa Thero of the Shwegyin Group and led by the Venerable Padithavelagedara Somaloka of the Amara-pura Group arrived in Burma on the 14th November bringing corrected books of the Nikāya on which the Ceylon Theras have been working.

The Mission was greeted at the Lewis Street Jetty by the Leading Mahātheras of the Union Buddha Śāsana Council, the Honourable U Win, Minister for Religious Affairs and National Planning, Thado Thiri Thudhamma Sir U Thwin, President of the Buddha Śāsana Nuggaha Association, Thado Maha Thray Sithu U Chan Htoon, Attorney-General, Burma and Honorary General Secretary of the Union Buddha Śāsana Council, the Ceylonese Ambassador and many representatives from various Buddhist Associations in Rangoon. This marks another step in the work for the Sixth Great Council.

BURMA AND THAILAND WORK TOGETHER

U Tayzeinda, a Burmese Thera and Abhidhamma scholar now teaching in Bangkok, sends us news that the people of Thailand are most interested in the proceedings of the Chaṭṭha Sangāyanā and are very eager to offer help.

As but one instance, he cites Phra Pi, an influential Buddhist and philanthropist of Thailand, who has kindly donated a sum of Ticals 1035 to Thado Thiri Thudhamma Sir U Thwin through U Tayzeinda ; the money to be used for the purposes of the Chaṭṭha Sangāyanā proceedings.

At the invitation of Ecclesiastical Minister Bhimalādharm and the people of Thailand, Sayadaw U Asabha of Pakokku and Sayadaw U Indavamsa, who are kamaṭṭhana teachers and are the disciples of Mahāsi Sayadaw Agga Maha Pandita visited Bangkok in 2497 B. E. and opened three Meditation Centres, at the following places :-

- (1) Wat Mahahtat.
- (2) Wat Lakhant, and
- (3) Wat Dhamma-nimit.

The trainees comprise Shan, Burmese, Thai and Laotian people and the yogins are divided into three classes - - - bhikkhus, nuns and laymen ; some 200 having already received training, while the classes are increasing monthly.

Thailand has reciprocated and has sent Theras to Burma to undertake with Ceylonese and Burmese bhikkhus, the re-editing of the Pāli Texts for the Sixth Great Council.

EXCAVATION OF ANCIENT PAGODA SITE

In the year 2497 (Buddhist Era), during the month of December 1952 C. E., while clearing the jungle near the Shway Sandaw Pagoda in Prome, the ruins of an ancient pagoda, Poñña Ceti, were found. When excavations were made at that point many

articles of interest were discovered including a Tooth Relic, gold and silver images, terra cotta plaques etc. A new pagoda is to be built on the old site and the Hon'ble Prime Minister U Nu laid a foundation pike on the spot during January of this year.

VENERABLE U THITILA

Born in 1886 at Pyawbwe, Central Burma. Became a Sāmanera at the age of 15 under Ven. U Kavinda of Padigon. Was ordained a bhikkhu at the age of 20 under the leadership of Ven. Ashin Ādicca Vamsa. Gained the official title, "Patamagyaw", i.e. he stood first in the examination in Pali, Buddhist philosophy and Literature held in 1918 by the Government of Burma. At the age of 25 he passed the highest doctrinal examination held in Mandalay and earned the title, "Dhammācāriya" fully qualified teacher of the Dhamma. Worked as a teacher and lecturer at the Ashin Adicca Vamsa Monastery, Rangoon, for 12 years.

In 1938 U Thittila went to England to study education and remained there for 14 years. At the outbreak of the last war he joined an Ambulance unit in London for 2 years. Broadcast at the B.B.C. for 2 years. Compiled a Burmese-English Dictionary, wrote "Buddhism and the Personal Life" and many articles on Buddhism for various English magazines and translated Dhammapada into modern Burmese.

Since the end of the last war U Thittila has been working for Buddhism in the West so hard and successfully that he is known there as a beloved teacher of the Dhamma, guide and an exemplar of the good life. He is now a lecturer in Buddhist Philosophy at the University of Rangoon.



GLOSSARY.

A

| | |
|-----------------------|---|
| Abbhantara : | Within ; inside. |
| Abhibāyatana : | Position of a Master or Lord ; station of mastery. |
| Adhimokkha : | Deciding ; firm resolve ; determination. |
| Amoha : | Reason ; absence of bewilderment. |
| Ānāpāna : | Breath ; inspiration and expiration. |
| Anottappa : | Recklessness ; lack of conscience ; unscrupulousness ; disregard of morality. |
| Appamaññā : | Boundlessness ; infinitude. |
| Atta-diṭṭhi : | Speculation concerning the nature of the soul. |

B.

| | |
|---------------------|---|
| Bāhira : | Outside. |
| Bhante : | Sir, Venerable Sir. (Formal address to Bhikkhus). |
| Bhāra : | A load. |
| Bhaya : | Fear. |
| Brahmacārī : | One who leads a holy or pious life ; celibate. |

C

| | |
|------------------|--------------------------|
| Ca : | And ; Also. |
| Cetanā : | Volition ; will. |
| Chanda : | Desire-to-do ; intention |
| Chaṭṭha : | Sixth. |

D

| | |
|---------------------|--|
| Desapālakā : | Guardians of the country ; Government. |
| Dīgha : | Long. |

E

| | |
|--------------|-------|
| Eva : | Only. |
|--------------|-------|

G

| | |
|----------------|------------------------|
| Ghāna : | Nose ; sense of smell. |
|----------------|------------------------|

H

| | |
|---------------|-----------------|
| Hetu : | Root—condition. |
|---------------|-----------------|

I

| | |
|---------------|------------------|
| Issā : | Envy ; jealousy. |
|---------------|------------------|

K

| | |
|------------------|---|
| Kaccapa : | A tortoise ; turtle. |
| Kasina : | One of the aids to Kamaṭṭhāna the practice by which concentrative meditation may be obtained. |
| Kāṇa : | Blind, usually of one eye, occasionally of both. |

L

| | |
|-----------------|-----------------------|
| Lahutā : | Lightness ; buoyancy. |
|-----------------|-----------------------|

M

| | |
|---------------------|-------------------------------------|
| Macchariya : | Selfishness ; stinginess ; avarice. |
| Maramma : | Burma ; Burmese. |
| Middha : | Torpor ; langour. |
| Muditā : | Appreciation ; sympathetic joy. |

N.

| | |
|----------------------|--|
| Nakha : | A nail of finger or toe. |
| Ñāṇādassana : | “ The eye of Knowledge. ” |
| Nidāna : | Tying down to ; ground, foundation, occasion ; source, origin, cause ; reason, reference, subject. |
| Nimitta : | ‘ Mark, Sign, Reflex, is called that mental ‘ Image ’ which, by successful practice of certain concentration exercises arises in the mind and appears as if seen with the eye. |

| | |
|-----------------------------|---|
| Nirodha-samāpatti::: | Extinction ; cessation of Samsaric processes. |
|-----------------------------|---|

O

| | |
|------------------|---------------------------|
| Ottappa : | Moral dread ; discretion. |
|------------------|---------------------------|

P
Paccaya : Condition on which the
 “conditioned thing” is
 dependent. All phenomena
 have a conditional nature.

Paññatti : Idea ; concept ; manifestat-
 ion.

**Parikamma
 Nimitta :** Preparatory image perceived
 at the very beginning of con-
 centration. (See ‘Nimitta’)

S
Samatha : Calm ; quietude of heart.
Samudaya : Rise ; origin.
Samaggi : Meeting ; communion.
Sankhata : Conditioned ; produced by a
 combination of causes.
Santāna : Continuity.

**Santhāna)
 Saṅgahāna)** Configuration ; position ;
 shape ; form.

Sati : Wakefulness of mind ;
 mindfulness.

Sikha : Dust.

T
**Tatramajj-
 hattatā :** Equipoise ; equanimity ;
 mental balance.

V
Vicara : Discursive thinking.
Vinipāta : Ruin ; destruction ; a place of
 punishment.
Vitakka : Thought conception.
Viriya : Energy.

“ He is not a friend who always suspects a breach
 And who looks for defects; but if one can sleep
 At his breast, like a son at the breast of his father,
 He is indeed a friend that cannot be separated by others.”

Sutta-Nipāta.

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This periodical is published in the United States of
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