

The LIGHT *of the* DHAMMA

VOL. II

No. 2

2497 B.E.

April 1954 C.E.

This eBook is offered freely. If you wish,
you may donate and help us continue offering our services.
May you be happy!

To make a donation, please visit:

www.pariyatti.org



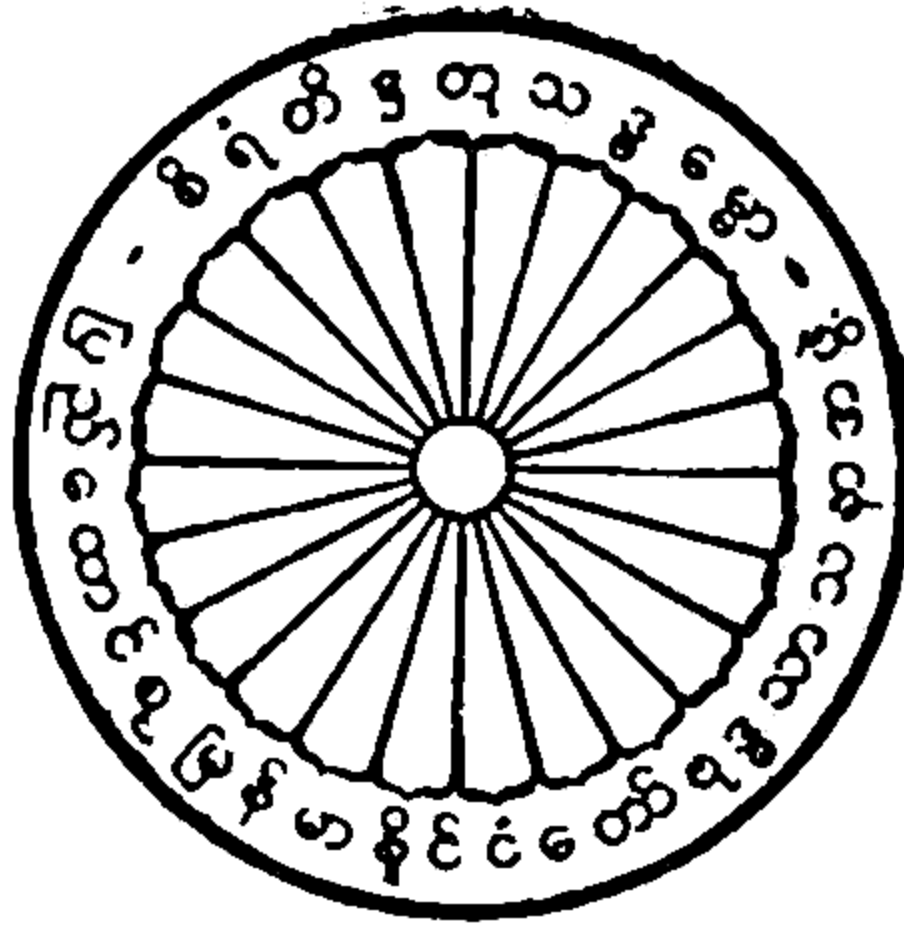
PARIYATTI

867 Larmon Road Onalaska,
Washington 98570 USA
360.978.4998

www.pariyatti.org

Pariyatti is a nonprofit organization dedicated to
enriching the world by:

- ❖ Disseminating the words of the Buddha
- ❖ Providing sustenance for the seeker's journey
- ❖ Illuminating the meditator's path



Vol. II

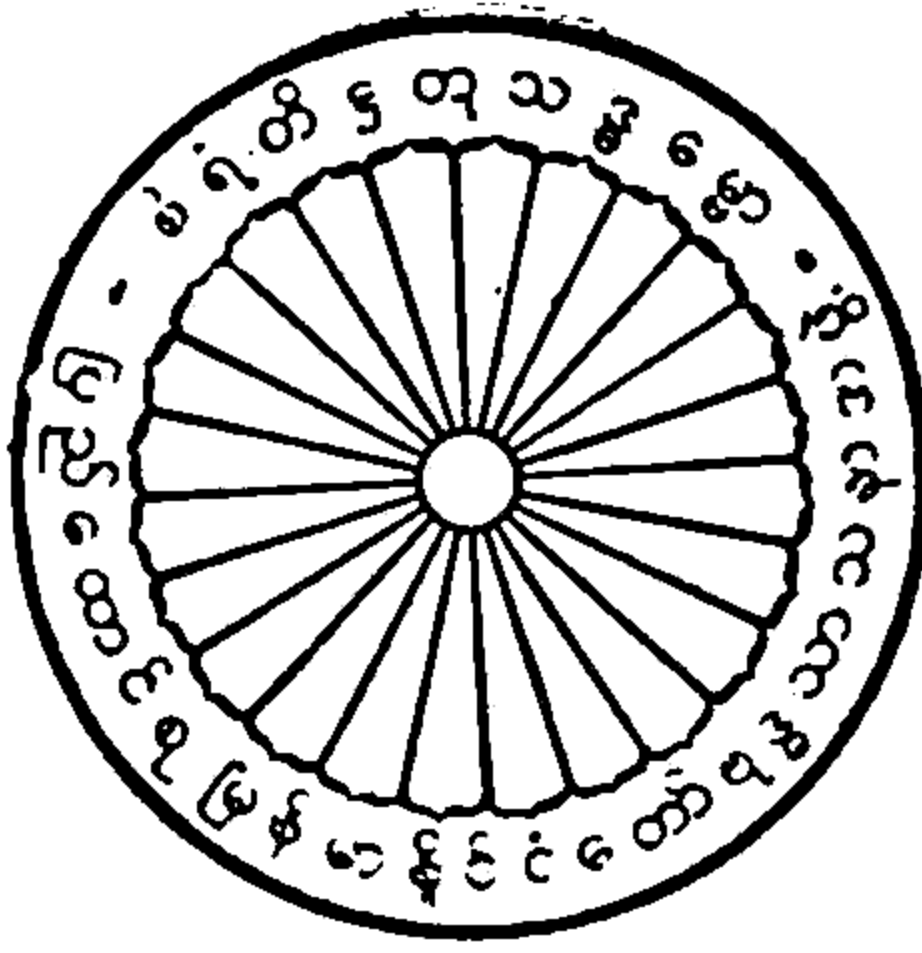
2497 B.E.

April 1954 C.E.

No. 2

CONTENTS

Editorial	PAGE
Ariyapariyesana Sutta (Translated by Pāli Department, University of Rangoon.) ..	1
Outline of Buddhism (by Nārada Thera)	9
Barriers Broken	13
Vipassanā Dipanī (by Ven'ble Ledi Sayadaw)	14
Pataliputta (by Ven'ble B. Jinananda Thero)	19
Noble Eightfold Path (by Dr. Luang Suriyabongs M.D.)	21
Meaning of Life (by Nārada Mahā Thera)	24
Dhammapada Commentary (Translated by Pāli Department, University of Rangoon)	30
Shrines of Burma (by U Ohn Ghine)	34
Egolessness (by Nyanatiloka Mahāthera)	35
Bodh Gaya (by Thado Thiri Thudhamma U Thein Maung)	40
Philosophy of Change (by Piyadassi Thera)	44
Sandesakathā (by Devaprasad Guha, University of Rangoon)	48
Is Dhamma a Religion (by Rev. Jack Austin)	51
Book Reviews.	53
Glossary	55



THE LIGHT OF THE DHAMMA

1. Please regard this not just as a quarterly magazine but as a continuing service for Buddhism.

..Your frank criticism will be welcomed in a Buddhist spirit and if there are any questions pertaining to Buddhism that we can answer or help to answer, we are yours to command.

2. Any articles herein may be quoted, copied, reprinted and translated free of charge without further reference to us. Should you care to acknowledge the source we would be highly appreciative.

3. Foreign subscription (including postage to any part of the world) is but the equivalent of sh 9/- (Nine Shillings) sterling per annum.

HOW TO REMIT

In any country subscribing to the International Postal Union, International Postal Certificates are obtainable from the post office.

Unesco Book Coupons can be accepted.

TRADING BANKS can usually advise, in other cases, how small remittances may be made.

THE EDITOR,
"THE LIGHT OF THE DHAMMA"

Union Buddha Sāsana Council,
16, Hermitage Road, Kokine,
Rangoon, Union of Burma.

ARIYAPARIYESANA SUTTA

Discourse on the Noble Quest

MAJJHIMANIKAYA — MULAPANNASA

Translated by the Pāli Department, University of Rangoon.

Thus I have heard. On one occasion the Bhagavā was staying at Jeta's grove in the monastery of Anāthapiṇḍika at Sāvatthi. The Bhagavā, having dressed Himself and carrying His bowl, in the morning entered Sāvatthi for alms. Then a large number of monks approached the Venerable Ānanda and said : " Brother Ānanda, it has been a long time since we heard a religious discourse directly from the Bhagavā ; Brother Ānanda, it would be good if we could get a chance to listen to a religious discourse directly from the Bhagavā."

" Well then, your reverences may go to the hermitage of Rammaka the brahmin and perhaps you may have an opportunity to hear a religious discourse directly from the Bhagavā ". " Yes brother " answered those monks to the Ven. Ānanda. Then the Bhagavā, having gone on the round for alms in Sāvatthi, on His return, after His meal, spoke to Ven. Ānanda, " Come Ānanda, let us go to Pubbārāma and to the palace of Migāra's mother for midday rest ". " Yes Lord ", replied the Ven. Ānanda to the Bhagavā. Then the Bhagavā with the Ven. Ānanda proceeded to Pubbārāma and to the palace of Migāra's mother. Then the Bhagavā arose from His meditation in the evening and said to the Ven. Ānanda, " Come Ānanda, let us go to Pubbakoṭṭhaka to bathe. " " Yes Lord, " replied the Ven. Ānanda to the Bhagavā. Then the Bhagavā with the Ven. Ānanda proceeded to Pubbakoṭṭhaka. At Pubbakoṭṭhaka the Bhagavā bathed and coming out of the water stood with a single robe while drying Himself. Then the Ven. Ānanda said to the Bhagavā, " Lord, the hermitage of Rammaka the brahmin is not very far off ; Lord, Rammaka the brahmin's hermitage is a delightful place ; Rammaka the brahmin's hermitage is a pleasant place, Lord. It would be well, Lord, should the Bhagavā go to the hermitage of Rammaka the brahmin out of compassion. The Bhagavā agreed in silence. Then the Bhagavā proceeded to the hermitage of Rammaka the brahmin. At that time a large number of monks were sitting together there talking on the Dhamma. Then the

Bhagavā stood outside the porch, waiting till the talk was over. And the Bhagavā, coming to know that the talk was over, coughed and knocked at the door. The monks opened the door for the Bhagavā. Then the Bhagavā entered and sat on the seat made ready for Him. Having sat down He addressed the monks, " Sitting here together, monks, what are you talking about now. What was the topic of the talk which was interrupted by my arrival? " " Lord, it was relating to the Bhagavā Himself that we were talking when the Bhagavā arrived ". Good, O monks, it is proper that you, noble youths who have gone forth out of faith from the household life to the houseless state, should sit together talking on the Dhamma. Monks, there are two things that you should do when you sit together—either talk about the Dhamma or maintain a noble silence.

Monks, there are these two quests—the noble quest and the ignoble quest. What, monks, is the ignoble quest ? In this world, monks, someone being himself subject to birth seeks only for that which is subject to birth, himself subject to old age, illness.....death.....grief.....mental impurity, seeks only for that which is subject to mental impurity. And what, monks, do you say is that which is subject to birth? Verily monks, these bases for attachment are subject to birth ; being tied up to, infatuated with and engrossed in these bases of attachment he himself being subject to birth seeks for that which is subject to birth. What, monks, do you say is that which is subject to old age.... to illness..... to death.... to grief.....to mental impurity? Monks, wife and children, slaves male and female, goats and sheep, fowls and pigs, elephants, cows, horses and mares, gold and silver are subject to mental impurity. Verily monks, these bases for attachment are subject to mental impurities ; being tied up to, infatuated with and engrossed in these bases of attachment, he himself being subject to mental impurity seeks for that which is subject to mental impurity. This, monks, is the ignoble quest.

And what, monks, is the noble quest ? In this world, monks, someone being himself subject to birth, knowing the danger in that which is subject to birth, seeks for Nibbāna which is not characterised by birth, is incomparable and is safety from bondage. Being himself subject to old age,.... illness..... death..... grief..... mental impurity, knowing the danger in that which is subject to old age.... illness.... ..death.....grief..... mental impurity, seeks for Nibbāna which is incomparable, not liable to old age.... illness,.. death.... grief.... mental impurity and is safety from bondage. This, monks, is the noble quest.

I too, monks, before my enlightenment, when I was still unenlightened, and was only a Bodhisatta, I myself being subject to birth sought only for that which is subject to birth, I myself being subject to old age,., illness,, death grief..... mental impurity, sought only for that which was subject to birth,....old age..... illness death,..... grief..... mental impurity. Monks, it occurred to me, “How is it that I myself being subject to old age,.... illness death....grief.. mental impurity seek only for that which is subject to old age,.. illness death,..grief,..mental impurity ? What if I, myself being subject to birth and knowing the danger in that which is subject to birth, should seek for Nibbāna which is not characterised by birth, is incomparable and is safety from bondage. I myself being subject to old age.... illness.... death.... grief.... mental impurities and knowing the danger in that which is subject to old age,.. illness.... ..death.... grief..... mental impurities should seek for Nibbāna which is not characterised by birth, old age, illness, death, grief and mental impurities, which is incomparable and is safety from bondage.

Monks, that very I, at one time even when I was young with jet black hair, endowed with handsome youthfulness and early in life, shaved off my hair and beard, put on the yellow garments and went forth from the household state to that of the houseless one against the wish of my parents who were then crying with tearful faces. Thus having become a recluse searching for what was good and seeking for the incomparable noble state of peace, I approached Ālāra Kālāma, and having approached him said : “Friend Kālāma, I wish to practise the holy practice according to this doctrine and discipline.”

This being spoken, monks, Ālāra Kālāma said to me, “The venerable one may stay. This doctrine is such that a wise man, even before long, realising by his own insight would abide in, after having acquired the doctrine of his teacher.” That I, monks, even before long, very quickly mastered that doctrine. I, monks, even by repeating and reciting what I was taught, could say that I knew and was well-established in the doctrine, and that I as well as others acknowledged that I knew and understood it. Then, monks, this occurred to me, “It is not merely through faith that Ālāra Kālāma declares that he has realised by his own insight and abides in it after having acquired it; but surely Ālāra Kālāma, by understanding and experiencing it, abides in this doctrine.” Thereupon monks, I approached Ālāra Kālāma and said, “Friend Ālāra Kālāma, to what extent have you acquired the doctrine you preached which you have realized by your own knowledge ?” This being said, monks, Ālāra Kālāma told of the Sphere of Nothingness (Ākiñcāṇṇāyatana). Monks, it occurred to me “It isn’t that Ālāra Kālāma alone has faith, I too have it, it isn’t that Ālāra Kālāma alone has energy.....mindfulness....concentration....wisdom, I too have it...What if I were to strive for the realisation of that doctrine which Ālāra Kālāma preaches after having acquired and realized it through his own insight.” Then, monks, even before long and quickly, I, after having realized it by my own insight, did abide in it after having acquired that doctrine.

Then monks, I approached Ālāra Kālāma and said, “Friend Kālāma, is this doctrine which you have realized by your own insight and abide in, after having acquired it, so much only ?” Kālāma replied that the doctrine which he had realized by his own insight and abode in, after having acquired it, was that much only. And I said that I too had realized that much of the doctrine by my own insight and abode in it. Said Kālāma “It is indeed a gain to us, friend, it is indeed a gain well-gotten that we meet such a fellow recluse. Thus the doctrine which I have realized—after having acquired, that you have realized—after having acquired, and the doctrine which you have realized....after having acquired that I too have realized.. after having acquired. Thus the doctrine which I know, that you know ; and the doctrine which you know, that I too know.

In this way as I am, so you are, and as you are, so I am. Come, friend, now that we are two, let us take care of this sect of recluses." Thus monks, though Ālāra Kālāma was my teacher and although I was his pupil, he put me on the same level as himself and did me a great honour. However, monks, it occurred to me, "This doctrine does not lead to aversion, passionlessness, cessation, tranquillity, higher knowledge, enlightenment and Nibbāna; it is only for the attainment up to the Sphere of Nothingness (Akāṅkṣāyatana). Monks, I did not appreciate that doctrine and being disgusted I left it.

I, monks, while searching for what was good and seeking for the incomparable noble state of peace, approached Uddaka Rāmaputta and told him, "Friend, I wish to practise the holy practice according to this doctrine and discipline". Uddaka Rāmaputta said, "The Venerable One may stay. This doctrine is such that a wise man, even before long realizing by his own insight, would abide in, after having acquired the doctrine of his teacher". That I, monks, even before long, and very quickly, mastered that doctrine. I myself, monks, even by repeating and reciting what I was taught, could say that I knew and was well established in the doctrine and that I as well as others acknowledged that I knew and understood it. Then monks, this occurred to me, "It is not merely through faith that Uddaka Rāmaputta declared that he had realized by his own insight and abode in it, after having acquired it, but surely Uddaka Rāmaputta by understanding and experiencing it, abides in this doctrine". Thereupon, monks, I approached Uddaka Rāmaputta, and said, "Friend Uddaka Rāmaputta, to what extent have you acquired the doctrine you preach which you have realized by your own knowledge?" This being said, monks, Uddaka Rāmaputta spoke of the Sphere of Neither-Perception-nor-nonperception (Nevasaññānāsaññāyatana). Monks, then it occurred to me "It isn't that Uddaka Rāmaputta alone has faith, I too have it, it isn't that Uddaka Rāmaputta alone has energy, mindfulness, concentration, wisdom, I too have it. What if I were to strive for the realization of the doctrine which Uddaka Rāmaputta preaches after having acquired and realized it through his own insight." Then monks, even before long and quickly, I, after having realized it by my own insight, did abide in it after

having acquired that doctrine. Then, monks, I approached Uddaka Rāmaputta and said, "Friend Rāmaputta, is this doctrine which you have realized by your own insight and abide in after having acquired it, so much only?" Rāmaputta replied that the doctrine which he had realized by his own insight and abode in after having acquired it, was that much only. And I said "I too have realized this much of the doctrine by my own insight and abide in it after having acquired it." Rāmaputta said, "Friend, it is indeed a gain, friend it is indeed a gain well-gotten, that we meet such a fellow recluse. Thus the doctrine which I have realized...after having acquired, that you have realized—after having acquired and the doctrine which you have realized...after having acquired, that I too have realized—after having acquired. Thus the doctrine which I know, that you know; and the doctrine which you know, that I too know. In this way, as I am, so you are; and as you are, so am I. Come friend, you take care of this sect of recluses." Thus, monks, Uddaka Rāmaputta, although he was my fellow recluse, placed me in the position of a teacher and did me a great honour. Then monks, it occurred to me, "This doctrine does not lead to aversion, passionlessness, cessation, tranquillity, higher knowledge, enlightenment and Nibbāna; it is only for the attainment up to the Sphere of Neither-perception-nor-nonperception (Nevasaññānāsaññāyatana). Monks, I did not appreciate that doctrine and being disgusted I left it.

That I, monks, while searching for what was good and seeking for the incomparable noble state of peace and while travelling in Magadha by stages, repaired to the village of Senāni at Uruvelā. There I saw a pleasant and a delightful forest grove with a flowing river of clear water, a pleasant and delightful ford and a village near by for procuring food. Monks, then it occurred to me, "Pleasant and delightful indeed is the forest grove with a flowing river of clear water, a pleasant and delightful ford and a village near by for procuring food. Indeed it is a good enough place for a noble youth intent on spiritual exertion. Monks, I sat down at that very spot thinking, "This is a good enough place for spiritual exertion."

Monks, being myself subject to birth and knowing the danger in that which is subject to birth, while seeking for Nibbāna which is

not characterised by birth, is incomparable and is safety from bondage, I attained the state of Nibbāna which is not characterised by birth, is incomparable and is safety from bondage. Being myself subject to old age, illness.....death....grief....mental impurities, while seeking for Nibbāna which is not characterised by old age, illness, death, grief and mental impurities, which is incomparable and is safety from bondage, I attained the state of Nibbāna which is not characterised by old age, illness, death, grief and mental impurities, which is incomparable and is safety from bondage. Then this knowledge and insight arose in me, "My emancipation is assured, this is the final birth for me and there is no other existence for me".

To me, monks, this thought occurred, "I have attained this Dhamma which is profound, difficult to understand and comprehend, peaceful, exalted, beyond the reach of logic, subtle and conceivable only by the wise. These worldlings, however, take delight in the resting places of the mind (sense objects), they are given up to it and rejoice in it. This state (dhamma), namely, the conditioned origination and the causal genesis, is also difficult to be understood by the worldlings who take delight in the resting places of the mind, who are given up to it and rejoice in it. This state, namely, the cessation of the saṅkhāras, relinquishment of all the bases of attachment, wearing out of craving, absence of passion, cessation of all sufferings and Nibbāna, is also difficult to understand. And, moreover, were I to preach the Dhamma and if others would not understand it, it would be weariness and trouble for me. And so monks, these verses not heard of before occurred to me:

"It has been acquired by me with difficulty. There is no use in expounding it. It cannot be comprehended easily by those overcome by passion and illwill".

"Those who are given to passion and are so enveloped by the mass of darkness, of ignorance, will not understand the Dhamma which moves against the current of passion which is subtle, profound, difficult to perceive and rare".

Monks, as I was pondering thus my mind tended towards absence of eagerness and not for preaching the Dhamma. Thereupon, monks, it occurred to Brahmā Sahampati who knew my reflection with his own mind, "Alas. this world is perishing, alas,

this world is being destroyed in as much as the mind of the Tathāgata, the Arahāt the Perfectly Enlightened Buddha is tending towards absence of eagerness and not to preach the Dhamma." Then monks, just as a strong man would stretch out his bent arm or bend his out-stretched arm, even so Brahmā Sahampati vanished from the world of Brahmā and appeared in front of me. Then Brahmā Sahampati, having put the upper garment over his one shoulder, stretched forth his clasped palms towards me and said, "May the Bhagavā preach the Dhamma, may the Happy One preach the Dhamma. There is a class of beings who are without any mental impurities, who for not hearing the Dhamma are degenerating. There will be those who will understand the Dhamma". Monks, Brahmā Sahampati added further:-

"Formerly in Magadha country there appeared only a doctrine, impure and thought out by the impure minded. Please open this door of deathlessness. Let them listen to the Dhamma transcendently known by One free from impurities.

"Just as a person, standing on a rock on the top of a mountain would survey the crowd of people in all directions, in like manner, O Intelligent One, having ascended the palace formed of Dhamma, O All-Seeing One, who is devoid of sorrow, behold the multitude of men who are plunged in sorrow and overpowered by birth and decay."

"O Hero, the Conqueror of the battle, rise up; O Caravan Leader, who is free from debt, move about in the world. O Blessed One do preach the Dhamma. There will be those who will understand the Dhamma."

Then I, having known the wish of Brahmā and out of sympathy for beings, surveyed the world with the eye of the Buddha. Monks, while surveying the world with the eye of the Buddha I saw living beings with little impurity and with much impurity, with sharp faculties and with dull faculties, of good character and of bad character, easy to be convinced and difficult to be convinced and even some who look upon the sinfulness of the next world with fear. Just as in a pond of blue lotuses, of red lotuses or of white lotuses, some are born in water, grow in water and do not rise above the level of water but thrive submerged in water; some are born in water, grow in water and stand on the same level with water and others which are born in water, grow in water and

stand rising above the water without being in contact with the water, even so, surveying the world with the eye of the Buddha, I saw living beings with little impurity and with much impurity, with sharp faculties and dull faculties, of good character and of bad character, easy to be convinced and difficult to be convinced, and even some who looked upon the sinfulness of the next world with fear. Then monks, I replied to Brahmā Sahampati in verse :-

“Open are the doors to deathlessness for them; let those who have ears discard faith in wrong doctrine. O Brahmā, thinking that it would be a trouble to me I did not preach the superb and excellent Dhamma among men”.

Then the Brahmā Sahampati, understanding that the Bhagavā had condescended to preach the Dhamma, bowed down to me and having circled round me keeping me on his right as a mark of respect disappeared from that very spot.

Then monks, it occurred to me “To whom should I preach the Dhamma first? Who will grasp this Dhamma quickly?” Then monks, I thought “This Ālāra Kālāma is clever, wise and intelligent and for a long time he has had no impurity. What if I should preach the Dhamma to Ālāra Kālāma first? He will perceive it quickly.” Then, monks, gods approached me and said, “Lord, Ālāra Kālāma has passed away seven days ago. Then monks, this thought occurred to me, “Ālāra Kālāma was of noble origin. If he had heard this Dhamma he would have grasped it quickly”. Then monks, it occurred to me “To whom should I preach the Dhamma first? Who will grasp it quickly?” Then monks, I thought “Uddaka Rāmaputta is clever, wise and intelligent and for a long time has had no moral impurity. What if I should preach the Dhamma to Uddaka Rāmaputta first? He will perceive it quickly.” Then monks, gods approached me and said, “Lord, Uddaka Rāmaputta died last evening.” Then I knew and perceived that Uddaka Rāmaputta had passed away last evening. Then monks, this thought occurred to me,

“Uddaka Rāmaputta was of noble origin. If he had heard this Dhamma he would have grasped it quickly.” Then, monks, I thought “To whom should I preach the Dhamma first? Who will grasp it quickly?” And it occurred to me, “The band of five monks who attended upon me when I was engaged in austere practices has been of great service to me. What if I were to preach the Dhamma to the band of five monks first.” Then I thought, “Where are they staying now?” Monks, I saw with my pure spiritual vision passing beyond that of men, the band of five monks residing at Banaras in the Deer-park of Isipatana. Then I stayed at Uruvelā as long as it pleased me and set out on a journey towards Banaras.

Monks, Upaka the ājīvaka (the follower of Makkhali-Gosāla) met me while I was travelling along the highway between Gayā and the Seat of Enlightenment (Buddhagayā) and seeing me he said, “Friend, your faculties are serene and your complexion is clear and bright. Friend, under whom have you gone forth? Who is your teacher and whose doctrine do you approve of?” Monks, I replied to Upaka the ājīvaka in verse :

“I have conquered everything and I know all, I am unattached to all things, I have abandoned all and am liberated by having worn out craving. Having realized the truth by myself, whom should I look up to as my teacher.”

“I have no master and there is none equal to me. There is none to compete with me in this world or that of the gods. Verily I am the Worthy One in this world; I am the Unexcelled Teacher; I am the only Perfectly Enlightened One; I have attained the state of tranquillity and supreme bliss.”

“To turn the wheel of the Dhamma, I am going to the city of Kasians, and I shall beat the drum of deathlessness in this blinded world.”

“Friend, as you so claim you deserve to be the absolute conqueror.” said Upaka.

“Like me, indeed, are the conquerors who have attained the state of having worn out the fluxions (āsava*). I have conquered

* ĀSAVA : “Influxes”, is a figurative name for the often mentioned 4 Biases, namely : sensuous bias (*Kāmāśava*), bias for existence (*bhavāśava*), bias of views (*diṭṭhāśava*), bias of ignorance (*avijjāśava*).

the evil state and so, Upaka, I am the Conqueror (Jina)."

Monks, after I said this, Upaka the ājīvaka said, "May be so, friend" and nodding his head (in agreement) went away taking a side track.

Then, monks, journeying stage by stage, I went to the Deer-park of Isipatana in Banaras where the band of five monks was. Monks, the band of five monks saw me from a distance and having seen me they came to an understanding among themselves, "Friends, here comes the monk Gotama, who indulges in abundance, who is distracted from the practice of austerity and has reverted to the life of ease. He should not be saluted nor should we get up to receive him, nor should we take his robe. But a seat should be kept for him and if he so desires he will sit on it." Monks, as I drew nearer and nearer the band of five monks was no longer able to stand by the agreement. Some came forward and took my bowl and robe, some arranged the seat and some provided water for washing my feet, but they still addressed me by my name or by the term "friend". Monks, being addressed thus I said to them, "Monks, do not address the Tathāgata by name or by the term "friend". Monks, the Tathāgata is an Arahāt, a Perfectly Enlightened One. Give your ears, monks, the Deathlessness has been attained. I shall instruct you and preach to you the Dhamma and by practising as you are instructed you will before long realize by your own insight and abide in it, after having acquired it in this present life, that unexcelled consummation of the holy life for the sake of which noble youths rightly leave the household life for the houseless state." This being said, monks, the band of five monks said to me, "Friend Gotama, even with that mode of living, that way of practice and that life of hardship you did not attain the noble and distinctive knowledge and insight surpassing that of men. Now that you have indulged in abundance, distracted from the practice of austerity and reverted to the life of ease, how would you attain to the highly noble and distinctive knowledge and insight surpassing that of men." This being said, I told them "Monks, the Tathāgata has not indulged in abundance, He is not distracted from the practice of austerity and has not reverted to the life of ease. Monks, the Tathāgata is an Arahāt and a Fully Enlightened One. Give ear to me, monks, the Deathlessness has been attained

by me, I shall instruct you and teach you the Dhamma ; by practising as you are instructed you will before long realize by your own insight and abide in it after having acquired it in this present life, that unexcelled consummation of the holy life, for the sake of which noble youths rightly leave the household life for the houseless state." For the second time also, monks, the band of five monks said to me, "Friend Gotama even with that mode of living, . . . how would you attain the noble and distinctive knowledge and insight surpassing that of men." For the second time also monks, I told them, "Monks, the Tathāgata has not indulged in abundance . . . for the sake of which noble youths rightly leave the household life for the houseless state!" For the third time also, monks, the band of five monks said to me, "Friend Gotama, even with that mode of living . . . how would you attain the highly noble and distinctive knowledge and insight surpassing that of men". I told them, "Monks, do you remember me having used such words as these before?" "No, indeed, Lord." said they. "Monks, the Tathāgata is an Arahāt and a Fully Enlightened One. Give ear to me, monks, the deathlessness has been attained by me ; I shall instruct you and preach to you the Dhamma ; and by practising as you are instructed you will before long realise by your own insight and abide in it after having acquired it in this present life, that unexcelled consummation of the holy life for the sake of which noble youths rightly leave the household life for the houseless state." And I was able to convince the band of five monks. I used to exhort the two while the other three monks would go about for alms, and what food the three used to bring from their alms round, we, the group of six, lived on that. Monks, I used to exhort the three while the other two monks would go about for alms and what food the two monks used to bring from their alms round, we, the group of six, lived on that. Then monks, the band of five monks being exhorted and instructed by me, thus, themselves being subject to birth, knowing the danger in that which is subject to birth, sought for Nibbāna which is birthless and incomparable safety from bondage, themselves being subject to old age . . . illness . . . death . . . grief . . . , mental impurity, knowing the danger in that which is subject to mental impurity, sought for Nibbāna which is birthless and incomparable safety from bondage. Then

knowledge and insight arose in them "Our emancipation is assured, this is the final birth, there is no further existence for us now."

Monks, there are five kinds of sense desire. What are the five? **Objects** which are desirable, pleasant, charming, lovely, connected with desire and attractive and which are to be perceived by the eye, sounds which are desirable...by the ear, smells which are desirable...by the nose, tastes which are desirable...by the tongue, touch which is desirable, pleasant, charming, lovely, connected with desire and attractive and which is to be perceived by the body. These, monks, are the five kinds of sense desire, Monks, whatsoever monks or brahmins who are bound up with, stupefied by, immersed in these five sense desires without seeing the danger in them and not having the knowledge of escape, enjoy them, they should be regarded as having fallen into misery and calamity and having become victims of the whims of the Evil One. Just as, monks, a wild beast being trapped would lie prostrate and thereby be regarded as having fallen into misery and calamity and being at the mercy of the hunter. When the hunter arrives he will not be able to flee according to his wish. Similarly, monks, some monks or brahmins who are bound up with... become the victims of the whims of the Evil One. But some monks and brahmins who are not bound up with, stupefied by, immersed in these five sense desires, seeing the danger in them and having the knowledge of escape, enjoy them, they should be regarded as not having fallen into misery and calamity and not having become the victims of the whims of the Evil One. Just as, monks, a wild beast not being trapped would lie prostrate and thereby he is to be regarded as not having fallen into misery and calamity and not being at the mercy of the hunter and whenever the hunter arrives he will be able to flee according to his wish. Similarly monks, some monks and brahmins who are not bound up with... do not become the victims of the whims of the Evil One.

Just as monks, a wild beast roaming about in the forest and mountain slope, moves about, stands, rests and lies down confidently. What is the reason? Monks because he has gone beyond the reach of the hunter. Similarly, monks, the monk detached from sense-desires and evil states of mind, attains to and abides in the First

Jhāna which is accompanied by thought and reflection and joy and happiness born of detachment. Monks, this means that the monk has blinded Māra, destroyed Māra's sight completely without leaving a track and has gone beyond the sight of Māra. Then again, monks, a monk, by calming down of thought and reflection, attains to and abides in the Second Jhāna with its internal serenity...one pointedness of the mind, divested of thought and reflection and joy and happiness born of concentration of mind. Monks, this means that the monk—has gone beyond the sight of Māra. Furthermore, monks, by divesting himself of joy he attains to and abides in the Third Jhāna and he lives with equanimity, being mindful and conscious, and experiences physical ease—which the noble one designates as one who is endowed with equanimity, mindful and living in physical comfort.

This means that the monk—and has gone beyond the sight of Māra. Furthermore monks, the monk by putting away ease and pain, by the previous annihilation of happiness and misery, attains to and abides in the Fourth Jhāna which is free from pain and pleasure, physical and mental, and accompanied by purity of mindfulness born of equanimity. This means that the monk—and has gone beyond the sight of Māra. Then again, monks, the monk, having gone completely beyond the perception of form by the cessation of reflex perception and by not paying attention to the perception of variety, attains to and abides in the Sphere of Infinity of Space knowing that "Space is infinite". This means that the monk—and has gone beyond the sight of Māra. Furthermore monks, the monk, having gone completely beyond the Infinity of Space and knowing that, "Consciousness is infinite", attains to and abides in the Sphere of Infinity of Consciousness. This means that the monk...and has gone beyond the sight of Māra. Furthermore monks, the monk having gone completely beyond the Sphere of Infinity of Consciousness, attains to and abides in the Sphere of Nothingness knowing that, "Nothing exists". This means that the monk....and has gone beyond the sight of Māra. Then again, monks, the monk having gone completely beyond the Sphere of Nothingness attains to and abides in the Sphere of Neither-perception-nor-nonperception...and having gone completely beyond the Sphere of Neither-perception,

nor-nonperception, he attains to and abides in the Sphere of Cessation of Perception and Sensation, and having seen through knowledge and wisdom, his fluxions (*Āsavas*) wear off. This means, monks, that the monk has blinded *Māra*, destroyed *Māra*'s sight completely without leaving a track and has gone beyond the sight of *Māra*. He

has passed beyond attachment in this world. He moves about, stands, sits and lies down confidently. What is the reason? Because, monks he has gone beyond the reach of the Evil One.

Thus spoke the *Bhagavā*. Those monks delighted as they were, rejoiced at the words of the *Bhagavā*.

“Take the case, *Ānanda*, of the disciple of the Noble who reflects that all these pleasures of sense, here or hereafter - - - with all perceptions of them, all Form, here or hereafter, with all perceptions of Form, all perceptions of Permanence, of the Realm of Naught, and of Neither-Perception - nor- Non- Perception,—all mean mere Individuality, whereas one thing only is Deathless, to wit, the heart's Deliverance, which knows no sustentation.”

Āṇaṇḍa-Sappāya-Sutta.



You should read and advertise in The MAHA BODHI

A Journal of International Buddhist Brotherhood. It is now in its 61st year of publication, and has subscribers all over the globe. At a conservative estimate it is read by 25,000 persons of all classes and creeds. A high class magazine for thinking people, catering to those who value Art, Philosophy, Archaeology, and all aspects of Buddhism as well as Culture in general.

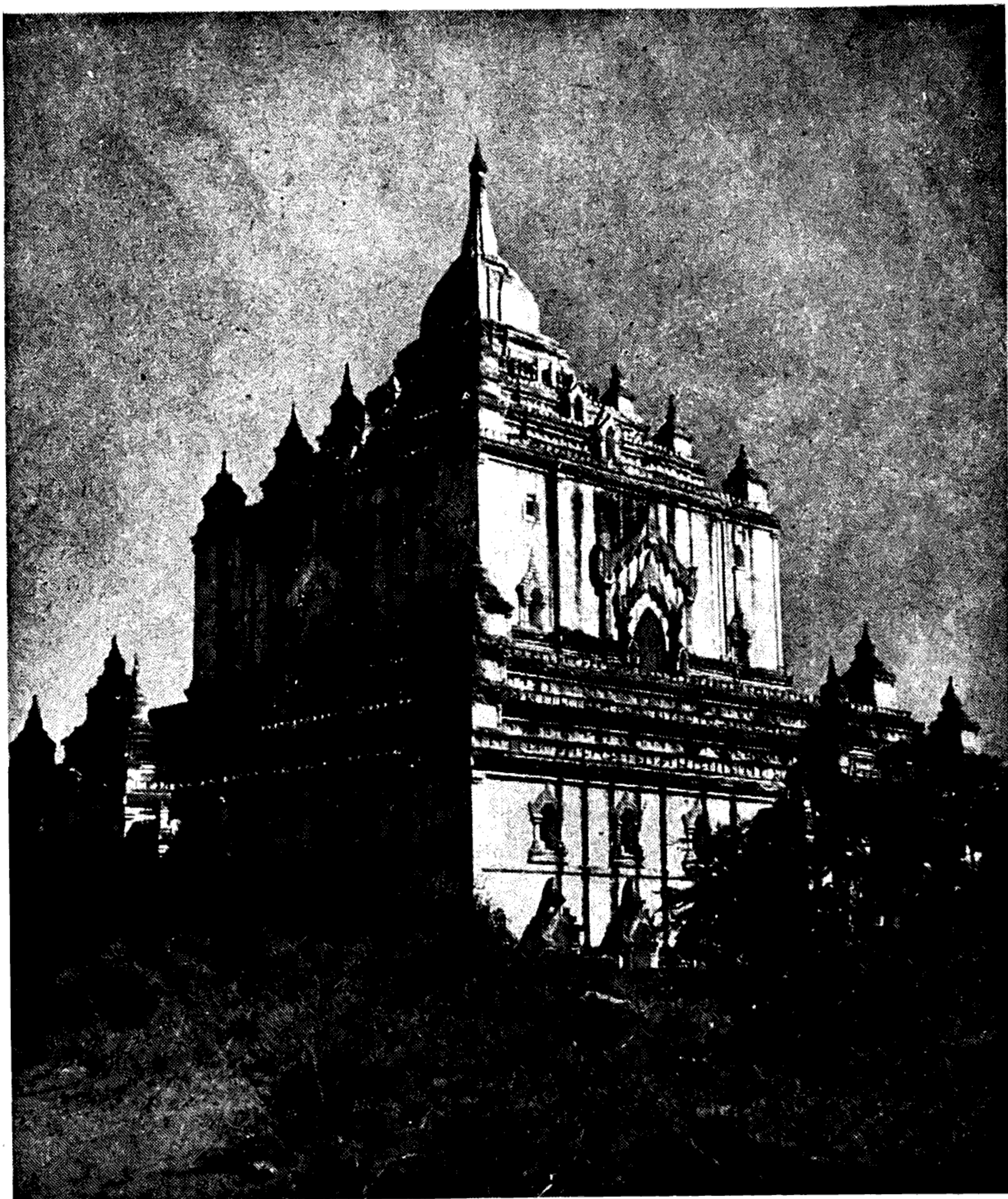
Annual Subs :

India, Ceylon	...	Rs. 5/-
Burma	...	„ 6/-
Other Eastern Countries	..	„ 8/-
U. S. A.	...	\$ 3/-
United Kingdom & Europe	...	— 10 Sh.

THE MAHA BODHI

4, Bankim Chatterjee Street

Calcutta 12. (India)



Thapyinnyu Pagoda was built in 1689 B.E. by King Alaungsithu at Pāgan, after the model of temples in Northern India, and has five storeys. The building is a combination of a stupa and a vihara. Inscriptions on the walls record its history.



Ven. Nārada Mahā Thera, Vajirarama, Bambalapitiya, Colombo, Ceylon, is one of the best known Buddhist authors and writers. He is widely travelled in all Buddhist countries where he has done excellent work in binding together the Buddhists of Asia. He is at present in England in connection with the founding of a Buddhist Vihāra in London.

AN OUTLINE OF BUDDHISM

NĀRADA THERA

On the fullmoon day of May, in the year 623 B.C. there was born at Kapilavatthu, on the borders of Nepal, a Sakyan Prince named Siddhattha Gotama, who was destined to be the greatest moral teacher in the world.

At sixteen he married and had a son named Rahula. For thirteen years after his happy marriage he led a luxurious life, but his contemplative nature and boundless compassion did not permit him to enjoy the fleeting material pleasures of the Royal household. He knew no woe, but he felt deep pity for sorrowing humanity. Amidst comfort and prosperity he realized the universality of sorrow. The palace with all its worldly allurements was no longer a congenial place for the intellectual prince. Time was ripe for him to depart. Realizing the worthlessness of sensual enjoyments, highly prized by ordinary men, and the value of renunciation in which the wise seek delight, in his 29th year he renounced all worldly pleasures, and donning the simple yellow garb of an ascetic, alone, penniless, wandered forth in search of Truth and Peace.

He sought the advice of the distinguished teachers of the day, but he could not achieve his desired object from outside sources. The painful austerities which he practised proved absolutely futile. Circumstances compelled him to think for himself and seek within. He sought, he thought, and ultimately he realized the Truth which he had not heard before. Illumination came from within, and light arose in things which he had never seen before.

After a superhuman struggle of six strenuous years, unaided and unguided by any supernatural agency, but solely relying on his own efforts and wisdom, he eradicated all defilements, ended the process of grasping, and realizing things as they truly are, by his own intuitive knowledge, became a Buddha—an Enlightened One, in his 35th year.

As the perfect embodiment of all the virtues He preached, endowed with deep wisdom commensurate with his boundless compassion, He worked incessantly for 45 years for the good and happiness of all, dominated by no personal motive, and passed

away in His 80th year leaving no successor but exhorting the disciples to regard His doctrine and discipline as their teacher.

His iron will, profound wisdom, universal love, boundless compassion, selfless service, great renunciation, perfect purity, unique personal life, the exemplary methods employed to propagate the teaching, and his final success --- all these factors have compelled mankind to hail the Buddha as the greatest moral teacher that ever lived on earth.

The ethico-philosophical system, expounded by the Buddha, is called the Dhamma and is popularly known as Buddhism.

Strictly speaking, Buddhism is not a religion as it is not a system of faith and worship owing any allegiance to a supernatural God.

Here blind faith is dethroned and is substituted by confidence based on knowledge. Although a Buddhist seeks refuge in the Buddha as his incomparable moral guide and teacher, he makes no self-surrender. A Buddhist is neither a slave to a book nor to any individual. Without sacrificing his freedom of thought he exercises his own freewill and develops his wisdom even to the extent of becoming a Buddha himself, for all are potential Buddhas. Naturally Buddhist followers quote the Buddha as their authority, but the Buddha Himself discarded all authority. Immediate self-realization is the sole criterion of truth in Buddhism. Its keynote is rational understanding.

Though such external forms of homage as the offering of flowers and so forth are prevalent amongst Buddhists, the Buddha is not worshipped as a God. The Buddha was no doubt highly venerated in His own time, but He never arrogated to Himself divinity. He was a man, an extraordinary man (*Acchariya Manussa*). Nevertheless, it should be remarked that there was no moral teacher "ever so godless as the Buddha yet none so god-like."

What the Buddha expects from His disciples is not so much obeisance as the actual observance of His teaching. "He honours me best who practises my teaching best", is His admonition.

Furthermore, prayers that "seek for objects of earthly ambitions and that inflame the sense of self" are foreign to Buddhism. On the contrary great emphasis is laid on mental trainings that tend to self-discipline, self-control, self-purification and self-enlightenment.

There is no God Creator to be obeyed and feared by a Buddhist. Instead of placing an unseen almighty God over man, the Buddha has raised the worth of mankind. Buddhism teaches that man can gain salvation by self-exertion without depending on God or mediating priests. It expounds no dogmas that one must blindly believe, no creeds that one must accept on good faith without reasoning, no superstitious rites or ceremonies in order to enter the fold, no meaningless sacrifices or penances for one's purification.

If as Karl Marx says "Religion is the soul of soul-less conditions, the heart of a heartless world, the opium of the people", certainly then Buddhism is not such a religion.

If by religion is meant a system of deliverance from the ills of life, then Buddhism is a religion of religions.

The foundations of Buddhism are the Four Noble Truths which are associated with the so-called being. The Buddha states: "In this very fathom long body, along with its perceptions and thoughts, do I proclaim the world, the origin of the world, the cessation of the world, and the Path leading to the cessation of the world." This interesting passage refers to the Four Noble Truths which the Buddha Himself discovered by His own intuitive knowledge. Whether Buddhas arise or not they exist, and it is a Buddha that reveals them to the deluded world. For the knowledge of these truths which do not and cannot change with time, the Buddha was not indebted to any one as He Himself said they were unheard of before. Hence there is no justification in the statement that Buddhism is a natural outgrowth of Hinduism, although it is true that here are some fundamental doctrines common to both systems.

The First Truth deals with the existence of Dukkha, which, for need of a better English equivalent, is inappropriately rendered by suffering or sorrow.

All are subject to birth, and consequently to decay, disease, and death. No one is exempt from these four inevitable causes of

suffering. Impeded volition is also suffering. In brief this body itself is a cause of suffering.

This First Truth of suffering which is concerned with the constituents of this so-called being and the different phases of life, is to be carefully analysed, scrutinized, and examined. This examination leads to a proper understanding of oneself as one really is.

The cause of this suffering is Craving or Attachment; which is the Second Noble Truth. This craving is a powerful invisible mental force latent in us all and is the cause of all divergent, multifarious phenomena and noumena. This truth indirectly deals with the past, present and future births.

Rational understanding of the First Truth leads to the eradication of this Craving, the Second Truth which deals with the psychological attitude of the ordinary man towards the external objects of sense.

This gross and subtle craving which leads to repeated births and deaths and which is the cause of all ills of life is such a potential force that one has to summon eight equally powerful forces (Eightfold Path) to overcome this one single foe.

The Third Noble Truth is the complete cessation of suffering which is achieved by the total eradication of all forms of craving. It is Nibbāna, which can be attained in this life itself. This Third Truth, though dependent on oneself, is beyond logical reasoning (*atakkāvacara*) and is supramundane unlike the first two which are mundane. It is purely a self-realization--- a Dhamma to be comprehended by the mental eye by complete renunciation, not merely by renouncing external objects but actually by renouncing internal attachment to the external world. It should be noted that the mere cessation of suffering or the mere destruction of craving is not Nibbāna. If so, it would be tantamount to annihilation. Nibbāna is a positive, unconditioned state. In Nibbāna nothing is eternalized nor is anything annihilated because Buddhism denies the existence of a permanent soul or Atma. Referring to Nibbāna the Buddha states: "There is an unborn (*ajāta*), unoriginated (*abhūta*) unmade (*akata*) and non-conditioned (*asankhata*). If there were not this unborn, unoriginated, unmade, and non-conditioned, an escape to one who is born, originated, made, and conditioned, would not be possible here."

This Third Truth has to be realized by developing the Noble Eight-fold Path which is the fourth Noble Truth. This is the Via Media — Golden Mean — (*Majjhima Paṭipadā*). It consists of right understanding, thoughts, speech, action, livelihood, effort, mindfulness, and one-pointedness. These are the powerful moral mental forces that are summoned to attack one latent evil force --- craving. This Middle Path, which constitutes Morality (*Sīla*), Concentration (*Samādhi*) and Insight (*Paññā*), is embodied in the following beautiful little verse :-

“To cease from all evil.
To do what is good,
To cleanse one’s mind ;
This is the advice of all the Buddhas.”

The first three Truths deal with the philosophy of the Buddha’s Teaching, and the fourth with the practice in accordance with that philosophy.

Buddhism as such is neither an ordinary philosophy which deals with theorisings irrelevant to one’s Deliverance from suffering and death, nor an ordinary ethical system which, though essential, is only the ABC of Buddhism. The Buddha-Dhamma is an ethico-philosophical system which is founded on the bedrock of facts that can be tested and verified by personal experience. Buddhism is, therefore, rational and practical, devoid of esoteric doctrines, coercion, persecution or fanaticism. To its unique credit it should be said that during its peaceful march of 2500 years no drop of blood was shed in the name of the Buddha, and no conversion has ever been made either by force or by any repulsive methods.

Buddhism is saturated with this spirit of complete tolerance which is extended to men, women and all living beings.

It was the Buddha who for the first time in the known history of the world attempted to abolish slavery. It was He who vehemently protested against the caste-system that blocked the progress of mankind, and granted equal privileges to all. Irrespective of caste, colour, or rank, He established for both deserving men and women a celibate Order which was “democratic in constitution and communistic in distribution.” It was also the Buddha who raised the status of women and brought them to the realization

of their importance in society. It was also the Buddha who banned the sacrifice of dumb animals and admonished His followers to extend their *Mettā* or loving-kindness to all living beings. It is this Buddhist *Mettā* that attempts to break all the barriers which promote separatism. To a Buddhist there is no far or near, no enemy or foreigner, no renegade or untouchable since universal love, realized through understanding, has established the brotherhood of all living beings. A real Buddhist is a citizen of the world.

Buddhism is therefore unique mainly owing to its rationality, practicability, efficacy and universality. It is the noblest of all unifying influences and the only lever that can uplift the world.

In addition to the Four Noble Truths, the quintessence of Buddhism, the evidentially verifiable doctrines of *Kamma* and Rebirth form two inter-related, fundamental tenets of Buddhism. These two beliefs were prevalent in India before the advent of the Buddha but it was He who explained and formulated them in the completeness we have them today.

Kamma is the law of moral causation.

In its ultimate sense *Kamma* means moral and immoral volition (*Kusala akusala cetanā*). It embraces both past and present actions. Hence, in one sense, we are the result of what we were; we will be the result of what we are. In another sense, it should be added, we are not totally the result of what we were; we will not absolutely be the result of what we are. The present no doubt is the offspring of the past and is the parent of the future but the present is not always a true index of either the past or the future, for so intricate is the law of *Kamma*. As we sow, we reap in this life or in a future birth. What we reap today is what we have sown either in the past or in the present.

Kamma is a law in itself which operates in its own field without the intervention of an external, independent ruling agency. This law of *Kamma* explains the problem of suffering, the mystery of fate and pre-destination of mere religions, infant prodigies, and above all the inequality of mankind.

Rebirth is the corollary of *Kamma*. The Bodhisatta ideal and the correlative doctrine of freedom to attain utter perfection are based on this belief in rebirth. It is *Kamma*

that conditions rebirth. Past Kamma conditions the present birth, and present Kamma in combination with past Kamma conditions the future. The actuality of the present needs no proofs as it is self-evident. That of the past is based on memory and report, and that of the future on forethought and inference.

The Buddhist doctrine of rebirth should be differentiated from the theory of reincarnation and transmigration of other systems, because Buddhism denies the existence of a transmigrating permanent soul, created by God, or emanating from a Paramatma.

Buddhism resolves the living being into mind and matter (*Nāma* and *Rūpa*), which are in a state of constant flux. The whole process of these psycho-physical phenomena which are constantly becoming and passing away, is at times, in conventional term called the self or *Attā* by the Buddha; but it is a process, and not an identity that is thus termed.

Buddhism does not totally deny the existence of a personality in an empirical sense. It denies, in an ultimate sense, an identical

being of a permanent entity, but it does not deny a continuity in process. The Buddhist philosophical term for an individual is *santati*, --- that is, flux or continuity. This uninterrupted flux or continuity of psycho-physical phenomena, conditioned by Kamma, having no perceptible source in the beginningless past nor an end to its continuation in the future except by the Noble Eightfold Path, is the Buddhist substitute for the permanent ego or eternal soul in other religious systems.

As T. H. Huxley states "Buddhism is a system which knows no God in the Western sense, which denies a soul to man, which counts the belief in immortality a blunder, which refuses any efficacy to prayer and sacrifice, which bids men to look to nothing but their own efforts for salvation, which in its original purity knew nothing of vows of obedience and never sought the aid of the secular arm ; yet spread over a considerable moiety of the world with marvellous rapidity—and is still the dominant creed of a large fraction of mankind."

May all be well and happy



THE BUDDHIST SOCIETY,

16, Gordon Square,
LONDON, W. C. 1.

The oldest and largest Buddhist movement in the West.

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

Membership of Society £1 or K. 15. This includes subscription to its Quarterly Journal THE MIDDLE WAY.

Hon. Secretary for Burma:

U KYAW HLA,
Civil Lines,
MANDALAY.

BARRIERS BROKEN

At the helm of a meteor
 Plunging in space
 Resistance piles up :
 Stark concentration.
 Then with explosion
 The barrier is broken -
 Sound streams behind -
 Man flies into silence.

This is material
 This is activist,
 Born of the passive
 Desire for forgetfulness.

At the helm of the Self
 Steadily rising
 In spite of resistance
 Stark concentration.
 Quiet and quieter :
 All barriers are broken -
 Lusts are no more -
 Man soars into Silence.

This is not material
 Though it is activist,
 Born of the active
 Desire for Salvation.

OHN GHINE

The Vipassana-Dīpaṇi or Manual of Insight

By the VENERABLE MAHA-THERA LEDI SAYADAW

Aggamahāpandita, D. Litt.

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

(Continued from previous issue)

The Four Mahābhūtas or the Four Great Essentials.

Mahābhūta means to develop greatly :

(1) The element of extension is the element of earth ; that is, the fundamental principle or foundation of matter. It exists in gradations of many kinds, such as, hardness, more hardness, stiffness, more stiffness, softness, more softness, pliability, more pliability, and so on.

(2) The element of cohesion is the element of water, that is, the cohesive power of material qualities whereby they form into mass or bulk or lump. There are apparently many kinds of cohesion.

(3) The element of heat is the element of fire, that is, the power to burn, to inflame, and to mature the material qualities. This maturative quality is of two kinds, namely, the maturative quality of heat and the maturative quality of cold.

(4) The element of motion is the element of wind, that is, the power of supporting or resisting. It is of many kinds, such as supportive, resistive, conveying, vibratory, diffusive, and so on. From these four great Elements all other forms of matter are derived or are born. Or, expressed in another way : All matter is a combination, in one proportion or another, of these four elementary properties.

The Six Bases.

Basis is that where consciousness generates, arises, develops, or that whereupon it depends.

(5) The eye-basis is the element of the sensorium within the eye-ball where consciousness of sight is generated; and the consciousness of sight connotes the power of seeing various kinds of colours, appearances, forms and shapes.

(6) The ear-basis is the element of the sensorium within the organ of the ear where consciousness of sound is generated, and the consciousness of sound connotes the power of hearing various kinds of sound.

(7) The nose-basis is the element of the sensorium within the nose organ where consciousness of smell is generated, and the consciousness of smell connotes the power of smelling different kinds of odours.

(8) The tongue-basis is the element of the sensorium upon the surface of the tongue where consciousness of taste is generated, and the consciousness of taste connotes the power of tasting many kinds such as sweet, sour, and so forth.

(9) The body-basis is the element of the sensorium locating itself by pervading the whole body within and without from head to foot, where consciousness of touch is generated, and the consciousness of touch connotes the power of feeling or sensing physical contacts.

(10) The heart-basis a kind of very fine, bright, subtle matter within the organ of heart where mind consciousness, comprising sixty-nine classes of the same in number is generated.

From these six bases all classes of consciousness are generated and arise.

The Two Bhāvas or Sexes.

Bhāva means production or productive principle.

(11) The Itthi-bhāva or the female sex is a certain productive principle of matter which produces several different kinds of female appearances and feminine characters.

(12) The Pum-bhāva or the male sex is a certain productive principle of matter which produces several different kinds of male appearances and masculine characters.

The two sexes respectively locate themselves in the bodies of male and female, like the body-basis pervading the entire frame, from the sole of the foot to the top of the head within and without. Owing to their predominant features the distinction between masculinity and femininity is readily discerned.

Jīvita-Rūpa or Material Quality of Life.

(13) Jīvita means life, that is, the vital force which controls the material qualities produced by Kamma and keeps them fresh in the same way that the water of a pond preserves the lotus plant therein from decay and so informs them as to prevent from withering. The common expressions of ordinary speech, "a being lives" or "a being dies" are descriptive merely of the presence or absence of this material quality of life. When it ceases forever with reference to a particular form, we say "a being dies" and we say "a being is living" so long as it continues to act in any particular form. This also locates itself by permeating the whole body.

Ahāra-Rūpa or the Material Quality of Nutrition.

(14) Ahāra-rūpa means element of essential nutriment that chiefly nourishes or promotes the growth of material qualities. Just as the element of water that resides in earth or that falls from the sky, nourishes trees or plants or mainly promotes their growth or helps them to fecundate, develop and last long; so also this material quality of nutrition nourishes or mainly helps the four kinds of bodies or matter produced by the four causes, namely, kamma, mind, temperature and food, to fecundate and grow. It is the main supporter of the material quality of life, so that undertaking various kinds of work in the world for the sake of getting one's daily food, is called a man's living or livelihood.

Gocara-Rūpas or the Four Sense-Fields.

Gocara means sense-field or object of the five senses.

(15) The object "visible form", is the quality of colour or of shape of various objects.

(16) The object "sound" is the quality of sound itself.

(17) The object "odour" is the quality of scent or smell.

(18) The object "savour" is the quality of savour or taste. Mention is not made here of touch or the tangible, as it consists in the Great Essentials or Elements. It is of three kinds, Viz., Pathavī-potthabba or extension tangible, Tejo-potthabba or temperature tangible, Vāyo-potthabba or movement tangible. Counting in the tan-

gible also we thus get five sense-fields in all. Of these, visible form is the object of eye; sound, of ear; odour, of nose; savour, of tongue; and the tangible, of body.

Akāsa-Dhātu or Material Quality of Limitation.

(19) Akasa-dhātu means the element of space. In a heap of sand there is a space between each particle of sand. Hence we may say that there are as many spaces as there are particles of sand in the heap; and we can also distinguish the particles of sand from one another. When the heap is destroyed the particles of sand are scattered about, and the space enclosed between them disappears also. Similarly, in very hard lumps of stone, marble, iron, and metal, there are innumerable atoms and particles of atoms which are called kalāpas or groups. Into every finest, smallest particle of an atom there enters at least these following eight qualities of matter, i.e., the Four Essentials and colour, odour, savour, and nutritive essence. And each group is separated by the element of space which locates itself between them. Therefore there is at least as much of space as there is of the matter of the lump. It is owing to the existence of this space that lumps of stone and iron can be broken up, or cut into pieces, or pounded into dust, or melted.

The Two Viññatti-Rūpa or Modes of Communications.

Viññatti-rūpa means mode of communication or sign employed to communicate the willingness, intention, or purpose, of one person to the understanding of another.

(20) Kāya-viññatti is that peculiar movement of body by which one's purpose is made known to others.

(21) Vacī-viññatti is that peculiar movement of sounds in speech by which one's purpose is made known to others.

Those who cannot see the minds of others know the purpose, the intention, the willingness, of others through the use of these two modes of communication or Viññatti-rūpas. These two are employed not only in communicating one's purpose or intention to the understanding of another, but also in moving the parts of the body while walking, and so forth, according to one's own will; as also in learning by heart, reading to oneself, and so forth.

The Three-Vikāra-Rupas or the Three Plasticities.

Vikāra means the peculiar expression or distinctive condition of the Jātā-rupas, the genetic material qualities :

(22) Lahutā is the lightness of the material quality.

(23) Mudutā is the pliancy of the material quality.

(24) Kammaññatā is the adaptability of the two media of communication. When one of the Four Great Essentials falls out of order and becomes disproportionate to the rest in any parts of the body, these parts are not light as usual in applying themselves to some work, but tend to become heavy and awkward; they are not pliable as usual, but tend to become hard, coarse and rigid; they are not as adaptable as usual in their movements in accord with one's will, but tend to become difficult and strained. Likewise when the Essentials are out of order, the tongue, the lips, are not adaptable according to the wish in speaking, but become firm and stiff. When the Four Great Essentials are in good order and the parts of the body are in sound health, the matter of the body (rūpa) is said to be in possession of these qualities, i.e. lightness, pliancy, and adaptability, which are called the three plasticities (vikāra-rūpas).

The Four Lakkhaṇa-Rūpas or the Four Salient Features.

Lakkhaṇa means salient feature or mark by means of which it is decisively known that all material and mental qualities are subject to impermanence.

(25) Upacaya-rūpa means both integration and continuance of integration, of which two the former may be called Acaya (initial integration) and the latter Upacaya (sequent integration).

(26) Santati-rūpa means continuance. From the cessation of sequent integration to the commencement of decay the phenomenon continues without any increase or decrease. And such a continuous state of material phenomenon is called Santati or Pavatti (Prolongation). The production (jāti) of the groups of material qualities alone, is described by the three names of Acaya, Upacaya and Santati.

(27) Jaratā is the state of growing old, of decline, of maturity, ripeness (in the sense of being ready to fall), decayedness, caducity, rottenness, or corruption.

(28) Aniccatā means impermanence, death, termination, cessation, brokenness, or the state of disappearing. (It is our Ledi Sayadaw's style in writing to express an idea by means of as many synonymous terms as he can collect, and a translator, such as I, who has not fully attained the mastery of the language in which the treasures of Burmese literature are to be deposited, can with difficulty furnish the translation with a sufficient number of appropriate terms).

A plant has five periods, the Acaya period, the Upacaya period, the Santati period, the Jaratā period, and the Aniccatā period. It is first generated then grows up gradually or develops day by day and after the cessation of growth it stands for sometime in the fully developed state. After that it begins to decay and at last it dies and disappears leaving nothing behind. Here the primary generation of the material qualities is called ācaya period; the gradual growth or development, the upacaya period; and their standing in their fully developed state, the santati period. However, during these three periods there are momentary decays (khaṇika jaratā) and momentary deaths (khaṇika-aniccatā), but they are not conspicuous.

The declining of the plant is called jaratā period. During the period of decline there are momentary births (khaṇikajāti) and momentary deaths (khaṇikamarāṇa), but they are also inconspicuous.

(The Commentator of the "Dhammasaṅgī" in his Athasālinī, explains this by an illustration of a well dug out on the bank of a river. The first gushing out of water in the well, he says, is like the ācaya of the material phenomenon; the flushing up or the gradual increasing or the rising up of water to the full, is like the Upacaya; and the flooding is like the Santati. Tr.)

The death of the plant and the final disappearance of all its constituent is called the aniccatā period. During what we call death there are also momentary births and decays but they are invisible. The five periods allotted to what is apparent to the view are shown here only in order to help one to grasp the idea of Lakkhaṇa rūpas,

In a similar manner we may divide, in the life of a fruit tree, the branches, the leaves, the buds, the flowers, and the fruits into five periods each. A fruit can be divided into five periods thus : the first period of appearance, the second period of growth or development, the third period of standing, the fourth period of ripening and decaying, and the fifth period of falling from the stem or total destruction or final disappearance.

Just as we get five periods in the life of plants so is it with all creatures and also with all their bodily parts, with their movements or bodily actions such as going, coming, standing, sitting, with their speech and with their thought. The beginning, the middle, and the end are all to be found in the existence of every material thing.

The Four Producers or Generators of Material Phenomena.

There are four kinds of producers which produce material phenomena:—

1. Kamma,
2. citta,
3. utu,
4. ahāra.

Kamma means moral and immoral actions committed in previous existences.

Citta means mind and mental concomitants existing in the present life.

Utu means the two states of Tejo-dhātu, the fire-element, i.e., heat (uṇha-tejo) and cold (sīta-tejo).

Ahāra means the two kinds of nutritive essence, internal nutriment that obtains from the time of conception and external nutriment that exists in edible food.

Out of the twenty-eight species of material qualities, the nine species, i.e., the six bases, two sexes, and life, are produced only by Kamma. The two media of communications are produced only by Citta.

Sound is produced by Citta and Utu. The three plasticities are produced by Citta, Utu, and Ahāra. Of the remaining thirteen, excluding Jaratā (decay) and Aniccata (impermanence), the eleven—comprising the Four Great Essentials, nutriment, visible form, odour, savour, the element of space, integration, and continuance—are produced by the four causes. These eleven always

appertain severally to the four classes of phenomena produced by the four causes. There are no phenomena that enter into composition without these. Material phenomena enter into composition with these, forming groups of eight, nine, and so forth, and each group is called Rūpa-Kalāpa.

As to the two salient features, decay and impermanence, they exclude themselves from the material qualities born of the four causes as they disorganise what has been produced.

CAUSES OR ORIGINS.

Of these eighty-two ultimate things, *Nibbāna*, inasmuch as it lies outside the scope of birth (*Jāti*), does not need any originator for its arising ; neither does it need any cause for its maintenance since it also does not come within the range of decay and death (*Jarā-Maraṇa*). Hence *Nibbāna* is unconditioned and unorganized. But, with the exception of *Nibbāna*, the eighty-one phenomena, both mental and material, being within the spheres of birth, decay and death, are conditioned and organized things.

Among the four causes already dealt with in connection with the material qualities, *Kamma* is merely an originator and *Citta* (mind) is simply a stimulus. The physical body develops, stands, and is maintained by the power of the warmth-element called *Utu* and by the power of the essence of nutriment. If the forces of the latter two come to an end, the forces of the former two also can no longer operate but cease simultaneously.

In the case of trees, for example, the seeds are only their origins. They grow, develop, and are maintained by means of the elements of earth and water. If these two principles fail them, the power of the seed also fails along with them. Here the physical body is like the tree; *Kamma* is like the seed; the warmth-element, or what is called *Utu* is like the earth ; the nutritive essence is like the rain-water, which falls regularly at proper seasons ; and mind is like the atmosphere and the heat of the sun, both of which give support from outside.

With regard to the causes of mind and mental properties, three things are needed for the arising of Resultants; a past *kamma*, a basis to depend upon, and an object. The first is like the seed of the tree, the basis is like the earth, and the object is like the rain-water.

Two things are necessary for the arising of each of the mental phenomena of the Morals, the Immorals and the Ineffectives, :- a basis to depend upon, and an object. However, to be more detailed, full rational exercise of mind (*yoniso-manasikāra*) is needed for the Morals, and defective irrational exercise of mind (*ayoniso-manasikāra*) for the Immorals. The Ineffectives which have apperceptional functions have the same causes as the Morals. As for the two classes of consciousness called "Turning towards," if they precede the Morals they have the same causes as the Morals, and if they precede the Immorals they have the same causes as the Immorals. Here *yoniso-manasikāra* means proper exercise of reason, and *ayoniso-manasikāra* means improper exercise of reason. These are the functions of the two classes of consciousness called *Avajjana*, "Turning towards." On seeing a man, if the *manasikāra* be rationally utilized, moral consciousness arises; and if the *manasikāra* be irrationally utilized, immoral consciousness arises. There is no particular object which purely of itself will cause to arise only a moral consciousness, or only an immoral consciousness. The process of the mind may be compared to a boat of which the *Avajjana-citta* or "Turning-towards-thought" is the helmsman. As the course of a boat lies entirely in the hands of the helmsman, so also the occurrence of the moral and the immoral consciousness lies entirely in the hands of *Avajjana*.

What the seed is to the tree, that the *Manasikāra* is to the Morals and the Immorals. What the earth is to a tree, that their "Basis" is to the Morals and Immorals. While what the rain-water is to a tree, that their "object" is to the Morals and Immorals.

We will now set forth the causes in another way.

Each of the six classes of consciousness has four causes. For the arising of the consciousness of sight there is needed *Cakkhu-vatthu*, *Rūpārammana*, *Aloka* and *Manasikāra*. Of these, *Manasikāra* is the name of the *Avajjana-citta* which turns the process of mind in the direction of the object of sight. *Aloka* means light. Unless there is light, the function of seeing will not take place, nor the process of cognition. *Cakkhu-vatthu* means eye-basis; and *Rūpārammana* means object of sight, literally, form-object.

For the arising of the consciousness of Sound, there is needed *Sota-vatthu* (ear-basis) *Saddā-rammana* (object of sound), *Akāsa*

and *Manasikāra*. Here *Akāsa* means the space through which sound is communicated to the ear. The function of hearing can take place only when it is present; the process of ear-door cognitions also occurs only when hearing takes place.

For the arising of the consciousness of smell, there is needed *Ghāna-vatthu* (nose-basis), *Gandhārammana* (object of smell), *Vāta* and *Manasikāra*. Here *Vāta* means the air in the nose or the inhaled air. If this is not present, odours cannot come into contact with the nose-basis, and consequently the function of smelling and the nose-door cognitions cannot take place.

For the arising of the consciousness of taste, there is needed *Jivhā-vatthu* (tongue-basis), *Rasārammana* (object of taste), *Apa* and *Manasikāra*. Here *Apa* means wetness of the tongue. If the tongue is dry, the savour or sapidity cannot come into contact with the tongue-basis, and consequently the function of tasting and the tongue-door cognitions cannot take place.

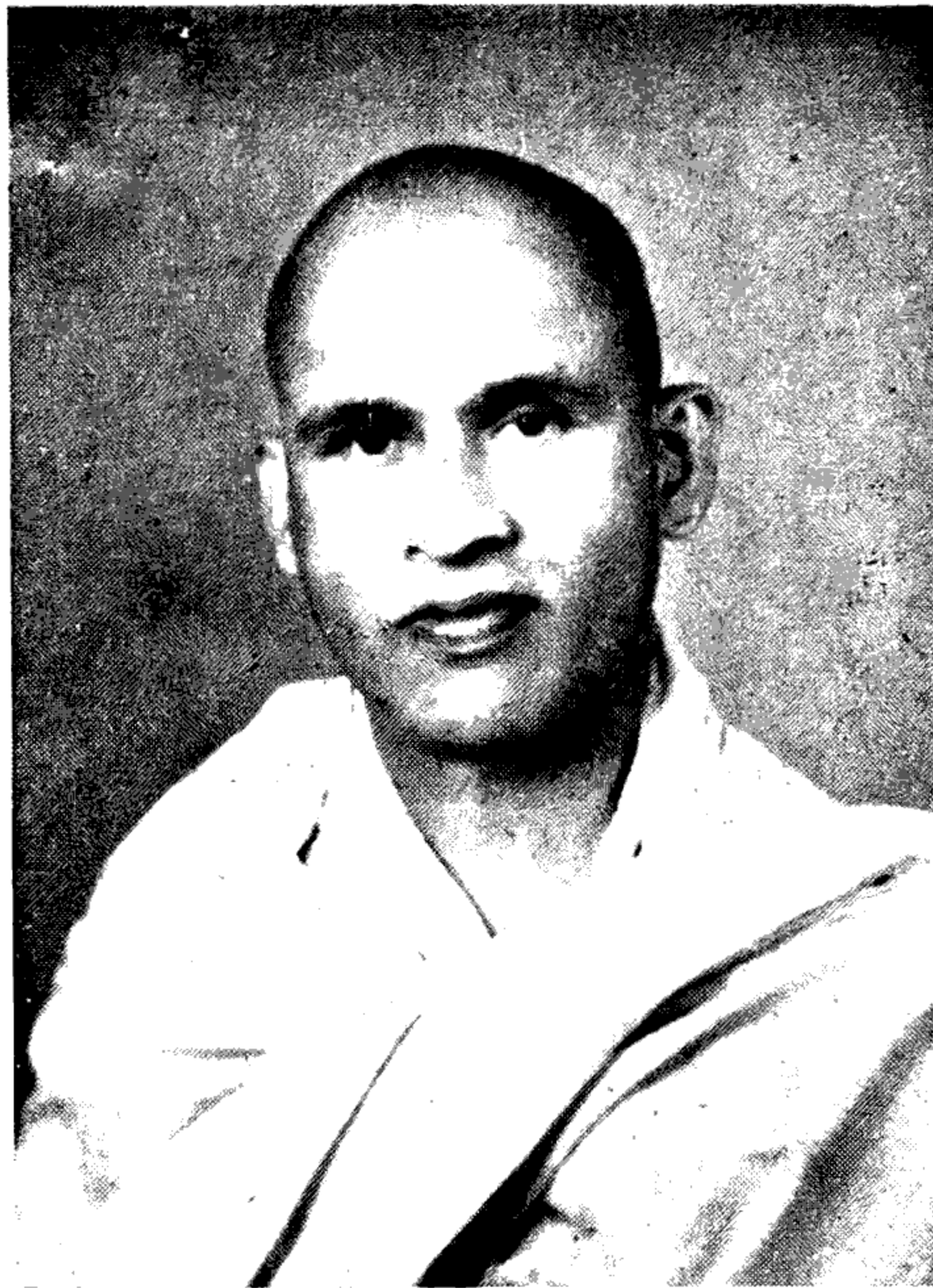
For the arising of the consciousness of touch, there is needed *Kāya-vatthu* (body-basis), *Phoṭṭhabhārammana* (object of touch), *Thaddha* and *Manasikāra*. Here *Thaddha* means the quality of the object of touch, i.e., the degree of coarseness of it. Only a somewhat coarse touch can make an impression upon the body-basis. If the object of touch is too subtle, it cannot impinge upon the body-basis. And unless there is impingement, neither consciousness of touch nor the body-door cognitions can arise.

For the arising of the consciousness of mind, there is needed *Hadaya-vatthu* (heart-basis), *Dhammārammana* ((object of thought) *Manodvāra* (mind-door), and *Manasikāra*. Of these, *Dhammārammana* means all objects comprising all material qualities other than the five-fold objects, all mental qualities, all ideas, and *Nibbāna*. As a matter of fact, the five-fold objects (form, sound, smell, taste and touch) are also the objects of consciousness of mind, but in order to set forth what is not related to the five doors, or five senses, only thought-objects are mentioned here. *Mano-dvāra* or mind-door means the continuum of sub-consciousness. Though the heart-basis is the place where consciousness of mind arises, since it does not possess the appropriate kind of sensuous organs, the impressions of objects cannot appear in it, hence they have to appear in the mind-door only.

(to be continued)



The Ananda Pagoda at Pagān was built by King Kyansittha in 1635 B.E. It contains sculptures of exquisite workmanship, representing scenes from the life story of the Supreme Buddha. Its plan and architecture are unique in Burma.



Bhikkhu B. Jinananda Thera. He is a Sinhalese Bhikkhu well versed in Pāli literature. A few years ago he went over to Madras to propagate the Buddha-Dhamma there.

PATALIPUTTA

BY VEN. B. JINANANDA THERO,

Director, Maha Bodhi Society, Madras Centre.

Pāṭaliputta is a great name in the history of India. It was the capital of the first historical empire in India which was ruled over by Chandragupta, the Moriya King, the liberator of India who drove back the Greeks and freed India from foreign domination.

Chandragupta ascended the throne in B.C. 300 and during the period of twenty-four years that he ruled, he extended his sway over the whole of northern India, as far as the Narbada river. During his rule his capital Pāṭaliputta, grew into a great city. Megasthenes, who was sent as an ambassador to the court of Chandragupta, by the Greek Satrap Seleukos, writing about the magnificence of this city, says, "Pāṭaliputta, is a magnificent city, worthy to be the capital of a great empire. This capital is defended by a massive timber palisade, with sixtyfour gates and five hundred and seventy towers and a moat outside. The royal camp contains 400,000 persons and the state army includes 600,000 infantry, 300,000 cavalry, 9,000 elephants and a multitude of chariots. Not only the King but his courtesans as well are carried in palanquins of gold".

Chandragupta was succeeded by his son, Bindusara who kept intact the great empire his father had won and bequeathed it unimpaired to his son Asoka. Asoka ascended the throne in the year B.C. 264 and held it for about forty years. He conquered new countries and extended still further the empire that was founded by his grandfather. It goes without saying that together with the expansion of his empire, Asoka contributed to the further growth of his capital and considerably added to the pomp and wealth of this Imperial city, Pāṭaliputta. But the real greatness that this city attained lies not so much in its pomp and material wealth but in the spiritual wealth with which Asoka adorned it.

Asoka was a great and true disciple of the Exalted Buddha. There is no parallel in Buddhist history to the whole-hearted devotion with which he served the Dhamma. That he held during his reign, the third Buddhist council in Pāṭaliputta, is enough to prove the magnitude of the zeal with which he served the cause of Buddhism.

The First Council was held soon after the death of the Buddha by the chief disciples of the Exalted One. The Second Council was held one hundred years later. Two hundred and thirty-six years after the death of the Buddha and eighteen years after the coronation of Asoka, this great king held in his capital, Pāṭaliputta, the Third Council to examine and confirm the Buddhist canon on the lines the first two Councils had done. A thousand orthodox bhikkhus of holy character were selected to form this Council. The Council recited and verified the whole body of the scripture and after a session lasting nine months they completed their task and dispersed. History bears testimony also, in the form of Rock Edicts, viharas and stupas that have been discovered in modern times, not only in different parts of India but in several distant countries beyond the borders of India, to the great missionary work Asoka did during his lifetime. Just as he sent his son Mahinda and his daughter Sanghamitta for the spread of Dhamma to Ceylon, he sent also learned Bhikkhus not only to different parts of India but even to such distant countries as Syria in Western Asia, Macedonia in Eastern Europe, Egypt and North Africa, to teach the people there the Doctrine of the Buddha and built viharas, stupas and hospitals in all these distant parts of the world.

One can well imagine, during the reign of this great king who was so amazingly enterprising in spreading the light of the Dhamma even in the distant countries of three different continents to what glory his own capital Pāṭaliputta must have risen, as a religious metropolis of Buddhism and how it must have been gem-like, studded with magnificent religious monuments. Unfortunately, some time after the death of Asoka, however, this great city met with destruction and was buried underground. The Chinese Pilgrim Hiuen Tsiang, who came to India in the seventh century, says that he saw only the ruins of this great city. But although even Hiuen Tsiang, so far back as the seventh century, could not catch a glimpse of the glory that was Pāṭaliputta, we in modern times are able to do so. For the gratifying

new has been published that the Archaeological Department of India by their recent excavation work at Patna, which is the modern name for the old Pāṭaliputta, have brought to light important finds which are likely to lead us to more knowledge of the cultural and aesthetic history of Pāṭaliputta, the Imperial capital of India. The most important among these finds is a Buddhist Monastery that has been unearthed. A seal

found in this monastery bears the inscription, "Arogya Vihāra - Bhikkhu-Sangassa" which clearly shows that this monastery was in those olden days a sort of sanatorium meant for bhikkhus.

Let us hope that this work of excavation at Patna which is still in progress, will throw a further light on the spiritual and architectural achievements of that noble Asoka the Great, in the old city of Pāṭaliputta.

"You may find two Almsmen maintaining divergent views on the Abhidhamma. In the first case, if you find the two differing both as to the meaning and as to the letter, first send for the Almsman of the one faction whom you deem the more amenable and tell him what is the rightful view on the points at issue, bidding him not to stir up strife. Next send for the Almsman of the opposing faction whom you deem the more amenable and tell him what is the rightful view on the points at issue, begging him not to stir up strife. Thereby what is erroneously held is to be recognised as erroneous; and the Doctrine and Rule are to be duly set forth accordingly. Proceed likewise if the divergence is confined either to the meaning or to the letter, or if there be really no divergence at all but real agreement between both sides on both aspects. Thereby what is erroneously held is to be recognized as erroneous, where it is erroneous; and what is correctly held is to be recognized as being correct, where it is correct; and the Doctrine and Rule are to be duly set forth, with these recognitions."

Kinti-Sutta.



The Golden Lotus

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

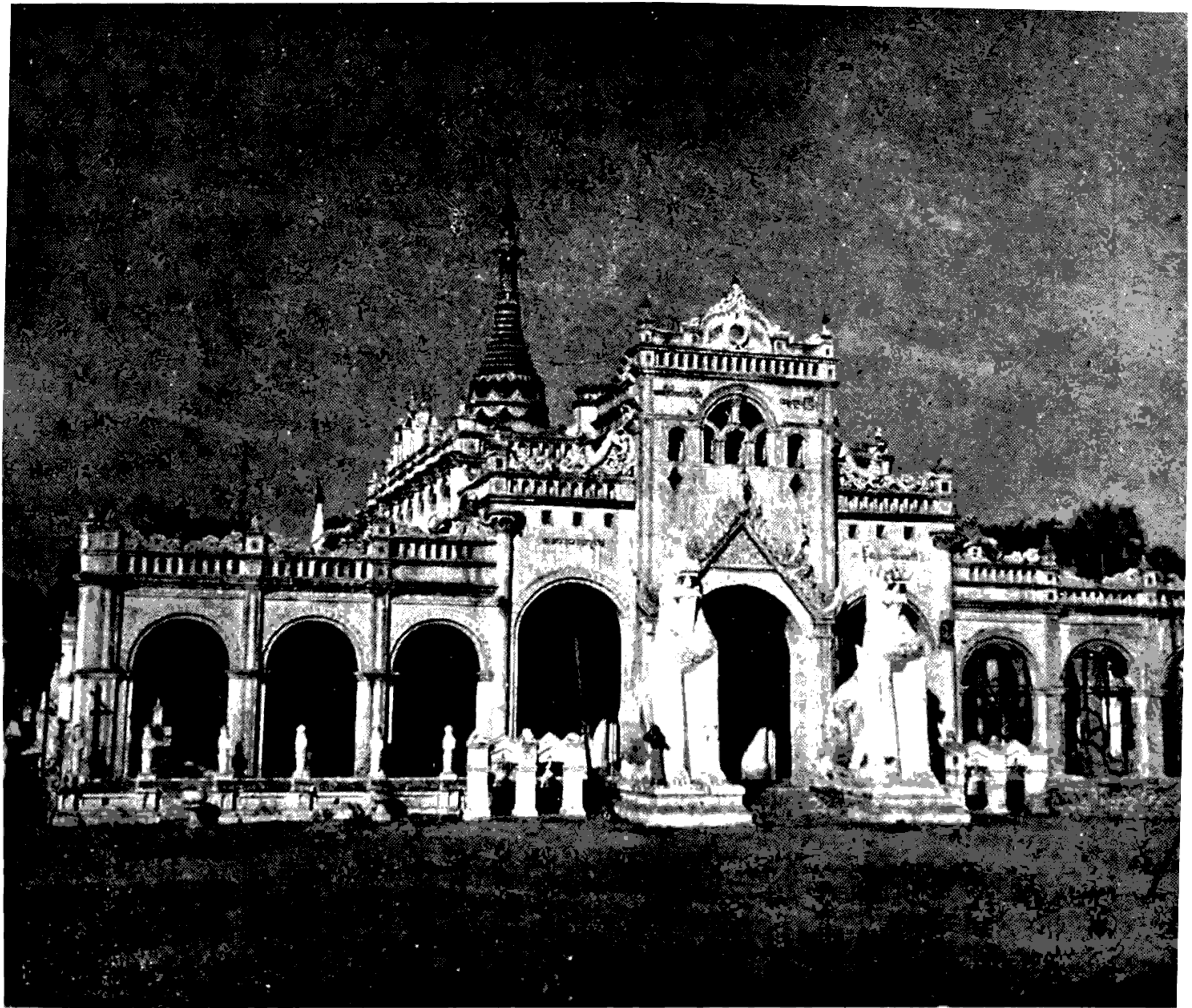
Subscription \$2.50 per annum, ten numbers and index.
Sample copies upon request.

Complete Volumes available from year 1944 to 1952.

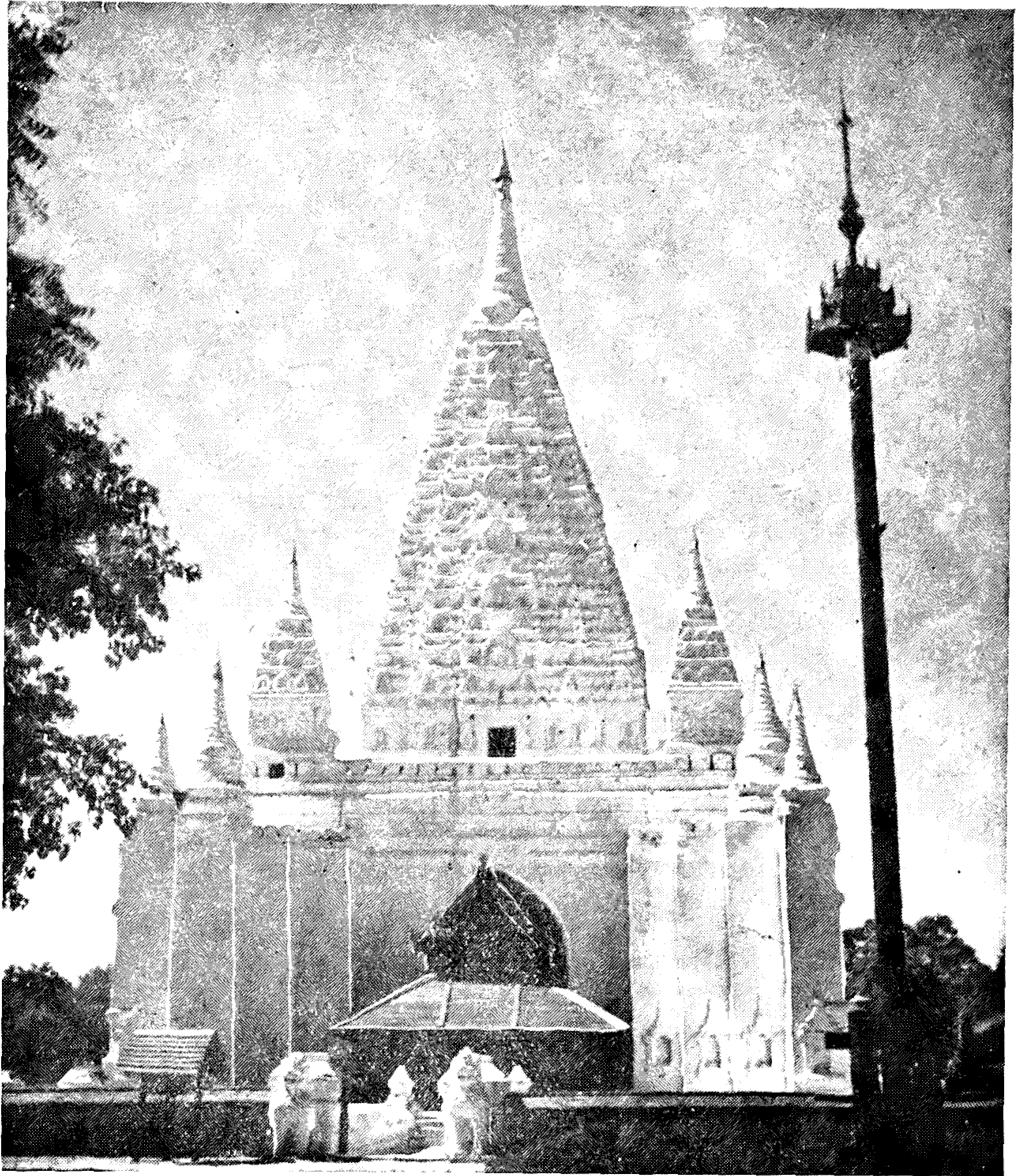
The Golden Lotus Press

701, Woolston Road

Philadelphia, 38, Pa., USA.



Phaung-daw-oo Pagoda at Pakokku. (across the river from Pagān) It was built by King Alaungsithu during his visit to Pakokku.



Maha Bodhi Pagoda built by King Htilo-minlo in 1775 B.E. after the model of Bodh Gaya Temple in India.

THE NOBLE EIGHT-FOLD PATH OF ENLIGHTENMENT.

DR. LUANG SURIYABONGS M. D.

Had the Buddha only taught the Noble Truth of Suffering, its origin and its cessation, the world would look very dark indeed, and even death would be no escape from suffering, as we have to be reborn according to the Kamma we created for ourselves. The Knowledge of the first three Noble Truths would only make us feel more unhappy than ever before. But the Buddha in his Enlightenment discovered the Path that leads to the Cessation of Suffering, to the deliverance from the Circle of Rebirth to the attainment of Nibbāna. He not only discovered the Eight-fold Path but actually experienced it by himself and then taught it to mankind. The Eight-fold Path is based upon the Law of Kamma and upon the Law of Impermanence — Painfulness — and Non-Self of individual life and of all the universe. It is the absolute truth and the only way to Salvation. All roads may lead to Rome, but the Eight Fold Path is the only way that leads to Nibbāna.

It is a path of cognition of the true facts of life, a practical method of training the mind "by gradual onsetting, gradual progress, gradual ascension" to full knowledge of the Absolute Truth, to highest wisdom, eternal peace — Nibbāna" (Majjhīma-Nikāya). Whereas in mere religions "life is all" or "love is all," in Buddhism "mind is all." In Buddhism the mind is the sixth sense which controls the other five senses. In philosophy the mind is regarded by many as all important, while others hold that matter is all. In science, the mind is the thinking part of the brain which associates all sense-impressions, registers and stores them up for later reference; and all our reactions to these sense-impressions are communicated by the mind to the outside world. Thus, in science as well as in Buddhism the mind is the all important organ which causes us to act and react. It is the most important part of our individuality which can be trained for good or for bad. Therefore, the Buddha said:

"Nothing know I, ye Monks, that without exercise would be more inflexible than the mind."

"Nothing know I, ye Monks, that by being exercised would become more flexible than the mind."

"Nothing know I, ye Monks, that without being exercised leads to such distress as the mind."

"Nothing know I, ye Monks, that by being exercised leads to such prosperity as the mind."

"Nothing know I, ye Monks that without exercise, without being developed, generates such suffering as the mind."

"Nothing know I, ye Monks, that by being exercised and developed, generates such bliss as the mind."

(Majjhīma-Nikāya.)

It is this gradual exercise and development of the mind which the Buddha taught in his Eight-fold Path of Enlightenment. The Eight-fold Path consists of eight paths each of which leads to the next following Path and when practised together constitute the Middle Path to Enlightenment, to supreme wisdom, to the deliverance from all Suffering and Rebirth — to Nibbāna. The eight paths are:

1 **Right Understanding (Sammādiṭṭhi)** :- It is the first path and means to acquire right understanding of the Buddha-Dhamma, namely to know the Four Noble Truths, the Attachment to the Five Aggregates of Existence, the Law of Kamma and Rebirth, the Holy Eightfold Path and Nibbāna, which are the five fundamental Teachings of the Buddha discovered by him and which cannot be found in any other teaching.

In the usual way we receive our Knowledge by listening to Sermons preached by the Holy Brotherhood on Fast Days and on any other occasions where monks are invited to deliver a Sermon. We also derive our knowledge by reading the text of the Scriptures which contain the Buddha's own words or by studying books written on the subject of Buddhism. Unfortunately, however, there are not many translations as yet available in our own language (Thai) of the Teachings of the Buddha as told by himself. Furthermore, the sermons delivered by our monks explaining the Buddha-Dhamma are often intermingled with so many Pāli words that those who have not studied the Pāli language or have not become used to the technical

terms used in Buddhism do not profit from the sermon as they might since they cannot understand what it is all about. Being a Buddhist country we should make an all out effort to translate the Scriptures into our own language and we should all regard it as our holy duty to spread the Buddha-Dhamma and bring it within easy reach of all for the spiritual welfare of mankind.

2. Right Mindedness (Sammā-Sankappa):

It means first of all to be absolutely clear in our mind as to the aims of the Buddha-Dhamma and of its final goal, namely to purify the heart of all Kilesa (mental defilements), to destroy evil, to prevent evil, to do good and to maintain it for the sole purpose of attaining to our Salvation from all suffering and rebirth, that is to Nibbāna. Once we have made that clear in our mind we must make the right resolution to act and live in such a way that we may achieve the goal, however far away it may seem to us. We must ever be on our guard not to do anything which might hinder this achievement. We must train our minds by the practice of self-restraint and self-control gradually until our minds become free from sensuality free from ill-will and free from cruelty. This is Right Mindedness.

3. Right Speech (Sammā Vācā): Having gained the right understanding of the Dhamma and having made the Right resolution, Right speech becomes the natural consequence of the first two Paths. Having attained Right Mindedness we cannot but express our mental purity in any other way than by Right Speech which is the third Path and means to abstain from lying, slandering, using harsh language and vain talk.

4. Right Action (Sammā Kamamanta):

This is to abstain from killing any sentient being, from stealing and from wrong sexual intercourse. Right action is the logical consequence of our Right Mindedness and of Right Speech. To be truthful to one's firm resolve and to one's given word we must act rightly.

5. Right Living (Sammā Ajīva): This is to renounce wrong ways of living. Therefore, the following trades are forbidden : the selling of arms ; selling live animals, meat, intoxicating drinks and poison. In our modern times it is hard to avoid such trades, but as long as science has not yet found the means of producing proteins and other food-stuffs in sufficiently large quantities which

would make it unnecessary to live on animals, fish and fowl, those who trade in these things will have to bear the consequences of their bad Kamma.

6. Right Effort (Sammā Vāyāma): Even the most determined resolution and right-livelihood would sooner or later fail if we did not make the Right Efforts to keep on doing right things. The Buddha not only taught us to make the right effort but he showed us how to destroy evil and to avoid evil; to do good and to maintain it ; but we should do good not only for our own sake, but out of loving kindness and compassion we should seek to do good for others too, for all sentient beings. Therefore, for the Buddhist of today, it is his holy duty to give service to others and to spread the Buddha-Dhamma for the good of all mankind.

The Buddha stressed more than anything else the importance of making the Right Effort. Contrary to the practice of the Brahmins who kept their wisdom for themselves and for the benefit of their own caste, the Buddha was the first great Teacher to proclaim his Teachings to the world at large. The Buddha made no distinction, he taught and received men of all ranks into his Order. He sent forth his monks to proclaim the Dhamma with the following exhortation :

“ Go ye, oh Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, out of Compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Dhamma Glorious, preach ye a life of holiness, perfect and pure.”

Let us therefore awaken from our lethargy and do something really good, let us help spread the Buddha-Dhamma and bring it within easy reach of all.

7. Right Attentiveness (Sammā Sati): This consists of meditation and contemplation of our own selves, namely of our body organs and of the Five Aggregates of Existence as being “ impermanent — miserable and void of self ” We then meditate upon the whole Buddha-Dhamma. By continued meditation upon those objects we exercise the mind to such a degree of concentration that we gradually gain Insight into the true facts of life and become more and more convinced of the Absolute Truth, namely :-

(1) that Ignorance is the cause of all life (Sankhāra) because it causes the

Three-fold Craving to arise, namely Sexual Desire, the Desire to be and to possess, and the Desire not to be nor to possess whatever one dislikes (Kama Taṇhā — Bhava Taṇhā — Vibhava Taṇhā).

- (2) that Taṇhā is the cause of our Attachment to the Five Aggregates of Existence which we falsely believe to be the very essence of our individuality. It is also the cause of Rebirth because the desire to live is so great that our Kamma at the moment of death grasps a new being and thus perpetuates the Circle of Rebirth.
- (3) That we are but the sum of our previous and present Kamma and have made ourselves what we are now and will determine our future existence and the state into which we shall be reborn.
- (4) That all things in this world are things compounded (Sankhāra) and are impermanent — miserable — and void of self.
- (5) That the only way to escape from this world of Impermanence and Suffering and from the Circle of Rebirth is to purify the mind from all defilements (Kilesa) and from all attachment to the Five Aggregates of Existence, to avoid evil and to do good. Having destroyed Kilesa and Kamma itself we attain to NIBBĀNA.

Right Attentiveness (Sammā Sati) is only a preliminary step to Full Concentration. It consists of continued meditation and concentration of mind in order to gain insight and to become gradually convinced of the Absolute Truth.

8. **Right Concentration (Sammā Samādhi):** This is a state of mind where all Seven Paths are present, which means that we have progressed along the Middle Path of Enlightenment and have developed the mind to such an extent that having attained to Full Concentration of mind, we now turn away from wrong speech, wrong action and wrong ways of living. In the Buddha's own words Right Speech, Right Action and Right Living mean "What turns off, turns away, turns aside,

averts from the four kinds of evil talk, the three kinds of evil action, and a wrong mode of life." (Majjhīma Nikāya—117th Sutta, Cattarisaka Suttam). Right concentration can also be said to be a state of mind which is accompanied by various states of Bliss, the JHĀNAS, and occurs only temporarily during meditation.

Thus the Middle Path of Enlightenment reveals itself as a gradual perfection of the mind to highest Wisdom and Insight of the true facts of life.

In the first path we gain Knowledge and Understanding of the Dhamma. In the second path we make the Right Resolution to attain to the final goal which is Nibbāna, and we already are walking along the Eight-fold Path by beginning to free the mind of Sensuality, Ill-will and Cruelty. Having made the Right Resolution and purified our mind we continue along the Path by attaining to Right Speech, Right Action and Right livelihood. In the sixth Path we make the Right Effort to maintain the good we have done and to avoid all evil. In the Seventh Path we have progressed to such an extent that by the practice of meditation we gain more insight and become more and more convinced of the Absolute Truth of the Dhamma. And in the eighth Path we have reached such perfection of mind that we actually turn away from Wrong Speech, Wrong Action and Wrong Ways of living.

Unlike religions which are based upon faith alone, in Buddhism "mind is all." It is only the well trained mind, the mind developed to its highest capacity to wisdom and intuitive insight which can realise its own Salvation from all Suffering and Rebirth by following the Noble Middle Path of Enlightenment discovered and experienced by the Buddha. And only one who is himself free, from the mire, can pull others out of the mire.

It is precisely for having discovered the Eight-fold Path that the Buddha has been praised by his Disciples as "The Discoverer of the Undiscovered Path, the Creator of the Uncreated Path, the Explainer of the Unexplained Path, the Knower of the Path, the Acquainted with the Path, the Expert in the Path." (Majjhīma Nikāya, 108th Sutta, Gopakamoggallana Suttam).

THE MEANING OF LIFE

NĀRADA MAHĀ THERA

“ This body so full of flesh and blood I
bear,

Just for the world's good and welfare.”

Sri Sanghabodhi.

WHO ? WHENCE ? WHITHER ?
WHY ? WHAT ?

are some important problems that affect all
humanity.

Who is man ? is our first question.

Let us proceed with what is self-evident
and perceptible to all.

Man possesses a body which is seen either
by our senses or by means of apparatus.
This material body consists of forces and
qualities which are in a state of constant flux.

Scientists find it difficult to define what
matter is. Certain philosophers define mat-
ter as “ that in which proceed the changes
called motion, and motions are those changes
which proceed in matter.”

The Pāli term for matter is *Rūpa*. It is
explained as that which changes or disin-
tegrates. That which manifests itself is
also another explanation.

There are four fundamental units of matter.
They are *Paṭhavī*, *Āpo*, *Tejo* and *Vāyo*.

Paṭhavī means the element of extension,
the substratum of matter. Without it,
objects cannot occupy space. The qualities
of hardness and softness, which are purely
relative, are two conditions of this element.
This element of extension is present in earth,
water, fire, and air. For instance, the water
above is supported by water below. It is
this element of extension in conjunction
with the element of motion (*Vāyo*) that pro-
duces the upward pressure.

Āpo is the element of cohesion. Unlike
Paṭhavī it is intangible. It is this element
which coheres the scattered atoms of matter
and gives us the idea of body.

Tejo is the element of heat. Cold is also
a form of *Tejo*. Both heat and cold are
included in *Tejo* because they possess the
power of maturing bodies, or in other words,
the vitalizing energy. Preservation and de-
cay are due to this element.

Vāyo is the element of motion. The move-
ments are caused by this element. Motion
is regarded as the force or the generator of
heat. Both motion and heat in the material
realm correspond respectively to conscious-
ness and Kamma in the mental.

These four powerful forces are inseparable
and inter-related ; but one element may
preponderate over another, as, for instance,
the element of extension preponderates in
earth ; cohesion, in water ; heat, in fire ;
and motion, in air.

Thus, matter consists of forces and qualities
which constantly change, not remaining for
two consecutive moments the same.

At the moment of birth, scientists tell us
that man inherits from his parents an
infinitesimally minute cell 1/120th of an inch
across. “ In the course of nine months
this speck grows to a living bulk 15,000
million times greater than it was at outset.”
This tiny cell is the physical foundation of
man.

Sex is also determined at the very concep-
tion.

Combined with matter there is another
important factor in this complex machinery
of man. It is the mind. As such it pleases
some learned writers to say that man is not
Mind plus Body, but is a Mind-Body.
Scientists tell us that life emerges from matter
and mind from life. But it does not give
us a satisfactory explanation with regard to
the development of the mind.

Unlike the material body, immaterial mind
is invisible, but it could be sensed directly.
An old couplet runs :-

“ What is mind ? No matter.

What is matter ? Never mind.”

We are aware of thoughts, feelings, and so
forth by direct sensation, and we infer their
existence in others by analogy.

There are several Pāli terms for mind.
Mano, *Citta*, *Viññāna* are the most note-
worthy of them. Compare the term *man*,
to think, with the English word ‘man’ and
the Pāli word *Manussa* which means he who
has an uprising consciousness,

In Buddhism no distinction is made between mind and consciousness. Both are used as synonymous terms. Mind may be defined as simply the awareness of an object since there is no agent or a soul that directs all activities. It consists of fleeting mental states which constantly arise and perish with lightning rapidity. With birth for its source and death for its mouth it persistently flows on like a river receiving from the tributary streams of sense, constant accretions to its flood. Each momentary consciousness of this ever-changing life-stream, on passing away, transmits its whole energy, all the indelibly recorded impressions to its successor. Every fresh consciousness, therefore, consists of the potentialities of its predecessors and something more. As all impressions are indelibly recorded in this everchanging palimpsest-like mind, and as all potentialities are transmitted from life to life, irrespective of temporary physical disintegrations, reminiscence of past births or past incidents becomes a possibility. If memory depends solely on brain cells, it becomes an impossibility.

Like electricity mind is both a constructive and destructive powerful force. It is like a double-edged weapon that can equally be used either for good or evil. One single thought that arises in this invisible mind can even save or destroy the world. One such thought can either populate or depopulate a whole country.

Ouspensky writes:—"Concerning the latent energy contained in the phenomena of consciousness, i.e., in thoughts, feelings, desires, we discover that its potentiality is even more immeasurable, more boundless. From personal experience, from observation, from history, we know that ideas, feelings, desires manifesting themselves, can liberate enormous quantities of energy and create infinite series of phenomena. An idea can act for centuries and millenniums and only grow and deepen, evoking ever new series of phenomena, liberating ever fresh energy. We know that thoughts continue to live and act when even the very name of the man who created them has been converted into a myth, like the names of founders of ancient religions, the creators of the immortal works of antiquity --- heroes, leaders, and prophets. Their words are repeated by innumerable lips, their ideas are studied and commented upon.

"Undoubtedly each thought of a poet contains enormous potential force, like the power confined in a piece of coal or in a living cell, but infinitely more subtle, imponderable and potent."

Observe, for instance, the potential force that lies in the following significant words of the Buddha :-

Mano-pubbaṅgamā dhammā
Mano-seṭṭhā manomayā

"Mind foreruns all mental states, mind is chief, and mind-made are they."

Mind or consciousness arises at the very moment of conception. Consciousness is therefore present in the foetus. This initial consciousness, technically known as rebirth consciousness or relinking consciousness (*Paṭisandhi viññāna*), is conditioned by past kamma of the person concerned. The subtle mental and intellectual differences that exist amongst mankind are due to this Kamma-conditioned consciousness, the second factor of the man.

To complete the trio that constitutes man there is a third factor, the phenomenon of life that vitalises both mind and matter. Due to the presence of life, reproduction becomes possible. Life manifests itself both in physical and mental phenomena. In Pāli the two forms of life are termed *Nāma-ī vitindriya* and *Rūpa-ī vitindriya*—psychic and physical life.

Matter, mind, and life are therefore the three distinct factors that constitute man. With their combination a powerful force known as man, with inconceivable possibilities, comes into being. He becomes his own creator and destroyer. He creates his own heaven and hell. In him are found a rubbish heap of evil and a store-house of virtue. In him are found the worm, the brute, the man, the superman, the Deva, the Brahma. He may either be a blessing or a curse to himself and others. In fact the man is a world by himself.

Whence ? is our second question.

How did man originate ?

Either there must be a beginning or there cannot be a beginning for man. Those who belong to the first school posit a first cause, whether as cosmic force or as an Almighty Being. Those who belong to the second

school deny a first cause for, in common experience, the cause ever becomes the effect and the effect becomes the cause. In a circle of cause and effect a first cause is inconceivable. According to the former, life has had a beginning : whilst according to the latter it is beginningless. In the opinion of some the conception of a first cause is as ridiculous as a round triangle.

According to the scientific point of view, man is the direct product of the sperm and ovum cells provided by his parents. Scientists while asserting 'Omne vivum ex vivo'—“all life from life,” maintain that mind and life evolved from the lifeless.

Dealing with Cosmic Purpose, Bertrand Russell states three kinds of views --- theistic, pantheistic, and 'emergent.' "The first" he writes, "holds that God created the world and decreed the laws of nature because he foresaw that in time some good would be evolved. In this view the purpose exists consciously in the mind of the Creator, who remains external to His Creation.

"In the pantheistic form, God is not external to the universe, but is merely the universe considered as a whole. There cannot, therefore, be an act of creation, but there is a kind of creative force in the universe which causes it to develop according to a plan which this creative force may be said to have had in mind throughout the process.

"In the 'emergent' form the purpose is more blind. At an earlier stage, nothing in the universe foresees a later stage, but a kind of blind impulsion leads to those changes which bring more developed forms into existence, so that, in some rather obscure sense, the end is implicit in the beginning".

We offer no comments. These are merely the views of different religionists and great thinkers.

Whether there is a cosmic purpose or not a question arises as to the usefulness of the tapeworm, snakes, mosquitoes and so forth, and for the existence of rabies and hydrophobia. How does one account for the problem of evil ? Are earthquakes, floods, pestilences and wars designed?

Expressing his own view about Cosmic Purpose, Russell boldly declares :- "Why, in any case, this glorification of man ? How about lions and tigers? They destroy

fewer animal or human lives than we do, and they are much more beautiful than we are. How about ants ? They manage the Corporate State much better than any Fascist. Would not a world of nightingales and larks and deer be better than our human world of cruelty and injustice and war? The believers in cosmic purpose make much of our supposed intelligence, but their writings make one doubt it. If I were granted omnipotence, and millions of years to experiment in, I should not think Man much to boast of as the final result of all my efforts."

Now, from the scientific point of view, man is absolutely parent-born. As such life precedes life. With regard to the origin of the first protoplasm of life, or 'colloid' (whichever we please to call it), scientists plead ignorance.

Man is born from the matrix of action (*kammayoni*). Parents merely provide man with a material layer. As such, being precedes being. At the moment of conception, it is Kamma that conditions the initial consciousness that vitalises the foetus. It is this invisible Kammic energy generated from the past birth that produces mental phenomena and the phenomenon of life in an already extant physical phenomenon, to complete the trio that constitutes man.

Dealing with the conception of beings the Buddha states :

"Where three are found in combination, there a germ of life is planted. If mother and father come together, but it is not the mother's period, and the 'being-to-be-born' (*gandhabba*) is not present then no germ of life is planted. If mother and father come together, and it is the mother's period, but the 'being-to-be-born' is not present then again no germ of life is planted. If mother and father come together, and it is the mother's period, and 'being-to-be-born' is also present, then, by the combination of these three, a germ of life is there planted."

Here Gandhabba (*gantabba*) refers to a suitable being ready to be born in that particular womb. This term is used only in this particular connection, and must not be mistaken for a permanent soul.

For a being to be born here, a being must die somewhere. The birth of a being corresponds to the death of a being in past life;

just as in conventional terms, the rising of the sun in one place means the setting of the sun in another place.

The Buddha states --- "a first beginning of beings who, obstructed by ignorance and fettered by craving, wander and fare on, is not to be perceived."

This life-stream flows ad infinitum as long as it is fed by the muddy waters of ignorance and craving. When these two are completely cut off, then only does this life-stream cease to flow : rebirths end as in the case of Buddhas and Arahats. An ultimate beginning of this life-stream cannot be determined, as a stage cannot be perceived when this life-force was not fraught with ignorance and craving.

The Buddha has here referred merely to the beginning of the life-stream of living beings. It is left to scientists to speculate as to the origin and the evolution of the universe.

Whither ? is our third question.

Where goes man ?

According to ancient materialism, which in Pāli and Sanskrit is known as *Lokayata*, man is annihilated after death, leaving behind him any force generated by him. "Man is composed of four elements. When man dies the earthy element returns and relapses into the earth ; the watery element returns into the water, the fiery element returns into the fire, the airy element returns into the air, the senses pass into space. Wise and fools alike, when the body dissolves, are cut off, perish, do not exist any longer." There is no other world. Death is the end of all. This present world alone is real. The so-called eternal heaven and hell are the inventions of impostors.

Materialists believe only in what is cognizable by the senses. As such matter alone is real. The ultimate principles are the four elements --- earth, water, fire, and air. The selfconscious life mysteriously springs forth from them, just as the genie makes his appearance when Aladdin rubs his lamp. The brain secretes thought just as liver secretes bile.

In the view of those materialists the belief in the other world "is a sign of mendaciousness, feminism, weakness, cowardice and dishonesty."

According to certain religious systems there is no past for man. The present is only a preparation for two eternities of heaven and hell. Whether they are viewed as places or states man has, for his future, endless felicity in heaven or endless suffering in hell. Man is therefore not annihilated after death, but his essence goes to eternity.

Those religionists who believe in a past and present do not state that man is annihilated after death. Nor do they say that man is eternalized after death. They believe in an endless series of past and future births. In their opinion the lifestream of man flows ad infinitum as long as it is propelled by the force of Kamma, one's actions. In due course the essence of man may be reabsorbed in the Ultimate Reality (Paramatma) from which his soul emanated.

Buddhism believes in the present. With the present as the basis it argues the past and future. Just as an electric light is the outward manifestation of invisible electric energy even so man is merely the outward manifestation of an invisible energy known as Kamma. The bulb may break and the light may be extinguished, but the current remains and the light may be reproduced in another bulb. In the same way the Kammic force remains undisturbed by the disintegration of the physical body, and the passing away of the present consciousness leads to the arising of a fresh one in another birth. Here the electric current is like the Kammic force, and the bulb may be compared to the egg-cell provided by the parents.

Past Kamma conditions the present birth ; and present Kamma, in combination with past Kamma, conditions the future. The present is the offspring of the past, and becomes in turn the parent of the future.

Death is therefore not the complete annihilation of man, for though that particular life span has ended, the force which hitherto actuated it is not destroyed.

After death the life-flux of man continues ad infinitum as long as it is fed by the waters of ignorance and craving. In conventional terms man need not necessarily be reborn as a man. He may be reborn as a man or as an animal, an invisible Peta, Deva or Brahma, according to his Kamma. Moreover, earth is not the only place in which a person, will

seek rebirth. He may be born in other habitable planes as well. There are about 1,000,000 planetary systems in the Milky way in which life in some form may exist.

If man wishes to put an end to this repeated series of births, he can do so as the Buddhas and Arahats have done by realizing Nibbāna, the complete cessation of all forms of craving.

Where does man go ? He can go wherever he wills if he is fit for it. If he does not will and leaves his path to be prepared by the course of events, he will go to the place he fully deserves.

Why ? is our last question.

Why is man ? Is there a purpose in life ?

This is rather a controversial question.

What is the materialistic point of view ?

As materialists confine themselves purely to sense-data and the present material welfare ignoring all spiritual values, they hold a view diametrically opposite to that of moralists. In their opinion there is no purposer, hence there cannot be a purpose.

“ Who colours wonderfully the peacocks, or makes the cuckoos coo so well ? ” This is one of the chief arguments of the materialists to attribute everything to the natural order of things.

“ Eat, drink and be merry, for death comes to all, closing our lives,” appears to be the ethical ideal of their system. In their opinion as Radhakrishna writes — “ Virtue is a delusion and enjoyment is the only reality. Life is the end of life. Religion is a foolish aberration, a mental disease. There was distrust of everything good, high, pure and compassionate. The theory stands for sensualism and selfishness and the gross affirmation of the loud will. There is no need to control passion and instinct, since they are natures’ legacy to men.”

Sarvadarsana Sangraha says :

“ While life is yours, live joyously
None can escape Death’s searching eye ;
When once this frame of ours they burn,
How shall it e’er again return ? ”

“ While life remains let a man live happily, let him feed on ghee even though he runs in debt.”

Now let us turn towards science to get a solution to the question why.

Sir. J. Arthur Thomson maintains that science is incomplete because it cannot answer the question why.

Now, how does Buddhism answer the question why.

Buddhism denies the existence of a God-Creator. As such from a Buddhist point of view there cannot be a fore-ordained purpose. Nor does Buddhism advocate fatalism, determinism, or pre-destination which controls man’s future independent of his free actions. In such a case freewill becomes an absolute farce and life becomes purely mechanistic. To a certain extent man’s actions are more or less mechanistic, being influenced by his own doings, upbringing, environment and so forth, but man can exercise his freewill. A person, for instance, falling from a cliff will be attracted to the ground just as an inanimate stone would. In this case he cannot use his freewill although he has a mind unlike the stone. If he were to climb a cliff, he could certainly use his freewill and act as he likes. A stone, on the contrary, is not free to do so of its own accord. Man has the power to choose between right and wrong, good and bad. Man can either be hostile or friendly to himself and others. It all depends on his mind and its development.

Although there is no specific purpose in man’s existence, yet man is free to have some purpose in life.

What therefore is the meaning of life ?

The meaning of life lies in Supreme Enlightenment (*Sambodhi*) i.e. understanding oneself as one really is. This is achieved through Sublime Conduct, (*Sīla*) Mental Culture, (*Samādhi*) and penetrative Insight (*Bhāvanā*) or in other words through service and perfection. In service are included love, compassion, and renunciation which prompt man to be of service to others. Perfection embraces absolute purity and absolute wisdom.

The Buddha, the flower of humanity, was an embodiment of service and perfection. Buddhahood is latent in us all.

Serve to be perfect ; be perfect to serve.

LIFE

“ As when huge mountain crags, piercing
the sky,
Advance in avalanches on all sides,
Crushing the plains east, west, north and
south,
So age and death come rolling over all.
Noble and brahmin, commoner and serf,
None can evade, or play the truant here.
Th'impending doom o'erwhelmeth one
and all.
Here is no place for strife with elephants,
Or chariots of war, or infantry,
Nay, nor for war of woven spell or curse,
Nor may finance avail to win the day.
Wherefore let him that hath intelligence
And strength of mind, to his own good
attent,

In Buddha, Norm, and Order place his
trust.

Who doeth right in deed and word and
thought
Here winneth praise, and bliss in life to
come.”

Kindred Sayings Vol. I. p. 127

“ Sons are no shelter, nor father, nor
any kinsfolk.
Overtaken by death, for thee blood bond
is no refuge.
Discerning this truth, the wise man, well
ordered by virtue,
Swiftly makes clear the road leading to
Nibbāna.”

Psalms of the Sisters.

Now, it is impossible for a man who is bogged, himself to extricate another who is bogged too ; but it is possible for a man who is himself not bogged, to extricate another who is. It is impossible for a man who is himself not broken-in, schooled and emancipated to break-in, school and emancipate another. But the converse is possible. ”

Sallekha- Sutta.



Propagating the pure Buddha-Dhamma
to the world

Buddhist World

The only international newspaper.
Issued fortnightly.

Annual Subscription

Ceylon : Rs. 10

Foreign : Rs. 15 = K 15 = £1 = \$5,

Payments to Grindlays Bank Ltd.

Colombo, London, Rangoon.

BUDDHIST WORLD PUBLICATIONS

“ Buddhist Book Bureau ” P. O. Box 1076, Colombo, CEYLON.

THE DHAMMAPADA COMMENTARY

The Story of the Monks of Kosambi . . . Kosambika-vatthu. Translated by the Pāli Department of the University of Rangoon.

“Pare ca na vijānānti “mayam ettha yamāmase”, ye ca tattha vijānānti tato sammanti medhagā”.

“The many never realize that all of us here must one day die,
But those who realize it, then their quarrels cease.”

The Master gave this religious discourse, while residing at Jetavana, in connection with the monks of Kosambī.

Two monks, the master of the Vinaya and the preacher of the Dhamma, each with five hundred followers, lived in the monastery of Ghosita in Kosambī. Of the two, the preacher of the Dhamma one day having eased himself, after washing left the water in the vessel in the bathroom and departed.

Afterwards the master of the Vinaya entered the bathroom, saw that water, came out of the room and enquired of the other, “Brother, did you leave the water in the vessel?” “Yes, brother.” “Don’t you know that this is an offence?” “No, I do not know.” “Brother, nevertheless it is an offence.” “Well then, I’ll atone for it.” “But brother, if you have done it unintentionally and unconsciously, there is no offence.” So the preacher of the Dhamma did not look upon that as an offence. The master of the Vinaya however, told his own followers, “This preacher of the Dhamma, though guilty of an offence, is not aware of it.” The followers of the master of the Vinaya seeing the followers of the preacher of the Dhamma said, “Your preceptor is not aware of the offence though he has committed one.” They reported this to their preceptor who said, “This master of the Vinaya said before that it was not an offence and now says that it was so. He is a liar.” His pupils told the others, “Your preceptor is a liar”, and thus developed a quarrel. Then the master of the Vinaya, finding an opportunity, pronounced the formal act of suspension on the preacher of the Dhamma for not seeing the offence. Thenceforth their patrons and the donors of their requisites formed into two factions. The bhikkhunis who used to take instruction from them, the guardian deities, friends and devotees, the gods living in the sky and all beings, except the Ariyas, of all

the worlds up to the Brahma world formed into two parties. Beginning from the Cātumahārājika world this uproar rose up to the Akaniṭṭha (Brahma) abode.

Then a certain monk approached the Tathāgata and reported that those who imposed the act of suspension believed, “This monk has been suspended legally” while those who followed the suspended monk believed, “He has been suspended unlawfully,” and reported further that those followers of the suspended monk, in spite of the fact that they were forbidden by the imposers of the act to do so, had gathered around him and were following him. Twice the Bhagavā sent word saying “Let them be united”, and hearing that they were not willing to be united, on the third time, He, exclaiming “The Order of the bhikkhus has been split up, the Order of the bhikkhus has been split up,” went to them and spoke of the danger in the act of formal suspension by those who imposed the act of suspension and in the non-recognition of the offence committed by the other side. Furthermore, the Bhagavā enjoined upon them the observance of the fast-day and other duties within one and the same boundary (Sīma) and laid down the rule that those who had quarrelled should be seated alternately in the refectories etc. Hearing that they were still quarrelling, He went again to them and said, “Stop, monks, do not quarrel,” and added, “Monks, such affairs as quarrels, altercations, strifes and disputes are harmful. Due to a quarrel even the tiny female quail (laṭukikā) caused the loss of life of a big elephant”. Having related the story of the quail, He exhorted : “Monks, be united. Do not quarrel. On account of a quarrel, many thousands of quails lost their lives” and He related the birthstory of the quails (vaṭṭaka). But as they were not paying attention to His words, a certain person who was a speaker of the truth, wishing to avoid annoyance to the Tathāgata said, “May the Bhagavā, the Master of the Dhamma remain at home. May the Bhagavā not worry himself and may He live at ease in the present life. We will become conspicuous by this quarrel, altercation, strife and dispute”. Thereupon the Bhagavā related a story of the past.

Formerly, monks, there was at Banaras a king of Kāsi named Brahmadatta. Prince Dīghāyu knew that his father, king of Kosala, had been robbed of his kingdom and was later, while living incognito, murdered by Brahmadatta. And the Bhagavā spoke of how Prince Dīghāyu had spared Brahmadatta's life and he and Brahmadatta henceforth lived in amity. But although, the Bhagavā admonished, "Monks, those kings who had wielded weapons against each other had become so forbearing and gentle. Monks, it is befitting that you who have become monks under such well-propounded Dhamma and Vinaya should be forbearing and gentle", still He was unable to unite them. He, being not at ease with that disorderly state of living, thought, "Indeed, now living in this state I am not comfortable and those monks are not obeying me, better would it be if I were to live a life of solitude, all alone, away from the company of monks." And having gone on his rounds for alms in Kosambī, without telling the Order of monks, He took his own bowl and robe and went by himself to the monastery of Bālakaloṇaka. There He spoke to the elder Bhagu on the principles to be adopted by one living in solitude and at the Pācīnavamisa deer-park He spoke to the three sons of noble family on the advantages of living in concord, and proceeded to Pārileyyaka wood. There the Bhagavā spent the lent happily at the foot of Bhaddasāla tree in the Rakkhita forest grove near Pārileyyaka forest being waited upon by the elephant Pārileyya.

The lay-disciples living in Kosambī went to the monastery and not seeing the Master, enquired, "Reverend Sirs, where is the Master?" "He has gone to the Pārileyyaka forest". "Why?" "He tried to unite us but we would not be united". "Reverend Sirs, you took orders under the Master and when He tried to unite you, you refused to be united?" "Yes, friends". Then the people said, "Those monks after having taken order under the Master, are not united even when He tried to make them live in concord. On account of them we are unable to visit the Master. We will neither offer them seats nor shall we pay homage to them", and henceforth they did not even show mere courtesy to them. Becoming emaciated through want of food the monks became upright in their conduct even in a few days, and having confessed their faults and asked pardon of one another they said to the lay-disciples,

"Disciples, we have become united again. Be unto us as you have been before." "But, Reverences, have you asked pardon of the Master?" "No friends, we have not". "Well then, beg the Master's pardon and when the Master forgives you, we will be to you as we have been before." Being in the midst of the lent they dared not go to the Master and they spent that lent in misery. The Master, however, being waited upon by that elephant, was living in happiness.

The elephant too had left the herd and entered the forest for the sole purpose of living in comfort. As it has been said "I have been living in the midst of elephants, female elephants, young elephants and elephant calves; I have to eat grass with tips eaten up and torn pieces of broken branches and I have to drink turbid water and whenever I plunge into the water for bathing or come out of it, the female elephants come brushing against my body. I would rather live alone away from the herd." Then that elephant having left the herd, went to the Rakkhitagrove in Pārileyyaka forest, where the Bhagavā was residing at the foot of the Bhadda-sāla tree. Then he made obeisance to the Bhagavā; looked around and not finding anything else he levelled the earth around the foot of the Bhaddasāla tree by trampling it with his feet and taking hold of the branch of a tree with his trunk he swept the place. Thereafter, he took the water pot with his trunk and provided water for the use of the Bhagavā. He prepared hot water when the hot water was needed. How? He used to rub the wood by holding it with his trunk and make fire and kindle the fire by throwing firewood into it. And in the fire he used to heat stones, turning them with a piece of wood, and throw them into a small pool of water. Then he used to put his trunk into the water and on knowing that the water was heated he used to go and bow down before the Master. The Master having enquired, "Pārileyya, have you heated the water?", used to go there and take a bath. Then the elephant used to bring various kinds of fruits and offer them. When the Master entered the village for alms the elephant would take His bowl and robe, put them on his head and go along with Him. Arriving at the outskirts of the village, the Master would say to him, "Pārileyya, beyond this place you should not proceed; hand over to me the bowl and the robe", and after they were brought He would

enter the village. The elephant would stand there till the Master came out of the village and then go forward to meet Him, and take the bowl and robe in the same way as before, put them down at the place of residence, carry out his usual duty and fan Him with a branch. At night, thinking, "I shall guard the Master", he would take hold of a big stick with his trunk in order to ward off the danger from wild beasts, and roam about inside the forest till sunrise. Since then that forest came to be known as the Rakkhita forest grove. At sunrise he would offer water for washing the face and for other purposes ; in this way he would perform all the duties.

Then a monkey, seeing the elephant ever active in performing the various duties for the Tathāgata day after day, thought, "I too shall do something" and one day while roaming about saw a bee-hive without bees on the branch of a tree, broke the branch, took the honey-comb together with the branch to the Master and cutting a plantain leaf placed it thereon and offered it to Him. The Master accepted it. The monkey, watching whether He would partake of it or not, finding Him seated holding it, thought, "How is it?", and taking hold of one of the branches, turning it round and examining it, saw eggs, removed them gently and offered it again. The Master tasted it. The monkey pleased, caught hold of branch after branch of the tree and began dancing. Thereupon the branch he was holding as well as the one he was standing on, broke. He fell on top of the stump of a tree which pierced his body. Because he died with his heart devoted to the Master, he was reborn in the Tāvātimsa heaven in a golden mansion, thirty leagues in extent, and had a retinue of a thousand nymphs.

The fact that the Tathāgata was residing there attended upon by the elephant was publicly known all over Jambudipa. Anāthapiṇḍikā, Visākha the eminent female lay devotee and such other members of eminent families from the city of Sāvātthi sent messages to the Thera Ānanda, "Reverend Sir, please let us see the Master," Then, too, the five hundred monks who were the residents of Sāvātthi and environs, after they had spent the lent, approached the Thera Ānanda and begged him : "Ānanda, it is a long time since we have heard a religious discourse from the Bhagavā. It would be well if we could

get the opportunity to listen to a religious preaching from the Bhagavā." The Thera took these monks and went there. Then he thought, "With so many monks it is not proper to approach the Tathāgata, who has been living alone for three months" and leaving those monks outside approached the Master alone. Pārileyya saw him and rushed towards him seizing a stick. The Master saw that and said, "Go away, Pārileyya, do not stop him, he is the attendant of the Buddha". The elephant threw away the stick then and there and asked for the favour of carrying the bowl and the robe. The Thera refused him. The elephant thought, "If he has learnt the proper conduct, he will not place his requisities on the stone slab where the Master sits". The Thera put the bowl and the robe on the ground, for monks who have acquired proper conduct do not put their bowl and robe either on the seat or bedstead of their teachers. The Thera bowed down to the Master and took a seat. The Master enquired whether he came alone and learning that he had come accompanied by five hundred monks, asked, "But where are they?" On being told, "Not knowing your wish I have come leaving them outside", He said, "Call them in" and the Thera did so. The Master extended welcome to them and having been asked by those monks, "Reverend sir, the Bhagavā the Buddha has been a tender and a delicate prince. It seems that while living all alone for three months You must have gone through difficulties and there was no one to attend to you to offer water for washing and to do such other duties." He said, "Monks, the elephant Pārileyya did everything for me. If one gets such a companion one can live conveniently together otherwise solitary life is preferable", and He spoke these three stanzas from the Nāgavagga :-

328. If one gets a prudent and steady friend living with him and if he leads a virtuous life, one should overcome all obstacles and live with him happily and mindfully.
329. If however one does not get a prudent and steady friend living with him and if he leads a virtuous life, he should live alone like a king who has left his kingdom or a noble elephant roaming alone in the forest.
330. It is preferable to live alone; there is no friendship with a fool.

One should live alone and not commit evil, like the noble elephant living free from care in the forest."

At the end of the stanzas, those five hundred monks were also established in arahatship. The Thera Ānanda informed the Bhagavā of the message sent by Anāthapiṇḍika and others and said, "Lord, the five koṭis of noble disciples led by Anāthapiṇḍika are expecting Your return". The Master made him take the bowl and the robe saying, "Well then, take the bowl and the robe" and left the place. The elephant went and stood across the road. They asked the Bhagavā, "Lord, what is the elephant doing?" "Monks, he is looking forward to offering alms to you. For a long time he has been of service to me. It is not good to offend him. Monks, please turn back." The Master turned back taking the monks with Him. The elephant also entered the forest-grove, collected various kinds of fruits such as jackfruits and bananas, heaped them up and offered them to the monks the following day. The five hundred monks could not consume them all. After the meal the Master took the bowl and the robe and left the place; the elephant passed through the ranks of monks and stood athwart the path in front of the Master. The monks asked what the elephant was doing and the Bhagavā replied, "Monks, he wants to send you away and wants me to turn back". Then the Master said to the elephant, "Pārileyya, this going away of mine is not for turning back. With this body of yours there can be neither meditation nor insight nor the path nor fruition for you; stay you." Hearing that, the elephant thrust his trunk into his mouth and followed Him closely weeping; indeed if he could make the Master turn back he would have looked after Him in the same manner as before as long as he lived. The Master however, arriving at the outskirts of the village said, "Pārileyya, beyond this is no place for you, the dwelling-place of human beings is full of danger for you. Stop here". He stood weeping where he was and as the Master was going out of sight, he died of a broken heart. As the result of his devotion to the Master, he was reborn in the midst of a thousand nymphs in a golden mansion thirty leagues in measure in the Tāvātimsa heaven. He was known as Pārileyyaka god.

The Master in due course arrived at Jetavana. The Kosambika monks, hearing that the Master had arrived at Sāvatti, went

there to beg the Master's pardon. The king of Kosala, hearing that these quarrelsome monks of Kosambī were coming, went to the Master and said, "Lord, I will not allow them to enter my kingdom." "King, those monks are virtuous but just because of the quarrel amongst themselves they did not obey me. Now they are coming to beg my pardon. Let them come, O king". Anāthapiṇḍika too said, "I'll not allow them to enter the monastery" but being requested by the Bhagavā he remained silent. When they arrived at Sāvatti the Master kept them in a separate place and had lodging provided for them. The other monks neither sat nor stood with those monks. Everyone who arrived there asked the Master, "Lord, where are the quarrelsome monks of Kosambī?" The Master pointed them out saying, "Here they are". Being pointed at with fingers by all those who came there saying, "These are the monks". These are the monks' they could not hold their heads up out of shame, fell down at the feet of the Bhagavā and asked pardon of Him. The Master said, "Monks, you have committed a grave offence. Indeed, you, after having taken orders under a Buddha such as I, did not listen to my words when I was trying to unite you; even wise men of old, hearing the advice of parents who had been ordered to be executed and even while they were being deprived of their lives, did not disobey that advice" and again He related the birth story Devakosambika (Kosambika-jātaka): "Monks, the Prince Dīghāyu even while his parents were being deprived of their lives did not disobey their advice and later on married the daughter of Brahmadatta and became king of the two kingdoms of Kāśi and Kosala. But you have committed a grave offence by not listening to my words." Saying so He uttered this stanza :-

"Para ca na vijānanti "mayam ettha yamāmaṣe", ye ca tattha vijānāti tato sammanti medhagā".

"The many never realize that all of us here must one day die.

But those who realize it, then their quarrels cease."

At the end of the stanza the assembled monks were established in the fruition of the Sotāpatti and the higher Paths.

SHRINES OF BURMA, No. 6.

THE PAGODAS OF PAGĀN. U OHN GHINE

Some 300 miles north of Rangoon in a half-forgotten yet quite accessible part of Burma is a wonderland of architecture, history, ethnology and romance.

Here, nine years before William the Conqueror invaded England, ruled King Anōratha who at that time had obtained a full set of the Buddhist Scriptures, and this began an intensity of pagoda-building that was to last for two hundred years until as a "tyrannous breathing of the north" the Tartar invaders sacked the city of Pagān.

Tradition says that in the course of centuries there have been many thousands of pagodas constructed at Pagān: certainly one may yet see hundreds of ruins and many still, well preserved in that dry climate, expressing their ancient glory.

In our Vol. I, No. 4 is a compelling article: "Pagān" by Dr. Frank Trager of TCA Washington: and we make no apology for reproducing the impression gained by another American, John Brohm of Cornell University.

"There is a great deal to tell about my travels, more than anyone can pack into one of these miserable air letters. For what space there is, however, I should tell you that seeing Pagan from the Irrawaddy was one of the really great experiences of my life, and at the same time one of the most frustrating ones. I don't mean to be critical of modern Burma, for I know what forces have made it the country that it is, but I must say that for me Pagān was the one great inspiration I have taken away with me this time. The fact that a monument of such magnitude remains relatively unknown in the western world—compared, for example, to other such monuments as Angkor or Borobudur—is a tragedy of the first order. This should not continue to be, for Pagān is a symbol which gives Burma a dignity and stature far beyond the power of contemporary words and deeds. If the present Burmese government is searching for themes about which to spin a web of nationalistic overtones, they are inexcusably ignorant of both method and fact if they don't use Pagān to the hilt. Impressive? It staggers the imagination. Beautiful? I don't mind exposing my emotions by saying that Ananda literally brought tears to my eyes.

Inspiring? No one could behold such architecture without giving thanks that *ex*e genius had been given the vehicle for *nr*pression. I hope that the day will come when I can visit that place properly and when such beauty will have a nobler fate than to be neglected and desecrated as at present."

In addition to the Ananda Pagoda there is the Thapyinnyu, referred to by Dr. Trager in equally moving terms, there is the unusual "Bu" Pagoda of which none can remember the builder, and the Shway See Khon which was begun by King Anoratha and finished by his son King Kyansittha.

Then there is, among the others we illustrate, the Mahā Bodhi built after the style of the one erected by the great Emperor Asoka at Bodh Gaya.

The kings and the people who reared these inspired monuments of a deep and moving devotion to the Teaching of the Buddha, have long passed away and the pagodas themselves, subject to the universal law of Anicca (Impermanence) are, many of them, in ruins. But the blood of those kings and that people and their spirit are still in present-day Burma and the same deep devotion to the Buddha-dhamma moves the people today.

However, in this changed age, one finds also a practical end in view. Today's centre is Rangoon and today's building is of the now completed Kabā Aye, World Peace Pagoda, and the buildings round it. These great buildings are for the purpose of housing the great International Buddhist Council, sixth since the Mahāparinibbāṇa of the Buddha. For this Council Burma is to be the host. After the Council which ends in 2500 B.E. (1956 C. E.) the buildings are to serve as a Buddhist university, a centre of learning and of culture.

And I think those ancient kings and the people from whom modern democratic Burmans are descended will, if they can remember and compare the past and the present, approve and exclaim "Sādhu! Sādhu! Sādhu! for Burma today is modern Burma because of the pagodas of ancient Pagān.



Gaw-daw-palin Pagoda at Pagān, built by King Narapatisithu
about 1750 B. E.



A ruined pagoda of Pagān. Built by an ancient King of Pagān and has some relation to Mōn art and culture.

THE EGOLESSNESS OF ALL EXISTENCE

(ANATTĀ)

Extract from Saṃyutta-Nikāya translated and explained

NYANATILOKA MAHATHERA

S. V. 10

When certain things we find combined
We speak of 'chariot', speak of 'car'.
Just so, when all five groups * appear,
We use the designation 'man'.

*Khandha, i.e. the 5 'Groups of Existence' embracing all the phenomena of existence whatever, namely: Corporeality, Feeling, Perception, Mental Formations, and Consciousness.

T'is naught but woe that does arise,
And that exists, and passes off.
Nothing but suffering appears,
Nothing but woe that vanishes.

Vis. XVIII: "Whenever the different parts, as axle, wheels, frame, pole etc., are in a certain manner combined, we use the 'conventional' (*volhāra*) designation 'chariot'. But when examining one part after the other, we can in the 'ultimate sense' (*paramattha*) not discover any independently existing unity called 'chariot'. Just so is it with the 5 groups of existence (*khandha*). For as soon as they appear, one uses the conventional designation 'living being', or 'Ego' (*attā*), or 'I', or 'self' etc. In the 'highest sense', however, one cannot discover 'being' which could form the foundation for such conceptions as 'I am' and 'I'. Hence in the ultimate sense there exist only mental and physical phenomena."

S. XII. 12

'Through Sense-Impression (*Phassa*) conditioned is Feeling (*vedanā*)'—thus it is said in the formula of Dependent Origination (*paṭicca-samuppāda*: B. Dict.)—

But who, Venerable One, is it that feels? That somebody feels, I do not teach .. If, however, the question would be put thus: 'Through what conditioned, does Feeling arise etc.?' then the right answer would be: 'Through Sense-Impression is Feeling conditioned .. through Feeling: Craving .. through Craving: Clinging etc.'

S. XII. 35

But what are Old Age and Death, and to whom do they belong? I do not teach that there is one thing called Old Age and Death, and that there is someone to whom they belong. If the view exists that Life (*jīva*: life principle, soul etc) is identical with the Body, in this case there can be no holy life. And if the view exists that Life is one thing, but Body another thing, also in this case there is no holy life possible. Avoiding both these extremes (i.e. complete Identity and complete Otherness), the Perfect One has taught the doctrine that lies in the middle, namely: 'Through Rebirth conditioned are Old Age and Death.. through the (karmical) Process of Becoming: Rebirth .. through Attachment: the Process of Becoming.. through Craving: Attachment .. through Feeling: Craving .. etc..

Vis. XVII quotes:

"From woe and sorrow springs delusive thinking,
No first beginning of existence can be seen.
No doer can be found, nor one that reaps the fruits.
And twelvefold empty is the cycle of rebirth,
And steadily the wheel of life rolls on and on."

S. XII. 61

Better it would be to consider the Body as the 'Ego', rather than the Mind. And why? Because this body might continue for 10, 20, 30, 40 or 50 years even for 100 years and longer. That, however, which is called 'mind, consciousness, thinking', that rises continuously by day and by night as one thing, and as something different again it vanishes. Now, the learned and noble disciple considers thoroughly the 'Dependent Origination' (*paṭiccasamuppāda*: B. Dict.): 'If this is, then that becomes. Through the arising of this, that comes to arise: through the extinction of this, that becomes extinguished, namely: Through

Ignorance conditioned arise the Kammaformations, through the Kammaformations: Consciousness (in next life), through Consciousness: Corporeality and Mind through the extinction of Ignorance, the Kammaformations become extinguished ; through the extinction of the Kammaformations : Consciousness ... etc.'

S. XXII. 9-11

Corporeality .. Feeling .. Perception.. Mental Formations .. and Consciousness are impermanent (*anicca*) .. woeful (*dukkha*) .. egoless (*anattā*), be they of the past or the future, not to mention the present. Thus understanding, the learned and noble disciple does no longer cling to things past, and he enters the path leading to the turning away therefrom, to detachment and extinction.

S. XXII 18-20

The 5 Groups of Existence are impermanent, woeful and egoless (*anattā*). And also the foundation and condition for the arising of these groups of existence are impermanent, woeful and egoless. For how could that which has arisen through something impermanent, woeful and egoless as its root, ever be itself permanent, joyful and an Ego ?

S. XXII. 47.

All those ascetics and priests, who again and again in manifold ways believe in an 'Ego' (*attā*), they all do so with regard to the 5 groups of existence, or to one of them, namely :

There the ignorant worldling .. considers one of the 5 groups as the Ego, or he considers the Ego as the owner of that group, or that group as included within the Ego, or the Ego as included within that group.

S. XXII. 81.

Now somebody holds the view: 'This is my 'Ego' (*attā*), this is the world. After death 'I' shall remain permanent, steady, eternal, and not be subject to any change.

What concerns this 'Eternity-View' (*sassata-diṭṭhi*), it forms one Kammaformation (*sankhara*)*. But through what is this Kammaformation conditioned?

* This is the 2nd link in the formula of the Dependent Origination (*paṭiccasamuppāda* : B. Dict.), here the unwhole-

some volitional action (Kamma : B. Dict.), accompanied by Wrong Views and Ignorance.

Now, what concerns that Craving which has arisen in the ignorant Worldling, while being impressed by a feeling conditioned through an infatuated sense-impression, it is through this Craving (*taṇhā*) arisen hereby that the Kammaformation has arisen. Hence that Kammaformation is impermanent, created, and has conditionally arisen. In one who thus understands, thus sees, the immediate Extinction of Biases takes place. Again, someone holds the view : 'May 'I' not be ! May there nothing belong to me ! 'I' shall not be ! Nothing will belong to me !' What concerns this 'Annihilation View' (*uccheda-diṭṭhi*), also this forms a Kammaformation .. is impermanent, created and conditionally arisen. In one who thus understands, thus sees, the immediate Extinction of Biases takes place.

S. XXII. 85

To the monk Yamaka, once the following evil view had arisen : 'Thus do I understand the Doctrine shown by the Blessed One that the one in whom all Biases have vanished, at the dissolution of the body, after death, will become annihilated and will no longer remain after death.

(Sāriputta): "What do you think, Brother Yamaka : are Corporeality .. Feeling .. Perception .. Mental Formations .. or Consciousness permanent or impermanent ? "Impermanent, Venerable Sir." ..

"Now do you consider Corporeality etc. as the Perfect One?"

"No, Venerable Sir."

"Or do you consider the Perfect One as contained therein?"

"No, Venerable Sir."

"Or do you consider all these groups combined as the Perfect One ?"

"No, Venerable Sir."

"Or do you think that the Perfect one is without Corporeality or without Feeling, without Perception, without Mental Formations, without Consciousness ?"

"No, Venerable Sir."

"Now, since you cannot, even during life-time, make out the Perfect One according to truth and reality, how can you rightly maintain that the Perfect One will, at the dissolution of the body, become annihilated and no longer continue after death?" "Should somebody ask me, what will become of the Holy One, I should answer thus: 'Corporeality, Feeling, Perception, Mental Formations, and Consciousness are impermanent (*anicca*); and what is impermanent, that is woeful; and what is woeful, that will become extinguished and annihilated.'"

Hence, it is only these 5 Groups of phenomena embracing all existence whatever, which are here to be considered, while the designations 'Perfect One', I, Ego, Self, Person, Man, animal, etc., are merely 'conventional' (*vohāra*) terms, not referring to any, real entities. And the so-called pure 'Ego' is merely a metaphysical fiction or hypothesis.

To this theme we find numerous further texts in S. XLIV.

S. XXII. 89

'Five Groups of Existence liable to Attachment' (*upādāna-kkhandha*) have been taught by the Blessed One, viz. Corporeality, Feeling, Perception, Mental Formations, Consciousness.

With regard to these 5 groups I do not find any 'Ego' (*attā*), or something 'belonging to an Ego' (*attaniya*), but still I am not a Holy One, not yet freed from biases. Also concerning these groups of existence liable to attachment, I am no longer subject to the thoughts of 'I am' or 'This I am'.

S. XXII. 90

The world, as a rule, is fettered by attachment and clinging to things, and is firmly adhering to them. But the learned and noble disciple does no longer attach himself, cling and firmly adhere and incline to the thought: 'I have an Ego (*attā*); and he knows: 'Merely woe is it that arises, merely woe that vanishes'.

S. XXII. 95

Suppose a man who is not blind were to behold the many bubbles on the Ganges, as they are driving along; and he should watch them, and carefully examine them. After carefully examining them, they will appear to him empty, unreal and unsubstantial. In

exactly the same way does the monk behold all corporeal phenomena, feelings, perceptions, mental formations, and states of consciousness, whether past, present or future, one's own or external, gross or subtle, lofty or low, far or near. And he watches them, and examines them carefully; and after carefully examining them, they appear to him empty, unreal and unsubstantial.

The body's like a mass of foam,
The feeling like a water bubble,
Perception like a void mirage,
Formations like a plantain tree,
And consciousness like jugglery.

S. XXII. 96

There is no corporeality, no feeling, no perception, no mental formations, no consciousness that is permanent, enduring and lasting, and that, not subject to any change, will eternally remain the same. If there existed such an Ego (*attā*) that is permanent, enduring and lasting and not subject to any change, then there would be found no holy life leading to right extinction of suffering.

S. XXII. 102

Once the contemplation of impermanency has been developed and brought to full growth, then it comes to the end of all craving for sensuous existence, to the end of all craving for fine-material existence, to the end of all craving for existence, to the cessation and rooting out of all 'Conceit of I am'.

Only on reaching perfect Holiness all 'Conceit of I am' (*asmi-māna*) will for ever disappear

S. XXII. 117

The learned and noble disciple does not consider corporeality, feeling, perception, mental formations or consciousness as the Ego (*attā*); nor does he consider the Ego as the owner of one of these groups, nor this group as included within the Ego, nor the Ego as included within this group. Of such a learned and noble disciple it is said that he is no longer fettered by any group of existence, own or external. Thus I say.

S. XXII. 122

..It is possible that a virtuous man, while contemplating the 5 groups of existence as impermanent, woeful .. empty, egoless, that he may realize the fruit of Stream-entrance..

S. XXII. 147

The noble disciple who, out of faith, has gone forth from home to the homeless life, has with regard to the 5 groups of existence to fulfill the task of living in contemplation of their impermanency, woefulness, and egolessness (*anattā*). And while penetrating these things, he becomes freed therefrom, freed from rebirth, old age and death, from sorrow, lamentation, grief and despair, becomes freed from suffering : thus I say.

S. XXII. 151

“What must there be, and conditioned through what, may such views arise, as: ‘This is my Ego (*attā*), this the world. After death I shall continue, be everlasting, eternal, not subject to any change?’”

“The 5 groups of existence must be there.. that such views may arise.” “What do you think : Are these 5 groups permanent or impermanent?”

“Impermanent, Venerable Sir.”

“But what is impermanent, is that joyful or woeful?”

“Woeful, Venerable Sir.”

“But on that which is impermanent, woeful and subject to change, may there be, based thereon, arise such views as: ‘This is my Ego, this the world. After death I shall continue, be everlasting, eternal, not subject to any change?’”

In S. XXII. 47 it was in a more general way stated that any kind of Ego-Illusion is necessarily based upon the 5 groups of existence. Here, however, the same is said with special reference to the ‘Eternity-Views.’

S. XXXV. 6

The visible objects are egoless (*anattā*); sounds, odours, tastes, bodily impressions and mind-objects are egoless. But of that which is egoless, there one has, according to reality and true wisdom, to understand thus: ‘That am I not, that does not belong to me, that is not my Ego’...

S. XXXV. 23

What is the Totality of things (*asbham*)? Eye and visible objects, ear and sounds, tongue and tastes, body and bodily impressions, mind and mind-objects: these are called the totality of things.

S. XXXV. 45-49

All things are ego-less (*anattā*). All things one has to comprehend fully (1st truth), all things one has to overcome (2nd truth), all things one has to realize (3rd truth)..

S. XXXV. 85

It is said that the world is empty (*suññā*). But why does one call the world empty.

Because the world is empty of an ‘Ego (*attā*)’ and of something ‘belonging to an Ego’ (*attaniya*), therefore the world is called empty. But which are the things that are empty of an Ego? Empty of an Ego are called eye and visible objects, ear and sounds, nose and odours, tongue and tastes, body and bodily impressions, mind and mind-objects.

S. XXXV. 90

One should not imagine (*na maññeyya*) oneself as being ‘identical with the Eye’ (*cakkhum*: Acc.), should not imagine oneself as being included ‘within the eye’ (*cakkhumim*: Loc.) should not imagine oneself as being ‘outside the eye’ (*cakkhuto*: Abl.), should not imagine oneself: ‘The eye belongs to me’ (*cakkhum me’ti*).

One should not imagine oneself as being identical with the Visible Objects (*rūpe*: Acc.) should not imagine oneself as being included ‘within the visible objects’ (*rūpesu*: Loc.), should not imagine oneself as being ‘outside the visible objects’ (*rūpato*: Abl.), should not imagine: ‘The visible objects belong to me’ (*rūpāni me’ti*).

One should not imagine oneself as being ‘identical with Eye-Consciousness’, should not imagine oneself as being included ‘within eye-consciousness’, should not imagine oneself as being ‘outside of eye-consciousness’, should not imagine: ‘The eye-consciousness belongs to me’..

One should not imagine oneself as being identical with the totality of things..

Thus, not imagining any more, the wise disciple clings no more to anything in the world. Clinging no more to anything, he trembles no more. Trembling no more, he reaches in his own person the extinction of all vanity: ‘Exhausted is rebirth, lived the Holy Life; and no further existence have I to expect’: thus he knows,

The same exposition is given in S.XXXV. 31f, and is called there 'The suitable path to the rooting out of all imagination' (*sabbamannitasamugghāṭa-sāppāya paṭipadā*); further also in Mil, under the name of 'Exposition of the foundation of all things' (*sabba-dhamma-mūla-pariyāya*) Already in the Brhad-āraṇyaka-Upanishad are found quite identical expositions as those of our ground scheme, given however in a positive form as expression of the Brahmanic *Atma* doctrines hinted at in M.1 and then rejected one after the other.

Neumann, Lorenzo, Silacara, Chalmers and others could not make out anything of this so highly important Sutta of M. so that the meaning of this so profound text had to remain inaccessible to them.

S. XXXV. 141

..Consciousness (mind) is egoless (*anattā*). Also the foundation and the condition to the arising of consciousness, also these are egoless. For, how could it be possible that consciousness having arisen through something which is egoless, could ever be Ego ?..

S. XXXV. 163

..Whoso understands and contemplates the mind as egoless (*anattā*), in him the Ego-View (*attānudiṭṭhi*) disappears. Whoso understands and contemplates the Mind-Objects as egoless.. mind-consciousness as egoless..mind-impression as egoless.. and the agreeable and disagreeable and indifferent feeling conditioned through mind-impression as egoless (*anattā*), in him the Ego-View (*attanudiṭṭhi*) disappears..

S. XXXV. 193

..Just as this body has in various ways been revealed, disclosed and explained as egoless (*anattā*) in exactly the same way one should explain also mind as egoless....

S. XXXV. 197

Empty village' is a name for the six sense-organs. Thus, whenever an experienced, learned and wise man examines the six sense-organs, as eye, ear, nose, tongue, body or mind-organ, then all these things appear to him as delusive, empty and deceitful..

S. XXXV. 207

I am' is a delusion. 'This I am' is a delusion. 'I shall be' is a delusion. 'I shall not be' is a delusion. 'Corporeal shall I be' is a delusion. 'Uncorporeal shall I be' is a delusion. 'Endowed with perception shall I be' is a delusion. 'Without perception shall I be' is a delusion. 'Neither with nor without perception shall I be' is a delusion. Delusion is a sickness, an ulcer, a thorn !

S. XLI. 7

What is the mind-deliverance of Emptiness (*suññatā*) ? There the monk repairs to the forest, to the foot of a tree, or to an empty hut. And he contemplates this : 'Empty is all this of an 'Ego' (*attā*), or of anything 'belonging to an Ego' (*attaniya*).....

S. XLVI. 72f

..If one develops the contemplation of Impermanency, the contemplation of Woe-fulness due to Impermanency, the contemplation of Egolessness (*anattā*) due to Woefulness, then all these contemplations are leading to high blessing..

S. LVI. 8

Do not think such evil, unwholesome thoughts as 'Life and Body are identical'; or 'Life is one thing, but another is the Body'; or 'Does the Perfect One live after death or not ?' .. And why should one not think such thoughts? Because such thoughts are not wholesome, do not belong to the genuine holy life, do not lead to the turning away and detachment, not to extinction, appeasement, enlightenment, and Nibbāna.

"Your misdeeds were not committed by your parents, or by your brothers and sisters, or by your friends or kinsfolk, or by recluses and brahmins, or by the gods ; they were committed by none but yourself ; and it is you yourself who will reap the fruits thereof."

Devadūta-Sutta.

BUDDHIST COUNTRIES AND BODH GAYA

In Vol: II, No. 1 we published the Bodh Gaya Temple Act, 1949 and pointed out that there was an urgent need for Burma, Cambodia, Ceylon, Laos and Thailand, the predominantly Buddhist countries which are the traditional guardians of the Pāli Canon, to be strongly represented on the Advisory Board for which provision is made in the Act. That this is really a pressing need is evidenced by the report of the Chief Justice of the Union of Burma (who is also the Vice-President of the Union Buddha Sāsana Council) who, on a recent pilgrimage to the holy places of Buddhism, made a thorough investigation of conditions at Buddhism's most hallowed spot.

Report on the Situation of the Bodh Gaya Temple.

By

*Thado Thiri Thudhamma U Thein Maung, Chief Justice of the Union of Burma,
and Vice-President of the Union Buddha Sāsana Council, Rangoon.*

(Translated from Burmese.)

1. Introduction.

Accompanied by my wife Daw Saw Tin and by U Ba Thaung, Registrar of the Supreme Court, I left Calcutta on the night of the 18th December 1953, reaching Gaya the next day where we were greeted by H. E. Maha Thray Sithu U Kyin, Burmese Ambassador in India, the District Magistrate of Gaya, the Additional Collector of Gaya, Police Officials and High Court Advocates of Gaya.

Although the District Magistrate of Gaya should be the *ex-officio* Chairman of the Committee, under Section 3(3) of Bihar Act XVII of 1949 (The Bodh Gaya Temple Act, 1949), he being a non-Hindu, and the Act specifying a Hindu, the Provincial Government nominated the Additional Collector of Gaya as the Chairman of the Committee.

Thanks to H. E. U Kyin, an arrangement had been made for an informal meeting at the Inspection Bungalow where we stayed temporarily. The District Magistrate of Gaya, the Additional Collector of Gaya, who is the Chairman of the Committee, and Bhikkhu Jagadish Kashyap, who is a member of the Committee, assembled at our bungalow and we discussed various matters relating to the Bodh Gaya Temple.

2. Properties not yet entrusted to the Committee.

In the course of our discussion it was revealed that the following properties on the Temple land have been excluded from those handed over to the Committee by the Mahanth :

- (1) Three ossuaries of the Mahanth.
- (2) Panca Pandava Temple.
- (3) Annapura Temple, where the idol of Latchmi is kept.
- (4) A pit measuring 3 feet by 3 feet, known as "Hawankund."

The three Ossuaries, Panca Pandava Temple and Latchmi Image Shed are lying to the north and east of the path leading to the eastern entrance of the Bodh Gaya Temple. The Ossuaries of the Mahanth were erected at a later period and it is to be regretted that all these are in the precincts of the Bodh Gaya Temple and that the same have been excluded from the properties handed over by the Mahanth to the Committee. Although the exclusion of these Ossuaries is not of much concern, the exclusion of Panca Pandava Temple and Latchmi Image Shed from the properties to be entrusted to the Committee is a matter of some concern. In fact, they are Buddhist images and not those of Hindus as claimed by the Mahanth.

Just outside the temple compound and divided by a foot-path, there lies a brick Rest House donated by the late King Thibaw of Burma and I was informed that this also has been excluded. When I visited this place previously I found that it was used as a Free Dispensary; but as the Mahanth has now rented it out it has become an office headquarters.

Not only that: the Burmese Rest House situated to the East of Mahā Cetiya and built by Burma's pious King



Thado Thiri Thudhamma U Thein Maung, Chief Justice of the Union.

U Thein Maung graduated from Rangoon College and received his higher education at Cambridge University and was called to the Bar.

Returning to Burma he practised here and has always been known as a staunch upholder of Buddhism. He has been a member of the Shway Dagōn Pagoda Trust for nearly forty years and is Vice-President of the Union Buddha Sāsana Council.



“Bū” Pagoda at Pagān built by one of the Pagān Kings.

Mindon for the use of Burmese pilgrims now falls within the Mahanth's compound, and this is not now in its original. Nearby there are inscriptions concerning the late King Mindon's contributions. It is a serious matter that these are excluded from the properties entrusted to the Committee.

I am of opinion that the Buddhists should take a step further to get back all the above except the Ossuaries from the hands of the Mahanth and entrust them to the Committee.

3. Constitution of an Advisory Board : Burma's Position.

Section 15 of the Bodh Gaya Act says that the Provincial Government of Bihar may constitute an Advisory Board, the majority of the members of which shall be Buddhists who may not all be Indians. No such Board has been constituted by the Provincial Government and the Committee opines that it is the concern of the Provincial Government. So the matter is still hanging.

In this connection I gave the following suggestions to the Committee :

1. True, the Provincial Government of Bihar is the final authority to constitute an Advisory Board, but unless the Committee takes the initiative, the matter will never be finalised.

2. In taking such initiative, the Committee should not fail to suggest to the Provincial Government to have wider representation from Burma, Ceylon and Thailand—the Buddhist countries. Then only will the Committee have help from all Buddhist countries through the Advisory Board, and the Committee will be able to discharge various duties befitting the glory and grandeur of the Bodh Gaya Temple. Otherwise, it cannot expect to carry them out on any elaborate scale.

The Chairman and the members of the Committee agreed with me and promised to place the matter before a full meeting of the Committee.

The inclusion of representatives from the Union of Burma in the contemplated Advisory Board is our immediate concern and I would urge the Union Buddha Sāsana Council to take up the matter and negotiate with the Committee and the Bihar Provincial Government.

4. My suggestions to the Committee.

At the discussion, the Chairman and the members of the Committee made me understand that the first thing to carry out is the matter of putting a brick enclosure round the Bodh Gaya Temple including the Mucalinda Lake.

In connection with this matter I referred to the map and suggested :

(1) On either side of the path from the Temple to the Lake, there are lands belonging to private persons. The path itself is narrow and if private lands are fenced off the brick wall would be zig-zag, and the expense would be more than the compensation to be paid to the private persons, in case their lands are acquired by the Provincial Government. The Committee should urge the Government to acquire the required lands and hand them over to the Committee so that a rectangular enclosure can be made.

(2) After the acquisition of the above lands by the Provincial Government, I may be informed as to how the enclosure will be constructed and also the estimated expenditure per portion. The cost of each compartment being very little, a lot of donors would come forward, each contributing the cost of one portion.

Moreover, I gave the following suggestions in the interest of Buddhists :

(1) To have mosaic work of goldfoil and glass on the plinths on which the Buddha images stand, and on the backing thereto.

(2) The ceiling and wallings of the Gandhakuti Vihāra in which the Buddha Images are kept to be gilded.

(3) The floor of this Gandhakuti to be tiled in marble.

(4) To restore to the original form all the images, mosaic work, etc. that are either damaged or ruined.

(5) To make estimates for such repairs and reconstructions.

(6) After the necessary repairs, to gild the vase-like pinnacle of the *cetiya*.

(7) To paint yellow the whole of the Cetiya except the pinnacle but in order to make the images and mosaic work prominent these should have back-grounds in a different shade.

The Chairman and the members of the Committee accepted my proposals, and they promised that they would place these matters before the Committee meeting, which they understand is to be convened in January 1954 and also that if my proposals be accepted by the Committee, they would send the estimates of all these to me.

I gave the above proposals to the Committee so that when the Buddhists come to realise that Buddhists have a voice in the Bodh Gaya Temple affairs, many philanthropic donors would come forward readily. Even now, I am given to understand that a certain donor from Burma intends to offer an electric installation at the Temple's precincts at a cost of one and a half lakhs of rupees. In that case, he would be a rival to another Ceylonese lady donor who first promised to donate Rs. 10,000 towards the same. Also there appears a Burmese donor who is going to stand an expenditure from Rs. 20,000 to 50,000 on the repairs of Ratana-ghara.

5. To give place to the Union Buddha Sāsana Council.

Occasion now arises to include the following in my report :

The Union Buddha Sāsana Council intends to negotiate with the Provincial Government of Bihar and the Temple Committee and, in order that the Bihar Government or the Bodh Gaya Temple Committee may give due consideration to the Union Buddha Sāsana Council, the intending donors from Burma should consult the Council and make their respective donations through the Council, which would also make all the necessary arrangements for them.

6. Draft bye-laws of the Committee.

Under Section 17 of the Bodh Gaya Temple Act, 1949, the Committee with the previous sanction of the Provincial Government may, from time to time, make bye-laws to carry out the purposes of this Act. Ven. Bhikkhu Jagadish Kashyap has drawn up a draft of the bye-laws to be submitted to the Committee. He has given me a copy of the same and I am now studying it.

7. Changes to be made in the personnel of the Committee

The Committee has sat only once. When I enquired about the delay in convening another meeting, the District Magistrate of Gaya and the Chairman of the present Committee told me that one of the Committee members who is a resident of Gaya has become a Member of the Legislative Assembly and is now practising law at New Delhi. Moreover, some members are out of the district of Gaya, but that arrangements are now being made for substitutes.

8. Hindu idols inside the main shrine.

After the meeting, I gave the following additional suggestion to the Committee.

The Hindu idols now standing on both sides of the Buddha image inside the main tower should be removed to the relevant Hindu Temples.

In this connection I should like to say that our Hindu friends should realise the following fact :

The reason why the management of the Bodh Gaya Temple has been handed over to the Committee comprising Hindus as well as Buddhists is that the Mahanth and his predecessors had managed the affairs of the Temple for a very long time, and that the Hindus regard the Buddha as the incarnation of their God Vishnu and thus pay their respects to Him. Though the Hindus can worship the Buddha as one of their Hindu Gods, the Temple is not the place of worship for any other Hindu God.

Only when the members of the Committee and the Hindus see the above facts in their proper perspective can the Buddhists and the Hindus go hand in hand in managing the affairs of the Temple and in visiting the Temple for the purpose of paying homage to the Buddha. If the Hindus desire to keep other Hindu idols in the Temple on the pretext that they are allowed to pay homage to the Buddha as one of their Gods, it would be against the aims and objects of the Act. The Committee of management as well as the pilgrims will be dissatisfied.

9. The Buddha Images within the Mahanth Compound.

On the evening of the day on which the meeting was held we visited the Mahanth's monastery where the Mahanth and his

followers gave us a cordial welcome. One of his followers then showed us all the buildings within the compound. When we arrived at a compound where the caves of the Hindu God Shiva stand, I noticed two Buddha Images lying on the outside cemented wallings of the caves. Each of these images is about 30 inches high. Of these one is of emerald colour and is a bit damaged at the base. The remaining one looks very beautiful and graceful and is like the one we find in Kyaik-maraw near Moulmein. The very fact that these images are lying on the outside of the caves and exposed to wind and weather shows that the Mahanth does not look after them properly.

I have advised the people there to get them back from the Mahanth either by way of gift or purchase and keep them in the main Temple.

10. My suggestions to the Maha Bodhi Society.

Some news reporters from Gaya were present at our meeting at Bodh Gaya and my suggestions appeared in some of the papers.

I had also mentioned a summary of my suggestions at a Tea Party given to me by the Gaya Bar on the 21st. December 1953.

Also at a Party given in my honour by the Maha Bodhi Society of Calcutta in their premises on the 5th January I also mentioned all the suggestions I gave at Bodh Gaya.

The reason why I did so is that the Maha Bodhi Society has taken great interest in the Bodh Gaya Temple affairs and Shri Deva-

priya Valisinha, General Secretary of Maha Bodhi Society of India, is also a member of the Bodh Gaya Temple Management Committee. He was pleased with my proposals and promised to place these matters before the next Committee meeting.

11. New Burmese Rest House (Monastery) at Bodh Gaya.

The rest houses for the pilgrims near the Bodh Gaya Temple are :

Bodh Gaya Dak Bungalow, Maha Bodhi Rest House, Bodh Gaya Chinese Temple and Rest House, Birla Dharmasala and Burmese Monastery.

The Burmese Monastery stands at a distance from the Bodh Gaya Temple and was built by Burmese donors on the land now occupied by the Burmese leader — Bagyi Ba Pe. This building is two-storeyed and the upper flat has not yet been completed. The presiding Thera told me that a certain donor desires to send a donation of Rs.50,000 to him but the Pakistan Government has not yet allowed him to do so.

On my return to Rangoon I referred the matter to Bagyi Ba Pe. He told me that he is going to extend the building and that arrangements for the same have been made in consultation with U Tin, a civil engineer. I believe that very soon we shall see a very grand building on this land, to the pride and honour of the Union of Burma.

The present presiding Bhikkhu is Ven. U Ottama, who has 30 Vassas to his credit. He has been in India for the last 18 years, the last five in this monastery.

“I premise that there must be knowledge of what wrong conduct is, how it arises, how it is ended without leaving a vestige behind, and how a man walks so as to end it. There must be the like knowledge of right conduct and of wrong and right thoughts.

In what now does wrong conduct consist ?—In wrong actions, wrong speech, and an evil mode of livelihood.—How do these arise ? From the heart, is the answer.—What is the heart ? The heart is manifold, complex, and diverse, tainted by emotions (Sacitta), passion, ill-will, and density.—What becomes of wrong conduct when it ceases without leaving a vestige behind ? Why, when an Almsman, discarding wrong behaviour—of body—or of speech—or of mind—develops the corresponding right behaviour, and similarly discards a wicked mode of livelihood for the right mode.—How does he walk to end wrong conduct ? when he brings will to bear, puts forth endeavour and energy, struggles and strives heartily (i) to stop the rise of evil and wrong states of consciousness which have not yet arisen, (ii) to discard those which have already arisen, (iii) to breed right states not yet existing, and (iv) to stablish, clarify, multiply, enlarge, develop, and to perfect existing good states.”

Samaṇa-Maṇḍikā-Sutta.

THE PHILOSOPHY OF CHANGE

PIYADASSI THERA

Homage to the Blessed One. The Exalted One, the All-Enlightened One !

Change or impermanence is the essential characteristic of all phenomenal existence. We cannot say of anything, animate or inanimate, 'this is lasting' ; for even while we are saying it, it would be undergoing change. All is fleeting : the flower's beauty, the bird's melody and a sunset's glory.

" Suppose yourself gazing on a gorgeous sunset. The whole western heavens are glowing with roseate hues ; but you are aware that within half an hour all these glorious tints will have faded away into a dull ashen grey. You see them even now melting away before your eyes, although your eyes cannot place before you the conclusion which your reason draws. And what conclusion is that ? That conclusion is that you never, even for the shortest time that can be named or conceived, see any abiding colour, any colour which truly *is*. Within the millionth part of a second the whole glory of the painted heavens has undergone an incalculable series of mutations. One shade is supplanted by another with a rapidity which sets all measurements at defiance, but because the process is one to which no measurement applies—reason refuses to lay an arrestment on any period of the passing scene, or to declare that it is, because in the very act of being it is not ; it has given place to something else. It is a series of fleeting colours, no one of which *is*, because each of them continually vanishes in another."

History has proved again and again, and will continue to prove, that nothing in this world is lasting. Nations and civilizations rise, flourish and die away as waves upon the ocean, yielding place to new, and thus the scrolls of time record the passing pageant, the baseless vision, and the fading flow that is human history.

All component things, all things which arise as the effect of a cause, and which as cause give rise to an effect, can be crystallised in the single word ANICCA — Impermanence. All tones, therefore, are just variations struck on the chord which is made up of Impermanence, Suffering and Soullessness --- Anicca, Dukkha and Anattā.

Camouflaged, these three characteristics of life prevail for ever in this world until a Fully Enlightened One, — a Sammā-Sambuddha, reveals their true nature. It is to proclaim these truths that the Buddhas appear.

" This is the sum, the quintessence of their teaching and in it all there is no word about redemption. But as the sea is compassed by the land and the land by the sea, so in the teaching of the Exalted One, do Sorrow and Salvation mutually encompass one another. And as one who maps out all the outlines of all the lands on the surface of the earth, with that same operation supplies the boundaries of all the seas, so the Buddha in giving these three laws of transiency, sorrow and non-I, at one and the same time along with them, gives salvation." (Paul Dahlke)

The Buddha is known as the *Vibhajjavādā*, the Teacher of the Doctrine of Analysis. He, verily, is the supreme analytic philosopher. Here "analytic philosopher" means one who states a thing after resolving it into its various qualities, putting the qualities in proper order, making everything plain. The analytical philosopher has the character of one who states a thing after going into its details ; he does not state things unitarily, that is, regarding all things in the lump, but after dividing up things according to their outstanding features, having made all matters distinct, so that false opinions and doubts vanish, and conventional and highest truth (*Sammuti and Paramattha Sacca*) can be understood unmixed. An upholder of the analytic method is the Master, because He approaches not the extremes of eternalism and nihilism (*Sassata and Uccheda*), but teaches the Middle Way of Dependent Origination (*Paticcasamuppāda*).

As an anatomist resolves a limb into tissues and tissues into cells, the Buddha analyses all component things into their fundamental elements.

The so-called being is composed of mind and matter or the five aggregates, namely : *Rūpa*, *Vedanā*, *Saññā*, *Sankhārā*, and *Viññāna* body(matter), feeling, perception, volitional activities (formations) and consciousness.

The elements of this ever changing, inter-related conflux of mind and body (*Nāma-Rūpa-Santati*) when separated from each other, lose something of their potency with the result that they are unable to function indefinitely.

On close analysis it becomes clear that *Nāma* or mind is nothing but a complex-compound of fleeting mental states. It is dynamic, and never static. *Rūpa* or matter, on the other hand, is merely a manifestation of forces and qualities: in other words, a constant vibration of elements. These forces and qualities which are known as *Paramatthas* or *Rūpa Dhātu*, are termed *Paṭhavī*, *Āpo*, *Tejo*, and *Vāyo*. But they are not earth, water, fire and air as conceived by some of the old Greek thinkers. *Paṭhavī*, in brief, is the element of extension; *Āpo* is the element of cohesion; *Tejo* is the element of temperature with the faculty of preservation; and *Vāyo* is the element of motion with the faculty of displacement (*Calana Lakkhaṇa*).

Both mind and matter are void of an unchanging, undying soul or ego or personality. There are the six *indriyas* — six sense doors or sense organs — namely: eye, ear, nose, tongue, body and mind; there are the six *ārammanas* — six sense objects or sensibilia, — namely: form, sound, odour, taste, contact and ideas; there is a functional interdependence or relationship between the six sense organs and sense objects, and there is no agent, no soul whatsoever.

As Dr. Paul Dahlke, the late German Buddhist leader, says: “The so-called being is like a flash of lightning that is resolved into a succession of sparks that follow upon one another with such rapidity that the human retina cannot perceive them separately nor can the uninstructed conceive of such succession of separate sparks.”

All component things, animate or inanimate, human or divine, pass through the inconceivably rapid moments of *Uppāda*, *Thiti* and *Bhanga*, or of arising, reaching a peak, and ceasing, just as a river in flood sweeps to a climax and ebbs away. The whole universe is constantly changing, not remaining the same for two consecutive moments.

Heracleitus, the Greek Philosopher, who was born just a few years after the passing away of the Buddha, taught the philosophy

of change, and one wonders if that teaching was transmitted to him from India. “There is no static being,” says Heracleitus, “no unchanging substratum. Change, movement, is Lord of the Universe. Everything is in a state of becoming, of continual flux (*Panta Rhei*)”. “Further,” says Heracleitus, “You cannot step twice into the same river, for fresh waters are ever flowing in upon you.” A Buddhist who has grasped the essentials of the Buddha Dhamma, goes a step further, and says: “The same man cannot step twice into the same river”. For the so-called man, who is only a conflux of mind and body, is also undergoing rapid change.

We are born as the effect of many a past cause. From the moment of birth we begin to grow: “At first the infant mewling and puking in his nurse’s arms”, then by stages we reach the full bloom of youth — youth which is so sweet, but as fleeting and evanescent as the roses in summer time. Finally old age creeps on. Being in the stages of decay, our senses fail us at a time when they are needed most. “Last scene of all, that ends this strange eventful history is second childishness and mere oblivion, sans teeth, sans eyes, sans taste, sans everything.” And when the inevitable hour strikes its knell, we end this final scene and pass away.

Birth precedes death, and death on the other hand precedes birth. Birth is conditioned by our own actions both wholesome and unwholesome, *kusala* and *akusala*; and action or Kamma is conditioned by *tanhā* or craving or thirst for life, and craving is the result of not understanding the real nature of things.

In other words, not understanding the Four Noble Truths and the universal fact of “Dependent Origination” — *Paticca Samuppāda* — which teaches, “this being, that becomes.”

Life is but a lamp that burns as long as it is sustained by the oil of craving. And, as cattle wander in search of fresh pastures, beings lured by craving, go from birth to birth constantly searching for fuel with which the life flame may be sustained, and just as long as one does not root out desire, so long is one mentally fettered like a sucking calf to its mother. Yet there is no personal identity a self or a soul that passes into the next life.

As Bhikkhu Kassapa wrote: "Certain conditions bring about certain effects. This is sure. It is all a passing show of phenomena. There is no real rest in the cosmos, however much the weary may crave for rest. A relative rest is possible, but not an absolute rest. Nothing cosmic is still; it is all in a whirl. The desired is not there when the outstretched hand would grasp it, or, being there, and grasped, it vanishes like a flake of snow. No cosmic ideal escapes this inexorable unceasing change. Happiness there is; but it is passing delusion. The seeing eye sees its passing with its rising."

Who can say with certainty that one will live to see the morrow? All meetings end in partings, while life ends in death. And we, in this mysterious universe, live, love and laugh; and, "it is easy enough to be pleasant when life flows along like a song." Yet, 'when sorrows come, they come not single spies, but in battalions', and then, the whole world appears to be one picture of pain. Still, the man who views life with a detached outlook, who sees things in their proper perspective, whose cultural training urges him to be calm and unperturbed under all life's vicissitudes, who could 'smile when everything goes dead wrong', — he, indeed, is man worthwhile.

The world in which we have taken our temporary abode is like unto a large lotus out of which we all, men and women, gather honey with strenuous struggle. We build up wishful hopes and plan for the morrow. But one day, sudden perhaps, and unexpected there comes the inevitable hour when Death tears up our lives and brings our hopes to naught.

Now when a person is able to see the universality of impermanence (*Anicca*) he ascends to that summit of vision expressed in the Dhammapada (verse 28): "The wise one that casts away wantonness by heedfulness climbing up the heights of wisdom, sorrowless surveys the ignorant sorrowing folk, as a mountaineer the groundlings." This is the standpoint of the Arahant, the Perfect One, whose clarity of vision, whose depth of insight penetrates into the deepest recesses of life and cognizes the true nature that underlies all appearance. He indeed is the true philosopher, the true scientist who has grasped the meaning of change in the fullest sense and has transmuted that understanding into the realization of the deepest truth possible

to humans — the truth of overcoming fully the instability of sentient existence through the conquest of the firm ground of the realm of *Nibbāna*. No more can he be swept off his feet by the glamour of things ephemeral. No more can he be confused by the terrible and the awful. No more is it possible for him to have a clouded view of phenomena; for he has transcended all capacity for error through the perfect immunity which intuitional knowledge, *Vipassanā Ñāna*, alone can give.

To attain this high state of liberation, the Buddha points out the sublime path of understanding to humanity groaning under the whip of Kamma; but people still cling on to the by-paths that lead deeper and deeper into the morass of suffering. That is because of previous habits that have woven themselves into the texture of their being while aimlessly and endlessly wandering through the jungles of samsaric life. It is very difficult to turn ourselves away from customary haunts and grooves of life, from the accustomed modes of conduct, thought and action. But if one wants to conquer the burdensome cares of worldly life, to escape the toils of samsāra and reach perfection, one has to turn away from things seemingly dear, comfortable and congenial.

The people of the world mark the changing nature of life. Although they see it, they do not keep it in mind and act with dispassionate discernment. Though change again and again speaks to them and makes them unhappy, they continue their mad career of whirling along the wheel of existence and are twisted and torn between the spokes of agony. An illuminating illustration is that of the scientist. The scientist is a man who accepts impermanence as the salient feature of existence. Although he knows it all very clearly he cannot rid himself of the fascination and thrill which change has for men in general.

After all, a scientist or a common man, if he has not understood the importance of conduct, the urgency for wholesome endeavour, the necessity for the application of knowledge to life, is, so far as the doctrine of the Buddha is concerned, quite an immature person, a raw recruit who has yet to negotiate more hurdles before he wins the race of life and the immortal prize of *Nibbāna*.

To a Buddhist the primary concern of life is not mere speculation, or vain voyages into the imaginary regions of high fantasy, but the gaining of true happiness and freedom from all ill. To him true knowledge depends on the central question: "Is this learning according to actuality? Is it a thing that can be of use to us in the conquest of real and everlasting bliss?"

To the scientist, knowledge is something that ties him more and more to this tyre of tears, this nave of nothingness which men call life. Therefore, that knowledge is not saving knowledge, it is not knowledge which makes him turn away from, makes him weary of, the world and all it holds. Thus we see that although today change is understood and made a central principle in the understanding of the world, it does not mean that the scientists have grown sick of the world, but it means that this very change represents to them the imaginary and illusionary possibility of changing the world for the better without breaking away from it. They cherish the belief that it is

possible to discover a way of happiness in this very change, a centre of security within this circle of impermanence. They imagine, although this world is uncertain, they can make it certain and give it the basis of solidity for all practical purposes, and so the unrelenting struggle for betterment and progress goes on with undiminished vigour and futile enthusiasm. But really this thing they are trying to make better, is so subject to change at all points on its circumference and radii, that it is not capable of being made sorrow-free at all.

Our life is so dark with decay, so smothered with death, so bound with change, and these qualities are so instinctive to it --- even as greenishness is to grass and bitterness to quinine --- that not all the magic and witchery of science can ever transform it. The immortal splendour of an eternal sunlight awaits only those who can use the light of understanding and the culture of conduct to illuminate and guard their path through life's tunnel of darkness and dismay.

May all be well and happy !

"The way, Cunda, to get quite and rid of those false views and of the domains in which they arise and crop up and obtain, is by seeing with right comprehension that there is no 'mine' no 'this is I.' no 'this is myself.'"

Sallekha- Sutta.

PALI TEXT SOCIETY

New Publications :

1. PALI TIPITAKAM CONCORDANCE,
being a Concordance in Pali to the three Baskets of Buddhist Scriptures in the Indian order of letters.
Listed by F. L. WOODWARD and others, arranged and edited by E. M. HARE.
Part 1. fasc. 1. pp.vi. 58, paper covers, London, 1952.. £1-10-0
2. THERAGATHA COMMENTARY, VOL. II,
Edited by F. L. WOODWARD, boards, P.T.S. 1952.. £2- 5-0

Reprints :

1. PALI-ENGLISH DICTIONARY,
Rhys Davids & Stede, 8 parts, sewn, London, 1952.
Complete £6-10-0

PALI TEXT SOCIETY

30, Dawson Place, London W. 2

THE SANDESAKATHĀ

(A Nineteenth Century Letter in Pāli sent to the Burmese Court from Ceylon)

DEVAPRASAD GUHA

University of Rangoon

The Sandesakathā, as the name suggests, is a message in Pāli sent to the Court of King Mindon of Burma C. E. 1852-72 from Ceylon by a group of ten Buddhist laymen. The manuscript of the text, written in Burmese characters on both sides of seven palm leaves, has been obtained from the collection of the Bernard Free Library, Rangoon. It bears the accession No. 1308 and the leaves are marked from *ka* to *ke*, each side containing an average of nine lines. At the top of the manuscript it is recorded in Burmese language that the letter was written on paper and was sent on Wednesday, the first waning day of Tazaungmon (November) in the year *Sakkarāj* 1220, *Sāsana* era 2401 (1858 C.E.) to Thandawzin Mine Khine Myoza by ten Ceylonese gentlemen of whom the chief was Koṇṇalisa-da-Posaka (Cornelius de Fonseka). It was sent through three Burmese gentlemen Nga Myat Hmwe, Nga Aung Tun and Zwa Nit (the last one appears to have been of Portuguese origin) who apparently had been to Ceylon at that time. The text is followed by a translation in Burmese, written on sixteen palm leaves probably made for King Mindon for whom the letter was actually meant. From its colophon it is evident that the text was translated by Mine Khine Myoza himself and that the translation work was finished on the fullmoon day of Nayon (May-June), *Sakkarāj* 1221, i.e. 1859 C. E.

Before proceeding with the discussion of the text a few words about Mine Khine Myoza may not be out of place. From our text it is evident that his appellation was Siri Jeyyasūra who was the chief officer of Mine Khine, a township in the Shan States of Burma. According to the Burmese records his name was U Yan who was born on Monday, the 5th waning day of Wazo (June-July), *Sakkarāj* 1171, i.e. 1809 C. E. in the Thamaing Yin village of Salin township of Burma. His parents were U Kyaw Zan E and Ma Lon Lay. As a Buddhist following the prevailing custom of the country, he spent sometime as a novice in a Buddhist monastery when his name was Shin Kelāsava. During the period of two years he spent in the monastery he attained proficiency

in the Buddhist lore and on his return to the worldly life he served in various capacities the Burmese kings Tharrawaddy (1837-46 C. F.), Pagān (A.D. 1846-52), Mindon (1852-78) and Thibaw (1878-85). He was a profound scholar in Pāli who gained mastery not only over the three Piṭakas but also over the commentaries, sub-commentaries and allied compositions. He was also an author of very great repute who wrote a number of works in Burmese and some also in Pāli, besides translating into Burmese a number of Pāli texts. His monumental work was the Piṭakathamaing which is a descriptive catalogue of the books in the royal collection at Mandalay. He lived a long life of 72 years and breathed his last on Thursday, the second waning day of Wazo in the year *Sakkarāj* 1243, i.e. C. E. 1881.

Coming back to the text itself we propose to give below a brief summary of its contents.

The letter was sent by some Sinhalese gentlemen to Siri Jeyyasūra, the chief of the Mine Khine township, with a request to have the letter placed before the king Siripavara-vijayānantayasa-paṇḍita-mahādhamma-rājādhirāja (royal title of King Mindon of Burma) who had his capital in the town of Ratanapuṇṇa (modern Mandalay). At the very outset the beauty, excellence and richness of the capital city has been very elaborately described in Classical Pāli which reminds the reader of the description of the city of Sāgala given in the introduction of the *Milindapañhā*. The appeal was made by a group of ten leading Buddhist lay devotees, the foremost amongst whom were Koṇṇalisa-da-Posaka, Abhayasekara and Guṇaratana, who represented the Buddhist laity of Vassakaḍava, a big township near the Kaṇhagaṅgā, six *gāvutas* to the south of the city of Kolambaka in the island of Laṅkā. The Christian missionaries are described as having established academic and religious institutions (the latter known in Sinhalese by the name of *Pāli*), a fact which caused grave anxiety in the minds of the devout Buddhists of the island. Thus, being very much worried for the rapid growth of Christianity in the island these lay devotees

intended to establish (in the same line with the Christians to counteract their missionary propaganda) a *Saṅghārāma* at Vassakaḍava* having *cetiya*, *patimāghara*, *dhammasālā*, *uposathāgāra* and so on. As a matter of fact they started erecting the *dhammasālā* as the first step to work out the programme five years before they sent the appeal to the Burmese monarch. But their attempt did not meet with any success owing to the financial difficulty on the part of the organisers, owing to the absence of Sinhalese kings and gentry devoted to the Buddhist faith and also because of the absence of any other means for the continuance of their work. Helpless as they were, this Buddhist laity sent an appeal to the Burmese monarch Mindon, whose fame was spread far and wide for his munificence for the cause of Buddhism, for some financial help to finish the construction work of this religious edifice. This assistance on the part of the King, in the view of these lay devotees, would not only help to put a stop to the spread of Christianity and recoup the loss incurred by Buddhism in the island but would also enhance his glory and merit.

What we get above is the record of a gloomy condition of Buddhism prevailing in Ceylon in the later half of the 19th century. History tells us that from the 16th century onwards the native kings of Ceylon started quarrelling amongst themselves for political supremacy and as a result there was virtually no single king ruling over the entire island. At this time foreign traders like the Arabs, the Portuguese, the Dutch and the English came one after another to this beautiful land to exploit her rich resources. The boats of these greedy merchants, attracted by her indigenous treasures, started touching the shores on their way to the Straits and the Far East. The native kings, excepting the rulers of the Kandyan region, instead of opposing them welcomed these foreigners to gain political advantage over their rivals. Thus, the merchants got a footing in the island. But they did not remain content with their business transactions alone. Gradually they went on introducing their own religious faiths amongst the people. As a result Islam and Christianity, particularly the latter, gained a strong foothold all over Ceylon excepting the Kandyan region.

* Identified with modern Waskaduwa, a coastal township in the Kalutara district in Ceylon, some 22 miles to the south of Colombo on the Colombo-Galle Road.

The Portuguese were followed by the Dutch in the 17th century and the Dutch by the English in the 19th. These European merchants, all professing Christianity, exploited the advantage of the internal disorder and took a firm hold over the greater part of Ceylon. Once established in the island, they started preaching their own religious faith amongst the people. At the outset they were very cautious. They established institutions to impart education and practical training to the people. Those who received this education and training from the foreign merchants, now the rulers, naturally got more favours from the rulers than the others who did not get this type of education. Thus getting a section of the people to their side, the Christian rulers began importing missionaries to carry on propaganda work amongst the natives. Gradually churches grew up, convents were established and the people who received education in these convents began to imbibe Christian ideas with the result that many of them were ultimately converted. This move of the Christian rulers was definitely prejudicial to the cause of Buddhism, the religion of most of the people of the land, and every devout Buddhist started feeling very much concerned, though at the time they were absolutely helpless in the matter. Naturally there was very little opposition at the beginning but gradually the orthodox section of the people mobilised strength and started protesting against the action of the Christians. The position of Buddhism was very precarious during the Portuguese times. But there came a revival in the 18th century when Vālivita Saraṇārikara, a Buddhist monk residing in the independent Kandyan kingdom, took up the cause of the religion and in an open controversy the Christian preachers were put to shame by him and their sinister motive became exposed. It gave a rude shock to the Christian missionaries and at the same time Buddhism received a fresh impetus. At first the action of Thera Saraṇārikara had its effect only within the Kandyan kingdom. But gradually it spread to the maritime provinces and there was a revival of Buddhist studies in the monasteries. The people who were educated in the Buddhist centres of learning and others who were trained in Government and Missionary schools started meeting one another in open controversy through the press and the public platform. The Buddhist monks, however, did not stop

there by holding controversial discussions alone. They took lessons from the Christian preachers and followed their mode of preaching for propagating Buddhism. With the help of the rich devout laity they started publishing religious tracts and formed societies for the propagation of the Teaching. In the sixties of the 19th century a Buddhist Vernacular school was established at Dodanduwa in the south-west coast of Ceylon on the same line with the Christian Missionary schools. Our text also speaks of the intention of the laity of Waskaduwa for the establishment of such an institution. But unlike the people of Dodanduwa they could not get the help of the rich people of the locality where Christianity, probably its Protestant form, had a very important stronghold. Moreover, being so very close to Colombo where the English had already established themselves firmly, the Buddhists of Waskaduwa could not fulfil their pious wish. So they stretched their vision beyond the Bay and made an earnest appeal to King Mindon for financial help. It may be mentioned here that in this connection they referred to the previous dispatch of missionaries from Ceylon to Burma.

Nothing can definitely be said as to what help Mindon extended to the laity of Waskaduwa. Of course, nothing can be expected either from our text. But from the colophon of its translation it appears that a reply was sent by the king. Unfortunately, however, the text containing the reply has not yet been traced. It may be pointed out here that there were many such Sandesakathās exchanged between Burma and Ceylon. One such text has already been published by Prof. Minayeff in the *Journal of the Pali Text Society*, 1885, pp. 17-28. The author of the present paper has also found a number of such texts in Burmese characters in Rangoon. Ven. A.P. Buddhadatta Mahāthera of Ambalangoda, Ceylon, has very kindly informed the author that there is quite a large number of such Pāli Mss. in Ceylon. It is again quite possible that similar texts would be found also in Siam and Cambodia. It is high time that the scholarly world should seriously take the matter in hand and extend all help to collect all these records which can really be the valuable treasures of the national archives of the countries concerned.*

* Paper read at the Seventeenth All-India Oriental Conference, Ahmedabad, 1953.

“ I say it is the development of the will which is so efficacious for right states of consciousness, not to speak of act and speech. ”

Sallekha-Sutta.



“ Well then, Almsmen, you must school yourselves in the higher lore which I have taught you, to wit the four Themes (*sati-paṭṭhāna*), the four Bases of psychic power (*iddhi-pāda*), the fivefold Sphere of sense (*indriya*), the five Forces (*bala*), the seven Factors of Enlightenment (*bojjhanga*) and the Noble Eightfold Path. In this higher lore you must school yourselves in unity and harmony without strife. ”

Kinti-Sutta.





Shway See Khōn Pagoda at Pagān. Built by King Anōratha in 1059 C. E. 2 years after the Tipiṭaka brought by him from Thaton was first written in Burmese characters. The Pagoda was left unfinished by him, and was completed by King Kyansittha. It was built in commemoration of the wholesome volitional actions done by King Anōratha during his reign.

NEWS TO ALL BUDDHISTS



**FOR YOUR SHRINE
THE MOST BEAUTIFUL PICTURE
EVER PRINTED**

OF

LORD BUDDHA

IN FIVE COLOURS

ON

ALUMINIUM FOIL

(AGENTS WANTED.)

SEMAGE & CO.

70, PRINCE STREET,

COLOMBO, CEYLON.

IS DHAMMA A RELIGION?

BY REV. JACK AUSTIN

Editor of "The Western Buddhist."

I read Mr. Mauno Nordberg's remarks under the above heading with sympathy, since I know well the difficulties under which the Dhamma has to be presented to the Western peoples.

It is true that, amongst the few Westerners who have so far shewn an interest in Buddhism there are those who have reacted rather strongly against Christianity and all things Christian. They are looking for a complete change, so that they attach themselves to those aspects of the Dhamma which least resemble Christianity. But I suggest that it is unwise to judge the possible reactions of the greater number of people merely by the attitude displayed by this minority in a minority religious movement. Most Westerners are apathetic towards religion generally, rather than violently hostile to Christianity, and it is very doubtful if they share the peculiar feelings of the Freethinkers to whom Mr. Nordberg alludes. Freethinkers are in the forefront of those whose particular viewpoint is shaped by a dislike of accepted religion, generally Christianity in the West, of course. It is not likely that their ranks harbour many potential Buddhists, and experience shews that, despite efforts made by such people as Mr. Jackson of London over a long period, few Freethinkers take the step of declaring themselves followers of the Buddha.

It is often the tendency of Buddhists in the West, being themselves a small group, to attempt to attach themselves to other small groups with some similar interests, or with some possible points of agreement. This is a natural inclination on the part of people who feel rather isolated because of their unusual beliefs and who want a little company on their way. But it can be dangerous, since it often results in the Dhamma being watered down to a vague and general ethical teaching with a spice of oriental flavouring to give it a distinction. Witness what has happened to a movement originally planned by Buddhists—the Theosophical Society,—which has incorporated ideas actually counter to the essential anattā doctrine.

If Buddhism is to become a live force in the West, it is necessary to appeal to those who seek a religion in which they can believe without doing violence to their common sense and their critical faculty. It is amongst people who are open-minded, and capable of forming judgments free from old prejudices, that we need to look, rather than amongst those who are blinded by wrong implications in particular terms. Almost everyone regards Buddhism as one of the great world religions, and there seems little point in trying to sweep back the sea of general opinion, since such great effort would produce so little result—if indeed any worthwhile result at all. No really intelligent person—and unintelligent people are unlikely to be interested in the matter very deeply anyhow—no ordinarily sensible Westerner, will necessarily associate the beliefs of one religion with those of a different one. Such muddled thinkers would be pretty useless in the ranks of Buddhism even if they found themselves therein.

What, after all, is religion? Bhikkhu Nyanasatta, in the full work "Practical Buddhism", a selection from which appears in the same issue of "The Light of the Dhamma", opens his first chapter by emphatically defending the use of the word religion. As he points out there, religion is a "body of moral and philosophical teachings, and...living in accordance with the professed creed" The word is not limited to the Christian conception, any more than it is limited to any other. There is a tendency amongst some apologists to limit the Dhamma itself to their own understanding of it, when, in fact, the Dhamma is much more than a religion, a philosophy, a way of life, or an explanation of the meaning of life. It is all these, and also something far greater, for it is designed to appeal to, and to help, all manner of men towards the self-realisation of full Enlightenment. Let us not try to belittle the greatness of the Teaching by asserting that any one aspect of it is the whole, but, rather, offer it as a whole—and let those who wish to pursue one of its many paths do so within its ample fold.

The Buddha himself did not fear to use accepted words as well as accepted customs of his day, being wise enough to give new meanings to familiar things rather than startle his followers with unnecessary novelities. Let us not fear to use terms commonly used and quite clearly understood by all those with normal intelligence. Let us take accepted things too, and use them to make the Dhamma live in our daily lives, and shine forth thus in *all* our words and deeds.

Editor's Note :

Mr. Austin's contribution is well-reasoned and what he has to say is quite valid. Nevertheless there are many to whom the word "Religion" gives a concept, vague and unformulated often, but all the more clinging for that, based on early childhood impressions, of aversion and repugnance for that which has been presented to them as "Religion". Take the definition, for instance, from a very popular English Dictionary, one of those books for "the million". The definition runs: "The belief in a supernatural power or powers, belief in a god or gods, *esp.* such belief as entails acts of worship on the part of the believer; a developed system of philosophical, theological and ethical opinions, tenets and theories depending ultimately and essentially upon a belief in a deity or deities, and the necessity of worshipping that deity or those deities; the Christian religion...."

Buddhism is NOT in this definition, a religion.

Since the "Doctrine" or the "Teaching" is much more descriptive of Buddhism, and there are many occasions on which though "religion" is used it would be better to say, merely, "Buddhism", there arise few necessities to strain words in omitting "religion".

When we refer to "Buddhism" as a "religion" it is usually necessary to clarify our terms, by saying "it is not *that* sort of religion". In other words we have to say "It is the same only different". Better dodge the word "religion" altogether.

Because when we use the word "religion" we find other religious words creeping in, such as "priest",

Now the same dictionary, and it is one used by a great many good, simple people, defines priest as : "One whose office is to perform sacred rites and act as intermediary between the people and God...." And, partly because ignorant translators have rather lazily used the old Christian terms, and those people who should know better, perhaps just as lazily continue to use them after reading Buddhism in translation by Christians, we find the un-Buddhist, indeed anti-Buddhist "Priest" and "High-priest" used to express "Bhikkhu" and "Mahathera".

It isn't only the fanatic rationalists who, as Mr. Austin rightly points out, wouldn't be able to accept a new idea, who are kept away by the loose use of Christian terms. It is that great and growing body of young seekers who turn away in disgust from "just another joss" or from "secret doctrines" when, were these things absent, they would be encouraged to investigate Buddhism and, investigating, see the truth.

"Of little concern, Ānanda, are quarrels respecting rigours of regimen or of the Code; it is possible quarrels in the Confraternity about the Path or the course of training which really matter."

Sāmagāma-Sutta.

BOOK REVIEW

Satipaṭṭhāna - The Heart of Buddhist Meditation, by Nyanaponika Thera, The Word of the Buddha Publishing Committee, 139 High Level Road, Nugegoda, Colombo, Ceylon. Paper Rs. 2.50, Cloth Rs. 3.50.

Buddhism is many things, but above all it is common-sense. Even in what some would call its "mystical" facet, it teaches clearly and simply a practical road to Salvation. Unfortunately, to the West, Buddhism has been interpreted too often by those, sincere and zealous enough, some of them, who have not known a great deal of their subject and have not had that leaven of simple common sense that would enable them to interpret Buddhism correctly. Consequently the most arrant nonsense of "Secret doctrines" and "hidden traditions" is put forth as Buddhism and this attracts those poor unbalanced folk whose profound hunger for the supernatural coupled with some dim realisation of the inadequacy of the theistic faiths sends them out in a "pursuit of the exotic."

At the other extreme the earnest seeker in the West is likely to come up against the mere scholar, the man who will eagerly grub up the roots of a word in Pāli and find some word in a European language with a meaning akin to that and then will triumphantly bring forth a "scholarly translation" that bears as much resemblance to the spirit of Buddhism as does a heap of sawdust to a fruiting tree.

HERE IS A BOOK THAT HAS BEEN BADLY NEEDED.

What a pleasure it is to have at last a book that sets forth the "Heart of Buddhist Meditation" in a simple, clear, concise and practical manner as befits its great subject.

It is scholarly and it is living and it is all that is needed *from outside oneself* to attain to that "Higher knowledge, to freedom, to Nibbāna." The Buddha taught to *all* men who have the character to follow His Teaching, *all* the Truth "holding nothing back." Here is that Teaching which the Buddha called "The only way". For the man who does not want to "stop and play games at the foot of the hill" or to learn "the secrets of power" in order to show, to his own full-fed but still somewhat starved and indeed insatiable ego, what a great man he can be;

to the man, that is, who is sincere and earnest in his desire for Salvation, here is the Buddha's "Only way."

It will be a help also to the mere scholar, because it will show him if he will but practise, the real meaning of Buddhism and the vitality of action behind the obscuring curtain of words.

As the learned author says in his "Introduction": "In Satipaṭṭhāna lives the creative power as well as the timeless and universal appeal of a true doctrine of Enlightenment. It has the depth and the breadth, the simplicity and the profundity for providing the foundation and the framework to a living DHAMMA FOR ALL, or, at least, for that vast, and still growing, section of humanity that is no longer susceptible to religious or pseudo-religious sedatives, and yet feel, in their lives and minds, the urgency of fundamental problems of a non-material kind calling for solution that neither science nor the religions of faith can give."

The "profound simplicity", a simplicity that has taught little children and those harder to teach, the "learned scholars", is well stressed by the author :

"Satipaṭṭhāna restores *simplicity* and *naturalness* to a world that grows more and more complicated, problematic and reliant on artificial devices. It teaches these virtues of simplicity and naturalness first for the sake of their own inherent merits, but also for easing the task of spiritual self-help.

Certainly this world of ours is complex in its very nature, but it need not grow infinitely in its complexity, and it need not at all be as complicated and perplexing as the unskillfulness, ignorance, unrestrained passion and greed of men have made it. All these qualities making for increasing complication of life, can be effectively countered by the Method of Right Mindfulness.

Satipaṭṭhāna teaches man how to cope with all this confusing complexity of his life and its problems: in the first instance, by

endowing him with *adaptability* and pliancy of mind, with quickness of apt response in changing situations, with the skilfulness in applying the right means (i.e. Clear Comprehension of Suitability). As to the *irreducible* minimum of life's complexity, that too may, to a reasonable extent, well be mastered with the help of Right Mindfulness. It teaches, for that purpose : how to keep one's affairs, both worldly and ethical, tidy, and without arrears and debts ; how to use and to keep the reins of control ; how to co-ordinate the numerous facts of life, and how to sub-ordinate them to a strong and noble purpose.

As to the complications *capable* of reduction, Satipaṭṭhāna holds up the ideal of *simplicity of wants*. To stress this ideal today is most urgent in view of the dangerous modern tendency artificially to create, to propagandize, and condition for, ever new wants. The results of that tendency as appearing in social and economic life, belong to the secondary causes of war, while the root of that tendency, i.e. Greed, is one of its primary causes. It is imperative for the material and spiritual welfare of humanity to check that development. And as to our particular subject, spiritual self-help, --- how can man's mind become self-reliant if it keeps on surrendering itself to that endless weary toil for continuously increasing imaginary needs entailing a growing dependency on others ? Simplicity of life should be cultivated for the sake of its own inherent beauty as well as for the sake of the freedom it bestows."

Something of the method, which the author gives in as full detail as is possible to give, is apparent from his paragraph quoted below, on "The value of Bare Attention for Knowing the Mind".

"Mind is the element in and through which we live, yet it is what is most elusive and mysterious. Bare Attention, however, by first attending patiently to the basic facts of the mental processes, is capable of shedding light on mind's mysterious darkness, and of obtaining a firm hold on its elusive flow. The systematic practice of Mindfulness, starting with Bare Attention, will furnish all that knowledge about the mind which is essential for practical purposes, i.e. for the mastery, the development and the final liberation of mind. But even beyond that intrinsically practical scope of the

Satipaṭṭhāna method : when once clear awareness and comprehension have been firmly established in a limited, but vital, sector of the mind's expanse, the light will gradually and naturally spread, and will reach even distant and obscure corners of the mind's realm which were hitherto inaccessible. This will mainly be due to the fact that the *instrument* of that search for knowledge will have undergone a radical change : the searching mind itself will have gained in lucidity and penetrative strength."

"...Owing to a rash or habitual limiting, labelling, misjudging and mishandling of things, important sources of knowledge often remain closed. Western humanity, in particular, will have to learn from the East to keep the mind longer and more frequently in a receptive, but keenly observing, state—a mental attitude which is cultivated by the scientist and the research worker, but should increasingly become common property. This attitude of Bare Attention will, by persistent practice, prove to be a rich source of knowledge and inspiration."

Paying a great tribute to Burma's revered Venerable U Sobhana Mahāthera (Mahāsi Sayadaw) of the International Meditation Monastery, Rangoon, the author has a section on what he calls : "The New Burman Satipaṭṭhāna Method".

Here is a book that sets forth the essentials of the Buddhist asceticism in simple and easily-understandable fashion. It will still be necessary for most people to have a "Meditation Master" but here is set forth the Practice as it has never before been set forth in English.

PUBLICATIONS RECEIVED. INDO-ASIAN CULTURE

Published quarterly by the Indian Council for Cultural Relations, Hyderabad House, New Delhi, India, our congratulations go to the Editor and the Council for a highly interesting and instructive journal.

Latest issue is January 1954 and there is a finely-illustrated article on The Ajanta Caves by the Learned Dr. Ganguli.

Another article most interesting to us is the "Vinaya and the Abhidhamma Piṭakas of the Pāli Canon" by Dr. Nalinaksha Dutt, which shows careful research and the bringing of deep thought to the task.

The only small point to which we could take exception is the curious use of "Buddha" as though it were a name instead of a title. The use of "Buddha" instead of the correct. "The Buddha" can be very confusing to Western readers particularly.

Among the other interesting articles is one by a Jesuit, the Rev. D'Souza, which points out quite clearly how the "characteristic features of Buddhism became for ever part of the Hindu tradition." In thus showing how Hinduism has been influenced by Buddhism, the Rev. father gives a pointer as to how Christianity also has been benefited by incorporation of some of the gentleness towards all living things first inculcated by Buddhism. We need to-day writers like this to take the process a step farther and to introduce to the faiths of blind belief the timeless Doctrine of Reason and Gentleness and Salvation that is Buddhism.

Foreign subscription to "Indo-Asian Culture" is '8 shillings per annum.

"THE GOLDEN LOTUS"

We are always pleased to receive this American Magazine of Buddhism, and our last copy is dated November 1953. Sea-mail takes some three months between U. S. A. and Burma.

The issue under review has an excellent short article on "Ill-will" which ends "The Will is the one sword that can destroy this fetter." In Sabb-Āsava-Sutta the Buddha taught that certain "Cankers" are to be removed by will, among them that of ill-will and in the Sallekha Sutta (also from the Majjhima Nikāya) says: "I say it is the development of the will which is so efficacious for right states of consciousness, not to speak of act and speech."

It is pleasing to read such an article as the one "Ill-will" so purely Buddhist and putting the Teaching in simple and plain fashion.

To us here the article by Margaret Geiger "H. P. Blavatsky on Buddhism" reads rather strangely. There seems a hiatus of logic or perhaps the point is not made clearly. In writing of Madame Blavatsky the authoress says: "she points out that the natural activity of western minds have something to contribute toward arousing the eastern mind from its passivity and torpor (A throttling priestcraft has distorted the interpretation of scriptures and withheld truths felt improper for the masses.)" Later on she quotes Madame Blavatsky directly:

"... The schools of the Northern Buddhist Church, established in those countries to which his initiated Arahats retired after the Master's death, teach all that is now called Theosophical doctrines, because they form part of the knowledge of the initiates—thus proving how the truth has been sacrificed to the dead-letter by the too-zealous orthodoxy of Southern Buddhism."

If Madame Blavatsky were alive to-day she might like to rewrite what she'd said about "eastern passivity and torpor." Especially if she saw the hive of activity in the East and, too often, the playing with mere dead-end materialism by too many in the modern West.

However, the point at issue is the "withholding of truths" of which the "Southern" Theravāda Buddhists certainly have not been guilty since if anything can be said to be their pass-word it is the "Ehi passiko" "Come and see" of the Buddha. The "throttling priestcraft" has existed among certain non-Theravāda sects who have whispered of an "esoteric tradition."

The quotation from Madame Blavatsky blames the Theravādins for their insistence on orthodoxy, on the teaching of *all* of the Buddha Doctrine of the "open hand of the Teacher with nothing held back."

The Buddha had said, in a Sutta and giving a parable that is a favourite among Theravādins "The Parable of the Simsapa Leaves," that he had taught ALL THE TRUTHS NECESSARY FOR THE HIGHER KNOWLEDGE, FOR SALVATION and this the Theravādins are actively propagating to all who care to listen, without respect of colour, creed or birth.

Madame Blavatsky's theory that the Arahats (and in the absence of anything to the contrary this is naturally taken to mean all the Arahats). "retired" to any particular country is scarcely tenable when not only the Pāli Canon but a widespread tradition, if that were needed in addition, agrees that the Arahats were sent out to preach the Doctrine Sublime to all men.

Madame Blavatsky, however, had a remarkably fine mind and it is a pity that in her day there was so little of the Pāli Canon available in translation and that the translations into European languages at that time were so poor in many cases.

The "Golden Lotus" is advertised in this issue, so we have no need to give here the particulars intending subscribers will want.

GLOSSARY.

FOR VOL. II—No. 2.

A

Acchariya	Wonderful ; strange ; marvellous.
Akata	Not made ; natural.
Akīñ caññ ā-yatana	Sphere of Unbounded Space.
Aloka	Light.
Asmi-māna	Pride of self : egotism.
Atakkā vacara	Beyond hair-splitting reasoning ; sophistry.
Attaniya	Belonging to the soul ; of the nature of soul.
Āvajjana citta	'Advertence' of the mind towards the object, <i>i.e.</i> , the first stage in the process of consciousness.

C

Cakkhu	Eye.
Cetiya	Cairn ; pagoda.

D

Dhammasālā	Preaching Hall.
------------	-----------------

H

Hadaya	Heart.
--------	--------

J

Jarā	Old age ; decay.
Jivhā	Tongue.

K

Koṭi	Ten millions.
------	---------------

L

Lokāyata	What pertains to the ordinary view, common or popular philosophy.
----------	---

Majjhimā
Paṭipadā
Manasikāra

Mano
Mannita
Manussa
Mayā
Mūla

Pariyāya

Phassa
Pubbangamā

Sabba ; sabbe
Sakkarā
Samugghāta
Sandesakathā
Santati
Sappāya
Sassata-diṭṭhi
Suñña

Thaddha

Upādāna-
kkhandha

Uposathagāra

Vikāra
Viññatti

Vohāra

Yoniso
manasikāra

M

Middle Path ; Middle Way
'Mental Advertence.' in the sense of Avajjana (above).
Mind.
Mind-made.
Man.
Made of.
Root.

P

Arrangement ; disposition.
Vol. I, No. 1.
Touch, contact.
Going before ; preceding.

S

All.
Era.
Uprooting ; abolishing.
Messages.
Continuity.
Fit ; suitable.
Eternalist theory.
zero ; void.

T

Hard ; rigid ; firm.

U

The five Groups of existence which form the objects of clinging.
The hall in the monastery in which Pāṭimokkha is recited.

V

Change ; alteration.
Making known, Bodily or Verbal Expression.
Common use of language : conventional language.

Y

Fixing one's attention with a purpose or thoroughly wise consideration.

TO OUR REGULAR READERS

If you know a friend whom you think would be
Interested in "THE LIGHT OF THE DHAMMA",
Perhaps you would send us his name and address?
We would gladly post a copy to him with your
Compliments.

Published by The Union of Burma Buddha Sāsana Council,
Kabā Aye Pagoda, Yegu, Rangoon.

Printed at the Rangoon Gazette Limited, 379, Sparks Street, Rangoon.