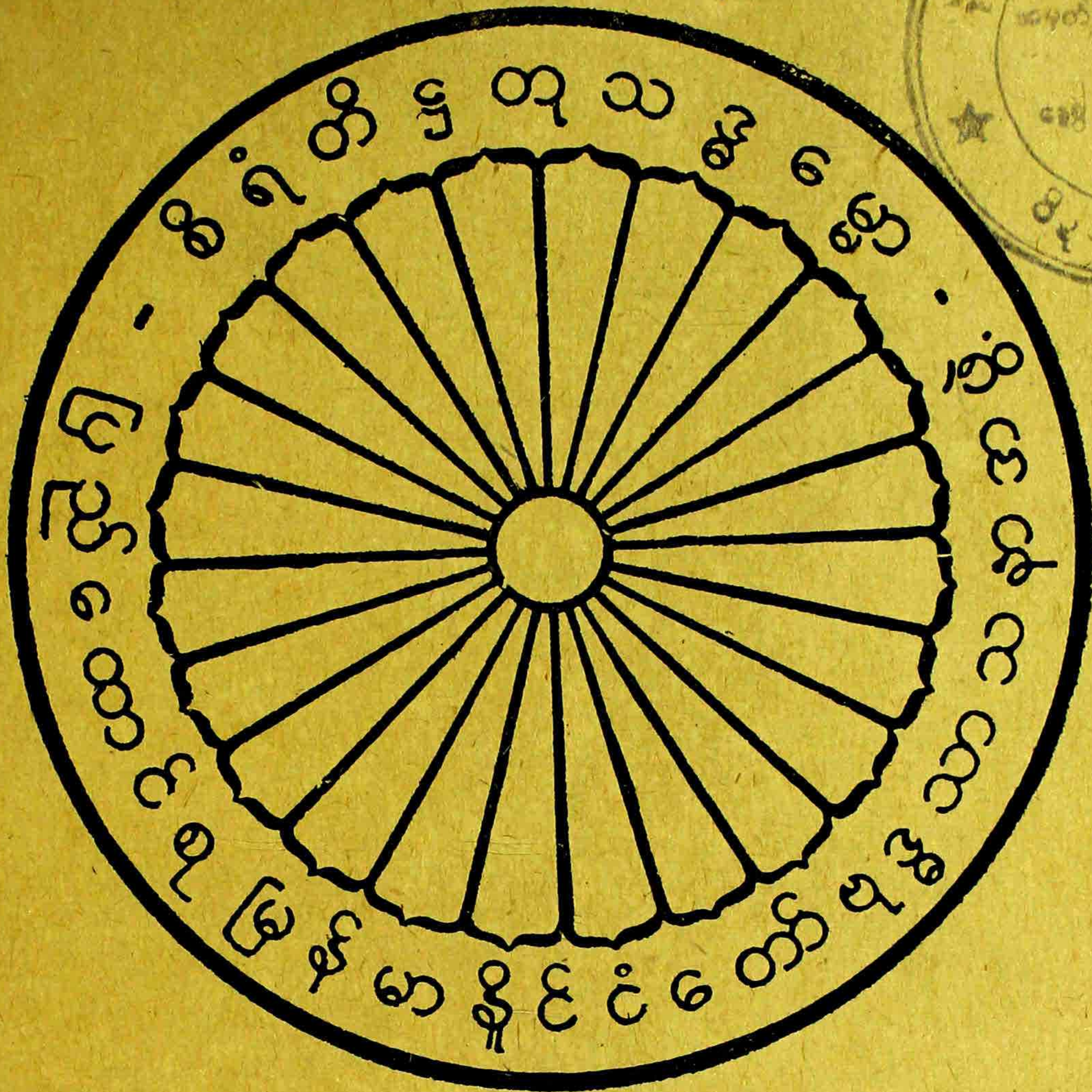


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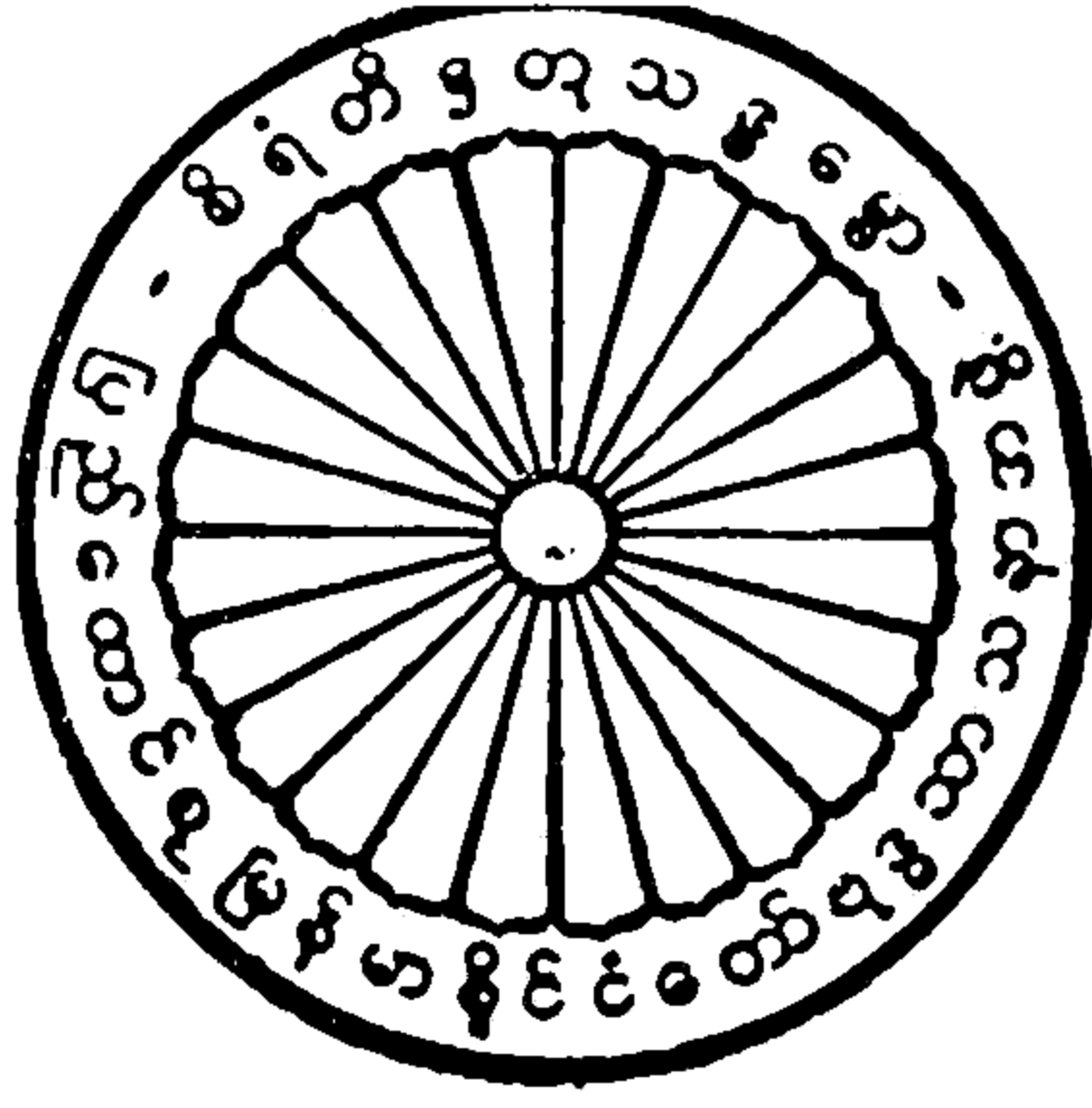
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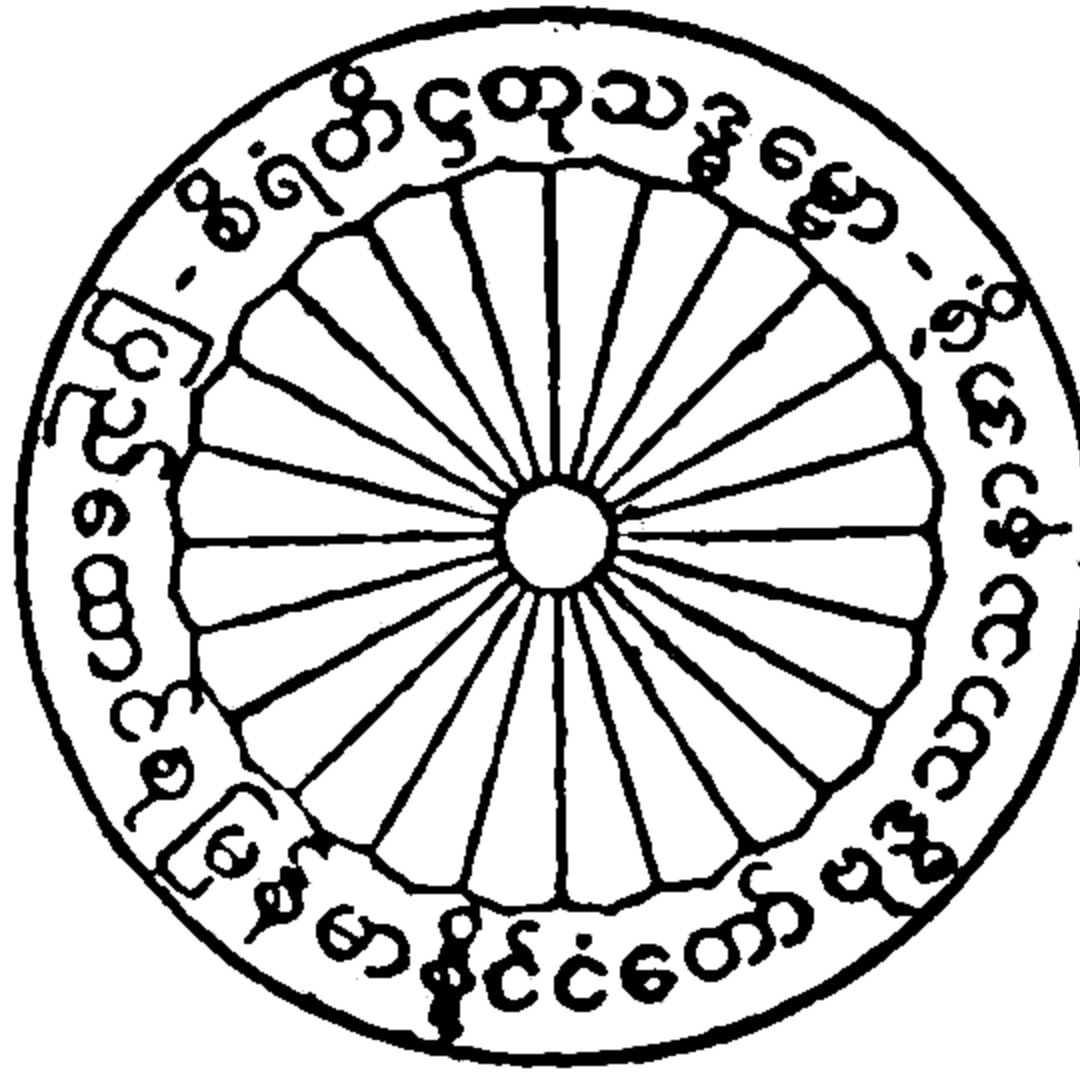
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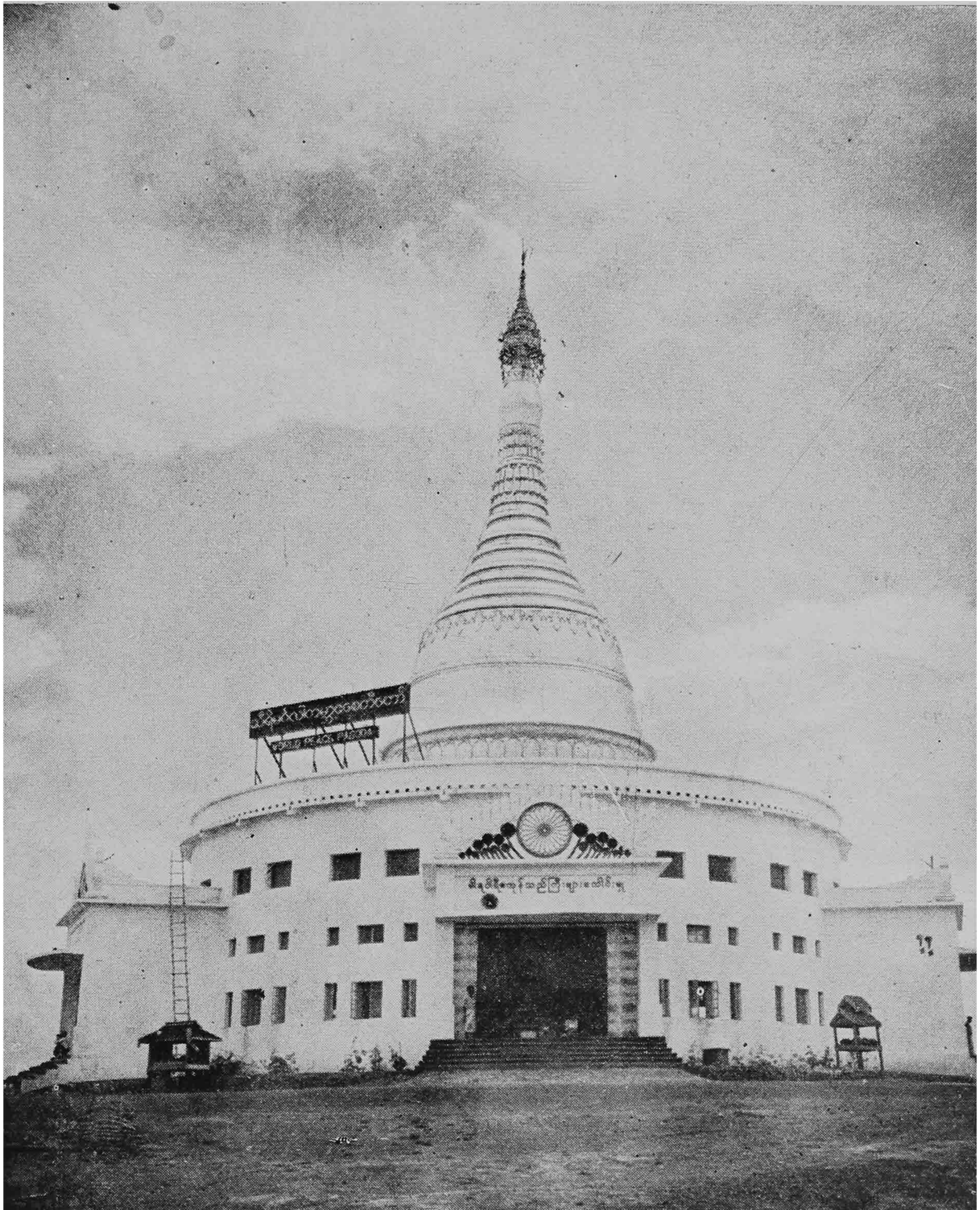
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Union Buddha Sāsana Council,
Kabā Aye P.O.,
Rangoon, Union of Burma.



The Kabā Aye (World Peace) Pagoda.

The Paṭṭhānuddesa Dipani

OR

A CONCISE EXPOSITION OF THE BUDDHIST PHILOSOPHY OF RELATIONS

By

MAHĀTHERA LEDĪ SAYADAW, D. LITT., AGGAMAHAṬPANDITA

Translated into English by Sayadaw U Nyāna, Patamagyaw,
of Masoeyein Monastery, Mandalay, Burma.

(Continued from previous issue)

15. Āhāra-paccaya or the Relation of Food.

THE relation of food is of two kinds—material and immaterial. Of these, material food connotes the nutritive essence (or what is called edible food), which again is subdivided into two kinds—internal and external.

All the natural qualities born of the Four Causes*, pertaining to those creatures who live on edible food, are here the *paccayuppanna-dhammas* related to the two kinds of material food.

As to immaterial food, it is of three different kinds:— contact, volitional activity of mind, and consciousness. These kinds of immaterial food, or *paccayadhammas* are causally related to the coexistent properties, both mental and material, which are their corresponding *paccayuppanna-dhammas*.

In what sense is *āhāra* to be understood? *Āhāra* is to be understood in the sense of 'holding up strongly', which means "causing to exist firmly". That is to say, a relating thing nourishes its related thing so as to enable it to endure long, to develop, to flourish, and to thrive, by means of support. Though the causal relation of food possesses a producing power, the power of support is predominant here.

Here, the two material foods are called *āhāra*, because they strongly hold up the group of internal material qualities born of the Four Causes, by nourishing them so that they may exist firmly, endure long, and reach uncurtailed the bounds (or limits) of their life-term.

Contact is an *āhāra* also, because it strongly holds up its coexistent things, and enables them to stand firmly and endure long by nourishing them with the essence extracted from desirable and undesirable objects. Volitional activity of mind, or (in a word) will, is an *āhāra* in that it furnishes courage for the execution of deeds, words, and thoughts. And consciousness is an *āhāra* also, inasmuch as it predominates in all thinking about an object. These three immaterial foods, in supplying nourishment to the coexistent mentals, also affect the coexistent materials.

Āhāra here, may also be explained after the Suttanta method. Just as birds, ascertaining where their quarters are, fly with their wings through the air from tree to tree and from wood to wood, and peck at fruits with their beaks, thus sustaining themselves through their whole life; so also beings—with the six classes of consciousness, ascertaining objects; with the six kinds of volitional activity of mind, persevering to get something as an object; and with the six kinds of contact, making the essence of objects appear—either enjoy pleasure or suffer pain. Or, solely with the six classes of consciousness, comprehending objects, they avail themselves of forming, or becoming, body and mind. Or, solely with the contacts, making objects appear in order that feelings may be aroused through the same, they cultivate craving. Or, committing various kinds of deeds through craving accompanied by volitions, they migrate (so to speak) from existence to existence. Thus should be understood how extensive the functioning of the different foods is.

End of the *Āhāra*-Relation.

* The Four Causes are (1) Kamma, (2) Citta (Consciousness), (3) Utu (Temperature) and (4) *Āhāra* (Nutriment).

16. Indriya-Paccaya or the Relation of Control.

The relation of control is of three kinds, namely, coexistence, pre-existence and physical life.

Of these, the *paccaya-dhammas* of the first kind* are the fifteen coexistent controls, namely, psychic life, consciousness, pleasure, pain, joy, grief, hedonic indifference, faith, energy, mindfulness, concentration, reason, the thought : “I-shall-come-to-know-the-unknown (Nibbāna),” the thought : “I-know”, and the thought : “I-have-known.” The *paccayuppanna-dhammas* are their coexistent properties, both mental and material.

The *paccaya-dhammas* of the second kind are the five sentient organs—the eye, the ear, the nose, the tongue and the body. The *paccayuppanna-dhammas* are the five senses together with their concomitants.

The *paccaya-dhamma* of the third kind is only one, namely physical life itself. And all kamma-born material qualities, with the exception of physical life itself, are its *paccayuppanna-dhammas*.

In what sense is *indriya* to be understood ? It is to be understood in the sense of “exercising control over”. Over what does it exercise control ? It exercises control over its *paccayuppanna-dhammas*. In what function ? In their respective functions. Psychic life exercises control over its coexistent mental properties in infusing life, that is, in the matter of their prolongation by continuity. Consciousness exercises control in the matter of thinking about an object. The functioning of the rest has been explained in our recent *Indriya-Yamaka-Dīpanī*.

Here, some may put a question like this :—“Why are the two sexes**—the female and the male—which are comprised in the category of controls, not taken in this relation as *paccaya-dhammas* ? The answer is : Because they have none of the functions of a *paccaya*. A *paccaya* has three kinds of functioning, namely, producing, supporting and maintaining. Here, If A is causally related to B in B’s arising, A’s functioning is said to be that of producing : for had A not occurred, the arising of B would have been impossible. The functioning of Anantara

may be instanced here. Again, if A is causally related to B in B’s existence, development and prosperity, A’s functioning is said to be that of supporting ; for if A did not happen B would not stand, develop and flourish. The relation of *Paccājāta* will serve here as an example. And, if A is causally related to B in B’s prolongation by continuity, A’s functioning is said to be that of maintaining ; for if A did not exist B’s prolongation would be hampered, and its continuity would also be broken. The functioning of physical life will illustrate this. Now, the two sexes do not execute any one of the said three functions. Therefore they are not taken as a *paccaya-dhamma* in this relation of control. If this be so, must they still be called controls ? Yes, they must be called controls. Why ? Because they have something of controlling power. They control the body in its sexual structure (*linga*), in its appearance (*nimitta*), in its characters (*kutta*), and in its outward dispositions (*ākappa*). Therefore, at the period of conception, if the female sex is produced in a being, all its personality, *i.e.*, the five aggregates produced by the Four Causes (kamma, and so forth), tends towards femininity. The whole body, indeed, displays nothing but the feminine structure, the feminine appearance, the feminine character, and the feminine outward disposition. Here, neither does the female sex produce those qualities, nor support, nor maintain them. But, in fact, when the body (*i.e.* the five aggregates) has come into existence, the sex exercises control over it as if it (sex) were giving it the order to become so and so. All the aggregates also become in conformity with the sex, and not out of conformity. Such is the controlling power of the female sex in the feminine structure. In the same manner the male sex exercises control in the masculine structure. Thus the two sexes have controlling function in the structures, hence they may be called controls.

With regard to the heart-basis, though it acts as a basis for the two elements of mind-cognition, it does not control them in any way. For, whether the heart is limpid or not, the elements of mind-cognition in a person of well-trained mind never conform to it.

End of the Indriya-Relation.

* Of these, the last three are confined to Lokuttara alone. And of these three, the first is the knowledge pertaining to the First Path, the second that pertaining to the last three Paths and the first three Fruitions, and the third pertaining to the last Fruition only.

** See Compendium, Part VIII.

17. Jhāna-Paccaya or the Relation of Jhāna.

The seven constituents of *jhāna* are the *paccaya-dhammas* in the relation of *jhāna*. They are :— *Vitakka* (Initial Application), *vicāra* (Sustained Application), *pīti* (Pleasurable Interest), *somanassa* (Joy), *domanassa* (Grief), *upekkhā* (Hedonic Indifference) and *ekaggatā* (Concentration in the sense of capacity to individualise). All classes of consciousness (with the exception of five senses), their concomitants and material qualities in coexistence with the seven constituents, are the *paccayuppanna-dhammas* here.

In what sense is *jhāna* to be understood ? *Jhāna* is to be understood in the sense of closely viewing or actively looking at ; that is to say, going close to the object and looking at it mentally. Just as an archer—who from a distance is able to send or thrust an arrow into the bull's eye of a small target—holding the arrow firmly in his hand, making it steady, directing it towards the mark, keeping the target in view, and attentively looking, or rather aiming at it, sends the arrow through the bull's eye or thrusts it into the latter ; so also, in speaking of a Yogī or one who practises *Jhāna*, we must say that he, directing his mind towards the object, making it steadfast, and keeping the *kasīna*-object in view, thrusts his mind into it by means of these seven constituents of *Jhāna*. Thus, by closely viewing them, a person carries out his action of body, of word, and mind, without failure. Here, “action of body” means going forward and backward, and so forth ; “action of word” means making vocal expressions, such as the sounds of alphabets, words and so forth ; “action of mind” means being conscious of objects of any kind. So no deed, such as giving charity or taking life, can be executed by a feeble mind lacking the necessary constituents of *Jhāna*. It is the same with all moral and immoral deeds.

To have a clear understanding of its meaning the salient characteristic mark of each constituent of *jhāna* should be separately explained. *Vitakka* has the characteristic mark of directing the concomitant properties towards the object, and it, therefore, fixes the mind firmly to the object. *Vicāra* has the characteristic mark of reviewing the object over and over, and it attaches the mind

firmly to the object. *Pīti* has the characteristic mark of creating interest in the object, and makes the mind happy and content with it. The three kinds of *vedanā* i.e. joy, grief and indifference, have the characteristic marks of feeling the object, and they also fasten the mind as regards experiencing the essence of desirable, undesirable and neutral objects. *Ekaggatā* has the characteristic mark of concentration and it also keeps the mind steadfastly fixed on the object.

End of the Jhāna-Relation.

18. Magga-Paccaya or the Relation of Path.

The twelve path-constituents are the *paccaya-dhammas* in this relation of *Magga*. They are :— Right Views, Right Aspiration, Right Speech, Right Action, Right Livelihood, Right Endeavour, Right Mindfulness, Right Concentration, Wrong Views, Wrong Aspiration, Wrong Endeavour, and Wrong Concentration. There are, however, no distinct mental properties to which to assign the terms, Wrong Speech, Wrong Action and Wrong Livelihood. These are but other names for the four immoral aggregates (*akusala-khandha*), which appear under the names of lying and so forth. Therefore they are not taken as distinct path-constituents. All classes of consciousness and mental concomitants conditioned by *hetu*, and all material qualities in coexistence with the *hetu*-conditioned mind, are *paccayuppanna-dhammas*.

In what sense is *Magga* to be understood ? It is to be understood in the sense of path, that is, as the means of reaching the realm of misfortune or the realm of Nibbāna. The eight path-constituents (Right Views, and so on) lead to Nibbāna. The four wrong path-constituents lead to the realm of misfortune.

Now the functioning of *Jhāna* is to make the mind straight, steadfast, and ecstatic* in the object. “Ecstatic mind” means mind that sinks into the *kasīna*-object, and so forth, like a fish in deep water. The functioning of *Magga* is to make kammic volition in the “way-in” to the circle of existence and *bhāvanic* volition in the “way-out” of the circle, straight and steadfast, issue in a course of action, develop, flourish and prosper, and reach a higher plane. This is the distinction between the two relations.

* Standing out of, or going beyond, its normal mode.

Here, the kammic volition which can produce a rebirth—since it has worked out in moral and immoral acts such as taking life, and so forth—is spoken of as *kammapatha-patta*. And the *bhāvanic* volition, which arrives at the higher stages, that is, proceeds from the sensuous stage to the transcendental one, through a succession of higher and higher stages, by the power of an orderly succession of training-practices (*bhāvanā-nukamma*), even within the brief period occupied by one bodily posture, is spoken of as *bhummantarapatta*.

To understand this relation, the characteristic mark of each of the path-constituents should also be separately explained in the manner shown in the Relation of Jhāna.

End of the Magga-Relation

19. Sampayutta-Paccaya or the Relation of Association.

The relations of association and dissociation form a pair. So also do the relations of presence and absence, and of abeyance and continuance. These three pairs of relations are not special ones. They are only mentioned to show that, in the foregoing relations some *paccaya-dhammas* causally relate themselves to their *paccayuppanna-dhammas*, by association, and others by dissociation; some by presence and others by absence; some by abeyance and others by continuance.

Here also in such passages as : “ *Atthi ti kho, Kaccāna, ayam eko anto ; natthi ti kho dutiyo anto ti,*”** the words *atthi* and *natthi* are meant to indicate the heretical views of eternalism and annihilationism. Therefore, in order to prevent such interpretations, the last pair of relations is mentioned.

All classes of consciousness and mental properties mutually relate themselves to one another by way of association. In what sense is ‘*sampayutta*’ to be understood ? ‘*Sampayutta*’ is to be understood in the sense of association, or through coalescence, by the four associative means, namely, simultaneous arising, synchronous cessation, mono-basic, and mono-object. Here, by *ekibhāvam gato* (or coalescence), it is meant that the consciousness of sight coalesces with its seven mental properties so thoroughly that they all are unitedly spoken of as sight. These

eight mental states are no longer spoken of by their special names, for it is indeed a difficult matter to know them separately. The same explanation applies to the other classes of consciousness.

End of the Sampayutta-Relation

20. Vippayutta-Paccaya or the Relation of Dissociation.

The relation of dissociation is of four different kinds, namely, coexistence, basic pre-existence, basic objective pre-existence, and post-existence. Of these four, the *paccaya* and *paccayuppanna-dhammas* of the coexistent dissociation may be either mental or physical in accordance with what has been shown in the relation of coexistence. Therefore a mental is causally related to a physical, by way of coexistent dissociation, and *vice-versa*. A “mental”, here, when spoken of as a *paccaya*, means the four mental aggregates, namely, sensation, perception, mental functionings and consciousness, during life ; and a “physical”, when spoken of as *paccayuppanna*, means material qualities produced by mind. Again a “physical”, when spoken of as a *paccaya*, means the heart-basis at the moment of conception, and a “mental”, when spoken of as *paccayuppanna*, means the four mental aggregates belonging to rebirth.

The remaining three kinds of dissociation have already been explained.

End of the Vippayutta-Relation

21. Atthi-Paccaya or the Relation of Presence.

The relation of presence is of seven different kinds, namely, coexistence, basic pre-existence, objective pre-existence, basic objective pre-existence, post-existence, material food, and physical life-control.

Of these, the relation of coexistent presence is that of mere coexistence. A similar interpretation should be made for the remaining six, for which the equivalent relations that have already been explained are to be referred to. The classifications of relating and related things have already been dealt with, above, in each of the relations concerned.

* “Certainly O Kaccāna, ‘(The Soul) exists’ is the one extreme, and ‘(The Soul) does not exist’ is the second extreme.”

This is a passage where the problem of Soul, Self or Ego is discussed as to its existence or non-existence as a real personal entity.

Why is *atthi-paccaya* so called ? *Atthi-paccaya* is so called, because it causally relates itself to its effect by being present in the three phases of time called *khaṇa*.

End of the Atthi-Relation

22. Natthi-Paccaya.

23. Vigata-Paccaya.

24. Avigata-Paccaya.

OR

The Relation of Abeyance,

The Relation of Absence,

The Relation of Continuance.

The relation of absence is entirely the relation of contiguity ; so is the relation of abeyance. The relation of continuance is also the same as the relation of presence. The words “ *atthi* ” and “ *avigata* ” have the same meaning ; so also the words “ *natthi* ” and “ *vigata* ”.

End of the Natthi-, the Vigata-, and the Avigata-Relation

END OF THE EXPOSITION OF RELATIONS.

PACCAYA-SABHĀGO OR THE SYNTHESIS OF RELATIONS.

The synthesis of relations will now be stated.

The relation of *sahajāta* (coexistence) may be specified as being of fifteen kinds—*i.e.*, four superior *sahajātas*, four medium *sahajātas*, and seven inferior *sahajātas*. The four superior *sahajātas* comprise ordinary *sahajāta*, *sahajātanissaya* (dependence-in-coexistence), *sahajātatthi* (coexistent presence), and *sahajāta-avigata* (coexistent continuance). The four medium *sahajātas* comprise *aññamañña* (reciprocity), *vipāka* (effect), *sampayutta* (association), and *sahajāta-vippayutta* (coexistent dissociation). The seven inferior *sahajāta* comprise *hetu* (condition), *sahajātā-dhipati* (coexistent dominance), *sahajāta-kamma* (coexistent kamma), *sahajātāhāra* (coexistent food), *sahajātindriya* (coexistent control), *jhāna*, and *magga* (way).

Rūpāhāra, or material food is of three kinds, *i.e.*, *rūpāhāra* (ordinary material food), *rūpāhāratthi*, and *rūpāhāravigata*.

Rūpa-jīvitindriya, or physical life-control is of three kinds, namely, *rūpa-jīvitindriya*, *jīvitindriyatthi*, and *rūpa-jīvitindriya-avigata*,

The relation of *purejāta* (pre-existence) may be specified as seventeen kinds—*i.e.*, six *vatthu-purejātas* (basic pre-existence), six *ārammaṇa-purejātas* (objective pre-existence), and five *vatthārammaṇa-purejātas* (basic objective pre-existence). Of these, the six *vatthu-purejātas* are *vatthu-purejāta*, *vatthu-purejātanissaya*, *vatthu-purejātindriya*, *vatthu-purejāta-vippayutta*, *vatthu-purejātatthi*, and *vatthu-purejāta-avigata*. The six *ārammaṇa-purejātas* are, *ārammaṇapurejāta*, some *ārammaṇa*, some *ārammaṇādhipati*, some *ārammaṇa-ārammaṇūpanissaya*, *ārammaṇa-purejātatthi*, and *ārammaṇa-purejāta-avigata*. The words “ *kiñci* ” and “ *koci* ” in *kiñci ārammaṇam* and so forth, are used in order to take in only the present *nipphanna-rūpas* (material qualities determined by *kamma* and environments). The five *vatthārammaṇa-purejātas* are *vatthārammaṇa-purejāta*, *vatthārammaṇa-purejāta-nissaya*, *vatthārammaṇa-purejāta-vippayutta*, *vatthārammaṇa-purejātatthi*, and *vatthārammaṇa-purejāta-avigata*.

The relation of *pacchājāta* or post-existence may be specified as four kinds ; *pacchājāta*, *pacchājāta-vippayutta*, *pacchājātatthi*, and *pacchājāta-avigata*.

The relation of *anantara* (contiguity) is of seven kinds—*anantara*, *samanantara*, *anantarūpanissaya*, *āsevana*, *anantara-kamma*, *natthi*, and *vigata*. Of these, *anantara-kamma* is the volition which appertains to the Ariyan Path. It produces its effect, *i.e.*, the Ariyan Fruit, immediately after it ceases.

There are five relations which do not enter into any specification. These are : The remaining *ārammaṇa*, the remaining *ārammaṇādhipati*, the remaining *ārammaṇūpanissaya*, all *pakatūpanissaya*, and the remaining kind of *kamma* which is asynchronous *kamma*.

Thus the relations expounded in the Great Treatise (*Paṭṭhāna*), are altogether fifty-four kinds in all.

Of these relations, all species of *purejāta*, all species of *pacchājāta*, material food, and physical life-control are present relations. All species of *anantara* and of *nānākkhanika kamma* are past relations. Omitting *Nibbāna* and term-and-concept, *paññatti*—the relations of *ārammaṇa* and *pakatūpanissaya* may be classified under the three periods of time : past, present and future. But *Nibbāna* and term-and concept are always outside time.

These two Dhammas—Nibbāna and paññatti (concept)—are both termed *appaccaya* (void of causal relation), *asankhata* (unconditioned)*. Why? Because they are absolutely void of Becoming. Those things or phenomena which have birth or genesis are termed *sappaccaya* (related things), *sankhata* (conditioned things), and *paticca-samuppannas* (things arising from a conjuncture of circumstances). Hence these two dhammas, being void of becoming and happening are truly to be termed *appaccayas* and *asankhatas*.

Among things related and conditioned, there is not a single phenomenon which is permanent, lasting, eternal and unchangeable. In fact, all are impermanent, since they are liable to dissolution. Why? Because, in coming into existence, they are related to some causes, and their causes are also not permanent.

Are not Nibbāna and concept *paccaya-dhammas* or relating things? Are they not permanent and lasting? Yes, they are so; but no phenomenon happens entirely through Nibbāna or concept alone as sole cause. Phenomena happen through, or are produced by, many causes which are not permanent and lasting.

Those things which are not permanent are always distressing and hurtful to beings with the three kinds of afflictions. Therefore they are looked upon as ill by reason of their being dreadful. Here the three kinds of afflictions are “*dukkha-dukkhatā*” (ill due to suffering), “*sankhāra-dukkhatā*” (ill due to conditioning), and “*vipariṇāma-dukkhatā*” (ill due to changeability). All things are impermanent, and are dissolving at every moment, even while occupying one posture**. Therefore, how can there be any essential self or core in creatures and persons, even though, all their life through, they imagine themselves to be permanent? Everything is also subject to ill; therefore, how can there be any essential self or core in creatures and persons—who are under the oppression of ills, and who nevertheless yearn for happiness? Hence all things are void of self by reason of the absence of a core.

To sum up. By expounding the twenty-four relations, the Buddha reveals the following facts :— All conditioned things owe their

happenings and becomings or existence to causes and conditions; and none to the mere desire or will or command of creatures. And among all the things subject to causes and conditions, there is not one that comes into being through few causes; they arise, indeed, only through many. Therefore this exposition reaches its culminating point in revealing the doctrine of No-self or No-soul.

End of the Synthesis of Relations

Paccaya-Ghatanāyaya or the Synchrony of Relations.

The synchrony of relations will now be stated.

The concurrence of causal relations in one related thing is called synchrony of relations or *paccaya-ghaṭanā*. All phenomena are called *sa-paccayā* (related to causes), *sankhatā* (conditioned by causes), and *patīccasamuppannā* (arising from a conjuncture of circumstances); because, in arising and in standing, they coexist with, or have, or are conditioned by, these twenty-four causal relations. What then are those phenomena? They are :— One hundred and twenty-one classes of consciousness, fifty-two kinds of mental properties, and twenty-eight kinds of material qualities.

Of these, the one hundred and twenty-one classes of consciousness may be classified into seven, under the category of dhātu (elements), namely,

- (1) element of visual cognition;
- (2) element of auditory cognition;
- (3) element of olfactory cognition;
- (4) element of gustatory cognition;
- (5) element of tactile cognition;
- (6) element of apprehension;
- (7) element of comprehension.

Of these,—

the twofold classes of sight-consciousness are called the elements of visual cognition;

the twofold classes of sound-consciousness are called the elements of auditory cognition;

the twofold classes of smell-consciousness are called the elements of olfactory cognition;

* Here, the word *appaccaya* is not a Kammadhāraya Compound but of the Bahubhihi class—thus : Natthi paccayā etesam ti appaccaya. *Asankhata* is a Kammadhāraya Compound—thus : Samkariyante ti sankhatā; Na sankhatā ti asankhatā.

** There are four postures for all beings, namely, sitting, standing, walking and lying down.

the twofold classes of taste-consciousness are called the elements of gustatory cognition ;
 the twofold classes of touch-consciousness are called the elements of tactile cognition ;
 “ the adverting of mind towards any of the five doors ” (*pañcadvāravajjana*) and the twofold classes of “ acceptance of impressions ” (*sampaṭicchana*) are called the elements of apprehension ;
 the remaining one hundred and eight classes of consciousness are called the elements of comprehension.

The fifty-two kinds of mental properties are also divided into four groups, namely,

- (1) seven universals ;
- (2) six particulars ;
- (3) fourteen immorals ;
- (4) twenty-five radiants.

Of the twenty-four relations,—

fifteen relations are common to all the mental states, namely, āramaṇa, anantara, samanantara, saḥajāta, aññamañña, nissaya, upanissaya, kamma, āhāra, indriya, sampayutta, atthi, natthi, vigata and avigata.

There is not a single class of consciousness or mental property which arises without the causal relation of ārammaṇa (object).

The same holds good as regards the remaining causal relations of anantara, samanantara, saḥajāta and so on.

Eight relations only—hetu, adhipati, purejāta, āsevana, vipāka, jhāna, magga and vippayutta—are common to some mental states. Of these, the relation of hetu is common only to the classes of consciousness conditioned by hetu ; the relation of adhipati is also common only to the apperceptions (*javanas*) coexisting with dominance (*adhipati*) ; the relation of purejāta is common only to some classes of mind ; the relation of āsevana is common only to apperceptive classes of moral, immoral, and inoperative consciousness ; the relation of vipāka is also common only to the resultant classes of mind ; the relation of jhāna is common to those classes of consciousness and mental concomitants which come under the name of elements of apprehension and comprehension ; the relation of magga is common to the classes of mind conditioned by hetu ; the relation of vippayutta is not common to the classes of mind in *Arūpaloka*.

Only one particular relation of pacchājāta is common to material qualities.

Here is the exposition in detail. The seven universal mental properties are :—*Phassa* (contact), *vedanā* (sensation), *saññā* (perception), *cetanā* (volition), *ekaggatā* (concentration in its capacity to individualise), *jīvita* (psychic life) and *manasikāra* (attention).

Of these,—

Consciousness may be the relation of adhipati ; it may be the relation of āhāra ; and it may also be the relation of indriya ;

Contact is the relation of āhāra alone ;

Sensation may be the relation of indriya, and may also be the relation of jhāna ;

Volition may be the relation of kamma, and may be the relation of āhāra ;

Ekaggatā may be the relation of indriya ; it may be the relation of jhāna ; and it may be the relation of magga also ;

Psychic life is the relation of indriya alone ;

The two remaining states—perception and attention—do not become any particular relation.

Consciousness by way of sight, obtains seven universal mental concomitants, and so they make up eight mental states. All of them are mutually related to one another by way of the seven relations, namely, four superior saḥajātas and three of the medium saḥajātas excluding the relation of dissociation. Among these eight mental states, consciousness causally relates itself to the other seven by way of āhāra and indriya. Contact causally relates itself to the other seven by way of āhāra ; feeling to the rest by way of indriya alone ; volition, by way of kamma and āhāra ; ekaggatā, by way of indriya alone ; and psychic life to the other seven, by way of indriya. The basis of eye causally relates itself to these eight states by way of six species of vatthupurejāta. The present visual objects, which enter the avenue of that eye-basis, causally relate themselves to those eight by way of four species of ārammaṇapurejāta. Consciousness which is called turning-towards-the-five-doors at the moment of cessation, just before the arising of sight consciousness, causally relates itself to these eight mental states by way of five species of anantara. Moral and immoral deeds which were done in former births, causally relate themselves to these eight resultant states of good and evil respectively, by way of asynchronous kamma. Nescience

(*avijjā*), craving (*taṇhā*) and grasping (*upādāna*)—which co-operated with volition (*kamma*) in the past existence, and dwellings, persons, seasons, foods and so forth, of this present life, causally relate themselves to these eight states by way of *pakatūpanissaya* (natural sufficing condition). The six relations—*hetu*, *adhipati*, *pacchājāta*, *āsevana* *jhāna* and *magga*—do not take part in this class of consciousness, but only the remaining eighteen relations take part. Just as the six relations do not take part—and only the eighteen relations do—in consciousness by way of sight ; so do they in consciousness by way of hearing, smell, and so on.

End of the Synchrony of Relations in the Five Senses.

Synchrony of Relations in Consciousness not Accompanied by *hetu*.

There are six mental properties termed Particulars (*pakiṇṇaka*),—*vitakka* (initial application), *vicāra* (sustained application), *adhimokkha* (deciding), *virīya* (effort), *pīti* (pleasurable interest), *chanda* (desire-to-do). Of these, initial application takes part in the relation of *jhāna* and in the relation of *magga*. Sustained application takes part in that of *jhāna* alone. Effort takes part in the relation of *adhipati*, in the relation of *indriya*, and in the relation of *magga*. Pleasurable interest takes part in the relation of *Jhāna*. Desire-to-do takes part in the relation of *adhipati*. Deciding does not take part in any particular relation.

The ten concomitants, namely, seven universals, initial application, sustained application, and deciding from the particulars—obtain in the five classes of consciousness, *i.e.* turning-towards-the-five-doors, the twofold class of acceptance, and the twofold class of investigation accompanied by hedonic indifference. They form eleven mental states in one combination. *Jhānic* function obtains in these three classes of consciousness. Sensation, *ekaggatā*, initial application, and sustained application perform the function of *jhāna* relation. Consciousness (turning-towards-the-five-doors) belongs to the inoperative class, and so does not obtain in the relation of *vipāka*. Asynchronous *kamma* serves in place of *upanissaya*. So, leaving out *jhāna* from, and inserting *vipāka* in, the relations which have been shown above as not obtainable in the five senses, there are also six unobtainable and eighteen

obtainable in the consciousness, turning-towards-the-five-doors. As for the remaining four resultant classes of consciousness, by omitting *vipāka*, five relations are unobtainable; and, by adding *vipāka* and *jhāna*, nineteen are obtainable.

Investigating consciousness accompanied by joy, obtains eleven mental concomitants, namely, the above ten together with pleasurable interest. With the consciousness (turning-towards-the-mind-door), eleven concomitants coexist, and they are accompanied by effort. They make up twelve mental states together with the consciousness. Twelve concomitants, *i.e.*, the above ten together with pleasurable interest and effort, coexist with the consciousness of aesthetic pleasure. They make up thirteen mental states in combination with the consciousness. Of the three classes of investigating consciousness, the one accompanied by joy has one more mental property (*i.e.*, pleasurable interest) than the other two, in respect of the *jhāna* factors : therefore, the unobtainable five and the obtainable nineteen relations are the same as in the two classes of investigating consciousness accompanied by hedonic indifference. In the consciousness (turning-towards-the-mind-door), the predominant property is merely 'effort', which performs the functions of *indriya* and *jhāna*, but not the functions of *adhipati* and *magga*. This consciousness, being of the inoperative class, does not obtain the *vipāka* relation. Therefore, the unobtainable six including *vipāka*, and the obtainable eighteen including *jhāna*, are the same as in the consciousness (turning-towards-the-five-doors). The relation of *vipāka* is also not obtained in the consciousness of aesthetic pleasure, since it belongs to the inoperative class. But being an apperceptive class, it obtains in the relation of *āsevana*. Therefore five relations, including *vipāka*, are not obtainable ; and nineteen relations, including *āsevana*, are obtainable.

End of the Synchrony of Relations in Consciousness not Accompanied by *hetu*.

Synchrony of Relations in the Immoral Class of Consciousness.

There are twelve classes of immoral consciousness, thus : two rooted in nescience, eight rooted in appetite; and two rooted in hate. There are fourteen immoral mental

properties, namely, *moha* (dullness), *ahirika* (shamelessness), *anottappa* (recklessness of consequences), and *uddhacca* (distraction),—these four are termed the moha-quadruple; *lobha* (greed), *diṭṭhi* (error), and *māna* (conceit)—these three are termed the lobha-triple; *dosa* (hate), *issā* (envy), *macchhariya* (selfishness), and *kukkucca* (worry)—these four are termed the dosa-quadruple; *thīna* (sloth), *middha* (torpor), and *vicikicchā* (perplexity)—these three are termed the pakīṇṇaka triple.

Of these, the three roots—greed, hate, and dullness—are hetu relations. Error is a magga relation. The remaining ten mental properties do not become any particular relation.

Here, the two classes of consciousness rooted in dullness are :— Consciousness conjoined with perplexity, and consciousness conjoined with distraction. With the first of these two, fifteen mental concomitants coexist. There are the seven universals, initial application, sustained application, effort (from the particulars), the moha-quadruple, and perplexity (from the immorals). They make up sixteen mental states in combination with consciousness. In this consciousness, *i.e.*, the consciousness conjoined with perplexity, the relations of hetu and magga are also obtained. That is, dullness acts as the hetu relation; initial application and effort as the magga; and, as to ekaggatā, as its function would be interfered with by perplexity, it does not perform the functions of indriya and magga, but it does the function of jhāna. Therefore, the three relations (adhipati, pacchājāta, vipāka) are not obtainable; and the remaining twenty-one are obtainable in this consciousness which is conjoined with perplexity. In consciousness conjoined with distraction, there are also fifteen mental properties—omitting ‘perplexity’ and adding ‘deciding’. They also make up sixteen mental states together with the consciousness. In this consciousness, ekaggatā performs the functions of indriya, jhāna and magga. Therefore, three relations are not obtainable; whereas twenty-one are obtainable.

Seven universals, six particulars, the moha-quadruple, the lobha-triple, sloth and torpor—altogether twenty-two in number severally coexist with the eight classes of consciousness rooted in appetite. Among these, the two roots—greed and dullness—are hetu relations; and the three mental states—desire-to-do, consciousness itself

and effort—are adhipati relations. Āram-mañādhīpati is also obtained here. Volition is the relation of kamma. The three foods are the relations of āhāra. The five mental states: mind, sensation, ekaggatā, psychic life and effort—are relations of indriya. The five jhāna factors, *i.e.*, initial application, sustained application, pleasurable interest, sensation, concentration, are jhāna relations. The four magga constituents, *i.e.*, initial application, concentration, error, and effort, are magga relations. Therefore only the two relations (pacchājāta and vipāka) are not obtained. The remaining twenty-two are obtained.

End of the Synchrony of Relations in the Immoral Class of Consciousness.

Synchrony of Relations in the States of Mind.

There are ninety-one ‘radiant’ classes of consciousness. They are twenty-four ‘radiant’ classes of kāma-consciousness, fifteen classes of rūpa-consciousness, twelve classes of arūpa-consciousness and forty classes of transcendental consciousness. Of these the twenty-four ‘radiant’ classes of Kāma-consciousness are :— Eight classes of moral consciousness, eight classes of ‘radiant’ resultant kind, and another eight classes of ‘radiant’ inoperative kind.

There are twenty-five kinds of sobhana (‘radiant’) mental properties, namely, *alobha* (disinterestedness), *adosa* (amity), *amoha* (intelligence)—these three are termed moral *hetus*; *saddhā* (faith), *sati* (mindfulness), *hiri* (prudence), *ottappa* (discretion), *tatramajhattatā* (balance of mind), *kāyapas-saddhi* (composure of mental properties), *cittapassaddhi* (composure of mind), *kāyalahutā* (buoyancy of mental properties), *cittalahutā* (buoyancy of mind), *kāyamudutā* (pliancy of mental properties), *cittamudutā* (pliancy of mind), *kāyakammaññatā* (fitness of work of mental properties), *cittakammaññatā* (fitness of work of mind), *kāyapāguññatā* (proficiency of mental properties), *cittapāguññatā* (proficiency of mind), *kāyujukatā* (rectitude of mental properties), *cittujukatā* (rectitude of mind), *sāmma-vācā* (right speech), *sammā-kammanta* (right action), *sammā-ājīva* (right livelihood)—the last three are called the three abstinences; *karuṇā* (compassion) and *muditā* (sympathetic appreciation)—these last two are called the two illimitables.

Of these, the three moral hetus are hetu-paccayas. Intelligence appears under the name of *vimamsa*, in the adhipati relation; under the name of *paññā*, in the indriya relation ; and under the name of *sammādiṭṭhi*, in the magga relation. *Saddhā* or faith is the indriya relation. *Sati* or mindfulness is a *satindriya* in the indriya relation, and a *sammāsati* in the magga relation. The three abstinences (right speech, right action, right livelihood) are magga relations. The remaining seventeen mental states are not particular relations.

Thirty-eight mental properties enter into combination with the eight moral classes of kāma-consciousness (Kāma = sense desires). They are :— Seven universals, six particulars, and twenty-five sobhana. Of these, pleasurable interest enters into combination only with the four classes of consciousness accompanied by joy. Intelligence also enters into combination with the four classes connected with knowledge. The three abstinences enter into combination only when moral rules or precepts are observed. The two illimitables arise only when sympathising with the suffering, or sharing in the happiness, of living beings. In these eight classes of consciousness, the dual or triple roots are hetu relations. Among the four kinds of adhipati, *i.e.*, desire-to-do, mind, effort, and investigation, each is an adhipati in turn. Volition is the relation of kamma. The three foods are the relations of āhāra. The eight mental states, *i.e.*, mind, sensation, concentration, psychic life, faith, mindfulness, effort and intelligence are relations of indriya. The five jhāna factors, *i.e.*, initial application, sustained application, pleasurable interest sensation and concentration are relations of jhāna. The eight path-constituents, *i.e.*, investigation, initial application, the three abstinences, mindfulness, effort and concentration are relations of magga. Therefore, only the two relations (pacchājāta and vipāka) are not obtained in these eight classes of consciousness ; and the remaining twenty-two are obtained. The three abstinences do not obtain in the eight sobhana classes of inoperative consciousness. As in the moral consciousness, two relations are unobtainable and twenty-two are obtainable here. The three abstinences and the two illimitables also do not obtain in the eight beautiful classes of resultant consciousness. The relations unobtainable are three in number, namely, adhipati, pacchājāta and

āsevana ; and the remaining twenty-one are obtainable.

The higher classes of *Rūpa*, *Arūpa* and Transcendental consciousness, do not obtain more than twenty-two relations. The synchrony of relations should be understood as existing in the four moral classes of Kāma-consciousness connected with knowledge. If this be so, then why are those classes of consciousness more supreme and transcendental than the Kāma-consciousness ? Because of the greatness of āsevana. They are fashioned by marked exercises, and so āsevana is superior to them ; for this reason, indriya, jhāna, magga and other relations also become superior. When these relations become supreme—each higher and higher than the other—those classes of consciousness also become more supreme and transcendental than Kāma-consciousness.

End of the Synchrony of Relations in the States of Mind.

Synchrony of Relations in the Groups of Material Qualities.

The synchrony of relations in the groups of material qualities will now be stated. There are twenty-eight kinds of material qualities :—

(A) Four essential material qualities—

- (1) the element of solidity (*pathavī*) ;
- (2) the element of cohesion (*āpo*) ;
- (3) the element of kinetic energy (*tejo*) ;
- (4) the element of motion (*vāyo*).

the tangible (*phoṭṭhabba*) : this material quality is composed of three essentials, namely, the element of extension, the element of kinetic energy and the element of motion.

(B) Five sensitive material qualities—

- (1) the eye (*cakkhu*) ;
- (2) the ear (*soṭa*) ;
- (3) the nose (*ghāṇa*) ;
- (4) the tongue (*jivhā*) ;
- (5) the body (*kāya*).

(C) Five material qualities of sense-fields—

- (1) visible form (*rūpa*) ;
- (2) sound (*sadda*) ;
- (3) odour (*gandha*) ;
- (4) sapid (*rasa*) ;

(D) Two material qualities of sex—

- (1) female sex (*itthibhāva*) ;
- (2) male sex (*pumbhāva*).

- (E) One material quality of life (*jīvita*).
 (F) One material quality of heart-base (*hadaya-vatthu*).
 (G) One material quality of nutrition (*āhāra*).
 (H) One material quality of limitation (*ākāsa-dhātu*).
 (I) Two material qualities of communication—
 (1) intimation by the body (*kāya-viññatti*);
 (2) intimation by speech (*vacī-viññatti*).
 (J) Three material qualities of plasticity—
 (1) Lightness (*lahutā*);
 (2) Pliancy (*mudutā*);
 (3) adaptability (*kammaññatā*).
 (K) Four material qualities of salient features—
 (1) integration (*upacaya*);
 (2) continuance (*santati*);
 (3) decay (*jaratā*);
 (4) impermanence (*aniccatā*).

Of these, six kinds of material qualities—viz., the four essentials, the material quality of life, and the material quality of nutrition—causally relate themselves to the material qualities. Here also the four essentials are mutually related among themselves by way of five relations :—sahajāta, aññamañña, nissaya, atthi, and avigata; and they are related to the coexistent material qualities derived from the latter by way of four relations (*i.e.*, excluding aññamañña in the above five). The material quality of life causally relates itself to the co-existent material qualities produced by kamma, by way of indriya. The material quality of nutrition causally relates itself to both the coexistent and the non-coexistent material qualities which are corporeal, by way of āhāra.

Again, thirteen kinds of material qualities causally relate themselves to the mental states by some particular relations. These material qualities are :— The five kinds of sensitive material qualities, the seven kinds of sense-fields, and the heart-basis. Of these, just as a mother is related to her son so also the five kinds of sensitive material qualities are causally related to the five

sense-cognitions by way of vatthu-pūrejāta, by way of vatthu-pūrejātindriya, and by way of vatthupurejāta-vippayutta. And just as a father is related to his son, so also the seven sense-fields are causally related to the five sense-cognitions and the three elements of apprehension by way of ārammaṇa-purejāta. In the same way, just as a tree is related to the deva who inhabits it, so also the heart-basis causally relates itself to the two elements of apprehension and comprehension by way of saha-jātanissaya at the time of rebirth, and by way of vatthu-purejāta and of vatthu-purejāta-vippayutta during life.

There are twenty-three groups of material qualities. They are called groups, because they are tied up with the material quality of production (*jāti-rūpa*) into groups, just as hair or hay is tied up with a string.* Of these, the eight kinds of material qualities, such as, the Four Essentials, colour, odour, taste, and nutritive essence, make up the primary octad of all material qualities.

There are nine groups produced by kamma, namely, the vital nonad, the basic-decad, the body-decad, the female decad, the male-decad, the eye-decad, the ear-decad, the nose-decad, and the tongue-decad. Of these, the primary octad together with the material quality of vitality, is called the vital nonad. This primary nonad together with each of the eight material qualities, *i.e.*, heart-basis and so forth, makes up analogously the other eight decads, *i.e.*, base-decad, and so forth. Here the four groups, namely, vital nonad, body-decad, and twofold sex-decad, locate themselves in a creature, pervading the whole body. Here vital nonad is the name of the maturative fire (*pācakaggi*) and of the bodily fire (*kāyaggi*). *Pācakaggi*, or maturative fire, is that which locates itself in the stomach and matures or digests the food that has been eaten, drunk, chewed and licked. *Kāyaggi*, or the bodily fire, is that which locates itself by pervading the whole body, and it refines the impure bile, phlegm, and blood. Through the inharmonious action of these two elements, creatures become unhealthy, and by their harmonious action they become healthy. It is this dual fire (or that vital-nonad) that gives life and good complexion to creatures.

* Ledi Sayadaw here makes the number of groups twenty-three instead of twenty-one, as in the Compendium. Cf. Compendium, page 164. He also makes the groups of material qualities produced by thought number eight instead of six, as in the Compendium; thus they are here increased by two. Cf. Paramattha-dīpanī, page 273. —Translator.

The body-decad makes available pleasurable and painful contact. The twofold sex-decads make available all the feminine characteristics to females and all the masculine characteristics to males. The remaining five decads are termed partial decads. Of these, the heart-decad, locating itself in the cavity of the heart, makes available many various kinds of moral and immoral thoughts. The four decads, *i.e.*, eye-decad and so forth, locating themselves respectively in the eye-ball, in the interior of the ear, in the interior of the nose, and on the surface of the tongue, make available sight, hearing, smell, and taste.

There are eight groups produced by mind—namely, the primary octad, the sound-nonad, the nonad of body-communication, the sound-decad of speech-communication. Taking these four together with lightness, pliancy and adaptability, they make up another four—namely, the undecad of plasticity, the sound-dodecad of plasticity, the dodecad of body-communication together with plasticity, and the sound-tre-decad of speech-communication together with plasticity. The last four are termed plastic groups, and the first four are termed primary groups.

Of these, when the elements of the body are not working harmoniously, only the four primary groups occur to a sick person, whose material qualities then become heavy, coarse and inadaptably; and consequently it becomes difficult for him to maintain the bodily postures as he would wish, to move the members of the body, and even to make a vocal reply. But when the elements of the body are working harmoniously—there being no defects of the body, such as heaviness and so on, in a healthy person—the four plastic groups come into existence. Among these four, two groups of body-communication occur by means of mind or by moving any part of the body. The other two groups of speech-communication occur also on account of mind, when wishing to speak; but when non-verbal sound is produced through laughing or crying, only the two ordinary sound-groups occur. At other times the first two groups, the primary octad and the sound nonad, occur according to circumstances.

There are four groups produced by physical change, namely, the two primary groups (*i.e.*, the primary octad and the sound nonad) and the two plastic groups (*i.e.*, the undecad of plasticity and the sound dodecad of

plasticity). Now this body of ours maintains itself right on throughout the whole life, through a long course of bodily postures. Hence, at every moment, there occur in this body the harmonious and inharmonious workings of the elements, through changes in the postures; through changes in its temperature; through changes of food, air, and heat; through changes of the disposition of the members of the body; and through changes of one's own exertion and of others. Here also, when working harmoniously, two plastic groups occur; and when working inharmoniously, the other two primary groups occur. Of the four groups, two sound-groups arise when there occur various kinds of sound other than that produced by mind.

There are two groups produced by food—the primary octad and the undecad of plasticity. These two groups should be understood as the harmonious and inharmonious occurrences of material qualities produced respectively by suitable and unsuitable food.

The five material qualities, namely, the element of space and the four salient features of matter, lie outside the grouping. Of these, the element of space lies outside the grouping because it is the boundary of the groups. As to the material qualities of the salient features, they are left aside from grouping, because they are merely the marks or signs of conditioned things, through which we clearly know them to be really conditioned things.

These twenty-three groups are available in an individual. The groups available in external things are only two, which are no other than those produced by physical change. There are two locations of material qualities, the internal and the external. Of these two, the internal location means the location of a sentient being and the external location means the earth, hills, rivers, oceans, trees, and so forth. Therefore have we said that, in an individual, twenty-three groups, or all the twenty-eight kinds of material qualities, are available.

Now the rebirth-conception and its mental concomitants are causally related to the groups produced by kamma at the moment of conception, by way of six different relations:—the four superior saṃjātas, the vipākas, and vippayutta. But to the heart-basis alone, they are causally related by seven relations, that is, the above together with the relation of aññamañña. Among the

mental states at the moment of rebirth, the roots are causally related by way of the hetu relation ; the volition, by way of kamma ; the foods, by way of āhāra ; the controls, by way of indriya ; the Jhāna constituents, by way of jhāna ; and the path-constituents, by way of Path to the Kamma-produced groups. The past moral and immoral volitions are causally related by way of kamma alone. The first posterior life-continuum, the second, the third, and so on and so forth, are causally related to the prior material qualities produced by kamma, by way of pacchājāta. By pacchājāta are meant all the species of pacchājāta. The past volitions are causally related by way of kamma alone. Thus, the mental states are causally related to the material qualities produced by kamma, by fourteen different relations. Here, ten relations are not obtained, *i.e.*, ārammaṇa, adhipati, anantara, samanantara, upanissaya, purejāta, āsevana, sampayutta, natthi and vigata.

During the term of life, mental states which are capable of producing material qualities, are causally related to the coexistent material qualities produced by them, by five different relations :—the four superior saḥajātās, and vippayutta. Among these mental states,—the hetus are causally related by way of hetu, the dominances by way of adhipati, the volition by way of kamma, the resultants by way of vipāka, the foods by way of āhāra, the controls by way of indriya, the jhāna factors by way of jhāna, the path-constituents by way of magga, to the mind-produced material qualities. All the posterior mental states are causally related to the prior material qualities produced by mind, by way of pacchājāta. Thus the mental states are causally related to the material groups produced by mind, by fourteen different relations. Here also ten relations are not obtainable : ārammaṇa, anantara, samanantara, aññamañña, upanissaya, purejāta, āsevana, sampayutta, natthi, and vigata.

During a lifetime, starting from the static phase of conception, all mental states are causally related both to the material groups produced by food and to those produced by physical change solely by way of pacchājāta. Here again, by pacchājāta are meant all the four species of pacchājāta. The remaining twenty relations are not obtainable.

Among the twenty-three groups of material qualities, the four essentials are mutually

related among themselves by way of five different relations, namely, four superior saḥajātās and one aññamañña ; but to the coexistent derivative material qualities by way of the four superior saḥajātās only. The material quality of nutritive essence is causally related by way of āhāra, both to the coexistent and the non-coexistent material qualities which are corporeal. The material quality of physical life in the nine groups produced by kamma, is causally related only to the coexistent material qualities by way of indriya. Thus the corporeal material qualities are causally related to the corporeals by seven different relations. As for the external material qualities, they are mutually related to two external groups produced by physical change, by way of five different relations.

End of the Synchrony of Relations in the Groups of Material Qualities.

The meaning of the term ‘*Paṭṭhāna*’ also, will now be explained. “*Padhānam ṭhānam ti Paṭṭhānam*” : *Paṭṭhāna* is the pre-eminent or principal cause. In this definition ‘*Padhāna*’ means ‘pre-eminent’, and the word ‘*ṭhāna*’ means ‘condition’ or ‘cause.’ Hence the whole expression means the “pre-eminent cause”, “the actual cause” or “the ineluctable cause”. This is said having reference to its ineluctable effect or result.* There are two kinds of effect, namely, the direct and the indirect. By “the direct” is meant the primary or actual effect ; and by “the indirect” is meant the consequent or incidental effect. Of these two kinds, only the direct effect is here referred to as ineluctable, and for this reason,—that it never fails to arise when its proper cause is established or brought into play. And the indirect effect is to be understood as ‘eluctable’, since it may or may not arise even though its cause is fully established. Thus the ineluctable cause is so named with reference to the ineluctable effect. Hence the ineluctable or principal cause alone is meant to be expounded in this “Great Treatise”. For this reason the name ‘*Paṭṭhāna*’ is assigned to the entire collection of the twenty-four relations, and also to the “Great Treatise”.

And now, to make the matter more clear and simple.

* Elsewhere I have rendered the word ‘paccayuppanna’ as ‘related things’.

Say that greed springs into being within a man who desires to get money and grain. Under the influence of greed, he goes to a forest where he clears a piece of land and establishes fields, yards and gardens, and starts to work very hard. Eventually he obtains plenty of money and grain by reason of his strenuous labours. So he takes his gains, looks after his family, and performs many virtuous deeds, from which also he will reap rewards in his future existences. In this illustration, all the mental and material states coexisting with greed, are called direct effects. Apart from these, all the outcomes, results and rewards, which are to be enjoyed later on in his future existences, are called indirect effects. Of these two kinds of effects, only the former is dealt with in the *Paṭṭhāna*. However, the latter kind finds its place in the Suttanta discourses. If this exists, then that happens ; or, because of the occurrence of this, that also takes place : such an exposition is called “expounding by way of Suttanta.” In fact, the three states (greed, hate, and ignorance) are called the *hetus* or conditions, because they are the roots whence spring the defilements of the

whole animate world, of the whole inanimate world, and of the world of space. The three other opposite states (disinterestedness, amity, and knowledge) are also called *hetus* or conditions, since they are the roots whence springs purification. In the same manner the remainder of the *Paṭṭhāna* relations are to be understood in their various senses. Thus must we understand that all things that happen, occur, take place, or produce changes, are solely the direct and indirect effects, results, outcomes, or products of these twenty-four *Paṭṭhāna* relations or causes. Thus ends the *Paṭṭhānuddesa-dīpanī*, or The Concise Exposition of the *Paṭṭhāna* Relations, in these three sections namely :— The *Paccayatthadīpanī* (or The Analytical Exposition of Relations), the *Paccaya-sabhāga-saṅgaha* (or The Synthesis of Relations), and the *Paccayaghaṭanānaya* (or The Synchrony of Relations).

This concise exposition of relations, “ The *Paccayuddesadīpanī* ”, was written by The Most Venerable Ledi Araññavihāravāsī Mahā Thera of Monywa, Burma.

THE END.



THE BUDDHIST SOCIETY

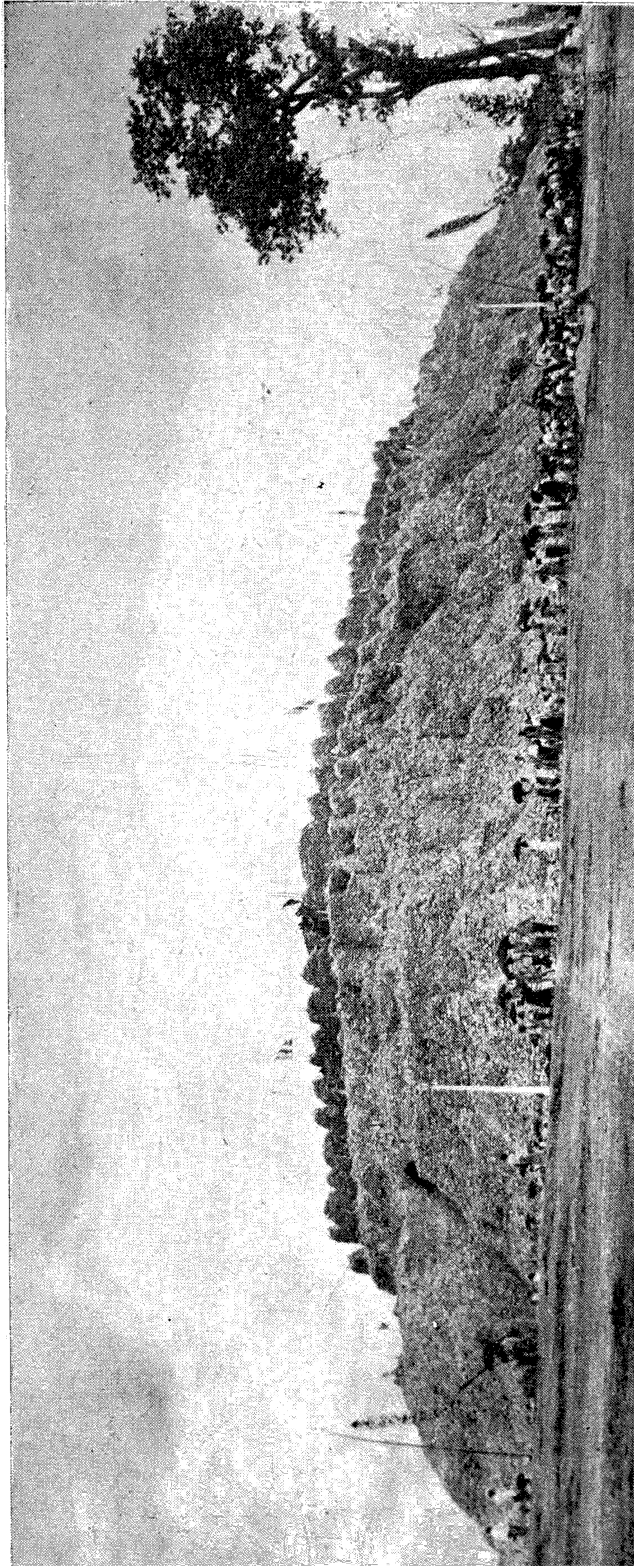
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The Mahā Pāsāṇa Guhā (The Great Sacred Cave.)

THE PATH TO ARAHATSHIP

An address by the Hon'ble U Nu, Prime Minister of the Union of Burma at Soojiji Temple, Tsurumi, Japan

WE find that there are two "schools" of Buddhism : "Mahāyāna" and "Theravāda".

I feel very unhappy at this split and I have been thinking hard on the causes.

Is this due to the fact that those who profess different "sects" of Buddhism have had no opportunity of studying Buddhism as the Buddha taught ? Or is it due to the fact that the leaders of these various "sects" have had no opportunity of meeting together and discussing Buddhism with a view to bringing about one unified movement ? Or, again, is it due to the fact that the leaders of these sects as mere "Puthujjanas", stick to their own beliefs without giving a thought to their rightness or wrongness ?

I must confess that I have not got the answer to these queries, and it is not at all easy to get the right answer. Of course, during my brief stay of four or five days in Japan, it will be hardly possible for me to find the correct answer. Therefore, let me relegate this task to the World Buddhist Federation in which you are participating. It will be in the interest of Buddhism if this Federation can form a Committee of representatives of all "sects" with a view to determining one single "School" of Buddhism. If it is the desire of this committee to open its headquarters in Burma, it will be our pleasant duty to provide accommodation and necessary expenditure. But while I am in Japan I want to pave the way for the emergence of one single "school" of Buddhism.

Only "Puthujjanas" are capable of believing in different "sects" of Buddhism ; "Ariyas" are not. I hope you all know that a Puthujjana is a person who has not yet become an Ariya. I will explain what is meant by an Ariya in the course of my speech. So, if it is our desire to see only one "School" of Buddhism, and not diversified sects, the best means of achieving this is to make the Buddhists "Ariyas".

You may well ask the following questions :—

Can one become an "Ariya" in these times ?

Is it difficult to become an "Ariya" ?

One can become an "Ariya" in these times. If only one practises the Buddha's teachings in the right manner, one can become an "Ariya" in any time. The Buddha said in unequivocal terms that the days of "Ariyas" would never be over.

The Buddha also said in unequivocal terms that the practice of Buddhism would be rewarded at any time, and that one who practised Buddhism would discover the truth of the Dhamma in one's own life time.

In the circumstances, is it difficult to practise Buddhism with a view to discovering the truth ? My answer is in the negative. One need not have a sharp intellect to become an "Ariya" ; any one who believes in the Dhamma and who has the necessary tenacity to practise it can become an "Ariya".

There are four types of Ariya :—

Sotāpanna, Sakadāgāmi, Anāgāmi and Arahāt.

Sotāpanna is the first stage of an Ariya, and a person who has reached this stage will enjoy the following advantages—

(a) Puthujjanas are apt to relish evil actions, evil expressions and evil thoughts more than good actions, good expressions and good thoughts. Therefore, there are more chances for a Puthujjana, after death, to go to one of the four nether planes of Existence called Apāya than to go to one of the higher planes of Existence. But a person in spite of his or her evil actions, evil expressions and evil thoughts in the past, will not go to any of the four nether planes of Existence, once he or she becomes a Sotāpanna.

(b) If one persists in one's own life time, he or she can be an Arahāt, and attain Anupādisesa-Nibbāna. Even if a Sotāpanna cannot persist in his or her practice and fails to become an Arahāt in this life time, then a rebirth in one of the higher planes of Existence, the human plane, six planes of Lower

Spiritual Beings (Deva) or twenty planes of Brahmas, Higher Spiritual Beings, is assured.

After at most seven rebirths in these higher planes, he or she is sure to attain Nibbāna. A Sotāpanna can never be reborn for the eighth time.

- (c) Since the above facts relate only to one's hereafter, you may perhaps doubt their validity. Therefore I want to tell you what a Sotāpanna comprehends very vividly even in his or her own lifetime. As soon as a person becomes a Sotāpanna, the characteristic tendency of the human mind to doubt will become completely annihilated.

Whether a person is a Buddhist, or a Christian or of any other religion, he is assailed by doubts as to the truth or otherwise of his religion. This is the natural tendency of the human mind. The truth of this statement can be checked up by self-examination. A person who has become Sotāpanna will no longer be assailed by such doubts. Anyone who has reached that state will discover for himself that doubts no longer persist in him.

Besides these, a Sotāpanna is simply incapable of taking life, theft, seduction, falsehood, taking liquor and drugs, and so forth. He or she is also incapable of evil actions, evil expressions or evil thoughts which can lead him to one of the four nether planes of existence. A Sotāpanna will discover these facts for himself. I have come across instances of many bad men undergoing a great transformation as soon as they reached the stage of Sotāpanna.

Besides these, a Sotāpanna can enjoy the bliss of "Phala" commensurate with the strength of mental awareness which he or she possesses. "Phala" is really an extraordinary phenomenon. I have seen with my own eyes a Sotāpanna who was in the stage of "Phala" for five consecutive days. Besides the normal action of breathing, he became completely oblivious to senses and his whole body became as stiff as a rock. The most surprising fact about him was that for five consecutive days he did not answer the calls of nature, did not eat nor drink and sat still like a rock.

You may well ask for how long one has to practise to become a Sotāpanna. My answer is that if only one has the necessary tenacity,

one need not take longer than one or one and a half months to become a Sotāpanna.

You may then ask what processes have to be undergone even if one has the necessary tenacity.

While doing the mental exercises, one can sit on the floor, or on a chair, or lie down, or walk. Posture is not essential. What is essential is that he must strengthen his sense of "awareness". There are several methods of strengthening one's sense of awareness, and I would suggest that you adopt whatever method is most convenient to you when you practise. But let me present to you one or two methods for the sake of clarification.

Let us take, for example, our normal process of breathing. When we inhale or exhale, we will notice that air passes through our nostrils. When we inhale and air passes in, make a mental note, "passes in". In the same way, when we exhale and air passes out, make a mental note, "passes out". This mental awareness must be kept up as the air passes in and out, and it is essential that your mind does not waver from it.

It may sometimes happen that you may be distracted from this awareness by a certain sound, a certain sight, a certain taste, a certain smell, a certain touch or a certain thought. When such distraction takes place, it is imperative that you make a habit of being aware of this distraction. As soon as you become aware of this distraction, come back to your mental awareness of the air passing in and out of your nostrils.

A sustained practice will enable you to be constantly aware of whatever you see, hear, eat, see, touch or think. After some time, you will be fully aware of even your smallest actions such as bending or stretching your hands, lifting your legs or stepping forward. This sense of awareness will be always with you. Once this "awareness" is strengthened, you will experience, in stages, Eleven Kinds of Mental Realization or Ñāṇas.

(1) Nāmarūpa Pariccheda Ñāṇa (Knowledge to determine Physical and Mental phenomena).

(2) Paccaya Pariggahāṇa Ñāṇa (Knowledge determining the relations of one phenomenon to another).

(3) Sammasana Ñāṇa (Knowledge to observe, explore and determine all phenomena of existence as impermanent, miserable and impersonal).

(4) Udayabbaya-ñāṇa (Knowledge consisting in Contemplation of Arising and Vanishing).

(5) Bhanga-ñāṇa (Knowledge in Contemplation of Dissolution).

(6) Bhaya-ñāṇa (Knowledge of Awareness of Fear).

(7) Ādinava-ñāṇa (Knowledge in Contemplation of Misery).

(8) Nibbidā-ñāṇa (Knowledge in Contemplation of Aversion).

(9) Muccitu-kamyatā-ñāṇa (Knowledge in the Desire for Deliverance).

(10) Paṭisankha-ñāṇa (Knowledge of the Reflection of Contemplation).

(11) Sankhārupekkhā-ñāṇa (Knowledge in Equanimity in regard to all formations of existence).

I will not attempt to explain the significance of these Ñāṇās. Let those who embark on the spiritual exercise of awareness find out the truth for themselves. After passing through these eleven mental states of "awareness", as soon as one reaches the twelfth stage, one becomes a Sotāpanna. Everyone who becomes a Sotāpanna will be convinced that he is on the right track, and he will no longer entertain hazy ideas. If that person continues with his practice of awareness, he will reach the next stage of a Sakadāgāmi. There is no great difference between a Sotāpanna and a Sakadāgāmi, but in a person who becomes an Anāgāmi, sexual desire and anger will be completely annihilated. There will be no one anywhere who can cause the slightest anger or sexual desire to appear in him whatever the provocation. Fear will also be totally absent in him. But, an Anāgāmi still has one desire remaining in him, namely, to reach the Plane of Existence of the Higher Spiritual Beings.

When this Anāgāmi continues with his practice of awareness, he reaches the stage of an Arahāt when he will no longer have any desire at all, not even that desire to reach the Plane of Existence of the Higher Spiritual Beings. In an Arahāt there is no more any kind of anger, desire of ignorance, and he will no longer be subjected to a chain of rebirths after death.

Please do not ask me what happens to a person who is not reborn after death. No one will be able to give a convincing reply to any person who keeps on posing this question.

But, one who reaches the stage of a Sotāpanna will have the answer to such questions and a Sotāpanna will not pose any such questions at all.

I have now paved the way to forge one single "School" of Buddhism. And you are now in a position to examine without difficulty whether this is the correct way or not.

Let me request you with all emphasis at my command to put this to the test. If you do, you will not only do away with diversified "schools" of Buddhism; but you will also be doing a good service to yourselves by doing away with all causes that lead to a chain of rebirths in the Four Nether Planes of Existence.

If you persevere in your practice of awareness with tenacity, you attain the state of Arahāt in this existence, and Nibbāna will be your immediate reward. Even if you cannot try to become an Arahāt in this existence, as a Sotāpanna, you will be reborn at most seven times. You will under no circumstances be reborn for the eighth time.

I suggest that ten most suitable Japanese chosen and selected carefully by the World Federation of Buddhists, should come to Rangoon for the purpose of personally putting the doctrine to proof by actual practice of the spiritual exercises. When they reach Rangoon, they will be my guests. These ten persons will come back to Japan after they have practised the required course of spiritual exercises and will relate to the Japanese people their experience and their findings.

May you be blessed with all good "Mangalas".

May "Sammā Devas" (Noble Spiritual Beings) give you protection.

May you be able to try to become Arahats, with the blessings of the Three Sacred Gems.

SAMYUTTANIKĀYA NIDHĀNA-VAGGA, ASSUTAVĀ-SUTTA.

(SERMON ON THE UNTAUGHT)

(Translated by the English Editorial Department, Union Buddha Sāsana Council.)

Thus I have heard. On one occasion the Bhagavā was staying at Jeta's grove in the monastery of Anāthapiṇḍika at Sāvattī.

The Buddha :

“ O monks, even the worldlings who have never heard the Holy Ones may feel disgust with this body which is composed of the Four Great Essentials, may have no craving for it, or may wish to be emancipated from it. Why so ? Because they discern the growth and decay of this body which is composed of the Four Great Essentials, its arising and its dissolution. Hence the worldlings who have not heard the Holy Ones may feel disgust with this body which is composed of the Four Great Essentials, may have no craving for it, may wish to be emancipated from it.

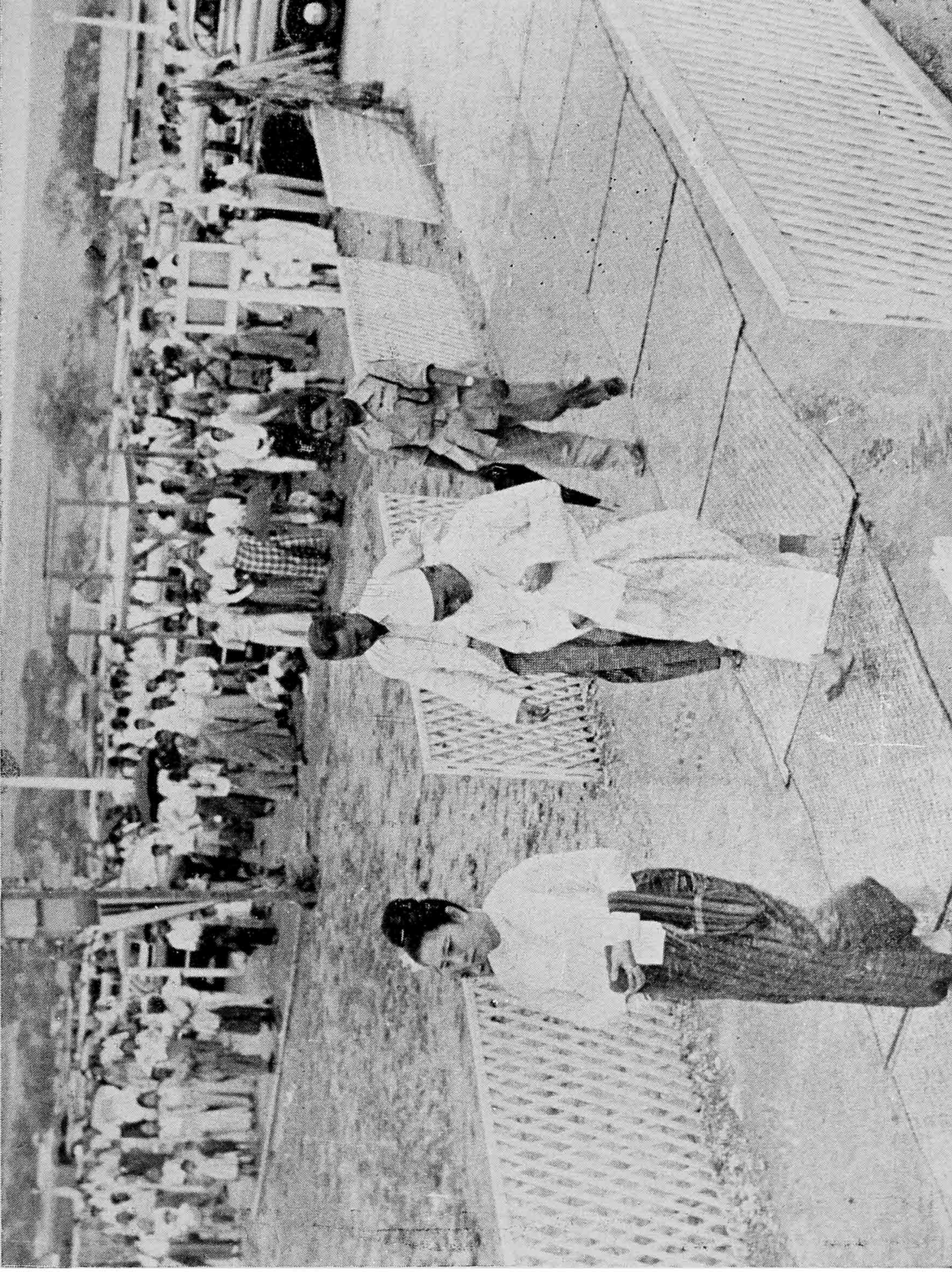
Yet this, O monks, that we call citta (state of consciousness), that we call mano (mind), that we call viññāṇa (consciousness), concerning this the worldlings who have not heard the Holy Ones, are not able to feel disgust, are not able to be detached from it, are not able to be emancipated from it. Why so ? For a long time, monks, has it been, for the worldlings who have not heard the Holy Ones, that to which they cling, that which they call ‘mine’, that which they erroneously view, thinking :— this is mine, this I am ; this is my attā (soul). Hence the worldlings who have not heard the Holy Ones are not able to feel disgust with it, are not able to be detached from it, are not able to be emancipated from it.

It were better, monks, if the worldlings who have not heard the Holy Ones took this body which is composed of the Four Great Essentials, as the soul rather than the mind. Why so ? They discern, monks, how this body which is composed of the Four Great Essentials, persists for a year, persists for two years, persists for three, four, five, ten, twenty, thirty years, persists for forty, for fifty years, persists for a hundred years and even longer. But this, monks, that we call citta, that we call mano, that we call viññāṇa, arises as one thing and dissolves as another by day or by night. Just as a monkey, wandering in the woods, through the great forest, catching hold of a bough, releases it seizing another, even that which

we call citta, mano, viññāṇa, arises as one thing and dissolves as another.

Herein, monks, the well-trained Noble disciple thoroughly gives wise consideration to Paṭiccasamuppāda (Dependent Origination) :— this being, that comes to be ; from the arising of this, that arises. This not being, that does not come to be ; from the cessation of this, that ceases. That is to say, dependent on ignorance arise formative activities ; dependent on formative activities arises consciousness ; dependent on consciousness arise mind and matter ; dependent on mind and matter arise the six bases ; dependent on the six bases arises contact ; dependent on contact arises sensation ; dependent on sensation arises craving ; dependent on craving arises attachment ; dependent on attachment arises process of becoming ; dependent on process of becoming arises rebirth ; dependent on rebirth arise old age and death, sorrow, lamentation, pain, grief and despair. Thus the entire mass of suffering arises. When ignorance completely fades away and ceases, formative activities cease ; when formative activities cease, consciousness ceases ; when consciousness ceases, mind and matter cease ; when mind and matter cease the six bases cease, when the six bases cease, contact ceases ; when contact ceases, sensation ceases ; when sensation ceases, craving ceases ; when craving ceases, attachment ceases ; when attachment ceases, process of becoming ceases ; when process of becoming ceases, rebirth ceases ; when rebirth ceases, old age and death, sorrow, lamentation, pain, grief and despair cease. Thus the entire mass of suffering ceases.

Thus realising, monks, the well-trained noble disciple becomes disgusted with the corporeality-group, the sensation-group, the perception-group, the group of mental formations and the consciousness-group. Being disgusted with them he has no craving for them, he is detached from them and the knowledge that he has attained freedom arises in his mind-continuum. And he knows that rebirth is extinguished, the holy life accomplished, done that which was to be done, there is no more arising again to be subject to these conditions.



Hon'ble U Nu, Prime Minister of the Union of Burma, and Daw Mya Yee (Mrs. U Nu) entering the Cave.

THE DAWN AND SPREAD OF BUDDHISM

Ven. B. Ananda Maitreya Thero

Sukho Buddhānam Uppādo

(THE APPEARANCE OF THE BUDDHAS IS A BLESSING)

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

Our Bodhisatta, the Prince Siddhattha of the noble Sākya race, seeing the sorrows, sufferings and tribulations of the world, was disgusted with worldly life and consequently, leaving behind all his regal pleasures, went forth from home to homelessness. For the purpose of finding a way out of all misery, He wandered from place to place, from teacher to teacher. In His wanderings, He met many ascetic teachers—Bhaggava, Ālara, Uddaka and the like. But none of them could satisfy him. At last He went to Uruvela, to an abode of ascetics on the bank of the River Nerañjarā and thereat practised austere asceticism to its very highest extent, which too He gave up, seeing its utter futility. But after the investigations and experiences of these six long years, gleams and glimmerings of wisdom dawned on Him and by His own experiences, by His own effort, by using His own reasoning power, not aided by anybody else, He discovered the Path to Perfect Wisdom. He trod this path and ere long, on a Vesak full-moon day in the 35th year from his birth, He attained to the Supreme Enlightenment, the perfect realisation of Truth, the Anuttara Sammā-sambodhi. Thereafter, experiencing the Bliss of Emancipation (Vimutti-sukha-paṭisamvedi), He spent seven weeks near about the Assattha Tree. Then, seeing that it was the time for the establishment of the Kingdom of Righteousness (Dhamma-cakkam pavattitum), He wended His way to Isipatana, the Deer Park near Benares. There on the full-moon day of the month of Asalhi (July) He delivered His first sermon to the five ascetics Kondañña, Bhaddiya, Vappa, Mahānāma, and Assaji. Thus the Law of Actuality, the Law of Cause and Effect, the incomparable doctrine of four great Truths dawned on the world and the sun of Truth rose up after the millions of years of darkness.

The five ascetics appreciated the Dhamma expounded by the Buddha. They lived up to it and ere long attained Arahatsip (Perfect realisation of Truths). Next, a youth named Yasa, the son of a millionaire, tired of worldly pleasures, came to the Buddha, listened to Him and became His disciple. His example was followed by 54 of his friends,

who too came and joined the Buddha as His disciples. All of these disciples followed the path expounded by the Buddha and attained to Arahatsip. Now, including the Buddha, there were 61 Arahats in the world. At this time, the Buddha called all His 60 disciples together and said, “I am free, O Bhikkhus, and you too are free of all mental intoxicants (Āsavas). Go ye now, O Bhikkhus, from place to place for the good of the many, for the benefit of mankind, for the welfare of the world. Expound O Bhikkhus, the Truth glorious in the beginning, glorious in the middle, and glorious in the end. Proclaim to them, O Bhikkhus, a life of Holiness. Two of you should not take the same road. I too will go to Uruvela to expound the Dhamma”. With these words the Buddha started the very first religious mission of the world’s history and thus sent out His 60 disciples to different parts of Jambūdīpa, and He too left for Uruvela. On the way, the Buddha met a picnic party of 30 princes known as Bhaddavaggiyas. All of them appreciated his teachings and became His disciples. Sending them too, out to spread the glad tidings of the appearance of the Buddha, the Dhamma and the Sangha, the Buddha went alone to Uruvela and there He revealed His teachings to a band of ascetics numbering about 1,500. They were all deeply impressed with His teachings and discarding their previous views and beliefs, joined Him as His disciples.

In this way, the Buddha, for about 45 years, travelled far and wide, preaching the sublime Dhamma and leading mankind on the path of Righteousness. Wherever He went and preached He was honoured and respected. Khattiyas (the members of the ruling class) Brahmins (the members of the priestly class), ascetics, philosophers, millionaires, peasants and even the very poor outcastes followed Him. The very year He began His noble mission, the number of His converts marvelously increased. No other religion in the world spread so fast as the Dhamma of the Buddha during the very lifetime of its promulgator.

How is it that Buddhism appealed so much to the majority of people of that time?

This is a question one might well ask. India, certainly, was not in a degraded condition. There were great thinkers, revered leaders, powerful rulers, and great exponents of the Law. There was freedom of thought, freedom of speech, and all teachers were allowed to set forth their views. Many were the deep thinkers who had renounced the pleasures of the flesh in order to find a way that would lead to emancipation from all kinds of sufferings. That being the case, like mushrooms after rain, there sprang up various religious teachers and philosophers. Summing up all of their views and beliefs, the Buddha delivered on various occasions such discourses as the *Brahmajāla-sutta*, *Mahā-titthayatana-sutta*, *Mūla-pariyāya-sutta* and the like. The ground being thus already prepared, only the seed had to be sown. In such a land and at such a time, the Law of *Anicca*, *Dukkha* and *Anattā* could easily be comprehended by the hearers who paid careful attention and listened without any bias or prejudice.

In those days, throughout the whole of India, caste distinction played an important part in life. The *Khattiyas* (the members of the ruling class) were proud of their lineage, and thought little of the members of the so-called inferior classes. The same was the case with the *Brahmins* and others. The *Vedas*, the religious books of the *Brahmins* excluded those who were regarded as belonging to the lowest class. The bowls, the cups, the pots and whatever things were used by the *Brahmins* were not allowed even to be touched by the men of inferior castes. Men of inferior classes were generally regarded as servants or slaves of the men of higher rank.

In such an age the Buddha's sympathy for the poor and the down-trodden was one thing that moved and won the hearts of the people who had any philanthropic bent of mind. As, for instance, once the Buddha was going round for alms in the city of *Kapila-vatthu*. His father, King *Suddhodana*, heard of it and considered it an insult to his *Sakya* race, and being excited, he hurried to the Buddha and exclaimed, "Why do you, my son, thus shame me?" And the Buddha replied: "It is the custom of my race." Prompt was the King's answer: "How can this be? You are a descendant of the kings of the highest *Sākya* race. None of your forefathers ever begged for food". Thereupon the Buddha said, "But, O great king, My descent is from the Buddhas of old. They, as I do now, lived on alms that were offered on their alms-round." This

event indicates the Buddha's attitude towards men. Further, the Buddha never cared for distinctions of rank, family or caste, but preached and helped all alike. He severely attacked the stinking pride which emanated from greatness of caste, and showed them that the distinctions of caste were meaningless and that they only added to the confusion of the world. He welcomed as His disciples even the meanest *Caṇḍāla* (outcaste) as well as the prince of the highest rank. His logical discourses were the strongest blow ever given to the pride of birth of *Khattiyas* and *Brahmins*. He pointed out that it was not by caste that a man might become high or noble but by his moral character. When He admonished his hearers to lead a righteous life, He did not merely preach it, but gave living examples from His present and past lives. Hence the Dhamma that He expounded in this most sympathetic and practical way was quickly accepted by His hearers.

The second and the chief cause of the Buddha's success lay in the sublime moral lessons He had taught them. Sacrifice of animals, prayer and worship to gods for salvation and the practice of austere asceticism were indicated by Him to be utterly useless. He taught that such mean things as killing, stealing, unlawful sexual intercourse, falsehood, slandering, the use of harsh words, gossip, covetousness, malice, wrong belief—these all spoil a man. To shun all evil, to purify one's character by walking along the righteous path and to purge one's mind of all its blemishes—these are the things He always laid much emphasis on. The most striking feature of the Buddha's teachings was that it did not put value upon speculations about "the unknown". He said, "The Tathagata is free from speculations". The starting point of His teachings was the fact of the existence of Suffering (*Dukkha*) or the unsatisfactoriness of the whole phenomenal universe we experience. His Teachings stand on the firm rock of the four great truths, the existence of suffering, the cause of suffering, the release from suffering, and the way that leads to freedom from suffering. Reason is the criterion of truth, He taught. When He visited the village of *Kālāmas*, the villagers came to him and said that some recluses and *Brahmins* now and then visited their village and preached diverse doctrines, each one putting up his own and disparaging the other's, and that they were therefore very much confused and did not know which to accept and which to reject. Thereupon the Buddha said to them, "Don't

believe, O Kālāmas, a thing merely because it has been handed down by tradition. Don't believe a mere rumour. Don't believe a thing merely because it is spoken of by many or merely because it is found in one's scriptures,... But if you see its value through your own experience, through your own reasoning, unbiased and unprejudiced, then only accept and follow it". Thus the Buddha wanted every one to inquire, to experience and then to be honestly convinced and then to follow it. All recourse to a Providence, to a divine authority was rejected by him. He drew a clear distinction between the mere belief of a thing and the knowledge of the truth. Further, He did not deal with the problems which had no practical bearing upon one's life. He taught that every man was his own saviour. He expounded to them that the practice of right conduct, the mind culture and the intellectual grasp of truth of Anicca (Impermanence), Dukkha (unsatisfactoriness of all component things) and Anattā (the fact that nowhere is an ego-entity) would make oneself one's saviour. The Buddha, pointing out this path of self-reliance and self-support, included within it all the essentials that would make a man good, serene and free.

Thus the sublime teachings of the Buddha were sufficiently great and sufficiently broad to suit the needs of the thinkers of those days so that He easily won a large number of followers every day. The third cause of His great success was the greatness of His personality. He had become a Buddha, of good stature, well-grown and beautiful to behold. His eloquence overwhelmed the hearers and made dumb the famous orators and philosophers who came to argue with Him publicly. Even His gesture was an example to those who saw Him. He was, in nature, graceful and gracious, lovable and pleasing. His mere kind, saintly and serene look was quite sufficient to relieve His visitors of their anguishes and distresses. His noble mien and purity of thought and excellent character won for Him the respect even of His enemies. Possessed as He was of such a personal magnetism, attributes of a Buddha, it is no wonder that thousands were drawn to Him every day.

On account of these three main causes, day by day the number of His followers increased. Throughout the greater part of North India, during His very lifetime, His Dhamma was firmly established, and later it spread even beyond the boundaries of that land.

Now we come to the days after the passing away of the Buddha. During the second

century after the demise of the Buddha a mighty ruler, Asoka by name, embraced Buddhism. Before he became a Buddhist, he had been a cruel and bloodthirsty tyrant. But after his conversion his cruelty changed into kindness, and he did his best to make his people righteous and happy. Geofry Mortimer, a writer in the West, writes of Asoka thus : "Turn to Buddhism, and you will read that Asoka not only preached a lofty morality but exercised the power of kingship in a manner that shames our modern Christian sovereigns. This monarch was not a mere ornamental potentate. He caused the building of hospitals, reclaimed barren lands and planted them with medicinal plants and fruit-bearing trees. Asoka was just and kind to his subject races. He was a humanitarian, an example of religious tolerance, and a wise and charitable man. India has known no worthier ruler".

This monarch Asoka realising the value of the Buddha-Sāsana, worked earnestly for its spread throughout the lands even beyond India, and at the instruction of the Mahā Thera Moggaliputta-tissa, he sent Buddhist missionaries to distant countries. He sent his son, the Thera Mahinda and daughter, the Therī Sanghamitta to Ceylon and two Theras, Soṇa and Uttara to Suvaṇṇa-bhūmi. In this manner, he sent many Mahātheras to 14 nations in Asia and to five Greek kings. We can learn this in detail from various sources, from the Samanta-pasādikā, the commentary to Vinaya, from the Dīpavamsa and the Mahāvamsa and also from his rock edicts. In his edicts we read the names of those Greek kings: Antigonos of Macedonia, Antiochus of Syria, Ptolemy of Egypt, Magas of Cyrene and Alexander of Epiros. Thus it was two centuries before Christianity arose that Buddhism had been established and was a living force in Asia-Minor and Egypt. We see that many Buddhist ideas are found among Christians.

Dr. Bunsen, Seydyll, Arthur Lillie and some other western scholars maintain that Christian legends and traditions, forms, institutions and moral precepts are based on Buddhism. It is certain that Buddhist missionaries, sent to the Greek kings, had established and spread Buddhism there ; and it may be presumed that many of the ideas presented by them were incorporated into the later religion, Christianity. Before and even during the days of Jesus Christ, as History says, there were in Egypt two religious sects called Esseni and Samanaoi. They were, in very many ways, similar to the Buddhists in China

and Tibet, and probably they were Buddhists of two different sects. The term "Samanaoi" is perhaps a derivation of the Pāli word "Samaṇa" which means a recluse. Prof. Petrie, in his work on the religions of Egypt (pp. 92, 93) says that through the missionaries sent by Asoka, Buddhism had been established in Egypt and that the monks of Seraphium illustrated an idea that had been unknown in the West, and that until a monk of Seraphis called Pachiomos in Upper Egypt became a Christian monk in the reign of Constantine, that system continued.

There is a tradition that the missionaries sent by the Emperor Asoka visited not only Palestine, Egypt and Macedonia but also Latvia. Again, during the reign of Mongolian Emperors, Genghis Khan, Oghatai and Kublai Khan, Buddhist missionaries travelled as far as Austria and preached the Buddha Dhamma. Buddhism existed in some forms in parts of those countries until they were attacked by the Knights of the Sword, a German Order of Christian missionaries who mercilessly killed thousands of Buddhists and took the severest measures to suppress them.

Though Buddhism had totally disappeared from Persia, Afghanistan and Baluchistan there is historical evidence to prove that it lived once in those countries. We read in *The Buddhist Records of the Western World*, the description of the travels of the famous Chinese pilgrim Yuanchuan, that he saw some Buddhist monasteries in Persia with several hundreds of Buddhist Monks who were studying Buddhism.

In Afghanistan, the Jalalabad valley was once a seat of Buddhism and was then called "Nava-Vihāra" (the nine monasteries). In 1872, Dr. Bellow found a relic with a huge bowl in a stupa some paces away from the ruined city of Gandharan. In those very regions, a number of Buddhist statues and Stupas have been found later and it is believed that they are the works of the days of King Kaniska. Fahien, a Chinese pilgrim of the fifth century has mentioned in his records of his travels that he had seen a number of Buddhist topes in that area, the ruins of which are still to be seen.

Thus it is evident that through the whole of western Asia, Egypt and some parts of eastern Europe, Buddhism was once a living force.

As regards China, it was during the first century C.E. that Buddhism reached there for the first time. One of the Chinese historians says that the Emperor Mingti dreamt

one night of a most dignified person, graceful in form, his countenance bright as the sun, sitting cross-legged in the sky. And on the next morning, his brother hearing of this dream interpreted it that the person he dreamt of was probably Sākya Muni whose Dhamma was then flourishing in India and central Asia. Then the Emperor, his zeal roused, lost no time in sending an embassy to India. At the request of the Chinese Emperor there came to China, the Mahā Theras Kassapa, Mātanga, and Subharaṇa. They brought with them relics and images of the Buddha and Buddhist Scriptures. Thus was Buddhism introduced into China during the first century C.E. Then, time after time Indian Bhikkhus went to China and were engaged in teaching and translating the Dhamma into Chinese. There have been now found Chinese translations not only of Mahāyāna but also of the Tipiṭakas of the Buddhists. Recently they have found there a Chinese version of Samantapāsādikā, the Vinaya-commentary of the Thera Buddhaghosa and another called Vimutti-magga.

As regards Tibet, Buddhism was introduced during the reign of King Srong Tsar Gampa, who invited the teachers of Dhamma from India and Nepal, and soon the whole country embraced Buddhism. Then before long, more than one hundred learned monks came to Tibet from India, Ceylon and Nepal, and they were given by the king every possible help and support to translate the Tipiṭakas into the Tibetan language. Before Buddhism reached Tibet the state religion was a faith called Bon. After some time Buddhism in Tibet became mixed with this Bon religion and the Tantric part of Brahmanism and consequently now we find there a corrupt form of Buddhism in existence.

In the second half of the second century C.E., Buddhism was brought to Korea from China and it soon flourished there. In the third century C.E. in the days of King Ojin, some emigrants from Korea went to Japan and took their Buddhism with them. Then in the middle of the same century, a band of Bhikkhus came to Japan from Korea and worked with zeal to spread Buddhism. Though at first the king and his ministers moved heaven and earth to suppress Buddhism, their efforts were futile. In 593 C.E. Empress Shinko recognised Buddhism and thenceforth, without any opposition, it spread throughout the whole of Japan.

It was the two Theras Soṇa and Uttara, sent by King Asoka, who introduced

Buddhism into Burma (in Thaton), and there is some evidence of a much earlier introduction. From Burma it was taken to Siam about 639 C.E. by a band of monks headed by Kassapa Mahā Thera. Therefrom it reached Cambodia and the Malay Peninsula.

With the dawn of the 20th century, an age of reason, Buddhism has again found its way to almost all the civilised lands. It was in the 19th century that the West began to search for Buddhism. But, unfortunately, what first came within their reach was an impure form mingled with very many superstitious ideas of other faiths such as the Vedānta, 'Bon religion, Shintoism, Taoism, and Confucianism.

In the middle of the 19th century, the books of the pure Theravāda Buddhism were brought to the West and the Dhammapada was the first work translated into a foreign language. It was translated into Latin by Dr. Fausboll in 1888, and then into English, French, German, Italian, and some other European languages.

In 1881 the Pāli Text Society was founded by Dr. Rhys Davids, and the translation of Pāli books was started. Though some Christian missionaries had misled the West with their incorrect translations of some portions of Pāli books and wilful misinterpretations of Buddhism, the seekers after the Dhamma of the Omniscient Buddha increased in number year by year. The West yearned for Buddhism, and its attractive power was so strong that some even came to Burma and Ceylon to learn Pāli with a view to obtain a first hand knowledge of the Dhamma. Many of these seekers even became Buddhist monks later on. Some of their names, I believe, are familiar to most of you. I may here mention some of them ; Venerable Ñānatiloka, Venerable Puṇṇa, Venerable Dhammanusarī, the late Venerable Subhadra, Venerable Vappa the late venerable Nyāna Bruhana (Dr. Bruno), all of them Germans ; the Venerable Sunnananda, a Dutch Bhikkhu, the late Venerable Ānanda Metteya, an English Bhikkhu and the late Bhikkhu Silācāra, a Scotchman.

In the year 1908 the Buddhist Society of Great Britain and Ireland was founded by the late Ven. Ānanda Metteya (Allan Bennet), and among its members were the Rt. Hon. The Earl of Maxborough, The Hon. Eric. C.F. Collier, Dr. Edmond, A.J. Mills—all of them were good Buddhists—and many other distinguished scholars. In that very year, a European scholar entered the Buddhist Order under the name Visuddhacāra.

It was in this same year that a Buddhist monthly was begun at Leipzig in Germany.

At the end of 1908, a Christian missionary Rev. E. G. Stevenson, in the course of his mission work, came to Burma and studied Buddhism. Subsequently he became a Buddhist monk and was known as the Ven. Sasanadhaja. Later he joined the Ven. Ānanda Metteya in his Buddhist propaganda work. In 1909 the membership of the Buddhist Society of Great Britain and Ireland increased to 300, and a quarterly journal "*The Buddhist Review*" was started. During these days, Mr. M.A. Stephen, an archæologist, after three years' investigation, discovered a large number of manuscripts in Central Asia, in Khotan, which contained the history of Buddhism up to the 50th year of the Buddhist era and about 4,000 Buddhist manuscripts that lay hidden in a cave.

In the same year a Christian missionary, Spurgen Medhurst, who was preaching Christianity in China, studied Buddhism and became a convert. He too subsequently became a Buddhist monk, and came to Ceylon and gave many lectures in various places. In one of his lectures he explained how he had become a Buddhist, and said : " I came to teach Asia, but they taught me ". Here we see the prophecy of Schopenhauer, the German philosopher, fulfilled, who, warning the Christian missionaries that departed from the Christian West for the Buddhist East, had said, " Now you go as teachers to teach them, but will return home, being taught ".

Thenceforth Buddhism was quicker than before on its path of progress ; and a number of Buddhist leaders and propagandists appeared in the West. Among them Sylvan Levi in France, Dr. Paul Dahlke, and Dr. Grimm in Germany, Carl E. Neumann in Austria, Mr. F.J. Payne, Capt. Rolleston and many others in England. Some time later there arose two Buddhist societies in England—one the Maha Bodhi Society founded by the late Anāgārika Dhammapala and the other the Buddhist Lodge founded by Mr. Humphreys, both having monthly magazines "*The British Buddhist*" and "*Buddhism in England*" respectively. Later "*The British Buddhist*" was discontinued. The latter one however, under a different name "*The Middle Way*" took a new course and still continues.

Thanks to the workers in the field of Buddhist propaganda today, there have now arisen in many countries various Buddhist centres, which are successfully doing service for the spread of Buddha-Sāsana very earnestly.

Now, it seems, in every Buddhist country, there is a new awakening for the propagation of the Dhamma. It is a pleasure to hear that the Buddha-Sāsana Council has taken new steps to train a good number of Bhikkhus as Buddhist missionaries to be sent to foreign countries. Immediately after the Third Sangāyanā the Emperor Dhammāsoka, at the instruction of Arahant Moggaliputta, sent out Buddhist missionaries to various countries to propagate Buddhism. In exactly the same way, not long after this Sixth Sangāyanā,

I hope, this Buddha-Sāsana Council may send out to other countries a number of learned Theras to enlighten the world with the light of the sublime Dhamma.

I hope the year 2500 B.E. is a junction at which Buddhism will make a new start to rise up and spread all over the world, and before long, it will take the whole world under its banner of peace and universal love.

Sādhu ! Sādhu ! Sādhu !



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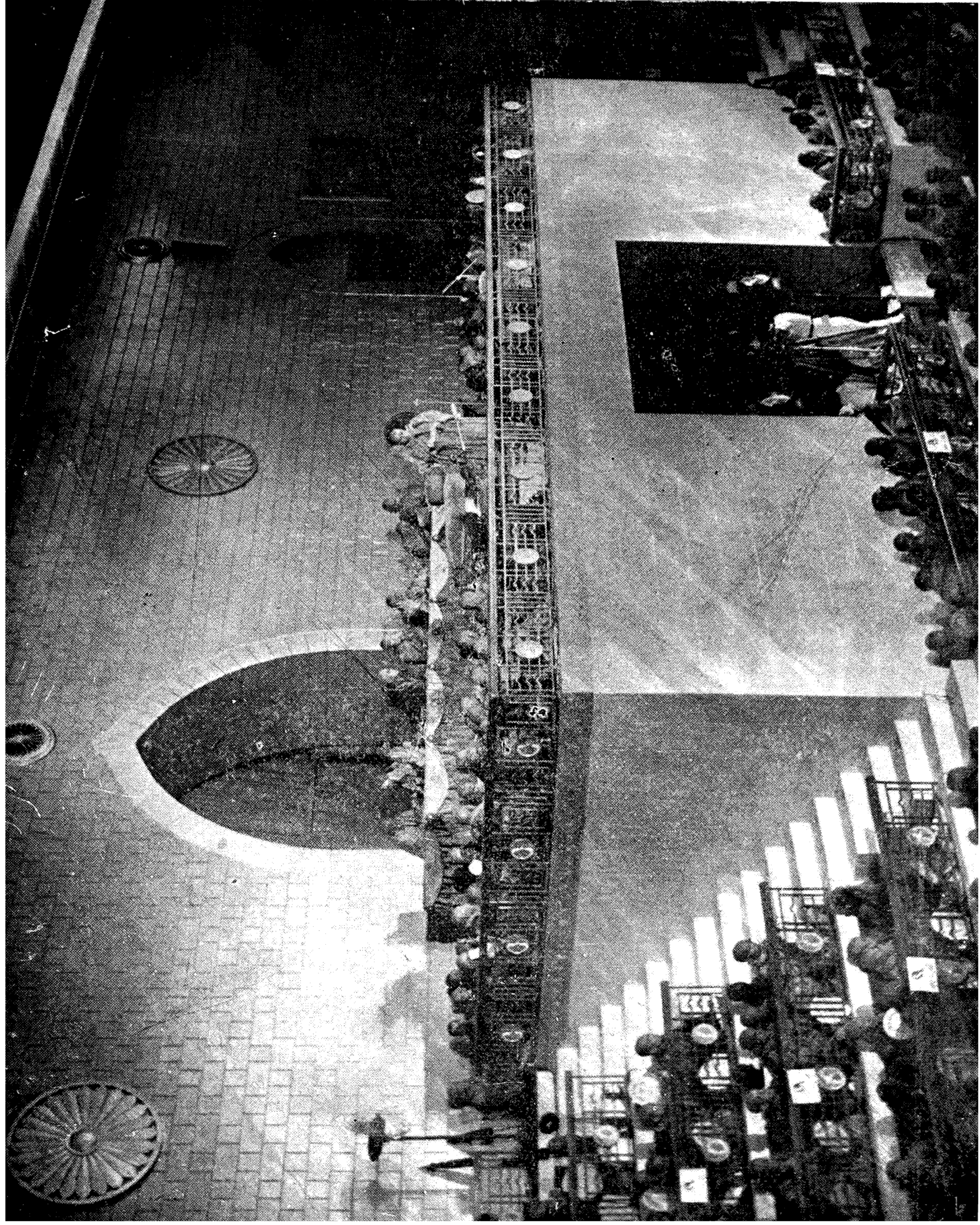
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A view of the high dais at the Opening of a Session of the Chattha Sangāyanā.

INTRODUCTION TO A COURSE OF VIPASSANĀ MEDITATION

By Dr. A. Kell, Ph. D.

Namo Tassa Bhagavato Arahato Sammā-Sambuddhassa

THIS introduction is for the meditator with a Western background who wishes to take a course of Vipassanā Meditation at the Thāthana Yeikthā, Rangoon. Its objects are to help the beginner to find the right attitude towards the Meditation itself and towards his meditation master, to explain, as far as is possible, certain things which may puzzle and irritate him. The quotations and illustrations given come without exception from practical experience and are things said and done by Western meditators.

Those who wish to meditate should for their own benefit first of all try to answer to themselves as honestly as possible the questions : “ Why do I wish to meditate ?—What do I wish to gain by it ? ” or “ What is my aim as regards my own life, my own development ? ” This is essential before one starts to meditate, for the foundation of Vipassanā is Purity of Mind. If the aim of the meditator is not a lofty one, if he only wants “ to find out all about it ” out of mere curiosity, or if he wishes to attain so-called insight into the minds and hearts of his fellow-beings to increase his worldly success—if greed is the motive in this case—he may not succeed as well with his Meditation and will possibly give up during the first stages. But there are of course the exceptions who are able to correct their wrong approach to Vipassanā by growing understanding during the course of Meditation itself. They will succeed in the end.

The Vipassanā Meditation is the most sacred gift left to us by the greatest of all Teachers, the Buddha, in His infinite compassion. During His search for enlightenment he submitted himself to the guidance of the most advanced meditation masters and sages of His time. By becoming a master Himself in each of their systems, He recognised the inadequacy of all of them as a means for the attainment of full Enlightenment and the deliverance from suffering. One after the other He discarded them and went His own way of which He said :

“ This is the only way for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of

Nibbāna, namely the four foundations of mindfulness..... Should any person practise these four foundations of mindfulness in this manner.....then one of these two fruits may be expected by him : Highest Knowledge, here and now, or if some remainder of clinging is yet present, the state of Non-returning. Because of all this it was said : This is the only way.....”

It is better therefore, for a Buddhist or non-Buddhist to approach Vipassanā Meditation with veneration or at least, respect.

Purity of Mind as far as the ordinary person can understand it, is obedience to one's conscience, to the so-called Inner Voice, which tells one what is right and what is wrong. For the lay-Buddhist during the course of his Meditation, it means the keeping of the eight precepts in their widest meaning. Of great importance, there must be the sincere longing to *become* and to *be* good in words, thoughts and deeds and to purify oneself of one's passions and defilements.

We know for certain that the Buddha had freed Himself from every impurity. Before we start meditating it is better therefore to turn our thoughts to Him and try to fathom His Purity. Though the Purity of a Buddha is beyond the comprehension of ordinary Man, everybody can grasp it up to a certain point and that already will be a great help in the struggle with one's own defilements.

To be good in the simple meaning of the word, to keep the precepts, is not an easy task. Some meditators will observe that of the eight precepts, the first : not to kill, and the fourth : not to lie, are difficult ones to keep. Killing, no matter what the object may be, human, animal or even only an insect—is always based on hatred, on the urge to destroy, one of the three roots of all Impurity of Mind.

Just as the keeping of the first precept goes far beyond the coarse act of killing and excludes even the slightest wish to destroy, no matter what object, so it is with the fourth precept, not to lie. Lying can occur in manifold disguises, for instance in withholding certain transgressions of rules or requests, or experiences from one's meditation master, which “ of course is not a lie ! ”

Another type of Impurity of Mind which increases the difficulties of meditating and makes the progress towards one's aim more difficult is the idea that one knows already "something" or "everything" about it because one has been meditating for years, has read all the available literature and already had certain experiences of one's own of which one knows "exactly what they stand for". It may be a comfort to hear that this attitude is equally common in the East as in the West, among the learned bhikkhus as well as the laity. The meditation master will refer to it as "considering". As long as it lasts, one is in a deadlock and cannot easily progress. It is conceit rooted in delusion. There is only one right attitude : the burning wish to *learn*, to try to understand word for word what the meditation master says and to be determined to carry it out, as far as one is able to do so, without criticising or asking why. In other words a complete surrender to the advice of the master is needed.

It is possible for some uneducated people, illiterates and children who have a degree of inborn wisdom to find comparatively little difficulty and to progress easily. But education and learnedness by themselves are no handicap, it is only the conceit which sometimes accompanies mere knowledge, particularly in the case of the so-called intellectual. The truly educated and wise person is fundamentally humble ; he will soon recognise his various forms of conceit and discard them.

As long as the mind of the meditator is not sufficiently purified he will find many things which are in his opinion "most trying" or "quite unnecessary and exasperating". There are for instance the requests neither to read nor to write and to have as little conversation as possible and not to leave the Thāthana Yeikthā without special permission. To many meditators this seems to be "an unnecessary hardship". But if they hear about the strict training rules of a boxer or an athlete who intends to win a championship, they seem very reasonable and essential to the boxer's fitness. Meditating is only possible if the mind is disciplined and kept away from the usual uncontrolled way of thinking. Reading and writing, foolish babble and "going for a walk" are just as bad for it as alcohol and nicotine for a future sports champion.

Another thing which provides a stumbling block is the so-called secretiveness of the meditation master. He will hardly explain

a thing just when the meditator believes "it is his right to know what is happening" and feels that "he cannot progress, because things are not explained to him" and so on. Here it might help to think about the relationship between a person who has decided to undergo a major operation and his surgeon in whose capacity and skill he has full confidence. Does he expect the surgeon to give him in advance the exact detail of every cut that is going to be made ? Or would he like to be brought back into consciousness for a few moments during the operation, only to be told what has been done to him so-far ? Would he be able to understand the medical terms and the whole procedure ?—No, under ordinary circumstances the patient will never know any details of the operation, except that a diseased part of his body has been removed.

As regards the need for full confidence the patient and the meditator are in a similar position. But there is the fundamental difference all the same, that the meditator, after a successful course will know and understand every detail of his experiences, and he will be able to co-ordinate them with the help of his meditation master who is no longer "full of secretiveness". He will also understand why certain things could not be explained to him earlier. Words and particularly concepts have for each person different meanings and associations. We use words like "body" and "mind" in everyday language and we "know" what we mean by them. But using the same words, Mind and Body but in connection with the Buddhist teaching of reality—Nāma-Rūpa—we become fully aware that they stand for something quite different from what they meant before. Unfortunately we are very often too easily convinced that we know what the Buddha meant by them and forget that all real understanding is entirely based on experience. If a person has not lived mentally and physically through the experience of Nāma-Rūpa it is useless to try to make him understand Reality. In the case of a meditator it is not only useless but positively harmful to explain to him during the course his past, present or future experiences. This would only provide him with something to think about, something to guide his thoughts in certain directions, and he will anticipate certain experiences.

The beginning of the beginning of Meditation is the process of emptying one's mind of all thoughts. In a sense it is impossible

not to think; but there are two different ways of thought. The first way is our ordinary way of thinking, to think ABOUT things from a personal point of view, to judge in accordance with our own ideas of what is wrong and what is right, to search for a reason, an excuse, an explanation, to compare, to lose oneself in memories, to speculate about the future, and many other ways. All this and every other type of thinking on similar lines is constantly referred to as "Considering" though the term is very inadequate. This considering is one of the great obstacles and as long as it lasts meditation is made impossible.

The second way of thinking is only to observe and only to register a chosen object—the object by itself, without any "surrounding" so to speak, and without giving way to any thought of the considering type which might arise. This and this alone is the right functioning of the mind. It should be practised every minute of the day, from the first thought in the morning at awakening to the last before falling asleep. This is Mindfulness—Sati—and its four foundations, the objects which one has to observe and to register are the functions of one's own body, the pleasant or unpleasant feelings which arise, the function of the mind and the mental objects or images which arise. These four objects have to be observed and registered at their moment of arising, that is to say in the *present*.

As Mindfulness is of paramount importance for the attainment of Vipassanā, of Insight, as many details as possible are given in connection with the exercises. At this point the aim is to make *quite clear* the fundamental difference between ordinary thought, which constantly oscillates between the Past and the Future, and Mindfulness which is always in the Present.

To give an illustration : a person tries to meditate. At first everything is perfectly quiet. Suddenly a dog howls, then a loudspeaker starts and later on the sound of approaching footsteps is heard. If one registers each of these noises by naming and thinking about them one will immediately get caught up in a labyrinth of uncontrolled thoughts and emotions. The dog's howl leads to pity for the suffering animal, to the assumption that someone has hurt it, and may be to anger. If a pleasant melody comes through the loudspeaker one may even enjoy it for the moment and forget that one wishes to meditate. Memories of the past may arise ; if it is unpleasant, one gets angry.

"How shall I meditate !" The footsteps make one curious as to "who is coming ?—is it a visitor for me ?"

But if one thinks in the second way, one does not observe the *Dog's Howl*, or the *Noise of the Loudspeaker*, or the *Footsteps*. One observes and registers only *the most outstanding function of the body at the moment i.e., under the circumstances, Hearing*. Holding on with a certain amount of gentle intensity to the observing and registering of hearing one is no longer disturbed, nor does one get angry, one does not feel frustrated in one's effort to meditate, one does not think about what has happened or might have happened or will happen, in fact one has achieved the beginning of Mindfulness. One lives no longer in the past or in the future, one is in the present.

With the attainment of Mindfulness the actual process of Meditation begins. There is nothing "occult" or "supernatural" about meditation. It is part of a mental culture which the East has been practising for thousands of years.

There are very many different methods of Meditation, just as there are in the West many different ways for training the body. Meditation for its own sake is of some value, but when it is used as a means to an end it produces its great effect. And again the "quality" of the effect, its value, its wholesomeness or unwholesomeness, Kusala or Akusala, depends entirely on the ultimate aim of the meditator and on his Purity of Mind. As this is not the place to compare the different methods of Meditation, their objects and aims, I shall only remind the meditator that the aim and object of Vipassanā is to understand through one's own mental and physical experiences the Law of Conditioned Origination and the Four Noble Truths which embody the Law of Impermanence, the Law of Suffering and the experience and realisation of Anattā—Non-Self.

How far a meditator will be able to penetrate into these ultimate Truths depends, as has already been emphasised, on his Purity of Mind, and, based on that, his capacity to establish the right equilibrium, the perfect harmony, of five forces :

- (1) Saddhā—unshakeable confidence in the Buddha as the most perfect human being and Greatest of all Teachers, but not blind belief, nor clinging to Him

and asking Him for personal help in the way the Christian turns to God. The Buddha emphasised more than once that He was only a teacher who showed the way, the Only Way which everybody has to go alone by himself without any help from God or Man, taking on himself consciously the full responsibility for every thought, word and deed.

- (2) Viriya—energy, determination, persistence to succeed in one's aim ;
- (3) Sati—Mindfulness—of which one can never have enough ;
- (4) Samādhi—right concentration, not what the West very often calls concentration in the sense of forcing the mind and getting into a state of mental tenseness ;
- (5) Paññā—Wisdom, which is needed in distinguishing between right and wrong meditation, between experiences which are products of one's own body and mind and the experience of the Realities, and which enables one later on to co-ordinate the details.

Energy, concentration, confidence and wisdom must be in perfect harmony. If one of them is too strong or too weak it becomes an obstacle. Thus the lack of confidence can lead to doubt and, with it, to worry and restlessness which make progress impossible. Or if confidence is too strong the personal effort is weakened, because a person may expect the Buddha to provide him with the necessary energy. Wisdom and confidence rightly balanced will prevent the meditator from being too fascinated or too delighted or, on the other hand, terrified and frightened by certain experiences which may arise.

Here we have to mention that the Vipassanā Method does not encourage “images” nor “living in the astral sphere” nor “contact with the realm of the Gods”. Nevertheless,

what the West often regards as “occult experiences” will occur. Only they are by no means occult or supernatural ; they should neither be hailed as great achievements nor regarded as something evil, something to be shunned. They should be calmly observed and registered for what they are,—images of the mind, feelings or bodily functions, like hearing or seeing. They have to be reported to the meditation master as accurately as possible, because for him they are symptoms of certain stages through which every meditator must pass during his course.

It should by now be clear that meditating does not mean “to contact one's sub-conscious” or “to merge into it” ; nor does it mean to concentrate on one concept or word like “insight” and “to let the thoughts run over it like a stream over a pebble”.

To summarise : Vipassanā Meditation begins with Mindfulness by which one observes and registers one of the four objects of Mindfulness which at the same time are the objects of Meditation : bodily functions, feelings, mental functions, and mental objects or images, one after the other, taking as one's object whatever is most conspicuous at the moment. With the essential determination or energy in pursuing observation and registration, fewer and fewer objects will arise until one only is left, on which the concentrated mind rests steadily and peacefully. This may be followed by higher stages which the meditator has to find out for himself, by experience.

There is one last point to be made. Many Westerners have the wrong idea that meditating is a peaceful occupation, a kind of a rest-cure. A Burman said : “Meditating is like swimming against the strong current of a river, as soon as one relaxes for a second one loses ground and gets driven back to where one came from. Only if one exerts oneself to the utmost can one reach the aim.”

[Dr. (Mrs.) Kell came to Burma to take a course in Vipassanā Meditation at the Thāthana Yeikthā and to study Abhidhamma under the Ven'ble U Nārada, Patthan Sayadaw. She graduated at Berlin University and holds their Ph.D. degree and is now Lecturer in German at Rangoon University.]



The late Abbi Dhaja Mahā Raṭṭha Guru Bhaddanta Revata, Nyaung-yan Sayadaw, who presided over the First and Second Sessions of the Chaṭṭha Sangāyanā.

THE CHAṬṬHA SANGĀYANĀ AND THE 2500TH ANNIVERSARY

All religions perceive some part of Truth, though sometimes that part is small and distorted, but only an Omniscient Buddha discovers Truth in its entirety and is able to present it to mankind and to the Gods in its full purity and free from distortion. The birth of a Man who becomes a Sammā-Sambuddha is so rare a thing, Supreme Buddhahood being so difficult of accomplishment, that, though many aspire, but very few attain, so that aeons must pass before another Buddha arises in this world.

Since neither Faith nor Good Works alone can free man from the ceaseless round of rebirths, and since though by those he may reach even to the state of that Being who by delusion thinks he is permanent and 'The Creator of all that are and all that are to be, the Almighty....', he must again fall from that state perhaps even to enter a hell state once more ; since only the following, in its completeness, of the Noble Eightfold Path taught by the Omniscient Buddha can free us from Saṃsāra ; to preserve the full Truth taught by the Buddha, to preserve it in its pristine purity, in its entirety, free from materialist accretions and distortions and omissions, free from vain imaginings, is a field of unbounded Merit, towards which, in the past twenty-five centuries, the Noble Disciples have bent every effort. We of these latter days can do no better mundane thing than to endeavour in so far as we are able, to follow them in this.

And in this particular period there is an added necessity and an especial incentive to exert every effort to preserve the Sāsana. For now is the 2500th Anniversary of the Mahāparinibbāna of the Buddha, and an old tradition tells that this will mark a critical time in the world and in the Sāsana. This we can see since there is now so much more speed, so many more distractions in the world to-day. The end of the first 2,500 years of the Sāsana will, if we can bring all our forces to bear, ensure that the Teaching will endure in the world for a further 2,500 years.

There were Bhikkhus who, in the days when the Buddha preached, undertook to learn by heart and to recite the Great Teaching and at the First Great Buddhist Council, held shortly after the Buddha's Passing Away, this Teaching was codified and canonised and groups of Bhāṇakas or Reciting Monks took each their portion of the Teaching to

recite. After this was done the Elders, the mighty Arahants who held the First Great Council, said that now the Teaching would last for 2,500 years and that there was the possibility of it lasting the full 5,000 years.

Successive Great Councils have been held up to the present age and a few years ago it was decided to hold another, the Sixth Great Buddhist Council.

This is a joint effort of the predominantly Buddhist countries, and its labours, a collaboration and co-operation between Thailand, Laos, Ceylon, Cambodia and Burma, are now ending in this month of Visākha, 2500 Buddhist Era, the month of May 1956 C.E.

How has this Chaṭṭha Sangāyanā been held and what has it accomplished ?

All Great Buddhist Councils from the very first were held when there was some special need to preserve the pristine Teaching against materialist threats from within or without. The First Great Council, led by Arahats who had been taught directly by the Omniscient Buddha, canonised the actual Word of the Buddha and this Teaching is known as Thera Vāda, 'The Way of the Elders'. It is to preserve *THIS* Teaching that the successive 'Great Councils' have been held by the Theravādins or followers of the Word of the Buddha.

Realisation of the need of a Sixth Great Council was not confined to one country alone: it was felt in all the Buddhist countries. Burma, fortunately placed financially, and geographically 'at the centre', was most happy to act as host country. The actual preliminaries had been settled by Buddhist Missions between the five countries and the Parliament of the Union of Burma had, on 1st. October 1951, unanimously passed a resolution to the effect that Parliament declared its firm belief that it was necessary to devise and undertake measures for the spiritual and moral well-being of man to remove those problems that material advancement only partially solved and to 'help man to overcome Greed (Lobha), Hatred (Dosa) and Delusion (Moha) which are at the root of all the violence destruction and conflagration consuming the world ''.

The Government then announced the provision of a central fund of ten million

kyats (about £ 750,000 sterling) for the purpose of making necessary preparations including the preparation of Texts and the erection of buildings, for the Chaṭṭha Sangāyanā. It is customary in Burma, and in all Buddhist countries, when building programmes of a charitable and religious nature are started, for the people to come forward to make cash donations large or small. This was the case with the funds for the Chaṭṭha Sangāyanā and donations from nearby countries and especially from the people of Burma, poured in, ranging in value from pence to thousands of pounds and totalling a quite enormous amount.

Huge buildings were erected and furnished and arrangements made to provide the requisites of food, accommodation and the other allowable things to the Bhikkhus taking part.

In 1950 the Government of the Union of Burma constituted by a special Act of Parliament, the Union Buddha Sāsana Council and transferred to that body the entire responsibility for the successful preparation and holding of the Chaṭṭha Sangāyanā and this body has been responsible for all the organisational work among other things. Before going on to tell of the actual work of the Chaṭṭha Sangāyanā itself, it might be well to mention something of the general work of the Buddha Sāsana Council. It handles all the general work of organisation, the collection and disbursement of funds, the erection and maintenance of buildings, the supplying of food and the accommodation for Bhikkhus taking part in the Sangāyanā and arrangements for lay scholars and visitors and all the thousand and one details of organisation entailed in such a huge organisation. In addition the Council publishes periodicals and other literature in Burmese and English. It conducts regular written examinations in schools throughout the Union of Burma in the Abhidhamma Piṭaka and undertakes a great deal of useful work in bringing to the prisoners in all the jails a knowledge of the Teachings of the Omniscient Buddha. A great many of the prisoners in all jails sit for the examinations in the Dhamma, passing of which entitles them to remission of sentences. Regular prison visits by Bhikkhus, and text books for the examinations have been arranged by the Council. Another noteworthy undertaking of the Buddha Sāsana Council has been the subsidising of deserving Meditation centres all over the country in order to preserve the

previously established Meditation centres, to open new centres and to arrange competent Kammaṭhāna teachers. The Council subsidises the Burma Hill Tracts Buddhist Mission in order to facilitate the work of this body, which sends missionaries to all the hill tracts including head-hunter territory.

We have mentioned visitors, among them learned lay scholars from different countries as well as Buddhist Missions composed of leading Mahātheras from other countries, and their visits have been organised in so far as arrangements at the Burma end, by the Buddha Sasana Council.

It is these Buddhist Missions that have done a great deal of the preliminary work for the Chaṭṭha Sangāyanā, by discussions and by the exchange of ideas on the manner of working. In return Burma has sent Missions to other countries to learn from them and to exchange ideas.

This was followed by the establishment in every country of Editing Groups and all the while, whether there has been a session of the Chaṭṭha Sangāyanā doing the actual reciting or not, these groups have been hard at work, collating the various Texts and arriving at agreement. Indeed the Editing Groups have preceded the actual chanting, for the latter has been of the generally approved texts after agreement has been reached.

As soon as that has been finished, section by section, the printing presses have begun to work (the Buddha Sāsana Council has a fine press with modern machinery in a separate building) and the press is now completing the printing of the Tipiṭaka in Pāli, in Burmese script. Translation work is expected to follow.

CHAṬṬHA SANGĀYANĀ PROCEEDINGS

First Session

The Opening Ceremony of the Chaṭṭha Sangāyanā commenced at the Great Sacred Cave near Rangoon on the Full moon of Visākha 2498 B.E. (17-5-54) and terminated on 19-5-54. The Bhikkhus rested on the 20th May and, commencing on the 21st, the Sangīti-kāraka Theras and Mahātheras recited the Vinaya Piṭaka. The recitation continued for 41 days till the 7th July excepting the Buddhist Fast Days.

The 2,500 Sangīti-kāraka Bhikkhus from all Theravādin countries elected the late Venerable Abhi Dhaja Mahā Raṭṭha Guru Bhadanta Revata, Nyaungyan Sayadaw, as

the Presiding Mahāthera of the Chaṭṭha Sangāyanā.

During the First Session the Sangīti-kāraka Bhikkhus recited the whole of the Five Books of Vinaya comprising 2,260 pages.

Second Session

The Second Session of the Chaṭṭha Sangāyanā commenced on the 15th November 1954 and terminated on the 29th January 1955. Excepting the Buddhist Fast Days and important national holidays, the recitation continued for 65 days. The three books of Dīgha-nikāya containing 779 pages, the three books of the Majjhīma-nikāya containing 1,206 pages, and the three books of the Samyutta-nikāya containing 1,454 pages were recited.

During this Session the Venerable Abhi Dhaja Mahā Raṭṭha Guru Nyaungyan Sayadaw by common consent presided over the Chaṭṭha Sangāyanā Proceedings and over 500 Sangīti-kāraka Bhikkhus from all Theravādin countries participated.

Third Session

The Third Session of the Chaṭṭha Sangāyanā commenced on the 28th April 1955. The Sangīti-kāraka Bhikkhus recited the Anguttara Nikāya for 27 days excepting the Buddhist Fast Days and concluded the recitation on the 28th May. The Anguttara Nikāya comprises 1,651 Suttas in 9,557 pages.

Although this Nikāya was recited by the Sangīti-kāraka Mahātheras in 120 recitation-sessions during the First Great Buddhist Council, this age being a pathaka (text-reading and reciting), the Bhāraṇiṭṭhāraka Sabhā decided to raise the number of recitation-sessions to 210. Then from the 30th of May to the 2nd of July they recited the first six books of the Abhidhamma Piṭaka consisting of 2,302 pages. Therefore in this Session they recited 11,859 pages.

For this Session the Sangīti-kāraka Bhikkhus unanimously elected His Holiness Samdach Preah Mahā Sumedhādhipati C.N. Jotaññāno, Agga Mahā Paṇḍita, Sangharājā of Cambodia, and His Holiness Samdach Phrabuddhajinos, Saklamahāsangha Pā-mokkha, the Sangharājā of Laos as the Presiding Mahātheras of the Chaṭṭha Sangāyanā.

FOURTH SESSION—THAI SESSION (Siyāma Sannipāta)

The Fourth Session—Siyāma Sannipāta—of the Chaṭṭha Sangāyanā commenced on the

16th December 1955. The Sangīti-kāraka Bhikkhus recited the Paṭṭhāna (Book of Originations) of the Abhidhamma, for 54 days excepting the Buddhist Fast days and the Independence Day, and concluded on the 16th February 1956.

Over 600 Sangīti-kāraka Bhikkhus were present and elected His Holiness Somdej Phra Vanarat Kittisobhana, Sangha-nāyaka of Thailand, as the Chaṭṭha Sangīti Mahānāyaka (Chairman).

During the Siyāma Session, the Five Books of the Paṭṭhāna of the Abhidhamma Piṭaka consisting of 2,686 pages, and 15 treatises in 6 Books comprising Khuddaka-pāṭha, Dhammapada, Itivuttaka, Vimāna-vatthu, Peta-vatthu, Thera-Gāthā, Therī-Gāthā, Thera Apadan, Therī Apadan, Buddhavamsa, Cariya Piṭaka, Mahā-niddesa, and Cūla-niddesa, 2,299 pages ; altogether 11 Books of 4,985 pages were recited.

Fifth Session

The Fifth and Final Session of the Chaṭṭha Sangāyanā, which commenced just as we went to press, is known as the Sri Lankā Sannipāta (The Ceylon Session). This Session commenced on 23rd April 1956 and terminates on May 24th, Visākha Day.

The Sangīti-kāraka Bhikkhus are reciting the following books : Pāṭha, Milinda-pañhā, Netti and Petakopadesa, and Patisambhidā-magga.

For this important Closing Session the Most Venerable Weliwita Dharmakirti Asarana Sarana Sri Saranankara, Mahā Nāyaka Thero of Malwatte Chapter of the Siyam Mahā Nikāya, Kandy, was elected the Presiding Mahāthera.

Meanwhile although the Chaṭṭha Sangāyanā is concluding, the united efforts will not cease; the huge Bhikkhu hostels and Refectory and the Great Sacred Cave and Administrative offices etc. are to form, with the huge library building now being completed, an International Buddhist University at the service of Asia and of all the world.

All has been done in harmony, the various countries have met together in harmony, discussed together in harmony and risen from the discussions in harmony, in true Buddhist spirit.

Here is something, the spirit in all this, that unites all the Theravādin countries and more than this, unites all Asia and, we hope will unite all the world.

Attā Versus Anattā

U Ba Htu, B.J.S. (Retd.)

Of the four great religions, Buddhism is the only one that denies the existence of God and Soul ; yet Buddhism has found most acceptance among the millions of the peoples of the world. It has stood the test of time for two thousand five hundred years. In this twentieth century science has advanced so tremendously that it not only introduces the atomic age but shows signs of ushering in the space-age in the near future. The bold discoveries of science have shaken some institutions to the very foundations and many an old ideology has been changed thereby. In this respect the Buddha Dhamma holds a unique position among the international religions. After 2,500 years, it is still a living religion and some of its fundamental doctrines form part of the daily lives of the millions of its adherents. It is noteworthy that these fundamental doctrines need no alteration or addition with the change of times.

Naturally an earnest student of Buddhist Philosophy would like to know what good points there are in the Buddha Dhamma that give solace, satisfaction, equanimity of mind to its true followers in times of stress as in times of peace and plenty.

Universal Laws

Gotama Buddha has founded his religion on Universal Laws—the laws that endure for all times. It is in fact the only religion which not only recognizes the supremacy of the Universal Laws but emphasises them as the basis of its moral scheme. These Universal Laws or principles apply equally to the past, the present, and the future Universes. Their applicability is unlimited either in point of time or space so that they may appropriately be said to transcend both time and space. In the first place let us examine the Law of Dependent Origination (*Paṭicca-samuppāda*) which is one of the foundation principles of the Universe. *Paṭicca-samuppāda*, that twelve-fold formula, gives the connection of cause and effect in a most systematic manner. That certainty and fixity of principle, where night follows day is plainly manifested in the working of the Law of Karma. In the *Dhammapada* it is asked, “Is there any region on Earth where man can escape the evil

consequences of his evil deeds” “Not in the air, nor in the middle of the ocean, nor even in the hollow of a mountain,” the reply says, “is such a region to be found.” In like manner happiness like his shadow follows a man who with a pure mind does meritorious deeds.

Gotama Buddha teaches man that the perfect life can be led without reference to a deity or outside agency and the worst and best that can happen to a man lie within his own power.

In this respect the true follower of the Buddha holds a unique position. In our survey of the Dhamma we find that there is no place for a Supreme Being or deity. It is the Moral Law of cause and effect that rules the whole universe, it is the very law that metes out justice with promptness and exactitude to the noble as well as the wicked. It shows no frown or favour. It knows no pardon. It needs no propitiation nor any intercession whatsoever. It is inexorable in its execution and no one can stop it. In the end it is the Universal Laws (*Niyāma Dhammas*) that reign supreme. They are immutable—everlasting.

The theory of the Soul

In all the international religions excepting Buddhism the soul theory forms one of the main pillars of the structure along with that of the self-existing Supreme Being or deity. It is therefore necessary to consider the meaning of the word “soul”. It is said to mean the immaterial part of man which is immortal and separable at death from the body, or the moral or emotional essence of man as manifested in thinking, willing and knowing. In this respect the views expressed by an eminent western writer Sir Charles Eliot may be quoted. He says, “It is singular that so many religions should prescribe and prophesy for the soul without being able to describe its nature. It is truly surprising that people are not agreed as to the essential facts about their consciousness, their selves, souls, minds, spirits ; whether they are the same or different ; whether they are entities or aggregates.” He adds, “The Buddha’s answers to these questions cannot be dismissed as ancient or outlandish, for

they are practically the conclusions arrived at by a modern psychologist, William James ". Now here is what William James says concerning the 'Soul': " The states of consciousness are all that psychology requires to do her work with. Metaphysics and theology may prove the soul to exist, but for psychology the hypothesis of such a substantial principle of unity is superfluous. The thoughts themselves are the thinkers ". It is amply clear from the above that the conclusions arrived at by William James are in accord with the truth as regards the working of the mind proclaimed by the Exalted Buddha 2,500 years ago. According to Gotama Buddha, there is no such thing as permanent 'self', 'ego', or 'soul' in men or in any living beings. He goes further and says that there is no permanent self, ego, or soul, either in the personal, impersonal or universal aspect.

To show this, Gotama Buddha has subdivided the whole content of the universe into five portions or Khandhās and explained to the five ascetics, in the Anattalakkhana Sutta, that none of these Khandhās had any permanent essence or substance which could be called "soul", "self", "ego", or "attā": that all the five Khandhas, being aggregates are continually in a state of arising and ceasing, and that decay and decomposition are inherent in such component things. He adds that all that is born, brought into being and put together carries within itself the necessity of disintegration. That in the whole of the thirty-one abodes of beings there is no one or thing (be he a human being, a Deva, a Brahmā, or any " Supreme Being ") who is not subject to this Law of perpetual arising, decay and disintegration. Here again the Omniscient Buddha subdivides the whole universe or the cosmos into thirty-one abodes of beings, leaving no space uncovered thereby. It is an exhaustive survey. Above all, He not only analysed all corporeal bodies into Kalāpas (the nearest word to give the concept " atoms ") but has also catalogued 89 mental states obtainable by different grades of beings. Now this question forces itself upon us.

' Is there any single person or sage before or after the Buddha who has performed such stupendous monumental work ? '.

It can never be over-emphasised that according to Gotama Buddha there is nothing in the whole universe which is simple, self-determined and permanent ;

everything is compound, relative and transitory. There are only four primary elements throughout the entire cosmos that go into combination to form what is known as visible matter. They are never to be found by themselves but are found only in combination with one another. These four primary elements are Pathavī, Āpo, Tejo, and Vāyo. In their elemental state Pathavī possesses the quality of hardness or softness ; Āpo the quality of cohesion or fluidity ; Tejo the quality of heat or cold ; and Vāyo the quality of support or motion. These seemingly opposite qualities are obtainable according to the quantity of each element that goes into combination with others. For example in a piece of steel, Pathavī predominates and therefore it shows the quality of hardness ; whereas in air the quantity of Pathavī is infinitesimal and there it shows the quality softness. The same principle applies to the three remaining elements. In their very nature these four primary elements are short-lived and transitory.

We should now turn to modern science to compare its findings as regards matter. Modern science has found that matter, in its present state of analysis is no more than electrical charges which are never at rest but are constantly in motion. These electrical charges are not visible to the naked eye but they possess definite qualities of their own. In short, modern science has found the whole of the material world to be in motion and in a state of flux. To put the whole thing in a nut-shell, motion means change ; change means impermanence ; in Pāli, " Anicca ". It is clear that modern science has come to support and prove one of the fundamental principles of the Buddha Dhamma. " Sabbe Sankhārā Aniccā " All composites are impermanent.

It is often argued against Buddhism that the Buddha teaches no centre of reality, no principle of permanence throughout the whole universe and all that He finds is the whirl and flux of phenomena which for him constitutes the universe. To this the reply may be given that against this whirl and flux of phenomena to be found on this side of the Saṃsāra, there exists on the other side of the Saṃsāra the Real of all Realities, in Pāli, " Nibbāna Dhātu ". This Nibbāna Dhātu is unborn, unoriginated, uncreated, unformed. It is a sublime state of positive bliss unassociated with birth, sorrow, decay and death.

What passes at death.

A student of Buddhist Philosophy may ask ; if there is no soul, what passes at death from one body to another. There is no permanent entity that can be called 'Soul', but instead, we find, a variable aggregation of Khandhas which is constantly changing. At death this assemblage of Khandhas disperses and a new one reassembles under the influence of "Taṇhā"—thirst for life. The inner life of a person is only a succession of thoughts ; that is, desires, affections and passions, and when the corporeal bond that holds them together dissolves at death, the last ruling Kamma of a dying person—in conjunction with 'Taṇhā',—furnishes the cause for rebirth as a new being. This new being is psychologically continuous with the

last one which determines his conditions to enjoy or suffer in the new existence. Here two Cosmic Laws come into action. The Law of Cause and Effect and the Law regulating the functions of the mind, in Pāli "Kamma Niyāma", and "Citta Niyāma".

In the Paṭṭhāna Desanā, we find, such relations and inter-relations of one phenomenon with the other are so elaborately and exhaustively dealt with that no phenomenon in the whole universe is left untouched. In its all embracing purview of phenomena there is nothing that can be called 'Soul' or 'Attā'. Soul or Attā has no place in the universal scheme of things as expounded in the Paṭṭhāna Desanā. The investigation into the whole assemblage of Dhammas reaches its height of perfection in the Paṭṭhāna Desanā.

FOR THE GOOD OF THE MANY

Now Sangarava, the brāhmin, came to see the Exalted One. As he sat at one side he said this to the Exalted One.

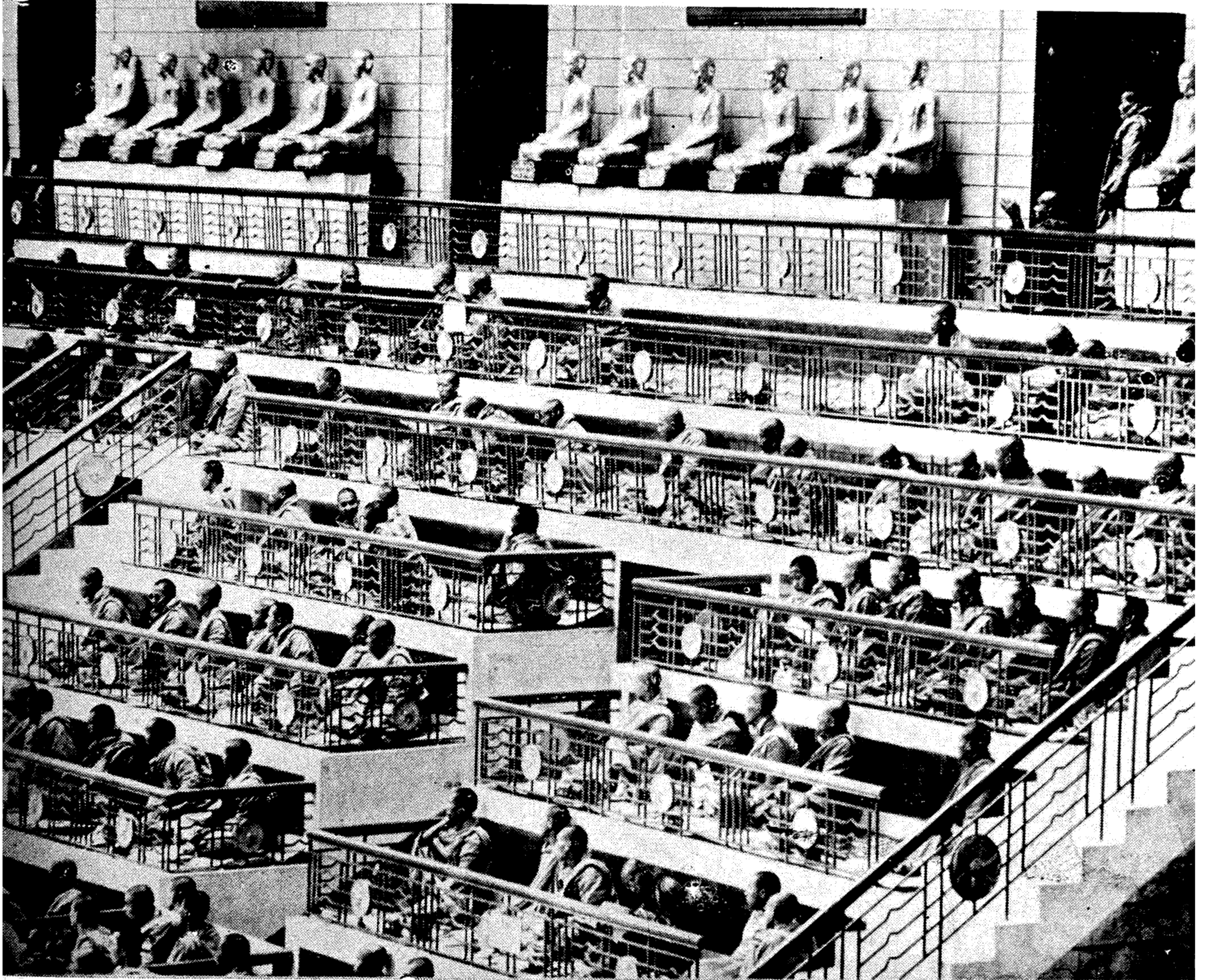
'Master Gotama, we brāhmins, let me tell you, offer sacrifice and cause others to do so. Therefore, master Gotama, who so offers sacrifice or causes others to do so, one and all are proficient in a practice of merit that affects many persons ; that is, which results from offering sacrifice. Now, master Gotama, he who goes forth as a wanderer from this or that family, from the home to the homeless life, tames only the single self, calms only the single self ; leads to Nibbāna only the single self. So what I say is, thus he is proficient in a practice of merit that affects only one person, as a result of his going forth.'

'Well, brāhmin, as to that I will question you. Do you answer as you think fit. Now what think you, brāhmin? In this connexion a Tathāgata arises in the world, an Arahat who is a Fully Enlightened One, perfect in knowledge and practice, Wellfarer, World-knower, incomparable Charioteer of men to be tamed, Teacher of devas and mankind, a Buddha, an Exalted One. He says thus : "Come ! this is the way, this the practice, proficient in which I make known that incomparable bliss which is steeped in the holy life, by my own powers of comprehension realizing it. Come ye also ! Practise so that ye too may be proficient therein, so that ye too by your own powers of comprehension may realize it and abide therein."

Thus this teacher teaches Dhamma and others too practise to attain that end. Moreover there are many hundreds, many thousands, many hundreds of thousands of such. Now what think you, brāhmin ? Since this is so, is it a practice of merit affecting only one person or many persons ; that is, the result of going forth ?

'No, master Gotama. It affects many persons, this going forth.'

Anguttara-Nikāya.



Sangiti-kāraka Bhikkhus taking their places for a Session of the Chaṭṭha Sangāyanā. Photograph shows a small section of the tiers ranged round the whole of the Great Sacred Cave.

An Address delivered by Hon'ble *Thado Mahā Thray Sithu* Justice U Chan Htoon, Honorary Secretary (1) of the Union of Burma Buddha Sāsana Council at the Closing Ceremonies of the *Chaṭṭha Sangāyanā* (The Sixth Great Buddhist Council).

Since the dawn of history no man has by the influence of his teachings so enriched and ennobled the thoughts and lives of countless generations of humanity as the Buddha. To honour this noblest of teachers and the greatest of men—the most compassionate Buddha—the three important events of His life, the birth, the enlightenment and the *Mahā Parinibbāna*—the passing away—are celebrated on the full moon day of May every year. But today—the present full moon day of May—is of unique significance, for it marks the 2500th anniversary of the *Mahā Parinibbāna* of the Buddha, the beginning of the 2500th year of the Buddhist Era. This is also the day to which millions of Buddhists throughout the world have been looking forward as the day which, according to the tradition common to all Buddhists, will usher in a new period of history when, with the mighty resurgence of Buddhism, humanity may hope to raise itself out of the depths of dissension and strife, distrust and violence—all rooted in *Lobha*, *Dosa* and *Moha*—greed, hatred and ignorance. It is, therefore, indeed a unique occasion celebrated by Buddhists of all countries, in Europe, America, Australia as well as in Asia.

Furthermore, we are also celebrating today another momentous event in the history of our times, that is, the successful conclusion of the *Chaṭṭha Sangāyanā*—the Sixth Great Buddhist Council. Immediately after the passing away of the Buddha, 500 of His leading disciples assembled, in what is known as the First Great Buddhist Council, to collect, classify and arrange all the teachings of the Master. These collected teachings are in the Pāli language and known as the *Tipiṭaka*.

For the preservation of these precious teachings in their purity, a method was devised whereby each portion was entrusted to such a disciple as was well known for his proficiency in that particular portion, who, with his own disciples, was responsible for reciting and carrying that portion by heart. These groups became known as *Bhāṇakas* (Reciters). As members of a group died out their places were taken by younger members

automatically as in any living organism. Thus the teachings of the Buddha were handed down from teacher to pupil in their pristine purity until they were committed to writing about 30 years before Christ. Successive Councils have been held to ensure the purity of these scriptures. In Burma the Sixth Council, known as the *Chaṭṭha Sangāyanā*, the Sixth Great Buddhist Council, has concluded its labours today after two years of intensive work by 2,500 monks, known as *Sangīti-kāraṇas*, selected as representing the most learned of the Buddhist world. This Great Council is the joint undertaking of the five Buddhist countries, Burma, Cambodia, Ceylon, Laos and Thailand, and full co-operation has been received from all the Buddhist countries. Amongst the 2,500 *Sangīti-kāraṇa* monks, many are from India and Pakistan, Nepal and Vietnam, working side by side with those from the five Buddhist countries. Today these scholars have finally passed and adopted, as representing the original teachings of the Buddha, the Texts which have been examined, purified and recited during the last two years and which are printed in 40 volumes covering over 15,000 pages of demy octavo size.

The unique occasion is therefore being celebrated throughout the Union of Burma on a most lavish and unprecedented scale. In the Great Cave near Rangoon, which was constructed specially for the purpose, there are assembled, in the august presence of those 2,500 *Sangīti-kāraṇas*, the representatives of the Governments, Buddhist Churches and peoples of all the countries of the East, South and South-East Asia, who came to participate in the celebrations. These celebrations started on the 22nd and will go on till the 27th of this month.

Besides the formal proceedings, the celebrations include : presentation of 2,500 sets of the printed Texts and many other offerings to the 2,500 monks ; ordination of 2,500 *Sāmaneras* (novices) ; feeding of tens of thousands of people who come from all over Burma and other Buddhist countries ; exhibitions ; entertainments etc. They also include liberation of animals that had been marked for slaughter, commutation of death

sentences, reduction of imprisonment terms, closing of slaughter houses, and so on.

This afternoon, at the foot and under the shadow of the Great Pagoda—*Shwedagon*—the President of the Union of Burma has ceremoniously dedicated the newly built gigantic Hall as a Memorial of the historic occasion; immediately thereafter 5,000 monks assembled therein have chanted *parittā*—extracts from the scriptures—sending out waves of compassion to all beings and wishing for universal peace and happiness.

All these festivities and activities are no mere ephemeral celebrations of a few days' duration; they signify the opening up of vast and manifold plans for the promotion and better understanding of Buddhism which have stemmed from the Buddha Sāsana Council, a Statutory body consisting of Buddhist leaders who are chosen representatives of the Government, the Buddhist Church and people of Burma.

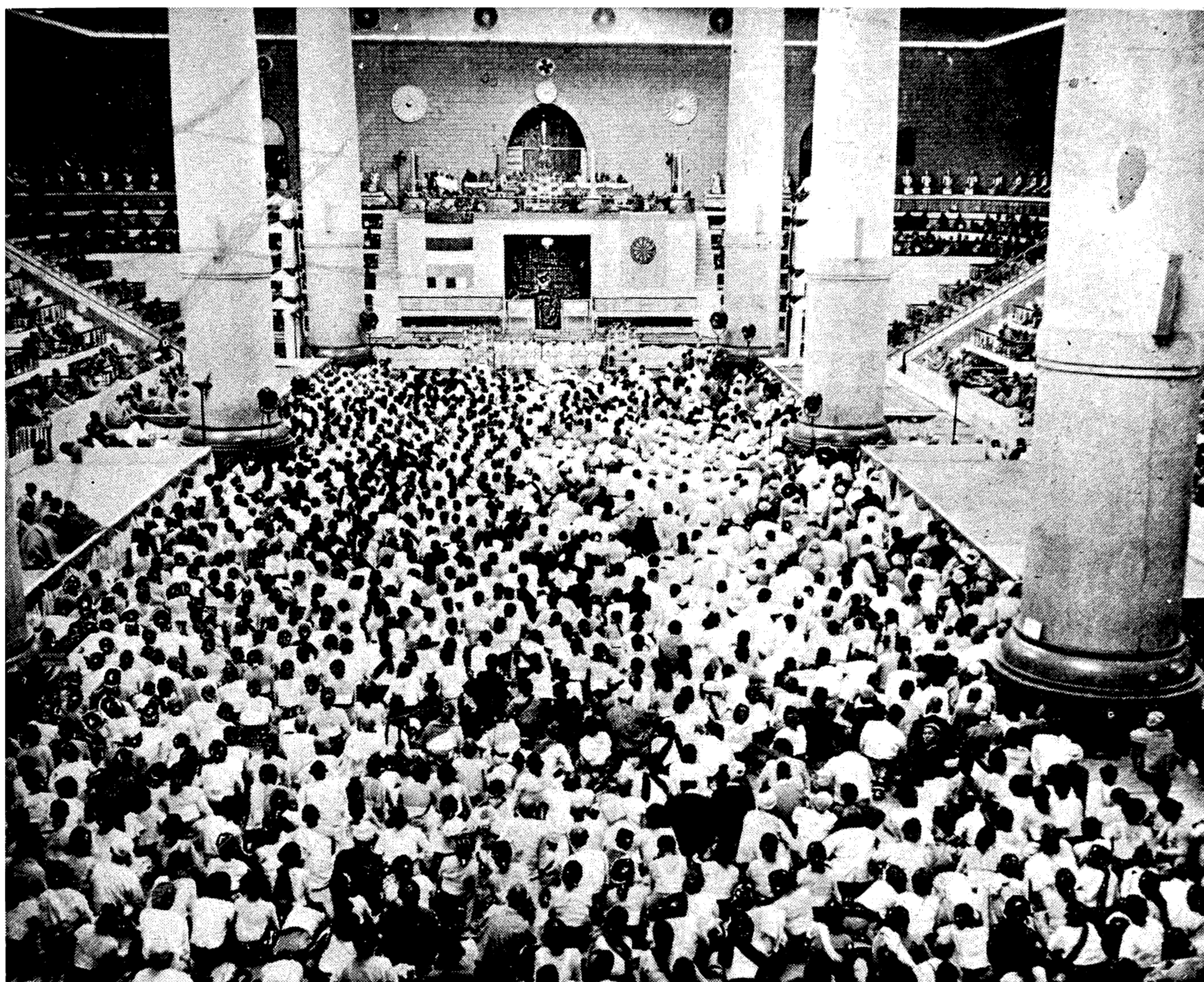
They also signify the tremendous impact of the Sixth Great Buddhist Council, and the attendant activities, on the whole of South, East and South-East Asia, resulting in the widespread and most intense religious and cultural awakening on an unprecedented scale. The inspiration and the influence of this Sixth Great Buddhist Council, which has been brought to a successful conclusion by the joint efforts of the Governments and

peoples of this area, will ensure greater understanding and closer co-operation in their future activities. Already on the ground sanctified by the holding of the Sixth Great Council has arisen the nucleus of an International Buddhist University, the centre and fountain-head of numerous Buddhist activities already begun and of many more to be developed in the future, with full co-operation of these Buddhist countries, so that the benign influence of Buddhism will continue to spread far and wide for the peace of the world and the lasting goodwill of all beings.

In conclusion I would like to say that it is our fervent wish that all peoples, of all faiths, will consider this great and historic occasion of the 2,500th anniversary of the Buddha Sāsana to be one in which they can participate equally with us who are Buddhists; for the great Teacher of peace and compassion, Gotama Buddha, made no distinction between men or nations, and the Law that He taught, with its principles of high moral endeavour, can be appreciated and followed by everyone, irrespective of creed or sect. It is in this Buddhist spirit of universal benevolence that we make the two-fold wish: that the Buddha Sāsana may long endure and that its blessings may envelop the entire world and bring peace and happiness to all men.

Suppose, monks, an ass follows close behind a herd of kine, thinking: I'm a cow too! I'm a cow too! But he is not like cows in colour, voice or hoof. He just follows close behind a herd of kine thinking: I'm a cow too! I'm a cow too! Just in the same way, monks, we have some monk who follows close behind the Order of Monks thinking: I'm a monk too! I'm a monk too! But he has not the desire to undertake the training in the higher morality which the other monks possess, nor that in the higher thought, nor that in the higher insight which other monks possess. He just follows close behind thinking: I'm a monk too! I'm a monk too!

Wherefore, monks, thus must ye train yourselves: Keen shall be our desire to undertake the training in...the higher insight. That is how ye must train yourselves.



Scene inside the Cave showing audience from many nations with the Mahātheras on the high dais and the Bhikkhus seated at the sides of the Cave.

THE DHAMMAPADA COMMENTARY

(AGGASĀVAKA VATTHU)

THE STORY OF THE CHIEF DISCIPLES

(Translated by the Pāli Department of the University of Rangoon)

Asāre sāramatino sāre cāsāradassino,
te sāram nādhigacchanti micchāsaṅkap-
pagocarā.

Sāram ca sārato ñatvā asāraṇ ca asārato,
te sāram adhigacchanti sammāsaṅkap-
pagocarā.

Dhammapada—Vs. 11 and 12.

Those who consider the inessential as essential, and the essential as inessential, being addicted to wrong thoughts, do not attain to the essential. Realising the essential as essential and the inessential as inessential, those who are devoted to the right thoughts, attain to the essential.

The Master gave this religious discourse beginning with “*Asāre sāramatino*”, while residing at *Veluvana*, the bamboo Grove, in connection with the report made by the Chief Disciples, regarding Saṅjaya’s refusal to come. Herein is the sequence of the narrative :—

Four *asankheyya* and one hundred thousand *kappas* (world cycles) ago our Master was a brahmin boy named Sumedha in the city of Amaravatī, and he attained perfection in all the arts. On the death of his parents, he abandoned his wealth worth many crores, renounced the world and became a hermit. While living in the Himalayas, he developed meditation and higher knowledge. Once as he was going through the sky, he saw the road being made clean for the entry of Dīpaṅkara, of Ten Powers, into the city of Ramma, from the Sudassana monastery. He took one portion of the road for himself and even before he had finished clearing it, the Master came and he stretched himself on the mire and made a bridge of himself.

Having thus laid himself down, he thought “May the Master together with his company of disciples not walk on the mire but tread upon me.” As soon as the Master saw him, He prophesied “He is a potential Buddha,

and at the end of the four *asankheyya* and a hundred thousand world cycles to come, he will become a Buddha named Gotama”.

After that Master, (Dīpaṅkara), Koṇḍañña, Maṅgala, Sumana, Revata, Subhita, Anomadassī, Paduma, Nārada, Padumuttara, Sumedha, Piyadassī, Atthadassī, Dhammadassī, Siddhattha, Tissa, Phussa, Vipassī, Sikhī, Vessabhū, Kakusandha, Koṇāgamana and Kassapa appeared and illuminated the three worlds and he, (the brahmin boy) received the prophecy from these twenty-three Buddhas. Then he fulfilled the full thirty Perfections ; namely, ten Perfections, ten Minor Perfections and ten Perfections of Supreme Value and being born as Vessantara he performed a great act of charity which caused the earth to quake. Having given away both wife and children at the end of his span of life he was reborn in the Tusita heaven. There he lived till the end of his span of life. The Gods from ten thousand universes assembled and requested him : “O Mighty Hero, this is the time for you ; be pleased to take rebirth in the womb of a mother, realize the state of deathlessness and save the beings, human and divine. Being addressed thus, he looked into the five great conditions for his rebirth, passed away from there and was reborn in the family of the Sākya king. There he was brought up in great splendour. In due course attaining the stage of a handsome youth, he enjoyed the glory of a king, resembling that of the celestial world, in three palaces which were built to suit the three seasons. Then, at the time of going for recreation in the pleasure garden, he saw in succession three messengers of the gods representing an old man, a sick man and a dead man. Then spiritual agitation arose in him and he turned back. And on the fourth occasion, he saw a recluse and he formed a liking for the state of renunciation, thinking, “Good is the life of a monk”. He proceeded to the pleasure garden, spent the day-time there and while he was sitting on the bank of the sacred pond, the god Vissakamma came in the guise of a barber and bedecked him with adornments. Having heard the message of

the birth of the prince Rāhula and realizing the intensity of feeling of affection for his son, he reflected, "Before this bondage grows strong, I shall cut it off". In the evening, as he was entering the city, he heard this verse uttered by Kisāgotamī, the daughter of his paternal aunt, "Happy indeed is that mother, happy indeed is that father, happy indeed is that woman who has a husband like this" and thought: "This lady has conveyed to me a message of peace," and took off his pearl necklace and sent it to her. Then he entered his palace and as he lay on the royal couch, he saw the disorderly array of the dancing girls who were asleep. Disgusted at the sight he woke up Channa, asked him to bring Kanthaka (his horse), mounted the horse and with Channa as his companion, he undertook the great renunciation being surrounded by gods from ten thousand universes. On the bank of the river Anomā he became a recluse and by stages proceeded to Rājagaha. There he went on his rounds of alms and while sitting on the slope of the Paṇḍava hill he was offered kingship by the king of Magadha, which he declined. But he promised the king to come back to the kingdom after attaining Omniscience. Thereafter he approached Ālāra and Uddaka and not finding anything specific to attain from them, he felt dissatisfied with their systems and practised great asceticism for six years. And early in the morning, on the full moon day of the month of Visākha, he took rice-milk, offered by Sujātā in a golden bowl and floated the bowl down the river Nerañjarā.* He spent the day-time in the Mahāvana forest-grove on the bank of the river Nerañjarā passing through various stages of meditation. In the evening he took the grass presented by Sotthiya (for a seat), and after being praised by Kāla the king of the serpents he ascended the (future) seat of enlightenment, spread the grass and made a resolve saying "I will not change this cross-legged posture until my mind becomes freed from (āsava) defilements due to absence of grasping"; He then sat facing the east and dispersed the army of Māra even before the setting of the Sun. In the first watch of the night he attained the knowledge of previous births, and in the second watch the knowledge of birth and death of beings and at the end of the last watch he directed his knowledge of

the formulation of the mode of causes (*paṭiccasamuppāda*) and he acquired Omniscience replete with all good qualities such as the Ten Powers and the fourfold Confidence. He spent seven weeks on the Throne of Wisdom and in the eighth week sat at the foot of the Ajapāla banyan tree and taking into consideration the profundity of the Dhamma he hesitated to preach it. But being requested by Brahmā Sahampati, who was surrounded by Mahābrahmās from ten thousand universes, to preach the Dhamma, He surveyed the world with the eye of a Buddha and acceded to the request of the Brahmā. While considering as to whom he should preach the Dhamma first, he came to know the fact that Ālāra and Uddaka had already died. He recalled to memory the great service rendered by the band of five ascetics and rose up from the seat and while going to the city of Kāsi, he conversed with Upaka (a wandering ascetic) on the way. On the full moon day of the month of Āsāḷha, He arrived at the residence of the band of five ascetics** in the Deer Park of Isipatana, convinced them that they were exerting themselves inappropriately and caused eighteen crores of Brahmā gods headed by Aññātakondañña to drink the nectar of immortality (*i.e.*, to attain Arahatsip). He set in motion the Wheel of the Dhamma and on the fifth day of the fortnight after the glorious Wheel of the Dhamma had been set in motion, He established all those monks in Arahatsip. On the same day, He perceived the attainment of the Sufficing Conditions in Yasa (a rich youth) who was disenchanted with the household life and had left it at night and called the noble youth saying "Come you Yasa". That night Yasa attained the fruition of *Sotāpatti* and on the following day the Buddha caused him to attain Arahatsip. Buddha converted Yasa's fifty-four friends by using the formula of initiation "Come, monks" and caused them to attain Arahatsip.

When the number of Arahats thus became sixty-one in the world, He the Buddha spent the rainy season and having celebrated the *Pāvāraṇā* ceremony sent the sixty monks to all the different directions saying "Go about the country, O monks" and Himself proceeded to Uruvelā and on the way, in the Kapāsika forest-grove, He converted thirty

* To discover whether he would attain Sammā Sambuddhahood that day.

** The five ascetics who had been his companions.

aristocratic youths. The most backward among them became a *Sotāpanna* and the best among them became an *Anāgāmi*. He ordained them all with the formula “Come, monks” and sent them to different directions and Himself went to Uruvelā, performed 3,500 miracles and converted the matted-hair ascetic brothers, Uruvela-Kassapa, together with their company of a thousand matted-hair ascetics, ordaining them with the formula “Come, monks”. He caused them to stay at Gayasīsa and established them in Arahats by preaching the Fire Sermon. Then, attended by those 1,000 Arahats, He went to Laṭṭhivana garden situated in the outskirts of the city of Rājagaha intending to fulfil the promise He had given to King Bimbisāra. Hearing the report that the Master had come, the king arrived with twelve myriads of brahmin householders. The Master gave a pleasant religious discourse to the king and established him together with eleven myriads in the fruition of *Sotāpatti* and one myriad in the Refuges. Next day, being praised by Sakka, the king of gods who was disguised as a youth, He entered the city of Rājagaha, had His meal at the royal palace, accepted the Veḷuvana monastery and lived there. There Sāriputta and Moggallāna came to Him.

Herein is the sequence of the story. Even before the appearance of the Buddha, there were two Brahmin villages named Upatissa and Kolita not far from Rājagaha. The brahmin wife Moggalī of the Kolita village conceived a child on the very same day as the brahmin wife Rūpasārī of the Upatissa village. It is said that these two families had been bound up with ties of friendship for seven generations. They observed the ceremony for the protection of the embryo for those two women on the same day. Both of them also, at the end of ten months, gave birth to sons. On the name-giving day, people gave the name Upatissa to the son of the brahmin wife Sārī because of the fact that he was the son of the foremost family of Upatissa village. To the other, as he was the son of the foremost family of Kolita village, they gave the name Kolita. As they grew up, both of them mastered all kinds of arts. The youth Upatissa had an escort of five hundred golden palanquins while going to the river or the garden for recreation. The youth Kolita had five hundred chariots drawn by thoroughbred horses. Both of them had each a following of five hundred youths. A festival was held every year at Rājagaha on

the mountain top. A stand for those two youths was erected in the same place. They both sat together and, while looking at the show, laughed when there was occasion to laugh, showed emotion when there was the occasion for it, and gave presents when there was the occasion for doing so. But one day, while they were looking at the festival in this way, because of attaining maturity of understanding, they did not act as on previous days, did not laugh when they should have laughed, showed no emotion when emotion should have been shown and gave no alms when alms should have been given. The two young men, however, thought, “What is there to look at here? Before a hundred years have elapsed, all these people will be going to an undesignated state. We must search for the doctrine of emancipation” and they kept on contemplating this subject. Then Kolita addressed Upatissa thus “Friend Upatissa, you do not seem to be pleased and delighted as on previous days; you seem rather dissatisfied; what are you thinking about?” “Friend Kolita, looking at all these I find no substantiality. All this is useless. It is better that we should search for the state of our emancipation. This is what I have been thinking of while being seated here. But why are you dissatisfied?” Kolita replied in the same way.

Then, knowing that Kolita’s desire was the same as his own, Upatissa said: “Both of us have entertained a good thought. It is proper for us, who are searching for the doctrine of Emancipation, to gain admission into a religious order. Under whom should we take ordination?”

At that time there lived Sañjaya, the wandering recluse, at Rājagaha together with a great retinue of the wandering recluses. And they, thinking that they would take ordination under him, sent off five hundred young men saying “You take the palanquins and chariots, and go” and they themselves together with the other five hundred youths went and took ordination under Sañjaya. Beginning from the time of their ordination Sañjaya reached the height of gain and fame. Having mastered all the doctrines of Sañjaya within a few days, they asked him, “Sir, is this all the doctrines you know or is there more of it?”. Being told that that was all and that they now knew everything, they thought “If it is so, living a holy life under him is useless. The doctrine of emancipation to seek for which we have left the world cannot be developed under him. Jambūdpā,

indeed, is vast. While journeying through villages, market-towns and capitals, we are sure to find some teacher who can teach the doctrine of Emancipation". Since then, wherever people said that there was a learned monk or brahmin they would go there and discuss with them. Others could not answer the questions put to them whereas they were able to answer all questions put by others. Thus they explored the whole of Jambūdīpa, turned back and came to their native place. Then they came to an understanding, "Friend Kolita, let the one of us who attains to deathlessness first, inform the other. While they were under this agreement the Master, as said before, arrived at Rājagaha. Having accepted the gift of Veḷuvana, Bamboo Grove Monastery, He lived there. The great Thera Assaji, who was one of the band of five monks among the sixty-one Arahats who were sent off in order to propagate the virtues of the Three Jewels with the words "Go about, O monks, for the good of the many", had returned and arrived at Rājagaha. Next day, early in the morning, he took his bowl and robe and entered Rājagaha for alms. At that time, Upatissa, the wandering recluse, had had his meal early in the morning and while going to the hermitage saw the elder and thought to himself "Never before have I seen such a recluse. In this world there are monks who are arahants or those who have reached the path of arahatship, and this one must be one of those monks. What if I should approach this monk and ask him, "Friend, under whom have you gone forth? Who is your teacher or whose doctrine do you approve of?" Then this thought occurred to him, "This is surely not the right time to ask this monk the question, as he is going his round of visits to the houses for alms. What if I should follow him closely? Those who need a thing know the means of getting it". He saw the Thera, who had finished collecting his alms, proceeding to another place, and noticing that the latter wanted to sit down he put down his ascetic stool and offered it to him. When he (Assaji) had finished his meal, he (Upatissa) also offered water from his own waterpot. Thus, having extended the services due to a teacher, he greeted the Thera, who had finished his meal, with kind words and said: "Friend, your faculties are serene and your complexion is clear and bright. Friend, under whom have you gone forth (from the household life)? Who is your teacher or whose doctrine do you

approve of?" The Thera thought: "These wandering ascetics are known to be opposed to the teaching of the Master. I shall point out to him the profundity of the teaching." In order to show that he was just new to the Dhamma and Vinaya he said, "Friend, in fact I am a neophyte recently ordained, and have just come by this Dhamma and Vinaya. At present, I am not able to expound the Dhamma *in extenso*." "I am Upatissa by name. Whether it is little or much, please expound according to your ability. It is my task to understand its meaning in a hundred ways or a thousand," thinking thus the wandering ascetic said: "Say little or much. Tell me only the sense. I need only the substance. What will you do with many words?"

This being said, the Thera uttered the stanza beginning with "*Ye dhammā hetup-pabhavā*" (Those phenomena which proceed from a cause). The wandering ascetic, while listening only to the first two feet of the stanza, became established in the path of the *Sotāpatti* embellished with a thousand modes of explanation, and the remaining two feet of the stanzas were completed at the time of his becoming a *Sotāpanna*. Having become a *Sotāpanna*, but finding that the higher distinctions (*Magga* and *Phala*) were not yet following, he thought that there must be a cause for it and said to the Thera, "Venerable Sir, this much is good enough for me. Please do not go further in the teaching of the higher Dhamma. Where does our Master live?" "In Veḷuvanna, brother." "Well then, Venerable Sir, you go on ahead. I have a friend and we have come to an understanding with each other thus: 'He who would attain the state of Deathlessness first, should inform the other'. After fulfilling my promise I shall bring my friend with me and come to the Master by the same path you have taken". Saying this he prostrated himself at the feet of the Thera conforming to the custom of fivefold veneration and keeping the Thera on the right as a mark of respect went round him thrice, bade him farewell and went towards the hermitage. The ascetic Kolita saw him coming even from afar, and thought to himself, "Today the look on the face of my friend is not as on other days. Surely it must be that he has attained the state of Deathlessness" and he asked him whether he had attained it. He acknowledged that he had, saying, "Yes brother, I have attained the state of Deathlessness" and repeated that very verse to him.

At the end of the recital of the stanza Kolita was established in the fruition of the Sotāpatti, and said, "Friend, where have you heard that our Master is residing?" "Friend, it is said that He is in Veluvana. This is what I have been told by our teacher the Thera Assaji". "Well then, friend, come, let us go and see the Master". The Thera Sāriputta was a person who always revered his teacher; so he told his friend: "Friend, let us also inform our teacher Sañjaya the wandering ascetic that we have attained the state of Deathlessness. If he understands he too will realize it. If not, he will take our word, go to the Master and listening to the sermons of the Buddha he will come to realise the Path and the Fruition. Then they both went to Sañjaya. Seeing them the latter asked, "My dear pupils, have you found anyone who could point out the path of Deathlessness?" "Yes Sir, we have. The Buddha has appeared in the world; the Dhamma has appeared; the Sangha has appeared. But you are moving about in the vain and unsubstantial. Come, let us go to the Master." "You may go. It is not possible for me to go." "What's the reason?" "I have been the teacher of a large number of people. So for me to become his pupil would be like a jar turning into a cup. It is not possible for me to live like a pupil." They said, "Please don't act like that, Sir." "Never mind, dear pupils, you go; I shall not be able to go." "Sir, since the time of the appearance of the Buddha in the world, the mass of people, carrying perfumes, garlands, etc., in their hands, have been paying visits to Him and offering homage to Him alone. We too shall go there. What are you going to do?" "My dear pupils, in this world who are in the majority—the dullard or the wise?" "Sir, the dullards are many and the wise are few." "Well then, dear pupils, the wise will go to the wise monk Gotama and the dullards will come to me who am a dullard. Go your way. I shall not go." They departed saying, "You will come to realise it yourself, Sir."

After they left, the following of Sañjaya broke up and the hermitage then became deserted. Seeing the hermitage deserted, Sañjaya vomited hot blood. Of the five hundred wandering ascetics who went along with Kolita and Upatissa, two hundred and fifty, who were the followers of Sañjaya, returned, and they (Kolita and Upatissa)

together with two hundred and fifty wandering ascetics, who were their own disciples, went to Veluvana. The Master, Who was seated in the midst of the fourfold assembly and was preaching the Dhamma, saw them coming from a distance and addressed the monks saying, "Monks, there come the two friends, Kolita and Upatissa. The two will comprise the pair of my chief and eminent disciples." They (Kolita and Upatissa) reached there, paid obeisance to the Master and sat at one place. Then they said to the Bhagavā, "Reverend Sir, may we receive the initiation and ordination from the Bhagavā?" "Come monks," said the Bhagavā, "the Dhamma has been well-expounded, lead the noble life to put an end to suffering completely." All of them became possessed of bowls and robes in a miraculous way and attained the appearance of theras of sixty years' standing.

Then, in accordance with the practice observed by them in their own sect, the Master developed His preaching of the Dhamma. All except the two Chief Disciples attained to arahatship. The achievement of the Chief Disciples as regards the three Higher Paths was yet to be accomplished. The reason being the immensity of the perfection of knowledge to be attained by a Chief Disciple.

Then, on the seventh day after his initiation, while living near the Kalavāḷa hamlet in the kingdom of Magadha, sloth and drowsiness overpowered Venerable Mahāmoggallāna.* The Master inspired him and freed him from sloth and drowsiness. Even as he was listening to the discourse on the subject of meditation on the elements given by the Master, he accomplished the achievement relating to the three Higher Paths and attained the height of the knowledge of the Perfection of a chief disciple. The Elder Sāriputta too spent a fortnight after the day of his initiation, and while living with the Teacher in the Sūkarakhata cave near Rājagaha and while the Vedanāpariggaha Suttanta was being preached to his own nephew Dīghanakha the wandering recluse, he applied his intelligence in the reflection of the discourse and as if enjoying food served for another, attained the height of the knowledge of the Perfection of a Chief disciple.

Was not the venerable one possessed of great intelligence? Then how is it that he took a longer time to attain the knowledge

* After ordination Upatissa was known as 'Sāriputta' and Kolita as 'Moggallāna'.

of the Perfection of a chief disciple than Mahāmoggalāna ? It was because of much preparation he had to make. It is just as a poor man, wanting to go somewhere, can start immediately, but it becomes necessary for the kings to make great preparations, such as harnessing of elephant mounts, etc. This is an analogous case.

On that very day as the shadows lengthened, the Master held a meeting with His disciples at Veluvana, conferred Chief Discipleship upon the two elders and recited the Pāti-mokkha. The monks grumbled saying, “The Master shows partiality in bestowing favours. In conferring the Chief Discipleship, He should have conferred it upon the band of five recluses (Pañcavaggiyas) who became monks first. If He disregards them He should have given it to the fifty-five monks headed by the Elder Yasa or to the band of

aristocratic youths (Bhaddavaggiyas) or to the three brothers, namely, Uruvelākassapa and the other two. Disregarding all these monks, He has shown partiality in conferring the Chief Discipleship upon those who became monks last of all.” The Master asked them what they were talking about and being told what it was, the Master said: “Monks, I do not bestow favour with partiality, I have bestowed just what each of them aspired to. As for Aññatakondañña, he did not aspire to the Chief Discipleship when he made the gift of the first crop for nine times at each harvest. But he bestowed the gift after having made an aspiration to realize arahatship, which is the chief of Dhamma, first amongst all the aspirants.

“When was that, Lord ?” “Do you wish to hear it, monks ?” “Yes, Venerable Sir.” The Master then related this story of the past.



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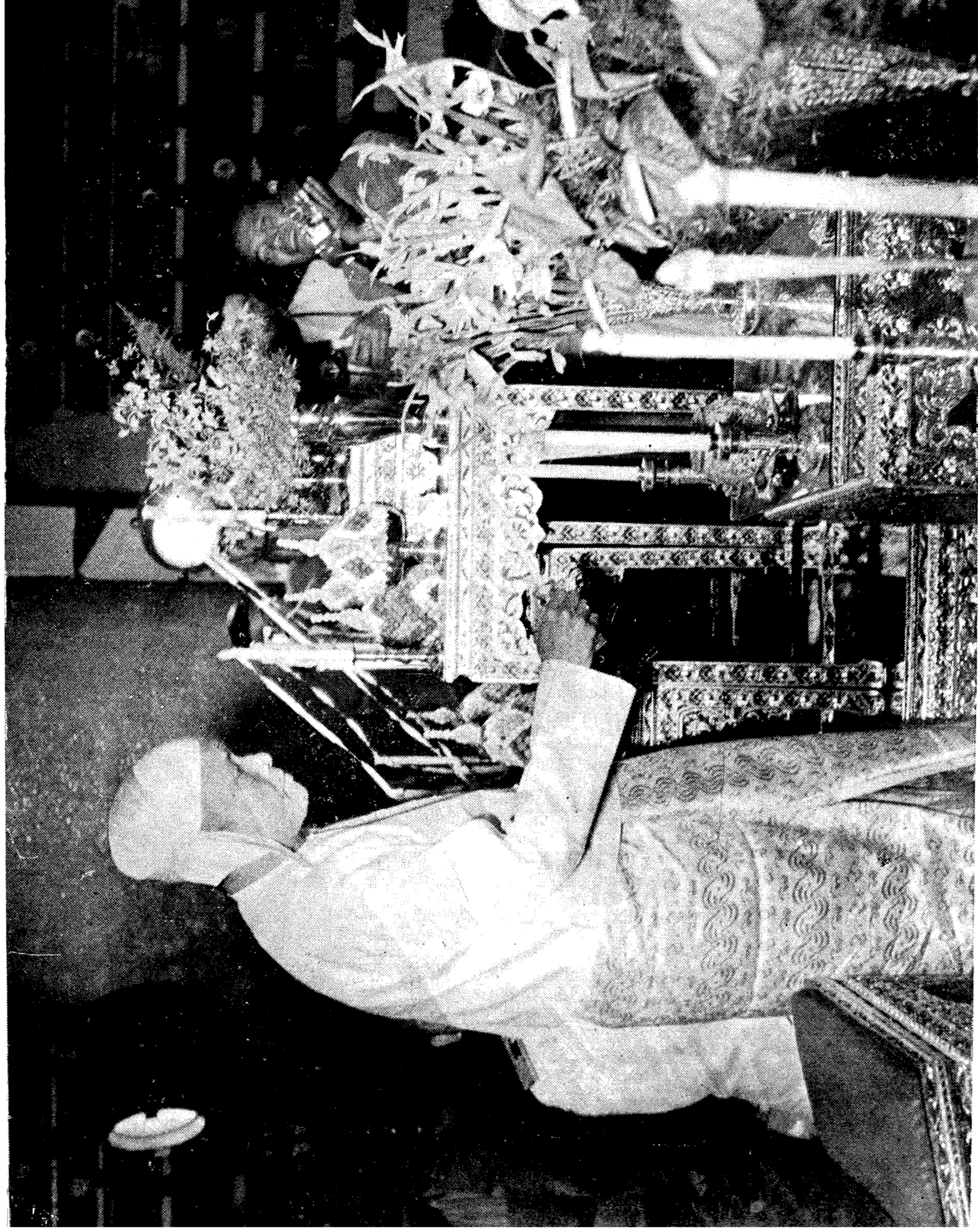
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Hon'ble U Nu, Prime Minister of the Union of Burma, lights candles at the Opening of the Siyāma Sannipāta (Thai Session) the Fourth Session of the Chaṭṭha Sangāyanā.

BUDDHISM AND MODERN CEYLON.

Broadcast over Burma Broadcasting Service by H. E. The High Commissioner for Ceylon in India, Sir Edwin Wijeratna, K.B.E.

Standing on the soil of Burma, a pre-eminently Buddhist country, it may perhaps appear to be superfluous to explain how Buddhism plays an essential role in a country. Nevertheless, I have ventured to speak a few words to the Buddhists of Burma and to give them some idea of the influence which Buddhism has continued to exercise in our Island Home of Lanka.

Those of you who are conversant with the history of Ceylon are doubtless aware of the close association which Buddhism has had with our Island throughout the long period of twenty-three centuries. Considerable literature on this subject is available, a study of which indicates that the introduction of Buddhism into Ceylon produced a spiritual ferment which has continued to influence our mode of thought, our ways of living, and our national character. But what of the present? Buddhism remains the religion of the majority of the people and as such has a considerable bearing on the social influences which have moulded and are moulding modern Ceylon.

There are two aspects of Buddhism in modern Ceylon which we need to consider. Firstly, to what extent does Buddhism influence the problems of Ceylon today, and secondly how far is Buddhism helping to solve the same problems.

We may at this stage be asked what has Buddhism to do with social problems? Does not its philosophy indicate an individualistic path which can be trodden independent of social environment, and leading to individual emancipation from suffering and mental disharmony. We have often heard of Buddhism being referred to as a means of life—a negation, a form of renunciation remote from social activity. If this is so, then, Buddhism undoubtedly has no contribution to make to the social life of our community. It is, therefore, necessary for us, very briefly, to determine whether Buddhism has a social viewpoint of its own. Buddhism primarily sets out to solve the problems of mental disharmony by getting at the basic cause which is to be found in craving or egocentricity. It postulates that the elimination of craving is fundamental to

a realisation of mental harmony and proceeds to formulate a code of ethical conduct. The solution presented has nothing basically to do with ritual or ceremony, nor the repetition of any stereotyped formula, or any communion with a divine being.

Ethics and morality, therefore, constitute the very essence of Buddhist thought. Buddhism postulates a fundamental relationship between us and our fellow beings based on the elimination of egocentricity by such means as compassion and tolerance. In considering Buddhism to be a system of ethics and a right attitude towards our fellow beings, we immediately postulate a social aspect to Buddhism, and admit that Buddhism has a contribution to make to social philosophy.

Buddhism, however, does not postulate any particular social set-up in the sense of identifying itself with any particular social structure. Buddhism, at the beginning, adapted itself to the republican institutions of certain States in ancient India. It flourished under the benevolent monarchy of Asoka, and it was also akin to the democratic form of local government connoted by the Panchayats in India and the “Gamsabavas” in Ceylon. It did not, however, inherently identify itself with any of these systems of government. What it did do, and what it can be expected to do in modern Ceylon, is to infuse into the life of the community, whatever social form it assumes, certain vital social virtues and moral notions, on which the mental harmony of individuals, and consequently the stability of the community must ultimately depend.

Bearing this important consideration in mind, let us see how Buddhist social philosophy has influenced the shaping of modern Ceylon, and to what extent it is influencing the shape of things to come. Politically and socially the most outstanding occurrence in Ceylon in recent years has been our emergence, after centuries of foreign rule, as an independent community, an equal partner in the Commonwealth of Nations with the authority to mould our own destinies as we, as a community, desire. This has undoubtedly

been the most overwhelming fact in our contemporary political and social life. It is interesting to determine how much Buddhism has influenced the moulding of those political conditions which culminated in the emergence of an independent Ceylon.

I ask you to note that the political movement for self-government in Ceylon was permeated by what could best be described as "constitutionalism"—a desire on the part of our political leadership not to adopt any extreme method of political action, but to substitute persuasion as far as possible in its place. Constitutionalism characterised our political development right up to the achievement of Independence. Constitutionalism was no doubt nurtured by British political traditions, which have influenced political thought in our country substantially. But it is a matter for doubt whether, considering the nature of the struggle for freedom in some of the other South-Asian countries constitutionalism could have been so emphasised in our political development had it not been for the fact that a number of our statesmen were moulded in a tradition which postulates that a 'middle path' is better than one of extremes.

It is also a circumstance that the training ground of quite a number of our statesmen who figured prominently in the movement for political reform in Ceylon was the temperance movement, a movement for social reform with a Buddhist inspiration. One of the basic tenets of Buddhism is the eschewing of spirituous liquor on the basis that the taking of such liquor affects our capacity for mind-control which is so important a feature of the "Eight-fold Path".

Temperance is not exclusively a Buddhist idea, but the movement which took shape in our recent past and quickened our social sensibilities had a definite Buddhist inspiration. As just stated above, it was in the temperance movement that quite a number of our prominent national leaders got this training in leadership and social action, and the close association which this movement had with Buddhist thought, no doubt to some extent, conditioned the choice of methods adopted by them in the political sphere. Constitutionalism, or the choosing of a middle way, in preference to

extremes, it may be claimed, is an indication of the manner in which Buddhism has helped to mould the political life of modern Ceylon.

A basic concept which Buddhism upholds in its social philosophy is the elimination of egocentricity in socio-economic relationships, for egocentricity produces craving and mental disharmony. Here is a postulate fundamental to Buddhism. I am not espousing the cause here of either the public or private ownership of the means of production in relation to our economy. Both systems of economic organisation may be justified on social grounds and Buddhism cannot compromise itself by identifying completely with either social form.

Private ownership of the means of production has justification if its motivation is not merely private profit and if it results in efficiency of production, and provided further, the benefits of such production in the form of national wealth are adequately appreciated by the State for Social welfare. The advantage of such private ownership is that there is less opportunity for the State to stifle the ordinary liberties of the individual if economic power is distributed throughout the community rather than centralised in the hands of a single State authority.

On the other hand, public ownership facilitates planned production and distribution, making it easier, in the circumstances, to establish a Welfare State, where egocentricity could be soft-pedalled to a great extent.

Ours is a mixed economy at present. We have private enterprise and we have enterprise functioning under State ownership. But I would like to draw special attention to the co-operative movement which is playing such a prominent part in the economy of modern Ceylon. Every three persons in five in Ceylon are members of a Co-operative Society, and the government today has recognised the unique position which co-operation holds in the economy of our country.

This movement which is being specially fostered in modern Ceylon has much in it which harmonises with the fundamental Buddhist concept of socio-economic relationships, for co-operation is nurtured on notions of public welfare and provides the community with a means of obtaining its fundamental needs without resort to a process which may stimulate egocentricity

On the other hand it avoids the pitfalls of State ownership. It helps to maintain a balance of power between the State and the community which may be imperilled if economic power is vested in a single State authority. In a word, it weakens the manifestation of egocentricity in our socio-economic relationships whether emanating from the profit motivation of private enterprise, or the power motivation of an all pervading State authority with absolute economic control over the community. Modern Ceylon is thus developing its economy in harmony with the fundamental socio-economic concept of Buddhism by giving such outstanding emphasis to the co-operative idea in its economic set-up.

Another important social postulate which must necessarily emanate from Buddhist social theory is a broad spirit of tolerance in our social relationships.

This broad spirit of tolerance is one of the most valuable features of the Buddhist way of life. There is no record in the long history of Buddhism where recourse has been had to persecution or conversion by force. I do believe that society is culturally enriched by a diversity of opinion, and that diverse points of view can produce a rich cultural synthesis of value to society.

We also require diverse experiences to be passed on to the crucible of social decision if any action ultimately taken is to bear relationship to reality. We in modern Ceylon have been fortunate in being able to infuse a spirit of tolerance into our social, political and religious life. In spite of occasional tendencies to the contrary, religious denominations live in amity and harmony with one another.

There is, however, one aspect of the problem of tolerance which needs special reference and that is the problem of caste. A caste stratification of society undoubtedly exists in modern Ceylon, but its social consequences are negligible in comparison with the complexity and gravity of the problem in India. This, I venture to state, is largely due to the fact that Buddhism with its broad concept of tolerance has exercised a restraining influence on our notions of caste, and we are lucky that modern Ceylon has not, as a result, inherited any of the formidable social problems arising from caste that complicate social development and political progress in India.

But, this is not to deny the existence of a caste consciousness in modern Ceylon, persisting as a hangover from a feudal and unenlightened period of our history. It is necessary to eradicate this anachronism from our social consciousness if we are to achieve a maximum degree of social cohesion, social efficiency and social justice in modern Ceylon.

We have, therefore, to place the highest value on this priceless gift of social tolerance which we owe to our Buddhist heritage. In this age of violent hatreds, irreconcilable class antagonisms and bitter racial conflicts, we have constantly to bear in mind a remarkable saying of the Buddha "Not by hate is hate destroyed, but by love is hate destroyed". No saying of the Master could better epitomise His philosophy of social tolerance.

I have drawn attention to three important social virtues which Buddhism postulates as conducive to harmonious and healthy social relationships. Very briefly, they are the choosing of a middle way in preference to extremes as a method of action, tolerance in social life, and the elimination of egocentricity in our socio-economic relationships. I have related these moral concepts to the methods of political action and the pattern of society in modern Ceylon.

In Buddhism, we do not require any special form of external assistance for our own harmonious development, provided that we make use of the stupendous potentialities which each and every one of us inherently possesses. Most religions postulate the necessity for some external source of assistance, particularly of a divine nature for the solution of human problems. This is not so in Buddhism. Thus, for instance in democracy, man is not a mere cipher in a mass movement, someone whose personality or individuality could be sacrificed so long as some specific end could be realised. On the other hand the stature of each and every individual in democratic society is the measure of all. This attitude towards human personality is of vital consequence to us in modern Ceylon, where we are not isolated from trends of thought which endeavour to make man a mere cog in a wheel of mass action, a cipher in the inexorable process of events. One of the features of our modern world which we need to view with alarm is the power of mass suggestion, and of mass propaganda.

We are losing our capacity to think and are in the greatest danger of succumbing, in our contemporary age, to this power of mass suggestion.

The instruments of propaganda which are in the hands of the protagonists of ideologies are so powerful that this age could almost be called an age of mass hysteria and mass emotions. Modern man needs to be constantly reminded that he is primarily a rational animal and not merely an emotional one, and that he should not sacrifice his thinking processes by succumbing blindly to the emotional appeal of modern propaganda.

Buddhism emphasises rationality as against emotionality. In fact it maintains that reason is the only weapon we should make use of in our path of progress. The Buddha has emphasised that we should accept his doctrine not merely because other people ask us to do so, but only if, after a process of thought and experience,

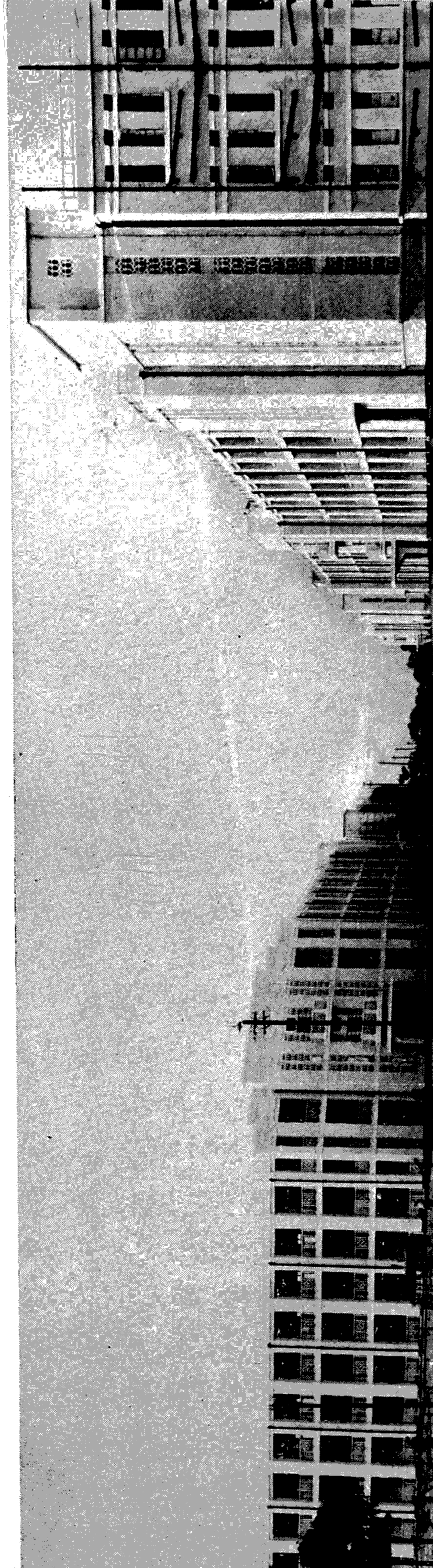
we can find it acceptable. There is no appeal to emotion or mass suggestion in His remarkable words “Therefore Ananda be ye lamps unto yourselves. Be ye a refuge unto yourselves. Betake yourselves to no external Refuge. Hold fast to the truth as a lamp”.

Here then, we have before us a brief summary of the social virtues which the Buddha hands down to us to aid in the task of nation-building in our island home of Lanka. We need to mould ourselves into a community treading a middle path in preference to extremes in our methods of action, with egocentricity and craving controlled in our economic relationships, and a broad tolerance permeating our social life. We can only do so if we stress the value of rationality over emotion in human personality and if, through the exercise of our intelligence, we discover, as the Buddha did, the fundamental truth of mental harmony.



‘ Monks, those monks who point out what is not Dhamma as Dhamma,—such conduct of theirs is to the loss of many folk, to the misery of many folk, to the loss, the injury, the misery of devas and mankind. Moreover, such beget great demerit and cause the disappearance of this true Dhamma.

Those monks who point to Dhamma as not Dhamma...who point to what is not the Discipline as the Discipline...to what is the Discipline as not the Discipline...who point out things not uttered and proclaimed by the Tathāgata as having been uttered and proclaimed by him...who point out what was uttered and proclaimed by him as not having been so uttered and proclaimed...who point out something not practised by the Tathāgata as having been practised by him...and the reverse...who point out what was not ordained by the Tathāgata as having been ordained by him...and the reverse...such monks’ conduct is to the loss of many folk, to the misery of many folk, to the loss, injury and misery of devas and mankind. Moreover, such monks beget great demerit and cause the disappearance of this true Dhamma.



A street of monastic hostels erected to accommodate the Sangīti-kāraka Bhikkhus.

An Address delivered on 25th April 2499 B.E. (1956 C.E.)

By Agga Mahā Thray Sithu Thado Thiri Thudhamma U Thein Maung, Vice-President of the Union of Burma Buddha Sāsana Council, on the occasion of returning the Relics of Arahat Mahā Moggali-putta Tissa Mahāthera.

Your Excellency,

The sacred Relics of Arahats Mahā Moggali-putta Tissa Mahāthera, Goti Putta Tissa Mahāthera and Kosiki Putta Tissa Mahāthera were brought to Burma for public veneration on the 26th of March 1956 C.E. and although the people of the Union of Burma in this short time have not been able to venerate them as they would wish, since the Relics were brought from India on the understanding that they would remain in Burma only up to the opening of the Fifth Session (Sri Lankā Sannipāta) of the Chaṭṭha Sangāyanā, we now regretfully have to return them to Sri Lankā as the time allotted for Burma has expired.

Nevertheless all the Buddhists of this country are much indebted to the Governments of Ceylon and Union of Burma for affording them facilities to pay homage, especially as the Venerable Mahā Moggali-putta Tissa Mahāthera was the mighty Arahat who deputed his disciples to Burma

to establish the Buddha's Sāsana in this country and thus the first benefactor of the Bhikkhu Sangha and the lay devotees of the Union of Burma.

May we avail ourselves of this opportunity to ask His Excellency the Hon'ble Jayaweera Kuruppu, Minister for Local Government and Cultural Affairs, and Leader of the Delegation of Ceylon to the Chaṭṭha Sangāyanā, through your Excellency, to convey our thanks to the Sangha, the Government and the people of Sri Lankā for their heartiest and fullest co-operation with us in the Chaṭṭha Sangāyanā in particular and in the cause of Buddhism in general.

1. May the Buddha's Sāsana flourish all over the world.

2. May the bond of friendship between Ceylon and Burma be further cemented.

3. May the peoples of the world enjoy PEACE and HAPPINESS.



“ Monks, whatsoever monk or nun disavows the training and returns to the lower life, five matters for self-blame and reproach from the standpoint of Dhamma come to him here now. What five ?

In you he thinks there was verily no faith in right things, no conscientiousness, no fear of blame, no energy and no insight into right things ”.

Anguttara-Nikāya.

THE RELICS OF MOGGALLIPUTTA TISSA THERO.

*Speech by H. E. the High Commissioner for Ceylon in India, Sir Edwin Wijeratna, K.B.E.
at Rangoon Airport.*

Within the next few days Ceylon will have an opportunity to offer a reverent welcome to the relics of the great Buddhist saint, Moggalliputta Tissa Thero, who was instrumental in sending the two royal missionaries, Mahinda and Sanghamitta, to Ceylon to propagate the Dhamma.

It was a happy moment of realisation when on 5th February, 1956 I had the privilege of accepting on behalf of our Government, at the Delhi Airport, the particular casket containing the relics of Moggalliputta Tissa Thero brought by Madame Pandit from England. This casket with the two others was received by Mr. Nehru at a simple but dignified ceremony in the presence of a distinguished gathering. I took the opportunity to express to the Prime Minister of India, our special appreciation for his kind gesture in agreeing to allocate to us the one casket which has a special significance for us and which we had set our hearts to secure for ourselves. Our special thanks are due to Madame Pandit for her own efforts in bringing about the transfer of the relics from the British Museum. To me it appeared a historic coincidence that another great daughter of India had been called upon to follow the lead given by the royal nun and thus become an instrument to revivify Buddhism in Ceylon as Princess Sanghamitta of old had done before.

The Relics found in this casket will be of interest to all of us and in particular to the Buddhist public. These are the Relics of Kosikiputta, Gotiputta and Moggalliputta Tissa. Of the three monks, Moggalliputta Tissa was undoubtedly the most illustrious. He was the chief exponent of the Vinaya for many years and died, full of fame, twenty-six years after the Abhiseka (coronation) of Asoka. In the sixth year of Asoka's reign Moggalliputta Tissa Thero ordained Mahinda. It was this same Thero who taught the Dhamma both to Mahinda and to his royal sister Sanghamitta. The manner in which he obtained the consent of the Emperor is given in a striking passage in the Mahāvamsa. "Said the monk to the king 'even a lavish giver of gifts like to thee is not a kinsman of the religion ; giver of wealth is he called, O ruler of men. But he

who lets son or daughter enter the religious order is kinsman of the religion and withal a giver of gifts' ".

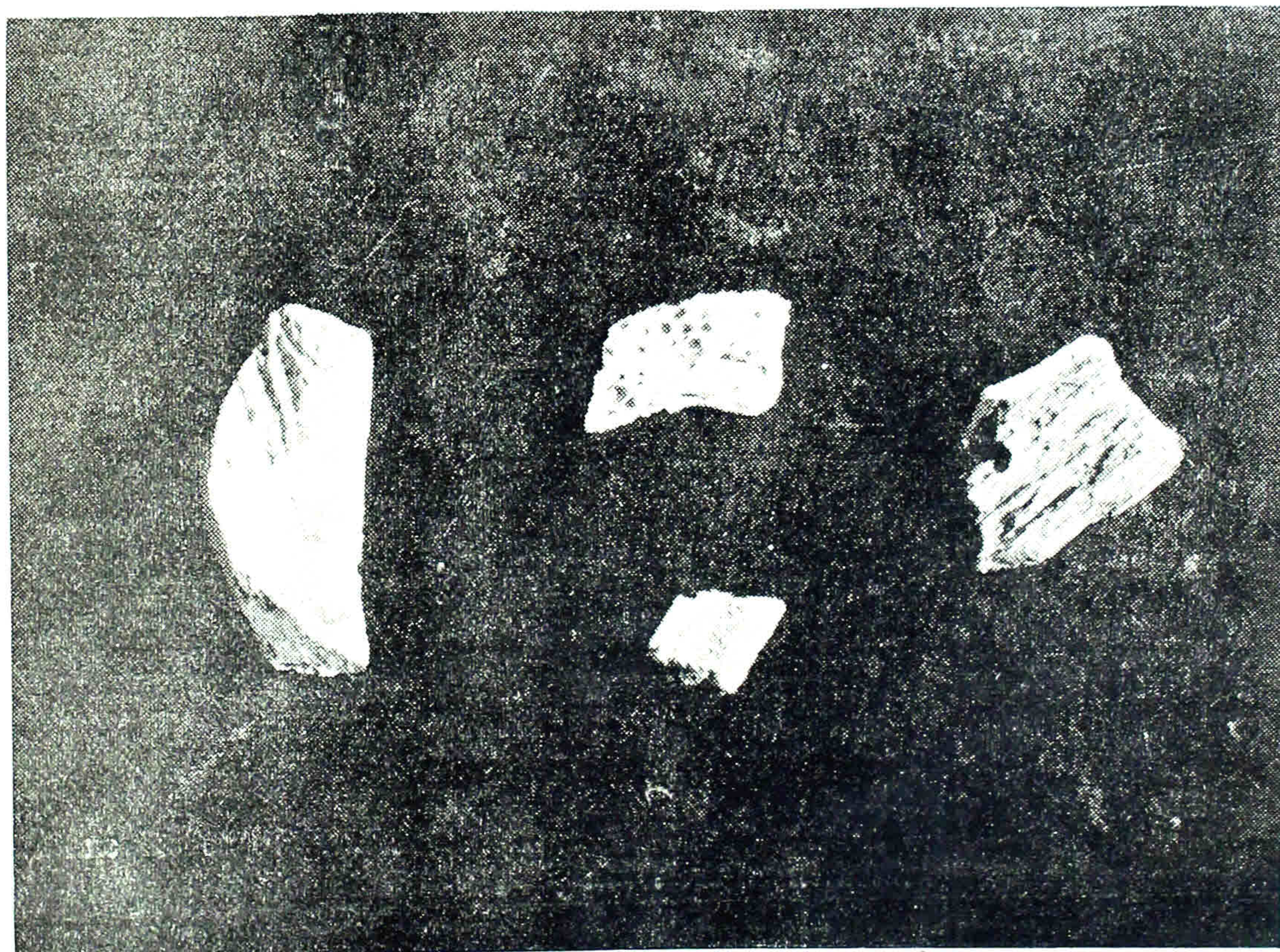
The king's reaction was one which deserves the highest praise. The monarch asked Mahinda and Sanghamitta who stood near him : " Do you wish to receive the pabbajja, (ordination) dear ones ? The pabbajja is held to be a great good ". Then, they said to him : " This very day we would fain enter the order, if thou, O King, dost wish it ; for us, even as for thee, will blessing come of our pabbajja " ; and it so came to pass that although the monarch wished to confer on Mahinda the dignity of prince-regent, yet did he consent to his ordination with the thought : " This is the great dignity ".

It may be of interest to know that Moggalliputta Tissa was greatly concerned with the schism that had arisen and the emergence of a group of heretics clad in yellow robes and proclaiming their own doctrines as the doctrines of the Master. He found it necessary to take himself away from his abode, all alone, further up the Ganges on the Ahoganga mountain and spend his time in solitary retreat. In the meantime, the Emperor himself attempted to find ways and means to remove the canker, " the evil plague-boil ", on the doctrine, but met with no success. He then made inquiries as to whether there was a Bhikkhu who was able to set the king's doubt at rest and befriend the religion. He was then informed of Moggalliputta Tissa who had by then retired into silent meditation. Accordingly he invited this venerable monk to come back from his retreat and to assist him in purifying the Sangha. The third great Council of the Buddhists was the result ; and over this Council presided the great monk.

After the convocation was over, Moggalliputta Tissa decided to have the message of the Buddha spread in other regions. He sent missionaries to Kashmir, to the country of the Yona, to Mahāsamaṇḍala, as well as to the Himalaya Country. Of the missions so sent out, the most important was the one which was despatched to Ceylon. For this purpose he selected Mahinda, the royal monk, and sent him with four others with this blessing, " Ye shall found in the lovely



Casket enshrining the Sacred Relics of Arahats Kosikiputta, Gotiputta
and Mahā Moggalliputta Tissa.



Bone Relics of Arahats Kosikiputta Mahāthera, Gotiputta Mahāthera and
Moggalliputta Tissa Mahāthera.



First Inscription on the sacred Relic casket enshrining the remains of Arahats Kosikiputta, Gotiputta and Mahā Moggalliputta Tissa Mahātheras.



Second Inscription.



Third Inscription.

Island of Lankā, the lovely religion of the Conqueror ”.

The coming of Mahinda and the success he achieved in the spreading of Buddhism in Lankā are matters recorded in the annals of our own country.

It is also recorded that, sometime after Mahinda had introduced Buddhism into Ceylon, his nephew Sāmaṇera Sumana, who too had come to Ceylon, was sent back by the King Devānampīyatissa, with a message to Asoka requesting from him the gift of some relics of the Buddha as well as the alms-bowl that the Master had used. The message read as follows :—

“Thy friend, O Great King, desires, being converted to the doctrine of the Buddha to build a Thūpa (cairn) ; do thou give me the relics of the Sage and the alms-bowl that the Master used ”.

I have not come across any reference to the part played by Moggalliputta Tissa in connection with the handing over of the relics which had been applied for by our Monarch. There is, however, no doubt that this wise counsellor guided the Emperor in his decision to part with the relics which were taken by Sāmaṇera Sumana to Ceylon.

This much is clear that it was due to the intervention of Moggalliputta Tissa that the royal nun Sanghamitta was sent to Ceylon with a sapling of the Bodhi-tree. By that time, Queen Anula, wife of Devānampīyatissa's brother, as well as a number of other women had accepted the ten precepts and were waiting for the Pabbajja. A nunnery Upāsikavihāra—had already been built and a special request was forwarded by the king to the Indian Emperor for the presence, in the Island, of the Bhikkhūni Sanghamitta, and for the gift of a branch of the Bodhi-tree. Sanghamitta, on receiving the message from her brother went to Asoka and asked his permission to leave for Lankā. Asoka was reluctant to part with his daughter. To her he said : “how shall I, when I no longer behold thee, dear one, master the grief aroused by the parting with son and grandson ? ” Here, Moggalliputta Tissa intervened and advised the king that he should send his own beloved daughter, too, as well as a branch of the Bodhi-tree to Lankā where the Dhamma had already taken root.

Thus, it will be seen that it is to Moggalliputta Tissa that our country owes a great debt of gratitude for the part he played in the introduction of Buddhism into Ceylon, for

sending the Royal missionaries to propagate the Dhamma in the Island, and also for the gift of the Bodhi sapling. It is but fitting that the relics of this great saint are to be given a resting place in the land which he loved and which he had selected as the fruitful soil for the spread of Buddhism..

These relic caskets were found at Sanchi by Sir Alexander Cunningham in association with Mr. F. C. Masey in the year 1851 and were transferred to the British Museum where they formed part of the valuable and highly prized Indian collections. It was for this reason that these three particular caskets were selected to adorn the gallery of the “Masterpieces of the world ” at the Edward VII Gallery which was the first part of the British Museum opened after the war in 1946. The inscriptions appearing on the caskets have been referred to by several scholars of eminence and find special mention, together with photographs, in “The Monuments of Sanchi ” by Sir John Marshall. The well-known Indian authority Prof. N. G. Majumdar has supplied the notes as well as the descriptive account and the photographs to this volume.

During my tenure of office as High Commissioner for Ceylon in London, my attention was drawn by one of our research scholars, Mr. Wimalananda, to the existence of these relics at the British Museum. With a view to securing the relics for us, I immediately started negotiations with the museum authorities. After protracted negotiations the Trustees of the British Museum agreed to part with the casket which contains the relics which we in Ceylon cherish so much, on the understanding that the concurrence of the Indian Government would be obtained by us. Accordingly the late Mr. D. S. Senanayake approached the Indian Prime Minister and subsequently the question was pursued by Mr. Dudley Senanayake during his tenure of office. It, however, fell to the lot of Sir John Kotelawala, our present Prime Minister, to finalise arrangements with Mr. Nehru and to bring to a successful conclusion the efforts of his two predecessors and himself.

I am indebted to Dr. B. Ch. Chhabra, Deputy Director General of the Department of Archaeology of the Indian Government for his valuable assistance in deciphering the inscriptions on the caskets. They are three in number, one on the base of the box ; the

second on the inner side of the lid of the box, and the third on the outer side of the lid.

The original box is made of mottled steatite. The present plaster-of-Paris cast of the box is given the natural colour. I quote in full from Dr. Chhabra's note in regard to the inscriptions with illustrative photographs which he has kindly supplied me and which will enable the reader to identify the several inscriptions.

“The first inscription consists of eleven letters, engraved in a circle. The last two letters, which could not fit in there, occur in the centre of the circle, spiralwise. They read as follows :—

sa pu ri sa sa mo ga li pu ta sa

Pāli : *Sapurisasa Moggalliputtassa*

Translation : “Of the Venerable Moggalliputta ”

It may be observed here that the inscription employs the term *sapurisa*, which literally means ‘good man’ or ‘saint’, possible as an equivalent of the more common term *arahat*.

Such inscriptions usually contain merely the names and titles in the genitive (possessive case), the subject ‘bone relics’ or corporeal

relics’ being understood. Thus, the present three inscriptions on the casket inform us that it contains the bone relics of the three Buddhist saints named ”.

“The second inscription consists of ten letters, making a perfect circle. They read as follows :

sa pu ri sa sa go ti pu ta sa

Pāli : *Sapurisasa Gotiputtassa*

Translation : “Of the venerable Gotiputta ”.

The third inscription consists of eleven letters, written in a circle, the circle being incomplete. The letters are smaller in size. It appears that the scribe wanted to avoid the situation with which he was faced in the first inscription where he could not accommodate the last two letters in the circle. Here he erred on the other side : he made the letters too small and had to leave some space free. The eleven letters read as follows :—

sa pu ri sa sa ko si ki ta sa

Pāli : *Sapurisasa Kosikiputtassa*

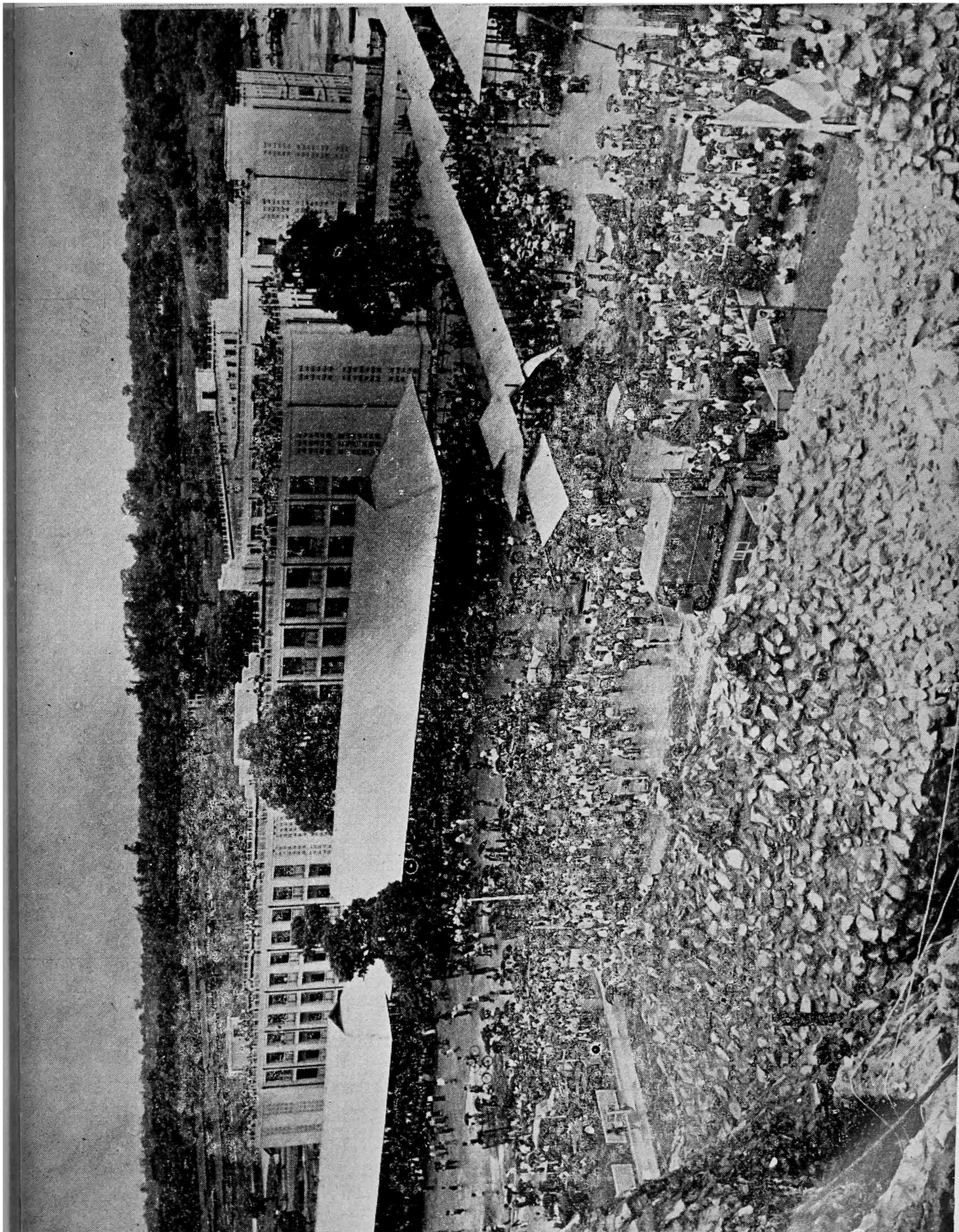
Translation : “Of the venerable Kosikiputta.



‘This, monks, is reckoned to be lamentation in the discipline of the Ariyan, namely, singing. This is reckoned as causing madness in the discipline of the Ariyan, namely, dancing. This is reckoned as childishness in the discipline of the Ariyan, namely, immoderate laughter that displays the teeth.

Wherefore, monks, away with the bridge that leads to singing and dancing! Enough for you, if you are pleased righteously, to smile just to show your pleasure.

Anguttara-Nikāya.



Crowds assembling for the Opening of the Chattha Sangāyanā. The buildings in the background are some of the monastic hostels erected to house the Sangīti-kāraka Bhikkhus.

HUMANISM: BUDDHISM: THEISM

Certain Views Clarified.

U Hla Maung, B.A.

Here we give the views of a rather broad-minded theist, who has made strong strictures on "The Good Life without belief in God" theory of the modern humanist. We have been asked to state the Buddhist position *vis-a-vis* the position of the humanist. Our task is made fairly easy, as the enquirer has very considerably defined the attitude and the prevailing views of those liberal-minded Christians who hold 'renovated' or 'watered-down' ideas of God and Church.

Our theist begins with the humanist's 'Moratorium on God'. He answers the humanist's explicit question: 'What if modern humanity were to declare a moratorium on God for fifty years, and see if, without theology, man might not be morally improved?' The theist is not shocked by the clear distrust shown in regard to theism's ethical consequence. The influence of much of the popular belief in God, he admits, is not moral but immoral; and the reason is that not a few God-believers are very lazily inclined and put too much on the shoulders of a kindly deity and shirk moral observances and duties. To him the old type of theism means concepts of right and wrong rigidly defined by Infallible Revelation. There was too much of obeying the letter and not the spirit so that the humanists are not unreasonable in much of their attack on current theism. Our enquirer, however, contends that the matter is not so simple that it can be disposed of effectively by the humanist's 'moratorium on God'.

While yielding to the view that ultimately an ethic of high ideals, if supported with enthusiasm and unflagging devotion, does not depend on the supernatural direction of a code or on a system of divine rewards and punishments or on a picture of God as king, law-giver and judge, he yet claims that this ethic of high ideals must and does depend on reverence for personality, which after all forms the crux of the whole matter.

The theist goes on to add that right and wrong are basically a scale of values; and ideas concerning them depend on what the individual and the society he lives in regard as valuable so that ultimately morals, both

in the individual and social aspects, depend on the worth of Personality. He warns the humanist that the worth of Personality cannot be dictated by the whims and fancies or ideologies of a school of thought or by the fiat of any state. It must be a value accompanying his 'Cosmic Creed'.

Having enunciated his own position, he stigmatises the humanist's ethic of high ideals as mere wishful thinking rendered ridiculous by its own factors. For what is "personality" to a humanist? Does not his scientific materialism say that it is a fortuitous by-product of a purposeless universe? Does not the mental or spiritual life begin and end suddenly in a meaningless way and is not this short earthly course only an unexplained interlude between two annihilations? What meaning or essence has his life, whether lived heroically or basely? Are not the chaotic conditions now prevailing in the world, repercussions of such a material philosophy? Is then human life a lost cause in the natural universe? Is man suffering and struggling against a vast indifference?

Finally, the theist sums up his position for us. For him the two decisive questions are whether Personality is not the great central fact of the universe and whether this Personality should not be coupled with 'the Eternal Spirit' or whether it is only a 'chance spark' struck off from the activities and collisions of the merely physical. He is convinced that atheism is no solution of the problem and that behind a partial and inadequate idea of God, is God. Yet again, there is, he feels, the need for a positive presentation of a creditable idea of God. He himself frankly despairs of being able to toss off on demand a statement of theism philosophically adequate to the NEW AMAZING UNIVERSE. He thinks the solution of the problem will require the work of the best minds of the age.

The question put to us was: 'What has Buddhism, or, rather, what have I as a Buddhist to say on the points raised in the foregoing?' The Buddha's discovery of Truth 2,500 years ago provides an over-all answer to the main points involved. This

restatement marked the culminating point between the conflicting views of pure materialism on the one side and of the various forms and vogues of theism on the other. Theism with its 'First Cause' had gradually developed out of Animism, rising into Polytheism and then into what may be classed as Pantheism. But the First Cause itself was a serious ground for controversy. One of the schools rejected the First Cause but ardently retained the soul-theory, side by side with the tenet of the eternity of Prakrit or Matter. Another school maintained that only God was everlasting; the world itself was a phantom, as it were, a dream and a delusion, having its real existence only in God while the souls themselves had no independent existence. They were God itself. So the claim, on one side, was for the Primordial Prakrit with independent and separately existing souls, and on the other side was only for God in a world of delusion.

These differences are made clear by Dr. Rhys Davids in his exposition of "Religious Theories in India", a chapter well-worth reading in his "Buddhism". This cautious scholar emphasised the view that Buddhism represented a logical clearness and a moral fearlessness in that it took a deliberate and exclusive stand against the contending theories of soul and God. He further points out that one of the most important Dialogues given by the Buddha to his disciples is known as the Brahma Jāla— meaning 'The Perfect Net' with meshes which are so fine that no folly of superstition, however subtle, can slip through. In it, are set out sixty-two variations of existing hypotheses, and, after each of them has been rejected by the Buddha, the doctrine of Arahatsip is put forward as the right solution.

From this we see that Buddhism put a moratorium on theism 2,500 years ago. It refuted, be it noted, a highly developed theory of theistic monism, more highly developed, in Dr. Rhys Davids' opinion, than the Hebrew theory.

The Buddha was well-qualified to be authoritative on this subject. The story of his life, his great renunciation and his painstaking search for a workable truth in regard to the problem of life and Personality ending with his Enlightenment are entitled to our greatest respect and undoubting trust. In making Arahatsip the crowning phase of his doctrine, the Buddha gave a

very clear and precise view of Personality devoid of an identity known as soul in its unqualified sense. In fact, the Buddha held all discussions on this subject to be not only vain and useless but also 'actually inimical to the only ideal worth striving after—the ideal of a perfect life, here and now, in the present world, in Arahatsip'.

“Of all the things that proceed from a Cause,
The Buddha that Cause hath told ;
And he tells too, each shall come to its end.
Such alone is the word of the sage.”

—*Mahāvagga,
Vinaya Piṭaka.*

The theist's question is "How far or near is the Buddhist position to that of the humanist's 'High Ethical Life' ?" "It must be noted in the first place that Buddhism with its ideal of Arahatsip instead of sapping morality and ethic to an almost vanishing point (as is nearly the case of the modern moratorium on God in the West) has been the citadel of spirituality over large areas of the world. It has not in any way contributed to the moral and political chaos now prevailing in the world. The striving after Arahatsip among Buddhists has been continuous. One may say that the ideal seems to be growing in predominantly Buddhist countries, and is a very promising factor in bringing the Buddhist principles of life and conduct more and more into the forefront. It may not be an idle hope that this will help to bring about a significant change in the so-called 'world Views'.

The 'High Ethic of Humanism' artficed for a materialistic-scientific view of life has no affinity whatever with the Arahatsip type of Ethic. Arahatsip represents a mental evolution set in a cosmos which knows no beginning and no ending. There is a chain of causation at work, and man with his Personality (his character) is the invariable accompanier of this chain of causation.

Humanism is wedged between the void of "No Before" and the void of "No After". It is as our friend, the theist puts it, 'an interlude between two annihilations'. Its finest faiths are comforting fantasies by which it tries to escape from the world of fact to the world of 'Desire'; for is it not founded on matter as the prime substance of the universe?

In Arahatsip of sustained mental evolution, spanning vast stretches of time, there is only the ideal and belief in the annihilation of craving and attachment, the nexus of sorrow.

What difference is there between the Personality which the theist says is 'the crux of the whole problem' and Personality known and accepted in the Buddhist sense ? There is a world of difference between the two. Personality for the theist is the functioning of his soul. His soul, dependent on a Creator, functions during a short earth-life and faces an unending eternity within the favour of its Creator or away from that favour. It seems an arbitrary proceeding, and much also depends upon Faith and God's grace. It carries with it the vainglorious idea of 'immortality' of the soul. Why should we hanker after immortality ? Immortality can only be a concept very strange and out of place to the human mind which understands only temporal sequences. To work for non-mortality is the Buddhist ideal. The pressing business for humanity was, is and always has been the challenging assertion of life—life ever and again renewing itself in a chain or round of 'birth and death', which constitutes the sorrow of Samsāra. To break this chain of attachment to ever-asserting—really an attachment to egoism and its claims propped up against the seen and known world—one must transcend Loka (the world) by Lokuttara. That is to say, we are required to negate not life as such ; for life in itself is a mere process. What we have to negate is the deluding element in this process — the belief in an ego which sets up a world of delusions for itself. Anyone who speaks in terms of immortality is flagrantly pleading for the cause of "self" as an everlasting soul.

In the Buddhist sense, Personality does not mean what I would like to term "Personity"—an unchanging identity. We may think of Personality in terms of 'character' or that which makes for and accompanies the

process of "Becoming". Since there are no souls there are really no "Beings" but only "Becomings". So the most that we can ascribe in the way of an essence to 'character' is not anything of a permanent substance but only as a Principle expressing itself as a momentum or propulsion or a cause for continuity of life. Dr. Grimm tries to give Personality a more real and tangible basis than to the fluxing and changing elements of Body and Mind, but in the final analysis it is quite clear that it is nothing at all of a soul or an unchanging identity.

The world is now grappling with a mass of theories covering every phase of life and nature. There is a confusion of paradoxes and anomalies which do not at all help in arriving at Truth.

We cannot hope to eradicate greed, anger and delusion in ourselves or in the world by logical reasoning or by scientific investigation. Our only hope lies in going along the road of purity and wisdom in the eightfold development of Sīla, Samādhi and Paññā clearly defined by the Buddha. The followers of the Eightfold Path will at their respective paces advance towards Arahatsip. The state of an Arahāt is described thus :

"And for a disciple thus freed, in whose heart dwells peace, there is nothing to be added to *what has been done*, and *naught more remains for him to do*. Just as a rock of solid mass remains unshaken by the wind, even so neither forms, nor sounds, nor odours, nor tastes, nor contacts of any kind, neither the desired nor the undesired can cause such an One to waver. Steadfast is his mind, gained is deliverance.

And he who has considered all the contrasts on this earth, and is no more disturbed by anything whatever in the world, the peaceful One, freed from rage, from sorrow, and from longing, he has passed beyond birth and decay."

' Monks, these three persons are doomed to the Downfall, to Purgatory, unless they abandon this habit. Which three ?

He who, living impurely, claims to live the holy life. He who falsely charges with immorality one who is living the pure holy life, the utterly pure holy life. He who, preaching and holding the view that there is no fault in sensuality, comes to be intoxicated with his lusts.

These are the three who are doomed to the Downfall, to Purgatory, unless they abandon this habit.

Anguttara-Nikāya.

B U D D H I S M

Bhadanta M. Paññāsiri Thero

LESSON IV—FOLLOW THE FOOTSTEPS

Men who had the good fortune (Merits) to be born into the world at the time of the Buddha saw with their own eyes what greatness and glory it was to be a Buddha. It was a period of many other religious teachers. Yet, their disciples simply followed their Masters without any special gain to them during their lifetime. They and their Masters had to wait for the results after death.

There was nothing new or scientific in what they had taught. Their theme was the age old one of praying to some unknown Being to make them unite with Him after their death.

The Buddha attained Enlightenment through His own efforts and that Enlightenment enabled Him to penetrate the riddle of existence. He realized that there was no purpose in praying to an unknown Being when then Cause of Suffering was one's own evil deeds of the past and the present. He argued as to why any outside power should create Suffering for another.

If at all there were someone to do all that ; that someone had no right to make another suffer. For what purpose should such a Being create an unsatisfactory world full of sickness, disease, death and a multitude of other calamities ?

Again, in the face of all calamities, people in their delusion, meekly submit to that unknown power and ask for redress which never was granted. If anyone created a being that same Super-being could have created it to have no Craving for Existence or for pleasures of the senses so that the poor being will not be heart-broken when it has to leave this temporary abode. Then it would have been something like the destruction of a chair or a table made by a carpenter. When the carpenter breaks the chair or table it does not feel it as an injustice done.

But all who are born have the strongest desire for existence. Yet, against their will must depart when they have to. How fine would it have been then if only one batch of inhabitants were sent to this world and allowed to stay for ever instead of taking them away at different intervals (which arrangement no one seems to like) and making replacements, which is a laborious and yet a useless task !

The Buddha saw with His discerning eye that this was not the true state of affairs,

Hence it was not found necessary to bow down to an outsider. He saw that by practising good one could be happy in this world; and by doing evil one faces disaster. This happens without the intervention of an outside power. A murderer is punished for his wrong act. The punishment he received is a reaction. It does not seem to have any need for a Super-normal power's intervention. If it is argued that the reaction was brought forth by a Super-normal power and that without such intervention there cannot be a punishment, then there is the question of the absconder who defies police and other authorities. He escapes punishment and sometimes occupies a high position in society.

It is only the naive, fathead criminal who will be punished. The crafty one escapes—escapes the strong hands of the law; slights and evades the Super-normal-power too !

It may be said that though the absconder escapes punishment here he is punished elsewhere, after death. In that case why should not both be punished in that way without discrimination ? To see one punished immediately whereas the other is allowed to enjoy his life till normal death and be punished sounds unfair.

On the other hand, why did the Supreme Power send them to the world at all knowing very well that they would commit murders ? Take away lives of others sent here by Himself ? If it were He who called the victims back why should they alone be subjected to that sort of agony ?

Again, if the murderers committed the crimes due to anger and hatred, one may ask who gave them these vile passion to them ? Why not send them here without such defilements so that there will be a peaceful world ?

The answer is that all beings have these passions and defilements from the beginning of their becoming beings. They should be checked and controlled by constant mindfulness and training until they are completely extirpated.

This was the method shown to His disciples by the Buddha. They followed the method very faithfully and reaped the benefits within this life. They completely eradicated all defilements and by breaking the fetters that

bound them to the Wheel of Existence, reached the other shore crossing the Ocean of Birth and Death. They attained that goal of Nibbāna not in another life but in this life itself.

Having seen this result many millions of men and women joined the Holy Order of Monks and Nuns and trod the path shown to them by the Buddha and attained Deliverance.

Here, one might question as to whether the same is realized today. Now times are different. The Buddha was there to teach His disciples then. After Him the disciples taught to their disciples who brought the practice in an unbroken line until it came to more than five hundred years after the Buddha.

Later on there were great calamities such as mass persecutions, and massacres, arson, famines, wars and the like that monks practising meditation and concentration were forced to leave it. The special instructions that were handed down from teacher to disciple by word of mouth ceased. But they were committed to writing and preserved.

Therefore, it was never lost for long. According to the instructions given in the books monks went on practising the strict life of celibacy and lived as mendicants following the rules of the Code of Discipline set by the Buddha. Up to this day this is carried on. And it is due to the great sacrifices of the monks who give up all sensual pleasures and by not craving for wealth that the Message of the Buddha has been brought down to this day, preserved in practice and in writing.

The Buddha preached that there was decay in everything. He had prophesied that there will be deterioration and that His system would not long endure. But the efforts of those who strive to get themselves purified from defilements are not useless.

Because, day by day, they reach nearer and nearer to their goal.

Failure to gain the goal, here and now, doesn't deter us from high spiritual practice. The present training helps us to be better people in the world. Say, for instance, there are monks practising meditation in jungle monasteries. By law of conscription or any other threat let the Governments of those countries try to persuade them to take up arms against an enemy and kill them. Those monks will face death gladly rather than kill another. Is this not an achievement ?

There will be so many lay Buddhists also who would not kill another even for the sake of their own lives. If the whole human race were to practise a policy of this nature will there be wars ? It is not only destroying life. Craving or greed, hate, delusion, conceit, jealousy, sceptical doubt, mental torpor, restlessness of the mind, shamelessness to do evil, lack of moral dread and a multitude of other passions and cankers are abated and human nature is transformed to divine nature here and now. Results will depend on the intensity of the practice.

The great prophesies of the Buddha have come true up to these times. And the rest are only within sight to be proved. Still, as long as monks of the Holy Order live without major transgressions, as you find the majority in the countries of Theravāda Buddhism, the Buddha's Dispensation (Sāsana) will go strong. While there is a single monk who applies himself heedfully to the Teachings of the Buddha, the Order of Monks (Sangha) exists.

When Sangha is mentioned it denotes the whole Order of Monks from the immediate Disciples of the Buddha up to date and those future ones who will be keeping to the precepts. Such a calculation will take in millions and millions of Holy Ones. The attributes of such a great number will be also immeasurable. Hence we adore their high spiritual qualities and follow their footsteps for our Deliverance.

SANGHAM SARANAM GACCHAMI
(I take refuge in the Sangha.)

LESSON V—BE VIRTUOUS

Man is also an animal. Man is an animal with a developed mind. Hence it is called a rational animal because he thinks reasonably.

But how many men do really think reasonably? Very few. Before one thinks reasonably one must know how to think. Of course, thinking is a natural faculty inherent in man. It is not taught in schools as a separate subject. Yet through the subjects that one learns one is made to think. In other words, the mode of thinking is received through education.

A question may arise here. That is whether only educated people think reasonably. The answer is, No. Again it may be asked whether all educated people think reasonably. Sometimes some do not. But more often than not they think reasonably.

Again one may put a question as to whether uneducated people do not at all think reasonably. Yes they also do. There have been very many uneducated people almost reaching the standard of prophets in knowledge. And there are and have been a great number of them who think and thought reasonably—more reasonably than many an educated one.

That is why a line cannot be drawn where education begins and where it ends. However, education is more useful for reasonable thinking rather than no education.

But how is it that some uneducated men also think reasonably while the educated men sometimes do not. This is a serious problem.

We know that this faculty of reasonable thinking is not god-given. No one has endowed one with a higher degree of faculty whereas another is given the same in a lesser degree or none at all as, for instance, in the case of an imbecile.

For this the Buddha has given mankind the clue. Every Being has had a great number of previous lives. So many that none can really count their number even though one may have developed the higher spiritual power called 'Remembering former Births' (Pubbe-nivāsanussati-ñāna).

Again, the reason for this is that the remembering of former births, even with details, may be done by the possessors of such power ; but which is the life that affords them such a long span that is required to see all past lives ? And that is only regarding the number of lives that each Being has lived. What about the variety of those lives ? Each rebirth has taken place according to the good and evil deeds performed in the previous life or lives. Hence they are diverse in condition.

In this Cycle of Birth and Death (Saṃsāra) there are different Abodes of Existences, human world, heavenly realms, animal-kingdom, ghost-world, demon-world, world-systems other than this, hells and so on. Lives in them differ vastly from each other.

Therefore, all the time, the being existing in them had diverse experiences. Different volitional activities (mental forces) helped to create different characteristics in them. And when we find men today with diverse characters we should not wonder at it. There is no reason to wonder that there are no two persons alike in character in the world. The reasons are as defined above.

Now take the case of twins, triplets, quadruplets and quintuplets that are nowadays plentiful according to reports. Born of the

same parents, brought up in the same surroundings yet vastly different in character. The temperamental differences of the Yvonne Sisters of Canada has already been reported many times. The famous Diligenti quins who are now only 11 years old are showing differences.

The famous freaks of the 19th century—the Siamese twins Chang and Eng—who settled down in North Carolina U.S.A. were joined at the breastbone. Although they had, literally, to pull on together yet, it seems, they could not pull together ! It was reported that they also quarrelled and went for long periods without talking. Just imagine when two persons could not walk or sleep, or at least, live separately they have such disagreement as to stop talking ! How could they have differed in their wishes ? But they did it.

What makes all this difference has become a real problem to those who do not follow the Teaching of the Buddha. But the answer is found in His Teaching. The reader would by now have understood the cause of this difference from the above explanation.

So it is evident that the inherent qualities and characteristics in each individual have much to do with his past lives. This is the Buddha's wordings : "All Beings.....have kamma as their portion ; they are heirs of their kamma ; they are sprung from their kamma ; their kamma is their kinsmen ; their kamma is their refuge ; kamma allots beings to meanness or greatness."

Kamma here means the resultant effects of good or evil deeds performed by a being during the continuous and repeated wanderings in the Cycle of Birth and Death. It was mentioned that the inherent qualities and characteristics of each individual have much to do with past lives. Thereby there is an indication of an incompleteness. What about the minor portion ?

That is made up by the qualities inherited from the parents, the environments, the education and the experiences in this life. It is in this portion that one has a better chance of making changes because the inborn qualities are already coming from previous lives—hence harder to be altered.

Therefore, if a person wants to be good in this life he can be so. He must will to do so. If he does it with full determination, then he is certain to gain his object. There is nothing that man cannot achieve if he has the will, energy and the required wisdom. That is how the Buddha attained the Highest Moral Perfection.

Buddhism does not support fatalism, it does not believe that all events are predetermined by arbitrary decree and submit to all that happens as inevitable. Even the worst of qualities that may be inborn in a person can be extirpated by his understanding that they are bad qualities and trying to correct himself.

Morality (sila) is the foundation of the whole Buddhist practice. It is the mode of mind and volition manifested in speech or bodily action. It is with morality that the mind can be trained. And without the training of the mind no further progress in spiritual life can be had. The untrained mind should be compared to a wild animal which is always trying to drag itself to the jungle. The mind also, if untrained, would be inclined to do evil. Therefore, Buddhism advocates the changing of wild into mild by means of morality.

The basic requirements of a Buddhist devotee is to keep five rules of conduct which are called "The Five Precepts." The Five Precepts are :

1. Abstaining from destroying any living creature ;
2. Abstaining from taking what is not given to you or stealing ;
3. Abstaining from unlawful sexual intercourse ;
4. Abstaining from speaking falsehood ; and
5. Abstaining from taking intoxicating drinks or drugs giving rise to sloth.

Every right-thinking man or woman will have to agree that these five basic principles will be to one's own advantage and that they lead one to a virtuous life. Precepts are taken by a Buddhist not under compulsion or any threat, and not as a promise either, but with a voluntary will to abstain from an evil way of living. He is fully convinced that observance of these principles of conduct will be conducive to his own good in this life as well as in future lives.

If there is any transgression there is no one to watch the transgressor and bring him to book or give any sort of retribution or punishment. Whatever the wrong act he may have perpetrated there is the accompanying re-action and it will give effect at the suitable time and place. Sometimes there will be reaction immediately in this life. There are others waiting till the next birth to give

effect and also there are cases in which reactions come to him whenever there is suitable chance, in any future life. If perchance due to the good merits performed by himself in this or a previous life he gets the opportunity of meeting a Buddha and attaining Enlightenment then all the evil effects that were awaiting him would become null and void because there will be no more suffering form of existence for him thereafter. Still, in that life itself, until death, there will be some of those after-effects giving him punishment. But, whatever the evil deed it may be, there is no punishment in an eternal hell.

The punishment will be like those found among the cultured human society. Homicide and riding a bicycle at night without light are both wrongful acts in the eyes of the law. But are both the law-breakers to be meted out the same punishment ? Similarly, the sufferings do vary according to the gravity of the fault.

A man won't always be so heedful to precepts. There may be occasions that he may inadvertently break one or more of these precepts. For that he is not to be thrown to eternal purgatory or hell. He can atone for it by himself correcting it in the future. He must again take the precepts by reciting them and be more careful not to break any again. Human nature is such that more defilements of mind collect during such long wanderings in this Cycle of Birth and Death that again there may be occasions when the precepts will be broken.

While reactions for such wrong deeds may be collecting on one side still a man should persevere in attempting to correct himself. Because at the same time he may be accumulating merits from the good deeds that he performs. His very attempt to keep to the precepts becomes a good deed, precepts being a way of training and a guidance to right living. It is an undertaking by oneself for oneself.

It is this virtue of moral excellence that differentiates man from animal. Devoid of virtue men would be regarded as an animal in human form. Therefore, it is better to be upholders of virtue than to be upholders of vice.

MAY ALL SENTIENT BEINGS BE WELL
AND HAPPY !

LESSON VI—RETURN GOOD FOR EVIL

Buddha Dhamma (the Teachings of the Buddha) is well known for its non-violent, soothing, dispassionate and tolerant nature. During the long period of forty-five years that the Buddha administered His teachings for the good and welfare of men and gods (devas) and all other Beings there is not a single moment during which the Buddha spoke a word or performed a deed which would go against the above description.

There is not a word or syllable in the Dhamma which even an opponent could cite as an example for a diversion of that attitude. Hence there have been no criticism on that count by non-Buddhists during the last 2500 years of its benign existence.

Buddhism can still proudly claim to be the greatest world-religion. It has the largest number of followers comprising about one quarter of the world's total population. Yet not a drop of blood has been shed in its name for its propagation. Nor one case of convert gained by any perverse methods.

Buddhism spread into different countries during the early period and peacefully survived up to this day side by side with the indigenous cultures. Wherever other religions have penetrated and taken a foothold in a foreign land there has always been the case of wiping out the original culture of the country and nation. There has not been a complaint from anywhere to the effect that Buddhism was a scourge come to ruin the indigenous cultures.

From about the middle of the last century Buddhism has had many renowned scholars from Europe and America. They have become Buddhists by reading and understanding it through books. And they have since done much constructive work to help the propagation of the Dhamma. All that happened without any direct or indirect missionary propaganda. Hence it is evident that all those achievements had been gained only on the merits of the good teaching itself—neither through political subjugation nor through other intrigues.

The Dhamma challenges any inquirer to “come and see” into its inner depths. This is possible because there is nothing hidden in its philosophy. The Master has taught everything to His disciples without the usual reservation of “the closed fist of a teacher”.

Whatever is taught is for all and sundry. No elite few are given any special training that should not be proclaimed to all.

The Buddha's teaching is a method of good training. It should be practised by all to find its benefit. Living according to the Dhamma should be done by each individual. It is not the mother of the family alone who should go to a temple and pay homage to the Buddha. The father, sons and daughters, and all should go. It should be practised in every action, every deed and every thought of everybody's life.

There is no special time or day necessary to be set apart for religious practices. Every moment is suitable for that. Of course there are special days such as the Fullmoon, New moon, etc., arranged for the convenience of the people to spend more of their time for spiritual work. But that does not mean that they are the only days that one should have religious practices. In short, practice of the Dhamma or spiritual life should be done with every breath of one's life !

To approach the Buddha or His teaching, the Dhamma, no mediator is required. There is no necessity of the special intervention of a priest or any select person for it. Buddhist monks are required for the learning of the Dhamma, because it is they who spend their lifetime for the sake of the studies and practice of it. Their help is necessary to expound the knowledge. When it is learnt and understood by all then they do not act as mediators between the Buddha or the Dhamma and the devotee. Therefore, all should look upon educated monks as their helpers and teachers. They leave the world together with all their possessions and come to lead a recluse life where they have to face much hardship.

The following is the type of training that the Buddha expected them to undergo. The Buddha addressed the disciples and advised them thus :—

“Brethren, there are these five ways of speech which other men may use to you :— speech seasonable or unseasonable : speech true or false : speech gentle or bitter : speech conducive to profit or to loss : speech kindly or resentful.

When men speak of evil of ye, thus must ye train yourselves : “Our heart shall be

unwavering, no evil will we send forth, but compassionate of others' welfare will we abide, of kindly heart without resentment : and that man who thus speaks will we suffuse with thoughts accompanied by love, and so abide : and, making that our standpoint, we will suffuse the whole world with loving thoughts, far-reaching, wide-spreading, boundless, free from hate, free from ill-will, and so abide." Thus, brethren, must ye train yourselves.

Moreover, brethren, though robbers, who are highwaymen, should with a two-handed saw carve you in pieces limb by limb, yet if the mind of any one of you should be offended thereat, such an one is no follower of my gospel. But thus (as I have shown ye) must ye train yourselves.....

And this parable of the Saw which I have taught ye, do ye bear it in mind again and yet again. Do ye not see, brethren, that there is no syllable thereof, either small or great, but ye must agree thereto?'

'Surely, Lord.' (answered the monks)

'Wherefore, brethren, bear in mind this parable of the Saw that I have now taught ye, for it shall be to your profit and welfare for many a long day.'

The Buddha admonished the disciples to be of the strongest will-power, because he wanted all of them to reach the same high spiritual goal as Himself. This was not meant only for the monks although it was addressed to them. This advice was meant for all monks, nuns and lay devotees—men, women, and children.

Buddhas reach this sort of high mental power as a result of their continuous and repeated training for Perfection. Out of the ten Pre-requisites for Perfection, Patience is one quality. Many millennia before He became the Buddha, still as a Bodhisatta (an Aspirant to Buddhahood) he practised patience to almost an incredible degree. The *Khantivāda Jātaka* is cited below for one to read and understand what kind of sufferings the Bodhisatta had undergone in order to attain Buddhahood.

Khantivāda Jātaka

The Bodhisatta (Aspirant to Buddhahood) once was born in a rich Brahmin family in India. When his parents died he gave away in charity all the wealth inherited by him. Then he renounced the world and became an ascetic.

He lived in the jungle practising meditation and during a certain period of the year came to human habitations to have foods with salt and lime, because this is required to keep one's health. When he arrived in the city of Benares, the Prime Minister of the country came to know of him and became a staunch devotee.

He was given lodgings in a Royal Park outside the city, and food was supplied by the Prime Minister who paid him frequent visits. But the king of the country, named Kalabu, was a cruel one. Once he went to the park with his dancing girls and began to drink until he was fully intoxicated. He fell asleep on the lap of a beautiful dancing girl.

While the king was thus asleep the rest of the followers went about in the park and saw the ascetic who was seated cross-legged at the foot of a shady tree. The courtiers approached the ascetic, and having paid due respect, went on listening with rapt attention to the good advice given to them.

When the king suddenly awoke from his sleep he found that all his courtiers had left him and that they were paying more attention to an ascetic. He went there with fury added to his drunkenness, and demanded of the innocent ascetic as to what he was practising. When the ascetic said that he practised "Patience" that aroused his anger much more. The king asked "What is that Patience?" And the holy man's reply was that to exercise peace of mind when one is abused, insulted or even beaten or thrashed was patience and that it was this noble quality that he practised.

The king said: "If so I shall test your patience right now". And he ordered his executioner to whip the ascetic 2000 strokes with a thorny cane. When this was done the king asked the ascetic again whether he still had patience. He replied, yes. The king, getting more and more infuriated ordered the executioner to sever the poor ascetic's hand and leg. With two strokes it was done. And the king asked the ascetic whether he practised any patience still.

The ascetic replied : "Oh king, I am still practising patience. My patience is in my heart and not in the skin or hands or the legs".

The king then ordered to cut off the other hand and leg. When that was done, the king questioned the ascetic whether he has patience still.

The ascetic replied : "Oh king, I am still practising patience. May you live long and

happy. My patience is not in my limbs but in my heart.”

The king, who was more and more enraged, ordered to cut off the ascetic's ears and nose. And when on questioning the same kind of answer came, the king himself gave a hard kick on to the chest of the suffering ascetic and went away.

These days people have a tendency to brand such stories as fiction because such practices are far beyond their vile imaginations. Unless it is motivated by gain, greed, selfishness, hate, jealousy, pride, or haughtiness and so on, nowadays people wouldn't do a thing in the name of virtue.

This is only one out of many similar stories related by the Buddha from His past lives in order to incite love for virtue in mankind. A question will be asked as to why the ascetic went on saying that he practised patience when he was so mortally injured. The answer is that he did not want to show any anger and break his vow or “pāramitā” (pre-requisite for Buddhahood). He wanted to show that virtue was greater than life.

By hearing such examples the simplest man, who may not grasp much of the moral and philosophy underlying the story, might at least, remember the story and try to emulate the good deed when an occasion arise in his life. Such real examples go to help men in moulding their character.

The Dhamma contains wonderful passages giving instructions for right behaviour. The following are the translations of verses from

the Dhammapada (an anthology of Buddhist poems) :—

“ ‘Akkocchi mam, avadhi mam,
Ajini mam, ahāsi me,
Ye tam upanayhanti,
Veram tesam na sammati

“ This man abused me : he beat me and
conquered,
Conquered and plundered.”
Wrapped up in such thoughts,
Never appeased is the hatred of such
men.”

—*Dhammapada, Verse 3.*

“ ‘Akkocchi mam, avadhi mam,
Ajini mam, ahāsi me,
Ye tam na upanayhanti,
Veram tesūpasammati.

“ This man abused me : he beat me and
conquered,
Conquered and plundered.”
Stripped bare of such thoughts,
Quickly appeased is the hatred of such
men.”

—*Dhammapada, Verse 4.*

“ Na hi verena verāni
Sammantīdha kudācanam,
Averena ca sammati,
Esa dhammo sanantaro.

“ For, in this world, hatred never ceases
by hatred ;
Hatred ceases only by love.
This is the eternal Law.”

—*Dhammapada, Verse 5.*

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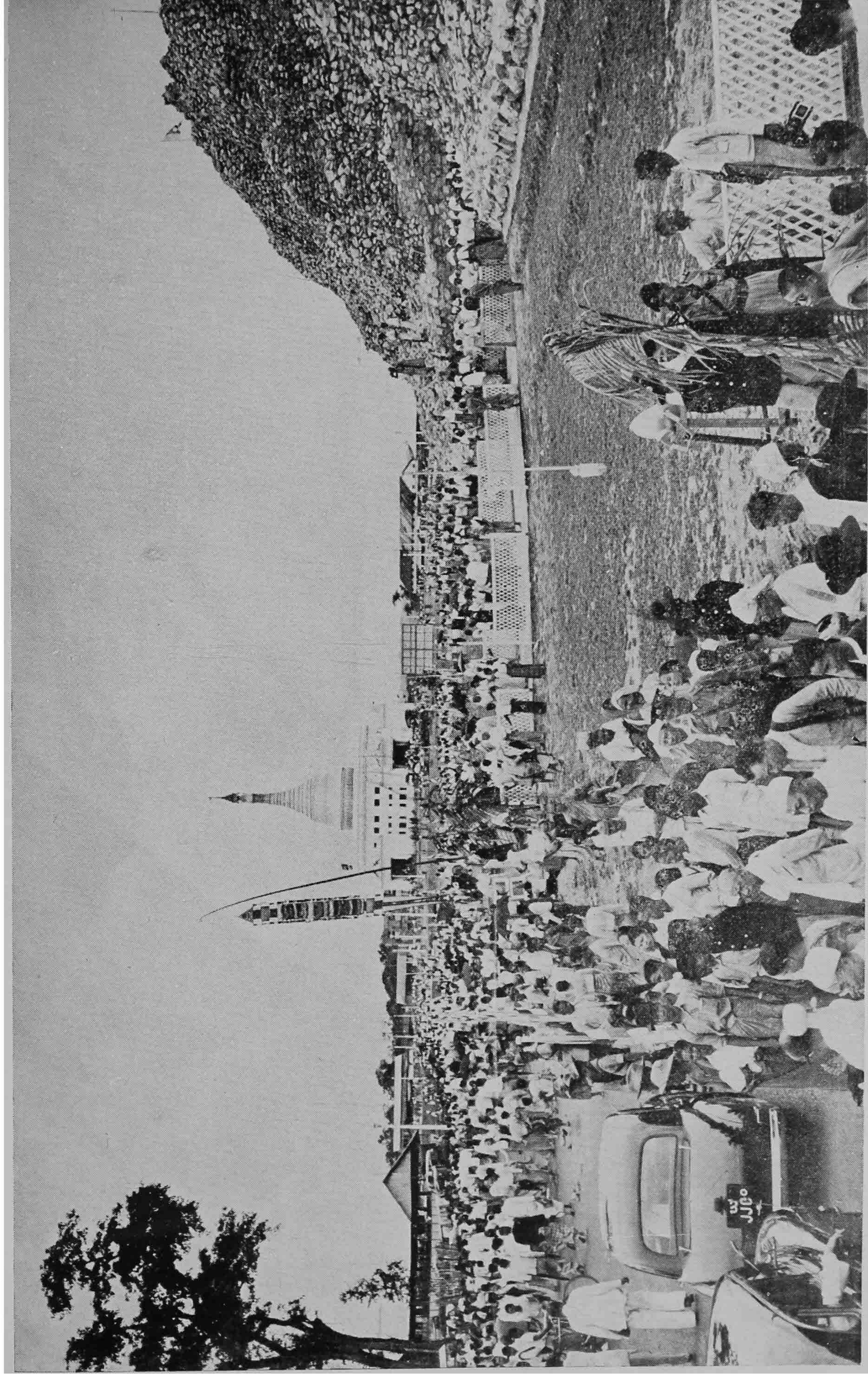
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The Kabā Aye Pagoda with the Great Sacred Cave on the right showing crowds assembling for the Opening of the Chattha Sangāyanā.

What Did The Omniscient Buddha Teach ?

By

The Venerable Balangoda Ananda Maitreya Thero

(The Chief Nāyaka Thero of Suddhamma Nikāya in Ceylon)

One day the Buddha, while passing through a forest, picked up a handful of leaves, and holding them in his hand, asked his disciples as to which were greater in number, the leaves in his hand or the leaves in the vast forest. They replied that the leaves in the forest far outnumbered those in his hand. And the Buddha rejoined, "In exactly the same way, O brethren, what I have expounded to you is far less than what I have not expounded ; and what I have expounded to you is that the realisation of which conduces to your salvation. I have expounded to you that there is suffering, that there is the cause of suffering, that there is freedom from suffering and that there is a way leading to the freedom from suffering.*

On another occasion, admonishing his followers, He said, "Brethren, do not indulge in worldly thoughts, such as 'The world is eternal, or the world is not eternal, the world is finite, or the world is infinite'. Concentrate your thoughts on suffering, brethren, on the cause of suffering, on the cessation of suffering and on the way to the cessation of suffering."

Why did He thus admonish his disciples ? And why did he not make an attempt to solve the problems as to whether the world was eternal or not and the like ?

Such problems might be exciting and stimulating to the curiosity, but in no way did they concern His aim. That is why He swept them aside as useless, for the knowledge of such things would not tend to one's well being.

At this point, some critics, owing to their inclination to disparage Him, and some others, owing to their pure ignorance, accuse Him of neglecting such problems. They say that questions must be asked and must be answered one way or the other to satisfy the

inquirer. The Buddha, however, foresaw that to speak on things which were of no practical value and which were lying beyond the power of comprehension, is a waste of time and energy and that to advance hypotheses about such things is but to divert thoughts from their proper channel and to hinder mental growth.

Once a certain physician visited a village of which all the inhabitants were suffering from a serious illness. Seeing their pitiable situation, he went on ministering to them. Meanwhile some of the patients who had not even a slight understanding of their situation, were day and night busy discussing theories of no practical importance. They came to the physician and told him of their discussions and asked him to clear their doubts. Although he knew the solution, he declined to set it forth, as he saw no good in doing it. He saw that his explanations would not appeal to them because they would be too profound for them to understand and that his answer, as it would be against their long preserved traditions, would hurt their feelings and consequently there would be no end to discussions and that thus it would stand in the way of his ministering to the sick. "If the result will pay for the trouble," he thought, "it is worth while to work out these problems at any cost, but as the case is otherwise here, it is better to leave them aside." So he explained to them the futility of probing into such problems, and went on ministering to the sick as usual.

Just like the wise physician in this story, the Omniscient Buddha saw that if He were to go out of the limits within which He confined His teaching, and were to touch upon questions of no practical value, it would merely be a waste of His valuable time ; also that it would add to useless discussions. So He

* "Because, brethren, they do not conduce to profit, are not concerned with the holy life, they do not tend to repulsion, to cessation, to calm, to the super-knowledge, to the perfect wisdom, to Nibbāna. That is why I have not revealed them.

Then what, brethren, have I revealed ? That This is Ill, brethren, has been revealed by me : that This is the arising of Ill : that This is the ceasing of Ill : that This is the approach to the ceasing of Ill. And why have I so revealed it ? Because, brethren, it conduces to profit . . . to Nibbāna."

refused to give any consideration to such problems. They may appear to be very interesting, and yet as speculations concerning them tend to no profit, and have nothing to do with the higher life, they did not interest Him. As they did not concern His aim, He was silent upon such questions.

Many were the questions always discussed by theologians and metaphysicians. But over their solutions there was never unanimous agreement. They discussed and discussed, wasting their time with no profit at all. The Buddha strongly condemned such metaphysical speculations as the "jungle", the "desert", the "puppet-show," as the "entanglement of speculation accompanied by suffering which has nothing to do with one's salvation."

Whether the universe is finite or infinite, whether it has an origin or not, whether the world is eternal or not, it remains a fact that everybody at every moment goes closer and closer to death, that all the so-called joys of the world, the worldly pleasures, are at last to be devoured by death. So the Buddha frankly stated that His sole problem was how to put an end to all that suffering. To explain the futility of metaphysical speculations which had no practical value, He gave a parable, the parable of the wounded man. He said : " A certain man was pierced with a poisoned arrow and wounded to the point of death, and his friends and relatives brought him to a surgeon. As the surgeon was about to pull out the arrow, the patient said, 'I will not have this arrow pulled out until I am informed who the man is that has wounded me, to which family does he belong, whether he is tall or short, whether his bow was small or large, whether the bow-string was made of cat-gut, wire, sinew, cord or bast, whether the shaft of the arrow was made of reed or rush, with the feathers of which bird was it feathered, whether its point was plain or crooked.' The patient would be dead and gone ere ever one could point out all this. Just so is the man who said, 'I will not follow the Dhamma unless it explains to me whether the universe is finite or infinite and so on'. He would die a slave of suffering but would never understand those things. And whether those things are so or not so ; it remains a fact that there is suffering, pain, grief, and despair ; and it is the way leading to the cessation of these ills that I teach you."

A very fine illustration has been given of this by Bhikkhu Silacārā :

Suppose that some men born blind, are confined within a dungeon. They while away their time, some playing with toys, some forming opinions about the shape and height of the pillars and walls of the place, some others counting pebbles and sand on the floor and doing such other things.

There was no end of their quests and discussions. Those were great problems with them, which they thought were the most necessary things they should get solved. One day there came a visitor. The prisoners gathered round him and told him of their discussions. The visitor said, " Why do you bother about such useless things ? What does the knowledge of the shape and height etc.. of the walls and pillars do for you ? What practical bearing has it upon your life ? Why do you waste time over unnecessary things ? Is it not your duty to first understand your present situation, that is, that you are in a prison, and then to find a way out ? You are born blind and you do not see that you are in a dungeon. I have come ready to help you, to give you sight." Some of them understood the value of this suggestion, and so carried out his instructions. They got their sight, saw a little in the darkness, followed on the way shown to them and thereby got out of the dungeon.

Like the visitor that took no account of the useless questions, the Buddha treated metaphysical speculations as not worth regarding. He thus steered clear of all such speculations, and his only aim was to enlighten suffering humanity on their pitiable situation, that is, that they were subject to suffering, and then to instruct them on the way to get rid of it.

" One thing only do I teach you now as formerly," He said, " And it is but the existence of suffering and its cure."

Suppose one, seeing a house on fire, calls out to men who are in it and pointing to the way out asks them to make a speedy exit from it. In exactly the same way, the Buddha saw the world ablaze with the fire of various kinds of ills, and paying no regard to the useless discussions of the inhabitants thereof, which would but result in delaying their exit therefrom, calls them out saying, "Enough of your talk, see and understand that you are subject to suffering ; here is the only way to get out of it ; work out your salvation with no delay."

‘THUS HAVE I HEARD’

(A SERMON DELIVERED AT THE GREAT SACRED CAVE BY BHADANT ANAND KAUSALYAYAN,
VICE-PRESIDENT, DHARMODAYA SABHA, NEPAL.)

*Ye ca Buddhā Atītā ca, ye ca Buddhā
Anāgatā Paccuppannā ca ye Buddhā
Aham Vandāmi Sabbadā.*

My homage to the Buddhas of the past,
to the Buddhas of the future and to
the Buddhas of the present age.

The word ‘Buddha’ in this obeisance is not a personal name. It is a title, it is a designation for Buddhahood attained by those who have not merely found out the path, but have guided others also to tread upon it. In perfect accordance with the teachings of the Buddha, even we, in all humility, can proclaim that we also are potential Buddhas.

In India, it is a most commonplace belief—perhaps injected by certain interests—that the Buddha was an Avatara of Vishnu. No statement can be more incorrect and farther from the truth. The very conception of an Avatar is foreign to Buddhism. We are told that once a fish has been an Avatara of Vishnu, once a tortoise and once even a pig. I hope that nobody will either misunderstand or take it ill, if I submit that we Buddhists do not relish the idea very much when we are told that the Buddha was an Avatara of Vishnu.

There was a period when even the historicity of the Buddha was being challenged and undermined. Fortunately we have long passed that ignorant age. What a blessing that this very year we are celebrating the 2500th anniversary of the passing away of the Omniscient Buddha. What a happy event in the lives of all of us. There are unmistakable indications that 1956 C.E.—as it corresponds with the 2500th anniversary of the passing away of the Buddha—is going to prove a turning point in the annals of the revival of Buddhism particularly in the land of its birth.

No other country in the past, I think, has done so much in the interest of the longevity of the Buddha Sāsana as Burma. In Mandalay alone we find the whole of ‘The word of the Buddha’ inscribed on stone slabs. Any nation could well feel proud of such an achievement.

Today we have gathered together here just to discuss the contents of these records.

We all know that they are inscribed neither in Sanskrit, nor in Prakrit, but in the older Pāli or Māgadhi—the language in which the Buddha preached. Pāli is nearer to Sanskrit than Prakrit. In Pāli a consonant never changes into a vowel, but in Prakrit it does. In Pāli the Sanskrit word Shankuntala only becomes Sakuntala, but in Prakrit or Andha-Māgadhi it might become Saundle.

Apart from the well-known classification of ‘The word of the Buddha’ as Sutta-piṭaka, Vinaya-piṭaka and Abhidhamma-piṭaka, there is a nine-fold classification in the Tipiṭaka itself. It is:

- (1) *SUTTA*: The word can be an equivalent of the Sanskrit word Sukta as well as Sutra. Our Pāli Suttas are more comparable to Vedic Suktas than to later day Suttas or aphorisms.
- (2) *GEYYA*: The verses in the Suttas could be understood as Geyya *i.e.* which could be sung.
- (3) *VEYYAKARANA*: The explanatory meaning of a particular Sutta should be understood as Veyyākaraṇa (explanation or exposition).*
- (4) *GĀTHĀ*: Acarya Buddhaghosa has enumerated Dhammapada, Therāgāthā and Therīgāthā as ‘Gāthā’. Of these Therāgāthā contains some of the Gāthās of Emperor Asoka’s brother Vitasoka too which shows that the book must have taken its present form some three or four centuries after the Parinibbāna of the Buddha.
- (5) *UDĀNA*: Literally it means ‘joyful expressions’. There is a book known as Udāna.
- (6) *ITIVUTTAKA*: A collection of 124 sayings called ‘Thus said’. This comprises one of the books of the Khuddaka Nikāya.

* This includes also the Abhidhamma Piṭaka.

- (7) *JĀTAKA* : This interesting literature is well known. Some of its stories are featured in sculpture on the railings of the Stupas at Sanchi and Barhut etc.
- (8) *ABBHUTADHAMMA* : It literally means extraordinary happenings. There does not now exist any treatise with this particular name. It appears that extraordinary happenings in the life of the Buddha must have been put together under this particular heading.
- (9) *VEDALLA* : Suttas similar to Mahā Vedalla (Major Discourse on Miscellany) and Culla Vedalla (found in Majjhima Nikāya) must have been culled together in this collection.

If one is asked to state the essence of the whole of the Tipiṭaka, it can be stated just in the few words : "Suffering and the way out of suffering."

Certain things when superficially looked at appear to be very simple, but considered deeply they prove to be very profound.

Here is a book. Everybody looks at it. Now do we all see the same book ? Some of us have spectacles and these too of different powers. Others have no spectacles. How can we all see the same book ? The question arises as to who, amongst all of us, really sees the real book.

Does any of us really see it, or none amongst us ? If any of us really sees it, then who is that blessed person ? If none of us sees it, then what is it that everybody is looking at ?

Similarly, we all use the word 'suffering'. But what is the definition of suffering ? It is not easy to define anything, even simple things such as water and fire. We can only acquaint ourselves with such things by learning their different usages.

Now what is 'Dukkha' ? The Blessed One has explained it thus :— 'Birth is suffering, Decay is suffering, death is suffering, sorrow is suffering, lamentations are suffering, pain is suffering, grief is suffering, despair is suffering, not to get what one desires is suffering, in short the five groups of existence are suffering'.

In Indian Metaphysics, discussion regarding the analysis of suffering can be easily grouped under two totally incom-

patible classifications. One view leans towards the assertion that all suffering is merely an illusion. But the other unmistakably maintains that 'All suffering is real and true'.

Those who assert that suffering is merely an illusion, in fact consider the whole of existence as nothing more than an illusion. To them, the real entity, the real reality, is "God, all existence, all consciousness and all bliss".

If you ask them as to what is their guarantee for the existence of such an entity, their one answer is 'Revelation'. And if you ask them as to what is their authority for proving the validity of the 'Revelation', they have no other way left but to lean upon their 'God'. Isn't this an interesting example of reasoning in a circle ?

In Buddhism there is no place whatsoever for the acceptance of any 'Revelation'. Contact of the sense-organs with the different objects is known as direct cognition and is considered valid enough as a testimony for the existence of those particular sense-experiences. In cases where direct cognition is impossible, inferences drawn from different sense-experiences are also to be valued. We may not see the fire, but the sight of smoke may be considered to be valid proof of the existence of fire.

But the assertion that 'God' exists because, 'Some holy scripture speaks of him', cannot convince any 'rational animal'.

Kālāma-Sutta in Anguttara Nikāya can be said to be the Magna Carta of universal free thinking. It is stated therein that once the Buddha was residing in a village belonging to Khattiyas, Kālāmas. They asked, 'O Samaṇa Gotama, certain teachers visit us and preach to us certain doctrines. Certain other teachers visit us and preach quite the opposite. How are we to decide as to who is speaking the right thing and who the wrong ? The Buddha answered 'O Kālāmas, it is but natural that doubts should arise in the minds of seekers after truth. But one should not believe in anything simply because the majority believes in it, one should not believe in anything simply because it is said by somebody who is worthy of respect. One should not believe in anything simply because it is written in one's sacred scriptures'.

Some twenty-three years ago, when I was in England, a certain aged English author

brought me a book entitled "The Future Religion of the World", in which though he had not said that Buddhism was going to be the future religion of the world, he tried to prove that whatever might be the future religion of the world, it was not going to be one of the revealed religions ; and to my great astonishment and delight the cover of the book was decorated with a quotation from this very Kālāma Sutta which I have just referred to.

The testimony of direct perception and that of inference proves it beyond doubt that the world's very nature is dissatisfaction. Dr. Dahlke very well put it when he said, 'It is not that the ideals are not fulfilled, they are unfulfillable'.

No doubt the world is transient, the whole Universe is transient, and all that is transient is of unsatisfactory nature, but all that is of unsatisfactory nature is again, in its turn, transient also. So the first and foremost noble truth is:—

Sabbam Aniccam. All is transient.

Sabbam Dukkham. Everything is of unsatisfactory nature.

There are at present, and perhaps there have always been, people who have remained immersed in their little world of self-enjoyment to such an extent that they have never been able to see the immense suffering they are surrounded with. Such people have always found it hard to realise the first Noble Truth—Sabbam Dukkham. Admitted that they possess endless means of self-enjoyment, does it mean that even then they do not have their due share of suffering ? 'The more the self-enjoyment, the more the diseases' runs a Hindi saying. 'Eat, drink and be merry' seems to have become the philosophy of the younger generation. In Kamakura, Japan, I read a sign-board of a certain Hotel, which had the audacity to advertise itself in these words : —

Buddha Hotel : Dine, Dance and Drink.

What a sacrilege to the sacred memory of the Omniscient Buddha.

'To enjoy life as much as one can' is no doubt an alluring idea. People rashly and perhaps even madly running after it presume themselves to represent the wisest section of the species called human beings. There is no greater harm than in this so-called 'Wisdom'. The only harm is that a mad rush after the so-called enjoyments makes one even physically incapable of those

very 'enjoyments,' in no time. As one goes on increasing the doses of the sense-ticklings called 'enjoyments,' the spice in them starts decreasing correspondingly. The more the quantity, the lesser the proportionate enjoyment, is the law of nature. And it does not take very long to reach that point of saturation, when all sense-ticklings lose all their spice. At last there comes a time when one loses almost all the zest of the sense-ticklings, but still one would have them simply because one cannot be without them. What a pitiable condition one is reduced to. On the first day the first cup proves insufficient, the second day two cups, the third day even three cups and this process goes on multiplying according to the law of decreasing return. And there comes a day, when one is all drink, drink and drink but the zest in the enjoyment also has come down to zero point. No zest in drinking but terrible mental and physical restlessness in remaining without it.

In modern Indian Vernaculars the word 'Vedanā' is being used in a somewhat restricted sense meaning gross physical sufferings. In Pāli the word 'Vedanā' covers all kinds of sense-experiences. Painful experiences are of course painful to everybody, but even the so-called 'enjoyments' are also nothing but a nuisance to one who has outgrown them.

Now comes the question of the questions. Granted the existence of suffering, granted that everything in its very composition is unsatisfactory. But why is it so : All theistic religions, such as Christianity and Islam and a number of theistic traditions included in Hinduism, lay the whole responsibility upon God, Allah, Iswar, Permatman, or whatever other name you might prefer to use for this particular conception. The Tathāgata has emphatically demolished the theory of Theistic Creation. Issara Nirmaṇa Vāda is a doctrine totally unacceptable to any Buddhist. Premchand—the well known Hindi novelist—was not a Buddhist. But even he once said, "We might accept God as a creator of the World, but the trouble is that we are asked to accept him as all Kindness also. Indeed this is a unique Kindness to create a world not only full of unthinkable miseries but full of gross injustices too."

Some religions, in order to escape this rather untenable position have conceived God only as a reward-giver of one's actions.

They say : “A man is free to act, but he shall be rewarded accordingly by God. Man is free to act as he likes but he must remain ready for the punishment also”. In simple language, it merely means that God has made man free to act even ignobly, so that he himself might remain free to punish him accordingly. Otherwise, is there any sense in the first place in leaving men to act ignobly and then later punishing them for acting wrongly ? It can be argued that God made man free only to act—not to act ignobly. If so, then from where did the evil originate ? In case, it is not from God, we shall have to locate it somewhere else.

Some people have found still an easy escape out of such an inconvenient position by stating that ‘God is beyond all speech’. The Buddha appears to have made a joke of such people. In ancient days there were some beauty-competitions more or less exactly like those of the modern days. The most beautiful girl selected in the province was termed Jan-pad-kalyani. The Buddha said, O Bhikkhus, just possibly some men might say that they are terribly fond of a certain Janpad Kalyani, but when asked regarding her stature whether she is very tall or short, or whether she is of middle size, they might admit their total ignorance, but still maintain that they were terribly fond of her; when asked about her caste, as to whether she came from a Khattiyan family, Brahman family, Vessan family or Suddan family, they might admit their total ignorance, but still maintain that they were terribly fond of her. When asked whether she was just a blacksmith girl or one of fair complexion, they might admit their total ignorance, but still maintain that they were very fond of her. Similar, O Bhikkhus, is the case of those who are mad after Brahma, but asked as regards his whereabouts etc., they admit their total ignorance and say he is beyond all speech, yet they maintain that they are very fond of him”.

We can very conveniently substitute the word God, Iswara, Allah or Paramatman for the word “Brahma”.

We ourselves are responsible for our suffering ; our own ignorance, our own insatiable thirst for sense pleasures is the root cause of all our sufferings.

“What is, O Bhikkhus, the noble truth as regards the arising of suffering ?

‘This, O Bhikkhus, which causes birth again and again, this which is sullied with greed and attachment, this which enjoys here, there and everywhere, this thirst for existence—i.e. Kāma Taṇhā (Desire for sense-pleasure), Bhava-Taṇhā (desire for continued existence), Vibhava Taṇhā (desire for self-annihilation) this thirst for existence is the noble truth as regards the arising of suffering”*.

The first noble truth when read together with the second one presents a picture which might strike an uncritical mind as complete pessimism. Pessimism says there is suffering in this world and there is no way out of it. But what Buddhism says is that there is suffering but there is a way out also. In fact Ariyo Atthangiko Maggo, the noble eightfold path alone is the chief cornerstone of Buddhism.

It is clear as daylight that if a pigeon merely shuts its eyes and refuses to see the crouching cat, then this does not insure its safety. Similarly by simply closing one’s eyes towards suffering, by simply denying the very existence of suffering, one cannot put an end to it.

The whole purpose of the teachings of the Master rotates round just this one point : Suffering and total annihilation of all suffering.

Once a Vedanti Sanyasi friend while referring to Nibbāna, said, ‘you are running after nothing’, to which, I replied, ‘to be able to put an end to all suffering, do you dare say it is nothing ?’

Much has been made out of the ‘silence of the Buddha’. If and when there is a discussion about God, quick comes the answer, “The Buddha never said that there was no God, the Buddha remained silent as regards God”. If there is a discussion about ‘Soul’, then too we hear the same answer, ‘The Buddha never said there was no Soul. The Buddha remained silent as regards Soul’. Very few people care to read the scriptures in their original or even their translation. In this particular context the scriptures state :—

Paṭṭhapāda asked : ** “Is the Universe Eternal ?”

The Buddha answered : “When did I say the Universe is Eternal ?”

Poṭṭhapāda : “ Is the Universe not Eternal ? ”

The Buddha : “ When did I say that the Universe is not Eternal ? ”

Poṭṭhapāda : “ Is the Universe both Eternal and not Eternal ? ”

The Buddha : “ When did I say that the Universe was both Eternal and not Eternal ? ”

Poṭṭhapāda : “ Is the Universe neither Eternal nor not Eternal ? ”

The Buddha : “ When did I say that the Universe was neither Eternal nor non-Eternal ? ”

So there is a definite set of only fourteen unsaids, no more and no less. Leaving the above four, the remaining ten may be summarised as follows :—

1. Whether the Universe is finite or infinite or both, or neither.
2. Whether the Tathāgata exists after death, or does not, or both, or neither.
3. Is the life principle (Jīva) identical with the body or different from it.

The Buddha did not express himself with “ yes ” or “ no ” as regards any of the above fourteen questions. What is the reason for his consistent and persistent non-committal attitude ? Dr. T. R. Murti, Professor of Indian Civilisation and Culture at Hindu University, Benares, while discussing the question of the Buddha’s silence has opined : “ To the Buddha belongs the honour of having discovered dialectics long before anything approximating to it was formulated in the West. We contend that the Buddha reached a very high level of philosophic consciousness and he did give an answer to the problem—the only answer possible for a critic of experience. Had he resiled from this position and given a ‘ yes ’ or ‘ no ’ answer, he would have been guilty of that very dogmatism (diṭṭhi) which he so consistently condemned in others ”.

But what was the Tathāgata’s own explanation for his silence ? According to him all these were fruitless queries leading neither to the attainment of knowledge nor to that of peace.

Let us hear his own sublime speech. ‘ O Bhikkhus, if some one were to say : “ I shall not live according to the teachings of the

Tathāgata till he tells me whether the Universe is eternal or not or both or neither, or till he tells me whether the universe is finite or infinite, or both, or neither, or is the life-principle identical with the body or different from it,” then, O Bhikkhus, all these things will remain unexplained by the Tathāgata and that poor man would die ere the Perfect One could find time to tell him all this.’

‘ Suppose, O Bhikkhus, There is a man pierced by a poisoned arrow. His relatives take him to a physician who can pull it out. But the man says: “ I shall not suffer the arrow being taken out as long as I am not told whether the man who pierced me with this arrow was a Khattiyan, a Brahman, A Vessan or a Suddan ” Or he might say, “ I shall not suffer the arrow being taken out as long as I am not told the name and the clan of the man who pierced me with this arrow ”, or he might say “ I shall not suffer the arrow being taken out as long as I am not told whether the man who has pierced me with this arrow was of a tall stature, of a short stature or was of a middle size ”, then, in such a case the poor man would never learn these things and he would die.’

‘ Similarly, O Bhikkhus, suppose the view that the Universe is eternal exists, or the view that the Universe is finite exists, or the view that the Universe is infinite exists, or the view that the life principle and the body are identical exists, or the view that the life principle and the body are not identical exists, or the view that “ the Tathāgata exists after death ” exists, or the view that “ the Tathāgata does not exist after death ” exists. . . birth, decay, death, sorrow, lamentations, grief and despair are surely there and I show the way to eradicate all these, to put an end to all these in this very life, in this very body.’ *

Now comes the question which some people suppose is the weakest link in the chain of Buddhist Metaphysics. We all use the word ‘ suffer ’. Who is he who suffers ? Those who hold the attā-view will quickly answer that it is the soul of the Individual which ‘ suffers ’. What would be the Buddhist answer ?

Any references to any so-called ‘ revealed ’ books carry weight only with such people as have implicit faith in them. Here, we are intentionally abstaining from quoting

any scriptures, even our own. Let us just do a little rational thinking.

Here is a table. We say the table has a wooden top and four legs. In pseudo-metaphysical language we might say the table-attā or the table-soul possesses a wooden top and four legs. It would mean that the table-soul has a separate existence apart from its constituents, a wooden top and four legs. Shall we stick to such a view? or shall we make an improvement upon it and say there does not exist any separate entity called table-soul, apart from its constituents, a wooden top and four legs put together. Which expression, which statement is more to your liking? In case it is the first one, you may be easily termed an Attā-vādī, believer in a soul doctrine, but in case it is the second one, you are entitled to be known as an Anattā-vādī, a believer in the non-soul doctrine of the Tathāgata.

A table is an inanimate object. Let us take an animate object, a dog. One would say a dog possesses eyes, mouth, nose, tail etc. — all the different organs of a dog. In other words the dog-soul is the owner of all the different parts of the body of a dog. But another man might just as well say there does not exist any dog-soul separate and apart from the different organs of a dog. Its eyes, mouth, nose, tail etc. all put together constitute an entity called “dog”. Now which form, or which expression do you prefer? In case it is the first one you may be easily termed an Attā-vādī, believer in a soul doctrine; but in case it is the second one, then alone, are you entitled to be known as an Anattā-vādī—a believer in the non-soul doctrine of the Tathāgata.

Let us advance a little further and this time take the example of one Mr. Aung Sein. Aung Sein writes. Who writes? Aung Sein writes. Does Aung Sein write or Aung Sein’s hand write? If Aung Sein writes then is he a separate entity other than his hand? If Aung Sein’s hand writes, then can it write if it does not possess some type of pen? Now you might say his pen writes. But can even his pen write if there is no ink in it? Suppose the ink is also there. But can there be any writing at all if there is no such thing as paper or any other thing to write on?

Now which statement or which expression is more to your critical liking? One is that

it is not paper, ink, pen or his hand that writes but it is Aung Sein—Attā which does the work of writing. And another is that the process called writing is the resultant accumulation of certain brain waves, hand, pen, ink and paper etc. put together. Which expression strikes you as more thoughtful a statement of the simple phenomenon called writing? In case it is the first one, you may be easily termed an Attā-vādī—believer in a soul doctrine, but in case it is the second one, then alone, are you entitled to be known as an Anattā-vādī—a believer in the non-soul doctrine of the Tathāgata.

Now we take the remaining portion of the very simple question, who suffers? The Attā view or the soul-standpoint would maintain—it is the soul.

In the Kaushitki Upanishad it is said, “Speech is not what one should desire to understand, one should know the speaker. Odour is not what one should desire to understand, one should know him who smells the odour. Form is not what one should desire to understand. One should know the seer of form. Sound is not what one should desire to understand, one should know the hearer. Taste of food is not what one should desire to understand, one should know the discerner of the taste of food. The deed is not what one should desire to understand, one should know the doer. Pleasure and pain are not what one should desire to understand, one should know the discerner of pleasure and pain. Bliss, delight and procreation are not what one should desire to understand, one should know the discerner of bliss, delight and procreation. Movement is not what one should desire to understand, one should know the mover. Mind is not what one should desire to understand, one should know the thinker..He does not become great by good action or small by evil action.”*

In perfect contradiction to the above when the Tathāgata is asked “Suffers, suffers they say, but who suffers?” His sharp reply is: “Your very question “who suffers?” is itself wrong —*Na kallo yam pañho*. The question ought to be put thus ‘What causes the arising of suffering?’ And the answer is “Taṇhā or thirst for life causes suffering?” And again if one is inquisitive enough to ask further, “Who is he, who feels the thirst?” Aga in the Tathāgata answers, “Your very question is wrong. The question ought

to be put thus : “ What causes the arising of Tanhā or Thirst for life ? ” And the answer is Vedanā or sensation.” “ And what causes sensations ? ” “ Coming into contact of different sense-organs with their objects.. and so on. Thus the law of dependent origination—called Paṭicca Samuppāda—operates.”

Just as in Chemistry and Physics you have certain formulas to give expression to certain longer statements, similarly the law of dependent origination is also stated in the form of a very simple formula. And that formula is : “ This, given this, arises, *Evamsati evam hoti*. This not given, this does not arise, *Evam asati evam no hoti* ”.

If you have milk you may have curd. If you have no milk, you can not have any curd. Then are milk and curd identical ? No. Are they quite different ? No, the relationship is “ neither the same nor different.” Changeless change is the law of nature and this law of dependent origination knows no exception. *Svākkhāto Bhagavatā Dhammo*. The doctrine has been well explained by the Tathāgata. “ Ignorance results in a hundred fold varied mental activities called Sankhāras. Sankhāras result in consciousness, consciousness results in mind-matter (nāma-rūpa). Mind-matter results in six sense organs, six sense organs result in contact with their objects. Contact results in sensation. Sensation results in thirst. Thirst results in hankering. Hankering results in existence, which means birth, old age, death, lamentations, suffering, sorrow and many other troubles. Thus comes into existence the whole of this phenomenon called suffering.

And the way of the cessation of suffering also is exactly similar but in opposite order : Total non-arising of ignorance results in the total non-arising of mental differentiations called Sankhāras, total non-arising of Sankhāras results in the total non-arising of consciousness and so on, total non-arising of hankering results in the total non-arising of existence which means total non-arising of birth, old age, lamentations, suffering, sorrow and many other troubles. Thus takes place the non-arising of this phenomenon called suffering ”.

Now another obvious question follows—If there is no attā, no soul, then who is reborn ? And if there is no re-birth then in that

case the Nibbāna or the liberation from re-birth is meaningless”. No less than 2,000 years ago King Milinda* also asked the Elder Nāgasena similar questions—the first one being :

“ Sir, what is your name ? How are you known ?

“ Mahārājā, I am known as Nāgasena. My colleague Bhikkhus address me as such. Parents name their children as Nāgasena, Surasena etc. But all these are just usages. In reality there does not exist any individual as such.”

This statement of elder Nāgasena set the ball rolling and there followed a series of questions and answers mentioning the famous chariot illustrations maintaining that just as the parts of a chariot put together make a chariot, there is no chariot apart from them ; similarly the different components of an individual make an individual and there is no individual which exists apart from them.

People take it for granted that with the assumption of a soul-conception the problem of re-birth offers no obstacles whatsoever. But how ? A permanent soul has been merely conceived to project the impressions of the activities of this life to the next one. If attā or a soul is assumed to be the bearer of those impressions then does it in itself remain affected by those impressions or not ? In case it is affected, then where lies the difference between Citta or consciousness as admitted by the Buddhists—and the Attā ? In case it remains unaffected, then how can it possibly be the bearer of one's impressions from one life to another ?

You can't conceive a changeless soul and yet make it the bearer of one's impressions to the next life also.

Still the question is not finished. If there is no attā, no soul whose birth takes place ? It would be totally improper to attempt to answer the question directly as to whose birth takes place. Admitting the limitations of the language our answer would be : “ mind and matter come into re-existence ”.

“ Does this very mind and matter come into re-existence ?

“ No. Certain activities are performed by this mind-matter and as a result of those activities, another mind-matter comes into existence.”

* Menander, a Greek ruler of Bactria.

“In that case does the previous mind-matter become free from the bondage of those activities ? “ ‘Yes’ if there is no more rebirth, ‘no’ if there is rebirth”.

“How ?

“A man plants mango seeds which grow up and the trees bear mangoes. Those mangoes are regarded as the results of the planted mangoes—not the same, yet not another.”

“Then is there total denial of soul ?”

“After all, what do we mean when we use the word “soul” ?

“The being that is within us and from there sees, hears and does everything.”

“Can it see through ears or hear through eyes ?

“No.”

The truth is that when the eye-sense, the object and the consciousness collaborate together only then does the eye-consciousness come into arising. Exactly similar is the case with ear-consciousness etc. There must be the organ of sense, the appropriate object and the sense cognition. In the coming together of the three in a single mental operation lies the possibility of sensation (Dīgha Nikāya).

One more hurdle still remains to be crossed. We are confronted with the question no soul, no transmigration, no rebirth.

In this respect the Tathāgata’s teaching is singularly unique—perfect denial of the theory of a soul and its transmigration and yet full acceptance of the doctrine of re-birth with all its implications.

King Milinda also had asked :

“Bhante, if there is no transmigration, how do you explain re-birth ?”

“Yes Mahārājā, no transmigration and yet re-birth.”

“Would you please explain it ?”

“In case a lamp is lighted with another lamp, does any transmigration take place ?”

“No.”

“Similarly there is re-birth and no transmigration.”

“If one hears a stanza repeated by another and remembers it then does any transmigration take place ?”

“No.”

“Similarly there is re-birth and no transmigration.”

The Attā view-point or the soul theory may still persist in saying ‘If there is no soul, none to suffer, then all this attempt of freeing oneself from suffering is meaningless.’

“Yes, in reality if there is no soul, if the misconception of a soul has been totally uprooted, if it has been realized that the soul is nothing else but a subtle reflection of our own momentarily changing ‘I’, then surely there is no more need of any attempts to be made in the direction of liberation. We are already liberated. We have reached the destination.”

“In such a case, the suffering has already become extinct.”

Can this total annihilation of all suffering *i.e.* Nibbāna be attained in this very life ?

“Yes, O Bhikkhus, one attains Nibbāna in this very life. Nibbāna which is unlimited and about which it can be conveniently said, “come and try for yourself” which is elevating, which can be experienced by each and every wise man.”

Nibbāna is not to be attained by running after Nibbāna. Just as a man in order to become healthy, has not to run after health, similarly a man in order to realise Nibbāna, has not to run after Nibbāna. He has just to become Nibbāna-attained.

“When a Bhikkhu is totally peaceful, when he is free from all bondage then his task is finished. Nothing remains for him to accomplish. Whatever he does hereafter there is not a single activity which he may ever have to repent.”

Admitted Taṇhā is the root cause of all suffering and only by means of the eradication of Taṇhā that an end can be put to all dukkha, whether of the mind or of the body. How to uproot this notorious Taṇhā ? There is only one answer and that answer is by treading on the Noble Eightfold Path.

- | | |
|-----------|--------------------------------|
| (SĪLA) | (1) Right Speech |
| | (2) Right Activities |
| | (3) Right means of livelihood. |
| (SAMĀDHI) | (4) Right Attempt |
| | (5) Right Awareness |
| | (6) Right Meditation |
| (PAÑÑĀ) | (7) Right Understanding |
| | (8) Right Aspirations |

The Noble Eightfold Path has not been enumerated here in the usual order of right understanding and right aspirations. It has been stated in the traditional order of Sīla,

Samādhi and Paññā. Sīla may be compared to the earth, Samādhi to a tree and Paññā to the fruits.

What is Sīla ? It finds expression through one's speech and one's activities, falsehood, backbiting, harsh speech and idle talk are the four chief enemies of right speech. The Tathāgata has enjoined :

“O Bhikkhus, whenever you assemble together one of the two things is expected of you : Noble speech or Noble silence.

The Noble silence is not a trifle. Constant endeavour alone will help one to cultivate it.

To abstain from injuring life, to abstain from stealing, to abstain from sexual misconduct are classed together as right activities.

Right speech and right activities both merely look like a list of not doing—not doing of this thing and not doing of that.

In fact the real test of one's character lies in keeping away from doing certain things. Suppose there is an allurements and there is an occasion too and yet one refrains from certain ignoble activities, therein alone lies a man's character.

All the three features of Samādhi are nothing but a profound course of internal self culture. Our conscious activities are very little as compared with what we are made to do by our unconscious mind. No doubt our today's unconscious mind is also nothing else but a store-house of our conscious activities of yesterday. But now in its own turn our unconscious mind is controlling our conscious mind. This explains the failure of our best resolutions ever and ever again. The way by which our sub-conscious mind can be affected and altered as desired is Samādhi. Acarya Buddhaghosa's Visuddhi Magga leaves nothing more to be explained in this connection.

Paññā or Knowledge is obtainable only through Sīla (morality) and Samādhi (meditation).

“O Bhikkhus, the ultimate aim of this noble life is neither the attainment of favours and fame, nor mere observance of the rules of morality, nor even the attainment of concentration, nor even the attainment of knowledge, O Bhikkhus, the unassailable freedom of mind is the ultimate object. This is the essence and this is the last word”.

“What happens to the five Khandhas of an Arahant when he passes away ?”

His re-birth hereafter comes to a standstill. The mind-matter from which would have caused further existence (had he not put an end to this Taṇhā) hereafter refuses to germinate any more. The electric bulb which would have been lighted, had the electric current been not switched off is illumined no more. Nothing has been destroyed. Only something has been checked from coming into re-existence.

Past sufferings are already passed. So they cannot be destroyed. Present sufferings are already present so the question of their destruction also does not arise. What has been destroyed or what has been checked from coming into existence are the future sufferings. These two are only destroyed in the sense that their total possibility has been uprooted.

What a colossal mistake they commit who think of Nibbāna as total destruction.

The great philosopher poet Ashwa Ghosha has given one of the best descriptions of Nibbāna.

“*Dipo yatha Nirvritim Abhyupeto
Nainavanim Gacchati Namtriksham
Dishamma Kamchita Vidishan
Nakanchit
Sneha Kshyat Kevalameti Shantim
Evamkriti Nirvritim Abhyupeto
Naivanaim Gacchati Namtrikahan
Disham na Kamchita Vidishan Na kachit
Sneha Ksbyata Kevalameti Shantim.*”

Just as a lamp when it goes out, does not go either towards the earth or the heaven neither towards this direction nor that; it simply becomes extinguished from want of oil. Similarly an arahant, when he passes away, does not either go towards the earth or towards the heaven neither towards this direction nor towards that, he simply attains perfect peace for want of any thirst for existence.

May we today meditate upon the last words of the Tathāgata uttered 2,500 years ago, when he was just about to enter Parinibbāna.

“*Appamādena Sampādetha*”
“*Exert with diligence.*”

THE LANKA BAUDDHA MANDALAYA AND ITS PROGRAMME OF WORK

The Spiritual Awakening

Since the Buddha Jayanti is expected to usher in an era of spiritual awakening, the emphasis was on religious activities. The Committee for Religious Affairs planned out a 12 point programme of work. This programme provided for—

(i) *Propagation of the Dhamma* :—

- (a) To establish, with the assistance of the Buddhist monks, residents and Government Officers, Committees in each village with the Headquarters at the local temple for the purpose of ensuring the moral upliftment of the people and the establishment of Buddhist temples where they are essential.
- (b) Sermons—To organise sermons at the rate of at least once a month in every village.
- (c) Pamphlets and Books—To prepare and publish rare pamphlets and books which will teach the people to adhere to a good life.
- (d) Ritual—To ensure that Buddhist rites are performed with a certain degree of uniformity.

(ii) *Daily Life and Buddhist Environment.*

- (a) To prepare and publish a time-table to regulate the life of the Buddhists on the Full Moon Poya Days.
- (b) To prepare a time-table for the other Poya Days.
- (c) To make representations to the Government to make Full Moon Poya Days public holidays.
- (d) To publish a book containing instructions to provide a Buddhist atmosphere in every home.

(iii) *Temperance.*

- (a) To make representations to the Government to take administrative steps with a view to implement total prohibition.
- (b) To have organised temperance meetings in every district and to give publicity to the evils of drinking, through sermons, pamphlets, films etc.
- (c) To ensure that the Government and the 'people holding responsible

offices set an example to the people by abstaining from liquor and to seek co-operation of the Government to promote abstinence.

(iv) *Slaughter of Animals.*

- (a) To give publicity to the evils of killing animals and of eating meat and fish, through sermons and pamphlets.
- (b) To ensure that people holding important places set an example to the others by becoming vegetarians.

(v) *Vices.*

- (a) To take such steps as are necessary to abolish prostitution and also to take steps to see that women who are taken over as domestic servants are not made use of for immoral purposes.
- (b) To give publicity to the evils of prostitution, through sermons, pamphlets and films.

(vi) *Horse Racing and Gambling.*

- (a) To make representations to the Government to abolish horse racing and gambling.
- (b) To take such steps as are necessary, to prevent the publication of the results of foreign races.

(vii) *Sil Campaign.*

- (a) To organise sil campaigns and give assistance to the people to observe sil.

(viii) *Clubs and Carnivals.*

- (a) To make representations to the Government to formulate regulations controlling Night Clubs and Carnivals.

(ix) *Obscene Films and Books.*

- (a) To make representations to the Government in order to ensure that obscene films and books are not imported to Ceylon. To take such steps as are necessary to prevent the publication of the above.

(x) *National Customs.*

To encourage people to adhere to national customs.

(xi) *Simple Living.*

- (a) To train the people to get used to a simple form of living.
- (b) To prevent the importation of luxury goods.
- (c) To encourage people to use as far as possible the articles produced in Ceylon and to give encouragement and assistance to the producers of these articles in order to improve their standard.

(xii) *Legal Reformation.*

- (a) To make representations to the Government for the purpose of repealing certain rules which are not in keeping with the conditions of Ceylon.

Extract from—AN EVENT OF DUAL
SIGNIFICANCE—

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‘Monks, these three persons are found existing in the world. What three?’

Herein, monks, a certain person accumulates acts of body, speech and thought that are discordant. As a result of so doing he is reborn in a world that is discordant. So reborn in such a world, contacts that are discordant affect him. Thus affected by discordant contacts he experiences feeling that is discordant, utterly painful, such as, for instance, dwellers in purgatory feel.

Herein again, monks, a certain person accumulates acts of body that are harmonious, acts of speech that are harmonious, acts of thought that are harmonious. As a result of this he is reborn in a world that is harmonious. So reborn, harmonious contacts affect him. Thus affected he experiences feeling that is harmonious, utterly blissful, such as the devas of the Pure Abodes feel.

Yet again, monks, a certain person accumulates acts of body, speech and thought that are both discordant and harmonious. So doing he is reborn in a world that is both discordant and harmonious. Thus reborn, contacts both discordant and harmonious affect him. Thus affected he experiences feelings both discordant and harmonious, a mixture of pleasure and pain, such as for instance some human beings, some devas and some dwellers in purgatory feel.

So there are these three persons found existing in the world.’

—*Anguttara-Nikāya.*

GLOSSARY

FOR VOL. III—No. 3.

A

Anupādisesa-nibbāna : Nibbāna without the groups remaining; the “no-more-continuing”, of this physico-mental process of existence.

Araññavihāra-vāsī : A bhikkhu who resides in a jungle monastery.

Asankhata : Unconditioned.

Asankheyya : Octillion to the third power approximately; 1 followed by 140 ciphers.

Avijjamāna Paññatti : Concepts or ideas relating to commonplace things.

B

Bhāvanic . Produced by thought or mental culture. A hybrid word from Bhāvanā “Mental Development”.

Bhummantara-patta : Reaching the higher planes of existence through mental development.

C

Cakkavāḷa : Universes; worlds; spheres.

K

Khaṇa : Phase of time; moment.

P

Pañcavaggiyas : The group of five ascetics—Kondañña, Vappa, Bhaddiya, Mahānāma and Asajji, to whom the Buddha preached His First Sermon.

Paramattha Dhamma : Ultimate Truths.

Pavāraṇā : A ceremony of Bhikkhus at the termination of the Vassa, wherein Vinaya is recited.

Phala : Fruition.

Puthujjanas : Worldlings.

S

Sankhata Paramattha : Conventional Truths.

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