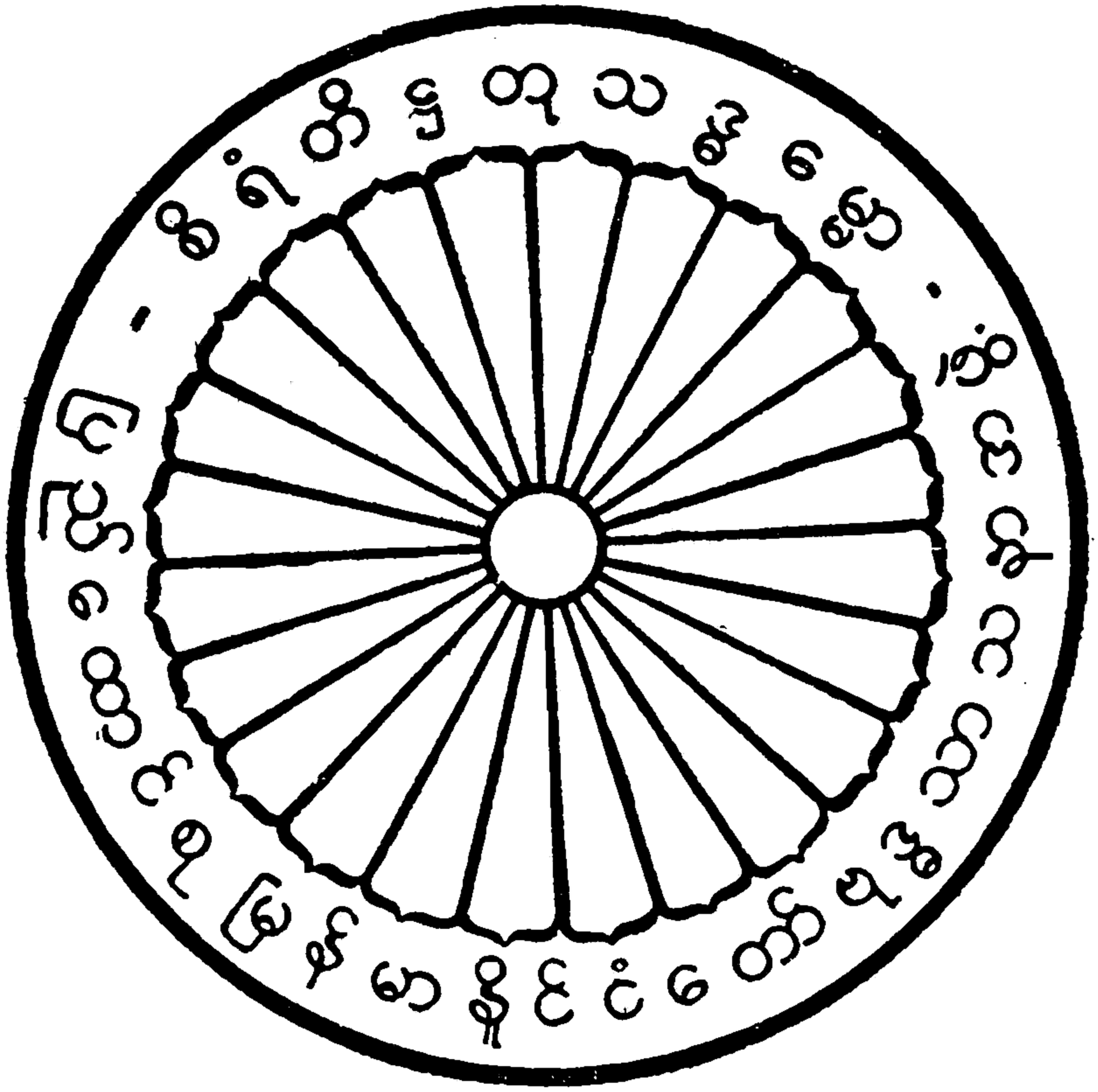

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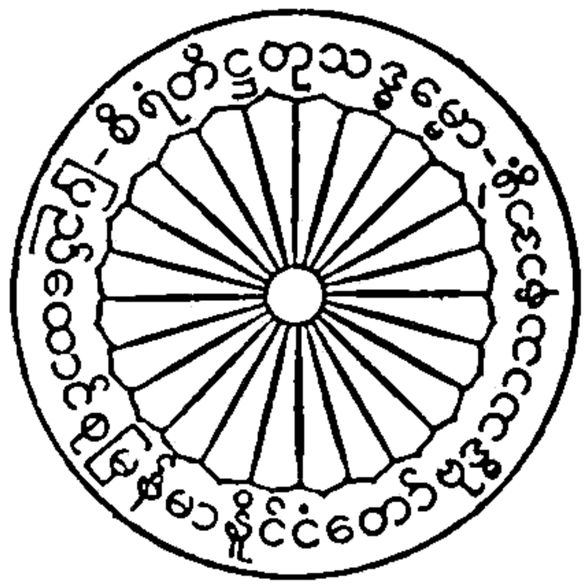

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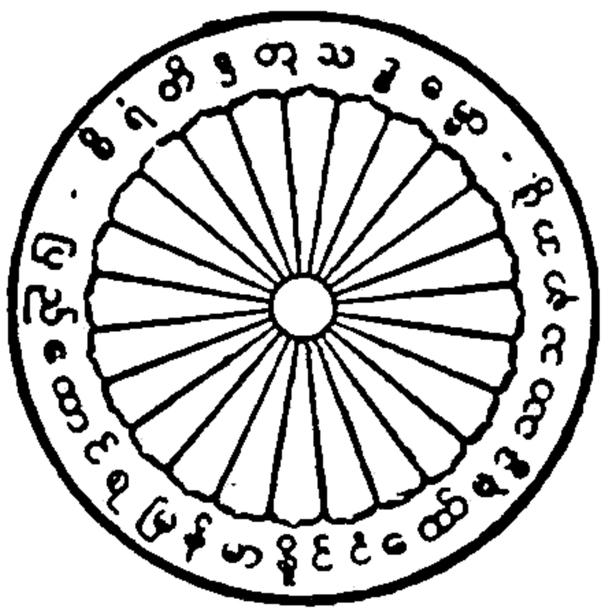

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# NIYĀMA-DĪPANĪ OR MANUAL OF COSMIC ORDER

*By Mahāthera Ledī Sayadaw, Aggamahāpaṇḍita, D. Litt.*

(TRANSLATED FROM THE PALI BY BENI M. BARUA, D. LITT., M.A. AND REVISED AND EDITED BY MRS. C.A.F. RHYS DAVIDS, D. LITT., M.A. WITH THE RESIDUUM TRANSLATED BY VEN. U NYANA, PATAMAGYAW.)

## I

## OF THE FIVEFOLD NIYĀMA (Cosmic Order) *

Honour to the Exalted One, Arahat Buddha Supreme.

Honour to the Norm, honour to the Order.

Honour to the Teachers.

And may they e'er before me stand

And commune with me as I go.

Him who became perfect by the cosmic order, him who taught that law, him the Refuge ** thus honouring, I shall now expound that Law.

The expression " became perfect by the cosmic order " means that this order includes laws of cosmic order for Buddhas, whereby the state of Buddhahood is completely brought to pass and achieved. These Laws bring about the attainment of Bodhi *** by the great Bodhisats—namely, the ten Perfections, each of three stages, the five great Renunciations, the Threefold Duty, and, at the end of the days, the grappling, while on the Bodhi-seat, with the law of casuality, and the perceiving, while in Jhāna-concentration with controlled respiration, the genesis and evanescence of the five aggregates of individuality. By these things the Buddhas win Buddhahood, hence such matters are called the things of the cosmic order for Buddhas, Hereby we indicate that not by chance or accident do Buddhas become perfect.

" Who taught that law " means that He taught this and that way of applying the law of cosmic order, taught the one cosmic order of the five series of that order.

The Fivefold Niyāma is as follows :—

(1) *Utu-niyāma* : The Caloric Order.
(2) *Bīja-niyāma* : The Germinal Order.
(3) *Kamma-niyāma* : The Moral Order.
(4) *Citta-niyāma*: The Psychical Order.
(5) *Dhamma-niyāma* : Natural Phenomenal Sequence.****

(1) *Utu* ***** is that which manifests, brings forth, generates what is ungenerate, develops that which is generate. But what is it ? It is the specific quality we know as heat ; the bare primary quality of fire. In this connection let us consider the four "great essentials " of matter.

Each of these exhibits three forms, by the first essential quality "Pathavī" we understand either (*i*) that constant "extended element," adaptable and pliant, which functions as the basis of the other three—fluids, fires, gases—or (*ii*) soil, or (*iii*) rock. The second essential element has the salient mark of binding together, but there can be no binding without the wherewithal to bind. Nor in the third essential can there be heat without food, without fuel. Nor as to the fourth essential can there be mobility without some moving base. Hence whatever material phenomena we take—liquid, fiery or gaseous, even the smallest atoms— the element called *pathavī* is the supporting condition of all of them by its function of serving as "basis" to all.

By the second essential quality "Āpo" we understand either (*i*) that constant "cohesive

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* On Niyāma, or Niyama :—"that which fixes", "fixity", see my Buddhism ( London, 1912, and pp. 378f. in Points of Controversy (the Kathāvatthu), by S.Z. Aung and myself, P.T.S. 1915.—Ed.

** Nātho

*** Enlightenment : Buddha-Wisdom. Mr. Barua prefers " Philosophic order, causal order "

**** We have no word to fit " dhamma's ". The rendering use is Mr. S. Z. Aung's.

***** Cf. Compendium of Philosophy 161n4.

element," adaptable and pliant, which functions in solids, fires, gases as that by which they cohere ; or (*ii*) the "viscous", the moisture that is for instance in bodies, in trees, etc.; or (*iii*) the more obvious fluid *āpo* manifested in this or that liquid.

(*ii*) The "viscous" form of *āpo* denotes, as has been said, moisture in organic form, such as in an unwithered tree or an undried body. (*iii*) The "fluid", such as waters and juices, is obvious. Whatever conglomerates in the least atoms, all are impossible without the function of cohesion. It has therefore been said that *āpo* is primarily the variable internal cohesion of solids, fire and air.

By the third essential quality "Tejo" we understand either (*i*) that constant element of heat, adaptable and pliant, which as "hot" and "cold" functions in solids, etc., as that which generates and as that which brings to maturity ; or (*ii*) glowing heat, or (*iii*) flaming heat. It is due to the action of this element that all material things when they have reached maturity are reproduced, and make for growth or for maintenance.

By the fourth essential quality "Vāyo" we understand either (*i*) that constant element of mobility, adaptable and pliant, which functions as fluctuation (or oscillation) in solids, etc ; or (*ii*) compressed or tense atmosphere ; or (*iii*) atmosphere in motion—for instance air in a pair of bellows and air inhaled and exhaled. The mobile element (*i*) constitutes the element of force, of resistance in co-existent essential forms ; hence all material things through this force and resisting power carry out their functions.

Furthermore, all these elements, whilst persisting under the stated conditions, increase in magnitude when there is an efficient cause for increase and decrease in magnitude when there is an efficient cause for decrease. How may such a cause arise ? In the case of solids the cohesive element may obtain fluidity, and the solid substance begin to melt. In the case of water, heat may grow to a flaming fire, while the cohesive element can merely exercise the property of cohesion. It is on account of their intensity and magnitude that they are called the "Great Elements" (Mahābhūtāni). Their intensity and magnitude reach the climax on the eve of the destruction and disintegration of the world-systems.

Heat in its primal form is the germinator of all material phenomena. And this element or primal form of heat is just *utu*. Conversely, as we have said above, *utu* is the primal form of fire. Now to return to the "Caloric Order."

The Caloric Order is the fixed process that determines the four-fold succession of evolution, continuance, revolution (*i.e.* dissolution), and void of the universe. It is the process that determines the ordered succession of the three seasons—winter, summer and rains... It is again the same process that determines the specific season in which trees, creepers, shrubs and grasses bring forth flowers and bear fruit. And all this order has been made and created by no "maker" whatever whether human, celestial, or divine. Inasmuch as it is accomplished entirely by the fixed (or *natural*) order that we know as "*utu*", it is called *Utu-niyāma*, or Caloric Order.* Thus we read in the Pāli texts: "There comes, Vāseṭṭha, a time, when, sooner or later, after the lapse of a long, long period the world-system passes away.... In the course of time, Vāseṭṭha, the radiance of those celestial beings vanishes. Their 'self-radiance' having thus vanished, the moon, sun, planets and stars come into existence : nights, days, months, half-months, and the year with its seasons appear, etc.**

(2) *Germinal Order.*— Germ (seed, *bīja*) is that from which trees, etc. spring and grow in varying forms. But what is that ? In its common acceptation the word "germ" denotes the five kinds of *bīja*—"root", etc. From the philosophical point of view it is just a form of "caloric energy" (*utu*). Thus the generating and growing agency of the vegetable kingdom, embracing trees etc., "seedlings and plants" ***—a form of "caloric energy", which tends to manifest itself in plant-life—is called seed or germ.

The Germinal Order signifies the sprouts, shoots, trunks, branches, twigs, leaves, flowers, and fruits which spring from, say the "rose-apple seed" (*jambu-bīja*) do not cease to

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* "It is not change but the changing, and the changing is fir·:...this order (kosmos) which is the same in all things, no one of Gods or men has made, but it was, is now, and ever shall be an ever living fire kindled and extinguished in due measure.—Heraclitus,

** Dīgha Nikāya iii. 84, 86.

*** An ancient Piṭaka phrase.

be of the rose-apple species, type or family. This explanation applies to all trees, creepers, shrubs and grasses. This, too, is not made, nor created by any Maker whatever. Inasmuch as it is accomplished entirely by the fixed or natural order that we know as germinal, it is called *Bīja-niyāma* or Germinal Order. Thus we read in the Pāli-texts :— " There are, Bhikkhus, five classes of seeds, namely, those which are propagated from roots, from stems, from joints, from shoots* and from the seed proper. ** "

The subject is treated in detail in the commentary on the Vinaya, in the section devoted to behaviour towards plant-life.

(3) *The Moral Order.— Kamma* (action) is that by which men execute deeds, good or evil, meritorious or the opposite. What is it ? It is volition (*cetanā*), moral or immoral. We are told in the Pāli texts : " By Action, Bhikkhus, I mean volition. It is through having willed that a man does something in the form of deed, speech or thought." ***

Here volition (or conation) is the act of willing (voluntary, or conative action). In carrying something, good or bad, meritorious or the opposite, into effect, it deliberates and decides upon the steps to be taken, as the leader of all the mental functions involved in so doing. It provides the tension of those functions towards the desired object.

> The expression "as the leader of all" implies that in doing its own works, as well as the works of all the other psychic processes involved, volition becomes the chief and supreme leader in the sense that it informs all the rest. Volition, as such, brings other psychical activities to tend in one direction. This is the explanation of our statement: " *Kamma* is that by which men execute deeds."

It should, however, be borne in mind that the conative process informs other psychical processes only in the case of one's own works, not in the case of the works of others. Accordingly, the latter cannot be brought within the definition of "volition as the act of willing". Hence B's actions cannot be called A's *kamma*, since there is as much difference between voluntary and non-voluntary actions as there is between a goat and a sheep. Voluntary action alone is entitled to the name. And therefore was it said : " By *kamma* Bhikkhus, I mean volition."

In all acts the word *kamma* denotes (*a*) that which all deeds have in common, and (*b*) a disposition to exertion. And once well formed in the present, through either a good deed, or again through a bad deed, such a disposition serves later to call forth the co-existent aggregates (psycho-physical states), when the deed is repeated. It is due to the reawakening of those aggregates that a man is said, *e.g.* to be liberal, or given to violent deeds. In its persistence this disposition serves to produce the factor that leads to the concatenation of existence by way of rebirth in a life to come. It is due to the origination of such a factor that a man, having bestowed gifts or killed living beings, is reborn into a state of bliss or of woe. This sort of disposition is therefore described in the Mahāpaṭṭhāna as the relation of co-existent *kammas*, and ,again, of *kammas* at different points of time.

The distinctive basis in different lines of actions **** is attended with great consequences. Once made and established, in one place and at one time, it continues to be the cause of some peculiarity with regard to the body or mind or both. For this reason, perseverance in reflection upon the order of things, or, in worldly matters, perseverance in reflection upon such bases, yields great fruit and reward.

Of the various forms of such bases, two are attended with greater consequences in their adjustment and re-adjustment than in their natural order. Of these, one is the conative basis of subjective experience and the other is the caloric basis (*utu*) in things external. As to subjective experience, the variety in conative tendency is accountable for the variety in consciousness. As to external life, the difference in variety of *utu* is accountable for the difference in mobility.

By the Moral Order we mean the necessary, fixed, undesirable result in an evil action, the necessary, fixed desirable result of a good action. The course of evil action results in rebirth into a state of woe. The way of meritorious deeds belonging to the realm of " Rūpa " (Form Sphere) leads to rebirth into

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* " Lit. from the top " ( agga ).

** Samyutta-Nikāya, iii. p. 54.

*** Anguttara-Nikāya, iii 415 (VI. 6, " Mahāvagga Nibbedhika ".

**** Dhātuvikatinam dhātuvikāro nāma. On vikāro ; cf. Compendium ; Pāli Index.

a state of purity belonging to the realm of " Rupa ". Furthermore, it is said in the Pāli texts : " The result of killing life is to make a being short-lived, and abstinence from killing leads to longevity. Jealousy begets many sorts of quarrels, while humanity begets peace. Anger robs a man of beauty, while forbearance enhances beauty. Enmity begets weakness, while amity brings strength. Theft begets poverty, while honest labour brings wealth. Pride ends in loss of honour, while modesty leads to respectability. Association with a fool causes loss of wisdom, while knowledge is the reward of association with a wise man. * This is the significance of the Moral Order.

> Here the expression " The act of killing life makes a being short-lived " implies that when a man has once killed a human being, or a being of lower order, the act of killing furnishes the cause of his rebirth in various ways into a state of suffering. During the period when he returns to the state of man, the same act as "life killing factor" makes him short-lived in many thousands of rebirths. This is the explanation of the statement : " The act of killing life makes a man short-lived". The explanation of the rest is analogous. In many hundreds of other Suttas, various instances of fixed moral consequences are to be found. Such is the Moral Order.

We read in the Pāli texts: " There is no place, Bhikkhus, no room (in the conception of the moral order of things), for a bad action to produce desirable, agreeable and delightful results, etc. "**

An " action " produces two kinds of result: that which is uniform (inevitable), that which is diverse (exceptional). Here the order of moral principles is given with reference to the first kind of result. When we come to the " diverse kind of result ", we find that a man may pass his days happily with ill-gotten riches. But after death, according to the uniform kind of result, he undergoes a doom of suffering all the more.

Men inspired with pious thoughts and religious ideals forsake all worldly success, perform acts of merit, walk in the Norm, and undergo many kinds of privation. But according to the uniform kind of result, after death they may rejoice in heavenly bliss all the more. Such is the fixed Moral Order.

(4) *The Psychical or Psychological Order.* Thought (*citta*) means " one is thinking " (the act of thinking), the meaning being, one cognises an object. It may also mean: investigates or explores an object. Furthermore, thought is, figuratively, called the "varied" owing to the varying forms of thinking of objects.*** Accordingly it is said in the Pāli texts : " I see, Bhikkhus, no other thing which is so very varied as Thought (mind). I see; Bhikkhus, no other group (*nikāya*) which is so varied as beings of a lower order (beasts, birds, etc.) The beings of lower older are varied only by mind.**** But thought is said; O Bhikkhus, to be still more varied than those beings."

Thought becomes more varied with regard to immoral things than to such as are moral. It is said " mind delights in evil ". The beings of lower order that are made and created by mind are, therefore more varied than all other beings. How is that ? It is said in the Pāli texts: " I will declare, O Bhikkhus, how the world originates, and how it ceases. What is the origination of the world, O Bhikkhus? Conditioned by the eye and objects arises visual cognition. This triad is called 'contact'. Because of contact, feeling; because of feeling, craving, etc. Such is the origination of the entire body of ill. Conditioned by the ear and objects.....by the nose.....by the tongue.....by the body, etc..... conditioned by the sensorium and things arises mind-cognition. This triad is contact. Because of contact, feeling; because of feeling, craving, etc. Such is the origination of the entire body of ill. This, O Bhikkhus, is what is called the origination of the world.

" What is the cessation of the world, O Bhikkhus ? Conditioned by the eye and objects arises visual cognition. The triad is called 'contact'. Because of contact,

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* Cf. Majjhima-Nikāya, Cula-Kamma-vibhanga-Sutta-iii. 202 f.
** Anguttara-Nikāya-i, 28 "Aṭṭhāna-vagga.
*** The word citta (pronounced chit-ta) means both consciousness, cognition and also variegated manifold. Hence the author plays on the word. "Thought" should here be understood in the widest sense as " being-aware of ", " conscious of ".—Ed.
**** Citten'eva cittikata. Samyutta-Nikāya, iii. 152.

feeling; because of feeling, craving, etc. Because of the complete cessation of that craving, grasping ceases; because of the cessation of grasping, becoming ceases, etc. Such is the cessation of the entire body of ill. So with regard to ear and other senses. This, O Bhikkus, is what is called the cessation of the world." *

Here the expression "conditioned by the eye and objects arises the visual cognition, etc", indicates that in this world the consciousness and thought-procedure of foolish average folk vary from moment to moment and become the cause of their rebirth in different forms of future existence. Admitting this, it will be found that the different forms of their future existence are made and created by the mind in their present life. Because of the variation of consciousness, perception varies. Because of the variation of perception their natural desire varies and because this varies, action (*kamma*) varies. Some maintain also that because *kamma* varies, the rebirths in the animal kingdom vary.

Now the phenomena, termed in the philosophic truth *kamma* and mind, become in conventional standards of truth** "soul" (or "being") and "person". According to the latter, just as men by manifold thoughts make divers and manifold things in this world, and just as gods*** by manifold thoughts create divers and manifold things, so actions (*kammāni*) and the results of actions, diversified by thought, are endowed with various forms of thinking, as if they were "beings" and "persons" Hence although neither action nor mind has the nature of Ātman,****who, it is asked, knows how to make ? who is able to make ? "Beings", "persons": they know, they can make all things. But whether there is any special Being or person making the infinitely varied world-picture or not it is impossible for them to say.

By Psychical Order we mean the fixity or law of the consequences of thoughts or consciousnesses, varying in function and in occasion. It is treated of in the *Paṭṭhāna* in the chapter on "the Relation of Succession or Sequence". *****

(5) *Natural Phenomenal Sequence* (*dhamma-niyāma*).- A *dhamma* is that which bears (*dhāreti*) its own nature, *e.g.* its own hardness to the touch, its specific, individual mark as well as its universal characters, namely, growth, decay, dissolution, etc. The *Dhammas*, categorised under the causal relation "bear" the function of that relation, and those categorised under "effect" "bear" the function of the result or effect. This meaning applies to all *dhammas* as treated of in the Suttanta and the Abhidhamma Piṭakas. It also embraces the things enumerated in the Vinaya Piṭaka under the name "the body of precepts" (*sīlakkhandha*). Why ? Because they are not outside the given definition of *dhammas*.

The principal treatment of the order of these *dhammas* and of all other *dhammas* is in the text of the Mahāpaṭṭhāna. Among the Suttanta texts, the whole of the Mahānidāna-Suttanta, and of the Nidāna-Samyutta is devoted to the Dhamma-Niyāma; so, too, as all other Suttantas which throw light on the conception of cause and effect. In one Sutta this Niyāma is referred to as "the establishing, the fixity of things as effects" (*dhammatthitatā dhammaniyāmatā*): "Because of ignorance comes *Kamma* :- 'now whether, O Bhikkhus, Tathāgatas arise, or whether they do not arise, this element (*dhātu*) stands, namely, the establishment of *dhamma* as effects, the fixity of *dhammas* as effects. Because of *kamma*.... and so on (through all the links of the causal formula).****** It is also referred to in the dictum : "All conditioned things (*sankhāras*) are impermanent, full of ills, and of the nature of *'not self'*....." *******

In some passages, this Niyāma is called *dhammatā*. "It is *dhammatā*—the rule, or order—Bhikkhus, that when a Bodhisat (future Buddha) having fallen from the Tusita-group, enters into a mother's womb, a splendid radiance appears throughout the world, including the worlds of gods and Brahmās....and the thousand world-systems tremble and shudder and quake.."********

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* Samyutta-Nikāya, iv 87.

** Cf. Exposition II.

*** Deva; it must be remembered, include all "spirits" (all of them impermanent) inhabiting either the heavens as "God", angels, gods, or this earth as "fairies, etc."

**** Attā, or Self, implies superphenomenal nature. Cf. Anattalakkhaṇa-Sutta, Vinaya Texts, i. 100f.—Ed.

***** This is included in the Tika Paṭṭhāna.

****** Samyutta-Nikāya, ii. 25 ; cf. Points of Controversy. 87, 383f.

******* Theragāthā ( Psalms of the Brethren ) ver, 676-678.

******** Dīgha-Nikāya, ii. 12 ( Dialogues, ii. 9 ). Dhammatā is the abstract noun formed from the concrete "dhamma" as if we should say "normness". Cf. Pss. of the Brethren, p. 29, n2, 190 etc.

In some passages it is alluded to under the category of *possibility* and the opposite : It is impossible, Bhikkhus, and out of the question that the person endowed with sound views should consider a conditioned thing in the light of something eternal. Such a thing can nowise come to pass, etc. " *

But the character of the Dhamma-Niyāma is best summarised in the formula :— " When that exists, this comes to be. From the arising of that, this arises. When that does not exist, this does not come to be, When that ceases, then this ceases,"**

Or again— " These, Bhikkhus, are the three characteristics of a conditioned thing ; perceivable is its growth, perceivable is its decay, perceivable is its changing whilst it lasts. These, Bhikkhus, are the three characteristics of the unconditioned : growth is not perceivable, decay is not perceivable, changing and duration is not perceivable." ***

It is the *dhamma* of birth that is born, the *dhamma* of decay that grows old, the *dhamma* of dying that dies. And herein is another Niyāma : that of birth. For it is said in the Pāli texts :—

" Then : 'O Vāseṭṭha' said the Exalted One,
To both of you will I discourse upon
The question of the breeds of living things,
In due course, e'en as it really is.
By breed, in sooth, they differ mutually.
Grasses and trees ye know; albeit ye may not
Discern it, birth-made is of each the type.
By breed, in sooth, they differ mutually
. . . . . "

and so on, in several verses, in both the Majjhima Nikāya and the Sutta Nipāta.****

Here, "Type" (*linga*) means "variation in appearance",
"Differ mutually"; is different from one another.

In these verses the Master spoke of the generic order of tress, etc., and of animals. Such an "Order of Birth" obtains also among men. Men are also seen to be of different birth and breed, different clans, families and descent. But in this Sutta in order to eliminate the false notion that " the Brahmin is the best of all in the world" (the Brahmin, *i.e.* by birth only), he first shows the types, among the multitudes of human actions and efforts, are wrought by present actions (not merely by birth), and finally describes the ideal Brahmin. *Kamma* is shown, in this Sutta as the criterion of the inferiority or excellence of beings. It is *kamma* that distinguishes beings with respect to worth. Outward appearance is due to breed-variety in the parents. Born of bovine breed, one has the bovine shape and appearance ; similarly as to horses. Hence in the Birth-Niyāma a different procedure is called for when treating of animals (*pāṇā*) as distinct from higher beings (*sattā*).

## II

## OF THE TWO STANDARDS OF TRUTH

### (Dve saccāni) *****

Our task here is to define the two categories under which all truths may be included :— (1) The Conventional (*Sammuti*); and (2) the Philosophic (*paramattha*) ****** standard.

(1) *Conventional Truths.*—By this is meant a truth or fact, generally received as such by the common consent of mankind. What are the modes of conventional expressions ? These are "self", "soul", "being", "person", woman, man, body, head, hand, leg, hair, of the head, down on the body, nails, teeth, skin, flesh, nerves, sinews, bone, etc.; the names of such external objects as tree, creeper,shrub, house, chariot, carriage, bed, seat, etc.

None of these are names of such "really existent" *dhammas* (facts, phenomena, attributes) as mind, contact, extension, cohesion, etc. They are all names which denote as well as connote only some physical appearance and its persistence as such. These names and their connotation, therefore, having but a conventional significance, are called modes of conventional expression *i.e.* terms in common use.

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* Anguttara-Nikāya, i. 26.

** In the Vāseṭṭha Sutta common to both works, ii 196 and verse 600f respectively.

*** Anguttara-Nikāya, i 152 ( " Cūlavagga, " 47 ).

**** Majjhima-Nikāya, ii. 32 ( 79th Sutta ); Samyutta-Nikāya, ii 28, etc. ; Anguttara-Nikāya, v. 184.

***** This is placed in the author's MS. as No. 4. but I have translated it before the others, because the two standards are referred to in Exposition I—Tr.

****** Literally, having the supreme or ultimate matter.—Ed.

What constitutes the achievement or predication of Conventional Truth ? "The self is (exists)"; "the living soul is"; " a being is" ; " the person is " ; etc. By adopting such words in common use a man becomes a conventional truth-speaker. And these are to be regarded as a correct mode of stating such truth. Why ? Because otherwise constant disputes would result from want of a common language and common notions.

This is what is termed "Conventional Truth ".

(2) *Philosophic Truth.*— This is a fact or truth recognised from the philosophic point of view. What are the modes of philosophic expression ? These are: "mind," "mental factor", "matter," " Nibbāna," "aggregates", "sense-sphere", "elements", and so on.

These are not merely common or collective names, but imply something which really as such (*sabhāvato*), exists. These are called the modes of "highest", or "ultimate matters", inasmuch as any import beyond that which they possess is inconceivable.

What constitutes the achievement or predication of philosophic truth ? "Consciousness exists" ; "contact exists" ; "feeling exists" ; "extended quality exists" ; "cohesion exists"; "Nibbāna exists"; and so on.

By expressing things as they exist in reality, a man is a Truth-speaker.* Such speech is also to be regarded as a correct mode of stating truth. Why ? Because it helps us to avoid falling into the errors of recognition, sense-consciousness and illusory opinions.

This is what is termed "Philosophic Truth". It should be noted in this connexion that "Conventional Truth" provides a safeguard against falsehood, and "Philosophic Truth" guards against hallucination. Thus when a man, from, the conventional point of view, states, "The self, the soul, the being, the person exists", etc., he is not to be considered as uttering falsehoods, whether the *import* of what he affirms is really true or not, whether it rests upon valid speculation or self.** Why? Because, in such a case, there is no fraudulent motive. But it comes within the province of hallucinations. Why? Because in these cases the things that are of the nature of " not self " are taken as of "self". and stated as such. From the philosophical point of view there is nothing of "self". There are only *dhammas*. And none of these is of the nature of "self". They are, on the contrary, of the nature of "not-self", etc. And when a man speaks like this his words show neither falsehood nor hallucination. So we read in the Pāli texts : "These, Bhikkhus, are the four cases of hallucination. What are the four ? The impermanent is taken as permanent." This is the first point involved in hallucinations of recognition, sense-consciousness and illusory opinion. "That which is ill is taken as weal. That which is not -self is taken as self. The ugly and offensive is taken as beautiful and beneficial." These are the remaining three cases of the hallucinations of recognition, sense-consciousness and illusory opinion.

> Here the expression "The Impermanent" implies the psychical and physical facts and conditions that are summed up in the term "name-and-form", *** and which are by nature impermanent. The expression "that which is ill" implies the facts of common experience that are categorised under the "Truth regarding Ill." The expression "the not-self" implies all that which is of the nature of "not-self". And the expression "the ugly and offensive" implies the psycho-physical conditions that fall under "the Truth regarding Ill" and are, therefore *a fortiori* considered to be "ugly and offensive".

By viewing " name and form " in the light of "being", "person", a man takes what is impermanent as permanent. Why ? Because "being" or "person" is nothing but a concept. And a concept, as we know, has not the atrribute of passing away or moving about.

On the other hand, when it is said that a being, on coming into a form of existence, is himself born, that at the end of life he himself dies, that even before he took on to himself the present form of existence, he had come from this or that form of first existence, and that after death he would be re-born into this or that form of future existence, it shows that the being is viewed as engaged in "going".

* Saccavādī, applied par excellence to the Buddha. Cf. Pss. of the Sisters, 121 n 1, and elsewhere.

** Attā, Sanskrit atman. On the implications in this term, see Exposition I.

*** Approximately equal in sense to mind and body.—Ed.

It is for these reasons that, by viewing "name and form" in the light of "being", "person", a man takes what is impermanent as permanent.

By holding dear and agreeable that which is merely a mental and bodily phenomenon liable to the facts of misery, a man takes that which is ill as weal, that which is ugly and offensive as beautiful and beneficial.

"Being" is a mere "concept". There is no correponding thing in Nature. When such a really non-existent is regarded as really existent, the result thereof is that mere name and form is made the essence of a being. And by holding that it is the self of a being; not only that, the being himself, a man takes what is not self as self.

It is said that a man sees objects through his eyes. Here seeing means visual cognition. The gaze is fixed upon a material form as the object of that cognition. And the form is a visible and tangible phenomenon, and neither the being nor the person. A man having seen such a form, contemplates it in his mind as a being, a woman, a head, a face, a tree, a chariot, a carriage.* This is the error of cognitive consciousness originating from seeing. A similar explanation can hold true of such an error as originates from hearing etc. But the question as to the error that originates from the mind co-ordinating sensations is rather intricate, though of pressing importance.

According as an object is discerned by the mind, it is marked, or fixed by recognition. Later on it may cause bewilderment and confusion. This is what is called the hallucination of recognition.

According as a man apprehends a thing through the understanding, he speculates upon it:—" Beings, etc., have a self." " It is like this and that ". " There is a living soul." " It is such and such". This is what is termed the hallucination of illusory opinion.

In the Pāli texts the hallucination of recognition as being very obvious is mentioned first. But it may follow the hallucination of opinion. And these three forms of hallucination are rooted in " ignorance", that is to say, they originate from it. Of these, the first two forms of hallucination have a bearing upon the immoral type of worldly consciousness. Craving, conceit, and false notions spring from them. By taking his stand upon philosophical truth, a man can discern the nature of hallucinations ; and having ascertained what that is he can give them up for ever.

(*To be Continued*)

* " They ( i.e. the surface view of sense perception ) do not bring us to understand the true underlying principle or law; they rather disguise that from us. It is perhaps not too much to say that the senses tend to give us the notion of the fixity of things, and therefore to hide the truth that the law of all things is change: there is no permanence in things save only—the law of all change."—Heraclitus.

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" Householder, to bring about life in the heaven-worlds, it is of no use for an Ariyan disciple, yearning for heaven, either to pray for it or to think much of it; the steps that lead to heaven must be stepped by the Ariyan disciple, and when those steps are stepped by him, they lead to the winning of heaven, and he becomes a winner of the heaven-worlds."

*Anguttara-Nikāya, The Book of the Fives,* iii (43)

# THE POWER OF MINDFULNESS

*By Nyanaponika Thera*

**Part II**

*The Power of Non-violence in Mental Training*

THE NON-COERCIVE PROCEDURE IN THE APPLICATION OF BARE ATTENTION

BOTH the world surrounding us and the world of our own mind are full of unwanted experiences and frustrations, of hostile and conflicting forces. Man knows from his own bitter experience that he is not strong enough to meet and conquer, in open combat, each one of these antagonistic forces around him and within. He knows that, in the external world, he "cannot have everything as he wants it", and that, in the inner world of his mind, passions and impulses, whims and fancies, are often victorious over the voices of duty, reason and higher aspirations.

Man knows further that often an undesirable situation will even worsen if excessive pressure is used against it. Thus, passionate desires may grow in intensity if one tries to silence them by sheer force of will. Disputes and quarrels will go on endlessly and grow fiercer, if they are fanned again and again by angry retorts or by vain attempts to crush the other man's position entirely. A disturbance, during work, rest or meditation, will be felt more strongly and will have a longer-lasting impact, if one reacts to it by resentment, anger, or by attempts to suppress it.

Again and again man will meet with situations in life where he cannot *force* issues. But there are ways of mastering some of the vicissitudes of life and many of the conflicts of mind, without an application of force, by non-violent means, which may often succeed where attempts of coercion, internal or external, have failed. Such a way of non-violent mastery of life and of mind is *Satipaṭṭhāna*. By the methodical application of Bare Attention, being the basic practice in the development of Right Mindfulness, all the latent powers of a non-coercive approach will gradually unfold themselves, with their beneficial results, and their wide and unexpected implications. Here, in this context, however, we are mainly concerned with benefits for the mastery of mind and for progress in meditation that may result from a non-coercive procedure. But we shall also throw occasional side-glances to the repercussions on every-day life. It will not be difficult for a thoughtful reader to make more detailed application to his own problems.

The antagonistic forces that appear in meditation, and are liable to upset its smooth course, are of three kinds :—

1. external disturbances, as noise, etc.;
2. mental defilements (*kilesa*), including lust, anger, dissatisfaction, sloth, etc., which may arise at any time during meditation ;
3. various incidental stray thoughts, surrender to day-dreaming, etc.

The occurrence of these distractions is the great stumbling-block for a beginner in meditation who has not yet acquired sufficient dexterity to deal with them effectively. To give thought to those disturbing factors only when they actually arise at the very time of meditation, will be quite insufficient. If caught unprepared in one's defence, one will struggle with them in a more or less haphazard and ineffective way, and with a feeling of irritation which will form an additional impediment. If disturbances of any kind and an unskilful reaction to them occur several times during one session, one will feel utterly frustrated and irritated, and may have to give up further attempts, at least for that occasion.

In fact, even meditators who are quite well informed, by books or teacher, about all details concerning the subject of meditation chosen, are often lacking in instruction as to how to deal skilfully with those varieties of disturbance mentioned above. The feeling of helplessness in face of them is the most formidable "initial difficulty" for a beginner in meditation. Many have accepted defeat at that point, abandoning prematurely any further effort in methodical meditation. As in worldly affairs so in meditation, one's way of dealing with the "initial difficulties" will often be decisive for success or failure.

When faced by inner and outer disturbances, the inexperienced or uninstructed beginner will generally react in two ways : he will first try to shove them away lightly,

and if he fails in that, he will try to suppress them by sheer force of will. But these disturbances are like insolent flies : by whisking—first lightly and then with increasing violence and anger—one may succeed (or not !) in driving them away for a while, but mostly they will return with an exasperating constancy, and the effort and vexation of "whisking" will have produced only an additional disturbance of one's composure.

Satipaṭṭhāna, through its method of Bare Attention, offers a non-violent alternative to those most futile and even harmful attempts at suppression by force.

A successful non-violent procedure in mind-control has to start with the right mental attitude. There must be first the full cognizance and sober acceptance of the fact that those three antagonistic forces or disturbing factors are co-inhabitants of the world we live in, whether we like it or not. Our disapproval of them will not alter the fact. With some of them we shall have to come to terms, and concerning others—the mental defilements—we have to learn how to deal with them effectively until they are finally conquered.

1. Since we are not the sole inhabitants of this densely populated world, there are bound to be disturbances of various kinds, as noise, interruption by visitors, etc. We cannot always live in 'splendid isolation', 'from noise of men and dogs untroubled', or on 'ivory towers' high above the crowd. Right meditation is not escapism ; it is not meant for providing hiding places of temporary oblivion. Realistic meditation has the purpose of training man's mind to face, to understand and to conquer this very world in which he lives and which also includes numerous obstacles to the life of meditation.

2. A Satipaṭṭhāna Master, the Venerable U Sobhana Mahāthera (Mahāsi Sayadaw) of Burma, said : In an unliberated worldling, mental defilements are sure to arise again and and again. He has to face that fact, and he should know these defilements well, in order to apply again and again the appropriate remedy of Satipaṭṭhāna. Then they will grow weaker, more short-lived, and will finally disappear. To know the occurrence of defilements is therefore as important for him as to know the occurrence of his noble thoughts.

By facing one's own defilements, one will be stirred to increase the effort to eliminate them. On the other hand, by trying to avart one's glance when they arise, out of a false shame or pride, one will never truly join issue with them, and always evade the final and decisive encounter ; and by hitting blindly at them, one will only exhaust, or even hurt, oneself. But by observing carefully their nature and behaviour when they arise in one's own mind, one will be able to meet them well prepared, to forestall them often, and finally to banish them fully. Therefore meet thy defilements with a free and open glance : Be not ashamed, afraid or discouraged !

3. Various memories and images of the recent or remote past, including those emerging from subconscious depths ; thoughts of the future: planning, imagining, fearing, hoping; the casual sense perceptions that may occur at the very time of meditation, dragging sometimes after them a long trail of associated ideas—all these may make up the third group of intruders disturbing the meditator, in brief, various stray thoughts or day-dreams. Whenever concentration and mindfulness slacken, they will appear and fill the vacuum. Though they seem insignificant in themselves, they are, through their frequent occurrence, a most formidable obstacle, not only for the beginner, but in all cases when the mind is restless or distracted. Like the mental defilements, they will be entirely excluded only when, at the stage of holiness (Arahatta), perfect mindfulness has been obtained, keeping unfailing watch at the door of the mind. But it can certainly be achieved that, even for long, continuous periods of meditation, these invaders are kept at bay.

To all these facts about the three kinds of disturbing factors full weight must be given and they must be fully absorbed by our mind, if they are to shape our mental attitude. Then, in these three disturbing factors, the Truth of Suffering will manifest itself to the meditator very incisively through his own personal experience: "Not to obtain what one wants, is suffering". Also the three other Noble Truths should be exemplified by reference to that very situation. In such a way, even when dealing with impediments, the meditator will be within the domain of Satipaṭṭhāna : he will be engaged in the mindful awareness of the four Noble Truths, being a part of the Contemplation of

Mental Objects (dhammanupassanā).* It is a characteristic of Right Mindfulness, and one of its tasks, to relate the actual experiences of life to the truths of the Dhamma, and to use them as opportunities for its practical realisation. Already here, at this preliminary stage devoted to the shaping of a correct and helpful mental attitude, we have the first successful test of our peaceful weapons : by understanding our adversaries better, we have consolidated our position which was formerly weakened by an emotional approach; and by transforming these adversaries into teachers of the Four Noble Truths we have won the first advantage over them.

If mentally prepared by a realistic view of these three factors antagonistic to meditation, one will be less inclined to react at once by irritation when they actually arise. One will be emotionally in a better position to meet them with the non-violent weapons of which we shall now speak.

There are three devices of countering disturbances which should be applied in succession whenever the preceding device has failed to dispose of the disturbance. All three are applications of Bare Attention, differing in the degree or intensity of attention given to the disturbance. The guiding rule here is : to give no more mental emphasis to the respective disturbance than actually required by circumstances.

1. First one should notice the disturbance clearly, but lightly ; that is, without emphasis and without attention to details. After that brief act of noticing, one should try to return to the original object of meditation, and one may well succed in it, if the disturbance is weak by nature, or one's preceding concentration of mind was fairly strong. If, at that stage, we are careful not to get involved in any "conversation" or argument with the intruders, we shall, on our part, not give them a reason to stay long ; and, in a good number of cases, the disturbances will depart soon, like visitors who do not receive a very warm welcome. That curt dismissal of them may often enable us to return to our original meditation, without any serious disturbance to the composure of mind.

The non-violent device is here : to apply Bare Attention to the disturbance, but with a minimum of response to it, and with a mind bent on withdrawal. This is the very way in which the Buddha himself dealt with inopportune visitors, as described in the Mahāsuññatā-Sutta (*Majjh.* 122) : "..with a mind bent on seclusion..and withdrawn, his conversation aiming at dismissing [those visitors]". Similar was Sāntideva's advice how to deal with fools: if one cannot avoid them from afar, one should treat them "with the indifferent politeness of a gentleman".

2. If, however, the disturbance persists, one should repeat the application of Bare Attention again and again, patiently and calmly; and it may well be that the disturbance will vanish when it has spent its force. Here the attitude is : to meet the repeated occurrence of a disturbance by a reiterated 'No', by a determined refusal to be deflected from one's course. It is the attitude of firmness and patience. The capacity of watchful observation has to be aided here by the capacity to wait.

These two devices will generally be successful with incidental stray-thoughts, day-dreams, etc., which are feeble by nature, but also the other two types of disturbances, the external ones and defilements may yield quite often.

3. But if, for some reason or other, they do *not* yield, one should now turn one's full and deliberate attention to the respective disturbance, accept it as an object of knowledge, and transform it thus from a *disturbance* of meditation to a legitimate *object* of meditation. One may continue with that new object until the external or internal cause for attending to it has ceased, or one may even retain it for that session of meditation, if it proves satisfactory.

If there is, for instance, disturbance by persistent noise, we should give to it our undivided attention. But we should take care to distinguish it well from any reaction of ours concerning it, *e. g.* by resentment, which likewise should be clearly recognized in its own nature, whenever it arises. In doing so, we shall have undertaken the Contemplation of Mind-objects (*dhammānupassanā*), according to the following passage of the Discourse: "He knows the ear and sounds, and the fetter [*e.g.*, resentment] arising through both". If the noise is intermittent

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* See also "The way of Mindfulness" by Bhikkhu Soma, p. 52, last para of the Section on Breathing, and the corresponding passages in all following sections.

or of varying intensity, one will be easily able to discern the rise and fall (*udayabbaya*) in its process, and to add, in that way, to one's direct insight into impermanency (*aniccatā*).

The attitude towards recurrent mental defilements, as thoughts of lust, restlessness, etc., should be similar. One should face them squarely, but distinguish them from one's reaction to them, *e.g.* connivance, fear, resentment, irritation. In doing so, one is making use of the device of "naming", and one will reap its benefits which have been outlined before. In the recurrent waves of passion or restlessness one will likewise learn to distinguish gradually phases of "high" and "low", their "ups and downs", and may also gain other helpful knowledge about their behaviour. By that procedure, one again remains entirely within the range of Satipaṭṭhāna, by practising the Contemplation of the State of Mind (*cittānupassanā*) and of Mind-objects (*dhammānupassanā* ; *i. e.* attention to the Hindrances).

This method of transforming disturbances of meditation into objects of meditation, as simple as ingenious, may be regarded as the culmination of non-violent procedure. It is a device very characteristic of the spirit of Satipaṭṭhāna, by making use of all experiences as aids on the Path. In that way, enemies are turned into friends, because all these disturbances and antagonistic forces have become our teachers ; and teachers, whoever they may be, should be regarded as friends.

We cannot forgo to quote here from a noteworthy little book, which is a moving human document of fortitude and practical wisdom acquired by suffering ; it is *The Little Locksmith* by Katherine Butler Hathaway :—

> " I am shocked by the ignorance and wastefulness with which persons who should know better throw away the things they do not like. They throw away experiences, people, marriages, situations, all sorts of things because they do not like them. If you throw away a thing, it is gone. Where you had something you have nothing. Your hands are empty, they have nothing to work on. Whereas, almost all those things which get thrown away are capable of being worked over by a little magic into just the opposite of what they were. ... But most human beings never remember at all that in almost every bad situation there is the possibility of a transformation by which the undesirable may be changed into the desirable."

We have said before that the occurrence of the three disturbing elements cannot always be prevented. They are parts of our world, and their coming and going follows its own laws irrespective of our approval or disapproval. But by applying Bare Attention, we can well prevent being swept away, dislodged by them. By taking a firm and calm stand on the secure ground of Mindfulness, we shall repeat in a modest degree, but in an essentially identical way, the historic situation under the Bodhi Tree when Māra at the head of his army claimed, in vain, possession of the soil on which the seat of Enlightenment rested (as he will claim every inch of the world's surface). Trusting in the power of mindfulness, we may confidently repeat the Master's aspiration before his Enlightenment: *Mā naṁ ṭhānā acavayi!* " May he (Māra) not dislodge me from that place " (*Padhāna Sutta*).

Let the intruders come and go, like any other members of that vast, unceasing procession of mental and physical events that passes along before our observant eyes, in the practice of Bare Attention.

Our advantage here is the quite obvious fact that two thought moments cannot be present at one and the same time. Attention refers, strictly spoken, not to the present, but to the moment that has just passed away. Thus, as long as mindfulness holds sway, there will be no 'disturbance' or 'defiled thought'. This gives us the chance to hold on to that secure ground of an 'observer's post', to the potential 'throne of enlightenment'.

By the quietening and neutralizing influence of detached observation as applied in our three devices, the interruptions of meditation will increasingly lose the sting of irritation, and, thereby, their disturbing effect. This will prove to be an act of true *Virāga* ('dispassion') which literally means 'decolouring'. That is to say, these experiences will lose their emotional tinge that excites towards lust, aversion, etc., and they will appear as 'bare phenomena' (*suddha-dhammā*).

The non-violent procedure of Bare Attention endows the meditator with a "light but sure touch" that is so essential for handling the sensitive, evasive and refractory nature of our mind, as well as for dealing with various difficult situations and obstacles in life. When speaking of the even quality of energy required for attaining to the meditative absorptions, the "Path of Purity" (*Visuddhimagga*) illustrates it by describing a test which the ancient students of the art of surgery had to undergo as a proof of their skill. A lotus leaf was placed in a bowl of water, and the pupil had to make an incision through the length of the leaf, without cutting it entirely or submerging it. He who applied an excess of force, either cut it into two or pressed it into the water, while the timid one did not even dare to touch it. In fact, it is something like the gentle but firm hand of the surgeon that is required in mental training, and this skilful and well-balanced touch will be the natural outcome of the non-violent procedure in the practice of Bare Attention.

**End of Part II.**

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# THE WORLD-FAMED SHWE DAGON PAGODA

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

The ever-glittering and beautifully shaped Shwe Dagon Pagoda in Rangoon has been recognized as one of the World's supreme art treasures of modern times. It has been a dream and a long cherished wish of many a distinguished foreigner from far-off lands and having visited the Shwe Dagon Pagoda, he considered it as the fulfilment of his dream and wish into a reality. To a foreign visitor on approach either by air or by sea the glittering, towering pagoda, standing on a hill top amidst the green wooded landscape, presents the first beautiful sight of Rangoon ; and on his departure too the same harmoniously proportioned shrine, rising into the sky, presents the last impressive sight of the city. No doubt the magnificence and splendour of the Great Shrine has captivated the imaginations of Buddhists and Non-Buddhists as well.

Writings by foreign visitors show that the Shwe Dagon Pagoda evokes emotional feelings even amongst non-Buddhists by its size, grandeur and imposing serenity. Above all they are genuinely fascinated and charmed by its aesthetic beauty. This historic Pagoda has not only fascinated foreigners but has also attracted many thousands of the people of Burma both young and old throughout the years.

**Boyhood days.**

In this connection I have a vivid recollection of the years 1907 and onwards, that is, about half a century ago, when we as young boarding-school-boys of Government High School, Rangoon, used to visit the Sacred Pagoda on Saturday mornings in batches of five, ten or fifteen before the appearance of dawn on the Eastern horizon....how on cold winter mornings we were the first to trail along the dewy grasses across the old maidan; laughing, frolicking and merry-making all the way. On arrival at the steps of the Pagoda, we bought flowers and candles worth about one or two annas specially saved from our pocket monies and with these objects for offering, quick-marched up the steps without a break. We were not content to place our offerings at the Tazaungs on the main platform but climbed up to the upper terrace which took us right on to the base of the Great Pagoda.

Only on closer scrutiny is one struck and awed by the hugeness and impressiveness of the whole structure. Usually not many persons are to be found on the upper terrace. It is only the enterprising worshipper who can betake himself to this secluded terrace. It is absolutely clean and there is no noise to distract him. The whole atmosphere is serene and tranquil. There we lit our candles, offered our flowers and respectfully worshipped at the Shrine.

You may be tempted at this point to ask what else we did! Of course, having done these meritorious deeds with the best of youthful volitions we did pray and very fervently too, to pass our examinations. We did not stop there. At school, we implemented those prayers by earnest efforts over our lessons and when the time came, we took our examinations with courage and confidence with the result that we passed our examinations without much difficulty. On our marches back to school from the Great Pagoda, the same jollity and mirth prevailed and arrived there in time to resume and enjoy the day's work. I still recollect our contemporaries whom I can count on the fingers of my hands (most of them in Rangoon) who, I am sure, will join with me and heartily say.... "Oh, those days were really happy ones."

**Years of maturity.**

Since our boyhood we have come to learn that our legitimate prayers are fulfilled provided they are strengthened by right actions and volitions. Now with years piling up and knowledge growing, the Great Shwe Dagon Pagoda conveys a far deeper significance. It not only represents the exquisite workmanship of olden and modern Burma, but represents also the loftier ideals of Ultra-Mundane Goal. History tells us that herein are enshrined the Sacred Relics of Gotama Buddha. To a devout Buddhist the sight of the Sacred Pagoda evokes a train of emotional thoughts of the past, the present and the future. It at once reminds him of the Nine Sterling Attributes of Gotama Buddha which He became possessed of on attaining Buddhahood....how Gotama Buddha voluntarily went through the vicissitudes of life for millions of World-cycles or Kappas in the past with no other object than to show the Way of Deliverance to all beings from the

labyrinth of rebirths and suffering, although he had achieved the necessary attainments for entering into Nibbana at that time....and how after attaining Perfect Buddhahood He strenuously preached for forty five years, thus holding aloft the light of the Three *Ratanas*, The Buddha, The Dhamma and The Sangha for the future good and welfare of mankind. Bearing all these in mind, a devout Buddhist cannot but be ever grateful to Gotama Buddha and thus keeps His memory in great reverence. Here, the shining beauty of the Shwe Dagon Pagoda, towering majestically above the city, represents the embodiment of these incomparable qualities of Buddhahood. Is there any wonder, then, that devotees from far and near fervently worship and make offerings at the Sacred Shrine in memory of their Great Teacher, Gotama Buddha, the Enlightened One. History also records that this spirit of worship and devotion was shown by the former two rulers of Burma, that is, Shin Sawbu (1461-80 C.E.) and Sinbyushin (1774 C.E.) who had raised the pagoda to the present height and had gilded it with their weights in gold.

**The Tabaung Festival.**

The festival of this Pagoda is celebrated on the full moon of Tabaung. On such occasions in the past, thousands of pilgrims from far and near will visit the Great Pagoda dressed gaily in multi-coloured silk clothes. There, forests of flowers will be laid, tons of 'soon' (*i.e.*) that is, boiled rice, fruits and sweet cakes will be offered and thousands of candles and oil-lights will be lit before the stainless images of the Buddha. They will then worship fervently at the Shrine in memory of and honour to the Great Qualities of the Enlightened One. This is being done and all will be done in the future in accordance with His Dhamma as memorised and repeated by the Sangha after His Parinibbāna. After paying homage at the various shrines, the pilgrim walks round the open platform, makes a gift of charity to the needy whenever he finds one, reads the names of donors shown on plaques and joyfully and whole-heartedly responds to the sharing of merit by the donor with the words, "Sādhu, sādhu". Whenever a visitor from the countryside reads the name of his co-villager among the donors, he beams with delight and resolves that he may have an early chance to do a similar act of merit. There are pandals on the platform where food and drinks are offered to all and sundry ; the pilgrim goes in and has his fill and comes out with the rejoicings of "Sādhu, Sādhu".

**The Western Observer.**

To an observer from the West all these form an amazing sight. However, it is difficult for him to understand what animates the huge crowds that visit the Sacred Shrine. He finds no organised worship led by a priest as in the West. Here worship is an individual affair. This is strictly in compliance with teaching of the Buddha who enjoins that each person must work out his deliverance in conformity with the Dhamma. It may be pointed out to non-Buddhists that the sharing of merit by the donor and the whole-hearted response of rejoicing by others are laid down by the Buddha to be performed by the spiritually minded persons known in Pāli as "Dasapuññakusalāni". Again in Dhammasaganī (the first of the seven books of Abhidhamma) it is shown how a well disciplined mind may move from one noble state of thought to another without relapse into an ignoble one.

It may be pointed out to Western writers that it is not in disobedience to his mandate that fervent worship and offerings are made to Gotama Buddha, but it is in accord with the teaching in Parinibbāna Sutta where He says that after His demise the 84000 Dhammakhandhas that have been preached will remain as 84000 Buddhas and that worship and offering made in memory of and honour to Him will produce equal beneficial results as made to Him in His lifetime.

**The flaws and frailities.**

There are certain things which the Easterner takes for granted as inseparable from the

suffering of life. His tolerance at times takes him to such lengths that in the eyes of one who is of a different pattern of mind from his, the little flaws and frailties simply look ridiculous. However he should be thankful and take the criticisms as eye-openers. An infant as Burma is in the life of free nation-hood, being released only a few years ago from the yoke of 100 year subjugation, she has been trying her best to keep her house in order amidst the troubles that beset an infant nation in similar circumstances. Any way it will do her a lot of good if she only summons courage and owns that the sooner the flaws and frailties are corrected and removed the better. Then she should plan and work strenuously to make the precincts of the World-famed Sacred Shrine a real dreamland not only to the peoples of the Union of Burma but also to the peoples of the World.

**The Distracted World.**

The peoples of the World have not yet settled down to live in peace and amity in spite of the two catastrophic wars that have taken place during the lifetime of many of us. Greed, hate, suspicion and racial pride are still rampant today as before. What are the forces to combat this mounting menace ? To us Buddhists, the beaming, towering Shwe Dagon Pagoda, in its majestic repose, represents a perfect symbol of peace and a beacon of Light and Truth. May this Sacred Shrine—the mighty Shwe Dagon continue to stand until the fullness of time, as the embodiment of the higher spiritual peace and bliss of Nibbāna.

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'I have naught to do with homage, Nāgita, nor has homage aught to do with me. Whosoever cannot obtain at will, easily and without difficulty this happiness of renunciation, this happiness of seclusion, this happiness of calm and this happiness of enlightenment, which I can obtain at will, easily and without difficulty, let him enjoy that dung-like happiness, that sluggish happiness, that happiness gotten of gains, favours and flattery.'

*Anguttara Nikāya*, v, iii, 30.

'But, monks, an instructed disciple of the pure ones, taking count of the pure ones, skilled in the dhamma of the pure ones, well trained in the dhamma of the pure ones, taking count of the true men, skilled in the dhamma of the true men, well trained in the dhamma of the true men, regards material shape as: "This is not mine, this am I not, this is not my self;" he regards feeling as: "This is not mine....."; he regards perception as: "This is not mine.....;" he regards the habitual tendencies as: "These are not mine.....;" he regards consciousness as: "This is not mine this am I not, this is not my self." And also he regards whatever is seen, heard, sensed, cognised, reached, looked for, pondered by the mind as: "This is not mine, this am I not, this is not my self." Also whatever view with causal relation says: "This the world this the self, after dying I will become permanent, lasting, eternal, not liable to change, I will stand fast like unto the eternal", he regards this as: "This is not mine, this am not I, this is not my self." He, regarding thus that which does not really exist, will not be anxious."

*Majjhima Nikaya 1. 136.*

# SUTTA-NIPĀTA, CULAVAGGA

## ĀMAGANDHA*-SUTTA

*Translated by the Editors of "The Light of the Dhamma".*

**Ascetic Tissa :**

'Millet, beans and peas, edible leaves and roots, the fruit of any creeper ; the holy men who eat these, obtained lawfully, do not seek pleasures nor speak vainly.

'O Kassapa ! Thou who eatest whatsoever food is given by others, which is well-prepared, daintily garnished, pure and excellent ; he who enjoys such food served with rice, he eats uncleanness.

'O Brahmin ** ! You say that the charge of uncleanness does not apply to you who eat rice tastily cooked with birds' flesh. O Kassapa ! I enquire the meaning from you, please define ' Uncleanness '.

**Buddha Kassapa :**

'Taking life, beating, cutting, binding, stealing, lying, fraud, deceiving, pretended knowledge, adultery ; this is uncleanness and not the eating of flesh. 'When men are unrestrained in sensual pleasures, are greedy in tastes, are associated with impure actions, are of nihilistic views, crooked, obscurantist ; this is uncleanness and not the eating of flesh.

'When men are rough and harsh, backbiting ,treacherous, without compassion, haughty, ungenerous and do not give anything to anybody ; this is uncleanness and not the eating of flesh.

'Anger, pride, obstinacy, antagonism, hypocrisy, envy, ostentation, pride of opinion, intercourse with the unrighteous ; this is uncleanness and not the eating of flesh.

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* Āmagandha—lit. ' Odours of flesh ' which had the connotation of ' putridity ' and the repugnant sense of uncleanness'.

** The Buddha Kassapa was a Brahmin by birth.

'When men are of bad morals, refuse to pay their debts, slanderers, deceitful in their dealings, pretenders, when the vilest of men commit foul deeds ; this is uncleanness and not the eating of flesh.

'When men attack living beings either because of greed or hostility, and are always bent upon evil, they go to darkness after death and fall headlong into hell ; this is uncleanness and not the eating of flesh.

'Abstaining from fish or flesh, nakedness, shaving of the head, wearing the hair matted, smearing with ashes, wearing rough deer skins, attending the sacrificial fire, all the various penances performed for immortality, neither incantations, oblations, sacrifices nor observing seasonal feasts, will cleanse a man who has not overcome his doubt.

'He who lives with his senses guarded and conquered, and is poised in the Law, delights in uprightness and gentleness, who has gone beyond attachments and has overcome all sorrows ; that wise man does not cling to what is seen and heard.'

Thus the Blessed One preached this again and again, and that Brahmin who was well-versed in the ancient lore, understood it ; for the Sage free from defilement, detached and hard to track, uttered this in beautiful verses. Having listened to the well-preached word of the Buddha, which is free from defilement and which ends all misery, he paid homage to the Tathāgata with humble spirit and begged to be admitted into the Order at that very place.'

# BUDDHISM IN A NUTSHELL

*By Ven. Nārada Mahāthera*

*(Continued from previous issue)*

## KAMMA, OR THE LAW OF MORAL CAUSATION

We are faced with a totally ill-balanced world. We perceive the inequalities and manifold destinies of men and the numerous gradations of beings that abound in the universe. We see one born into a condition of affluence, endowed with fine mental, moral, and physical qualities, and another into a condition of abject poverty and wretchedness. Here is a man virtuous and holy, but, contrary to his expectation, ill-luck is ever ready to greet him. The wicked world runs counter to his ambitions and desires. He is poor and miserable in spite of his honest dealings and piety. There is another vicious and foolish, but accounted to be fortune's darling. He is rewarded with all forms of favours, despite his shortcomings and evil modes of life.

Why, it may be questioned, should one be an inferior and another a superior? Why should one be wrested from the hands of a fond mother when one has scarcely seen a few summers, and another should perish in the flower of manhood, or at the ripe age of eighty or a hundred? Why should one be sick and infirm, and another strong and healthy? Why should one be handsome, and another ugly and hideous, repulsive to all? Why should one be brought up in the lap of luxury, surrounded with amusements and pleasures, and another in tears, steeped to the lips in misery ? Why should one be born a millionaire, and another a pauper? Why should one be a mental prodigy, and another an idiot? Why should one be born with saintly characteristics, another with criminal tendencies? Why should some be linguists, artists, mathematicians or musicians from their very cradle? Why should some be congenitally blind, deaf, and deformed?

These are some problems that perplex the minds of all thinking men. How are we to account for all this unevenness of the world; this inequality of man ?

Is it due to the work of blind chance or accident?

There is nothing in this world that happens by blind chance or accident. To say that anything happens by chance, is no more true than that this writing has come here of itself. Strictly speaking nothing happens to man that he does not deserve for some reason or other.

Could this be the fiat of an irresponsible God-creator ?

Huxley says:—"If we are to assume that anybody has designedly set this wonderful universe going, it is perfectly clear to me that he is no more entirely benevolent and just, in any intelligible sense of the words, than that he is malevolent and unjust."

According to Einstein: "If this being (God) is omnipotent, then every occurrence, including every human action, every human thought, and every human feeling and aspiration is also his work; how is it possible to think of holding men responsible for their deeds and thoughts before such an Almighty being ?

" In giving out punishments and rewards, He would to a certain extent be passing judgment on himself. How can this be combined with the goodness and righteousness ascribed to him ?

" According to the theological principles man is created arbitrarily and without his desire and at the moment of his creation is either blessed or damned eternally. Hence man is either good or evil, fortunate or unfortunate, noble or depraved, from the first step in the process of his physical creation to the moment of his last breath, regardless of his individual desires, hopes, ambitions, struggles or devoted prayers. Such is theological fatalism."

—(*Spencer Lewis*).

As Charles Bradlaugh says :— "The existence of evil is a terrible stumbling block to the Theist. Pain, misery, crime, poverty confront the advocate of eternal goodness, and challenge with unanswerable potency, his declaration of Deity as all-good, all-wise, and all-powerful."

In the words of Schopenhauer:—" Whoever regards himself as having become out of nothing must also think that he will again become nothing ; for that an eternity has passed before he was, and then a second eternity has begun, through which he will never cease to be, is a monstrous thought.

" If birth is the absolute beginning, then death must be the absolute end : and the

assumption that man is made out of nothing leads necessarily to the assumption that death is his absolute end."

Commenting on human suffering and God, Prof. J. B. S. Haldane writes:— " Either suffering is needed to perfect human character, or God is not Almighty. The former theory is disproved by the fact that some people who have suffered very little but have been fortunate in their ancestry and education have very fine characters. The objection to the second is that it is only in connection with the universe as a whole that there is any intellectual gap to be filled by the postulation of a deity. And a creator could presumably create whatever he or it wanted."

In " Despair ", a poem of his old age, Lord Tennyson thus boldly attacks God, who, as recorded in Isaiah, says, " I make peace and create evil."—*Isaiah*, XIV. 7.

> " What ! I should call on that infinite love that has served us so well ?
> Infinite cruelty, rather, that made everlasting hell,
> Made us, foreknew us, foredoomed us, and does what he will with his own :
> Better our dead brute mother who never has heard us groan."

Surely "the doctrine that all men are sinners and have the essential sin of Adam is a challenge to justice, mercy, love and omnipotent fairness."

Some writers of old authoritatively declare that God created man after his own image. Some modern thinkers state, on the contrary, that man created God after his own image. With the growth of civilization man's conception of God also became more and more refined.

It is, however, impossible to conceive of such a being either in or outside the universe.

Could this variation be due to heredity and environment? One must admit that hey are partly instrumental, but they cannot be solely responsible for the subtle distinctions and vast differences that exist amongst individuals. Why should, for instance, twins who are physically alike, enjoying the same privileges of upbringing, be very often temperamentally, intellectually, totally different ?

Heredity alone cannot account for this variation. It explains only similarities but not the differences. Physical germs explain only a portion of man. With regard to mental, intellectual and moral differences we are left in the dark. The theory of heredity cannot give a satisfactory explanation for the birth of a criminal in a long line of honourable ancestors, the birth of a saint or a noble man in a family of the wicked.

This variation is due not only to heredity, environment, " nature and nurture " but also to our own Kamma, or in other words, to our own inherited past actions and present deeds. We ourselves are responsible for our own deeds, happiness, and misery. We build our own hells. We create our own heavens. We are the architects of our own fate. In short we ourselves are our own Kamma.

On one occasion a certain young man, named *Subbha*, approached the Buddha, and questioned why and wherefore it was that among human beings there are the low and high states.

" For ", said he, " we find amongst mankind those of *brief life* and those of *long life*, the *hale* and the *ailing*, the *good-looking* and the *ill-looking*, the *powerful* and the *powerless*, the *poor* and the *rich*, the *low-born* and the *high-born*, the *ignorant* and the *intelligent*." *

The Buddha briefly replied : " Every living being has Kamma as its own, its inheritance, its cause, its kinsman, its refuge. Kamma is that which differentiates all living beings into low and high states."

He then enumerated the causes of such differences.

In connection with this variation the *Atthasālini* states :—

> "Depending on *this* difference in Kamma appears the difference in the birth of beings, high and low, base and exalted, happy and miserable. Depending on the difference in Kamma appears the difference in the individual features of beings as beautiful and ugly, high-born or low-born, well-built or deformed. Depending on the difference in Kamma appears the difference in the worldly conditions of beings as gain and loss, fame and disgrace, blame and praise, happiness nd misery.

> " By am a the world moves,
> By Kamma men live,
> And by Kamma are beings bound,
> As by its pin the rolling chariot wheel.

* Cūlakamma Vibhanga Sutta—Majjhima Nikāya No. 135.

By Kamma one attains glory and praise,
By Kamma bondage, ruin, tyranny,
Knowing that Kamma bears manifold
Why say ye, ' In the world no Kamma [is' ? "

Thus we see that our mental, intellectual, moral, and spiritual differences are mainly due to our own actions and tendencies.

Kamma literally means action ; but, in its ultimate sense, it means the meritorious and demeritorious volition ( *Kusala Akusala Cetanā*). Kamma constitutes both good and evil.

The Buddha showed that this variation is due to Kamma, but He did not assert that everything is due to Kamma.

If everything were due to Kamma, a man must ever be bad for it is his Kamma to be bad. One then need not consult a physician to be cured of a disease, for if one's Kamma were such one would be cured.

There are five orders or Niyāmas :—

i. *Kamma Niyāma*, order of act and result ; *e.g.*, desirable and undesirable results follow good and bad actions, respectively.
ii. *Utu Niyāma*, physical (inorganic) order ; *e.g.*, seasonal phenomena.
iii. *Bīja Niyāma*, order of germs or seeds; *e.g.*, rice produced from rice-seed etc.
iv. *Citta Niyāma*, order of mind ; *e.g.*, processes of consciousness (*Citta Vīthi*) etc.
v. *Dhamma Niyama*, order of the cosmic law; *e.g.*, the phenomena occurring at the advent of a Bodhisatta in his last birth, gravitation, etc.

Kamma is, therefore, only one of the five orders that prevail in the universe. It is a law in itself. It is neither fate nor is it predestination that is imposed on us by some mysterious unknown power to which we must helplessly submit ourselves. It is one's own doing that reacts on one's own self.

It must also be said that such phraseology as rewards and punishments should not be allowed to enter into discussions concerning the problem of Kamma. For there is no Almighty Being who rules His subjects and rewards and punishes them accordingly. Buddhists, on the contrary, understand that sorrow and happiness one experiences are the natural outcome of one's own good and bad actions.

**A Buddhist who is fully coavinced of the doctrine of Kamma does not pray to another to be saved but confidently relics on himself for his salvation.**

It is this doctrine of Kamma that gives him consolation, hope, self-reliance, and moral courage. It is this belief in Kamma that validates his effort, kindles his enthusiasm, makes him ever kind, tolerant, and considerate. It is also this firm belief in Kamma that prompts him to refrain from evil, do good and be good without being frightened of any punishment or tempted by any reward.

This law of Kamma, it must be admitted, can neither be proved nor disproved experimentally.

Nevertheless it is this doctrine of Kamma that can explain the problem of suffering, the mystery of so-called fate or predestination of other religions, and above all the inequality of mankind.

Kamma is a law in itself, but it does not thereby follow that there should be a law-giver. Ordinary laws of nature, like gravitation, need no law-giver. The law of Kamma too needs no law-giver. It operates in its own field without the intervention of an external, independent ruling agency.

Nobody, for instance, has decreed that fire should burn. Nobody has commanded that water should seek its own level. No scientist has ordered that water should consist of $H_2O$ and that coldness should be one of its properties. These are their intrinsic characteristics.

Inherent in Kamma is the power of producing its due effect. The cause produces the effect ; the effect explains the cause. Seed produces the friut ; the fruit explains the seed as both are inter-related. Even so Kamma and its effect are inter-related ; "the effect already blooms in the cause ".

Kamma and re-birth are accepted as axiomatic.

## RE-BIRTH

As long as this Kammic force exists there is re-birth, for beings are merely the visible manifestation of this invisible Kammic force. Death is nothing but the temporary end of this temporary phenomenon. It is not the complete annihilation of this so-called being. The organic life has ceased, but the Kammic force which hitherto actuated it has not been destroyed. As the Kammic force remains entirely undisturbed by the disintegration of the fleeting body, the passing away of the present consciousness only conditions a fresh one in another birth.

Birth is therefore preceded by death, and death, on the other hand, is preceded by birth. This constant succession of birth and death in connection with one individual life-flux constitutes what is technically known as *Saṁsāra* (wandering again and again).

What is the absolute beginning of *Saṁsāra*? Or to put it in other words, what is the ultimate origin of life?

The Buddha pertinently says: "Without cognisable beginning is this Saṁsāra. A first beginning of beings who, obstructed by ignorance and fettered by craving, wander and fare on, is not to be perceived."

If life is an identity, it must necessarily have an ultimate origin. Life strictly speaking is a flux or a force, and as such necessitates a beginningless past.

One might argue that life must have had a beginning in the infinite past and that beginning or the first cause is the Creator. "In that case there is no reason why the same demand may not be made of this postulated Creator."

Instead of vainly seeking for a beginning in a beginningless past the Buddha advises us to find out the cause of this re-birth and utilise our energy to transfer this life-stream to the sorrowless and peaceful state—Nibbāna.

In the search after the cause of birth and death Buddhism takes for its starting point the being as it is, here and now, and traces back the causes of its conditioned existence.

All men and animals are composed of interrelated mind and matter (*Nāma* and *Rūpa*), which constantly change with lightning rapidity, not remaining even for two consecutive moments the same.

Though all are identical inasmuch as they possess the two common factors, mind and matter, yet they are all so varied that, leaving lower animals aside, even amongst mankind no two persons are found to be alike in any respect—each person having his particular traits of character.

Tracing back the individual, therefore, to the foetus in the womb to see where lies the cause, we again discover two common factors—the sperm-cell and the ovum-cell. Now a question might arise as to whether these two are the only materials for the production of the foetus. If so, we cannot comprehend why precisely "A" should fortunately or unfortunately spring from the particular sperm and ovum-cell and not "B", since one has equal claims as the other.

Buddhism offers a solution to this intricate problem by attributing this appropriation of cell-matter to the existence of a third factor which is vital for the formation of the foetus. "By the conjunction of three, O Bhikkhus", says the Buddha, "does the formation of life come about. If mother and father come together but it is not the mother's proper period, and the 'being-to-be-born' (Gandhabba) does not present itself, a germ of life is not planted. If mother and father come together and it is the mother's proper period, and the 'being-to-be-born' also presents itself, then a germ of life is there planted."

This newly discovered element is, in the words of the Abhidhamma, termed *Paṭisandhiviññāṇa* (Re-linking Consciousness)

We have now found the first term of the life's progression, but our limited knowledge does not help us to proceed further and determine the cause of this re-linking consciousness which is essential for the "being-to-be-born."

The Buddha, however, developing a supernormal insight so as to penetrate into realms beyond the reach of normal sense, comprehended the root of this third element. He tells us that the coming into being of the re-linking consciousness is dependent upon the passing away of another consciousness in a past birth, and the process of coming into being and passing away is the result of a powerful force known as Kamma.

But how are we to believe that there is a past existence ?

The most valuable evidence Buddhists cite in favour of rebirth is the Buddha, for He developed a knowledge which enabled Him to read past and future lives.

Following His instructions, His disciples also developed this knowledge and were able to read their past lives to a great extent.

Even some Indian Rishis, before the advent of the Buddha, were distinguished for such psychic powers as clairaudience, clairvoyance, thought reading, remembering past births, etc.

There are also some persons, who probaably in accordance with the laws of association, suddenly develop the memory of their past birth and remember fragments of their previous lives. Such cases are very rare, but those few isolated instances tend to throw some light on the idea of a past birth. So are the experiences of some modern reliable psychists and strange cases of alternating and multiple personalities.

Sometimes we get strange experiences which cannot be explained but by rebirth.

How often do we meet persons whom we have never met, and yet inwardly feel that they are quite familiar to us ? How often do we visit places, and yet feel impressed that we are perfectly acquainted with those surroundings ?

The Buddha tells us :—

> "*Through previous associations or present advantage,*
> *That old love springs up again like the lotus in the water.*"

Into this world come Perfect Ones like the Buddhas and highly developed personalities. Do they evolve suddenly ? Can they be the products of a single existence ?

How are we to account for colossal characters like Homer and Plato, men of genius like Shakespeare, infant prodigies like Pascal, Mozart, Beethoven, Raphael, etc. ?

Heredity alone cannot account for them, "else their ancestry would disclose it, their posterity, even greater than themselves demonstrate it."

Could they rise to such lofty heights if they had not lived noble lives and gained similar experiences in the past? Is it by mere chance that they are born of those particular parents and placed under those favourable circumstances ?

The few years that we are privileged to spend here, or for the most five score years, must certainly be an inadequate preparation for eternity.

If one believes in the present and in the future, it is quite logical to believe in the past. The present is the offspring of the past, and is the parent of the future.

If there are reasons to believe that we have existed in the past, then surely there are no reasons to disbelieve that we shall continue to exist after our present life has apparently ceased.

It is indeed a strong argument in favour of past and future lives that "in this world virtuous persons are very often unfortunate and vicious persons prosperous."

Says a Western writer :—

> "Whether we believe in a past existence or not, it forms the only reasonable hypothesis which bridges certain gaps in human knowledge concerning certain facts of every day life. Our reason tells us that this idea of past birth and Kamma alone can explain the degrees of differences that exist between twins, how men like Shakespeare are able to portray with marvellous exactitude the most diverse types of human character, scenes and so forth of which they could have no actual knowledge, why the work of the genius invariably transcends his experience, the existence of infant precocity, the vast diversity in mind and morals, in brain and physique, in conditions, circumstances, and environment observable throughout the world, and so forth."

The cause of this Kamma, continues the Buddha, is Avijjā or Ignorance of the four Noble Truths. Ignorance is, therefore, the cause of birth and death ; and its transmutation into Knowingness or Vijjā is consequently their cessation.

The result of this Vibhajja Method of analysis is summed up in the Paṭicca Samuppāda.

## PAṬICCA SAMUPPĀDA

*Paṭicca* means because of, or dependent upon ; *Samuppāda*, "arising or origination." *Paṭicca Samuppāda*, therefore literally means —" Dependent-Arising " or "Dependent Origination."

It must be borne in mind that *Paṭicca Samuppāda* is only a discourse on the process of birth and death, and not a theory of the evolution of the world from primordial matter. It deals with the cause of rebirth and suffering, but it does not in the least attempt to show the absolute origin of life.

Ignorance (Avijjā) is the first link or cause of the wheel of life. It clouds all right understanding.

Dependent on ignorance of the Four Noble Truths arise volitional activities (*Sankhārā*)—both moral and immoral. The activities whether good or bad rooted in ignorance which must necessarily have their due effects only tend to prolong wandering in Saṁsāra. Nevertheless good actions are essential to get rid of the Ills of Saṁsāra.

Dependent on volitional activities arises re-birth consciousness. This links the past with the present.

Simultaneous with the arising of rebirth-consciousness there come into being mind and body (*Nāma Rūpa*).

The six senses (*Salāyatana*) are the inevitable consequences of mind and body.

Because of the six senses contact or *Phassa* sets in.

Contact leads to sensations (*Vedanā*).

These five, *viz.*, consciousness, mind and matter, six senses, contact and sensation, are the effects of past actions and are called the passive side of life.

Dependent on sensations arises craving (*Taṇhā*).

Craving results in attachment (*Upādāna*).

Attachment is the cause of Kamma, which, in its turn, conditions future birth (*Jāti*).

Birth is the inevitable cause of old age and death (*Jarā-Maraṇa*).

If on account of a cause the effect comes to be, then if the cause ceases, the effect also must cease.

The reverse order of the *Paṭicca Samuppāda* will make the matter clear.

Old age and death are possible in, and with, a psychological organism. Such an organism must be born ; therefore it pre-supposes birth. But birth is the inevitable result of past deeds or Kamma. Kamma is conditioned by attachment which is due to craving. Such craving can appear only where sensation is. Sensation is the outcome of contact between the senses and object. Therefore it pre-supposes organs of senses which cannot exist without mind and body. Where there is a mind there is consciousness. It is the result of good and evil of the past. The acquisition of good and evil is due to ignorance of things as they truly are.

The whole formula may be summed up thus :—

Dependent on Ignorance arise Activities (moral and immoral);
Dependent on Activities arise Consciousness (Re-birth Consciousness);
Dependent on Consciousness arise Mind and Matter;
Dependent on Mind and Matter arise the six Spheres of Sense;
Dependent on the six Spheres of Sense arises Contact;
Dependent on Contact arises Sensation;
Dependent on Sensation arises Craving;
Dependent on Craving arises Attachment;
Dependent on Attachment arise Actions (Kamma);
Dependent on Actions arises Re-birth;
Dependent on Birth arise Decay, Death, Sorrow, Lamentation, Pain, Grief and Despair.

Thus does the entire aggregate of Suffering arise. The first two of these twelve pertain to the past, the middle eight to the present, and the last two to the future.

The complete cessation of Ignorance leads to the cessation of Activities.

The Cessation of Activities leads to the Cessation of Consciousness;
The Cessation of Consciousness leads to the Cessation of Mind and Matter ;
The Cessation of Mind and Matter leads to the Cessation of the six Spheres of Sense ;
The Cessation of the six Spheres of sense leads to the Cessation of Contact;
The Cessation of Contact leads to the Cessation of Sensation;
The Cessation of Sensation leads to the Cessation of Craving;
The Cessation of Craving leads to the Cessation of Attachment;
The Cessation of Attachment leads to the Cessation of Actions;
The Cessation of Actions leads to the Cessation of Re-birth;
The Cessation of Re-birth leads to the Cessation of Decay, Death, Sorrow, Lamentation, Pain, Grief and Despair.

Thus does the cessation of this entire aggregate of suffering result.

This process of cause and effect continues *ad infinitum.* The beginning of this process cannot be determined as it is impossible to say whence this life-flux was encompassed by nescience. But when this nescience is turned into knowledge, and the life-flux is diverted into Nibbānadhātu, then the end of the life process or Saṁsāra comes about.

## ANATTĀ OR SOUL-LESSNESS

*Anattā Doctrine*

This Buddhist doctrine of re-birth should be distinguished from the theory of re-incarnation or transmigration, for Buddhism denies the existence of an unchanging or eternal soul.

A soul which is eternal must necessarily remain always the same without any change whatsoever. If the soul, which is supposed to be the essence of man, is eternal, there cannot be either a rise or a fall. Besides one cannot understand why " different souls are so variously constituted at the outset."

To prove the existence of endless felicity in an eternal heaven and unending torments in an eternal hell, an immortal soul is abso-

lutely necessary. Otherwise, what is it that sinned on earth and is punished in hell ?

" It should be said", writes Bertrand Russell, " that the old distinction between soul and body has evaporated quite as much because ' matter ' has lost its solidity as because mind has lost its spirituality. Psychology is just beginning to be scientific. In the present state of psychology belief in immortality can at any rate claim no support from science."

Buddhists do agree with Russell when he says "there is obviously some reason in which I am the same person as I was yesterday, and, to take an even more obvious example, if I simultaneously see a man and hear him speaking, there is some sense in which the 'I' that sees is the same as the 'I' that hears."

Till recently scientists believed in an indivisible and indestructible atom. "For sufficient reasons physicists have reduced this atom to a series of events. For equally good reasons psychologists find that mind has not the identity of a single continuing thing but is a series of occurrences bound together by certain intimate relations. The question of immortality, therefore, has become the question whether these intimate relations exist between occurrences connected with a living body and other occurrences which take place after that body is dead."

As C. E. M. Joad says in "The Meaning of Life", Matter has since disintegrated under our very eyes. It is no longer solid ; it is no longer enduring ; it is no longer determined by compulsive causal laws ; and more important than all, it is no longer known".

The so-called atoms, it seems, are both "divisible and destructible." The electrons and protons that compose atoms "can meet and annihilate one another while their presistence, such as it is, is rather that of a wave lacking fixed boundaries, and in process of continual change both as regards shape and position than that of a thing." *

Bishop Berkeley who showed that this so-called atom is a metaphysical fiction held that there exists a spiritual substance called the soul.

Hume, for instance, looked into consciousness and perceived that there was nothing except fleeting mental states and concluded that the supposed "permanent *ego* is non-existent."

"There are some philosophers", he says, "who imagine we are every moment conscious of what we call 'ourself'; that we feel its existence and its continuance in existence and so we are certain.....both of its perfect identity and simplicity. For my part, when I enter most intimately into what I call 'myself' I always stumble on some particular perception or other—of heat or cold, light or shade, love or hatred, pain or pleasure. I never catch myself.....and never can observe anything but the perception.....nor do I conceive what is further requisite to make me a perfect non-entity."

Bergson says, " All consciousness is time existence ; and a conscious state is not a state that endures without changing. It is a change without ceasing ; when change ceases it ceases ; it is itself nothing but change."

Dealing with this question of soul Prof. James says—"The soul-theory is a complete superfluity, so far as accounting for the actually verified facts of consciousness experience goes. So far no one can be compelled to subscribe to it for definite scientific reasons." In concluding his interesting chapter on the soul he says :— "And in this book the provisional solution which we have reached must be the final word : *the thoughts themselves are the thinkers.*"

The Buddha anticipated these facts some 2,500 years ago.

Matter is merely the manifestation of forces and qualities. Mind too is nothing but a complex compound of fleeting mental states. Each unit of consciousness consists of three phases—genesis (Uppāda), development (Ṭhiti). and dissolution (Bhanga). One unit of consciousness perishes only to give birth to another. The subsequent thought-moment is neither absolutely the same as its predecessor—since that which goes to make it up is not identical—nor entirely another, being the same continuity of Kamma energy. Here there is an identity in process.

It must not be misunderstood that a consciousness is chopped up in bits and joined together like a train or a chain. But, on the contrary, " it persistently flows on like a river receiving from the tributary streams of sense constant accretions to its flood, and ever dispensing to the world without it the thought-stuff it has gathered

* C.E.M. Joad, " The Meaning of Life "

by the way. " * It has birth for its source and death for its mouth. The rapidity of the flow is such that hardly is there any standard whereby it can be measured even approximately. However it pleases the commentators to say that the time duration of one thought-moment is even less than one-billionth part of the time occupied by a flash of lightning.

Here we find a juxtaposition of such fleeting mental states of consciousness opposed to a super-position of such states as some appear to believe. No state once gone ever recurs nor is identical with what goes before. But we worldlings, veiled by the web of illusion, mistake this apparent continuity to be something eternal and go to the extent of positing an unchanging soul, an Attā, the doer and receptacle of all actions, to this changing consciousness.

"The so-called being is like a flash of lightning that is resolved into a succession of sparks that follow upon one another with such rapidity that the human retina cannot perceive them separately, nor can the uninstructed conceive of such succession of separate sparks."** As the wheel of a cart rests on the ground on one point, so does the being live only for one thougth-moment. It is always in the present, and is ever slipping into the past. What we shall become is determined by this present thought-moment. We are what we were; we shall be what we are.

If there is no soul, what is it that is re-born? one might ask.

Well, there is nothing to be re-born. When life ceases the Kammic energy re-materialises itself in another form. As Bhikkhu Silācāra says: " Unseen it passes whithersoever the conditions appropriate to its visible manifestation are present, here showing itself as a tiny gnat or worm, there making its presence known in the dazzling magnificence of a Deva or an Archangel's existence. When one mode of its manifestation ceases it merely passes on, and where subtle circumstances offer, reveals itself afresh in another name or form. "

Buddhism does not totally deny the existence of a personality in an empirical sense. It only attempts to show that it does not exist in an ultimate sense. The Buddhist Philosophical term for an individual is Santāna, *i.e.*, a flux or a continuity. It includes the mental and physical elements as well. The Kammic force of each individual binds these elements together. This uninterrupted flux or continuity of psychophysical phenomenon which is conditioned by Kamma, and not limited only to the present life, but having its source in the beginningless past and its continuation in the future—is the Buddhist understanding of the permanent ego or the immortal soul of other religions.

## NIBBĀNA

This process of birth and death continues, *ad infinitum* until this flux is transmuted so to say, to Nibbānadhātu, the ultimate goal.

The Pāli word Nibbāna is formed of *Ni* and *Vāna*. *Ni* is a negative particle and *Vāna* means lusting or craving. " It is called Nibbāna, in that it is a departure from that craving which is called *Vāna*, lusting. "

It may also be defined as the extinction of lust, hatred, and ignorance. " The whole world is in flames", says the Buddha. "By what fire is it kindled ? By the fire of lust, hatred, and ignorance, by the fire of birth, old age, death, pain, lamentation, sorrow, grief, and despair it is kindled."

It should not be understood that Nibbāna is a state of nothingness or annihilation owing to the fact that we cannot conceive it with our worldly knowledge. One cannot say that there exists no light just because the blind man does not see it. In that well known story, too, the fish arguing with his friend the turtle triumphantly concluded that there exists no land.

Nibbāna of the Buddhists is neither a mere nothingness nor a state of annihilation, but what it is no words can adequately express. Nibbāna is a Dhamma which is " unborn, unoriginated, uncreated, and unformed. " Hence it is eternal (Dhuva), desirable (Subha), and happy (Sukha).

In Nibbāna nothing is " eternalised ",nor is anything " annihilated ", besides suffering.

According to the Books references are made to Nibbāna as *Sā-upādisesa* and *Anupādisesa*. These, in fact, are not two kinds of Nibbāna, but the one single Nibbāna, receiving its name according to the way it is experienced before and after death.

Nibbāna is not situated in any place nor is it a sort of heaven where a transcendental

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* See Compendium of Philosophy—Introduction-p. 12.

** Compare the cinematograph film where individual photographs give rise to a notion of movement.

*ego* resides. It is a state which is dependent upon this body itself. It is an attainment (Dhamma) which is within the reach of all. Nibbāna is attainable even in this present life. Buddhism does not state that this ultimate goal could be reached only in a life beyond. Here lies the chief difference between the Buddhist conception of Nibbāna and the non-Buddhist conception of an eternal heaven attainable only after death. When Nibbāna is realised in this life with the body remaining, it is called Sa-upādisesa Nibbāna-dhātu. When an Arahat attains Parinibbāna, after the dissolution of his body, without any remainder of physical existence it is called Anupādisesa Nibbāna-dhātu.

In the words of Sir Edwin Arnold—

*"If any teach Nirvana is to cease*
*Say unto such they lie.*
*If any teach Nirvana is to live*
*Say unto such they err."*

## THE PATH TO NIBBĀNA

How is Nibbāna to be attained?

It is by following the Noble Eightfold Path which consists of Morality (*Sīla*) Concentration (*Samādhi*), and Wisdom (*Paññā*).*

The Buddha expresses this in the following beautiful little verse :—

*Sabba pāpassa akaranaṁ*
*Kusalassa upasampadā.*
*Sacitta pariyodapanaṁ*
*Etaṁ Buddhāna Sāsanaṁ*

—*Dhammapada, Verse* 183.

To refrain from all evil,
To do what is good,
To cleanse one's mind ;
This is the advice of all the Buddhas.

*Sīla* or morality is the first stage on this path to Nibbāna.

Without killing or causing injury to any living creature, he should be kind and compassionate towards all, even to the tiniest creature that crawls at his feet. Refraining from stealing "whether in its dissembled or obvious forms", he should be upright and honest in all his dealings. Abstaining from sexual misconduct which debases the exalted nature of man, he should be pure and chaste. Shunning false speech, he should be truthful. Avoiding pernicious drinks that promote heedlessness, he should be sober and diligent.

These elementary principles of regulated behaviour are essential to one who treads the path to Nibbāna. Violation of them means the introduction of obstacles on the path which will obstruct his moral progress. Observance of them means steady and smooth progress along the path.

If the spiritual pilgrim finds these five precepts too elementary, he may advance a step further and observe the eight or even the ten precepts.

**It will be noticed that as the pilgrim proceeds on this high way, he is expected to live a life of strict celibacy, simplicity, voluntary poverty, self-control and the nourishing of the body sparingly, "lest the vigour and well being might foster indolence, sloth and torpitude," and worldly bonds might impede his progress.**

Whilst he progresses slowly and steadily with regulated word and deed and restrained senses, the Kammic force of this striving aspirant compels him to renounce worldly pleasures and adopt the ascetic life. To him then comes the idea that—

"A den of strife is household life,
And filled with toil and need ;
But free and high as the open sky
Is the life the homeless lead."

In the dress of a Bhikkhu, he leads the life of voluntary poverty and practises the four kinds of Higher Sīla—*viz.*, Discipline as prescribed by the Pātimokkha, Sense-restraint, Purity of Conduct connected with livelihood, and Conduct in connection with the necessaries of life.

Securing a firm footing on the ground of Sīla, the progressing pilgrim then embarks upon the higher practice of Samādhi, the control and culture of the mind—the second stage on this Path.

*Samādhi*—is the "One-pointedness of the mind." It is the concentration of the mind at will on one object to the entire exclusion of all irrelevant matter.

After giving a careful consideration to the subject for contemplation, he should choose the one most suited to his temperament. This being satisfactorily settled he makes a persistent effort to focus his mind until he

* Right understanding (Sammā-Diṭṭhi), Right Thoughts (Sammā-Sankappa), Right speech (Sammā-Vācā), Right Actions (Sammā-Kammanta), Right livelihood (Sammā-Ājiva), Right Effort (Sammā-Vāyāma), Right Mindfulness (Sammā-Sati) and Right Concentration (Sammā-Samādhi) constitute the Noble Eightfold Path.

becomes so wholly absorbed and interested in it that all other thoughts are *ipso facto* excluded from the mind. The five hindrances to progress—namely, sense-desire, hatred, sloth and torpor, restlessness and brooding, and doubts are then temporarily inhibited. Eventually he gains ecstatic concentration and, to his indescribable joy, becomes enwrapt in *Jhāna*, enjoying the calmness and serenity of a one-pointed mind.

When one gains this perfect one-pointedness of the mind it is possible for one to develop the five Supernormal Powers (*Abhiññā*):— Divine Eye (*Dibbacakkhu*), Divine Ear (*Dibbasota*), Reminiscence of past births (*Pubbenivāsānussati Ñāṇa*), Thought Reading (*Paracitta Vijānana*), and different Psychic Powers (*Iddhividha*). It must not be thought that those supernormal powers are essential for Sainthood.

Though the mind is now purified there still lies dormant in him the tendency to give vent to his passions, for, by concentration passions are lulled to sleep temporarily. They may rise to the surface at unexpected moments.

Both Discipline and Concentration are helpful to clear the Path of its obstacles but it is Insight (*Vipassanā Paññā*) alone which enables one to see things as they truly are, and consequently reach the ultimate goal by completely annihilating the passions inhibited by Samādhi. This is the third and the final stage on the path to Nibbāna.

With his one-pointed mind which now resembles a polished mirror he looks at the world to get a correct view of life. Wherever he turns his eyes he sees nought but the Three Characteristics—Anicca (transiency), Dukkha (sorrow) and Anattā (soul-lessness)—standing out in bold relief. He comprehends that life is a fleeting, continuous, undivided movement. Neither in heaven nor on earth does he find any genuine happiness, for every form of pleasure is only a prelude to pain. What is transient is therefore painful, and where change and sorrow prevail, there cannot be a permanent "ego".

Whereupon he takes one of the above three characteristics which appeals to him most and intently keeps on developing Insight in that particular direction unil that glorious day comes to him when he begins to realise Nibbāna for the first time in his life, having destroyed the three Fetters—self-illusion (*Sakkāya diṭṭhi*), doubts (*Vicikicchā*), attachment to mere rule and ritual (*Sīlabbataparāmāsa*).

At this stage he is called a Sotāpanna—one who has entered the stream that leads to Nibbāna. As he has not eradicated all fetters he is reborn again, but seven times at the most.

Summoning up fresh courage, as a result of this distant glimpse of Nibbāna, the Noble Pilgrim makes further progress and cultivating deeper Insight becomes a *Sakadāgāmi*—Once-Returner—by weakening two more Fetters—namely, Sense-desire (*Kāmarāga*) and ill-will (*Paṭigha*). He is called a *Sakadāgāmi* because he is reborn on earth only once in case he does not attain Arahatship.

It is in the third stage of Sainthood—*Anāgāmi*, (Never-Returner) that he completely discards the above two fetters. Thereafter he neither returns to this world nor does he seek birth in the celestial realms, since he has no more desire for sensual pleasures. After death he is reborn in the "pure Abodes" (*Suddhāvāsa*).

Now the earnest pilgrim, encouraged by the unprecedented success of his endeavours, makes his final advance and destroying the remaining fetters, namely, lust after life in Realms of Forms (*Rūparāga*) and Formless Realms (*Arūparāga*), conceit (*Māna*), restlessness (*Uddhacca*), and ignorance (*Avijjā*) becomes a perfect saint by attaining Arahatship.

Instantly he realise that what was to be accomplish d has been done, that a heavy burden of sorrow has been relinquished, that all forms of the "Will-to-live" have een totally annihilated, and that the Path to Nibbāna has been trodd n. The happy pilgrim now stands on heights more than celestial, far removed from the rebellious passions and defilements of the world, realising the unutterable Bliss of Nibbāna, and like many an Arahat of old, uttering that paean of joy:—

"Good w ll and wisdom, mind by method tra ned,
The highest conduct on good morals based,
This ma eth mortals pure, not rank or wealth."

*MAY ALL BEINGS BE WELL AND HAPPY!*

# PEOPLE ESTEEM AUSTERITY

*Ohn Ghine*

More than two thousand five hundred years ago the first attempt to turn the Sangha, the Noble Order of monks, into a vegetarian society was made by the evil Devadatta.

He and a fellow-conspirator, Kokālika, decided that 'people esteem austerity'* and that it would be an easy matter to create a schism in the Noble Order by insisting to the Buddha that, among other things, vegetarianism should be introduced as part of the Buddhist discipline. They well knew that the Buddha ate meat and allowed meat-eating to those in the Sangha on three conditions, 'that it has not been seen, heard or suspected' to be killed especially for one.**

They also knew that the Omniscient Buddha would refuse to make a change that would involve that self-tormenting He had preached against and which He had shown as a hindrance which could lead on to a hell state.***

And in the famed Brahmajāla Sutta of the Digha Nikāya, the passage occurs :'.... he refuses to accept uncooked flesh .. ' implying clearly enough that cooked flesh is allowable, while in the Vinaya again (1. 218-220) there are the prohibitions against eating the flesh of certain specified animals but not that of all animals.

Elsewhere in this issue is to be found the Āmagandha Sutta which gives the important things to be refrained from. Only one who has cleansed himself of doubt and is free from every one of the long list of 'uncleannesses' given in that Sutta should begin to think of refraining from fish and flesh. There are many other instances of meat-eating in the Scriptures and it is interesting to consider the circumstances under which the Buddha explained the rule regarding meat-eating. ****

The great general, Sīha, came to listen to the Buddha and was converted. He had been the chief disciple of the Niganṭhas (the Jain Sect) and the chief supporter of their great founder, Nātaputta (also known as Mahāvīra) and was, naturally, as one of that sect, a very strict vegetarian.

On conversion he begged the Buddha to accept a meal at his house and to bring the Sangha ; and the Buddha, by His silence, accepted.

Sīha then sent his servant to the bazaars to buy what meat was available. Nothing had been said on the subject as between the Buddha and Sīha, but Sīha knew, of course, that the Buddha would accept meat dishes as this was one of the charges made against the Exalted One by the very jealous Jains. The Jain priests, hearing of this, 'went about through the highways and the byways of the city of Vesālī, from cross-road to cross-road, waving their arms and crying : "Today a huge beast has been slain by Sīha the general, and a meal has been prepared for the recluse Gotama ; and the recluse Gotama is going to eat the meat, knowing that it was meant for him, that the deed was done on his account."

Incidentally this was the first recorded instance of picketing. It was then that the Buddha enunciated the rule binding on the Order as to the eating of meat.

Since much ink and paper has been wasted by the modern Devadattas and by those direct descendants of the hostile people who attacked the Buddha on this score more than 25 centuries ago, in an attempt to prove by procrustean methods that the Buddha's last meal of Sūkara-maddava was not really the 'succulent flesh of the boar' which it translates as, but, instead, 'a dish of truffles', it is perhaps timely to show that that was not the only instance of the acceptance of pork by the Buddha. It is told in the Anguttara Nikāya how Ugga, of Vesāli, made offerings of various kinds to the Buddha saying : ' From the mouth of the Exalted One have I heard this, "The giver of good things gains the good." Lord, good is the flesh of pigs with plenty of jujube fruit ; let the Exalted One accept some from me out of compassion'; and the Exalted One accepted. Here the phrase used is Sūkara maṅsa, which can not be twisted to mean anything else but what it does mean 'pig's-flesh'.

It is clear that Buddhism cannot be equated with vegetarianism, Buddhism can be equated

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* Vinaya Pitaka : Cullavagga VII.
** Vinaya Pitaka 111—172.
*** Anguttara Nikāya IV. XX. 198.
**** Vinaya Pitaka, 1. 233-8: Anguttara Nikāya IV. 188.

only with Buddhism. The Teaching of the Buddha is one of self-discipline to gain freedom from the whirlpool of existence. It begins in morality and in loving-kindness to all animals as well as other sentient beings but it is not maudlin sentimentality nor irrationality but the reverse.

The people who are solicitous about animals are admirable, as long as they refrain from hurting any form of life, refraining from using leather, since as many animals are killed for their skins as are killed to provide food. They should also refrain from eating manufactured cheese, since this is made from rennet procured by killing young calves. They should also refrain from taking medicine to kill germs. But first and foremost they must refrain from all the uncleannesses listed in the Āmagandha Sutta.

There are those who will say that vegetarianism can change the mind and is the first thing to commence, since it gives a calm and loving mind. When one considers that apart from Devadatta, who attempted to murder the Buddha, and his friends who did likewise, all of them vegetarians, the late Adolf Hitler was also a strict vegetarian, yet committed the most cruel and brutal murders of this age, and when one considers that the fierce gorilla, savage and bad-tempered and the ugliest brute in the jungle, is a vegetarian, the plea of mildness engendered by a vegetable diet does not bear examination.

The way to attain freedom from lust and anger and delusion is not to commence with diet, that may possibly follow, but to commence with a definite practice. This practice has been given by the Buddha in the Vitakka-Saṇṭhāna Sutta of the Majjhima Nikāya. It consists in taking one's mind from the evil thought to an associated thought which is not evil. The modern psychologists call it 'sublimation'. If that is not successful there is a second step, the consideration of the wretchedness of such evil thoughts. Then, if the thoughts are not by this means driven away there is a third step, the turning of the mind away to other thoughts that are not associated at all with the evil thoughts, but are thoughts good in themselves. If they still persist, the evil thoughts may be lessened by degrees, by taking thought that they may be made less violent : 'Just as a man running swiftly might say to himself : 'But what am I going so hurriedly for ? How if I were to go more gently....' And thus as a man might slow down from more vigorous postures until he finally stopped, then sat, then lay down, so evil, unsalutary thoughts that arise may be gradually slowed down if the other methods of banishing such thoughts fail altogether.

'But if', said the Omniscient Buddha, 'O disciples, bringing these considerations to subsidence by degrees, evil unsalutary considerations connected with Desire and Hate and Delusion should still persist in arising, then with teeth clenched and tongue pressed against palate, the monk by main force must constrain his mind and coerce it ; and thus with clenched teeth and taut tongue, constraining and coercing his mind, those evil, unsalutary considerations will disapppear and go to decay; and with their disappearing, the mind of the disciple within him will become settled, subdued, unified, concentrated.'

This is the discipline to be followed by a Buddhist. If he can do this and be a vegetarian as well (as is, by preference, the author of this article) so much the better. But it should be apparent from the just-quoted Vitakka-Saṇṭhāna Sutta that, as Shakespeare put it, 'the mind grows by what it feeds on' and that it is the food of the mind and not of the body that is essential for Salvation.

A Buddhist should eat cheerfully what he gets, neither overeating nor undereating and should not take too much account of what he eats, even though 'people esteem austerity.'

*See postscript next page.*

# POSTSCRIPT

A very valauble addition to the foregoing article has been suggested by Hon'ble Justice Agga Maha Thray Sithu-Thado Thiri Thudhamma U Thein Maung, Chief Justice of the Union of Burma, Vice-President of the Union of Burma Buddha Sāsana Council, and Chairman of the English Editorial Board, who points out that a proper understanding of the Buddha-Dhamma necessitates a proper orientation of mind.

The Hon'ble U Thein Maung has suggested that we translate the *Jīvaka Sutta* in which the Buddha states the position more fully, and we hope to be able to present a translation of this Sutta to our readers in a forthcoming issue ; and also that we might mention the following points :—

1. The Ariya-vaṁsa or four 'Noble Usages' which are : contentedness of the monk with any robe that he may obtain, contentedness with any alms-food he may obtain, contentedness with any dwelling and rejoicing in meditation and detachment. In the Dīgha Nikāya, 33, we hear :

" Now, the monk is contented with any robe, with any alms-food, with any dwelling, finds pleasure and enjoyment in mental training and detachment ... But not is he haughty on that account, nor does he look down upon others. Now, of a monk who herein is fit and indefatigable, who remains clearly conscious and attentive, of such a monk it is said that he is firmly established in the ancient, noble usages known as the most lofty ones ".

2. Even a novice has to vow to take his meal with proper care and mindfulness—Paṭisaṇkhā yoniso piṇḍapātaṁ paṭisevāmi.

3. That the *Visuddhi Magga* describes Āhāre patikula-saññā—reflection on the loathsomeness of food, which is an object of meditation. How that food, itself subject to decay, goes into the body that is also subject to decay and there is transformed into the decaying organic matter of the body and into loathsome excreta.

4. That one of the Saṁvega-vatthu—" The sources of emotion "—is the suffering of the present state rooted in the continual searching after food ; and which is the cause of so much suffering and evildoing in this round of rebirth.

5. That the crowning piece of course is Vipassanā (Insight). One has to eat because one's rūpa-khandha (corporeality group) is anicca (impermanent) and therefore dukkha (suffering) and anattā (without any permanent ego entity or soul).

All this adds up, as pointed out, to an orientation of mind. The Buddha taught compassion to all beings but His Teaching was of a non-attachment to anything whatsoever and He pointed out that while it is quite impossible for a man himself still sunk in the mire to free others, it is possible for a man freed from the mire himself, to free others. This has been rather aptly paraphrased in an old saying : " The wise men of the world spend most of their time undoing the harm done by the 'good' men ". There is no substitute for Vipassanā (insight) and there is only one way, the Buddha called it "ekāyano"—the Only Way—to insight, and that is the way which He gave and which we have still preserved in the Saṭipatthāna-sutta.

It is interesting to note the comment of the American translator of the Dhammapada Commentary, Eugene Watson Burlingame. He says :—

" For example, the Jains taught the Doctrine of Non-Injury ; the

doctrine, namely, that it is a wicked thing to injure man, animal or plant. But this doctrine, noble as it is, they carried to what was perhaps a logical, but for all that, quite absurd extreme. The Buddha also taught the Doctrine of Non-Injury, but took pains to confine it within reasonable limits. He condemned the killing of animals even for food, but did not altogether forbid the eating of flesh and fish. But he was not satisfied merely to condemn the injuring and killing of living creatures ; he taught no such merely negative doctrine. Instead he taught the most sublime doctrine that ever fell from the lips of a human being ; the doctrine, namely, of love for all living creatures without respect of kind or person and for the whole visible creation. A man must love his fellow-man as himself, returning good for evil and love for hatred. But this is not all. He must extend his love to the fishes of the sea and the beasts of the field and the fowls of the air, to the plants and the trees, to the rivers and the mountains. A man must not kill his fellow-man even in self-defense. *All war is unholy.*"

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'Thereupon the Brahman who was chaplain said to the king: "The king's country, Sire, is harassed and harried. There are dacoits abroad who pillage the villages and townships, and who make the roads unsafe. Were the king, so long as that is so, to levy a fresh tax, verily his majesty would be acting wrongly. But perchance his majesty might think : 'I'll soon put a stop to these scoundrels' game by degradation and banishment, and fines and bonds and death ! But their licence cannot be satisfactorily put a stop to so. The remnant left unpunished would still go on harassing the realm. Now there is one method to adopt to put a thorough end to this disorder. Whosoever there be in the king's realm who devote themselves to keeping cattle and the farm, to them let his majesty the king give food and seed-corn. Whosoever there be in the king's realm who devote themselves to trade, to them let his majesty the king give capital. Whosoever there be in the king's realm who devote themselves to government service, to them let his majesty the king give wages and food. Then those men, following each his own business, will no longer harass the realm; the king's revenue will go up; the country will be quiet and at peace; and the populace, pleased one with another and happy, dancing their children in their arms, will dwell with open doors."

*Kutadanta Sutta, Dīgha Nikāya.*

# IMPRESSIONS OF BUDDHA JAYANTI

*By Francis Story*

(*A Radio talk from B.B.S. on* 27-6-56)

On Wednesday last I witnessed a unique event, the Novitiation of 2,668 Sāmaṇeras into the Holy Order of the Yellow Robe. It took place in the Great Rock Cave of the Chaṭṭha Sangāyanā, in the pesence of many thousands of pilgrims and prominent people invited by the Government of the Union of Burma.

I have seen many impressive sights in the course of my life, but nothing so inspiring as this. From the historical point of view alone, it is something that cannot be paralleled anywhere in the world outside Buddhist Asia. The continuity through 2,500 years of a religious institution that has preserved the same language, the same formula of initiation, the same rule of life and precisely the same dress, is an achievement that only Buddhism can show.

But far more important than this historical interest is the triumphant affirmation across the centuries of the way of life for which the Buddhist Sangha stands. My thoughts went back to Isipatana, where I have so often sat close to the very spot where the first Ordination was given, so many centuries ago. That was a very simple summons to the holy life : " Ehi, Bhikkhu ! " — " Come, O Bhikkhu !" —but it was both Novitiation and Higher Ordination. For the Ascetic Kodañña, on hearing the first Sermon of the Buddha, had realised the Path and the Fruits, and became the first Mahā Thera.

For some time that simple phrase, uttered by the Buddha Himself, had constituted the whole of the induction into the path of holiness, for it was addressed to those who already knew the Law. " Come, O Bhikkhu! "—come, and see for yourself the truth of the Dhamma ; come, and learn to distinguish between the false and the true, between those things that only temporarily are, and that which eternally is.

Then later, as we read in the Mahāvagga, the Great Section of the Vinaya Piṭaka, the Buddha gave authority to the Bhikkhus to bestow Ordination themselves. " I permit you, O Bhikkhus, to go forth and ordain in any quarter, in any district. And in this way, O Bhikkhus, should one ordain. First having instructed him (the postulant) to have his hair and beard shaved off, to assume yellow robes, to arrange the upper robe over one shoulder, to honour the feet of the Bhikkhus ; and having instructed him to sit down on his haunches and salute with joined palms, in this manner should he be told : ' Speak thus : I go to the Buddha for refuge, I go to the Dhamma for refuge, I go to the Sangha for refuge '. And a second and a third time should he say this. I permit, O Bhikkhus, the going forth and the ordaining by these Three Refuges ".

At that time the Threefold Refuge of all Buddhists, lay and monastic, was the Ordination of the Bhikkhu. It was only later, as the need arose for a more exacting formula, that the Ordination as we know it today was laid down by the Enlightened One, to be performed by a Chapter of Theras, with the applicant for Upasampadā sponsored by his preceptors and closely questioned as to his suitability for the monastic life. In the case of the first initiation of Sāmaṇeras the form remained essentially simple. The postulant approaches, in lay dress and carrying the robes of a Bhikkhu, and asks the presiding Thera to take the robes and grant him Novitiation : " In compassion for me, lord, give me the yellow robe and let me be ordained, for the destruction of all sorrow and for the attainment of Nibbāna ". He then repeats after the Mahā Thera the formula of the Refuges, followed by the Precepts of Sāmaṇeras. At the conclusion he says : " I have received these Precepts. Permit me, O lord : I make obeisance. Forgive me my faults. May the merit I have gained be shared by you, my lord. Give me also to share in your merit, my lord. It is good. I share in it ".

" I share in it " means that he shares the merit freely bestowed in loving-kindness by his spiritual benefactor, even as he shares his own with him. It also means in a wider sense that he shares in the life of holiness that is the supreme purpose of the going forth from the household life into the life of the monk who lives by alms : " The destruction of all sorrow and the attainment of Nibbāna". Not for one moment should he lose sight of

that essential purpose, from the time he exchanges the clothes of a layman for the Yellow Robes of the Sangha. He may be only a temporary Sāmaṇera, yet while he is wearing those robes he should devote himself steadfastly to the purpose for which he is wearing them. Only thus can he " share in it "—in both the merit and the aim of that life—in a real and positive sense.

The Higher Ordination, Upasampadā, is more elaborate. The Postulant, already a Sāmaṇera, goes through the same introductory forms and then, after being exhorted by his sponsors to speak the truth, he is asked certain questions, such as whether he is free from disease, is exempt from military service; whether he is a free man and free from debt ; whether he has the permission of his parents, whether he is of full age, twenty years ; and whether he is a human being, and a male. It will be seen that the Buddha covered every possible eventuality, even to an error in sex. The question regarding the service of the king, that is, military service, reveals two significant facts. Firstly, that the Buddha did not confuse a citizen's worldly duties to his nation, represented by the ruler, with his spiritual life ; secondly, that He did not want the Sangha made a refuge for those who desired merely to shirk such responsibilities. Had it been otherwise, there would have been a very real danger that the Sangha itself would be perverted into a disruptive element in the community. All these possibilities the Buddha, with His supramundane knowledge, foresaw and guarded against. For He saw clearly that if the worldly life was disrupted there could be no hope for the survival of the higher life of man.

The applicant for Higher Ordination, then, must be a free man in every respect; one who has discharged his obligations to others in the fullest measure. So, the enquiring mind may ask : what of those who for some reason are so entangled in commitments that they cannot follow the holy life? Is it therefore denied them ?

The answer is emphatically, no. If by reason of their past Kamma—and all obligations are in the last analysis *voluntarily undertaken*, not imposed by a god or by fate—certain persons are unable to become Bhikkhus, they must wait until the obstructive Kamma-result has exhausted itself. Until, in other words, they have settled the debt and are at liberty again to choose their own path. If it cannot be in this life, it must be in some subsequent one, to which end they should regulate their conduct now, in order that conditions may be favourable for them in time to come. That is the beat motive for accumulating good Kamma : not for specific worldly or heavenly results, but to pave the way to that ultimate and highest objective, the attainment of Nibbāna.

Forty-five years intervened between the first Ordination given by the Buddha, and His last. And then a very striking thing happened. Subhadda, a wandering ascetic, came to the Buddha while He lay dying, and begged for instruction. The Buddha gave it, and the wandering ascetic, like Kondañña so long ago, accepted the Doctrine at first hearing, Taking refuge in Buddha, Dhamma and Sangha, he saked for the low and higher Ordination, whereupon the Buddha told the Venerable Ānanda to admit Subhadda into the Order without the customary probationary period. Here is the passage, a very beautiful one, from the Mahā Parinibbāna Sutta :

" Atha kho Bhagavā āyasmantanaṁ Ānandaṁ āmantesi: ' Tena h'Ānanda Subhaddaṁ pabbājethāti.

' Evam Bhante ' ti kho āyasmā Ānando Bhagavato paccassosi. Atha kho Subhaddo paribbājako āyasmantaṁ Ānandaṁ etad avoca : ' Lābhā vo āvuso Ānanda, saluddhaṁ vo āvuso Ānanda, ye ettha Satthārā sammukhā antevāsābhisekena abhisittā ' ti.

Alattha kho Subhaddo paribbājako Bhagavato santike pabbajjaṁ, alattha upasampadaṁ. Acirūpasampanno kho pan' āyasmā Subhaddo eko vupakaṭṭho appamatto ātāpī pahitatto viharanto. Na cirass ' eva yass 'atthāya kulaputtā sammad eva āgarasmā anagāriyaṁ pabbajanti, tad anuttaram brahmacariya-pariyosānaṁ diṭṭhe' va dhamme sayāṁ abhiññā sacchikatva upasampajja vihāsi: ' Khīṇā jāti, visitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, naparaṁṁ itthattāyāti ' abbhaññāsi.

Aññataro kho pan' āyas-mā Subhaddo arahataṁ ahosi.

So 'Bhagavato pacchimo sakkhi-sāvakā ahosīti ".

It means, briefly, that on being granted Ordination, Subhadda said to Ānanda that it was greatly to their gain and advantage that Ānanda and the other disciples had received Ordination from the Buddha Himself. And so Subhadda was ordained by the Buddha, and in a very short time he became one of the Arahats.

Buddhaghosa in his commentary takes up the story in more detail. He relates that Ānanda took Subhadda aside, poured water on his head, shaved off his hair and beard, and taught him the formula of meditation on the impermanency of the body. Then he caused him to repeat the Three Refuges, and after that the Buddha gave Subhadda full Ordination.

The Wheel of the Law, set in motion at Isipatana forty-five years before, had made one complete revolution, and the Buddha's last Ordination was an act of supreme compassion. I like to think that he summoned Subhadda to the holy life with the same simple words with which He started His ministry : " Ehi Bhikkhu ! ".

These were some of the thoughts that passed through my mind as I watched the ordination of the 2,668 Sāmaṇeras in the Great Stone Cave of the Chaṭṭha Sangāyanā. And I thought that no more fitting ceremony could have been chosen to grace the concluding days of the Great Council. As the young, ardent voices rang through the vaulted hall, echoing the Mahā Thera's words, I thought that this must truly be a memorable experience for them, and one that will remain to influence their whole lives. Let us hope that they too, like Subhadda, will strive earnestly and attain Arahatship in a very short time, and that their merit will be shared by all beings. That would indeed be a crowning glory to the Chaṭṭha Sangāyanā and the Buddha Jayanti celebrations.

(The Novitiation Ceremony referred to in the broadcast was held on Wednesday May 23rd 1956. It was originally intended that 2,500 Sāmaṇeras should be given novitiation, one for every year of the Buddha Sāsana. So many families, however, desired their sons to take the Robe on this great occasion that the number was increased to 2,668. In addition to these, many thousands of youths became Sāmaṇeras in the districts during the Buddha Jayanti celebrations. No greater proof could be needed of the flourishing state of the Sāsana in Burma, and of the tremendous influence Buddhism has on the lives of the people. While religion is disintegrating in the Western hemisphere, the Theravāda lands of Asia continue to preserve the noble truth of the Dhamma, which is unaffected by time and changing circumstances. The reason for this is not far to seek. So long as Suffering exists, men will search for a means to bring it to an end, and the Teaching of the Supreme Buddha is the only system that completely eradicates Suffering at its root—the instinct of Craving conjoined with the illusion of Self. When dreams and myths have faded away there comes the opportunity for Truth to assert itself. The 2,500th year of the Buddha's Dispensation sees us at such a point, and places before the world a reminder that there is a Way of self-salvation for all, founded on a reasonable world-view, an unimpeachable philosophy, a sublime ethic and a practical rule of life that is good for this world and all conceivable states of existence until the final goal of Nibbāna is reached. F.S.)

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" Though a person recites much of the Sacred Texts, yet, if he, being negligent does not live up to them, he will not share the holy life and is merely a cowherd who counts the kine of others.

Though a person recites but a little of the Sacred Texts, yet, if he lives up to the Teaching, having dispelled his lust, hatred, and delusion, possessing right knowledge, with a mind well-freed and not clinging to this world or the next, he does indeed share the holy life."

*Dhammapada* verses 19 & 20.

# BUDDHA-DHAMMA AND MODERN SCIENCE

*U Khin Moung,*

(*A Radio Talk from B.B.S.*)

The Buddha Dhamma may be defined in brief as the teaching of Gotama Buddha on the basis of the discoveries He made when He attained Supramundane knowledge by introspective meditation. To be a Buddhist scholar it is essential to study all His discoveries, discourses and commentaries, which are comprehensive, but the learned teachers advise us that the first step for the layman is to thoroughly comprehend the physical and psychical processes and their causal relations. Bearing this in mind let us first of all study the phenomena of physical process.

The Buddha discovered with scientific exactitude the composite nature of wave and matter as the basic phenomenon of physical particles. He taught us that the smallest particles are in a dynamic process of arising and vanishing with a frequency of about fifty thousand million cycles during the period of a finger-snap. He mentioned that about 46,656 atoms are required to form the minutest particle of fine dust raised by the wheel of a chariot in summer. Devout Buddhist scholars have actually seen this process in the course of Vipassanā meditation, but I am not quite sure whether they are able to count and compute the frequency accurately as shown by the Buddha. At any rate we can realise that the static structure, which we find through our sense organs is a delusion and we shall find that this delusion is the main cause of our life-long troubles and miseries. It is a misconception inherent in us since childhood, and it will remain till death, unless we dispel it by developing the faculty of understanding. The Buddha scientifically expounded these phenomena as Four Noble Truths and formulated the Eightfold Noble Path for the solution of all the problems of life.

Let us now find out how far modern science can help us to understand the phenomena of physical process. It can help us to a great extent to understand at least theoretically. Its findings are almost identical with the discovery of the Buddha. The scientists have re-discovered the composite nature of wave and matter by the use of their precision instruments, mathematical equations, and logical thinking in the light of experiments and observations. They describe it briefly stating that there are two kinds of waves—bottled-up waves, which we call matter and unbottled waves which we call light, heat, electro-magnetic radiations, X-rays, etc. They can resolve the whole material universe into waves—nothing but waves. Their discoveries of natural radio activity, cosmic radiations and the natural formation of discrete quantities or packets of radiated energy as propounded by quantum theory are in total agreement with the discovery of the Buddha. They can tell us precisely that one gram of radium emits $3.70 \times 10_{10}$ alpha particles with a velocity of $1.699 \times 10_{9}$ centimeters per second. They are also able to generate artificial eletronic radiations with super-high frequencies ranging beyond ten thousand million cycles per second. When they produce them with the help of electronic devices, they distinctly find the process of arising and vanishing. The process of arising and vanishing means motion. Motion means time. Using time as factor for the theory of relativity, Einstein propounded that the physical phenomenon is a four-dimensional continuum formed by the union of space and time. All these go to show that the scientists have also fully realised the dynamic nature of physical particles. The atom is no more a static structure to them. So far so good. Modern science is the chief witness, that can give reliable evidence in support of the Buddha-Dhamma. I cannot find such strong evidence in the speculative philosophies, some of which, in fact, try to justify the existence of immortal soul and Almighty God, which are conspicuous by their absence in the discoveries of the Buddha.

Let us go ahead and study His other discoveries relating to physical phenomena. He taught us that there are four generating forces, that give rise to the appearance of material existence. They are :

(1) Resultant mental forces,
(2) Mental activities,
(3) Temperature or weather and
(4) Nutriment.

The mental phenomena and the causal relations between physical and psychical processes as discovered by the Buddha

can never be re-discovered and realised with the help of scientific instruments, mathematical formulae, experiments, observations, analysis and logical thinking. The mental phenomena can be discovered completely only in the light of Supramundane knowledge far transcending the mundane intellect and faculties. It is beyond the realms of physical science and it will be interesting to study the limitations of modern science in contrast to the wide vista presented by the Supramundane knowledge.

If we study the methods used for the development of scientific knowledge, we shall find that all sciences have been built upon two main foundations only. They are :

(1) the sensations received by the scientists as the subjective and

(2) the external physical phenomena or stimulus as the objective.

The subjective sensations are formed through five sense organs *i.e.* eyes, ears, nose, tongue and body. The objective physical phenomena are the manifestations of material properties in a perpetual state of flux. The scientists receive a series of sensations by observing the results of experiments when they try to understand the phenomena of a particular subject. After the formation of sensations as a result of experiments and analysis, the mind organ begins to function by reasoning and deducing logical inferences from the observed facts. They then formulate scientific laws with the support of mathematical equations. This is the process upon which modern science is founded. But the scientists cannot go beyond approximations since the external world of objects which they find through their sense organs are not absolute or direct or real. The sensations are mere images of the objects . The late Albert Einstein himself admitted that sense perception only gives information of the external world indirectly and we can only grasp the latter by speculative means. This is the dead end of modern science.

Let us now study the immense field of the Supramundane knowledge of the Buddhas and Arahats. We shall find with amazement that Gotama Buddha discovered with mathematical precision the mental phenomena and causal relations, the foundations of the Buddha-Dhamma. But in this short talk I can mention only a few essential facts in brief just to give an idea. The Buddha taught us that the mental process with quanta of thought moments is 17 times faster than the physical frequency. These rapidly fleeting thought moments have 52 types of mental properties, which in combination with passive mind generate 121 classes of consciousness ramifying as 31 planes of existence. The most important discovery is the causal relations between mental and physical phenomena in 24 systems of correlation. Another important system of causation is Dependent Origination of 12 mental and physical factors, that give rise to the appearance of life continuum in cyclic order. He taught us that inherent delusion or ignorance is the main cause that creates the living beings . The predominance of mental process in the phenomenal existence will be realised if we study the nature of those living beings in the higher celestial world. They have no material qualities at all. Their existence is only mental. Their life term is very long but they cannot escape the life process. After death they are liable to be reborn as human or celestial beings with both mental and physical properties.

As a last word, I would like to mention that if we study the scientific expositions of the Buddha-Dhamma rationally, we shall be able to develop our faculty of understanding, leading to our realisation that the so-called life is nothing more than an endless psycho-physical process like a pendulum between likes and dislikes or joy and sorrow with resultant miseries in series. But when we fully realise the miserable nature of life, we can stop the psycho-physical process by a systematic course of Vipassanā meditation. We can then dispel all the delusions and resist

the temptations of worldly sensual desires or cravings. Our feelings of like and dislike are strong when the faculty of understanding is low. Their strength diminishes in the same ratio as the increase in the faculty of understanding. They will go down to zero point as the knowledge reaches the highest stage. It may be formulated that the feelings, of likes and dislikes or joy and sorrow vary inversely as the faculty of understanding. It is the law of diminishing craving. The Buddha dispelled craving completely as soon as He attained the Supra-mundane knowledge. He therefore taught us that the development of the faculty of understanding is the first step in the Eightfold Noble Path, that leads to perfect peace of mind by attaining complete emancipation from the conditioned life-continuum.

In conclusion, I am not trying to belittle the scientists by showing the limitations of modern science. On the contrary, their highly developed scientific knowledge will help them to understand the Buddha-Dhamma thoroughly and to take up a course of Vipassanā meditation successfully. For these reasons the scientists are requested to study the Buddha-Dhamma and interpret it in their scientific language as and when they are satisfied and convinced that it will be really conducive to the welfare of mankind.

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# " THE ESSENTIALS OF BUDDHISM

## The Optimism of the Four Noble Truths: The Buddha's Cure for the Canker of Life "

*U Hla Maung. B. A., B.E.S. (Retd.)*

There are four great truths or affirmations which contain in a nutshell the central teaching of the Enlightened Buddha. They form the crux of Buddhism. The four truths, discovered by our Tathāgata by virtue of His deep insight and wisdom are unlike and distinct from other views and theories. They are :—

1. Life or existence as part of the Becoming process of the world is " DUKKHA "—" SORROW "—" ILL ".
2. The perpetuation of life or sorrow has Originating Causes.
3. Originated life and sorrow can be ended by dissolving the causes of such origin.
4. The Buddha's path of morality and mental discipline can dissolve these causes.

It is apparent that these four great affirmations run counter

(*a*) to the theistic theory that God is the giver and arbiter of life,

(*b*) to the pantheistic creed that life is a manifestation of an unknowable mind or spirit,

(*c*) to the mechanistic—materialistic dictum that life is a product of chance,

(*d*) the claims of determinism or predestination, and

(*e*) to the optimistic idea of the thoughtless that life with all its vanities, vulgarities, vicissitudes, and make-beliefs is worth clinging to.

In His investigation of the truth in regard to life the Buddha discovered the convincing fact that life is sorrow, and in consequence He earnestly and untiringly propagated it. Truth may be unpalatable, but that it has to be grimly and courageously faced is the exhortation of the Buddha.

Are these unique truths worthy of unprejudiced study and sincere thought ? The main point is that life is painted in its true colours as sorrow, and that again this ever-pursuing sorrow is shown to be an ill that can be ended. Further it is shown that in and through life, man can, by his own efforts, make the greatest achievement conceivable to the human mind. The Buddha, in effect has said " Face the truth of rebirth and sorrow. Realise that this sorrow has its causes in the chain of dependent causation. Similarly realise that through right knowledge there is a parallel chain of causation which can dissolve this repeating sorrow. There is a path of self-conviction and faith which will lead you by proper discipline and training to the great goal of purification and emancipation. Here I lay before you the problem in its stark nakedness with all its factors. Also I lay before you the means of solving the problem. Be a hero and wage war against ignorance in yourself and crown yourself with wisdom and its incomparable fruit ."

We have already seen that the Paṭiccasamuppāda chain of twelve nidānas (links), beginning with Avijjā (ignorance), deals with the origin and perpetuation of the sorrow of life. The parallel chain of faith, hope and joy, founded upon self-investigation and confidence, lays down the path of triumph to wisdom. From ignorance and sorrow to wisdom and happiness—such is the bitter and sweet of truth in its opposites. We give below the two formulae :—

*A. Chain of Dukkha—Sorrow*

Avijjā Paccayā Sankhārā
Sankhāra Paccayā Viññāṇaṁ
Viññāṇa Paccayā Nāma-rūpaṁ
Nāma-rūpa Paccayā Saḷāyatanaṁ
Saḷāyatana Paccayā Phasso
Phassa Paccayā Vedanā
Vedanā Paccayā Taṇhā
Taṇhā Paccayā Upādānam
Upādāna Paccayā Bhavo
Bhava Paccayā Jāti
Jāti Paccayā Jarā maraṇam etc.

Through Ignorance Kammaformations are conditioned ;

through Kammaformations Consciousness is conditioned ;

through Consciousness Mental and Physical Phenomena are conditioned ;

through Mental and Physical Phenomena the 6 Bases are conditioned ;
through the 6 Bases Contact is conditioned ;
through Contact Sensation is conditioned ;
through Sensation Craving is conditioned ;
through Craving Clinging is conditioned;
through Clinging the Process of Becoming is conditioned ;
through the Process of Becoming Rebirth is conditioned ;
through Rebirth are conditioned Old Age and Death,
Sorrow, Lamentation, Pain, Grief and Despair.

*B. Chain of Self-found Salvation*

Dukkha Upanisā Saddhā (faith in the way out)

Saddhā Upanisā Pāmojjam (pleasant state of mind)

Pāmojja Upanisā Pīti (joy)

Pīti Upanisā Passadhi (serenity and calm)

Passadhi Upanisā Sukham (blest and happy)

Sukha Upanisā Samādhi (calmness and tranquility of mind concentrated on truth)

Samādhi Upanisā Yathābhūta Ñāṇadassanam (seeing things in their true nature)

Yathābhūta Ñāṇadassana Upanisā Nibbidā (weariness of human frailities and vanities)

Nībbidā Upanisā Virāgo (void of desire and passion)

Virāga Upanisā Vimutti (release—emancipation)

Vimutti Upanisā Khaya Nāṇam (knowledge of the end of passion)

Khaye Ñāṇa Upanisā Āsavakkhayam (complete eradiction of corruptions and defilements)

By way of a side-light for the need of investigation and thought into the dire malady of the world we quote Dr. Ralston in the quest for an effective cure for Cancer: London Times, June 1, 1952. Dr. Gerald Ralston, MRCS, LRCP is the head of a large practice in the London borough of Holborn.

" In pursuit of discovering the cause of cancer it cannot be said that organised search has failed ", he writes. " In every civilized country in the world innumerable scientists of all grades, working indefatigably in all manner of institutions and laboratories, are using up uncountable man-hours, irreplaceable materials and millions of pounds—all to agonisingly small human profit.

**New Original Approach Needed.**

" It seems that a new and original approach is needed to the problem. Modern research, in this field certainly, has become too stereotyped.

Many of our greatest discoveries have resulted not from endless experimentation but from the processes of native thought. What experiment did was to confirm, usually by trial and error—always a costly, wasteful business.

" All of us who practise medicine with sincerity have given thought to the problem, and many of us have evolved ideas of Cancer. It is not impossible that in such a welter of theories the truth may be found.

" No doubt among the speculations some may prove too bizarre for serious cogitation and some, so at variance with accepted fact and knowledge, as to deserve scant consideration. On the other hand, somebody by thought or observation may have arrived at a theory worth further investigation. "

Dr. Ralston's words are to say the least, very suggestive and revealing. He speaks of the tremendous efforts being made through thought and experiment to discover the cause of cancer and its cure. The doctor also champions the potency of " native thought ". He thinks that some one with the power of profound thinking and intuition would be able to arrive at a true diagnosis and the right cure where continuous and tireless experimentation by scientists has up to now failed to achieve the desired result.

The potency of thought is supported by the late Professor Einstein. In " Autobiographical Notes " Einstein remarked in one place : " I saw that mathematics was split up into numerous specialities, each of which could easily absorb the short life granted to us. Consequently, I saw myself in the position of Buridan's ass which was unable to decide upon any specific bundle of hay. This was due to the fact that my intuition was not strong enough in the field of mathematics to differentiate clearly the fundamentally important, that which is really basic, from the

rest of the more or less dispensable erudition." In trying to satisfy his hunger for deeper knowledge and in becoming the founder of the Special Theory of Relativity and ten years later of the General Theory of Relativity, Einstein came across paradoxes and climaxes of thought which, he asserted, he surmounted by turning away from the multitude of things which clutter up the mind and divert it from the essential, and by the help of insight and intuition—two terms which occur more than four times in the short autobiographical notes.

While Dr. Ralston speaks of cancer, the Buddha speaks of the " Canker of Life ". And it was in the deepness of His insight and the clear intuition available to one who became enlightened that the Buddha found the day-light of truth, namely that life is a dire disease. The problem being segregated from others which clouded the issue, the Buddha, through the powerful lens of Samādhi, arrived at the proper solution of the selected basic problem.

The Buddha did not claim to be a " Chosen Person " or to belong to a " Chosen People". He was neither an incarnation nor a manifestation of God. He was no selected mouthpiece for Divine revelation. He wandered on the various planes of life, and the trail of right understanding, right living and right meditation led to His self-won Enlightenment. There is the fullest force and potency in the Paṭiccasamuppāda and its accompanying formula— " From Dukkha to Full Emancipation". The same applies to the Four Truths, which are verily " Noble and Holy ".

Is not Life a Canker —a dire malady as the Buddha says ? Is not Cancer only one of the innumerable ills that afflict mankind ? How are we to cure these physical ills as well as the fires of passion, anger and greed that burn us internally ? Not by reliance on religions which feed on emotional appeals, faith and revelation nor by reliance on scientific wizardry, which has brought about the Hydrogen Bomb. The Buddha has laid out a way for the cure of the Canker of Life. The way lies through the realisation of the Noble Truths and of the Law of Dependent Origination. These are grim facts. They sound pessimistic, but read again the optimistic formula of glory and release given as a counterpart of the Law of Origination.

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# NANDATHERA-VATTHU

## The Story of the Elder Nanda.

### Dhammapada—aṭṭhakatthā Yamaka-vagga

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

" Yathā agāraṁ ducchannaṁ
vuṭṭhī samativijjhati,
evaṁ abhāvitaṁ cittaṁ
rāgo samativijhati.
" Yathā agāraṁ succhannaṁ
vuṭṭhī na samativijjhati,
evaṁ subhāvitaṁ cittaṁ
rāgo na samativijjhaṭiti ".

(*Dhammapada*, 13-14)

" Just as rain penetrates an ill-thatched house, even so does lust penetrate an uncultivated mind ".

" Just as rain does not penetrate a well-thatched house, even so lust cannot penetrate a well-cultivated mind ".

The Master while residing at Rājagaha, gave this religious discourse beginning with " Just as the house " (yathāgāram) in connection with the Reverend Nanda.

After He had set in motion the Wheel of the *Dhamma*, the Master went to Rājagaha. While He was residing at Veḷuvana, the great king Suddhodana, saying " Fetch my son and present Him to me ", sent ten messengers with a thousand followers each. Of these ten who went (to the Master), the *thera* Kāḷudāyī went last of all and attained arahatship. Knowing that it was the proper time to go, the *thera* spoke in glowing terms about the journey and led the Master, accompanied by twenty thousand *arahats*, to the city of Kapilavatthu. And the Master, in the assembly of His relatives, related the Vessantara-jātaka making the meaning of *pokkharavassa* * evident. On the following day when He entered the city for alms, He established his father in the fruition of *sotāpatti* by uttering the stanza beginning with " Uttiṭṭhe nappanajjeyya " (one should arise and should not be heedless). Then again, by reciting the stanza beginning with " Dhammaṁ care" (one should practise the *Dhamma*) He established Mahāpajāpatī in the fruition of *sotāpatti* and the king in the fruition of *sakadāgāmi*. And after His meal, with reference to the virtues of Rāhulamātā, He narrated the Candakinnara-jātaka. On the following day, while the ceremonies of consecration, entry into the house and marriage of the prince Nanda were being solemnised, the Master went there for alms, handed over the bowl to him uttered words of blessing, arose from the seat and departed without taking the bowl back from his hands. Out of respect for the Tathāgata, he also could not say " Sir, please take back Your bowl ". However, he thought that the Master would take it at the head of the stairs. But even there the Master did not do so. Then he thought that the Master would take it at the foot of the stairs. There too the Master did not take it back. Again he thought that the Master would take it at the courtyard. But even there, He did not. Intent on returning, the prince followed the Master reluctantly ; but out of respect for Him, he could not say "Please take back the bowl ". Thus he followed Him hoping that the Master would take it back at some place or other.

Meanwhile, Janapadakalyāṇī was informed thus : " Madam, the Bhagavā has gone away taking the prince Nanda with Him. What are you going to do without him ? " The princess Janapadakalyāṇī, with her hair partially dressed and with drops of water trickling down from her head, rushed forth and cried out, "Please come back soon, my d ar ". Those words of hers fell across his heart. The Master, on the other hand, without taking back the bowl from his hand, took him to the monastery and said " Nanda, will you become a monk ? " Out of respect for the Buddha, Nanda could not say "No", but instead he said, " Yes Sir, I shall become a monk ". The Master said, "Well then, please ordain Nanda ".

On the third day after the Master had gone to the city of Kapilavatthu, He ordained Nanda. On the seventh day of His arrival the mother of the prince Rāhula, having adorned him with ornaments sent the prince to the Bhagavā saying " Dear son, look at the monk, who is accompanied by twenty thou-

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* "Lotus-leaf rain"; a portentous shower of rain, serving as a special kind of light test shower in which certain objects are wetted, but those showing a disinclination towards moisture, like the lotus-leaf, are left untouched.

sand monks, having golden and excellent complexion like that of the god Brahmā. He is your father Who had abundant hidden treasure which we have not seen since He left home. Go and ask for your inheritance saying ' Dear father, I am the prince who would become a paramount sovereign after my consecration. I need wealth. Please give it to me. Indeed father, the son is the rightful owner of the father's possession. " No sooner had the prince gone to the Bhagavā than he felt filial affection for his father and with joy at heart he said, "Monk. Pleasant is the shade cast by you " as also many other words befitting him. After His meal the Bhagavā uttered words of blessing, rose up from His seat and departed. The prince also followed Him saying "O monk, give me my inheritance ; give me my inheritance, O monk ", The Bhagavā did not send the prince back. Even the attendants were not able to make him turn back from following the Bhagavā. Thus, he went straight to the monastery together with Him. Thereupon, the Bhagavā thought : " The paternal property, which this one wishes for, will lead to the rounds of birth and it brings about ruin.* Now, I will give him the sevenfold noble treasure which I have acquired at the foot of the *Bodhi* tree. I shall make him the owner of the spiritual inheritance ". Then He said to the Venerable Sāriputta, " Well then Sāriputta, do please ordain the prince Rāhula ".

After the prince had been ordained, the king became extremely unhappy. Unable to bear the sorrow, he made the Bhagavā know his feelings and asked for a favour saying " Lord, it would be well if the Venerable Ones would not in future ordain a boy without the consent of his parents ". The Bhagava granted him the favour. Again, one day, after the Bhagavā had finished His breakfast at the royal palace, the king, said :" Venerable Sir, while you were practising austerities, a deity approached me and said, "Your son is dead". Not believing the words, I rejected her, saying, "My son will not die without attaining Enlightenment ". Being told thus the Bhagavā said, " How could you do so now ? Formerly also, when you were shown the bones and told that your son was dead, you did not believe ". And with reference to this incident, the Master related the Mahādhammapāla-jātaka. At the end of the discourse the king became established in the fruition of *anāgāmī*.

Having thus established His father in the three fruitions, on the following day the Bhagavā went to Rājagaha accompanied by the Order of monks. He had promised Anāthapiṇḍika that He would visit Sāvatthi and when the construction of the great Jetavana monastery was completed, the Master went to Jetavana and took up His residence there.

While the Master was residing at Jetavana, the Venerable Nanda became discontented and spoke about it to the monks thus : " Friends, I am practising the holy practice without finding delight in it ; I can no longer continue with it. I shall give up the precepts and shall revert to the low life of a layman". The Bhagavā heard of it, summoned the Venerable Nanda and asked. " Is it true as reported that you told many monks that you did not find delight in the practice of the holy life and that you were unable to continue with it and that you intend to give up the precepts and revert to the low life? " He admitted saying " Yes, Your Reverence ". " Why is it that you are practising the holy practice without finding delight in it, are unable to continue with it and intend to give up the precepts and revert to the low life ?" Venerable Sir, when I left the house, the Sākyan lady Janapadakalyāṇī, with her hair partially dressed and with drops of water trickling down from her head told me "Please come back soon, my dear ". And remembering her words, Sir, I find no delight in the holy practice. I am unable to continue with it. I intend to give up the precepts and revert to the low life ". Then the Bhagavā, holding the Venerable Nanda by the arm, took him to the Tāvatimsa world of gods, by His supernormal power. On the way, the Master showed him a singed female monkey that had lost her ears, nose and tail, seated on a burnt stump in a scorched field and also showed him five hundred nymphs, with feet red like those of the doves. who had come to serve the Sakka at the Tāvatimsa abode.

And having shown these, He asked: "What do you think, O Nanda, which one is more beautiful, pretty and charming, the Sākyan lady Janapadakalyāṇī or these five hundred nymphs with red feet ?" " Lord, she, the

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* Pāli is: Vaṭṭānugatam vighātam. Vaṭṭānugatam means " will lead to 3 kinds of vaṭṭa, namely. (1) kilesa-vaṭṭa ( defilements ), (2) kamma-vaṭṭa ( kamma or actions ) and (3) vipāka-vaṭṭa ( effects )", Vighātam means "It is subject to ruin and also a cause for ruination".

Sākyan lady Janadakalyāṇī, is just like that singed female monkey whose ears, nose and tail have been cut off. When compared with these five hunderd nymphs, she cannot be reckoned with them nor does she come up even to a fraction nor even to a minute fraction of them. In fact, these five hundred nymphs are more beautiful, pretty and charming". 'Nanda, be of good cheer. I guarantee you will be able to get the five hundred nymphs with red feet ". " Lord, if the Bhagavā assures me that I could get the five hundred nymphs with red feet, I shall be happy to practise the holy life under the Bhagavā ".

Then the Bhagavā, taking the Venerable Nanda with Him, disappeared from there and reappeared at Jetavana, There the monks heard : " It is said that the Venerable Nanda, the brother of the Bhagavā, who is the son of His maternal aunt, is practising the holy life for the sake of the nymphs, and that the Bhagavā has guaranteed to get for him the five hundred nymphs with red feet ". Then the monks, who were the friends of Nanda, started addressing him by the terms "hireling " and " mercenary ". They also used to say, " People say that the Venerable Nanda is a hireling and a mercenary. He is practising the holy practice for the sake of the nymphs and that the Bhagavā has promised to get for him the five hundred nymphs with red feet". The Venerable Nanda, being thus tormented, put to shame and held in contempt by the terms "hireling " and "mercenary" used by the monks who were his friends, lived in seclusion, became diligent ardent and steadfast, and before long, through super-knowledge he realised and attained even in this very life the supreme goal of noble practice, for the sake of which sons of noble families go forth from household life to the houseless state He realized that rebirth had come to an end, that the holy practice had been practised and all that had to be done had been done and that there was no further existence for him. Thus he became one of the *arahats*.

Then at night, a certain deity, illuminating the entire Jetavana, approached the Bhagavā made obeisance to Him and said, " Lord, the Venerable Nanda, the son of the maternal aunt of the Bhagavā, through the destruction of the biases* has himself in this very life realized and acquired by super-knowledge the emancipation of the mind which is freedom attained through wisdom and which is free from biases. The Bhagavā too was aware of it that Nanda, through the destruction of biases, had himself in this very life realized and acquired by super-knowledge the emancipation of the mind which is freedom attained through wisdom and which is free from biases.

At the end of that night, the Venerable Nanda also approached the Bhagavā, paid obeisance to Him and said, " Lord, the Bhagavā had promised to get me five hundred nymphs with red feet. May I, Sir, release the Bhagavā from a promise ?" " O Nanda, I myself know in my own mind that you, through the destruction of biases, even in this very life, have yourself realized and acquired by super-knowledge the emancipation of the mind which is freedom attained through wisdom and which is free from biases. And the deity too informed me that the Venerable Nanda, had in this very life realized and acquired by super-knowledge the emancipation of the mind which is freedom attained through wisdom and which is free from biases " O Nanda, since your mind has been released and is without any attachment, I too am released from the promise ". Then the Bhagavā, knowing this fact, made this solemn utterance at that time:

" He who has escaped from the bog of sensual pleasure has crushed the thorn of desire and has attained the destruction of ignorance, is not affected by pleasure or pain ".

One day the monks asked the Venerable Nanda: "Friend Nanda, you used to declare that you were dissatisfied. How are you faring now ?" " Friend, no more have I any attachment to the lay life". Hearing that the monks, saying "The Venerable Nanda says that which is not true, and says something else; formerly he used to say that he was dissatisfied, but now he says that he has no more attachment to the lay life ", went to the Bhagavā and informed Him of that matter. The Bhagavā said, " O monks, formerly the nature of Nanda was like that of an ill-thatched house.

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*ĀSAVA "Influxes", cankers, as Kāmīsava, sensuous bias; bhāvāsava, bias for existence; diṭṭhāsava bias of views; avijjāsava, bias of ignorance.

But now, it has grown to be like that of a well-thatched one. From the time he saw the nymphs, he has been striving to attain the summit of the obligations of monkhood and he has reached it ". Thus saying, the Master uttered these verses:

" Yathā agāraṁ ducchannaṁ
vuṭṭhī samativijjhati,
evaṁ abhāvitaṁ cittaṁ
rāgo samativi- jjhati.

" Yathā agāraṁ succhannaṁ
vuṭṭhī na samativijjhati,
evaṁ subhāvitaṁ cittaṁ
rāgo na samativijjhatīti ".

Just as rain penetrates an ill-thatched house, even so does lust penetrate an uncultivated mind ".

" Just as rain does not penetrate a well-thatched house, even so passion cannot penetrate a well-cultivated mind."

Therein, " agāraṁ " means any kind of house; " ducchannaṁ " means sparsely thatched, full of holes: " samativijjhati " means the rain water leaks through; " abhāvitam " means just as the rain water leaks into that house, so lust penetrates deeply an uncultivated mind which is devoid of mental development; it is not merely lust but all the mental impurities, such as hatred, delusion and pride which penetrate deeply into such a mind. " Subhāvitaṁ " means well-cultivated in the development of quietude and insight; the impurities, such as lust and so on, cannot penetrate deeply into such a mind just as the rain water cannot leak into a well-thatched house.

At the end of the utterance of the stanza many attained to the fruition of *sotāpatti* and so on and the discourse too became beneficial to many.

Thereupon, the monks raised the matter in the preaching hall thus: " Friends, the Buddhas are indeed marvellous. The Master, making the nymphs the object of allurement, subdued the Venerable Nanda who was discontented because of Janapadakalayāṇī ". The Master came and asked, "Monks, what are you talking about sitting together here ?" Being told about the subject, the Master said, " Monks, it is not only now, formerly also I tamed him, tempting him with a female " and related the story of the past.

Long ago, when Brahmadatta was ruling in Benaras, there was a merchant by the name of Kappaṭa who was a citizen of Benaras. He had a donkey who used to carry a pot-load of goods. The merchant used to travel seven *yojanas* a day. Once, taking a load on the back of the donkey he went to Taxila and let loose the donkey to graze till the wares were disposed of. Then that donkey of his, while grazing on the bund of a ditch, saw a she-ass and went to her. Greeting him she asked, " Where do you come from ?" " From Benaras " he replied. " On what business ?" " To carry on trade". "How big is the load you carry?" " A pot-load " "Carrying this load, how many *yojanas* do you cover ? " Seven *yojanas* ". " Wherever you go, is there anybody to attend to your feet and back ?" " No, there is none ". " That being so you must be suffering a great deal".

Although there can be no one to attend to the feet and so on of the animals, she said this in order to forge the fetter of sensual desire. Because of her words, the donkey became dissatisfied.

After having disposed of the goods, Kappaṭa went to him and said, " Come dear, let us go ". The donkey replied, " May you go I shall not ". Thereupon, the merchant requested him again and again, and thought " I shall scold him and take him along with me although he is unwilling to do so ". Then he uttered this stanza:

" I shall make a thorny goad, measuring
sixteen finger-breadths and hurt
your body; beware, O donkey ".

Hearing that the donkey said, " In that case, I too know what is to be done to you " and uttered this verse:

" If you will make for me a thorny goad
measuring sixteen finger-breadths,
I shall stand on my fore feet, lift
up the hind ones and knock out
your teeth. Beware, O Kappaṭa ".

Hearing that the merchant wondered "What is the reason for this donkey to speak thus ?" and looking hither and thither he saw that she-ass and thought, " It is just possible that this donkey has been prompted by her. I will take him along with me having enticed him by a she-ass saying " I will bring such a one for you ", and uttered this stanza:

" Donkey, I wish you to know that I would bring for you a wife, a four-footed female, who has a beautiful face like a conch-shell, and is graceful in all respects ". Hearing that, the donkey was pleased at heart and spoke the following verse:

"Kappaṭa, if you will bring for me a wife, a four-footed female, who has a beautiful face like a conch-shell and is graceful in all respects, I will go fourteen *yojanas* more ".

Then Kappaṭa took the donkey with him saying " Well then, come on " and went back to his own place. After a few days, the donkey said to the merchant: " Didn't you tell me that you would bring me a wife ?" The merchant said: " Yes, I did. I will not break my word. I will bring a wife for you. But I will give food for you alone. It is your concern whether it would be sufficient for you and your companion. As a result of both of you living together, children will be born to you. It is your concern whether the food would be sufficient for you together with many others ".

Even while he was speaking thus the donkey lost his interest in the female.

The Teacher having referred to this sermon concluded the *jātaka* saying " Monks, at that time, the female-donkey was janapada kalyāṇī, the donkey was Nanda, the merchant was I myself. Thus, formerly too, I could tame him with the allurement of a female ".

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"Monks, there will be in the long road of the future monks who long for fine robes; and they, with this longing, will leave the ways of wearing rags, will leave the forest wilderness, the outland bed and seat; will move to village, town or ruler's capital and make their dwelling there; and because of a robe, they will commit many things unseemly, unfit.

Again, monks will long for rich alms-food,...will leave the ways of the common round, the forest wilderness...and will move to village, town or ruler's capital...seeking out, as it were with the tip of the tongue, tasty morsels; and because of alms-food, they will commit many things unseemly, unfit.

Again, monks will long for a goodly bed and seat,....will leave the ways of the tree-root abode, the forest wilderness....and will move to village, town or ruler's capital...; and because of a bed and seat, they will commit things unseemly, unfit.

Again, monks will live in company with nuns and novices in training; and when this shall be, it may be expected that the monks will take no delight in leading the godly life; and either they will commit some foul act or give up the training and return to the lower life.

Moreover, monks, there will be in the long road of the future monks who will live in company with the Park folk and novices; and when this shall be, it may be expected that they will live and feast themselves on the plenty of hoarded stocks and will mark out their lands and crops.

Monks, this is the fifth fear in the way which, though not yet risen, will arise in the future. Be ye fully awake for it; and being awake, strive to get rid of it."

*Anguttara-Nikāya, The Book of the Fives, X (80).*

# BUDDHA GAYA IN THE BUDDHA JAYANTI YEAR

FREDA BEDI, M.A. (OXON)

Buddha Gaya at Jayanti time was a dream come true. We arrived the day before the celebration, very early in the morning, and, in the first hush of dawn, the feet of our rickshaw puller beat lightly and methodically on the road. A simple little road, and a simple countryside, and all the time we were thinking: "It was on this soil that the Buddha walked, to this place he had to come to gain enlightenment. According to tradition, it is this soil too that will be the scene of enlightenment of future Buddhas." It was cool at that early hour, but the fields were parched, but for the well-watered patches of artichoke leaves, heart-shaped and dazzlingly green against the monotone of the landscape. Here and there a few palms were gathered in clusters : the few shops by the wayside had round palm leaf fans, so functional and beautiful in design that the idea occurred to me that this very same must have been in use in the Buddha's day.

The dried-up river bed of the Neranjara river was left behind and we were in the narrow village street, lined with provision shops and tea stalls, and bright with the orange and yellow robes of the Bhikkhus. My schoolboy son amused himself with guessing... "This is a *bhikkhu* from Ceylon, and this is a *bhikkhu* from Burma....and where do you think *this* one comes from ?" And then we saw the Mahabodhi temple. Exquisite, in the early pale sun, every detail of the magnificent tower was visible. But it was not the carving that was remarkable, rather the sheer balance of the massive building. Square based, it rose a hundred and seventy feet to a cylindrical neck and "hti", and it was surrounded by a garden interspersed with stupas of all sizes, and bushes of flowering *chandni.*

We had to hurry past, to the room in the Community Project Guest House that had been reserved for us. From there we went on to the Mahabodhi Society Rest House, where many pilgrims from Ceylon were staying and where a real welcome was awaiting us from Sri Barua, who was patiently serving many monks and pilgrims on behalf of the Society.

But we were impatient to get away and to see the centre of this drama of the pilgrimage. The tree. There it was, thick with green shade. It seemed as if it was itself in meditation, conscious and yet oblivious of the pilgrims who had come in their millions through the centuries. It had defied time. Now a hundred feet high, and rich in foliage, it has arisen time and again from the original roots, as if to prove that the Dhamma would continue to grow and spread in this world of suffering.

We stood beside it, hushed. To one side, in the exact spot where the Tathāgata sat, was a stone slab with a carved base, traditionally known as the Vajārāsana. It had a few lights on it, and some simple food offerings. So this was the spot, dappled with the shade of the shining leaves, where the Enlightened One found the answer to the sorrows of the world, and the Path to Nibbāna ! The very air breathed peace.

During the day and most of the night we watched it. In the evening the pilgrims began arriving in groups. Some Ceylon pilgrims in the white "Sil" dress came in a procession with music and many cries, bearing long strings of flags and bunting. Some were embroidered on silk with pictures of the Buddha, with texts in Pāli. Many were very beautiful. They were attached to the tree branches, the long silken banners hanging from the high branches. And so it continued.

Many kept vigil that night and with the first streaks of the dawn of the anniversary a Burmese procession reached the foot of the tree. Led by Upāsakās carrying rich gifts, and about thirty learned Sayadaws and Bhikkhus, it was mainly composed of women, from village, township, or town. Dressed in bright longyi skirts and white blouses, they carried earthern water pitchers on their heads, for a long distance, to pour them at the foot of the precious Tree. Small girls danced in traditional style, and young men beat the drums and sang. It was happy, carefree ; Burmese in spirit and form. The small group made the sacred circle round the shrine, past the stupas and the Cankamana with its embossed lotuses. They came back to join the larger procession that formed at about six in front of the Mahabodhi Society offices.

Here was what, in India, is called "ronuk". Cheerful noise and good spirits. Leading

the procession came the Lamas from Tibet, Sikkim, Leh and Darjeeling in their maroon robes and helmet-like headdresses. Banners, gongs and carved horns were an integral part of the display. Following them Ceylon monks and lay groups and the Burmese processionists, student monks, from Nalanda, representing Thailand, Viet Nam, Cambodia and Laos. Indian Buddhists, mainly from the old established groups in Chittagong, East Bengal, were also there.. some of them Pakistan citizens.

If I were asked what struck me when looking at the pilgrims, I should say it was their great devotion. Strikingly, most of them from all countries, looked as if they came from unsophisticated families. Some were even poor, in creased and cheap clothes, but radiant with the joy of being able to visit the shrine on this day of days. Later, I thought, the great dignitaries of the Sangha and the Governments may come ; there are the rich who will wait for the cool pleasant weather of the Indian winter. But nothing could move me more than these simple people, who have spent all they had in sacrifice and devotion. I looked at the plates they carried, full of pieces of cucumber and watermelon. Plain offerings ; plain people. But what an aura of Mettā irradiated them, and the villagers of Gaya, already gathering in their hundreds to be the spectators of this historic scene.

The procession made its way to the foot of the Bodhi Tree and formed itself into groups where the Five Precepts and the Eight Precepts were taken. Robes and parasols and even the sandals of the monks were hung on the tree, until it gave the impression of being a mass of offerings. Learned monks showed their skill of climbing, and placed the gifts higher and higher in the branches.

Many had planned to become novice monks (*Sāmaneras*) under the tree but plans are difficult to mature, and the only man whose good Kamma was enough to ensure the fruition of that wish was a Bengali Buddhist *brahmachari* who took the robes with the classic request to the Mahā Theras to be taken as pupil. A week later he was followed by the ten-year-old son of the Ambassador of the Union of Burma in India, Sithu U Aung Soe, and the junior member of the Embassy Staff.

All the parties came, with flags and drums, and offerings. By the night when the *Vihāra* was flooded with golden light, ten thousand people thronged the streets, big meetings were addressed by the Governor of Bihar, and the Ministers of the Government, Sri Abraham, and members of the Temple Committee. At the foot of the shrine, Mrs. Nalini Moonesinghe of Ceylon and many willing volunteers filled and lighted the first of the 84,000 oil lamps that she is offering ; side by side the junior *lamas* filled and lighted *ghee* lamps in brass receptacles.

The newspaper men made their last notes ; the All India Radio folded up the tape-recording equipment. Comments were made ; opinions exchanged. There were many good words for the new Committee of the Temple, and those local officers who had cleared the surrounding land of huts, and housed their occupants in the neat little homes on the Community Project. By the end of the rains, a new part will have been laid out.

The golden tower rose like a dream in the cool air of the late night. All were resting, on the grass, in the open, under the trees. A great peace descended, as the last pilgrims slept and the last visitors made their way homeward.

The holy year had begun. From then on the stream of visitors has been mounting. It will reach flood tide in October and November, and the Bihar Government is already planning how to meet that challenge to its hospitality, with housing, tents, food, understanding advice.

Buddha Gaya .. Rajgir .. Nalanda .. Sarnath .. Lumbini .. Kasia. It is a refrain that is echoing in a million hearts wherever the Dhamma of the Buddha is preached. Its music will draw them inevitably to his Indian homeland before the Full Moon of Vaisakh, 1957, swings slowly over temple and rooftop and gilds what to Buddhist hearts are the most precious leaves in the world.

# MORAL CAUSATION

*Bhadanta Piyadassi Mahā Thera*

Religion is something to be approached by reasoning and reflection. If, after a thorough study, a teaching appeals to one's heart and mind, let one adopt its principles in the conduct of life. It is foolish to try to follow a creed when one is dissatisfied with it on reasonable grounds. One must be upright. One must be true to oneself and others. Self-deception leads to mental conflict and unhappiness. None has the right to tamper with the freedom of another in the choice of a religion. Freedom of thought is the birthright of every individual. It is wrong to force one out of the way of life which accords with one's outlook and character, spiritual inclinations and tendencies. Compulsion in every form is bad. It is unpardonable when it affects a man's inner life. It is coercion of the blackest kind to make a man gulp down beliefs for which he has no relish. Such forced feeding cannot be good for anybody, anywhere.

A man must be allowed to grow in that way which will bring out his best. Any regimentation of thought is direct interference with that unfolding of the spirit. A Buddhist considers such interference as intolerance of the worst kind.

Purification comes not from an external agency and self-purification can only come to one who is free to think out his own problems without let or hindrance. Others may help if one is ready to receive such help or seeks it. The highest happiness is attained only through self-knowledge, self-realization, self-awakening to the truth. One must put forth the appropriate effort and break the shackles that have kept one long in bondage and get at freedom from sorrow by unremitting self-exertion, and not through the mediation of another. Buddhist monks are not priests who perform rites of sacrifice. They do not administer sacraments and pronounce absolution. A Bhikkhu cannot and does not stand as an intermediary between men and supernatural powers ; for Buddhism teaches that each individual, whether layman or monk, is solely responsible for his own liberation. Hence, there is no need to win the favour of a mediating priest.

" By ourselves we cease to do evil
By ourselves we become pure,
No one saves us, but ourselves,
No one can, and no one may ;
We ourselves must walk the Path,
Buddhas only teach the way."

It was the Buddha, who for the first time in the world's history, taught that salvation could be attained without a saviour. " By precept and example, he was an exponent of the strenuous life." 'Strive on with diligence' (Appamādena sampādetha !) are the last words of the Master.

Each living being is his own creator ; no other creator do we see in the world beyond our own action. By our action we make our character, personality, individuality. We are all self-made. Therefore does the Buddha say that we are heirs of our own deeds, bearers of our own deeds and that our deeds are the womb out of which we spring and that through our deeds alone we must change for the better, remake ourselves and win liberation from ill. How can it be otherwise ? If we through our ignorance and our passions, in the long night of *samsāric* wandering, had not shaped ourselves, how could there be such difference and dissimilarity between living beings as we see in the world to-day ?

Can we conceive of a mind, a single mind, vast enough to plan out such a varied sentient world as we see around us ? And, if someone else by a creative act made us out of nothing, who created that mighty brain ? For nothing can escape the law of condition and cause which is patent in the world to all but those who will not see. Only a terrible blindness to the actuality of life can postulate any cause other than actions born of craving and ignorance for the existence of sentient beings. Nevertheless, we do not go out of our way to condemn or belittle the conceptual doctrinal systems of the non-Buddhists.

The teaching of moral causation (*Kamma*), which is the one and only reasonable explanation for the mass of suffering called the world, cannot be overthrown. All explanations of sentient existence, except moral causation, are fully unsatisfactory ; for they do not take into account the real function of the intangible, but nevertheless, deciding factor of consciousness (*Nāma*) in the process of becoming (*Bhava*). But when one sees sentient life as the working, principally, of causality in its

aspect of conscious process, then one comes to know and grasp the fount of life as *ignorance* ; and the countless forms of sentience as expressions of the drive of many coloured passion which urges all from life to life, arising and bursting asunder as bubbles in the vast sea of Samsāra. Then one comes to cognize the meaning of moral causation through the phenomenon of rebirth :

" Who toiled a slave may come anew a Prince
For gentle worthiness and merit won ;
Who ruled a King may wander earth in rags
For things done and undone."
(*Light of Asia*)

We are reaping what we have sown in the past ; some of our reapings, we know, we have even sown in this life. In the self-same way, our actions here mould our hereafter and thus we begin to understand our position in this mysterious universe.

We, therefore, do not hasten to blame or praise a Deva or a specially graced person for the ills we suffer and the good we experience. No, not even the Buddha could redeem us from *samsāra's* bond. Each individual should make the exertion necessary for his emancipation. In our own human hands lies the power to mould our lives. Others may lend us a helping hand indirectly, but deliverance from suffering must be wrought out and fashioned by each one for himself upon the anvil of his own actions.

We believe that :
" Whatever a man does, the same he in himself will find ;
The good man good ; and evil he that evil has designed ;
And so our deeds are all like seeds, and bring forth fruit in kind."

We see a reign of natural law, unending cause and effect and naught else ruling the universe. The whole world is subject to the Law of Cause and Effect. The entire world is governed and controlled by this unending cause and effect, in other words, action and reaction.

We cannot think of anything in this world of sentient things that is causeless and unconditioned. Although the Buddhists believe in the Law of Cause and Effect, they emphatically deny a "*First Cause*" and, that is the reason, that is the cause, why Buddhists do not attribute anything to a "*First Cause*" with a capital "*F*" and a capital "*C*". If any posit a "*First Cause*", one is justified in asking for the source of that "*First Cause*".

As Bertrand Russell says in "*Why I am not a Christian*," "There is no reason to suppose that the world had a beginning at all. The idea that things must have a beginning is really due to the poverty of our imagination."

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Just as, brethren, of all starry bodies whatsoever the radiance does not equal one-sixteenth part of the moon's radiance; just as the moon is reckoned chief of them, even so is it with the perceiving of impermanence.....

Just as, brethren, in the autumn season, when the sky is opened up and cleared of clouds, the sun, leaping up into the firmament, drives away all darkness from the heavens, and shines and burns and flashes forth; even so, brethren, the perceiving of impermanence, if practised and enlarged, wears out all sensual lust, wears out all lust for body, all desire for rebirth, all ignorance, wears out, tears out all conceit of "I am."

And in what way, brethren, does it so wear them out?

It is by seeing: "Such is body: such is the arising of body: such is the ceasing of body. Such is feeling, perception, the activities, such is consciousness, its arising and its ceasing."

Even thus practised and enlarged, brethren, does the perceiving of impermanence wear out all sensual lust, all lust for body, all desire for rebirth, all ignorance, wears out, tears out all conceit of "I am."

*Saṁyutta Nikāya, XXII–102.*

"NAMO TASSA BHAGAVATO ARAHATO SAMMA SAMBUDDHASSA."

# CULTURE OF MIND

*Bhikkhu Ananda Metteyya* (*Allan Bennett*)

THE Religion of the Buddha is in the most eminent sense of the word, a Practical Philosophy. It is not a collection of dogmas which are to be accepted and believed with an unquestioning and unintelligent faith, but a series of statements and propositions which, in the first place, are to be intellectually grasped and comprehended; in the second, to be applied to every action of our daily lives, to be practised and lived, up to the fullest extent of our powers. This fact of the essentially practical nature of our Religion is again and again insisted upon in the Holy Books.

Sahassamapi ce gāthā anattha-pada-sampitā
Ekam gāthā-padam seyyo yam sutvā upasammati.

*Dhammapada viii.* 2.

Though one man should know by heart a thousand stanzas of the Law, and not practise it, he has not understood the Dhamma. That man who knows and *practises* one stanza of the Law, he has understood the Dhamma, he is the true follower of the Buddha. It is the practice of the Dhamma that constitutes the true Buddhist, not the mere knowledge of its tenets; it is the carrying out of the Five Precepts, and not their repetition in the Pāli tongue; it is the bringing home into our daily lives of the Great Laws of Love and Righteousness that marks a man as *sammādiṭṭhi*, and not the mere appreciation of the truth of that Dhamma as a beautiful and poetic statement of Laws which are too hard to follow. The Dhamma has to be lived, to be acted up to, to be felt as the supreme ideal in our hearts, as the supreme motive of our lives; and he who does this to the best of his ability is the right follower of the Master;—not he who calls himself "Buddhist" but whose life is empty of the love the Buddha taught.

And because betimes our lives are very painful, because to do right, to follow the Good Law in all our ways is very difficult, therefore we should not despair of ever being able to walk in the way we have learned, and resign ourselves to living a life full only of worldly desire and ways. For has not the Master said :—

Mappamaññetha puññassa na mantam āgamissati
Udabindu-nipātena udakumbhopi purati
Purati dhiro puññassa thoka thokampi ācinam.

*Dhammapada* ix. 7

"Let no man think lightly of good, saying, 'it will not come nigh me' — for even by the falling of drops, the water-jar is filled. The wise man becomes full of Good, even if he gather it little by little ?" He who does his best, he who strives, albeit failingly, to follow what is good, to eschew what is evil, that man will grow daily the more powerful for his striving ; and every wrong desire overcome, each loving and good impulse acted up to, will mightily increase our power to resist evil, will ever magnify our power of living the life that is right.

Now, the whole of this practice of Buddhism, the whole of the Good Law which we who call ourselves "Buddhists" should strive to follow, has been summed up by the Tathāgata in one single stanza :—

Sabba-pāpassa akaraṇam kusalassa upasampadā
Sa-citta-pariyodapanam etam Buddhānasāsanam.

*Dhammapada* xiv. 5

"To avoid the performance of evil actions, to gain merit by the performance of good acts : and the purification of all our thoughts; —this is the Teaching of all the Buddhas."

And so we that call ourselves Buddhists have so to live that we may carry out the three rules here laid down. We all know what it is to avoid doing evil :— we detail the acts that are ill each time we take *Pañca Sīla*. The taking of life, the taking of what does not rightly belong to us, unlawful sexual intercourse, speaking what is not true, or is cruel and unkind, and indulging in drugs and drinks that undermine the mental and moral faculties—these are the evil actions that we must avoid. Living in peace and love, returning good for evil, having reverence and patience and humility— these are some part of what we know for good. And so we can all understand, can all try to live up to the first two clauses of this stanza, can all endeavour to put them

into practice in our daily lives. But the way to purify the mind, the way to cultivate the thoughts that are good, to suppress and overcome the thoughts that are evil ; the practices by which the mind is to be trained and cultivated; of these things less is known, they are less practised, and less understood.

The object of this essay is to set forth what is written in the books of these methods of cultivating and purifying the mind; — to set forth how this third rule can be followed and lived up to ; for in one way it is the most important of all, it really includes the other two rules, and is their crown and fruition. The avoidance of evil, the performance of good : these things will but increase the merit of our destinies, will lead but to new lives, happier, and so more full of temptation, than that we now enjoy. And after that merit, thus gained, is spent and gone, the whirling of the great Wheel of Life will bring us again to evil and unhappy lives ;— for not by the mere storing of merit can freedom be attained, it is not by mere merit that we can come to the Great Peace. This merit-gaining is secondary in importance to the purification and culture of our thought; but it is essential, because only by the practice of *Sīla* comes the power of Mental Concentration that makes us free.

In order that we may understand how this final and principal aim of our Buddhist Faith is to be attained, before we can see why particular practices should thus purify the mind, it is necessary that we should first comprehend the nature of this mind itself— this thought that we seek to purify and to liberate.

In the marvellous system of psychology which has been declared to us by our Teacher, the *Citta* or thought-stuff is shewn to consist of innumerable elements which are called *Dhamma* or *Saṇkhāra*. If we translate *Dhamma* or *Sankhāra* as used in this context as "Tendencies", we will probably come nearest to the English meaning of the word. When a given act has been performed a number of times ;—when a given thought has arisen in our minds a number of times, there is a definite tendency to the repetition of that act, a definite tendency to the recurrence of that thought. Thus each mental Dhamma, each Saṇkhāra, tends to constantly produce its like, and be in turn reproduced ; and so, at first sight it would seem as though there were no possibility of altering the total composition of one's Saṅkhāras, no possibility of suppressing the evil Dhammas, no possibility of augmenting the states that are good. But, whilst our Master has taught us of this tendency to reproduce that is so characteristic of all mental states, he has also shewn us how this reproductive energy of the Saṅkhāras may itself be employed to the suppression of evil states, and to the culture of the states that are good. For if a man has many and powerful Saṅkhāras in his nature, which tend to make him angry or cruel, we are taught that he can definitely overcome those evil Saṅkhāras by the practice of mental concentration on Saṅkhāras of an opposite nature ;—in practice by devoting a definite time each day to meditating on thoughts of pity and of love. Thus he increases the Saṅkhāras in his mind that tend to make men loving and pitiful.

> Na hi verena verāni weani sammantidha kudācanam
> Averena ca sammanti esadhammo sanantano.
>
> *Dhammapada* i. 5.

"Hatred ceaseth not by hatred at any time, hatred ceaseth by Love alone."

Then do those evil Saṅkhāras of his nature, those tendencies to anger and to cruelty, disappear before the rise of new good tendencies of love and of pity, even as the darkness of the night fades in the glory of the dawn. Thus we see that one way—and the best way —of overcoming bad Saṅkhāras, is the systematic cultivation, by dint of meditation, of such qualities as are opposed to the evil tendencies we desire to eliminate ; and in the central and practical feature of the instance adduced, the practice of definite meditation or mental concentration upon the good Saṅkhāras, we have the key to the entire system of the Purification and Culture of the mind, which constitutes the practical working basis of the Buddhist Religion.

If we consider the action of a great and complex engine—such a machine as drives a steamship through the water—we will see that there is, first and foremost, one central and all operating source of energy : in this case the steam which is generated in the boilers. This energy in itself is neither good nor bad—it is simply *Power* ; and whether that power does the useful work of moving the ship, or the bad work of breaking loose and destroying and spoiling the ship, and scalding men to death, and so on, all depends upon the correct and co-ordinated operation of all the various parts of that complex machinery.

If the slide-valves of the great cylinders open a little too soon and so admit the steam before the proper time, much power will be lost in overcoming the resistance of the steam itself. If they remain open too long, the expansive force of the steam will be wasted, and so again power will be lost ; and if they open too late, much of the momentum of the engine will be used up in moving uselessly the great mass of machinery. And so it is with every part of the engine. In every part the prime mover is that concentrated expansive energy of the steam ; but that energy must be applied in each diverse piece of mechanism in exactly the right way, at exactly the right time : or either the machine will not work at all, or much of the energy of the steam will be wasted in overcoming its own opposing force.

So it is with this subtle machinery of the mind ;—a mechanism infinitely more complex, capable of far more power for good or for evil, than the most marvellous of man's mechanical achievements, than the most powerful engine ever made by human hands. One great engine, at its worst, exploding, may destroy a few hundred lives, at its best may carry a few thousand men, may promote trade, and the comfort of some few hundred lives ; but who can estimate the power of one human mind, whether for good or for evil ? One such mind, the mind of a man like Napoleon, may bring about the tortured death of three million men, may wreck States and religions and dynasties, and cause untold misery and suffering ; another mind, employing the same manner of energy, but rightly using that energy for the benefit of others, may, like the Buddha, bring hope into the hopelesss lives of millions upon millions of human beings, may increase by a thousandfold the pity and love of a third of humanity, may aid innumerable lakhs of beings to come to that peace for which we all crave—that Peace the way to which is so difficult to find.

But the energy which these two minds employed is one and the same. That energy lies hidden in every human brain, it is generated with every pulsation of every human heart, it is the prerogative of every being, and the sole mover in the world of men. There is no idea or thought, there is no deed, whether good or bad in this world accomplished, but that supreme energy, that steam-power of our mental mechanism is the mover and the cause. It is by use of this energy that the child learns how to speak ; it is by its power that Napoleon could bring sorrow into thousands of lives ; it is by this power that the Buddha conquered one-third of the hearts of men ; it is by that force that so many have followed Him on the way which He declared;—the Nibbāna Magga, the way to the Unutterable Peace. The name of that power is Mental Concentration, and there is nothing in this world, whether for good or for evil, but is wrought by its application. It weaves upon the Loom of Time the fabric of men's characters and destinies. Name and form twin-threads, with which it blends the quick-flying shuttles of that Loom, men's good and evil thoughts and deeds; and the pattern of that fabric is the outcome of innumerable lives.

It is by the power of this Samādhi that the baby learns to walk, it is by its power that Newton weighed these suns and worlds. It is the steam-power of this human organism, and what it does to make us great or little, good or bad, is the result of the way the mechanism of the mind, all these complex Saṅkhāras, apply and use that energy . If the Saṅkhāras act well together, if their varying functions are well co-ordinated, then that man has great power, either for good or for evil ; and when you see one of weak mind and will, you may be sure that the action of his Saṅkhāras are working one against another; and so the central power, this power of Samādhi, is wasted in one part of the mind in overcoming its own energy in another.

If a skilful engineer, knowing well the functions of each separate part of an engine, were to have to deal with a machine whose parts did not work in unison, and which thus frittered away the energy supplied to it, he would take his engine part by part, adjusting here a valve and there an eccentric; he would observe the effect of his alterations with every subsequent movement of the whole engine, and so, little by little, would set all that machinery to work together, till the engine was using to the full the energy supplied to it. And this is what we have to do with this mechanism of our minds—each one for himself. First, to earnestly investigate our component Saṅkhāras, to see wherein we are lacking, to see wherein our mental energy is well used and where it runs to waste ; and then to keep adjusting, little by little all these working parts of our mind-engine, till each is brought to work in the way that is desired till the whole vast complex machinery of our being is all working to one end—the end for

which we are working, the goal which now lies so far away ; yet not so far, but that we may yet work for and attain it.

But how are we thus to adjust and to alter the Saṅkhāras of our natures ? If a part of our mental machinery *will* use up our energy wrongly, *will* let our energy leak into wrong channels, how are we to cure it ? Let us take another example from the world of mechanics. There is a certain part of a locomotive which is called the slide-valve. It is a most important part, because its duty is to admit the steam to the working parts of the engine : and upon its accurate performance of this work the whole efficiency of the locomotive depends. The great difficulty with this slide-valve consists in the fact that its face must be perfectly, almost mathematically, smooth ; and no machine has yet been devised that can cut this valve-face smooth enough. So, what they do is this : they make use of the very force of the steam itself, the very violent action of steam, to plane down that valve-face to the necessary smoothness. The valve, made as smooth as machinery can make it, is put in its place, and steam is admitted ; so that the valve is made to work under very great pressure and very quickly for a time. As it races backwards and forwards, under this unusually heavy pressure of steam, the mere friction against the port-face of the cylinder upon which it moves suffices to wear down the little unevennesses that would otherwise have proved so fertile a source of leakage. So we must do with our minds. We must take our good and useful Saṅkhāras one by one ; must put them under extra and unusual pressure by special mental concentration. And by this means those good Saṅkhāras will be made ten times as efficient ; there will be no more leakage of energy ; and our mental mechanism will daily work more and more harmoniously and powerfully. From the moment that Mental Reflex * is attained, the hindrances (*i.e.*, the action of opposing Saṅkhāras) are checked, the leakages (Āsavas, a word commonly translated "corruptions", means, literally, "leakages" :— *i.e.*, leakages through wrong channels of the energy of the being) are assuaged, and the mind concentrates itself by the concentration of the neighbourhood degree. **

Now let us see how these Saṅkhāras, these working parts of our mental mechanism, first come into being. Look at a child learning how to talk. The child hears a sound, and this sound the child learns to connect by association with a definite idea. By the power of its mental concentration the child seizes on that sound by its imitative group of Saṅkharās, it repeats that sound, and by another effort of concentration it impresses the idea of that sound on some cortical cell of its brain, where it remains as a faint Saṅkhāra, ready to be called up when required. Then, an occasion arises which recalls the idea that sound represents —it has need to make that sound in order to get some desired object. The child concentrates its mind with all its power on the memorising cortex of its brain, until that faint Saṅkhāra, that manner of mind-echo of the sound that lurks in the little brain-cell is discovered, and, like a stretched string played upon by the wind, the cell yields up to the mind a faint repetition of the sound idea which caused it. By another effort of concentration, now removed from the memorising area and shifted to the speaking centre in the brain, the child's vocal chords tighten in the particular way requisite to the production of that sound ; the muscles of lips and throat and tongue perform the necessary movements ; the breathing apparatus is controlled, so that just the right quantity of air passes over the vocal chords ; and the child speaks : it repeats the word it had formerly learnt to associate with the object of its present desire. Such is the process of the formation of a Saṅkhāra. The more frequently that idea recurs to the child, the more often does it have to go through the processes involved—the more often, in a word, has the mind of the child to perform mental concentration, or Sāmṅdhi, upon that particular series of mental and muscular movements, the more powerful does the set of Saṅkhāras involved become, till the child will recall the necessary sound-idea, will go through all those complex movements of the organs of speech, without any appreciable new effort of mental concentration ; — in effect, that chain of associations, that particular co-ordained functioning of memory and speech, will have established itself by virtue of the past mental concentrations, as a powerful Saṅkhāra in the being of the child

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* The Mental Reflex, or Nimitta, is the result of the practice of certain forms of Samādhi. For a detailed account see Visuddhi Magga.

** Visuddhi Magga iv. There are two degrees of mental concentration,—"Neighbourhood-concentration" and "Attainment-concentration" respectively.

and that Saṅkhāra will tend to recur whenever the needs which led to the original Samādhi are present, so that the words will be reproduced automatically, and without fresh special effort.

Thus we see that Saṅkhāras arise from any act of mental concentration. The more powerful, or the more often repeated, is the act of Samādhi, the more powerful the Saṅkhāras produced ; thus a word in a new language, for instance, may become a Saṅkhāra, may be perfectly remembered without further effort, either by one very considerable effort of mental concentration, or by many repetitions of the word, with slight mental concentration.

The practical methods, then for the culture and purification of the mind, according to the method indicated for us by our Master, are two :— first, *Sammāsati*, which is the accurate reflection upon things in order to ascertain their nature—an investigation or analysis of the Dhammas of our own nature in this case ; and, secondly, *Sammāsamādhi*, or the bringing to bear upon the mind of the powers of concentration, to the end that the good states, the good Dhammas may become powerful Saṅkhāras in our being. As to the bad states, they are to be regarded as mere leakages of the central power ; and the remedy for them, as for the leaky locomotive slide-valve, is the powerful practice upon the good states which are of an opposite nature. So we have first to very accurately analyse and observe the states that are present in us by the power of *Sammāsati*, and then practise concentration upon the good states, especially those that tend to overcome our particular failings. By mental concentration is meant an intentness of the thoughts, the thinking for a definite time of only one thought at a time. This will be found at first to be very difficult. You sit down to meditate on love, for instance ; and in half a minute or so you find you are thinking about what some one said the day before yesterday. So it always is at first. The Buddha likened the mind of the man who was beginning this practice of *Samādhi* to a calf, which had been used to running hither and thither in the fields, without any let or hindrance, which has now been tied with a rope to a post. The rope is the practice of meditation ; the post is the particular subject selected for meditation. At first the calf tries to break loose, he runs hither and thither in every direction ; but is always brought up sharp at a certain distance from the post, by the rope to which he is tied. For a long time, if he is a restless calf, this process goes on ; but at last the calf becomes more calm, he sees the futility of struggling, and lies down by the side of the post. So it is with the mind. At first, subjected to this discipline of concentration, the mind tries to break away, it runs in this or that direction ; and if it is a usually restless mind, it takes a long time to realise the uselessness of trying to break away. But always, having gone a certain distance from the post, having got a certain distance from the object selected for meditation, the fact that you have sat down with the definite object of meditating acts as the rope, and the mind realises that the post was its object, and so comes back to it. When the mind, becoming concentrated and steady, at last lies down by the post, and no longer tries to break away from the object of meditation, then concentration is obtained. But this takes a long time to attain, and very hard practice ; and in order that we may make this, the most trying part of the practice, easier, various methods are suggested. One is, that we can avail ourselves of the action of certain Saṅkhāras themselves. You know how we get into *habits* of doing things, particularly habits of doing things at a definite time of day. Thus we get into the habit of waking up at a definite time of the morning, and we always tend to wake up at the same hour of the day. We get into a habit of eating our dinner at seven o' clock, and we do not feel hungry till about that time; and if we change the times of our meals, at first we always feel hungry at seven, then, when we get no dinner, a little after seven that hunger vanishes, and we presently get used to the new state of things. In effect the practice of any act, the persistence of any given set of ideas, regularly occurring at a set time of the day, forms within us a very powerful tendency to the recurrence of those ideas, or to the practice of that act, at the same time every day.

Now we can make use of this time-habit of the mind to assist us in our practice of meditation. Choose a given time of day ; always practise in that same time, even if it is only for ten minutes, but always at exactly the same time of day. In a little while the mind will have established a habit in this respect, and you will find it much easier to concentrate the mind at your usual time than at any other. We should also consider the effect of our bodily actions on the mind. When we have just eaten a meal the major

part of the spare energy in us goes to assist in the work of digestion ; so at those times the mind is sleepy and sluggish, and under these circumstances we cannot use all our energies to concentrate with. So choose a time when the stomach is empty—of course the best time from this point of view is when we wake up in the morning. Another thing that you will find very upsetting to your concentration at first is sound—any sudden, unexpected sound particularly. So it is best to choose your time when people are not moving about—when there is as little noise as possible. · Here again the early morning is indicated, or else late at night, and, generally speaking, you will find it easiest to concentrate either just after rising, or else at night, just before going to sleep.

Another thing very much affects these Saṅkhāras, and that is *place*. If you think a little you will see how tremendously place affects the mind. The merchant's mind may be full of trouble ; but no sooner does he get to his office or place of business, than his trouble goes, and he is all alert—a keen, capable business man. The doctor may be utterly tired out and half asleep when he is called up at night to attend an urgent case; but no sooner is he come to his place, the place where he is wont to exercise his profession, the bed-side of his patient, than the powerful associations of the place overcome his weariness and mental torpor, and he is very wide awake—all his faculties on the alert, his mind working to the full limits demanded by his very difficult profession. So it is in all things: the merchant at his desk, the captain on the bridge of his ship, the engineer in his engine-room, the chemist in his laboratory—the effect of *place* upon the mind is always to awaken a particular set of Saṅkhāras, the Saṅkhāras associated in the mind with place. Also there is perhaps a certain intangible yet operative atmosphere of thought which clings to places in which definite acts have been done, definite thoughts constantly repeated. It is for this reason that we have a great sense of quiet and peace when we go to a monastery. The monastery is a place where life is protected, where men think deeply of the great mysteries of Life and Death ; it is the home of those who are devoted to the practice of this meditation, it is the centre of the religious life of the people. When the people want to make merry, they have *pwes* and things, in their own houses, in the village; but when they feel religiously inclined, then they go to their monastery. So the great bulk of the thoughts which arise in a monastery are peaceful, and calm, and holy ; and this atmosphere of peace and calm and holiness seems to penetrate and suffuse the whole place, till the walls and roof and flooring—more the very ground of the sacred enclosure—seem soaked with this atmosphere of holiness, like some faint distant perfume that can hardly be scented, and yet that one can feel. It may be that some impalpable yet grosser portion of the thought-stuff thus clings to the very walls of a place : we cannot tell, but certain it is that if you blindfold a sensitive man and take him to a temple, he will tell you it is a peaceful and holy place ; whilst if you take him to the shambles, he will feel uncomfortable or fearful.

And so we should choose for our practice of meditation a place which is suited to the work we have to do. It is a great aid, of course, owing to the very specialised set of place Saṅkhāras so obtained, if we can have a special place in which nothing but these practices are done, and where no one but oneself goes ; but, for a layman especially, this is very difficult to secure. Instructions are given on this point in *Visuddhi Magga* how the bhikkhu who is practising *Kammaṭṭhāna* is to select some place a little away from the monastery, where people do not come and walk about—either a cave, or else he is to make or get made a little hut, which he alone uses. But as this perfect retirement is not easy to a layman, he must choose whatever place is most suitable—some place where, at the time of his practice, he will be as little disturbed as possible ; and, if he is able, this place should not be the place where he sleeps, as the Saṅkhāras of such a place would tend, so soon as he tried to reduce the number of his thoughts down to one, to make him go to sleep, which is one of the chief things to be guarded against.

Time and place being once chosen, it is important, until the faculty of concentration is strongly established, not to alter them. Then bodily posture is to be considered. If we stand up to meditate, then a good deal of energy goes to maintain the standing posture. Lying down is also not good, because it is associated in our minds with going to sleep. Therefore the sitting posture is best. If you can sit cross-legged, as Buddha-rūpas sit, that is best ; because this position has many good Saṅkhāras associated with it in the minds of Buddhist people.

Now comes the all-important question of what we are to meditate upon. The subjects of meditation are classified in the books under forty heads; and in the old days a man wishing to practise *Kammāṭṭhāna* would go to some great man who had practised long, and had so attained to great spiritual knowledge, and by virtue of his spiritual knowledge that Arahat could tell which of the forty categories would best suit the aspirant. Now-a-days this is hardly possible, as so few practise this *Kammaṭṭhāna* ; and so it is next to impossible to find anyone with this spiritual insight. So the best thing to do will be to practise those forms of meditation which will most certainly increase the highest qualities in us, the qualities of Love, and Pity, and Sympathy, and Indifference to worldly life and cares; those forms of *Sammāsati* which will give us an accurate perception of our own nature, and the Sorrow, Transitoriness, and Soullessness of all things in the Samsāra Cakka ; and those forms which will best calm our minds by making us think of holy and beautiful things, such as the Life of the Buddha, the liberating nature of the Dhamma He taught, and the pure life which is followed by His Bhikkhus.*

We have seen how a powerful Saṅkhāra is to be formed in one of two ways : either by one tremendous effort of concentration, or by many slight ones. As it is difficult for a beginner to make a tremendous effort, it will be found simplest to take one idea which can be expressed in a few words, and repeat those words silently over and over again. The reason for the use of a formula of words is that, owing to the complexity of the brain actions involved in the production of words, very powerful Saṅkhāras are formed by this habit of silent repetition; the words serve as a very powerful mechanical aid in constantly evoking the idea they represent. In order to keep count of the number of times the formula has been repeated Buddhist people use a rosary of a hundred and eight beads, and this will be found a very convenient aid. Thus one formulates to oneself the ideal of the Great Teacher; one reflects upon His love and Compassion, on all that great life of His devoted to the spiritual assistance of all beings; one formulates in the mind the image of the Master, trying to imagine Him as He taught the Dhamma which has brought liberation to so many; and every time the mental image fades, one murmurs "Buddhānussati" — "reflection upon the Buddha "—each time of repetition passing over one of the beads of the rosary. And so with the Dhamma, and the Saṅgha; —whichever one prefers to reflect upon.

But perhaps the best of all the various meditations upon the ideal, are what is known as the Four Sublime States-- *Cattaro Brahmavihārā.* These meditations calm and concentrate the Citta in a powerful and effective way; and besides this they tend to increase in us those very qualities of the mind which are the best. One sits down facing East, preferably; and after reflecting on the virtues of the *Tiratana,* as set forth in the formulas "Iti pi so Bhagavā," etc., one concentrates one's thought upon ideas of Love: one imagines a ray of Love going out from one's heart, and embracing all beings in the Eastern Quarter of the World, and one repeats this formula: " And he lets his mind pervade the Eastern Quarter of the World with thoughts of Love—with Heart of Love grown great, and mighty, and beyond all measure--till there is not one being in all the Eastern Quarter of the World whom he has passed over, whom he has not suffused with thoughts of Love, with Heart of Love grown great, and mighty, and far-reaching beyond all measure." And as you say these words you imagine your Love going forth to the East, like a great spreading ray of light; and first you think of all your friends, those whom you love, and suffuse them with your thoughts of love; and then you reflect upon all those innumerable beings in that Eastern Quarter whom you know not, to whom you are indifferent, but whom you should love, and suffuse them also with the ray of your love; and lastly you reflect upon all those who are opposed to you, who are your enemies, who have done you wrong; and these too, by an effort of will, you suffuse with your Love " till there is not one being in all that Eastern Quarter of the Earth whom you have passed over, whom you have not suffused with thoughts of Love with Heart of Love grown great, and mighty and beyond all measure ". And then you imagine a similar ray of Love issuing from your heart in the direction of your right hand; and you mentally repeat the same formula, substituting the word "Southern" for "Eastern," and you go through the same series of reflections in that direction. And so to the West, and so to the North, till all around you, in the four directions, you have penetrated all beings with these thoughts of Love. And then you imagine your thought as striking downwards, and

* See page 61

embracing and including all beings beneath you, repeating the same formula, and lastly as going upwards, and suffusing with the warmth of your Love all beings in the worlds above. Thus you will have meditated upon all beings with thoughts of Love, in all the six directions of space; and you have finished the Meditation on Love.

In the same way, using the same formula, do you proceed with the other three Sublime States. Thinking of all beings who are involved in the Samsāra Cakka, involved in the endless sorrow of existence—thinking especially of those in whom at this moment sorrow is especially manifested, thinking of the weak, the unhappy, the sick, and those who are fallen; you send out a ray of Pity and Compassion towards them in all six directions of Space. And so suffusing all beings with thoughts of Compassion, you pass on to the meditation on Happiness. You meditate on all beings who are happy, from the lowest happiness of earthly love to the highest, the Happiness of those who are freed from all sin, the unutterable Happiness of those who have attained the Nibbāna Dhamma. You seek to feel with all those happy ones in their happiness, to enter into the bliss of their hearts and lives, and to augment this feeling of sympathy with all that is happy, and fair, and good.

Then finally, reflecting on all that is evil and cruel and bad in the world, reflecting on the things which tempt men away from the holy life, you assume to all evil beings thoughts of indifference—understanding that all the evil in those beings arises from ignorance; from the Āsavas, the leakages of mental power into wrong channels ; you understand concerning them that it is not your duty to condemn, or revile, but only to be indifferent to them and when you have finished this meditation on Indifference, you have completed the meditation on the four Sublime States—on Love, and Pity, and Happiness, and Indifference. The meditation on Love will overcome in you all hatred and wrath; the meditation on Pity will overcome your Saṅkhāras of cruelty and unkindness; the meditation on Happiness will do away with all feelings of envy and malice; and the meditation on Indifference will take from you all sympathy with evil ways and thoughts. And if you diligently practise these four Sublime States, you will find yourself becoming daily more and more loving and pitiful, and happy with the highest happiness,and indifferent to personal misfortune and to evil. So very powerful is this method of meditation, that a very short practice will give results—results that you will find working in your life and thoughts, bringing peace and happiness to you, and to all around you.

Then there is the very important work of *Sammāsati*, the analysis of the nature of things that leads men to realise how all in the Samsāra Cakka is characterised by the three characteristics of Sorrow, and Transitoriness, and Soullessness, how there is nought that is free from these three characteristics ; and how only right reflection and right meditation can free you from them, and can open for you the way to peace. And because men are very much involved in the affairs of the world, because so much of our lives is made up of our little hates and loves and fears ; because we think so much of our wealth, and of those we love with earthly love, and of our enemies, and of all the little concerns of our daily life, therefore is this right perception very difficult to come by, very difficult to realise as absolute truth in the depth of our hearts. We think we have but one life and one body ; so these we guard with very great attention and care, wasting useful mental energy upon these ephemeral things. We think we have but one state in life ; and so we think very much of how to better our positions, how to increase our fortune.

> Puttā m'atthi, dhanam m'atthi,
> Iti bālo vihaññati ;
> Attā hi attano natthi
> Kuto puttā, kuto, dhanam ? "
>
> *Dhammapada* v. 3.

"I have these sons, mine is this wealth"—thus the foolish man is thinking : "he himself hath not a self, how sons, how wealth ?" But if we could look back over the vast stairway of our innumerable lives, if we could see how formerly we had held all various positions, had had countless fortunes, countless children, innumerable loves and wives ; if we could so look back, and see the constant and inevitable misery of all those lives, could understand our everchanging minds and wills, and the whole mighty phantasmagoria of the illusion that we deem so real ; if we could do this, then indeed we might realise the utter misery and futility of all this earthly life, might understand and grasp those three characteristics of all existent things ; then

indeed would our desire to escape from this perpetual round of sorrow be augmented, augmented so that we would work with all our power unto liberation.

To the gaining of this knowledge of past births there is a way, a practice of meditation by which that knowledge may be obtained. This at first may seem startling ; but there is nothing really unnatural or miraculous about it : it is simply a method of most perfectly cultivating the memory. Now, memory is primarily a function of the material brain ; we remember things because they are stored up like little mind-pictures, in the minute nerve-cells of the grey cortex of the brain, principally on the left frontal lobe. So it may naturally be asked: "If memory, as is certainly the case, be stored up in the material brain, how is it possible that we should remember, without some miraculous faculty, things that happened before that brain existed ?" The answer is this : our brains, it is true, have not existed before this birth, and so all our normal memories are memories of things that have happened in this life. But what is the *cause* of the particular brain-structure that now characterises us ? Past Saṅkhāras. The particular and specific nature of a given brain ; that, namely, which differentiates one brain from another, which makes one child capable of learning one thing and another child another ; the great differences of aptitude ; and so on which gives to each one of us a different set of desires, capacities, and thoughts. What force has caused this great difference between brain and brain ? We say the action of our past Saṅkhāras, the whole source of Saṅkhāras of our past lives, determined, ere our birth in this life, whilst yet the brain was in process of formation, these specific and characteristic features. And if the higher, thinking levels of our brains have thus been specialised by the acquired tendencies of all our line of lives, then every thought that we have had, every idea and wish that has gone to help to specialise that thinking stuff, must have left its record stamped ineffaceably, though faintly, on the structure of this present brain, till that marvellous structure is like some ancient palimpsest—a piece of paper on which, as old writing faded out, another and yet another written screen has been superimposed. By our little seeing eyes only the last record can be read ; but there are ways by which all those ancient faded writings can be made to appear ; and this is how it is done. To read those faded writings we use an eye whose sensitivity to minute shades of colour and texture is far greater than our own; a photograph is taken of the paper, on plates prepared so as to be specially sensitive to minute shades of colour, and, according to the exposure given, the time the eye of the camera gazed upon that sheet of paper, another and another writing is impressed upon the sensitive plate used, and the sheet of paper, which to the untrained eye of man bears but one script, yields up to successive plates those lost, ancient, faded writings, till all are made clear and legible.

So it must be, if we think, with this memory of man ; with all the multiple attributes of that infinitely complex brain-structure.

All that the normal mental vision of man can read there is the last plain writing, the record of this present life. But every record of each thought and act of all our *kammic* ancestry, the records upon whose model this later life, this specialised brain-structure has been built, must lie there, visible to the trained vision, so that, had we but this more sensitive mental vision, that wondrous palimpsest, the tale of the innumerable ages that have gone to the composing of that marvellous document, the record of a brain, would stand forth clear and separate, like the various pictures on the colour-sensitive plates. Often, indeed, it happens that one, perchance the last of all those ancient records, is given now so clear and legible that a child can read some part of what was written ; and so we have those strange instances of sporadic, uninherited genius that are the puzzle and the despair of Western Psychologists. A little child, before he can hardly walk, before he can clearly talk, will see a piano, and crawl to it, and, untaught his baby fingers will begin to play ; and in a few years' time, with a very little teaching and practice, that child will be able to execute the most difficult pieces—pieces of music which baffle any but the most expert players. There have been many such children whose powers have been exhibited over the length and breadth of Europe. There was Smeaton, again, one of our greatest engineers. When a child (he was the son of uneducated peasant people) he would build baby bridges over the streams in his country,—untaught—and his bridges would bear men and cattle. There was a child, some ten years ago, in Japan, who a baby, saw one day the ink and brush with which the Chinese and Japanese write, and, crawling with pleasure, reached out his chubby hand for them, and began to write.

By the time he was five years old that baby, scarce able to speak correctly, could write in the Chinese character perfectly—that wonderful and complex script that takes an ordinary man ten to fifteen years to master—and this baby of five wrote it perfectly. This child's power was exhibited all over the country, and before the Emperor of Japan ; and the question that arises is, how did all these children get their powers ? Surely, because for them the last writing on the book of their minds was yet clear and legible ; because in their last birth that one particular set of Saṅkhāras was so powerful that its record could still be read.

And thus we all have, here in our present brains, the faded records of all our interminable series of lives; a thousand, tens of thousands, millions upon millions of records, one superimposed over another, waiting only for the eye that can see, the eye of the trained and perfected memory to read them, to distinguish one from another as the photographic plate distinguished, and the way so to train that mental vision is as follows:-

You sit down in your place of meditation and you think of yourself seated there. Then you begin to *think backwards*. You think the act of coming into the room. You think the act of walking towards the room, and so you go on, thinking backwards on all the acts that you have done that day. You then come to yourself, waking up in the morning, and perhaps you remember a few dreams, and then there is a blank, and you remember your last thoughts as you went to sleep the night before, what you did before retiring, and so on, back to the time of your last meditation.

This is a very difficult practice; and so at first you must not attempt to go beyond one day: else you will not do it well, and will omit remembering a lot of important things. When you have practised for a little, you will find your memory of events becoming rapidly more and more perfect; and this practice will help you in worldly life as well, for it vastly increases the power of memory in general. When doing a day becomes easy, then slowly increase the time meditated upon. Get into the way of doing a week at a sitting—here taking only the more important events—then a month, then a year, and so on. You will find yourself remembering all sorts of things about your past life that you had quite forgotten; you will find yourself penetrating further and further into the period of deep sleep; you will find that you remember your dreams even far more accurately than you ever did before. And so you go on, going again and again over long periods of your life, and each time you will remember more and more of things you had forgotten. You will remember little incidents of your childlife, remember the tears you shed over the difficult tasks of learning how to walk and speak; and at last, after long and hard practice, you will remember a little, right back to the time of your birth.

It you never get any further than this, you will have done yourself an enormous deal of good by this practice. You will have marvellously increased your memory in every respect; and you will have gained a very clear perception of the changing nature of your desires and mind and will, even in the few years of this life. But to get beyond this point of birth is very difficult, because, you see, you are no longer reading the relatively clear record of this life, but are trying to read one of those fainter, underwritten records the Saṅkhāras have left on your brain. All this practice has been with the purpose of making clear your mental vision; and, as I have said, this will without doubt be clearer far than before; but the question is, whether it is clear enough. Time after time retracing in their order the more important events of this life, at last, one day, you will bridge over that dark space between death and birth, when all the Saṅkhāras are, like the seed in the earth, breaking up to build a new life; and one day you will suddenly find yourself remembering your Death *in your last life*. This will be very painful, but it is important to get to that stage several times, because at the moment when a man comes very near to death the mind automatically goes through the very process of remembering backwards you have been practising so long, and so you can then gather clues to the events of that last life.

Once this difficult point of passing from birth to death is got over, the rest is said in the books to be easy. You can then, daily with more and more facility, remember the deeds and thoughts of your past lives, one after another will open before your mental vision. You will see yourself living a thousand lives, you will feel yourself dying a thousand deaths, you will suffer with the suffering of a myriad, existences, you will see how fleeting were their little joys, what

price you had again and again to pay for a little happiness;—how real and terrible were the sufferings you had to endure. You will watch how for years you toiled to amass a little fortune, and how bitter death was that time, because you could not take your treasure with you; you will see the innumerable women you have thought of as the only being you could ever love, and lakh upon lakh of beings caught like yourself in the whirling Wheel of Life and Death; some now your father, mother, children, some again your friends, and now your bitter enemies. You will see the good deed, the loving thought and act, bearing rich harvest life after life; and the sad gathering of ill weeds, the harvest of ancient wrongs. You will see the beginningless fabric of your lives, with its ever-changing pattern stretching back, back, back into interminable vistas of past time, and then at last you will know, and will understand. You will understand how this happy life for which we crave is never to be gained; you will realise, as no books or monks could teach you, the sorrow and impermanence and soullessness of all lives; and you will then be very much stirred up to make a mighty effort, now that human birth and this knowledge is yours:—a supreme effort to wake up out of all this ill dream of life as a man awakes himself out of a fearful nightmare. And this intense aspiration will, say the Holy Books, go very far towards effecting your liberation.

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## Note from Page 57

* It should be mentioned that the highest practice of meditation is Vipassanā Bhāvanā and that this has always been available in Burma to the earnest seeker. During the days when Burma was not a free country the necessary physical conditions were not available to make it possible to teach the practice to people from abroad. However, after the attainment of Independence 9 years ago the Government of the Union of Burma paid due attention to spiritual things as well as to cultural and the more material matters. As part of this fostering of our great spiritual heritage the Government of the Union of Burma through the Union of Burma Buddha Sāsana Council has subsidised meditation monasteries where the full teaching of Vipassanā Bhāvanā is given. There now exist facilities for peoples from all the world to come to Burma and to practise this great discipline and mental culture. Something of this method, which is that given by the Buddha in the Satipaṭṭhāna Sutta of the Majjhīma Nikāya and the Mahā-satipaṭṭhāna Sutta of the Dīgha Nikāya and mentioned in hundreds of other places in the Tipiṭaka besides, is told about in a very valuable book "Satipaṭṭhāna–The Heart of Buddhist Meditation" by Bhadanta Nyanaponika Thera. We intend serialising this book and we have copies on order from the publishers-"The Word of the Buddha" Publishing Committee, 10 Layard's Road, Colombo 5–and shall be able to supply these at a low cost very shortly. We make no apology for quoting here from the Introduction:—

"This book is issued in the deep conviction that the systematic cultivation of Right Mindfulness, as taught by the Buddha in his Discourse on Satipaṭṭhāna, still provides the most simple and direct, the most thorough and effective method for training and developing the mind for its daily tasks and problems as well as for its highest aim: mind's own unshakeable deliverance from Greed, Hatred and Delusion.

The teachings of the Buddha offer a great variety of methods of mental training and subjects of meditation, suited to the various individual needs, temperaments and capacities. Yet all these methods ultimately converge in the 'Way of Mindfulness' (satipaṭṭhāna-magga), called by the Master himself 'the Only Way' (ekāyano maggo). The Way of Mindfulness may therefore rightly be called 'the heart of Buddhist meditation' or even 'the heart of the entire doctrine' (dhamma–hadaya). This great Heart is in fact the centre of all the blood streams pulsating through the entire body of the doctrine (dhammakāya).

This ancient Way of Mindfulness is as practicable to-day as it was 2,500 years ago. It is as applicable in the lands of the West as in the East; in the midst of life's turmoil as well as in the peace of the monk's cell."

Quite a few visitors from the West are taking advantage of this training in Burma.

# A QUARTER MILLION NEW BUDDHISTS

*Dr. Ambedkar leads the "untouchables" to Buddhism*

The Buddha accepted as lay-followers and as bhikkhus, members of the Noble Order of Monks, worthy people from every class and from every caste including the so-called "untouchables" or outcastes.

It may seem strange, then, that after 2,500 years, in an educated age and in a country so spiritual as India there should still be those who are down trodden and oppressed not only economically and socially but spiritually as well. Those who do not know India and the conditions that have prevailed there might well ask how this could be possible, how people could accept a religion that relegated them to the fifth rate for now and for eternity. But to the man who knows the history of social and "religious" propaganda in most countries both East and West, there is here no mystery. It is not so many years ago that people in England from the back pews of the churches gazed in awe and reverence at the squires and their families who graced the front pews while they all chanted in unison " The rich man in his castle ,the poor man at his gate, God made them high or lowly; and order'd their estate". It is only very recently that people the world over have begun to realise the truth of the Buddha's teaching in the Sutta Nipāta :

> "Not by birth is one an outcaste,
> Not by birth is one a Brahmin.
> But by deeds is one an outcaste,
> And by deeds is one a Brahmin."
> and: "This two-footed dirty body
> Which carries about a bad odour
> And which is full of impurities,
> Which pour out from different places ;
> With a body of this sort
> If one thinks highly of oneself
> And looks down upon others
> Due to what can it be, except ignorance ?"

When the "depressed classed" in India began to try to fight their way up they met with seemingly insuperable barriers.

But now (on Oct. 14th) some 200,000 scheduled-caste men and women, led by Dr. B. R. Ambedkar and his wife, have formally accepted Buddhism at a mass ceremony in India and this has been followed by similar ceremonies at other places.

This is no sudden "mass conversion" for Dr. Ambedkar has for more than a decade been studying comparative religion and Buddhism and in latter years explaining it to the rank and file of the "depressed classes" of which he is the illustrious member.

One of the barriers that they had had to face was that under the Indian Constitution there were special "privileges" for people regarded as untouchables. Asked whether they would not regret ceasing to be untouchables since they would lose these "privileges" of securing scholarships and government jobs set aside for people of their class, Dr. Ambedkar asked whether brahmins would want to be untouchables to get these "privileges". Dr. Ambedkar said at the ceremony : " I will discard the caste system and spread equality among human beings. I will strictly follow the Eightfold Path of the Buddha. I will lead my life guided by the three principles of knowledge, right path and compassion." This was repeated by the multitude of the people. The main ceremony was conducted in Pāli by Ven'ble Chandramuni Mahāthera of Kusinara, a Burmese monk.

In a speech on the occasion the Ven'ble H. Siddhātissa Thera, Sarnath, Banaras, said:

> " As far as I remember it was somewhere in 1936 that Dr. B.R. Ambedkar announced his desire to give up the Hindu faith. When he did so he voiced the feelings of several millions of people who had suffered great injustice in the name of religion. But then he did not take a hasty step to find solace in a faith or ideology foreign to his country. As a great leader of his position would do ,he started investigating the rich cultural heritage of India. As a result he came to know that light can be found here at home and he need not turn to foreign sources. He made a thorough study of the

> noble teachings of the Buddha and came to the wise decision that this is the right path for him and millions of his down-trodden people to follow.

Some people have called this function a conversion ceremony. Conversion is not a very happy term, because force and temptation are associated with it. This is a self-conversion in the true sense of the term. Then again, in modern times conversion has come to mean, giving up one's own faith and embracing something foreign. But this does not apply to the present case.

The Buddha was born in this country. He lived and worked among the people of this country and it was on this soil that he entered into Mahāparinibbāna. It was the great missionaries of this country who propagated His sublime message of love and peace throughout the world. So when the sons and daughters of this country speak of accepting Buddhism it cannot be interpreted as a kind of conversion in the modern sense of the term. It is something more significant, it is but reclaiming one's own heritage."

**2500 Tamils of Rangoon Take Refuge in the Buddha-Dhamma**

A ceremony for the formal acceptance of Buddhism by 2,500 Tamils of Rangoon and its environs was held in the Great Sacred Cave, near the World Peace Pagoda, Rangoon, on Sunday the 28th October 1956 at 9 a.m.

Present at the ceremony were Ven'ble Mahātheras and Theras of Rangoon, Hon'ble U Kyaw Nyein, Deputy Prime Minister; Hon'ble U Chit Maung, Minister for Information ; Thado Thiri Thudhamma Sir U Thwin, President of the Buddha Sāsana Council ; Hon'ble Justice Agga Maha Thray Sithu—Thado Thiri Thudhamma U Thein Maung, Chief Justice of the Union and Vice-President of the Buddha Sāsana Council ; Hon'ble Justice Thado Maha Thray Sithu U Chan Htoon, Judge of the Supreme Court and Hon. Secretary-General (1) of the Buddha Sāsana Council, and many other dignitaries of Rangoon.

Bhadanta Pandita Mahāthera, Aggamahāpaṇḍita, Principal of the Dhammadūta College, administered the "Three Refuges" to the new Buddhists and the audience ; and the most senior Mahāthera among the bhikkhus (the Ven'ble Weluwun Sayadaw) gave a few words of admonition to the Tamil Buddhists.

Messages from His Holiness the Most Venerable Abhidhaja Mahāraṭṭhaguru Bhadanta Suriyābhivamsa, President of the Chaṭṭha Sangāyanā Supreme Sangha Council; H.E. Dr. Ba. U, President of the Union of Burma ; Hon'ble U Ba Swe, Prime Minister of the Union of Burma ; and Hon'ble U Nu, President of the A.F.P.F.L. were also read.

In his address of veneration the Hon'ble Justice U Chan Htoon mentioned that at the suggestion of Dr. Ambedkar who attended the 3rd Conference of the World Fellowship of Buddhists held in Rangoon in 1954, he and some Tamil Buddhist leaders were able to establish a Buddhist school at Dalla and educate about 500 Tamils to Buddhism. When 2,500 youths were given Sāmaṇera ordination during the Buddha Jayanti Celebrations 50 Tamils were included. Very recently it was possible to establish a "Tamil Young Buddhist League" consisting of about 3,500 from 4,000 Tamil labourers of Rangoon. He also pointed out that Buddhism was introduced into Burma about 1,600 years ago from South India, the original place of Tamils. On the 14th of October about 200,000 Indians under the leadership of Dr. Ambedkar formally accepted Buddhism at Nagpur in North India. These were auspicious signs that Buddhism would again flourish in India, its original land.

It is noteworthy that many of the Tamils, particularly the younger members of the community, have been coming for religious instruction to learned Burmese bhikkhus. The Tamils are bright and intelligent people and much may be looked for from them in the future now that they are bursting the bonds of illiteracy and superstition enforced on them during the centuries.

# BIOGRAPHY OF BHIKKHU ĀNANDA METTEYYA

The late Bhikkhu Ananda Metteyya (Allan Bennett) was born in London in 1872 (B.E. 2425). Young Bennett, even as a school boy, showed a precocious love of science and the age of seventeen found him with a profounder and wider scientific knowledge than that possessed by any youth in England. He decided on the profession of chemical research which gave full scope to his inventive ability. His mother reared him in a Roman Catholic atmosphere intending to convert him to that faith but Allan Bennett had too agnostic a temperament even in his 'teens to allow his genius to be hampered by the narrow confines of sectarianism.

It was during the years of experimentation that Bennett came across Sir Edwin Arnold's LIGHT OF ASIA, which at once turned his attention to the study and practice of Buddhism. His interest grew to such an extent that in his twenty-eighth year he went to Ceylon and, at Kamburugamuwa, made an intensive study of Pāli and Theravāda Buddhism. In such a religious atmosphere he began to feel the utter purposelessness of worldly life and decided to join the Sangha. After two years' stay in Ceylon he left for Burma and, at the famous monastery of Akyab, was ordained a bhikkhu under the name of Ānanda Metteyya.

The Western bhikkhu became very popular not only in Burma and Ceylon but even in England and America. In 1903 (B.E. 2446) he founded the International Buddhist Society and in U.S.A. did a great deal of work in connection with this Society and spent most of his time in the propagation of Buddhism. In 1914 (B.E. 2457) he returned to England on his way to the East again but the Great War made him change his plan and he settled down in his native land. There he spent the remaining years of his life as a layman but it must be mentioned that till his death in 1922 (B.E.2465) he lived a real bhikkhu's life, practising meditation and engaged in all the Buddhist activities in England at that time.

Ānanda Metteyya is best known as the writer of THE WISDOM OF THE ARYAS and THE RELIGION OF BURMA.

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'"We, brother, know not where God Almighty is, nor whence. But, brother, when the signs of his coming, appear, when the light ariseth, and the glory shineth, then will He be manifest. For that is the portent of the manifestation of God Almighty when the light ariseth, and the glory shineth."

'And it was not long, Kevaddha, before that Great God Almighty became manifest. And that brother drew near to him, and said: "Where, my friend, do the four great elements—earth, water, fire, and air—cease, leaving no trace behind?"'

And When he had thus spoken that Great God Almighty said to him: "I, brother, am the Great God Almighty, the Supreme, the Mighty, the All-seeing, the Ruler, the Lord of all, the Controller, the Creator, the Chief of all, appointing to each his place, the Ancient of days, the Father of all that are and are to be!"

'Then that brother answered God Almighty, and said: "I did not ask you, friend, as to whether you were indeed all that you now say. But I ask you where the four great elements—earth, water, fire, and air—cease, leaving no trace behind?"

'Then again, Kevaddha, God Almighty gave the same reply. And that brother, yet a third time, put to God Almighty his question as before.

'Then, Kevaddha, the Great God Almighty took that brother by the arm and led him aside, and said:

'"These gods, the retinue of God Almighty, hold me, brother, to be such that there is nothing I cannot see, nothing I have not understood, nothing I have not realised. Therefore I gave no answer in their presence. I do not know, brother, where those four great elements—earth, water, fire, and air—cease, leaving no trace behind."

The brother then went to the Buddha who explained: "Instead of asking where the great elements cease, leaving no trace behind, you should have asked:—

'Where do earth, water, fire, and air, And long and short, and fine and coarse,
Pure and impure, no footing find?
Where is it that both name and form Die out, leaving no trace behind'?"

'On that the answer is: 'The intellect of Arahatship, the invisible, the endless, accessible from every side—

*Kevaddha Sutta, Dīgha Nikāya.*

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