

The LIGHT *of the* DHAMMA

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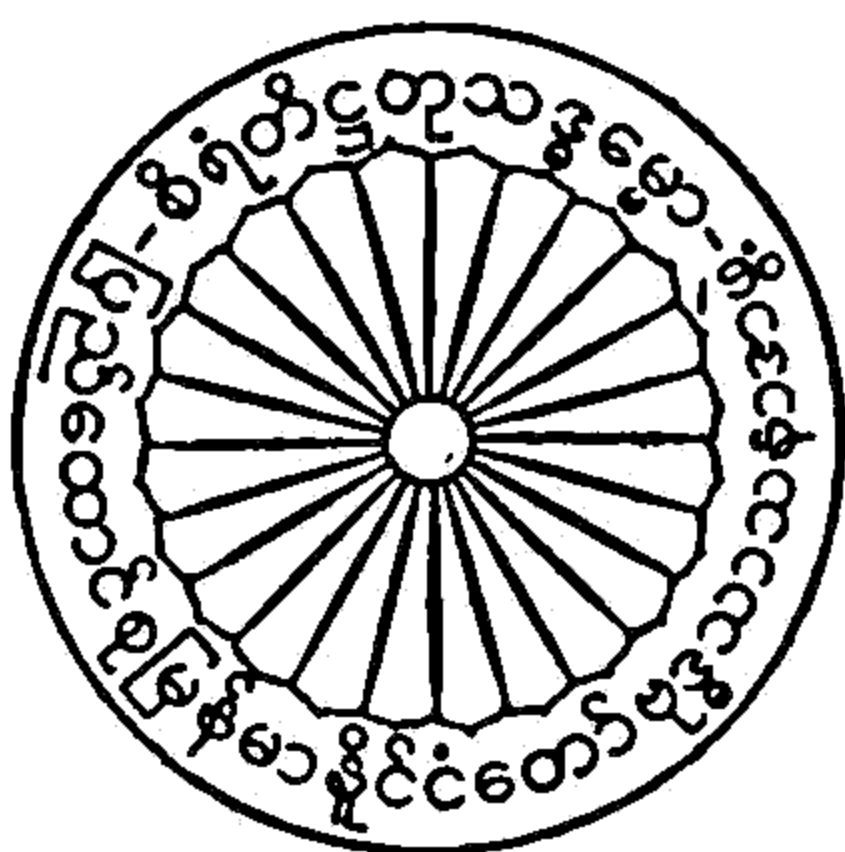
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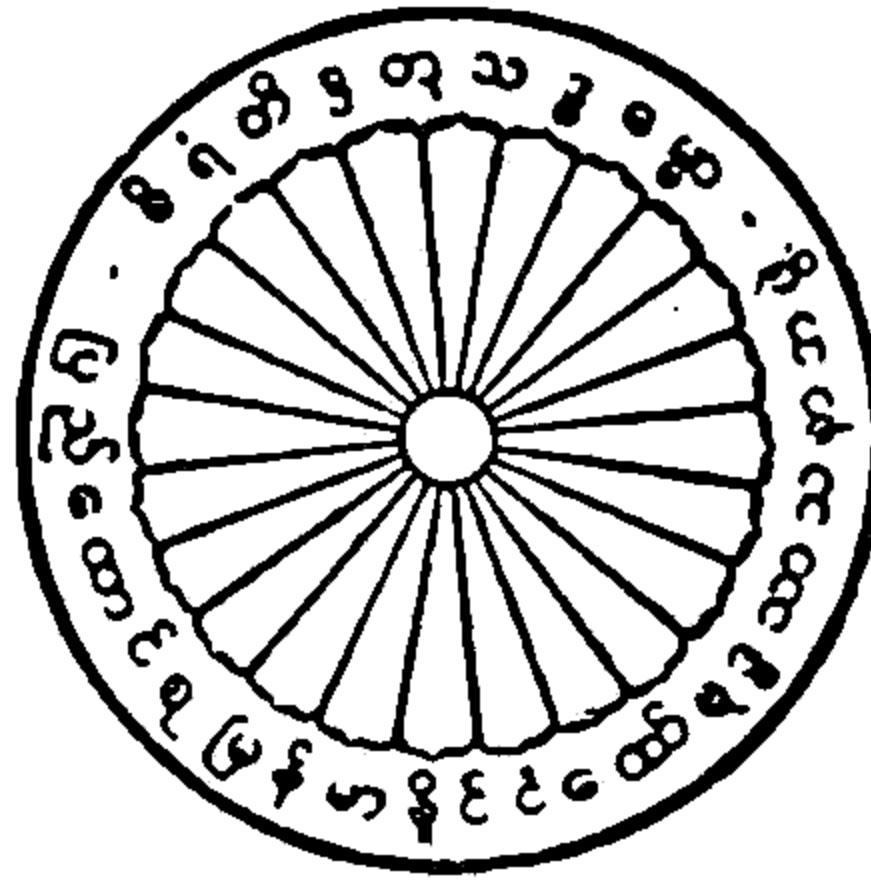
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THE LIGHT OF THE DHAMMA

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THE EDITOR,
"THE LIGHT OF THE DHAMMA"
Union Buddha Sāsana Council,
Kabā Aye P.O.,
Rangoon, Union of Burma.

NIYĀMA-DĪPANĪ OR MANUAL OF COSMIC ORDER

By Mahāthera Ledi Sayadaw, Aggamahāpaṇḍita, D. Litt.

(Translated from the Pāli 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 Nyāna, Patamagyaw.)

(Continued from previous issue)

EXPOSITIONS

III

Of Great Periods of Time

We shall now expound our system of the five time-periods called *kappas*. They are distinguished as (1) a great *kappa*, a cycle or aeon ; (2) an incalculable *kappa*, four going to each great *kappa* ; (3) an included *kappa*, falling within one of the preceding ; (4) a life-*kappa*, or one life-span of any given being ; and (5) a cataclysm-*kappa*, or age of doom.

(1) A “great *kappa*”. — This is a notion of a given time historically cut off, so to speak, and divided into some periods in which many events happen (in a certain order, and which repeat themselves). It would follow from this that a “great *kappa*” is but a notion of time itself. To a *kappa* as such is given the name “great” on the ground of its having been conceived as the greatest in duration. How long, then, is the duration of a great *kappa*?

In order to form an idea of its duration, let us imagine a mountain, which is a single cube of rock, one league * in length, in breadth, and in height. If a person were to flick it with a piece of cloth once at the lapse of every hundred years, the time that such a mountain would require to be completely worn away would not be so long in duration as is a great *kappa*.**

How long in duration has been the succession of great *kappas* in the past ?

It is said in the text : “Undetermined, Bhikkhus, is the beginning of this world: the past extremity (*pubbakoti*) as to the running on of beings in rebirths under the hindrance of ignorance and bonds of craving is not manifest.” ***

Here the Pāli word for “undetermined” is *anamata*, which is the same as *a-mata*, the syllable *an* being euphonic, *Amata* means that which is unknown, unascertained. So it was said : “the past extremity” (or beginning) is not ascertainable by calculation. Or, it may perhaps mean that which, like the “celwriggling” of the Sophists, **** sets itself no limit.

In turning back to the proposition “the past extremity...is not manifest,” it is indeed suggested that here the words, “is not manifest” mean “does not exist” in the same way as, in the passage, “If there be, Ānanda, no birth, are old age and death manifested ? Verily they are not, venerable sir”; ***** the word “manifest” means “exist”, and “not manifest” means “does not exist”.

Whether the one or the other be meant, we may conclude that the proposition “the past extremity...is not manifest,” means that the past extremity as to the succession of great *kappas* in general does not exist, while taking a *kappa* in particular, this may be said to have its beginning, its middle, and its end.

Those who fancy that there was actually a past extremity to the succession of all great *kappas* in general have certainly no other reason for it than their own fanciful thinking. Those who reject the Ariyan mode of interpretation called “The Theory of Causation,” commit themselves to the error of the assumption of the uncaused, or to that of Theism.

So much as to the nature and extent of a great *kappa*.

(2) *Incalculable Epochs*.— Such is the name of a *kappa* that is not capable of being definitively enumerated, enumerated even by taking hundreds of thousands of years as a unit. These are four kinds :—

- (i.) The Enveloping Epoch ;
- (ii.) The Enveloped Epoch ;

* A *yojana*, a classical division of length, a distance of about seven miles.

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

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

*** Samyutta-Nikāya, ii, 178.

**** Dialogues of the Buddha, i, 39 f.

***** Op. cit., ii., 52.

- (iii.) The Developing Epoch;
- (iv.) The Developed Epoch.

It is written in the *Anguttara-Nikāya* (iv., 156; or vol. ii., 142) : "These are the four incalculable epochs....(*They are enumerated as above.*) The epoch, Bhikkhus, when there is a cosmic envelopment, is not easy to reckon as so many years, centuries, tens or hundreds of centuries." Here "the Enveloped" is that which relapses, is destroyed. The world-system having once relapsed, while the world-stuff remains in a state of dissolution, it is said to remain enveloped. "The Developing Epoch" is a period of restoration, of evolution. Having once been reinstated, while the world-system continues to be in that state, it is said to be Developed.*

Of these epochs, again, the first is distinguished as of three kinds :—

- That which is brought to pass by heat,
i.e., by the action of fire ;
- That which is brought to pass by water,
i.e., by the action of a deluge ; and
- That which is brought to pass by wind,
i.e., by raging storms that hurl away
a world-system.

In the event of the first type of Envelopment fire consumes the realm of matter, both in the lower material heavens and everything that is below. In the event of the second type of Envelopment, water submerges the realm of matter in the next higher material heavens, together with all that is below : and in the event of the third type of Envelopment, wind unhinges the realm of matter in the highest material heavens, together with all that is below.

It should be noted now that four incalculable epochs are together equal to a great *kappa*. Hence when we speak of an incalculable period, we should understand thereby just one-fourth of a great *kappa*.

It is not for us to speculate whence come those three great destructive agencies. Suffice it for us that we live in a universe of a certain configuration, and that everywhere we discern the agency of fire, water and wind. When, for instance, fire burns one house, its flame strikes on to another, and burns that

too. While the flame is yet in the second house, it causes the element of heat to grow up in yet another house and burn it. Evidently in the last case the flame of the second house does not directly burn the third one. This remark holds true of all. Thus it would follow from this that this broad earth and universe are ever filled with those elements which are ever finding opportunity of transforming and disturbing them. And whenever they obtain adequate opportunity, they destroy the earth, just as fire can destroy this or that mountain, in which it resides. There is no question of agencies passing over into the universe, but only of series of internecine concussions and counteractions.

(3) *An Included Era*.— This denotes a *kappa* which appears to fall within one of the incalculable epochs, called the Developed. In the beginning of an incalculable epoch men live to an exceedingly great age. This state of things exists until subsequently, as the conditions of immorality develop, their life-term decreases by degrees through a succession of many hundreds of thousands of such periods, till it reaches the minimum of ten years. From this again with the conditions of morality developing among them, their life-term goes on increasing and increasing till at last it regains the maximum of exceeding longevity. This is what is termed an included era. Of such eras sixty-four are together equal in duration to one incalculable period :— so it is said in the Commentaries.

If that be so, the length of an included era can only be decided by a knowledge of the duration of an incalculable epoch. And we may add that, if a man were to count the numbers of years by grains of sand, picked up one by one from one league of the Ganges, the sands would be exhausted sooner than the years of one included era were all counted.

(4) *life-spans*.— When we say, "Through a succession of many hundreds of thousands of life-spans," we mean the life-span of men. There is no definite term of life as regards brutes, "Petas," demons, infernal beings, and earthly gods. Among the higher grades of celestial beings, the life-span of the twenty Brahma-worlds is different in each case.

* The translator had selected "Re-absorbed", "Re-evolved", and "Persisting as such". The Pāli is literally "rolling together" and "unrolling":—*Sam-vatta, vi-vatta*, the Indo-Aryan root being war, wart. Cf. our "-vert" ad-, in-vert &c.). I have substituted Leibnitz's "envelopments, developments" as being an interesting approximate coincidence in Eastern or Western terminology. The "rolling together" is a lurid idea that has also shaped itself in the Christian poetic fancy, namely, in the verse of the *Dies ira*

When shrivelling like a parched scroll,
The flaming heavens together roll.....

(5) *Ages of Doom or Cataclysm.*— In the world of men, events happen at times that affect human life and are termed disasters. These are of three kinds : war, famine, and pestilence. We read in our texts : “A Brahman said to the Blessed One : ‘I have heard it said, venerable Gotama, of the Brahmans of old, of teachers, and the teachers of teachers, that in former days this world was.... pervaded by men : within ‘the flight of a cock’ were situated the villages, the inhabited districts, and the royal capitals. Now what is the cause, what is the reason that, at the present time, the numbers of men have dwindled, so that their paucity in numbers is apparent, and that villages appear to be no villages, towns appear to be no towns, and inhabited countries appear to be uninhabited ?’

“The Blessed One said : ‘Now Brahman, because men are attached to immoral passions, overpowered by lawless greed, and victims to false ideals, they with sharp weapons kill one another. This verily is the cause, this is the reason why the numbers of men have now dwindled, so that their paucity in numbers is apparent. And furthermore, Brahman, for them who are grown morally debauched, the sky does not pour down sufficient rain, the result of which is the outbreak of famine, on account of which many people die.

“And yet again, Brahman, for men who are grown morally debauched the Yakkhas let loose ferocious non-human pests, in consequence of which many people die.’”*

Here the expression “within the flight of a cock” signified that villages and towns were so closely connected that cocks might leap from the boundary of one and alight near that of another.... “Victims to false ideals” means that they have given themselves up to false ideals and ceremonies, by which are meant covetousness, ill-will, as well as various sacrifices accompanied with the slaughter of animals.

“Many people die” implied that, at times, in consequence of some matter of administration, or from atrocities perpetrated by thieves, etc., a commotion arises in the country, many people lose their lives, many properties and means of sustenance are destroyed, and many villages, districts, towns and royal capitals are on that account burnt by fire. And this sort of fear arises sometimes every

three years, sometimes every five or six years, sometimes every ten or twelve years. Then comes a time when war breaks out between one country and another, between one kingdom and another, and many people die in consequence. This is called a “doom-era” of anarchy and war.

“The Yakkhas” meant the commanding beings, placed by the four great rulers of the four cardinal points as commanders of such beings. “The ferocious” meant wicked, savage, non-human beings, devils and goblins of terrestrial, aquatic and ethereal origins.

“In consequence of which many people die” means that the non-human pests, having got the opportunity came upon the walks of man in many hundreds and thousands, from seas or forests. They having caused many diseases to prevail and to seize upon the living bodies, devoured fat and blood. Hence they are designated as “blood-sucking” and “blood-thirsty”. If they failed to seize upon men, they were said to devour fat and blood of cows and buffaloes, goats and sheep. When this kind of pestilence prevailed once in a country, it prevailed there even for six or seven years, causing enormous mortality among the young in men and beasts. The remedies used for such a pestilence were the potent formulas of spells and incantations, or offerings to the Yakkhas. In this connection might be cited the story of Sakabodhiraja of Ceylon, in the book of the Great Chronicle.**

This is called the doomful period of pestilence. Many other types of eras of doom also appear in this world. We have been taught, for instance, that in former days, through demoniac agency, the kingdoms of Dandaka, Majjha, Kalinga and Mūtanga ceased to be kingdoms. Even in these days, in countries, towns and villages, where destruction of life goes on on a large scale, many creatures meet with death from great earthquakes or from great tidal waves, or from hurricanes, from floods of rain, from volcanic eruptions, from shipwrecks.

When do these three eras of disaster mainly come to pass ? From the time when the life-span of men is five hundred years. We read in the Cakkavatti Sutta:***“Upon men who live to an age of five hundred years, Bhikkhus, three things come to full florescence : unrighteous passions, lawless greed and false ideals.”

* Anguttara-Nikāya, iii, 56, or vol. i., 159 f.

** The Mahāvamsa P.T.S. translation, p. 260 f.

*** Dīgha-Nikāya, iii., 70

Speech by Hon'ble Justice Thado Thiri Thudhamma, Agga Mahā Thray Sithu U Thein Maung, M.A., LL.B. (Cantab.) Barrister-at-Law, Chief Justice of the Union of Burma and Vice-President of the Buddha Sāsana Council of Burma, Introducing his paper on "The Message of the Buddha."

Some discourses of the Buddha (which are known as Anupubba Kathā) contain the following parts in serial order :—

1. Dāna kathā (discourse on charity) ;
2. Sīla kathā (discourse on observation of moral precepts) ;
3. Sagga kathā (discourse on the way to Devaloka and Brahmaloaka) ;
4. Maggakathā (discourse on the way to Nibbāna).

However, the Buddha discussed Dāna, Sīla and Sagga only to lead the audience step by step to Maggakathā since the Four Noble Truths are His special subjects (Sāmuikkasika-desanā) and His primary object is to show the way to Nibbāna.

So in my paper on the Message of the Buddha I have not discussed at any length Dāna, Sīla and other kāmāvacara kusala or virtues, which can only lead to further existence in the Kāmaloka e.g. as men or Devas, or Samādhi which can only lead to further existence in Brahmaloaka.

Besides, I have discussed the Eightfold Noble Path from the point of view of one who aspires to attain Nibbāna as a Suddhāvāsaka by means of Vipassanā Bhāvanā i.e. with special emphasis on Paññakkhandha.

Even then I have been able to give only a bare outline of the nature of special knowledge which can be acquired by means of such Bhāvanā—and of the stages which are on the way to Nibbāna—without setting out the various methods of practising Vipassanā at all.

The way to Magga, Phala and Nibbāna is there. However, those who have no confidence in Buddha, Dhamma and Saṅgha (asaddhā) or have no desire to get out of Saṁsāra (acchandikā) will not make any attempt to proceed along that way ; and those who are prevented by their own karmas, kilesas and vipākas cannot attain Magga, Phala and Nibbāna in this life, however strenuously they may exert themselves.

Karmas or evil deeds which prevent their attainment in this life are matricide, patricide, killing an Arahant, drawing the blood of the Buddha and causing a schism in the Saṅgha.

Kilesas which prevent their attainment in this life are (1) holding the view that good deeds and evil deeds can have no effect on the doer, (2) holding the view that all beings come into existence and experience happiness or suffering without any cause whatsoever, and (3) holding the view that there is no good deed to be done nor evil deed to be abstained from (Natthika, Ahetuka and Akiriya diṭṭhi) which are the worst forms of micchā-diṭṭhi).

Vipāka, which prevents their attainment in this life, is having been born with little or no intelligence.

Those who are not so prevented can attain Magga, Phala or Nibbāna ; but whether they will attain them in this life depends on many factors e.g. on whether they have meditated on nāma and rūpa in their previous existence, whether they have fulfilled pāramīs or accumulated merit sufficiently, whether they will exert themselves strenuously enough etc.

However, all those who cannot attain Magga, Phala or Nibbāna in this life for any reason whatsoever, will, by proceeding along the Eightfold Noble Path, have acquired mahā-kusala (great merit) which will help them to attain Magga, Phala and Nibbāna in a future existence.

“ Yuñjatha Buddhasāsane ! ”

Dedicate yourselves to the teachings of the Omniscient Buddha !

THE MESSAGE OF THE OMNISCIENT BUDDHA

By

Thado Thiri Thudhamma, Agga Mahā Thray Sithu U Thein Maung, Chief Justice of the Union and Vice-President, Union Buddha Sāsana Council

Sabbapāpassa akaraṇaṃ,
Kusalassa upasampadā,
Sacittapariyodāpanaṃ,
Etaṃ Buddhāna sāsanaṃ.

—Dhammapada-Buddhavagga-
Ānandatthera-uposatha-
pañhā-vatthu-gāthā.

Not to do any evil,
To cultivate good,
To purify one's mind—
This is the advice of the Buddhas.

The Omniscient Buddha fulfilled the ten Pāramīs, ten Upapāramīs and ten Paramattha-pāramīs and practised other Bodhi pācariya dhammas, i.e., virtues which would lead to Enlightenment, so long, so persistently and at such personal suffering and sacrifice in order that he might be able to show the way out of Saṃsāra to Nibbāna to all others, for whom he had great compassion.

His motto throughout was “Buddho bodheyyum, Mutto moceyyum, Tiṇṇo Tāreyyum”. “When I have attained Enlightenment, I must enlighten others. When I have worked out my own salvation I must help others in working out their salvation. When I have crossed over from Saṃsāra to Nibbāna, I must help others to cross over.”

So he is well known as “Mahākāruṇiko Nātho”, the Highly Compassionate Master ; and his message relates to the way out of Saṃsāra to Nibbāna—out of suffering to eternal peace and happiness.

He had so much compassion because He saw (1) that all ordinary beings (puthujjanas) and their eyes, ears, noses, tongues, bodies and minds were ablaze with the fires of rāga, dosa and moha (craving, anger and ignorance,) (2) that all of them are in constant danger of apāya dukkha (suffering in hell or as animals, petas or asuras) and (3) that even existence in the higher abodes as men, devas and brahmas is, in ultimate analysis, suffering, as they also are subject

to birth, old age, death, sorrow, lamentation, physical suffering, mental suffering and despair and as they also are in constant danger of apāya dukkha.

All ordinary beings are in constant danger of apāya dukkha not only on account of such evil deeds as they may have done in the past but also because they may do evil deeds in the future, their capability or propensity to commit evil deeds which will lead to apāya dukkha, being eradicated only on their attainment of the first stage on the way to Nibbāna i.e., on their becoming Sotāpannas.

So it should be the aim and object of all beings to attain Nibbāna as soon as possible. All beings should set forth earnestly on the way of Nibbāna ; and even those who cannot exert themselves so strenuously as to attain it in their present existence should try and get to the first stage on that way. They must remember (1) that they will not be free from the constant danger of apāya dukkha till they get there, (2) that if they fall into apāya dukkha, it will be very difficult to get out of it, and (3) that if they miss the path to Nibbāna now, they might miss it indefinitely as Buddhas appear in the world after extremely long intervals, and when Buddhas do appear, they themselves may be in such form of existence or in such circumstances that they cannot hear their message or benefit by it.

They should not be content with dāna (giving charity), sīla (observing moral precepts) and other forms of kāmāvacara kusala (doing other meritorious acts which can only lead to further existence as men or devas). They should regard these meritorious acts as mere aids to attainment of Nibbāna and use Sīla especially as an indispensable stepping-stone to Samādhi.

They should not be content with Samādhi (mental concentration), which is mere Rūpāvacara or Arūpāvacara Kusala and which can therefore lead only to further existence in the

NOTE.—This paper was contributed to the 7th session of the Symposium on “Buddhism's Contribution to Art, Letters and Philosophy” arranged from November 26th to 29th, 1956, in New Delhi, by the Working Committee for the 2500th Buddha Jayanti. Government of India, in collaboration with the UNESCO, to commemorate the 2500th anniversary of the Parinibbāna of the Buddha.

Brahma-lokas. They should regard Samādhī only as a convenient stepping-stone to Paññā and an aid to attainment of Nibbāna.

In short they should see that all their Kusalas (meritorious acts) are vivaṭṭa kusalas (acts done for the purpose of getting out of suffering) and pāramī kusalas (acts which will enable them to go over from Saṃsāra to Nibbāna); and they should regard the intermediate consequences of those kusalas in the form, e.g., of position, power and prosperity, only as things for use on the way to Nibbāna and for the attainment thereof.

Magga-Saccā

The way to Nibbāna is the Fourth Noble Truth—the Nibbāna - gāminī - paṭipadam-ariya-saccam which is also called Magga-saccā.

It is popularly known as the Eightfold Noble Path as it contains eight factors or elements which fall into three groups, viz. Sīlakkhandha (Sīla group), Samādhikkhandha (Samādhi group) and Paññakkhandha (Paññā group); and each of these groups is the antidote for kilesas (impurities which vitiate the mind) in a particular stage.

Kilesas are in three different stages. kilesas in the first stage are known as Anusaya kilesas as they remain absolutely dormant waiting for opportunity to develop and pass into the second and third stages; kilesas in the second stage are known as Pariyuṭṭhāna kilesas as they have become active in the mind; kilesas in the third stage are known as Vitikkama kilesas as they have actually caused physical or verbal transgression; and one can attain Nibbāna only by extermination of all these kilesas.

Sīlakkhandha (sīla group), which consists of Sammā Vācā, Sammā Kammanta and Sammā Ājīva (Right speech, right action and right livelihood), is prescribed for suppression and control of kilesas which might reach the third stage and cause transgression. This group, which by itself can only lead to further existence in the kāmaloṇa as men or devas, forms the necessary basis for Samādhikkhandha.

Samādhikkhandha (samādhi group) which consists of Sammā Vāyāma, Sammā Sati and Sammā Samādhi (Right effort, right mindfulness and right mental concentration), is prescribed for suppression and control of kilesas which might reach the second stage and become active in the mind. This group, which must, as stated above, be based on

Sīlakkhandha, can only lead to further existence in the Rūpa and Arūpa brahma lokas. However, it also serves as a useful stepping stone to Paññakkhandha as only those who have concentration of mind can perceive the truth. (Samāhito yathā bhūtaṃ pajānāti).

Paññakkhandha (paññā group), which consists of Sammādiṭṭhi and Sammāsaṅkappa (Right View and Right Thought), is prescribed for eradication and extermination—not mere suppression and control—of kilesas in the first stage with all their potentiality to pass on to the second and third stages.

Lokiya-sīla and Lokiya-samādhi (worldly sīla and samādhi) have always been there, whether Buddhas appear in the world or not; and that is the reason why the Devalokas and Brahmaloṇas (except the Suddhāvāsas, which are exclusively for Anāgāmi and Arahatta Ariyas) have never been empty. However, there never was any semblance of Paññakkhandha before the Buddhas appeared and delivered their message; and one can eradicate all the kilesas and attain Nibbāna by Paññakkhandha only. So it is not only the crowning piece of the Eightfold Noble Path but also the most important and characteristic part of the Buddha's message.

Vipassanā-Bhāvanā

Kilesas can exist in one's mind only so long as one, being unable to see things as they really are (yathābhūta), believes, thinks or perceives (through diṭṭhi-vipallāsa, citta-vipallāsa and saññā-vipallāsa) (1) what is anicca (impermanent) to be nicca (permanent), (2) what is dukkha (suffering) to be sukha (pleasure), (3) what is anattā (not self) to be attā (self), and (4) what is asubha (reprehensible) to be subha (pleasant); and one can see things as they really are only with Vipassanā Paññā, Magga-Paññā and Phalapaññā i.e., special knowledge acquired by meditation, wisdom which arises on arrival at a particular stage on the way to Nibbāna and wisdom which results from "fruition" in that stage.

Vipassanā Paññā is special knowledge, which alone can lead to Magga Paññā; and that is the reason why those who begin with Samatha-Bhāvanā i.e. continuous practice of Samādhi or mental concentration, have to practise meditation also at a later stage.

Vipassanā Paññā itself cannot eradicate kilesas. It can only pave the way for their eradication by Magga Paññā; and it will be

seen later that even Magga Paññā has to eradicate them in four instalments.

Phalapaññā does not eradicate any kilesa as it arises only in the peaceful condition (passaddhi) prevailing after the respective Magga Paññā has eradicated certain kilesas. It merely appreciates and confirms their eradication.

The object of acquiring Vipassanā Paññā is to get rid of diṭṭhi-vipallāsa, citta-vipallāsa and saññā-vipallāsa (erroneous belief, erroneous thought and erroneous perception) in order that one may be able to see what are anicca, dukkha, anattā and asubha as they really are—and in order that one may cease to crave for or to cling to them.

Nāma-rūpa-pariccheda-ñāṇam

The vipallāsas or errors arise primarily in connection with what one regards as oneself. So one must begin by meditating on what are the constituents of what one regards as oneself and what is the nature of each constituent thereof till one attains special knowledge (1) that the constituents are nāma and rūpa only, (2) that there is nothing other than nāma and rūpa among them, (3) that what one regards as oneself is only a dhamma-puñja, a conglomeration of physical and mental elements, and (4) that the respective nature of nāma and rūpa is such and such. This special knowledge is known as nāma-rūpa-pariccheda-ñāṇam or diṭṭhi-visuddhi.

Paccaya-pariggaha-ñāṇam

Then one must proceed to consider, with the aid *e.g.*, of Paṭiccasamuppāda and other suttas in the Nidāna Vagga of the Saṃyutta Nikāya, how nāma and rūpa come into existence till one realises (1) that the elements of nāma and rūpa arise as suddha-dhamma or mere results of their respective causes (hetu-sambhāra-paccaya) such for instance as vatthu and ārammaṇa (re nāma) and kamma, citta, utu and āhāra (re rūpa), (2) that they do not, on ultimate analysis, constitute any person or individual and (3) that there really is no person or individual who does any act or takes its consequences.

Kammasa kāraṇa n'atthi
Vipākassa ca vedako
Suddhadhammā pavattanti
Evaṃ etaṃ sammadassanaṃ.

—Visuddhimagga.

(No doer of the deeds is found,
No being that may reap their fruits;
Empty phenomena roll on;
This view alone is right and true.)

This special knowledge is known as Pacca-yapariggaha-ñāṇam or Kaṅkhāvitaraṇa Visuddhi; and one who has acquired it has found a footing and got some relief in the Omniscient Buddha's Sāsana—he has become a cūḷa or embryo Sotāpanna whose future is ensured in the sense that his next existence will not be in an apāya bhūmi.

Sammasana-ñāṇam

Up to this stage the primary object of meditation has been acquisition of ñāta pariññā (basic or essential knowledge). Having acquired that knowledge, one is now qualified to investigate—and must proceed to investigate—the real characteristics and values of nāma and rūpa, with the aid *e.g.*, of Anattā-sutta and similar Suttas, till one realises that they are really anicca, dukkha, anattā and asubha.

They are anicca because they vanish after coming into existence (Aniccaṃ khayatthena or Hutvā abhāvatthena aniccā).

They are dukkha because they themselves are constantly harassed or oppressed by the process of arising and vanishing (uppāda-vayapaṭipīlanatthena dukkhā) and because they also are the seats of suffering (dukkha-vatthuto).

They are anattā because they are absolutely devoid of what is popularly regarded as attā (soul), nivāsi (occupier), kāraṇa (doer) vedako (enjoyer or sufferer), sayamvasā (ruler or authority) and also because they are not subject to one's control, they do not comply with one's wishes (anissariyato, akāmakariyato, alabbhaniyato, avasavattanato) and they behave like complete strangers to oneself (parato).

They are asubha not only on account of the physical and mental impurities but also for the reason that they are anicca, dukkha and anattā.

Udayabbaya-ñāṇam

Having acquired the said knowledge, which is known as Sammasana-ñāṇam, one should proceed to meditate in such a way as to be able to visualize the constant arising and passing away of the physical and mental elements—to see (1) that they arise and pass

away so quickly that they always appear to be new (Niccanavā) (2) that they are short-lived like bubbles, lines drawn on water and lightning and (3) that they are as devoid of substance as a mirage or a dream.

One who can visualize the above has acquired Udayabbaya-ñāṇaṃ, which is also known as Taruṇavipassana-ñāṇaṃ and he can rightly claim to be an Āraddhavipassaka *i.e.*, one who has really practised meditation.

Meditation from this stage onward is for pahāna-pariññā *i.e.*, for knowledge which will lead to absolute detachment.

Bhaṅga-ñāṇaṃ

So one meditates further on the anicca, dukkha and anattā aspects of nāma and rūpa with special emphasis on their coming to an end (khaya), vanishing (vaya), breaking up (bheda) and extinction (nirodha) so that one may be able (1) to visualize mental and physical elements vanishing like bubbles on the surface of a lake or a river during a heavy rain, and (2) to get rid of bhava-diṭṭhi or sassata-diṭṭhi *i.e.*, the view that life is everlasting.

Bhaya-ñāṇaṃ

Visualization as stated above is known as Bhaṅga-ñāṇa ; and one who practises such visualization will eventually realize that all abodes or planes of existence are dangerous places, that everybody therein is bound to perish and that there is nothing which can save him.

Ādīnava-ñāṇaṃ

This realization is known as Bhaya-ñāṇaṃ which will, after repeated exercise, develop first into Ādīnava-ñāṇaṃ *i.e.*, visualization (1) of all abodes as ablaze with eleven fires, *viz.*, the fires of rāga, dosa, moha, birth, decay, death, sorrow, lamentation, physical suffering, mental suffering and despair and (2) of all saṅkhāras *i.e.*, things which arise from their respective causes, as so many diseases, sores or heaps of reprehensible articles (Roga, Gaṇṭha, Mahā-ādīnava-rāsi).

Nibbidā-ñāṇaṃ

It will then develop into Nibbidā-ñāṇaṃ which will make one dissatisfied with all abodes and all saṅkhāras.

Muñcitukamyata-ñāṇaṃ

Nibbidāñāṇaṃ will lead to Muñcitukamyata-ñāṇaṃ which will make him want to

get out of all abodes and to get rid of all saṅkhāras just as fish caught in a net would like to be free and a man who is surrounded by enemies would like to get away from them.

Paṭisaṅkhānupassanā-ñāṇaṃ

He will then proceed to meditate again on all saṅkhāras being anicca, dukka and anattā in greater detail and from more points of view to make sure that they are really not worth having and that they must necessarily be discarded. Knowledge which is gained by such further meditation and which gives him the required assurance is Paṭisaṅkhānupassanā-ñāṇaṃ.

Saṅkhārupekkhā-ñāṇaṃ

Having gained this knowledge, he will proceed to meditate on all Saṅkhāras being devoid of Attā and Attaniya of what can be taken as “I” or “Mine” ; acquire saṅkhārupekkhā-ñāṇaṃ, *i.e.*, knowledge which will make him give up fear and pleasure in connection with all Saṅkhāras and render him absolutely indifferent about them.

Anuloma-ñāṇaṃ

Repeated use and cultivation of that knowledge will lead to Anuloma-ñāṇaṃ *i.e.*, knowledge which is not only in consonance with the previous ñāṇas but also with all Bodhi-pakkhiya-dhammas (dhammas which lead to realization of the Four Noble Truths).

Gotrabhū-ñāṇaṃ

Up to this stage one has meditated only on saṅkhāras (which form the subject-matter of Dukkha-saccā and Dukkha-samudaya-saccā) and knowledge which has been acquired by such meditation is confined to them. However, when Anuloma-ñāṇaṃ has become mature on account of constant practice and further cultivation, Gotrabhu-ñāṇaṃ, which turns away from saṅkhāras and contemplates Nibbāna (Nirodha-saccā), will arise and elevate one to the Ariya Bhūmi (status of an Ariya).

This ñāṇaṃ which cannot eradicate any kilesa, although it can and does contemplate Nibbāna, will be followed immediately by Magga-ñāṇaṃ *i.e.*, knowledge which arises on arriving at one of the four stages on the way to Nibbāna.

Maggañāṇaṇi

Sotāpatti-maggañāṇaṇi

The first state is known as Sotāpatti (entering upon the stream which will lead to Nibbāna) ; and one who has arrived at this stage is known as a Sotāpanna.

Magga-ñāṇaṇi arises at this stage because one has got rid of eight out of twelve vipallāsas, namely :—

- (1), (2) and (3) Wrong view (or conviction), *thought* and *perception* that what are really anicca are nicca ;
- (4), (5) and (6) Wrong view, *thought* and *perception* that what are really anattā are attā ;
- (7) Wrong view that what are really dukkha are sukha ; and
- (8) Wrong view that what are really asubha are subha.

This Magga-ñāṇaṇi eradicates two anusaya kilesas viz. (1) diṭṭhānusaya kilesa and (2) vicikicchānusaya kilesa (the latent or dormant kilesas of wrong view and doubt).

So a Sotāpanna becomes absolutely incapable of doing any evil deed (akusala) which will lead to rebirth in an Apāya Bhūmi ; he will never be reborn there as his magga-kusala has overpowered all his past evil deeds and rendered them incapable of causing rebirth therein ; and he is bound to attain Nibbāna after seven more existences at the most.

Sakadāgāmi maggañāṇaṇi

The second stage is known as Sakadāgāmi (returning once) because one who has arrived at this stage will return to the kāmaloka i.e., be reborn in the abodes of men and devas, only once. The Magga-ñāṇaṇi, which arises at this stage, attenuates two anusaya kilesas, namely, (3) kāmarāgānusaya and (4) paṭighānusaya (latent craving for sensual pleasure and latent anger), although it cannot eradicate them ; and the possessor of this ñāṇaṇi will be reborn in the kāmaloka only once especially because his kāmarāgānusaya has been attenuated by it.

Anāgāmi maggañāṇaṇi

The third stage is known as Anāgāmi (non-returning) because one who has attained this stage will not be reborn in the kāmaloka again.

Anāgāmi maggañāṇaṇi which eradicates the two Anusaya kilesas attenuated by Sakadāgāmi-magga-ñāṇaṇi, arises at this

stage because one has got rid of two more vipallāsas, viz. :—

(9) and (10) Wrong thought and perception that what are really Asubha are Subha.

An Anāgāmi will not be reborn in the Kāmaloka again especially because his Magga-ñāṇaṇi has eradicated kāmarāgānusaya ; but he will be reborn in the Brahma-loka as he still entertains wrong thought and perception that what are really dukkha are sukha and therefore has Mānānusaya, Bhavarāgānusaya and Avijjānusaya (latent pride, latent craving for existence in the Brahmaloika and latent ignorance).

Arahatta maggañāṇaṇi

The fourth and last stage is known as Arahatta. Maggañāṇaṇi at this stage arises because one has got rid of the remaining two vipallāsas viz. :—

- (11) and (12) Wrong thought and perception that what are really dukkha are sukha.

This Maggañāṇaṇi eradicates all the remaining antīsa-kilesas viz :—

- (5) Mānānusaya (latent pride).
- (6) Bhavarāgānusaya (latent craving for existence in the Brahmaloika), and

(7) Avijjānusaya (latent ignorance) ; and one who has acquired it, has become an Arathat—a Mahākhīṇāsava (a great man whose kilesas are all gone—an Antimadeha-dhārī) one who is bearing the last and ultimate body—an Ohitabhāra (one who has laid down the burden)—an Anuppattasadattho (one who has achieved his own welfare)—a Parikkhīṇa-bhavasamīyojano (one who is no longer fettered by any tie to any form of existence)—a Sammadāññā-vimutto (one who has been liberated by his own wisdom).

In short he has fully carried out the instructions contained in the Message of the Buddha and has therefore attained Nibbāna in this very life.

Nibbāna

Nibbāna is divided into two parts, namely, (1) Sa-upādisesa-nibbāna (Nibbāna in which there still are the Upādis—khandhas or factors of existence) Kilesa-parinibbāna (extinction of all kilesas) and (2) Anupādisesa-nibbāna in which there is no Upādi whatsoever.

Kilesa-parinibbāna is also described as rāgakkhayo, dosakkhayo and mohakkhayo (cessation, extinction or extermination of rāga, dosa and moha) as anusaya kilesas and all other kilesas fall under these main heads; and it is attained and enjoyed in this very life and before their death by those who have eradicated all kilesas.

As a matter of fact, Sotāpannas, Sakadāgāmis and Anāgāmis can also be said to have attained Kilesa-parinibbāna, by way of pariyāya *i.e.*, in a certain sense, since they have eradicated certain kilesas as stated above and can enjoy the peaceful and happy consequences thereof; and all of them as well as the Arahats are the best witnesses of the truth of the Buddha's declaration that His Dhamma is Sandiṭṭhiko, Akāliko and Ehipassiko—that the Dhamma is such that anyone can *personally* enjoy the benefits thereof—in *this very life*—and everyone is invited to come and see for himself.

Anupādisesa-nibbāna is attained by all Buddhas, Pacceka-buddhas and Arahats on their demise. It is Asankhata Dhātu (unconditioned); and Puthujjanas *i.e.*, ordinary persons, as distinct from Ariyas, know only of saṅkhāras—of what are conditioned. So they can only guess what Anupādisesa-nibbāna is. They can only think of it in negative terms and comprehend that there is no rāga, dosa nor moha and therefore no birth, no old-age, no death, no sorrow, no lamentation, no physical suffering, no mental suffering, no despair etc. in Nibbāna.

Santisukha (peaceful happiness) in Anupādisesa Nibbāna is Avedayasukha and not Vedayita-sukha like the happiness of puthujjanas.

Vedayita-sukha arises only occasionally as a result of certain causes; but it is transient, dependent, changeable and perishable like all other saṅkhāras and it has to be sought after and worked for—over and over again. So it really is dukkha (misery or cause of misery) on ultimate analysis.

Avedayasukha is the reverse of all this. In fact, the absolute absence of Vedayita-sukha is of the essence of happiness in Nibbāna. (“Etad’eva khvettha, Āvuso, sukhaṃ

yad-ettha n’atthi vedayitam”.—Anguttara Nikāya-Navakanipāta - Mahāvagga-Third Sutta).

Nibbāna is so different from all that they know that puthujjanas cannot visualize it like Ariyas. They can only guess how happy and peaceful Nibbāna, which is the result of complete eradication of rāga, dosa and moha, must be.

However, a puthujjana, who starts on the Eightfold Noble Path and practises Vipassanā-Bhāvanā, will realize that even Vedayita-sukha falls into two classes *viz.* Gehassita-sukha and Nekkhammassita-sukha happiness connected with home and happiness arising out of detachment) or Āmisa-sukha and Nirāmisa-sukha happiness connected with kilesas, sensual pleasure and the world—kilesāmisa, kāmāmisa and lokāmisa—and happiness which is not so connected).

He will also realize progressively (1) that nekkhammasita-sukha is far superior to gehassita-sukha, (2) that gehassita-sukha, like kāma-sukha, is a harm or hindrance (ābādha) to nekkhamma-sukha like jhāna-sukha, (3) that the level of nekkhammasita-sukha rises with the level of jhānas (stages of mental concentration), and (4) that what is conducive to nekkhammasita-sukha at a lower jhāna is really a harm or hindrance to nekkhammasita-sukha at a higher level. He will then be able to appreciate why there is no vedayita-sukha in Nibbāna and to make a more intelligent guess as to the nature of Nibbāna-sukha.

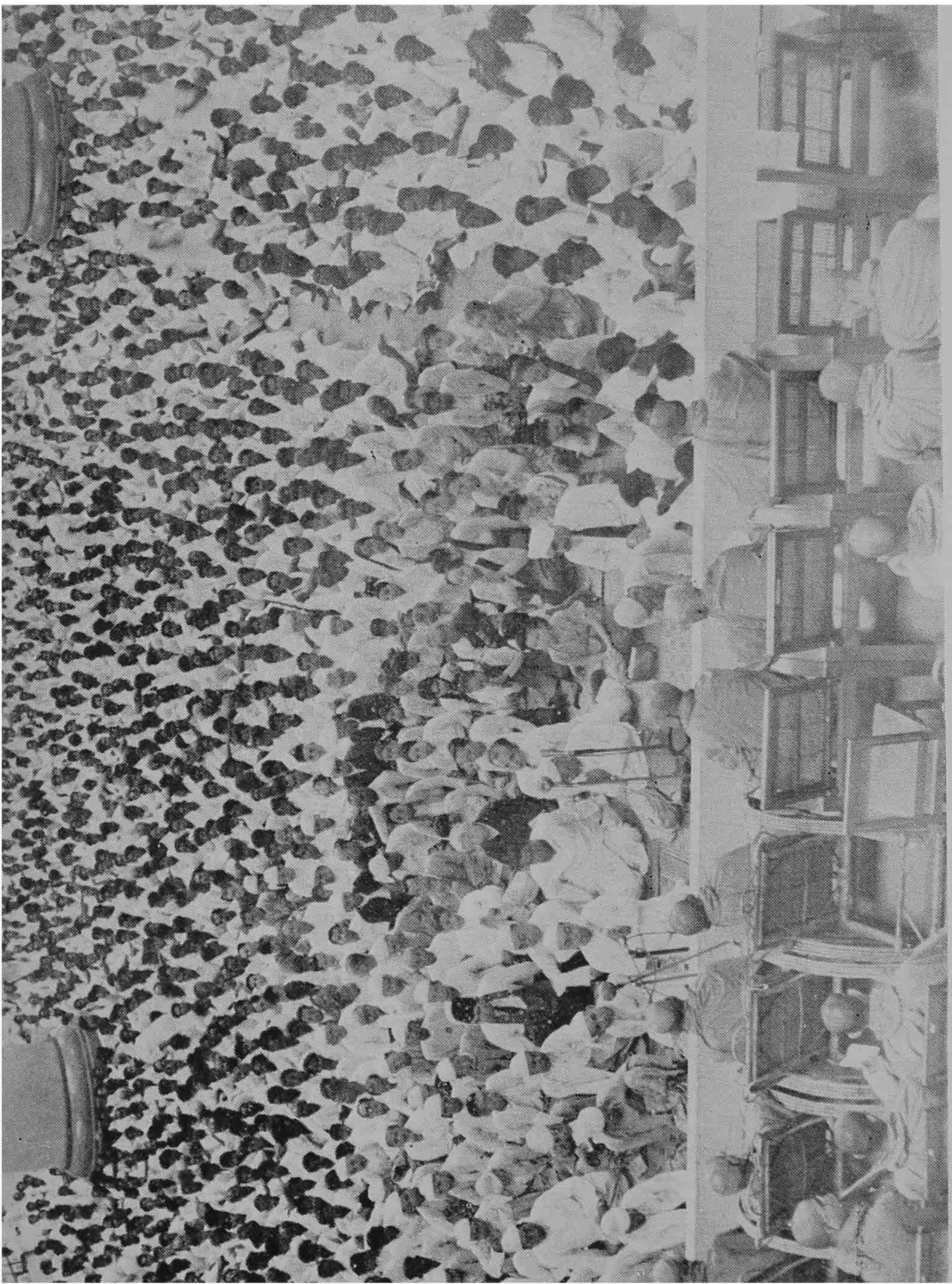
Besides, he will actually see Nibbāna and enjoy a foretaste of Nibbāna-sukha as soon as he reaches the first stage on the way thereto *i.e.*, as soon as he becomes a Sotāpanna.

So the last words of the Omniscient Buddha, as recorded in the Mahāparinibbāna-Sutta in the Dīghanikāya are :—

“VAYADHAMMĀ SANKHĀRĀ
APPAMĀDENA SAMPĀDETHA !”

Saṅkhāras are perishable.

Work out your own salvation with diligence !



At a ceremony held in the Mahā Pāsāṇa Guhā (the Great Sacred Cave) in May 1956, over 5000 Tamilian residents of Rangoon took refuge in the Triple Gem and become Theravāda Buddhists.

THE POWER OF MINDFULNESS

AN INQUIRY INTO THE SCOPE OF BARE ATTENTION AND THE PRINCIPAL SOURCES OF ITS STRENGTH

By Nyanaponika Thera

Part III

3. Stopping and Slowing Down

Mind, for a full and unobstructed unfoldment of its capacities, needs the influence of two complementary forces, of *activating* and *restraining*. That twofold need was recognized by the Buddha, the great knower of mind. He advised that the Faculties of Energy (*viriy' indriya*) and of tranquil Concentration (*samādh' indriya*) should be kept equally strong and well balanced¹. Furthermore, He recommended three of the Seven Factors of Enlightenment (*bojjhaṅga*) as suitable for rousing the mind², and another three for calming it³. In both cases, among the Spiritual Faculties and the Enlightenment Factors, it is Mindfulness (*sati*) that not only watches over their equilibrium, but actively stimulates the growth of both their activating and their restraining power.

Mindfulness, though seemingly of a passive character, is in fact also a directly activating force. It makes the mind alert, and alertness is indispensable for all purposeful activity. In the present inquiry, however, we shall be mainly concerned with the *restraining* power of mindfulness. We shall examine how it makes for disentanglement and detachment, and how it positively helps in the development of the mental qualities required for the work of Deliverance.

In practising Bare Attention, we *keep still* at the mental and spatial place of observation, amidst the loud demands of the inner and outer world. There is in it the strength of tranquillity, the capacity of deferring action and applying the brake, of *stopping* rash interference, of suspending judgment while *pausing* for observation of facts and wise reflection on them. There is also a wholesome *slowing down* in the impetuosity of thought, speech and action. Keeping still and stopping, pausing and slowing down—these will be our key words when speaking

now of the restraining effect of Bare Attention.

An ancient Chinese book says :—

“In making things end, and in making things start, there is nothing more glorious than *keeping still*.”

In the light of the Buddha's teaching, the true “end of things” is Nibbāna which is called the “*stilling* of formations” (*saṅkhārānaṃ vūpasamo*), that is their final end or cessation. It is also called “the Stopping” (*nirodha*). The “things” or “formations” meant here, are the conditioned and impersonal phenomena rooted in their twofold cause, craving and ignorance. The end of the formations comes to be by the end of “forming”, *i.e.* by the end of world-creating kammic activities. It is the “end of the world” and of suffering, which, as proclaimed by the Buddha, cannot be reached by walking, by migrating or transmigrating, but is to be found only within ourselves. That “end of the world” is heralded by each deliberate act of *keeping still, stopping or pausing*. “Keeping still”, in that highest sense, means : stopping the accumulation of Kamma. It means: refraining from perpetually adding to our entanglements in Saṃsāra, from our unceasing concern with evanescent things. By following the Way of Mindfulness, and training ourselves to keep still, or pause, in the attitude of Bare Attention, we refuse to take up the world's persistent challenge to our dispositions for greed or hatred. We protect ourselves against rash and delusive judgments ; we refrain from blindly plunging into the labyrinths of interfering action with all its inherent dangers.

“He who abstains from interfering, is everywhere in security.”

(*Sutta-nipāta*, verse 953)

1. For the teaching on the Balance of the Spiritual Faculties see Anguttara-Nik. VI, 55 ; Visuddhi-Magga Ch. IV—Comy. to Satipaṭṭhana Sutta (in “Way of Mindfulness”, by Bhikkhu Soma p. 137).

2. These three are : the Enlightenment Factors of Truth-investigation, Energy and Rapture. See Samy-Nik. 46, No. 53, quoted in Vis. Magga Ch. IV.

3. These three are : the Enlightenment Factors of Tranquillity, Concentration and Equanimity. See Samy.-Nik. 46, No. 51.

“He who keeps still (or : knows where to stop) will not meet danger.”

(*Tao Te King*, Chapter 44)

The Chinese saying quoted earlier, says in its second part that there is nothing more glorious in *making things start* than keeping still. Explained in the Buddhist sense, these things effectively started by keeping still, are “the things (or qualities) making for a decrease of kammic accumulation” (*apacayagāmino dhammā*), and, in dealing with them, we may follow the traditional division of mental training into Morality (or Conduct), Concentration (or Tranquillity) and Wisdom (or Insight). All three are decisively helped by the attitude of *keeping still*, as cultivated by Bare Attention.

1. *Conduct* How can we improve our conduct, its moral quality and its skill in taking right decisions? If we earnestly desire such an improvement, it will generally be the wisest to choose the line of least resistance. We might suffer discouraging defeat if we turn too early against those shortcomings which have deep roots in old habits or in powerful impulses. We shall be better advised to pay attention first to those blemishes of our action or speech and to those errors of judgment which are caused by thoughtlessness and rashness, and there are many of them. There are numerous instances in the lives of most of us where one short moment of reflection may have prevented a false step, and thereby warded off a long chain of misery or moral guilt that started with a single moment of thoughtlessness. But how can we curb our rash reactions and replace them by moments of mindfulness and reflection? This will depend on our capacity to *stop* and *pause*, to apply the brakes at the right time, and that we can learn well by practising Bare Attention. In that practice we shall train ourselves “to look and wait”, to suspend, or slow down, reactions. We shall learn it “in the easy way”, in situations of our own choice, within the limited field of experiences met with during the periods of meditative practice. When facing again and again the incidental sense-impressions, feelings or stray thoughts which interrupt our concentration; when curbing again and again our desire to respond to them in some way or other; when succeeding again and again in keeping still in face of them,—then we shall be well prepared for preserving that inner stillness also in the wider and unprotected field of everyday life.

We shall have acquired a presence of mind that will enable us to pause and stop, even if we are taken by surprise, or are suddenly provoked or tempted.

Our present remarks refer to those blemishes of conduct which are liable to arise through thoughtlessness and rashness, but might more or less easily be checked through mindfulness. Dexterity in dealing with them will, however, also affect those more obstinate deviations from moral conduct which are rooted in strong passionate impulses or in deeply ingrained bad habits. The greater calm of mind achieved in keeping still for Bare Attention, will restrain the impetuosity of passions, and the acquired habit of “pausing and stopping” will act as a brake to the unquestioned repetition of bad habits.

By being able to keep still for Bare Attention, or to pause for wise reflection, very often the first temptation to lust, the first wave of anger, the first mist of delusion will disappear without causing serious entanglement. At which stage the sequence of unwholesome thought-processes is stopped, will depend on the quality of mindfulness. If mindfulness is keen, it will succeed in calling a stop at a very early point of a series of defiled thoughts or actions, before we are carried along by them too far. Consequently, the respective defilements will not grow beyond their initial strength, less effort will be required to check them, and less kammic entanglements, or none, will follow.

Let us take the example of a pleasant visual object which has aroused our liking. At first that liking might not be very active and insistent. If already here the mind is able to keep still for detached observation or reflection, it will be easily possible to divest the visual perception of its still very slight admixture of lust, and to register it as “just something seen that has caused a pleasant feeling”; or the effect of the attraction felt is sublimated into quiet aesthetic pleasure. If that earliest chance has been missed, the liking will grow into attachment and into desire to possess. If now a stop is called, the thought of desire may gradually lose its strength; it will not easily turn into an insistent craving, and no actual attempts to get possession of the object of desire will follow. But if the current of lust is still unchecked, the thought of desire (= *akusala-mano-kamma*, “unwholesome mental kamma”) may express itself by speech (= *akusala-vacī-kamma*, “unwholesome verbal kamma”): one asks for the

desired object, or even demands it with impetuous words. A refusal will cause the original current of lust to branch out into additional streams of mental defilements, either of sadness or of anger. But if even at that late stage one can stop for quiet reflection or Bare Attention and, accepting the refusal, renounce wish-fulfilment, further complications will be avoided. But if clamouring words are followed by action (= *akusala-kāya-kamma*, "unwholesome bodily kamma"): if, driven by craving, one tries to get possession of the object of one's desire, by stealth or force, then the kammic entanglement is complete, and the full impact of its consequences will be experienced by the doer. Still, if even after the completion of the evil act, the doer stops for reflection, *i.e.* if mindfulness takes the form of remorseful retrospection, it will not be in vain: it will preclude a hardening of character and may prevent a repetition of the same course of action.

The Exalted One said once to His son Rāhula:

"Whatever action you *intend* to perform, by body, speech or mind, you should consider that action... If, in considering it, you realize: 'This action which I intend to perform will be harmful to myself, or harmful to others, or harmful to both; it will be an unwholesome action, producing suffering, resulting in suffering'—then you should certainly not perform that action.

"Also *while* you are performing an action, by body, speech or mind, you should consider that action... If, in considering it, you realize 'This action which I am performing, is harmful to myself, or harmful to others, or harmful to both; it is an unwholesome action, producing suffering, resulting in suffering'—then you should desist from such an action.

"Also *after* you have performed an action, by body, speech or mind, you should consider that action... If, in considering it, you realize: 'This action which I have performed, has been harmful to myself, or harmful to others, or harmful to both; it was an unwholesome action, producing suffering, resulting in suffering'—then you should in future refrain from it." (Majjh. 61)

2. *Tranquillity*— We shall now consider how the stopping for Bare Attention is also a helper in attaining or strengthening Tran-

quillity (*samatha*) in its double sense: of peace of mind in general, and of meditative concentration and calm.

By growing a habit of pausing and stopping for Bare Attention, it will become increasingly easier to withdraw into one's own stillness when unable to escape bodily from the loud and insistent noises of the outer world; it will be easier to forego useless reaction to foolish speech or deed of others. Also when the blows of fate are particularly hard and incessant, a mind trained in Bare Attention will find it easier to take refuge in the haven of apparent passivity, or watchful non-action, and to wait patiently until the storms have passed. There are situations in life when it is best to allow things to come to their natural end. He who is able to keep still and wait will often succeed where aggressiveness or busy activity is vanquished. Not only in critical situations, but also in the normal course of life, the experience won by observant Keeping Still will convince us that it is not at all necessary to make an active response to any impression received, or to regard every encounter with people or things as a challenge to our interfering activity.

By refraining from busying ourselves unnecessarily, external frictions and, thereby, internal tensions will be reduced. Greater harmony and peace will pervade the life of every day, and the sometimes considerable contrast of normal life to the tranquillity of meditation will be reduced. Then there will be less of those disturbing inner reverberations of everyday restlessness which, in a coarse or subtle form, invade the hours of meditation and produce bodily and mental unrest. Consequently, the Hindrance of Agitation (*uddhacca-nivāraṇa*), which is a chief obstacle of concentration, will be less often evident, or it will be easier to overcome it.

By cultivating the attitude of Bare Attention as often as opportunity offers; the centrifugal forces of mind, making for mental distraction, will be reduced, and the centripetal tendency, turning the mind inward and making for concentration, will be strengthened. The craving for a variety of changing objects of thought, or objects of desire, will be effectively checked.

Furthermore, regular practice of sustained attention to a continuous series of events will prepare for sustained concentration on a *single* object or a limited number of objects in the strict practice of meditation. Firmness, or steadiness, of mind, being another

important factor in concentration, will likewise be cultivated in that way.

Thus, by keeping still, pausing and stopping for Bare Attention, several salient components of meditative tranquillity are fostered: calmness, concentration, firmness, reduction of the multiplicity of objects. The average level of normal consciousness is raised and brought closer to the level of the meditative mind. This is an important point, because it happens often that too wide a gap between these two levels of mind will frustrate again and again attempts of mental concentration or the achieving of smooth continuity in meditative practice.

In the sequence of the Seven Factors of Enlightenment we find that the enlightenment-factor Tranquillity (*passaddhi-sambojjhaṅga*) precedes that of Concentration (*samādhi-sambojjhaṅga*); and, expressing the same fact, it was said ; “ If tranquillized within, mind will become concentrated.” Now, in the light of our previous remarks, we shall better understand these statements.

3. *Insight*.—It has been said by the Exalted One : “ He whose mind is concentrated sees things as they really are.” Therefore all those ways by which Bare Attention strengthens concentration of mind, will also be a supporting condition of the development of Insight. But there is also a more direct and specific help which Insight receives from “ Keeping still at Bare Attention”.

Apart from (supposedly) disinterested scholarly or scientific research, man is generally more concerned with “ handling” and utilizing things, or defining their relations to himself, than with knowing them in their true nature. He is therefore mostly satisfied with registering the very first signal conveyed to him by an outer or inner perception. Through deeply ingrained habit, that first signal will evoke standard responses by way of judgments like good—bad, pleasant—unpleasant, useful—harmful, right—wrong; which again will lead to further reactions by word or deed in accordance with these judgments. It is very rare that attention will dwell any longer upon an object of a common, or habitual type, than for receiving that very first signal, or the first few. Thus, mostly only one single aspect of the object, or a selected few, will be perceived (and sometimes misconceived), and only the very first phase (or little more) of the object’s life-span will come into the focus of attention. One may not even be consciously aware that

the respective process has an extension in time (origination and end); that it has many aspects and relations beyond those referring to the casual observer or the limited situation; that, in brief, it has a kind of evanescent individuality of its own. A world that has been perceived in that superficial way, will, to that extent, consist of rather shapeless little lumps of experience marked by a few subjectively selected (and sometimes misapplied) signs or symbols which have significance mainly for the individual’s self-interest. Parts of that rather shadow-like world are not only things and persons of one’s environment, but even a good part of one’s own bodily and mental processes which are often conceived in a similar superficial way. When thus the seal of self-reference is stamped again and again upon the world of every-day experience, the basic misconception ‘ This belongs to me’ (*attaniya*) will steadily continue to grow subtle, but firm and wide-spread roots (comparable to the hair-roots of plants), which will scarcely be shaken by mere intellectual convictions about the non-existence of a self (*anattā*).

These grave consequences issue from that fundamental perceptual situation we have mentioned : on receiving a first signal from his perceptions, man rushes into hasty or habitual reactions which so often commit him to the four misapprehensions of reality : taking the impure for pure, the impermanent for lasting, the painful and pain-bringing for pleasant, and the impersonal for a self or something belonging to the self.

But if one musters the restraining forces of one’s mind and pauses for Bare Attention, the material and mental processes that form the objects of mind at the given moment will reveal themselves more fully and more truly. If they are no longer dragged at once into the whirlpool of self-reference, but allowed to unfold themselves before the watchful eye of mindfulness, the diversity of their aspects and the wide net of their correlations and interconnections will appear ; the narrow and often falsifying connection with self-interest will recede into the background and will be dwarfed by the wider view now gained. Birth and death, rise and fall of many of the observed processes will be clearly discerned, in their serial occurrence or in their component parts. Thereby the facts of Change and Impermanence will impress themselves on the mind with growing intensity. By the same discernment of rise

and fall, many false conceptions of unity in the processes which had been created under the influence of the egocentric attitude will be dissolved. Self-reference uncritically overrides diversity, and lumps things together under the naive aspect *being* a self (*attā*) or *belonging* to a self (*attaniya*). But Bare Attention reveals these sham unities as impersonal and conditioned phenomena. Facing thus again and again the evanescent, dependent and impersonal nature of life

processes within and without, their monotony and unsatisfactory nature will become marked ; in other words, the Truth of Suffering inherent in them will appear. In that way, all three Characteristics, or signata, of Existence will open themselves to penetrative Insight (*Vipassanā*), by the simple device of slowing down, pausing and keeping still for Bare Attention.

(Part III to be continued in next issue).



THE LIGHT OF THE BUDDHA

Here are some of the opinions concerning our magazine as expressed by different individuals residing overseas.

AUSTRALIA.

- (1) The articles are, indeed, interesting and instructive.
- (2) It is indeed a splendid magazine and has much valuable information for serious-minded Buddhists.
- (3) I offer sincere congratulation to the Editorial Board on the excellent results of their work.

AMERICA.

- (1) It has been a great pleasure to read all of the interesting articles, and a sum of information which is almost impossible to find outside of our university libraries.
- (2) It is truly the best magazine on Buddhism that I have as yet received from Burma.
- (3) The magazines are filled with interesting and instructive material contributed by leading Buddhist Teachers.

ENGLAND.

- (1) I would certainly like to subscribe to this journal.
- (2) "The Light of the Buddha" presents the Buddha's message in a way that is understandable to the West.
- (3) "The Light of the Buddha" is found to be well readable.

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SAMYUTTA-NIKĀYA, DUKKHA-VAGGA, NIDĀNA-SUTTA

Discourse On “Dependent Origination”

(*Translated by the Editors of the ‘Light of the Dhamma’*)

On one occasion the Bhagavā was staying among the Kurus* at Kammāsaddhamma, a township of the Kurus. And the Venerable Ānanda approached Him, paid homage to Him, and sat down at one side. So seated he addressed the Exalted One thus :

“Wonderful Bhante, marvellous Bhante, is the depth of this *Paṭiccasamuppāda* (Dependent Origination) and how deep it appears. And yet do I regard it as quite plain to understand.”

The Buddha :

“Do not say so , Ānanda, do not say so ! Deep indeed is this Dependent Origination and deep it appears to be. It is through not knowing, not understanding, not penetrating that Dhamma, that this world of men has become entangled like a ball of string, and covered with blight, resembles muñja** grass and rushes, and unable to escape the doom of *Apāya* (the 4 Lower worlds), *Duggatim* (the 4 Woeful Courses of Existence), *Vinipātam* (the World of Perdition) and *Samsāra* (the Round of Rebirths).

“In him, Ānanda, who contemplates the enjoyment of all things that make for Clinging, Craving arises; 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. Thus arises the whole mass of suffering again in the future.

“Just as if there were a great tree whose roots go down and across and draw up the nutritive essence. Verily, Ānanda, so great a tree thus nourished, thus supplied with nutriment would stand for a long time.

“Just so, Ānanda, in one who contemplates the enjoyment of all things that make for Clinging, Craving arises; 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. Thus arises the whole mass of suffering again in the future.

“But in him, Ānanda, who dwells contemplating the misery of all things that make for Clinging, Craving ceases ; when Craving ceases, Clinging ceases ; when Clinging ceases, the Process of Becoming ceases ; when the Process of Becoming ceases, Rebirth ceases; when Rebirth ceases, Old Age and Death, Sorrow, Lamentation, Pain, Grief and Despair cease. Thus the entire mass of Suffering ceases.

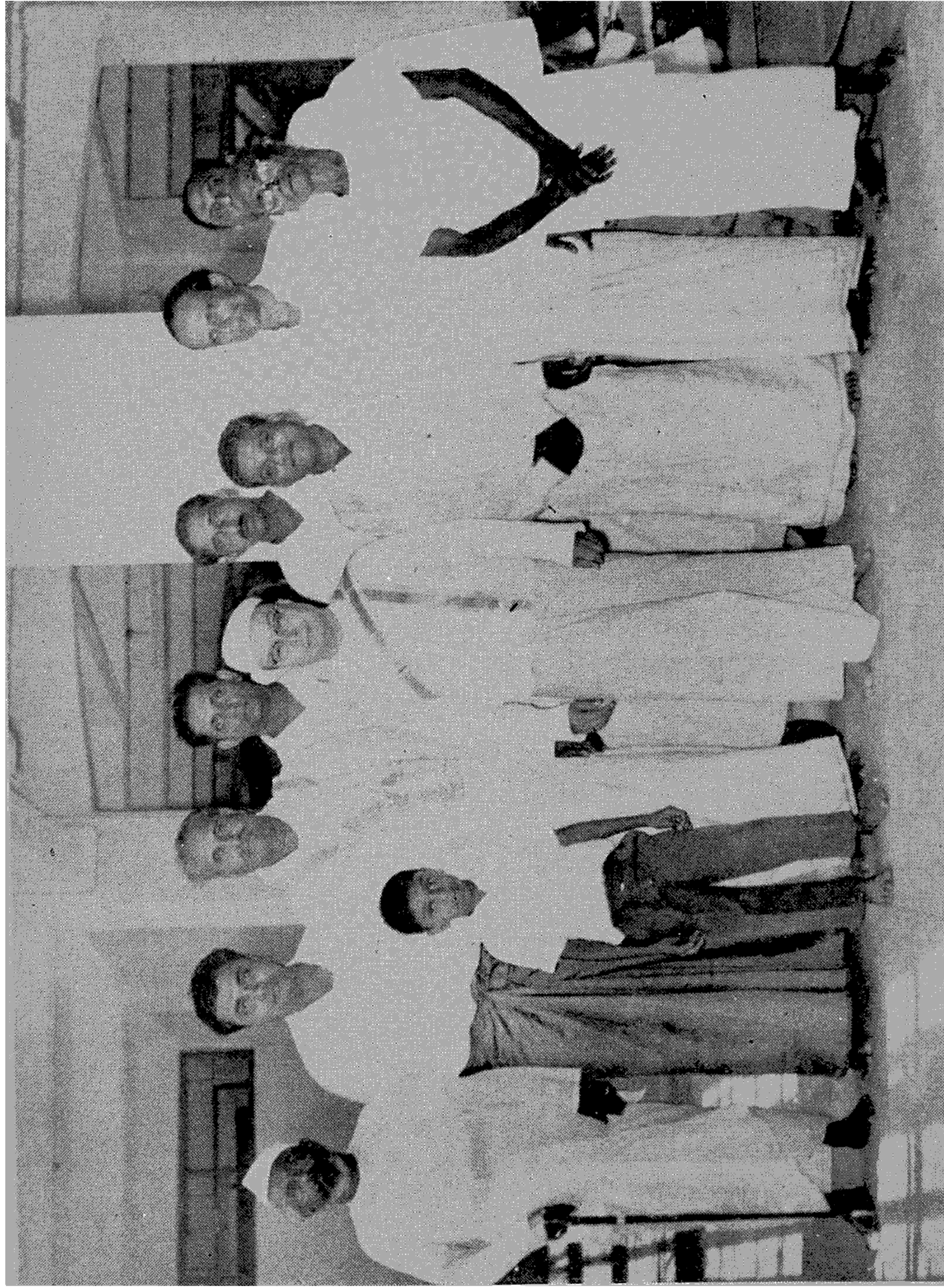
“Suppose, Ānanda, there were a great tree and a man were to come with an axe and basket, and were to cut down that tree at the root. After cutting it by the root he were to dig a trench and were to pull out the roots even to the rootlets and fibres of them. Then he were to cut the tree into logs, and were then to split the logs, and were then to make the logs into chips. Then he were to dry the chips in wind and sun, then burn them with fire, collect them into a heap of ash, then winnow the ashes in a strong wind, or let them be carried away by the swift stream of a river.

“Surely that great tree thus cut down at the roots, would be made as a palmtree stumps become unproductive, become unable to sprout again in the future.

“Just so, Ānanda, in him who dwells contemplating the misery of all things that make for Clinging, Craving ceases; when Craving ceases, Clinging ceases; when Clinging ceases, the Process of Becoming ceases; when the Process of Becoming ceases, Rebirth ceases; when Rebirth ceases, Old Age and Death, Sorrow, Lamentation, Pain, Grief and Despair cease. Thus the entire mass of suffering ceases.”

* Kurus were the inhabitants of the country now identified with the neighbourhood of Delhi in India.

** Muñja is a kind of grass (*Saccharum munja* Roxb)



Some of the TAMILIAN Buddhists with the Hon'ble Justice *Thado Mahā Thray Sithu U Chan Htoon* in the centre.

PATHWAYS TO BUDDHISM

Mangalasutta : Buddhist Beatitudes.

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

When the Omniscient Buddha was dwelling at the monastery of Jetavana in the city of Sāvattī, He gave the discourse on the 'Highest Felicities of Life' or 'Beatitudes'.

When we remember that the burden of the Buddha's discourses generally covered the three-fold thread of "Ignorance—Kamma—Wisdom" we shall appreciate better the force and meaning of these 'Beatitudes':—

"Oh ! Glorious One ! Many gods and men wishing and longing for the good and welfare of the world, have pondered over the Blessings. Preach to us the Noblest Blessing.

"Not to associate with fools,
But to associate with the wise,
To honour those who are worthy of honour,
This is the Noblest Blessing.

Dwelling in a suitable region,
having done past and present meritorious deeds,

Resolving one's own mind
perfectly in the right way,
This is the Noblest Blessing.

Gaining vast knowledge,
Gaining various kinds of arts and sciences,

Gaining in well-trained disciplines,
etiquettes,
Speaking well-spoken words,
This is the Noblest Blessing.

The ministering to parents,
The cherishing of wife and children,
Having unconfused occupation,
This is the Noblest Blessing.

Giving or offering alms,
Living a life of righteousness,
Giving help to relatives,
Performing blameless deeds,
This is the Noblest Blessing.

Avoiding sin in mind and abstaining
from it especially in body and in word,
Refraining from intoxicating drinks,
Keeping vigilant in righteous acts,
This is the Noblest Blessing.

Reverence, Humility,
Contentment, Gratitude,
And hearing the preaching at a proper time,
This is the Noblest Blessing.

Patience and obedience,
going to see holy persons,
And discussing the doctrine at proper time,
This is the Noblest Blessing.

Self-restraint against luxuries,
Living a holy and pure life,
Discerning the Four Noble Truths,
Experiencing Nibbāna for oneself,
This is the Noblest Blessing.

He whose heart remains unshaken when
touched by the worldly conditions,
who is sorrowless, passionless and secure ;

This is the Noblest Blessing.

Those who perform such auspicious deeds
are

undefeated by all enemies and gain
happiness safely everywhere ;
These are their Noblest Blessings."

Since there is a theory that Morals and Values should change with PROGRESS, it is up to us to raise a challenge and query whether these Beatitudes are not for all time and whether they are not the sure and certain way to bring "Peace to All Men" ? As the individual is, so will society be.

The following commentary made by the Christian Bishop Bigandet about forty years ago will be found very enlightening as well as heartening to those who believe that there are values which are unassailable by the changes of time and circumstances.

He paid Reverence to the Omniscient Buddha, saying :

"Within a narrow compass, the Buddha has condensed an abridgement of almost all moral virtues. The first portion of these precepts contains injunctions to shun all that may prove an impediment to the practice of good works.

The second part inculcates the necessity of regulating one's mind and intention for a regular discharge of the duties incumbent on each man in his separate station.

Then follows a recommendation to bestow assistance on parents, relatives and all men in general.

Next to this we find recommended the virtues of humility, resignation, gratitude and patience.

After this the Teacher insists on the necessity of studying the Law, visiting the religious and conversing on religious matters.

When this is done, the hearer is commended to study with great attention the Four Great Truths, and keep his mind's eye ever fixed on the happy state of Nibbāna, which, though as yet distant, ought never to be lost sight of.

Thus prepared, the hearer must be bent upon acquiring the qualifications befitting the true sage—like the one mentioned by the Latin poet, who would ever remain calm, composed and unshaken among all the vicissitudes of life.

There is again clearly pointed out the final end to be arrived at, namely, *that of perfect mentality*. This state is the foreshadowing of that of Nibbāna”.

I hope to say something about perfect mentality later. The question for the present moment is whether the individual as well as the community should maintain and practise the Beatitudes of the Buddha, especially as we are in danger, in this so-called Progressive age, of one-sidedness, of the deterioration pointed out by T. S. Eliot in his resounding lines : which I paraphrase :

“ Where is the Wisdom we have lost in Knowledge ?

Where is the Knowledge we have lost in Information ?

The cycles of heaven in twenty centuries
Bring us farther from “ Wisdom ” to
the Dust.”

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**SUTTANTA-PIṬAKA, MAJJHIMA-NIKĀYA,
MAJJHIMA-PANṆĀSA, GAHAPATI-VAGGA.....JĪVAKA-SUTTA
(DISCOURSE ON JĪVAKA THE DOCTOR)**

Translated by the Editors of the Light of the Dhamma.

Thus I have heard. At one time the Bhagavā was staying at Rājagaha in the Mango Grove of Jīvaka Komārabhacca, the adopted son of Abhaya, the king's son. Then Jīvaka Komarabhacca approached the Blessed One. Having approached and made obeisance to Him, he sat down at one side and having sat down Jīvaka Komārabhacca asked the Blessed One :

‘Lord, I have heard that animals are slaughtered on purpose for the recluse Gotama, and that the recluse Gotama knowingly eats the meat killed on purpose for him. Lord, do those who say animals are slaughtered on purpose for the recluse Gotama, and the recluse Gotama knowingly eats the meat killed on purpose for him speak the Word of the Buddha, or do they falsely accuse the Buddha ? Do they speak the truth according to the truth ? Are your declarations and supplementary declarations not thus subject to be ridiculed by others in any manner ?’

‘Jīvaka, those who say “Animals are slaughtered on purpose for the recluse Gotama, and the recluse Gotama knowingly eats the meat killed on purpose for him” do not say according to what I have declared, and they falsely accuse me. Jīvaka, I have declared that one should not make use of meat if it is seen, heard or suspected to have been killed on purpose for a monk. I allow the monks meat that is quite pure in three respects: if it is not seen, heard or suspected to have been killed on purpose for a monk.’

‘Jīvaka, in this Sāsana a monk resides in a certain village or suburb with a mind full of Loving-kindness pervading first one direction, then a second one, then a third one, then the fourth one, just so above, below and all around ; and everywhere identifying himself with all, he pervades the whole world with mind full of Loving-kindness, with mind wide, developed, unbounded, free from hate and ill-will.

‘A certain householder or his son approaches that monk and invites him to the morning meal in his house the next day. Jīvaka, the monk willingly accepts the invitation. Having passed that night, early

the next morning that monk puts on his inner robe, dresses himself and having taken a bowl goes to the householder or his son's house. Having reached the house of the householder he sits down at a place specially meant for him. Then the householder or his son offers him a delicious meal. To that monk no such thought arises : “How good it would be if this householder or his son were to offer me a delicious meal”, or “How good it would be were this householder to offer me such a delicious meal in future.” That monk has no craving for that meal, does not brood over the matter, and has no attachment for it; on the contrary, he contemplates the miseries in connection with material food, and having possessed himself of Wisdom pertaining to the finding of a way to Freedom, he eats the meal.’

‘Jīvaka, what do you think about him in the matter ? Has he caused ill-will towards himself or another or both ?’

‘No ; Venerable Sir.’

‘Jīvaka, did not that monk eat a meal that was free from blemishes at that time ?’

‘Yes ; Venerable Sir.’

‘Lord, I have heard that the Brahmā lives with Loving-kindness. Lord, I have now seen with my own eyes that the Bhagavā is that very Brahmā because He lives with Loving-kindness.’

‘Jīvaka, ill-will is caused by rāga (greed), dosa (hatred) and moha (delusion); but the Bhagavā has already eradicated rāga, dosa and moha, and as they have been cut at the roots, they will never arise in future. Jīvaka, if you really speak in that light, I shall accept your words.’

‘Lord, I really spoke in that light.’

‘Again, Jīvaka, in this Sāsana a monk resides in a certain village or suburb with a mind full of Compassion, of Altruistic Joy and of Equanimity directed first in one direction, then a second one, then a third one, then the fourth, just so above, below and all around ; and everywhere identifying himself with all, he pervades the whole world

with mind full of Equanimity, with mind wide, developed, unbounded, free from hate and ill-will.'

'A certain householder or his son approaches that monk and invites him to the morning meal in his house the next day. Jivaka, that monk willingly accepts the invitation. Having passed that night, early the next morning that monk puts on his inner robe, dresses himself, and having taken a bowl goes to the householder's house. Having reached the house he sits down at a place specially prepared for him. Then the householder or his son offers him a delicious meal. To that monk no such thought arises: "How good it would be were this householder to offer me a delicious meal", or "How good it would be were this householder to offer me such a delicious meal in future". That monk has no craving for that meal, does not brood over the matter, and has no attachment for it; on the contrary, he contemplates the miseries in connection with material food, and having possessed himself of Wisdom pertaining to the finding of a way to Freedom, he eats the meal.'

'Jivaka, what do you think about him in the matter? Has he caused ill-will against himself or another or both?'

'No; Venerable Sir.'

'Jivaka, did not that monk eat a meal that was free from blemishes at that time?'

'Yes; Venerable Sir.'

'Lord, I have heard that the Brahmā lives with Equanimity. Lord, I have now seen with my own eyes that the Bhagavā is that very Brahmā because He lives with Equanimity.'

'Jivaka, ill-will is caused by rāga (greed), dosa (hatred) and moha (delusion); but the Bhagavā has already eradicated rāga, dosa and moha, and as they have been cut at the roots, they will never arise again in future. Jivaka, if you really speak in that light, I shall accept your words.'

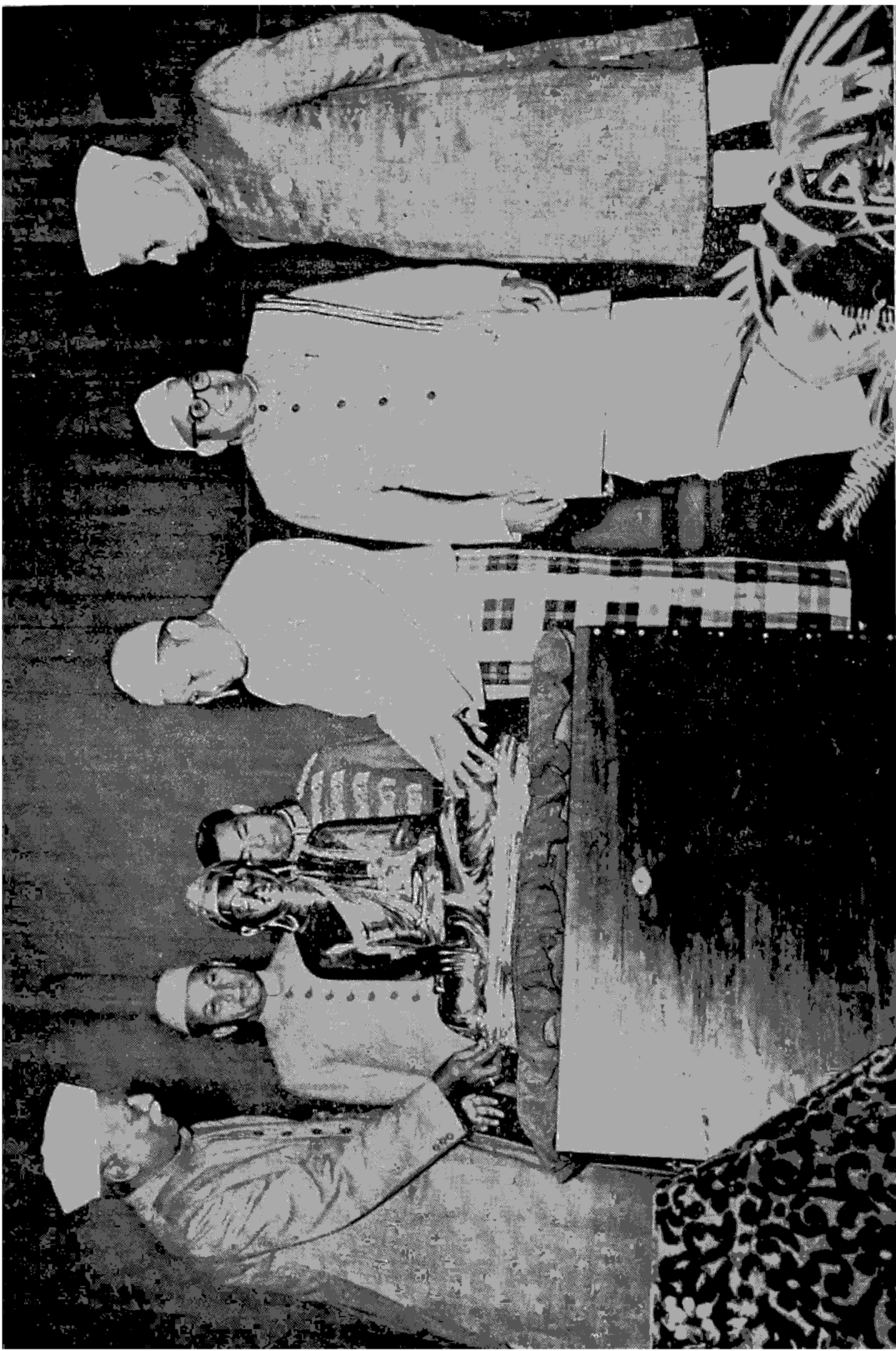
'Lord, I really spoke in that light.'

'Indeed, Jivaka, if the householder slaughters an animal on purpose for the Tathāgata

or His disciples, he performs the following five kinds of unwholesome volitional actions:—

- (1) "Go and bring such and such an animal here", orders the householder. Thus he has firstly committed an unwholesome volitional action.
- (2) Secondly, this householder has committed an unwholesome volitional action by causing the animal to be dragged by the neck thus making the animal suffer disagreeable mental sensations.
- (3) Thirdly, he has committed an unwholesome volitional action by ordering his men to kill the animal.
- (4) Fourthly, he has committed an unwholesome volitional action by having the animal killed, thus causing it disagreeable mental sensations.
- (5) Fifthly, he has committed an unwholesome volitional action by offering the Tathāgata and His disciples meat slaughtered on purpose for a monk.'

This being said, Jivaka Komārabhacca, the adopted son of Abhaya, the king's son, said to the Bhagavā: 'It is wonderful; O Gotama, it is wonderful; Just as, O Gotama, one should set upright that which is upside down or lay bare that which is concealed, or tell the way to a man who has lost his way, or hold a lamp in the dark so that those who have eyes might see things; even so, the Dhamma has been revealed to me in many ways by the Venerable Gotama. I take refuge in the Venerable Gotama, in the Dhamma and the Order of monks; may the Venerable Gotama accept me as a lay disciple who has taken refuge from today onward as long as my life lasts.'



The Hon'ble U Nu, Prime Minister of the Union of Burma, presenting a golden Image of the Buddha on behalf of the President of the Union of Burma, to Dr. Rajendra Prasad, President of the Republic of India, at a ceremony held at New Delhi on November 25, 1956.

THE GREATEST ADVENTURE

A Presentation of the Buddha-Dhamma to the Youth of the World

Ohn Ghine

CHAPTER I. ADVENTURE

Men have always sought adventure and some look for it in very curious ways. Sometimes adventure comes to men when they are not seeking it and most of us have had thrilling adventures of this kind that have been pleasant or very much the reverse.

In the early days before history, men lived together in large families, each family related to the other and forming a small tribe and it was man who was the hunter and therefore the adventurer and woman's place was to guard the camp and to make secure what the men had won. That was also an adventurous life for women in those days, but while men went out after adventure and so made adventure part of their lives, women for the most part feared adventure as something likely to destroy the security necessary for building a home and rearing a family.

In those early days of civilisation, men ventured from the small patches of forest-land which they lived in, to explore wider areas of the country. They met with hostile tribes and animals and with fire and flood and famine, and overcame these enemies or were overcome by them. They learned which fruits were edible and which were poisonous and they learned better ways of tilling the soil to produce more food, and better ways of building houses, villages, towns and, finally, cities.

They conquered the land and in time they began to conquer the rivers, using logs of wood which they later learned to hollow out, and finally they found out how to build ships. Then they began to conquer the sea and to sail to far-off places on great adventure. Later they began to conquer the air and now we find men attempting to conquer space, to fly to other worlds that are millions of miles away.

Now notice that word 'conquer'. It means to vanquish or to overcome and is used in warfare between nations. The word is associated with adventure and unfortunately many adventures have been attempts to overcome other people in warfare. Sometimes that has seemed very necessary to the fighters, they have thought that they could live better if they took more land and more

cattle from others. On the other hand this has not always been the case. Some wars have been fought by adventurous men just for the thrill of the adventure itself.

There is something exciting in adventure that appeals to men and that quite often brings out the best in men and incites them to do great deeds. Courage and determination, selflessness and fortitude are virtues that are part of the spirit of adventure, but they are virtues only when they are combined with the greatest of virtues, with loving-kindness.

In the modern world much of the adventure has gone out of life and only a few people can set out to climb high mountains or to explore deep caves or to fit themselves to travel in space-ships. There are cinemas and story-books and the football-field to give some sense of adventure to the others.

There is a greater adventure than any we have mentioned and that is also a conquest, the adventure found in the pursuit of science. There is as much a thrill in finding a new breed of plant, especially if a man has created that plant, as there is in finding a new country. There is a wonderful thrill in conquering disease and bringing health to one's country and to the world.

In fighting death and disease there is all the thrill of battle and all the excitement of war and some of the risks as well. In the development of X-rays, for instance, many a scientist has lost a limb and some have lost their lives due to these rays. When the flesh is exposed repeatedly for a long period to X-rays the exposed part is destroyed and affects neighbouring parts and the only remedy is to amputate the limb. When the case is such that the part cannot be amputated, the man dies. Knowing this, many brave men and women have taken great risks to make ray treatment possible, and the work of making it more safe still goes on.

In other fields of medicine and science similar risks are taken daily. They are taken not in order to kill but in order to cure. In this is greater adventure and higher service to the world.

CHAPTER II

The Supreme Scientist

We have just read of the realms of adventure where there is still room for adventurers who can give great service to the world. It is very interesting to note the word 'adventurer' because that is a good example of how words can change their meaning. The word is still used in praise of a man and we may say of Tensing and Hillary, who conquered Mt. Everest, 'They were great adventurers'.

Four hundred years ago the peoples of Europe began to explore the world and to travel to far countries and they greatly praised the brave men who endured many perils in such adventures. Then they began looking for countries which they could conquer and from which they could get gold and raw materials for manufacture as they began to invent machines. Using superior weapons they took many countries and then in their greed they began to fight among themselves and to rob each other's ships. The successful men who fought against other countries and against the pirates who lay in wait for their ships carrying the wealth of Asia and America back to Europe, were called great adventurers. But since many of these men were no better than pirates themselves and used force and fraud to gain their fortunes the word began to acquire a bad meaning. Today the word may be used either in praise or blame. In business when a man does not follow the rules but takes great risks, sometimes with the money of other people, he may be called 'just an adventurer'.

But if we take the word in its best and highest sense, meaning one who has courage, determination, fortitude and selflessness, we can see that some of the medical workers and scientists have been high adventurers.

Of all such scientists, he who renounced the whole world and gave up everything to undertake the greatest adventure of all was the supreme scientist.

He was born in India nearly two thousand six hundred years ago, the son of Suddhodana, head of the Sakya clan and ruler of Kapilavatthu and his queen Mahā Māyā, and was named, Siddhattha Gotama. Twenty-nine years later he gave up all his sheltered life, and all the luxuries which his father had surrounded him with, to enter on the most difficult search that man has undertaken. That might seem to the unthinking man just the beginning of the adventure that was to last six years until he attained

Buddhahood, Supreme Enlightenment. Actually this greatest of adventures had begun many millions of years before, with the vow of a determined man to find a way out of all Suffering.

That you may read about elsewhere. This is not so much to tell you of the beginning of the adventure, but of the last stages and of the end of it, and of the result that opens the way for you to undertake the greatest of all adventures. But where Siddhattha Gotama had to find a way for himself with no one to guide him, you may start off with a well-marked map and a way that has been well pointed out. Even so it is still the greatest adventure that you can undertake.

Before his birth his mother had a strange dream; she dreamt that a small white elephant had entered into her body. Since the white elephant has always been the symbol of power and leadership, this dream was interpreted, by those men who were skilled in such things, as a favourable omen. The child, they said, would be a great man of outstanding ability. When he was born he had also all the signs of health and vigour and intelligence above the ordinary. The wise men predicted that he would be a conqueror and that there were two courses open to him : either he would conquer the world in battle or he would conquer the world in an entirely different way, the peaceful way of giving up the material world in order to find that which is beyond the world.

His mother died when he was a few days old and his aunt Pajāpati cared for him and brought him up.

The Sākyas were brave warriors, and their clan was of the Khattiya caste. In those days there were four castes in India. The Khattiyas were the leading class, the rulers and great warriors ; the Brahmins or noble class were the teachers and religious men ; the Vessas were the trading class and the Sudda caste provided the workmen. People were proud of their caste, especially those who could claim to be Khattiyas, the highest caste, so King Suddhodana determined that his son should not become a mere religious man but should be a great warrior, leader of the clan, conqueror of other clans and finally ruler of the world.

He taught his son archery and all the war-like sports and the young Siddhattha excelled in all of these. His father surrounded him with luxury and comfort and tried to shield him from even the sight of sorrow and suffering. Already, however, there were signs in

the young prince of loving-kindness and compassion and freedom from the things of the world. At an early age, we are told, while watching his father perform the ceremonial ploughing of the fields, a custom of that time requiring the king to do the first ploughing so that the fields would be fertile, Siddhattha went apart and meditated. He had a glimpse of another world and of higher things and never really forgot this.

Siddhattha was married at an early age to his beautiful and charming cousin Yasodharā and although for some years they had no children they were very happy together. Finally a son was born to them. He loved his wife very dearly and in those days every man looked forward eagerly to having a son to love also, and in the eyes of the world a woman was counted as nothing unless she had borne a son. A woman with no children was never completely happy.

Siddhattha now realised that he could not easily leave the life of a household man and he did not wish to live the luxurious life of a household man. Neither did he wish to make himself a great man by killing others as a conqueror in battle. Later, after he had become the Buddha, when he was asked why the Sākyans were called warriors, though so many were His followers, the Buddha answered: 'Warriors are we called, and wherefore warriors? For lofty endeavour.' And He also said: 'Though he should conquer a thousand times a thousand men in the field of battle, yet he who conquers himself is the noblest victor'.

His preparation during previous lives had given him extraordinary powers of intelligence and made him a deep thinker. Although he had led a protected life and had never seen sickness, old age and death, yet he felt behind all the gay court life an unsatisfactoriness. His father had planned for him a sheltered, luxurious life with the thought that only pleasant things should meet the eye of the young prince; no sign of sickness, suffering or death should be visible. He had three palaces, one for each season of the Indian year, and the king had ordered that when the young prince went out, the roads should be cleared and that nothing unpleasant was to be allowed to disturb Siddhattha.

However, the prince went out one day accompanied only by his faithful charioteer and saw a sick man, weak and pale. It was the first time he had seen such sickness and he was shocked to realise that this was the common lot of all men. After that he saw an

old man, shaking and withered and with eyes dim and teeth missing. He then understood that this, too, was to be his fate and that of all his friends. Then he saw a dead man, something also that was new to him. This was something else that was a misfortune all men must meet. Finally he saw a calm person in the robes of a monk, an ascetic who had given up the pleasures of the world. His charioteer explained that there were such men who sought the way out of suffering that none had yet found.

He felt that death was not the end of everything but that there was continual rebirth, life after life. That was the general belief and there were those who knew it for certain, just as there are today some who know it for certain. What nobody knew was the way to prove it; and nobody knew for certain the way out of this continual circle of rebirth. Most people believed either that there was no way out or that by 'uniting with God' as they thought of it, they would end their long struggle. Siddhattha Gotama wanted to discover if there were really a way out and, if so, how to show that way to others, so that all who wished could win freedom from suffering. He and his loved wife and son and his father, his aunt and his close friends could not stay together for ever, that he knew well. One by one they would be snatched away by death. Maybe they would be reborn in states of greater suffering.

Siddhattha pondered all this and now that a son was born he saw that to seek this ending of sorrow and to find the remedy was the greatest gift he could give to his wife, to his child and to the world. His mind was made up and he renounced all the years of comfort and happiness with wife and child and friends, to set out to find the deathless.

With one last, lingering look at his sleeping wife and child he left the palace and mounted his great horse Kanthaka and with his charioteer Channa went outside the city gates. There he cut off his hair and changed from his rich dress to the robes of an ascetic and, sending back his faithful friend and follower, left on his great quest.

In those days the world was very different from the world you are used to. There was no steam or electricity and the only machinery was the primitive spinning wheel turned by hand or the wood-working tools operated by hand. The only way of travelling on land was by ox-cart or chariot or on horseback, although there were sailing ships which went to far countries. There were no books, only stone slabs with writing sculp-

tured on them or clay plates on which people wrote with sticks and then baked in a kiln or oven. That made it difficult to write and difficult to read, so writing was used for the sake of keeping records and there was no reading for pleasure, and no education by books. Most of the teaching was by word of mouth and most of the learning was learning by heart. There were two great and famous teachers who claimed to have a method of teaching which would lead a man to union with God. That, they said, was the final end which men should seek. To these in turn the Bodhisatta (the Buddha-to-be) went for study and he quickly mastered their systems. Each in turn begged him to stay as a teacher but he saw that these systems did not lead to the deathless.

He set out anew with five companions who acknowledged him as their leader. In those days there were people who believed that there was a way out of the constant round of rebirth. They believed that the way was to conquer the body by inflicting suffering on it and so they tortured themselves. They lived on as little food as they possibly could and endured great hardships. Siddhattha and his companions tried this way for some years and he starved himself until he almost died. Eventually he realised that to follow his present course was to die with the goal not yet won. Then he remembered the experience of his early boyhood when he had had a glimpse of higher things. At that time, he remembered, his body was comfortable and his mind free. He decided to try this way and sat under a tree, now known as the Bodhi tree or tree of enlightenment, determined not to rise until he had attained full enlightenment. He succeeded and when He did rise up from His seat next morning it was as an Omniscient Buddha.

CHAPTER III

The Teaching

In attaining full enlightenment the Buddha attained omniscience. The word means 'knowledge of everything'. He knew all the past and all the present and had only to turn His mind towards a thing to see and understand it. He had become a different being, a Buddha, greater than any man and greater than the highest god, with powers far surpassing those of any other being, man or god, whatsoever. Looking round with this superior power, He saw men lost in greed and craving (Lobha), in hate and dislike (Dosa) and in dullness and delusion (Moha).

These, He saw, are the roots of all action. Although they have their opposites : disinterestedness (Alobha), amity (Adosa) and wisdom (Amoha or Paññā), the latter three were, and still are, very rare in the world. He hesitated to give so deep a Teaching to the ordinary men of the world who were bent only on pleasure, but on looking over the world with His superior understanding He realised that there were some men 'whose eyes were only lightly covered with dust' who would awaken and understand. Such men, with more intelligence and more kindness than their fellow human beings, would accept the Teaching and follow it.

It is interesting to note that it was not always the learned men who understood the Teaching quickly. Learning is, at times, a great help to understanding, but it is simplicity and earnestness and clearness of mind that are required above all for understanding. The Buddha then set out to teach those in the world who would listen to His teaching, and could understand it. He knew that His former teachers, under whom He had studied, would be most likely to understand the teaching. Then He saw by His superior powers that they had already died. So He decided to teach first His former companions who had practised with Him a life of asceticism.

In gaining enlightenment He had gained an appearance of great calmness and majesty and appeared as truly splendid as only a Buddha can appear. On the way to these former companions He met a wandering ascetic who was surprised at the wonderful appearance of the Buddha and asked : 'Friend, who is your Teacher ?' The Buddha replied that He was a Buddha, a fully enlightened one, conqueror of the world and teacher of gods and men, and that there was no-one among men or gods whom He could regard as a teacher. There was at that time in India a sect of ascetics who had the strange belief that by owning nothing at all, not even clothes, they would be nearer to some supposed god. Therefore they went about quite naked and dirty. There are still a very few of such people in India even today. This ascetic was one of that sect and he was not able to grasp such a teaching as that of the Buddha. He said : 'Maybe ! Maybe !' and nodded his head and went on his way.

When the Buddha arrived at the place where His former companions were, they saw Him coming and determined not to accept Him as a friend and teacher. They thought that He had betrayed all their ideas by giving

up the strict ascetic life of self-torture and living what was, to them, a comparatively luxurious life. As He approached nearer they were struck by His majestic and calm presence just as had been the naked ascetic, and their resolution to treat Him coldly could not be kept up. They could not at first accept His Teaching but when He had spoken for some time they saw part of the truth and then, one by one, they perceived the full truth and became Arahats.

What is the difference between an Arahāt and a Buddha ? In one way there is none, since both on the death of the body attain full Nibbāna, never to be reborn in any of the worlds again. However, a Sammāsambuddha (a Fully Enlightened Buddha) has, by His long preparation through many lives, superior powers ; and while still living in the world is able to find out the Truth as no-one else can and is able to teach this Truth as no-one else can.

You may read elsewhere the story of the forty-five years of life of the Buddha, how all sorts of men became His followers. Many of these became Arahats, some from rich families of high caste and some from the families of the poorest people and the lowest caste, some mere children and others old men. Here we shall read of the Teaching of the Buddha.

Today men of science are beginning to make wonderful discoveries. They are now beginning to understand much of the truth taught by the Buddha so many centuries ago. The Buddha was omniscient and knew everything that ordinary men were able to do. He knew all the natural laws, those known to ordinary men and those unknown to the ordinary man. In His teachings you will find that He knew all about atoms, for instance. But He did not teach how to use atomic power. He said that the truths He had taught His followers were like a handful of leaves in number while the truths that could be known were like the leaves in a great forest. 'Why' He asked, 'have I not taught you the other truths ? Because they would not be helpful to you. Only those truths which will help you to attain calm and happiness and freedom from this round of rebirth have I taught you.'

He taught the six roots of action of which we read in the last chapter and He taught also the Three Signs of Being. That means the three conditions which govern everything that exists in the world. To put it more simply, everything is subject to Anicca, Dukkha and Anattā. These three Pāli

words may be translated into English as follows : Anicca is Impermanence, that is, everything is continually changing and is in what we call a state of flux. From moment to moment nothing is the same. Things may appear to be the same, just as a river flowing towards the sea may seem to keep the same form. The river, however, is not composed of the same drops of water at one moment as it was the moment before or will be next moment. In addition the river is slowly eating out its banks at some places and building them up at other places. Similarly your body and your mind are changing all the time, every part of your body and every part of your mind. Even such seemingly solid things as chairs and tables and houses and stones are all the time in motion. This was shown by the Buddha more than 2500 years ago and in the last fifty years western science has at last found this to be true.

Dukkha is sorrow and suffering. Whether it is deep sorrow and great suffering or just an uneasy feeling or a feeling of unsatisfactoriness, it is all comprised in the word Dukkha. If you think deeply you will see that even in what we think are happy moments, the shadow of sorrow is always present. Since we cannot stay with our happy friends always and since we are always changing and always having to leave happiness behind, nothing is permanently happy and so happiness itself changes to sorrow. The third fact of being is Anattā, absence of any permanent unchanging self or soul. When you say 'I' you are speaking of something that has already changed and is still changing. It is impossible that such an unsatisfactory compound or mixture, a bundle of feelings, changing from moment to moment, can be thought of as a 'Soul' which doesn't change. Take away from yourself all thoughts and all feelings and what is left ? Nothing is left at all that is able to be recognised as yourself or part of yourself or anything to do with yourself.

So having in mind these facts that can be proved, the Buddha gave the further Teaching, of the Four Noble Truths and the Eightfold Noble Path.

CHAPTER IV

The Four Noble Truths and the Precepts

All of the Buddha's Teaching is true and one part follows another very clearly. Following on the teaching of the Three Signs of Being, are the Four Noble Truths. These

are: 1. That all in the world is, in its inner essence, suffering. 2. That there is a cause of suffering and that cause is desire or craving. 3. That if we can get rid of our craving and ignorance we can get rid of suffering. 4. That there is a way to get rid of this ignorance and craving and that way is the Noble Eightfold Path.

It is put in the Scriptures in a longer way. 'This is the Noble Truth of Suffering. Birth is suffering. Growth and decay is suffering. Death is suffering. To be bound to what we do not love is suffering. To be parted from what we love is suffering. Not to obtain that for which we long is suffering. All the Elements of Being are suffering.

'This is the Noble Truth of the Arising of Suffering. It is that craving which leads from birth to birth, joined with lusts and longings which, now here, now there, continually seek satisfaction. It is the desire for the gratification of passion; it is craving for eternal life; it is longing for enjoyment here in this present life.

'This is the Noble Truth of the Ceasing of Suffering. It is the utter and complete annihilation of this craving (Tanhā); separation from it, freedom from it, deliverance from it.

'This is the Noble Truth of the Way that leads to the Ceasing of Suffering. It is that Noble Eightfold Path which consists of 1. Right Understanding. 2. Right Mindedness. 3. Right Speech. 4. Right Bodily Action. 5. Right Livelihood. 6. Right Effort. 7. Right Attentiveness. 8. Right Concentration.'

We call it an 'Eightfold' path because each part is not separate. The whole eight parts of the path have to be followed at the one time and not one after the other. It can be seen that, as we follow this path, the path itself will become clearer to us the farther we go. Thus the first step 'Right Understanding' is, at the beginning, the right understanding of all we have learnt about the Four Noble Truths. Later on we get right understanding of these Noble Truths in a fuller and deeper sense. Right Mindedness means a mind free from selfish desire, from ill-will and from cruelty. At the beginning we can only commence to make our minds clean and good. Later we can make them ever cleaner and clearer.

Right Speech is speaking only what is good and useful and kind. It is refraining from saying harsh and rough things and from telling lies, tale-bearing and from speaking foolishly. Right Bodily Action is abstaining

from taking life, from killing and from stealing and from dirty and immoral sexual acts. Right Livelihood is to make a living in ways that do not harm others. Right Effort is putting forth energy to make evil and nasty thoughts leave the mind and to put forth energy to keep the mind on good and wholesome things. It is right effort to follow the good and right effort to stay away from the bad. It takes a good deal of effort to be attentive and to concentrate and this is right effort.

Right Attentiveness is being aware of the body, the feelings, the mind and of mental objects; and Right Concentration is keeping the mind firmly fixed on an object. This we shall mention fully in chapter 6.

The Teaching of the Buddha is something to be and something to do. The something to do is our great adventure and we shall deal with it in chapter 6 also. The something to be is just to be good and decent. It is to follow at least the Five Precepts and, when and where possible, the Eight or the Ten.

Most Buddhists take the Five Precepts in Pāli and so we give them here in Pāli with the English translation.

Pāṇatipātā veramaṇī-sikkhāpadam samādiyāmi.

I undertake the rule of training to refrain from taking life.

Adinnadāṇā veramaṇī-sikkhāpadam samādiyāmi.

I undertake the rule of training to refrain from taking that which is not given.

Kāmesumicchācārā veramaṇī-sikkhāpadam samādiyāmi.

I undertake the rule of training to refrain from sexual immorality.

Musāvādā veramaṇī-sikkhāpadam samādiyāmi.

I undertake the rule of training to refrain from telling lies.

Surāmeraya-majja-pamādaṭṭhānā veramaṇī-sikkhāpadam samādiyāmi.

I undertake the rule of training to refrain from all intoxicants.

There are three further rules to make the eight precepts. They are :—

I undertake the rule of training to refrain from eating after midday.

I undertake the rule of training to refrain from attending dancing, singing, music and shows and from the use of garlands, scents, cosmetics and adornments.

I undertake the rule of training to refrain from using luxurious beds.

For the Ten Precepts, the first five rules are used and the next five are very like the last three of the Eight. They are :—

I undertake the rule of training to refrain from eating after midday.

I undertake the rule of training to refrain from attending dancing, singing, music and shows.

I undertake the rule of training to refrain from the use of garlands, scents, cosmetics and adornments.

I undertake the rule of training to refrain from the use of luxurious beds.

I undertake the rule of training to refrain from accepting gold and silver.

Only monks can follow the Ten Precepts all the time but laymen can follow them on special days when they have no work or classes. Monks must follow all the above rules very strictly and further rules as well. Monks have in all 227 rules to follow and that is why we should respect monks, since a true monk follows all the rules very strictly.

Now there is a question that an intelligent man may ask. That is : 'Why should I keep all these rules ?' He may think that there should be a reason, and there is indeed a reason. The Buddha gave a very good reason for His Teaching.

The first Five Precepts are plain to everyone. They are just the basic morality that all should follow. It requires very little common sense to understand that by keeping these simple rules you will earn a good name in this world as well as building a character that will be to your benefit after death. But the question may occur to you, 'Why should a layman, especially a young man, keep the other five rules of training even for a time?' You might also ask: 'What harm am I doing to others if I never keep them?' You are not doing harm if you do not keep them, but you can gain a lot of good for yourself if you do keep them sometimes. The Buddha said that it is better for a layman to keep them on special Fast-days as it will help him to think of the Arahats who keep them always, and it will improve his mind. By undertaking this voluntary discipline, your mind will be clean and clear and united. Many people have divided minds. A man wants to do a thing with part of his mind and wants to do something else, maybe the opposite, with another part of his mind. His mind is not steady and in a way is fighting itself. Just as in a country if the citizens are fighting among themselves that country becomes poor and weak, so a man's mind if it is not united, becomes poor and weak. You do not have

to believe that without thinking about it, but if you think about it, then you will see for yourself that it is true. The Buddha taught that men should think for themselves. They should consider what they see or hear or are taught and neither believe it blindly nor disbelieve it blindly. Only after thinking over it deeply should they believe or disbelieve. When they see that a thing is not good and not reasonable they should reject it. When they see that a thing is good and in accord with reason, then they should accept it.

The Teaching of the Buddha has been preserved and enshrined in the Pāli language. In the days of the Buddha there were monks who knew His Teachings by heart and could recite them. After the Buddha died and thus attained Mahāparinibbāna (complete Nibbāna without any remainder) a Great Council was called and Reciting Monks were appointed who, in groups, recited the Teachings to each other daily. As new members came into the Sangha, which is the name for the Noble Order of Monks, they took 'the Yoke of Learning or the Yoke of Meditation', that is, they decided to specialise on Meditation or on learning the Teachings so that the Teachings could be handed down exactly as the Buddha gave them.

Those who learnt the Teachings joined one of the groups of Reciting Monks and so though individuals have died, the groups remain as living bodies right through the centuries to the present day. That is why we can rely on the Pāli Canon, or Collection of Teachings as being true. They are divided into three sections, called Piṭakas, and the whole is called the Tipiṭaka.

There is the Vinaya Piṭaka, or Collection of Rules for monks with the stories of how those rules came to be promulgated ; there is the Sutta Piṭaka or Sermons to monks and laymen, and there is the Abhidhamma Piṭaka or philosophical collection.

The Buddha did not teach a dogma, that is something that must be believed merely because some person in authority has said it. In the Kālāma Sutta or Sermon to the people of the town of Kālāma, He said: 'Do not accept views merely from hearsay or from what you have been told. Do not accept them merely because they are mentioned in scriptures, or merely because of argument or because the reasoning seems to be plausible. Do not believe because the speculations about a thing appear possible, and do not believe merely because your teacher is venerable'.

When you realise by yourself that views are unwholesome, faulty, censured by the wise and that they lead to harm and misery, when practised, you should reject them. When you realise by yourselves that these views are good, faultless, praised by the wise and when carried out and practised lead to good and happiness, then after acquiring them you should abide in them.' The Buddha then questioned the Kālāmas : 'What do you think, Kālāmas ? When generosity (alobha) arises in a man, does it arise for his good or his harm?' 'For his good, Lord.' 'This person free from greed, O Kālāmas, not being overcome by covetousness, with his mind totally uninfluenced by it, does not take life, does not commit theft and adultery, does not tell lies, and does not urge others to do so, and this leads him to good and happiness for a long time.' 'Quite so Lord.'

'What do you think, Kālāmas ? When goodwill arises in a person, does it arise for his good or harm ?' 'For his good, Lord.'

'O Kālāmas, a man who is free from ill-will, not being overcome by it, and his mind not being under its influence does not take life does not commit theft and adultery, does not tell lies, and does not urge others to do so, and this leads him to good and happiness for a long time.' 'Quite so, Lord.'

'What do you think, O Kālāmas ? When knowledge arises in a man, does it arise for his good or for his harm ?' 'For his good, Lord.' 'O, Kālāmas, this person who is free from delusion not being overcome by it, and his mind not being under its influence, does not take life, does not commit theft and adultery, does not tell lies, and does not urge others to do so, and this leads him to good and happiness for a long time.' 'Quite so, Lord'.

The Buddha thus showed the people of Kālāma what is true virtue and that nothing is to be believed unless it is investigated and seen by reason to be good and true.

Buddhism and other Teachings

The Buddha taught that we should rely on ourselves and that we should live a life of virtue and that by our own efforts we can and should attain Nibbāna. He also said, however, in the Aṅguttara Nikāya, that if a teacher of another sect speaks that which is Dhamma (truth and purity) we should salute him with joined hands. A Buddhist respects all truth and all good and realises that many great Teachers have taught this. Therefore a good Buddhist respects other Teachings while holding fast to the truth and respects

all who live a life of purity and loving-kindness. There is no competition between Buddhism and other sects.

CHAPTER V

Mind and Body and the Roots of Action

The Buddha taught Loving-kindness and Compassion and Reason. That we have seen in the previous chapters. He did not teach something to be believed in without reason.' He taught that we should be good and He gave good reasons for being good. That is not His greatest teaching, however. As well as teaching something to be, He taught something to do 'Who sees the Dhamma (the good law)' He said : 'sees me'. He was not a God to be worshipped merely, but a Man who became greater than any God, a Being to be followed.

The evil caste system was beginning to rise in India and He taught :

'Not by birth is one an outcaste,
Not by birth is one a noble ;
But by deeds is one an outcaste,
And by deeds is one a noble.'

He also said on another occasion :

'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 ?'

This was to show that what we call the 'self' is not important and we cannot think of ourselves as being great and wonderful.

Do you ever look at yourself in a mirror ? You will not see there exactly what other people see when they look at you. You will see an image of your body but it will be changed by your mind at the very moment the image reaches your mind. You cannot see anything at all exactly as it is and, as the Buddha said : 'Self is dear to Self', your idea of yourself will be made grander than it is by your wishes for yourself, so you do not see yourself clearly and truly. This self that is changing like a flowing river, this mind that is jumping about like a fish that has just been pulled out of the water, cannot be clearly perceived, cannot be fully understood. Only when the mind becomes completely clear and calm can it see itself. Only then can you really see yourself.

The Buddha, shortly after attaining Full Enlightenment, met a party of thirty young men who were in a very disturbed state.

They had gone out on a picnic with their wives, and one young man, having no wife, had taken along a girl he had met by chance. This young woman was a cheat and a swindler and she had pretended to be very tired and had suggested that the young people should keep their valuable jewels and ornaments with her, where she sat at the foot of a tree, while they enjoyed themselves by running races. When they agreed, she had taken charge of all the valuables, but stole away with them when the friends were busy with their games.

Now the young men were running here and there looking for the thief, and they told the Buddha that they were looking for a woman who had stolen their property. 'Is it more important to find this woman or to find yourselves?' asked the Buddha.

The intelligent young men realised the deep truth behind the Buddha's question and agreed that the most important thing in life is to seek for one's self, for unless and until one begins to search for and to find and to understand this changing 'Self', one cannot gain that freedom, the only freedom worth having, which we call Nibbāna.

What is the thing that is closest to you? The 'Self' is closest to you, since, in a sense, it is 'you', and yet you are not a single indivisible whole. Sometimes you laugh at yourself and sometimes you blame yourself. Do you ever try to think what it is that blames 'itself'; or what the 'self' blames? If you do that for one minute you will realise that what you call the 'Self' is a changing bundle of feelings, never for one moment quite the same.

To find your 'Self' and to know your 'Self' is the most important thing in the world for you and it is certainly the greatest adventure you can undertake.

How are we to set about this search for that which is so near and yet so far? Men have been trying and failing since the beginning of civilisation, since the very earliest times. No god or spirit can help one and yet alone and unaided the task is almost an impossible one, though it may seem simple at first glance.

Alone and unaided the Buddha solved this great problem of existence, of life and death and of what lies beyond both life and death. Luckily for us He left a way which we can follow clearly. He called it 'Ekāyano', 'the only way'. This way is open to all men and the chart is clearly drawn, but it is not a way to be followed by fools or by sots or by cowards; it is a way for the brave, the resolute and the good.

It is a way that can be followed by the learned and by the uneducated and although the educated man has something of an advantage in all things, if learning causes pride that can be a handicap.

The story is told of the very learned monk, Poṭhila who was the teacher of other monks but had never found the way himself because he was too proud of his learning to follow the path. When the Buddha called him 'Poṭhila the Empty-head', he realised that it was because he had not practised Meditation and had not really understood the changing self.

He went to a company of monks who had reached the end of the Path and had become Arahats and asked for instruction. They, in order to humble his pride, sent him successively to younger and younger members of their community until he reached the youngest, a mere child. This youngster told Poṭhila: 'You, Sir, are a great teacher of the Three Piṭakas, all of the Buddha's teachings. I have something to learn from you.' Poṭhila was now humble and promised to do anything the young boy commanded if he would only show him the way. Finally the lad said to him: 'Venerable Sir, if there are six holes in a certain ant-hill and a lizard enters the ant-hill by one of these holes, if you wish to catch the lizard you must stop up five of the six holes, leaving the sixth hole open, and catch the lizard in the hole by which he entered. Just so you must deal with the six doors of the senses; close five of the six doors, and devote your attention to the door of the mind.' There, and there only can you seize and understand the 'Self'. The method will be explained in the next chapter.

When you perform any action you are moved by one or more of the six roots or springs of action. These are Lobha, Dosa, Moha, and Alobha, Adosa and Amoha which we mentioned in Chapter 3. It is important for you to know and understand when and how these six roots of action play in your mind. When you are lustful or greedy or desirous, you should be truthful with yourself and aware that you are lustful, greedy and desirous. When you are angry or irritable or feel even a slight aversion to anything, you should be fully aware of the feeling. When your mind is 'dark' and perplexed and ignorant, you should be fully aware of that. Similarly when your mind is free from lust and desire, when your mind is full of loving-kindness and well-wishing to all, when your mind is keen and alert but peaceful and poised, you should be fully aware of these states.

CHAPTER VI

Something To Do

Now, then, we come to the greatest adventure, which you are ready to set out on. It is a discipline, but a discipline that you impose on yourself, not one imposed on you by others. It is a training, and you are the trainer. If you can find a teacher to help you, you are more sure of success and success will come the more quickly.

You may take some preliminary exercises, just as a man who intends to climb mountains, first practises by walking long distances, and by climbing hills, or just as a man who intends to conquer some disease that endangers humanity, first fits himself by study and laboratory work. Something of this preliminary training has been mentioned earlier. You must take a few exercises in knowing your mind, in practising awareness. You watch for the arising of feelings of anger or of kindness or joy or sorrow and are aware that they are rising, that they are there and that they are dying away. Then you think to yourself: 'These feelings change my mind and they are not permanent it seems, nor is my mind always the same. These feelings arise without my will and against my will. How would it be if I could become complete master of my feelings and make them arise when I will and vanish when I will ?'

A thought of lust or hate or just black dullness comes to your mind. You think: 'I did not call you, get out.' But sometimes the thought stays and grows even as you think this and if you have not practised being aware of your thoughts and feelings, you will be overwhelmed like a weak swimmer in a stormy sea. Struggling is sure to end in disaster. You remain calm and cool. You do not struggle negatively. You are positive. You have a plan and you put that plan into operation. Just as a general in battle makes his plans beforehand, as an inventor or scientist makes his plans beforehand, so do you. Here is your plan, one given by the Buddha :

This practice has been given by the Buddha in the Vitakka-Saṅṭhāna Sutta of the Majjhīma 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 disappear and go to decay ; and with their disappearing, the mind of the disciple within him will become settled, subdued, unified, concentrated.'

Then there is the positive practice of Mettā Bhāvanā. This is an actual, intense, creative force which is a protecting tenderness that vibrates long after it is sent forth. It is a sort of mental electrical impulse.

This is a Buddhist practice laid down by the Buddha in very many of His sermons as something that can be done by both laymen and *bhikkhus* alike.

While its practice, which can be undertaken for a few minutes each night and morning by anyone at all, has the effect of 'loosening the heart', improving the health, guarding against the worries and ulcers of modern men, improving the concentration and mental ability generally, the practice is not laid down for those reasons of self.

The force released, depending on its increasing purity and intensity, is able to build a new world, to change oneself and to change others for the better and to bring peace and tranquillity and calm happiness to a distracted universe. The practice is a positive radiation of loving-kindness to every being, whether insect or reptile or bird or animal or man or ghost or demon ; to those who are unfriendly to us and attack us as well as to those who are friendly to us and help us.

The practice is as follows :—

The practiser prepares himself by putting away, taking out of the mind, all thoughts of temper, enmity, envy,

grudging, cunning and other evil thoughts. He takes up a suitable sitting position, comfortable but not too relaxed, keeping the body erect and the intelligence alert and intent. Then putting away the canker of ill-will, he abides with heart free from enmity, benevolent and compassionate towards every living thing, and purifies his mind of malevolence. Putting away sloth and torpor, he abides clear of both ; conscious of light, mindful and self-possessed, he purifies his mind of sloth and torpor. Putting away flurry and worry, he abides free from excitement; with heart serene within, he purifies his mind of flurry and worry. Putting away doubt, he abides as one who has passed beyond perplexity ; no longer in suspense as to what is good, he purifies his mind of doubt.

He, having put away these Five Hindrances, and to weaken by insight the strength of the things that defile the heart, abides letting his mind, fraught with loving-kindness, pervade one quarter of the world, that in front of him, and so too, the second quarter, to his right, and so the third, behind him, and so the fourth, to his left. Then he so pervades all below him and lastly all above him. And thus the whole wide world, above, below, around and everywhere, and altogether does he continue to pervade with love-burdened thought, abounding, sublime, and beyond measure, free from hatred and ill-will. Then he lets his mind, fraught with compassion, pervade the world, and he lets his mind, fraught with sympathetic joy in the achievements of others, pervade the world. And he lets his mind, fraught with equanimity, pervade one quarter of the world, and so the second quarter, and so the third, and so the fourth. And thus the whole wide world—above, below, around, and everywhere, and altogether does he continue to pervade with heart fraught with equanimity, abounding, sublime, and beyond measure, free from hatred and ill-will.

This practice will help to change the world and it will certainly help to change you and help you to know yourself, but it is only the beginning ; just as in climbing a high mountain, the more easy ascent of the foothills takes you part of the way and fits you better for the steep climb before you.

The real ascent now begins. Just as in climbing a high mountain, difficulties and dangers may be met and only a brave and

resolute man can complete his task, so also in this practice. One may meet obstacles and seem at times to be losing ground, but the determined man is not defeated, he begins again and again with confidence that as the way has been followed by others, he, too, can follow it if he summons up all his energies and turns temporary defeat into future victory. Even his defeats, since they have been preceded by struggles, have firmed his muscles and his mind for the next assault, if he realises it.

In mountaineering, a capable and experienced guide is necessary, so is it necessary in following this Path to have a capable and experienced guide who has himself trodden the path, who knows the surest trails and how to avoid the dangers.

If you have practised all that has been mentioned above, you are better in morals and more poised and intelligent already. You are like a man who has climbed above the malarial swamps and jungle to higher and more healthy ground. You have accomplished a great thing and you are all the better for it in every way, but still you have not found the 'Self', and still you are not entirely out of danger. You are more ready for the great adventure, but it is at this point that many stop. They have gained something with no very great effort and what lies ahead is to be gained only by the expenditure of a great deal of effort.

The ascent to the heights, to complete freedom, to complete liberation, to the position where one can help others is by that Right Meditation taught in the Noble Eightfold Path.

The method sounds very simple, and you may think it is easier than it is in reality. Later, when you find it difficult you may think it is harder than it is in reality. We have to try to avoid both feelings of elation and feelings of depression and go ahead with the practice.

Here only an indication can be given of the practice and if you wish to read more about it you should get 'The Heart of Buddhist Meditation' by the Venerable Nyanaponika Thera and 'The Way of Mindfulness' by Venerable Bhikkhu Soma.

Try this exercise first. Think of some one thing, maybe a book in front of you. Think just of the idea of the book, not all about its size and colour, just of the idea 'book'. Keep your mind on this idea and do not let any other idea enter your mind. After a minute you will find that you are no longer thinking of the book, you have probably thought of twenty or even a hundred other

things meantime. The mind is not under your control very well, is it ? The reason is that although you have had some practice in concentration, more than the ordinary individual if you are a real student, your mind is far from being a fully concentrated mind.

In the special practice you have to take a subject for Meditation and practise holding it in the mind with just bare attention. That means that you are to keep your mind on that particular subject and not let the mind wander. You do not think *about* the subject but actually *of* the subject. Naturally your mind will wander. The Buddha said that it was like a wild calf that was caught in the jungle and tied to a post. The calf struggles to get free and wanders as far as it can. But if it is tied firmly to the post it will be brought back every time and finally will lie down quietly. The calf is like the mind, the rope is attention or mindfulness and the post is the subject of meditation you have chosen. If without flurry and worry you bring your mind back every time to the subject of meditation, gradually you will discipline the mind and you will be your own master.

The Omniscient Buddha gave forty different subjects of Meditation, some suitable for certain types of men and others suitable for others, while some are suitable for any kind of man, for the dull as well as for the bright, for the irritable as well as for the calm.

Now we have used the word 'Meditation' and in our thinking and speaking and writing, we must always remember that a word may mean different things to different people. 'Meditation' means to some people, 'reflecting upon, thinking about and pondering *i.e.* weighing in the mind'. To others it means 'observing with alertness'. In our use of the word here we take the latter meaning, and it is something more than this, it is exactly the opposite of 'pondering'; it is keeping the attention strictly on the subject and holding the attention there so that the mind does not wander.

Here we shall not discuss the forty subjects of meditation but shall mention only one that is suitable to all persons. That is concentration on in-breathing and out-breathing. This calms the body and the mind, by regular breathing, and focusses the mind-power just as a magnifying-glass can focus the rays of the sun so that they are gathered into one point where they are then strong enough to set fire to paper or leaves.

The state of mind is then exactly the oppsite of hypnosis. In hypnotism, part

of the mind is lulled to sleep, leaving another part free to work. Sometimes, especially in the case of a mind that is fighting against itself, this makes the free part of the mind stronger and, in the absence of opposition, better able to do its work. Indeed the part of the mind, since it is not fighting against itself, can do exceedingly more than the whole mind if that whole mind is disunited. Nevertheless, there is still only a portion of the mind at work when a person is hypnotised. On the other hand, in the practice of Buddhist Meditation, the whole mind is awake, aware, alert and alive and working in unity, once it has gained the mastery that is given by this practice.

The practice can be very dangerous if one attempts it with an impure mind. Virtue is the necessary beginning of the practice. The highest virtue is not just the repeating of precepts nor even the keeping of precepts. It is the mental attitude of an absence of greed, of a mind full of loving-kindness and of alertness and knowledge.

Meditation to the point of clear insight is the peak of Buddhist endeavour and sets Buddhism apart from all other Teachings. If you learn more about Buddhist Meditation and practise it, you will really know yourself.

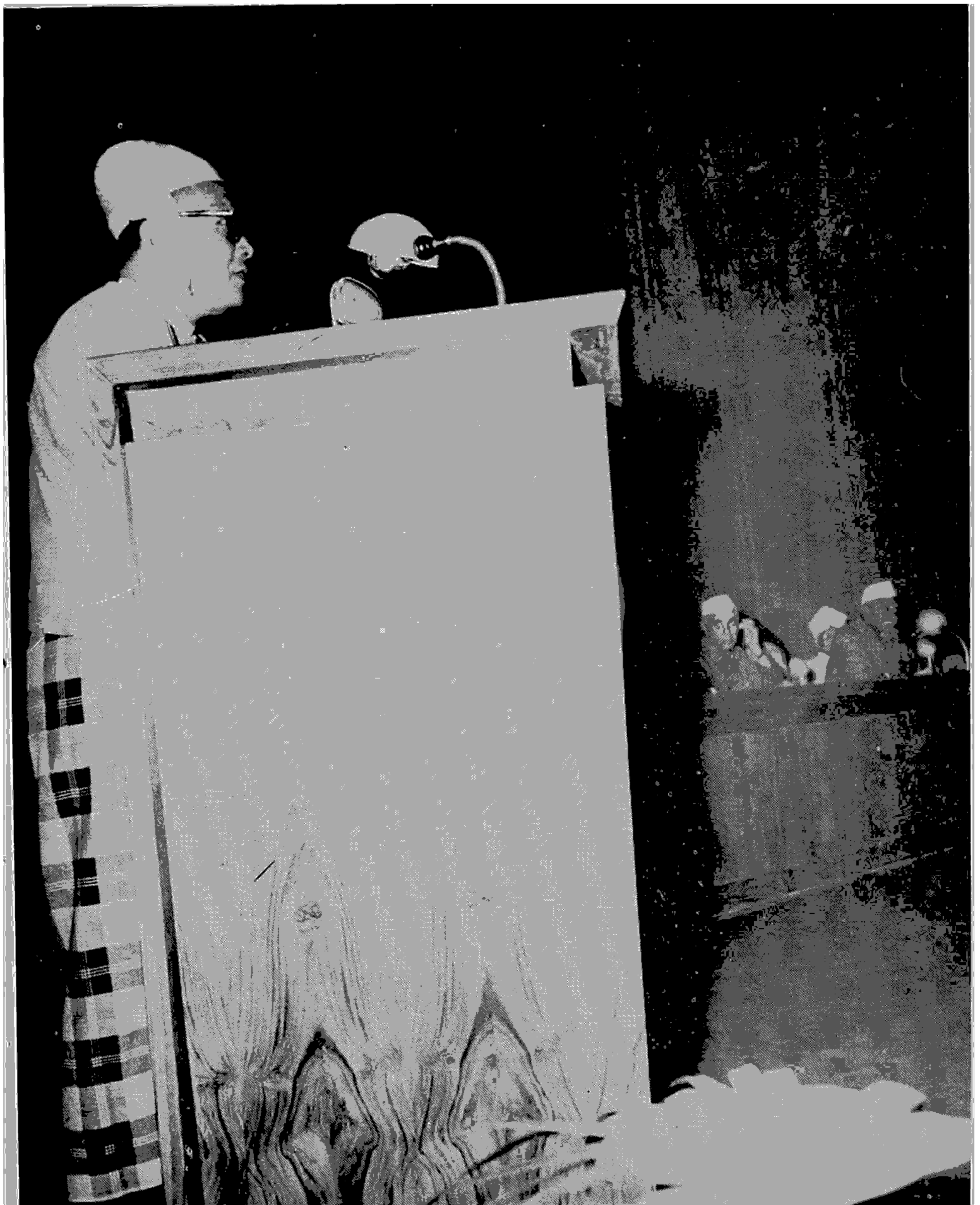
You will know yourself and you will master yourself, if you persist and if you have a wise guide.

This is the greatest adventure that you can imagine. It is also the most interesting adventure that you can think of. You are, to yourself, the most important being in the whole universe. Yet you do not know who or what you are in reality. In finding out the fact you will find out the truth about the world and the beginning of the world and the end of the world. You will win to serene and unshakable happiness if you succeed.

No-one can carry you on the adventure, 'you yourself must make the effort, even Buddhas only point out the way.'

As the Buddha said with His last breath: 'Decay is inherent in all component things! Work out your own salvation with diligence'.

It is possible that you may live to a great age or die in middle age or die tonight, but die, some day, you must. If you die while on the great adventure, the supreme quest, it is certain that the new being which will arise because of you, will be happier and stronger. If you win to the end of your adventure before you die, then you will have attained to 'the deathless' and there will be no more death for you.



The Hon'ble U Nu delivering an address at the Buddha Jayanti Celebrations held at New Delhi in November last.

THE CONTRIBUTION OF BUDDHISM TO PHILOSOPHY

U Thittila, Aggamahāpaṇḍita

There have been systems of philosophy in India, Greece, Babylonia and Europe ever since man began to think, and every one of them is an attempted explanation or interpretation of life. Some deal with the beginnings of life, others with its end and after effects, and in almost all of them the divine origin of man is the principal theme. He is accordingly asked to lead a good life in order that he may live a life of happiness in a place called Heaven after his death. This was the state of thought in India when Gotama the Buddha began His teaching of the meaning of existence.

We read in the Vinaya Piṭaka of the Buddhist canon, of the predominant mental attitude of the people of India of that age—extreme asceticism on the one side and extreme luxury on the other. Prince Gotama, before he became the Buddha, saw these two attitudes clearly and also the suffering to which man was continually subject. From his early youth he had a great desire to find a solution to this problem: Suffering, its cause and its removal. With this object in view he renounced his worldly life and wandered amidst the northern parts of India and approached all the teachers of the different schools of philosophy of his time, but nobody was competent to give him what he earnestly sought. He strenuously practised all forms of severe austerities and made a superhuman effort for six long years. Eventually his delicate body was reduced to almost a skeleton. The more he tormented his body the further he was away from his goal. Having realized the utter futility of self-mortification, he finally decided to follow a different course, avoiding the two extremes of self-mortification and self-indulgence.

The new path which he discovered was the Middle Way, the Eightfold Path, which subsequently became the salient characteristic of his Teaching. By following this path his wisdom grew into its fullest power and he discovered the Four Great Truths, understood things as they truly were, and finally attained full Enlightenment. As a man, Gotama, by his own will, effort, wisdom and love, attained Buddhahood—that highest possible state of perfection—and he revealed to mankind the only path that leads thereto.

All the teachings of the Buddha can be summed up in one word : Dhamma, in the Pāli language which the Buddha spoke and in which all the Buddhist scriptures were written. It means truth, that which really is. It also means law, the law that exists in a man's own heart and mind. It is the principle of righteousness. Therefore the Buddha appeals to man to be noble, pure and charitable, not in order to please any God, but in order to be true to the highest in himself.

Dhamma, this law of righteousness, exists not only in a man's heart and mind but it exists in the universe also. All the universe is an embodiment or revelation of Dhamma. The laws of nature which modern science has discovered are revelations of Dhamma. If the moon rises and sets, it is because of Dhamma, for Dhamma is that law residing in the universe that makes matter act in the ways studied in Physics, Chemistry, Zoology, Botany and Astronomy. Dhamma exists in the universe just as Dhamma exists in the heart and mind of man. If a man will live by Dhamma, he will escape misery and come to Nibbāna, the final release from suffering.

The word of the Buddha is originally called Dhamma because it enables one to realise truth. It has three aspects the doctrinal (Pariyatti) the practical (Paṭipatti) and the realizable (Paṭivedha). The doctrinal aspect is preserved in the Scriptures called Tipiṭaka or Three Baskets of the Canon. It has been estimated by English translators of the Piṭakas to be eleven times the size of the Christian Bible.

This Piṭaka which contains the words of the Buddha consists of three baskets ; the Basket of Discipline (Vinaya Piṭaka), the Basket of Discourses (Sutta Piṭaka) and the Basket of Ultimate things (Abhidhamma Piṭaka).

Buddhism is distinguished from all other religions and philosophies by its unique character. The technique of salvation which is characteristic of Buddhism is very different from that of all other religions. They say "Turn to God ; pray to Him ; give yourself utterly to Him ; become one with Him." Christianity, Hinduism, Islam, Zoroastrianism, Judaism base their teachings on the idea of God.

These religions say that until a man believes in God, he cannot begin to live a truly righteous or useful life. We know that thousands in these religions do live lives of charity, purity and holiness. But the fact is that lives of charity, purity and holiness are also lived by thousands who follow the Buddha, who never asked men to worship any God as the first step towards their salvation.

One of the doctrines on which Buddhism differs from all other religions is Anattā, Non-Ego, Not-Self. According to Jewish philosophy there was an entity that remained inside the body and governed the doings of man. It was held to be unchanging and constant, and at death it remains somewhere until at the Day of Judgement it is sent to heaven or hell. The Vedanta formula is "etam mama, eso hamasmi, eso me attā." (This is mine; I am this; this is my soul.)

The view that the attā or ātman, self, is eternal, and is a separate entity living inside the body was generally accepted by all schools of Indian thought. It is only recently modern European philosophers and scientists have come to recognise that everything is in a state of flux or change, that nothing is permanent; yet this Doctrine was taught by the Buddha in its application, not only to the body but also to the mind.

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

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

There are many people in the world today who hold the latter view. They say that the self, Attā, is indefinable, beyond all apprehension, that it is neither body nor sensation nor perception nor the mental

activities nor the consciousness and that it is something which lies behind all these. If one were to assume the existence of such a "something behind", then there is no reason why there may not be another "something behind", behind that "something behind", And so one would fall into an endless series of such.

BUDDHIST EXPLANATION OF MAN

That which we call "man" is composed of Mind and Matter. Apart from mind and matter, Nāma and Rūpa, which constitute the so-called man, there is no such thing as an immortal Soul, Attā, which lies behind them. Matter, Rūpa, is the visible form of invisible qualities and forces which are known in Pāli as Mahā-Bhūtas, essential elements. They are fourfold:—

- (1) The element of extension which is the fundamental principle of Matter. It is this element which enables objects to occupy space. The qualities of hardness and softness of all material objects are two phases of this element. It can be found in earth, water, fire and air, but it preponderates in earth and therefore it is called the element of earth.
- (2) The element of cohesion which is known as the element of water because of its preponderance in water though it is present in earth, water, fire and air. It is this element which binds the scattered atoms of matter and forms into mass or bulk or lump.
- (3) The element of heat which matures all objects of matter. Although it preponderates in fire and therefore is called the element of fire it includes cold, for heat and cold are two phases of this element. Preservation and decay of all material objects are due to this element.
- (4) The element of motion which is the power of supporting or resisting. Movement and vibration are due to this element.

These four elements are inseparable and inter-related. All forms of matter are primarily composed of these elements, every material object being a combination of them in one proportion or another. But as soon as the same matter is changed into different

forms, the composite things are held to be mere conceptions presented to the mind by the particular appearance, shape or form.

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

MIND, NĀMA

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

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

The Buddha's analysis of the mind shows that the mind consists of the four mental aggregates, (1) the sensations or feelings of whatever kind (Vedanā), (2) the perceptions of sense objects or the reaction to the senses (Saññā), (3) The fifty types of mental formations including tendencies and faculties (Saṅkhāras) and (4) consciousness (Viññāṇa)

which is the fundamental factor of all the other three.

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

Is any of the five aggregates Attā, the Self or Soul ? The Buddha's answer is "No". Then what remains to be called Attā, the self or Soul ? As it has been said above, apart from the five aggregates there remains nothing to be called Attā. Here then we have one of the three fundamental characteristics of all existence, namely the characteristic of Anattā, the absence of a permanent unchanging self or soul. It is this doctrine of Anattā, no-soul, for which Buddhism stands and on which Buddhism differs from other religions. If the wheels and axles, the floorboards and sides, the shafts and all other parts are removed from a cart what remains ? The answer is "nothing", and the combination of these parts is called a cart. In exactly the same way the combination of the five aggregates is called a "being" which may assume as many names as its types, shapes, forms and so on may vary according to the mode of physical and mental changes.

If there is no Attā, the self or Soul, what is it that moves from life to life, all the time unless and until it gives place to Nibbāna which is the only unchanging Reality ?

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

The main cause of all this restlessness, suffering, is Taṇhā, craving or desire for existence which is one of the fifty mental formations (Saṅkhāras). It is this Taṇhā which sets the life-force in motion. Taṇhā stimulates the mind which, as a result, manifests itself in action. This action, Kamma, is in reality cetanā, volition or will-power, which is responsible for the creation of a being, *i.e.* binding the five aggregates together.

Without *Taṇhā*, however, the whole process would not be possible, therefore *Taṇhā* is the real "Creator" of a being or the chief builder of the house of the five aggregates which is called "I", "man", "woman" and so on. It is only when this fact is realized and the main root-cause, *Taṇhā*, is annihilated that a being which is the composition of the five aggregates or the process of psycho-physical phenomena, can give place to the everlasting peace of *Nibbāna*.

The *Vinaya Piṭaka* deals mainly with the rules and regulations of the Order of monks (*Bhikkhus*). It also gives a detailed account of the life and period of Teaching of the Buddha and the development of the Buddhist Order. It is subdivided into five books. The *Sutta Piṭaka* contains the Discourses delivered by the Buddha to individuals or assemblies of different types at different places on different occasions. It is divided into twenty-six books. The *Abhidhamma Piṭaka*, subdivided into seven books, treats of the four ultimate things : Consciousness (*Citta*), Psychic-factors (*Cetasikas*), Matter (*Rūpa*) and *Nibbāna*. It is the most important and at the same time most interesting to a deep thinker.

The Pāli term *Abhidhamma* is from *Abhi*, subtle or ultimate, and *Dhamma*, truth or doctrine.

The main difference between the *Sutta* and the *Abhidhamma Piṭakas* is that in the *Sutta* the doctrines are explained in the words of conventional, simple language, but in the *Abhidhamma* everything is analysed and explained in purely philosophical terms true in the absolute sense. Thus, in the *Sutta*, stones are called "stones", trees "trees", animals "animals" and men "men", but in the *Abhidhamma*, realities of psychical and physical phenomena are described and elucidated.

Abhidhamma is a philosophy inasmuch as it deals with the most general causes and principles of things. It is also an ethical system because it enables one to realise the ultimate goal, *Nibbāna*. As it deals with the working of the mind, thoughts, thought-processes and psychic-factors, it is also a system of psychology. *Abhidhamma* is therefore generally translated as The Psycho-Ethical Philosophy of Buddhism.

The discourses in the *Sutta Piṭaka* were expounded to suit the temperaments of different people and so they are like prescriptions. In the *Abhidhamma Piṭaka* all these doctrines are systematically elucidated from the philosophical, psychological and physio-

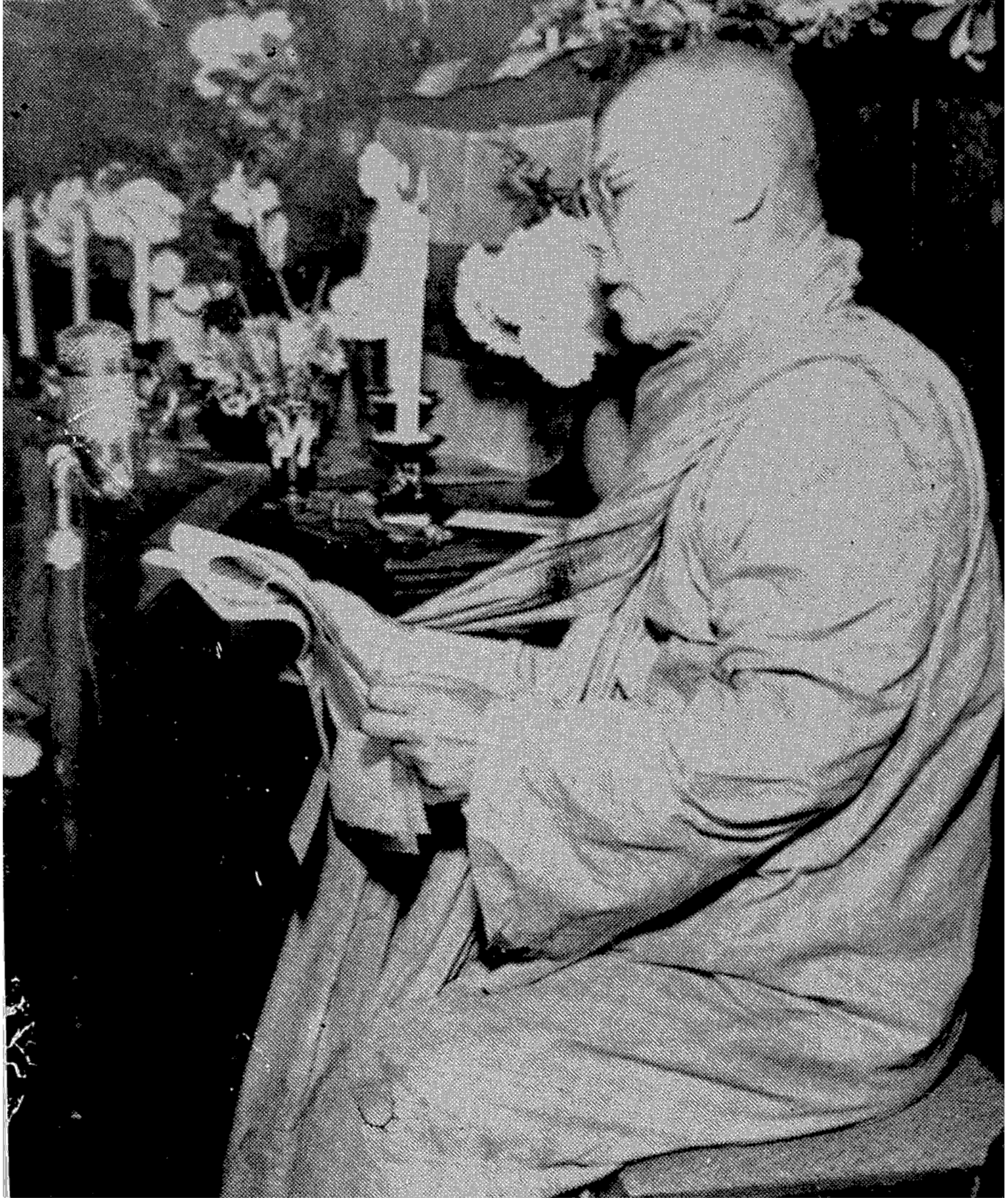
logical standpoint. As such, *Abhidhamma* underlies all the Teachings of the Buddha, and knowledge of it is therefore essential to understand clearly the Buddhist Doctrine.

Abhidhamma though highly prized by deep-thinking students of Buddhist philosophy, to the average student seems to be dull and meaningless. Since it is so extremely subtle in analysis and technical in treatment it is very difficult to understand without the guidance of an able teacher. Perhaps for the same reason the *Abhidhamma* is not so popular as the other two *Piṭakas* among Western Buddhists.

In the history of thought of Europe there have been many able thinkers who by their untiring researches have gained a deep insight into the problems of nature and of human existence. There have been eminent theologians, philosophers, physical scientists, sociologists and psychologists who, by experiment and deduction, have added to the sum total of human knowledge. With all this vast accumulation of new knowledge, however, we cannot contemplate Western civilization without feeling the need there is to blend all these results into something like a system, a philosophy having vital connection with life as a whole.

In Buddhism we have religion, philosophy, ethics and psychology, all combined into one comprehensive system of thought, with the direct and practical purpose of meeting the deepest needs and aspirations of human nature—a philosophy applicable to every aspect of our complicated individual and social life. Indeed, as Saint-Hilaire says, "the practical tendency" of Buddhism is its most notable feature.

If we have regard to the scope of its philosophy, we find it to embrace systems of thought seemingly the most diverse. Professor Rhys Davids in his "American Lectures" quotes the saying of Schopenhauer that if he were to take the results of his own philosophy as a standard of truth and compare it with all other existing systems, he would be obliged to concede to Buddhism the pre-eminence over the others. When we remember that Schopenhauer despised psychology, because there was no psyche or soul, his remark has all the more force. Prof. Rhys Davids also quotes the remark of Professor Huxley in reference to the transcendental idealism of Bishop Berkeley, that it is an indication of the subtlety of Indian speculation that Gotama was able to see more deeply than any of our modern idealists.



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SKETCH FOR A PROOF OF REBIRTH

Ñāṇavīra Bhikkhu

‘Beginningless, monks, is this course; a starting point of creatures who are running and coursing on constrained by nescience and attached by craving, is not evident.’

(*Anamataggasamyutta i, 1*)

CAN rebirth be *proved*? That last word we always emphasize. And it is certain that we should willingly trade all the circumstantial evidence in the world, all the cases, however well attested, of the Societies for Psychical Research, all the personal testimony of those who claim to have knowledge of their former lives, against one good satisfying proof of rebirth that would convince us, personally, at any hour of the day or night, beyond all possible manner of doubt.

Clearly, if this proof (supposing one is possible) is to be absolutely convincing at any moment at all that we care to consult it, then it must not be based on the evidence of our memory (what somebody said, what we read in a book, what happened to us last week, what we remember of what appears to be a past life), for the good reason that even if we do remember such evidence we cannot trust our memory with that complete certainty we are looking for. This proof, to be absolutely convincing at all times, must be based on what is at all times, to hand, namely our immediate experience. So the question narrows itself down to this: Given the actual facts of experience as we may at any time observe them, do we find any characteristics that entail rebirth?

‘What are our natural principles,’ asks Pascal ‘if not our habitual principles? A different habit will give other natural principles. This is seen by experience. Fathers fear that their children’s natural love will get effaced. What, then, is this nature that is liable to be effaced? Habit is a second nature that destroys the first. Why is habit not natural? I am very much afraid that this nature is itself only a first habit, as habit is a second nature.’ *Our nature is nothing else than our habit. A nature or habit destroys a preceding nature or habit.* On these two observations we hope to build an absolutely certain proof of rebirth.

[It will be evident that in the small compass of this essay, matters are presented with

extreme simplification and generality, and expansions and qualifications are omitted that would be indispensable in a longer account. In certain passages, however, there is slightly more detail: these passages, which are not necessary for following the main argument, are enclosed in square brackets.]

What, first, is our *nature*? It is easy to reply that it is what governs our behaviour in any given circumstances. But we must avoid a trap. My behaviour as it appears to other people is by no means the same thing as what it appears to myself; for there is no certainty at all that my bodily activities and their repercussions in the world will in fact accord with my intention. I am given a cup of tea; there is a glass jar on the table containing a white substance; I open it and put some in my cup; an onlooker who believes that the substance is arsenic says to me ‘Why are you poisoning yourself?’; ‘I don’t understand you,’ I reply ‘I am putting sugar in my tea’. Who is right? Certainly, the consequences of my putting the white substance in my tea will depend on whether it is sugar or arsenic—time will tell. But if I am to investigate my nature there is no doubt at all that my behaviour must be regarded as my intention; for even if the stuff really is arsenic and I do in fact poison myself, yet my nature is clearly ‘to drink tea with sugar’ and not ‘to be finding life intolerable’ whatever outside appearances may say. The distinction between my behaviour as it is for other people—externally observed modifications in my body and in the world (of which my body is a part)—and my behaviour as it is for myself—my intention—is of the utmost importance, and if we confound the two we shall condemn ourselves to understand nothing of the matter. [Examine, for example, the curious but widespread assumption, based on this confusion, that pain is a physical object. It is assumed that my toothache as I now endure it is absolutely identical with the decayed tooth as the dentist unfeelingly prods it, or rather with the associated neurological modifications, which are also observable, at least in theory. The dentist, who has a practical outlook, says that he sees my *tooth* (and perhaps my *nerve* if it is exposed); but a neurologist who

imagines that he is investigating my behaviour will say that by means of his various instruments he sees my *pain*. He is maintaining, in other words, that body-consciousness is the *object* of eye-consciousness. It is far less absurd to say, as we normally do, that the objects of eye-consciousness and of body-consciousness are the same—that we see what we touch, that it is the decayed tooth that is aching. But, even so, the fact is that the only link between objects of sight and objects of touch is mental association; and although association is the glue that holds our world together—sensual association gives us five worlds, mental association makes those five one—it is nevertheless entirely empirical and gratuitous (witness the fact that I might quite easily poison myself by the essentially unjustifiable mental association of whiteness and sweetness). This confusion is also responsible for the assumption that the phenomena of psychokinesis and clairvoyance (and clairaudience and so on) are sporadic and anomalous manifestations of ‘action at a distance’. (At a distance from what, pray? From my *intention*?) But once the ambiguity is understood and it is seen that they involve two radically discrete levels of experience without possible means of communication, they cease to be sporadic anomalies and, though they will continue to disconcert the materialist, they are found to be a regular and perpetual feature (namely feedback) of our equally ambiguous ‘existence in the world’.] Since, therefore, we are concerned with my experience as I myself observe it, my behaviour or *action* must be understood as my *intention*, and the external point of view of the physiologist is to be excluded at all times with the utmost rigour. ‘Intention, monks, I say is action: in intending one does action by body, speech, or mind.’ (*Anguttara-Nikāya* VI, vi, 8).

My nature, then, is what governs my behaviour, that is to say my *intention*, in any given circumstances. And it follows from this definition that so long as I have a certain nature my behaviour under similar circumstances must always be the same. Thus, whenever I am given a cup of tea, if I always put sugar in it that is ‘because it is my nature to put sugar in my tea’; and obviously, so long as this is my nature I shall continue to put sugar in my tea. But what is this nature if not my *habit* of putting sugar in my tea? It comes to exactly the same thing whether I say that it is my habit to put sugar in my tea, or that I put sugar in my tea because it is

my nature to do so. My habit is my nature and my nature is my habit, and we have only to choose which word we prefer. If my behaviour was not always the same under similar circumstances, if in other words it was not *habitual*, how could I speak of having a nature? (And even if I say that it is my nature to be inconsistent, that can only be because I am inconsistent by habit.)

This all sounds very well, but is it correct? While we have been examining the credentials of the word *behaviour* we have allowed the word *circumstances* to pass unchallenged. What, exactly, do we mean by circumstances? What were the circumstances when I was putting arsenic in my tea under the impression that it was sugar? To the onlooker it was arsenic that I was putting in my tea, but to me, immediately, it was sugar. In other words, if circumstances are seen from the *external* point of view they are unsatisfactory as a guide to my intention, and if they are seen from my own point of view *at the time of the intention* they are an integral part of that intention—or rather, from *my* point of view, there are no *circumstances* to be seen. So long as my intention remains the same I cannot possibly say that circumstances have altered, because I see nothing independent of my intention (if my intention is to put sugar in my tea, then what I am putting in my tea is necessarily sugar); and this is true even though, from the external point of view (which I myself can adopt *at a later time*, when my intention is ‘to examine the circumstances’ and not ‘to put sugar in my tea’), the circumstances are observed to be quite different—the ‘sugar’ is arsenic and the ‘tea’ is soup. The use of the word *circumstances*, as we now see, is either misleading or redundant, and if we are to keep clear of the physiological trap we must abandon it as an explanation of my behaviour. My nature is now no longer what *governs* my behaviour or intention ‘in any given circumstances’: in some way as yet to be determined it *is* my behaviour or intention. And my behaviour is *habitual*, not when ‘it is always the same under similar circumstances’, but simply when my intention does not change. If my intention to put sugar in my tea is observed by me as to some extent stable then my behaviour is habitual. But the important thing is that I *do* observe this; my behaviour *is* habitual; it is a perpetually observable feature of our experience that our intention always does persist unchanged for some period of time, long or short. Our

nature, then, is the name we give to a certain element of stability in our experience : a habit, as anybody who has ever tried to give one up can testify, has a tendency to stick ; and some (such as eating and breathing) are so stable that they normally stay with us, once we have acquired them, for the rest of our life.* This stability, it will be noticed, is stability in *time*; time passes but our nature remains unchanged. But this is not to say that our nature does not in time change ; it does, as Pascal observed ; but it does not change simply because a certain amount of time has passed : we do not expect our long-established habits to change sooner than our later ones just because we have had them longer, but rather the contrary—the age of our habits is an indication of their stability.**

When does our nature change ? In Pascal's experience it changes when a fresh nature destroys it. And when is this ? Evidently when it ceases to be satisfactory. It is my nature (or habit) to take sugar in my tea. But suppose (for any reason that a physiologist may care to assume) I begin to find that each time I sugar my tea I am afflicted with nausea, though if I take it unsweetened nothing unpleasant happens. Before long the idea (or *image*) of sweet tea will be associated with the idea of nausea, though the idea of unsweetened tea will not (our use here of the expression 'association of ideas' is strictly provisional); and this is because the former association of the idea of sweet tea and the idea of bodily well-being is no longer satisfactory—it results in nausea. In other words my nature becomes *not* to take sugar in my tea and to drink it without. [Satisfaction is certainly satisfaction of *craving*. But satisfaction of craving is not the *appeasement* of craving ; just the contrary; it is the *continuation* of craving—whose *continued* satisfaction clearly depends on the fact of *feeling*. Satisfaction, it should seem, is the *mode of existence* of craving, and implies that this mode of existence is *satisfactory*. But feeling may be unpleasant or neutral, as well as pleasant, and how can unpleasant or neutral feeling be satisfactory ?

It is clear that by *satisfactory* we must understand *least unsatisfactory* ; and to say that the mode of existence of craving is satisfaction is then to say that craving always exists in the least unsatisfactory or *least unpleasant* mode that is *available*. (We are *always* living in the best of all possible worlds.) But though this mode of craving, or *attitude*, is the least unpleasant that is available, it may still be very unpleasant (or merely neutral) in the absolute sense. Our nature (or attitude, or mode of craving) changes, therefore, when it is no longer the least unpleasant available (note that the *total* feeling is involved here). And this implies the continual presence of what we may call *tacit cognizance*, with a perpetual discrimination of different levels of feeling ; for without such cognizance there would be no possible way of having alternative attitudes constantly available (that is to say, of having their *image* constantly perceived). Notice, incidentally, that this change, which is impossible without tacit cognizance, does not necessarily involve explicit deliberation and reasoning ; and when it does, they are not involved in the same way as tacit cognizance. We are quite likely to say 'I used to enjoy sweet tea, but somehow it does not seem to agree with me any more'; and in fact we commonly find that our habits have changed unawares (it is fashionable, but mistaken, to say *unconsciously* : the psychologist, in his own way, is as big a nuisance as the physiologist)]. My nature, then, has changed ; a fresh nature has replaced the old. But the old nature has not merely been replaced (as one might replace a broken cup with a new one after throwing away the pieces); it has been utterly destroyed. How is this ? By the simple fact that the new nature is exactly contrary to the old : formerly it was my nature to sugar my tea, now my nature is *not* to sugar my tea. But—it may be objected—you still drink *tea*; there is no change at all in that. And this is true : although I have given up drinking sweet tea (which now nauseates me because of its sweetness), I still find tea refreshing when I am tired and

* Eating and breathing are more than mere 'habit' unless, on another plane of thought, we aver that body itself is a habit : we can change our normal *ways* of eating and breathing, our habits, but we cannot, short of giving up life, stop the functions of eating and breathing for a period of more than seven days. *Ed.*

** While it is true in the broader sense that our 'nature' changes slowly and there is an apparent persistence, it is also true that that 'nature' is like the 'nature' of a candle flame, keeping the same form, more or less, and the same appearance, more or less, while momentarily changing in every particle, as indeed, is every atom of matter in its incredibly fast atomic changes. With millions of thought-moments arising and changing every millionth of a second to make our seemingly persistent natures, we are, in one sense, 'reborn' many times in the period taken for a flash of lightning to 'persist'. In another sense, as the author shows so clearly, the fact of a seeming persistence or thread or pattern running through and being inherited by each change, shows a stability that proves 'rebirth'. *Ed.*

I drink as much as before, but unsweetened. There has undeniably been a complete reversal of my nature, *but only a certain level of generality*; and that this is always the case in our normal life we may observe for ourselves—we never change all our habits at once. It may be seen, furthermore, that the whole of our experience is nothing else but a continual reversing of our nature on one level or another, that is to say, of our intention, which is simply our nature at any one given level (though it will be obvious that these reversals are normally very particular: breathing in, breathing out, breathing in, breathing out, to choose the simplest example). Every change of my nature is a denial of that nature, but carried out against the background, or in the light, of a more general nature, which at that time remains constant. Note, however, that this is the necessary structure of any change; for so long as it is possible to compare the earlier nature with the later nature (which is the direct opposite of the earlier)—so long, in other words, as we can say ‘*something* has changed’ or ‘I have changed’—the two natures will have *something* in common; and this, precisely, is the more general nature of character that remains unchanged on that occasion.

[This *something* is what I call my *self*, which on every occasion is what remains unchanged; but since on each occasion it is a different character that remains unchanged, my *self* is changing perpetually. At any given level my *self* is permanent for an indefinite but not infinite period (in other words, it changes spasmodically or as a step-function); but there is no time when it is not changing at some level or other.* It will be seen that consciousness at all levels is *self*-consciousness, and that this tacit cognizance is a structural characteristic of all experience without exception. In general, my nature at any given level, my *self*, can be regarded as a kind of *field* (in the scientific sense of the word), and in particular as the field of all possible field-changes of the next lower order. But a field-change is a change from one field to another, and this can only happen at the *intersection* of two fields (which two fields define the field of next higher order, rather as any two intersecting *planes* define a *space*). Thus my nature, at any level, is a field of intersecting fields (which are themselves fields of

intersecting fields of still lower order, and so on downwards, approaching but not reaching a limit). And, conversely, the intersection of any two fields of the same order defines my nature at a certain level. If these fields are in the province of the same sense they (at some level) reveal that sense (which is the *organization* of the relevant sensual world); if they are in the provinces of different senses they similarly reveal my *mind*. ‘There are, friend, these five faculties with various provinces and various pastures, which do not enjoy one another’s pasture and province; that is to say, eye-faculty, ear-faculty, nose-faculty, tongue-faculty, body-faculty. The meeting-place of these five faculties with various provinces and various pastures, which do not enjoy one another’s pasture and province, is mind; and mind enjoys their pasture and province.’ (‘Majjhīma-nikāya’ v, 3). *Association*, sensual or mental, is nothing else than the intersection of two fields (or, *images*; for a field exists as an image)]. If I change from ‘enjoying sugar in my tea’ to ‘not enjoying sugar in my tea’, there is the general character ‘finding tea refreshing’ that remains constant; but I might instead change from ‘finding tea more refreshing than coffee’ to ‘finding coffee more refreshing than tea’, and here it is the still more general character ‘taking a hot drink when tired’ that is constant. Is there an upper limit to the possible level of generality? Ultimately we must choose between the attitude or view that existence (or being) is desirable and the opposite attitude or view that it is hateful. ‘There are, monks, these two views: the view of being and the view of non-being. Whatever ascetics and recluses there are, monks, who adhere to the view of being, who resort to the view of being, who embrace the view of being, they all oppose the view of non-being. Whatever ascetics and recluses there are, monks who adhere to the view of non-being, who resort to the view of non-being, who embrace the view of non-being, they all oppose the view of being.’ (‘Majjhīma-nikāya’ ii, 1.) The world, for the most part, is divided between these two attitudes in the face of existence, to welcome it and to repulse it. And what is the still more general nature that must remain constant as we pass from the one to the other and back again? It is simply ‘having-to-do with existence’. And is it possible ‘*not* to have-to-do with

* ‘Self’ regarded as a fast-moving and fast-changing flux does exhibit this change-within-a-change as a step function so that what is changing as a flux also changes in another sense in ‘steps’ or stages. *Ed.*

existence' ? It is : but that is a one-way change ; for it is the change from the nature 'having a nature at all' to the nature '*not* having a nature at all', and when there is no nature at all there is no longer anything to change. Note that the description 'the nature of *not* having a nature at all' is self-destructive : that is because words are part of existence and can only describe existence, and where existence has ceased there is nothing to be said. 'With the removal of all natures, all modes of saying, too, are removed.' (*Sutta-nipāta* V, vii, 8).

Let us see where we have got to. Our nature, at any given level, remains constant for just so long as it remains satisfactory ; and that is to say that the structure of our experience is autonomous : experience does not vary as a function of time but determines its own changes from one stable attitude (at any level) to another ; in a word it is self-adaptive ; and there is no *a priori* limit to the length of time its attitude, at any given level, will remain unchanged. In particular, when our nature does change it changes *completely*: it is replaced by a nature that is the exact contrary—but only at a certain level of generality ; which fact automatically entails that our nature, at a higher level of generality, remains unchanged (though without prejudice to its changing on some other occasion). But our nature only appears in this hierarchical form if we carefully observe it while it changes; and when we do not make this effort it hides its secret.

Our present nature, then, at any given level, remains constant until such time as it ceases to be satisfactory, when it gives place to an exactly contrary nature. But what is my present nature, at any given level, but the reversal of a previous nature ? My nature, at any level on which I care to consider it, is built on the ruins of a past nature. The fact that I now have a nature at all requires that I *must* have had a past nature ; for my present nature, in one sense, *is* my past nature. If, at one level, my nature changes to the exact opposite of my preceding nature, then at a more general level it necessarily remains the same ; that is to say that at some level or other of generality my nature *is* what it *was*, and this is always true ; and, in fact, whenever we reflect we shall invariably find that at one level or another we are *in the middle* of doing (or being) something. Thus the necessity of past experience is to be seen, if we

look, in every second of our present experience. If, therefore, at any time (at conception, at birth, last year, yesterday) I was created out of nothing or came into being spontaneously, then I was created with (or *as*) a nature (for otherwise I should not have a nature at present); and if I was created with a nature, I was created *with past experience*. Thus, *if* I was created, then it was done in such a way that it is not just *practically* but *absolutely* and *inherently* impossible for me to discover the fact. It is, of course, equally impossible for me to refute the suggestion that I was created (say) five minutes ago in the middle of writing this essay together with half of it already written in what appears to be my handwriting ; but if I see that everything happens *as if* I always had a past then it will never really occur to me to try. And if I notice in particular that I *must* have a past even to be able to consider the suggestion that I might not, then I shall remain quite untouched.

And future existence ? By observing our present experience we see that it has the structure of an autonomous system determining its own changes from one stable attitude to another. Whenever it changes its attitude (or adapts itself) at any given level it only does so by taking up the contrary attitude ; and every attitude without exception persists until such a change takes place. In other words, our experience has a structure such that it *must* continue indefinitely—time cannot stop it. The only way in which experience could possibly come to an end is if it changed from having-an-attitude to not-having-an-attitude ; but this change, like all other changes, must come from within experience itself, even though, unlike all other changes, it would be a change to end all changes. The fact of experience, then, is independent of time (indeed, there is appearance of time only because of the fact of experience), and experience itself must necessarily continue to exist until such time as it determines itself to stop 'having-to-do with existence', and when I see this necessity, that I *must* have a future, the suggestion that I might arbitrarily be annihilated (at death or at any other time) will fare no better than its brothers a few minutes ago.

We promised ourselves 'an absolutely certain proof of rebirth'. Have we got it ? Our proof is based on direct observation of present experience at any time ; and we have shown that that experience appears to the

observer as a system with certain structural features. In particular, the system is seen to involve past experience as an integral part of its structure and to be autonomous in time. Since this is direct observation of experience, it shares the same degree of certainty as the actual existence of that experience, neither more nor less. [It would be a mistake to suppose that we can observe our experience of an object—a form, a sound, a smell, a taste, a touchable, an idea—while being at the same time completely disengaged or detached from that experience: the experience-of-an-object that we observe and the experience observing that experience-of-an-object are both dependent parts of the single but complex experience that (henceforth avoiding the doubtful word *observation* with its implication of absolute detachment) we shall call *sheer reflexion*. This is a mode of intimately reduplicated *self-consciousness*, which can be developed by practice. What is revealed in sheer reflexion is *self-structure*; and this structure is only mal-observed when it is *observed* at all, that is to say, with attempted detachment. In that case reflexion is no longer *sheer* but *compromised*. The certainty of sheer reflexion is the same as the certainty of tacit cognizance (which is *always* involved as a structural necessity), and the certainty of tacit cognizance is the certainty that I exist.] But how certain is the existence of our present experience? It is absolutely certain; for it is impossible to doubt. It can be stated with the greatest confidence in the world that anyone who genuinely, honestly, and in good faith, doubts the existence of his present experience is deceiving himself; and whoever chooses to take offence at this impugning of his sincerity will at once betray the fact that he is not doubting the existence of his present experience, which is, precisely, his feeling aggrieved. But does certainty about the structure of experience make rebirth equally certain? If we see with absolute certainty that all experience without exception must involve previous experience, we shall be absolutely unable to entertain the idea of any first beginning to experience; and if we see

with absolute certainty that it is autonomous, we shall be absolutely unable to entertain the idea of any ending to experience not brought about from within experience itself. But can we be absolutely certain that all experience without exception, and not just present experience, has these characteristics? Might not the *structure* of experience change? It is absolutely impossible to conceive that the structure of experience could be other than it is, for the reason that our conception of the structure of experience is itself experience and has therefore the structure of experience; if the structure of experience changed there would no longer be any *conception* of the structure of experience (or indeed of anything else), and it is absolutely impossible to conceive of a state of affairs devoid of conception, because where there was no conception there would be no state of affairs. More simply: the structure of experience is the structure of existence or being, and if that structure changed I should cease to be—and it is impossible to imagine that situation, because there would not then *be* any situation to imagine.

This proof of rebirth is absolutely certain; it is as certain as our own existence. By sheer reflexion at any time it is possible for us to see in the structure of our present experience that our existence is necessarily without a beginning and that it necessarily continues until it puts an end to itself from within. And to the extent that we see these necessities at all we see them with certainty: but the trouble is that to see them is by no means easy—that needs hard work.

* * * *

MODERN SOURCES

This essay, which is an attempt to elucidate a certain aspect of the Buddha's teaching, owes much, in different ways, to the following works:

- W. Ross Ashby. *DESIGN FOR A BRAIN* Chapman and Hall, London, 1952.
- J. - P. Sartre. *L'ETRE ET LE NEANT* N.R.F., Paris, 1943.

THE PURITY AND SUBLIMITY OF THE MIDDLE WAY

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

Gotama Buddha appeared at a time when the Indian mind round about the Ganges Valley was greatly disturbed over the deeper questions of life. It evinced a thirst for knowledge—a search for truth. It appears that people enjoyed a wide range of liberty of conscience and tolerance to an extent that the existing popular faiths and religions were freely criticised without apparent repercussion.

In that atmosphere there naturally arose philosophical schools of all shades of opinion and with them, of course, appeared the so-called sages, sophists, sceptics, and a host of disputants. Each school had its own followers and adhered to its particular views.

THE BUDDHA'S DOCTRINE

It was abundantly clear, when the Buddha proclaimed his doctrine for the first time to the five ascetics at Banaras, he was fully aware of the different schools of thought prevailing at the time. However, he was quite confident of his attainments and declared to the five ascetics who were his companions formerly that he had found the Way to Eternal Peace and had thus become the All-Enlightened Buddha. It is the Middle Way between the two extremes—the Way that is free from pain and torture, free from groaning and suffering; it is the perfect Way which leads to insight, to enlightenment, to peace, to Nibbāna. He points out the one extreme of indulgence in sensual pleasures as vulgar, degrading and worthless, and the other extreme of self-mortification as painful, vain and unprofitable. The Middle Way known as the Eightfold Noble Path breathes an air of noble freedom, for it teaches man to be independent of an outside agency and that he, alone of all others, can shape his future by his own actions.

AIM AND PURPOSE OF RELIGION

At this point it may be interesting to enquire what is the aim and purpose of religion. To my mind the aim and purpose of religion firstly is to point out the good and evil forces of the world (in Pāli known as Kusala Dhamma and Akusala Dhamma), secondly to show how to remove the evil and promote the good, and thirdly the benefits to be derived therefrom.

SILA

It will be necessary to examine the Middle Way or the Eightfold Noble Path to see if it satisfies the standards as mentioned above. The Middle Way formulated by Gotama the Buddha is so practical and so fittingly relates to life that it is often called a way of life. This way of life has worked for 2500 years now, and has been a guide—a mainstay for millions of the peoples of the World. The Eightfold Noble Path may be divided under three different headings. (1) Morality (Sīla), (2) Concentration of the mind (Samādhi), and (3) Wisdom (Paññā). Under the first heading Morality or Sīla, three steps are involved. (1) Right Speech, (2) Right Action, (3) Right Livelihood. A lay-disciple will have to restrain his speech in such a way that he does not lie, slander nor indulge in harsh language and vain talks. Killing, stealing, and adultery must be avoided under bodily actions, while for right livelihood he must not use any of the above seven restrictions as a means for his living. It is clear by enumerating the above seven factors as evils to be avoided, their observance automatically develops the seven corresponding meritorious courses of action known in Pāli as Kusala Kammāpathā. These seven evil actions of the body and speech constitute the grosser manifestations of corruptions or Kilesā. They are described in Pāli as Vitikkamma Kilesa. It may be noted that lack of morality on the part of worldlings is the main cause for their killing, stealing, adultery, lying, etc. In other words strict observance of Sīla will remove the above seven evils of the body and speech. It should be amply clear to anyone who wants to walk the Way for spiritual growth and perfection that it is an essential step to possess Sīla or Morality in the first place. If a disciple is steadfast in Sīla and is adorned with it as he is adorned with the garment around his person, he can be said to be fully equipped for the journey, for the Way he intends to walk on is one for the gradual purification of the mind until it becomes sublime on attaining arahatship.

SAMĀDHI

Equipped as an earnest devotee is with Sīla, the next step on the way is Samādhi. It is often asked why in Buddhism, concentration of the mind is so emphasised. It is true that

strict observance of *Sīla* cuts off the devotee from committing the above evil acts of body and speech but those evil actions of body and speech originally emanated from the impure mind. The source of all evil is in the mind. The World we live in is a sensuous World and therefore the human mind is always after the sense objects, which it considers as the good things of the World. Naturally the rich are intoxicated by them, the middle men are working for them with clenched teeth while the poor are hankering after them restlessly. From morn till sleep the whole world is astir hunting for the good things of life, for happiness, for what is called "enjoyment of fuller life", and nobody appears to be able to resist the temptation. Ah ! who can ? except the Arahāt and Anāgāmi on the top ladder. All throughout his life the worldling is after the sense objects of good form, good sound, good taste, good smell and good touch, but he is not all too lucky at that for he often comes across unpleasant sense objects or is repelled by unpleasant ones thus giving rise alternately to greed and hate, most of his life.

The All-Enlightened Buddha sees that the sensual scheming life of the World is sick and ailing, that sound, form, taste, smell and touch the motley crowd is after, are not conducive to spiritual knowledge, mental peace and quiet, and that the rapture born of the concentration of the mind is alone the true and healthy state of the higher untrammelled life. The defilements that arise from the impure mind are known in Pāli as *Pariyuṭṭhāna Kilesa*. In order to remove them the Buddha has prescribed Right Effort, Right Mindfulness and Right Concentration as the 6th, 7th and 8th steps on the Way. Under the heading of Right Effort great endeavours are necessary (a) to avoid the arising of evil, (b) to overcome evil that has already arisen, (c) to strive to arouse wholesome thoughts that have not yet arisen, and (d) to maintain the wholesome thoughts that have already arisen. It will be apparent that this disciplinary training for the culture of the mind admits of no unwholesome thoughts to arise in the disciple. The question is how to bring about this healthy state of mind. The answer is found in the 7th step, Right Mindfulness. There are four types of Mindfulness the gist of which is to focus one's attention on the body, feeling, mind, and mental objects so as to allow no opportunity for mental corruptions to get in. The next step is

Right Concentration. For a yogī who is inclined to undertake *Vipassanā* meditation it is not necessary for him to enter into any of the four *jhānic* stages in order to attain insight or become an *Ariyā*. The moment he has reached the stage of one-pointedness of mind and thus is able to fix his mind on an object for a considerable length of time, he can switch to *Vipassanā* Meditation. The corruptions of the body and speech (*Vitikkamma Kilesa*) and those of the mind (*Pariyuṭṭhāna Kilesa*) are removed by the practice of *Sīla* and *Samādhi* but those that are inborn in us still remain to be removed. Such corruptions in Pāli are called *Anusaya Kilesa*.

A magnificent simile that one often comes across in Buddhist treatises may be mentioned at this point. The pruning of undesirable leaves and branches is like removing *Vitikkamma Kilesa* (corruptions of the body and speech), while the cutting of the trunk of the tree is like removing *Pariyuṭṭhāna Kilesa* (corruptions of the mind); but the roots of the tree that bear thorny leaves and poisonous fruits still remain embedded in the ground. The digging-up of the roots of the tree is like removing *Anusaya Kilesa* and the means for their eradication prescribed is *Paññā*.

PAÑÑĀ

The purpose of the Buddha's appearance in the World is to teach the doctrine of Soullessness, Selflessness, or Egolessness by means of Wisdom (*Paññā*). *Sīla* and *Samādhi* are ever present in the World and they are taught and practised by the people but the doctrine of *Anattā* or soullessness is known and can be taught by an Omniscient Buddha alone. The first and second steps on the Way, Right View and Right Thought, constitute Wisdom or *Paññā*.

For a Yogī who possesses *Sīla* and *Samādhi* as mentioned, the next step on the Way is *Vipassanā* Meditation with a view to gain insight. Inasmuch as a modern scientist uses powerful lenses and telescopes to delve into the secrets of nature, so too a Yogī uses the powers of *Sīla* and *Samādhi* which he has developed, for penetrating into the secrets of mind and matter. As he perseveres in his meditation he soon realises that both the body and mind are undergoing processes of change at alarming speeds; neither his physical body nor his mind nor anything in the whole Universe is static; everything including himself is moving and changing, nor is there to be found from the ever-changing mind and

matter anything that can be called entity, Attā, self, or ego; and the whole Universe is made up of mind and matter only. In this mental process and analysis the Yogī becomes aware with increasing conviction that everything is restless and impermanent and hence it is Suffering, and there is nothing that can be called Attā and therefore all is Anattā.

And as he continues the meditation he soon passes the ten stages of mental development and there dawns in him Insight—and he becomes an Ariya, a Noble One, a Sotapanna (the first of the four Ariyas).

SOTAPANNA

On entering into the state of a Sotapanna, the Yogī has cut off once and for all the first three fetters that bind him to the wheel of existence; Self-delusion (Sakkāyadiṭṭhi), Scepticism (Vicikicchā), and Attachment to rites and ritual (Sīlabbata-Parāmāsa). He possesses unshakeable Saddhā (Inclination and belief in the Buddha, Dhamma, and Sangha), and is incapable of breaking the five moral precepts. He can be reborn seven times at the utmost in the Kamma Loka, that is, in a state not lower than the human World. In Catusaccadīpanī a book which should be read by every student of Buddhism, the Late Venerable Ledī Sayadaw has extolled the qualities of a Sotapanna in glowing terms. The moment a Yogī becomes a Sotapanna he enters into the select realm of Ariyās (the Noble Ones), a state which assures freedom

from the four lower abodes of suffering. His future rebirths lie only in the human world and in the abodes of Devas and Brahmās. Being a Stream-winner heading for Nibbāna there is no possibility of retrogression from this upward march nor is he capable of committing any act that could take him to an abode of suffering* as he has not only removed but eradicated those defilements. Yet a Sotapanna while in this World can be a householder enjoying the comforts and luxuries of life. It may be millions of years, many rebirths (in the upper regions only) and many kappas (World-cycles) enjoying worldly happiness before he finally enters Nibbāna. In fact while in this World he enjoys part of the bliss of Nibbāna.** Now this is the Buddha-Dhamma proclaimed by the Omniscient Buddha—the Knower of the Worlds. The Eightfold Noble Path is a practical formula as it gradually purifies the mind as one walks on until it becomes sublime on reaching the fourth stage of Perfection. There is no wonder that a Western scholar declared Buddhism as the grandest manifestation of freedom ever proclaimed. Yet there is another writer from the West too who says Buddhism is the cream of ancient wisdom of India. It is amply clear that Buddhism fulfils the requirements of an ideal religion.

May Buddhists all over the World and those who are contemplating to become Buddhist soon, attain to the bliss of Sotapanna here and in the quickest time possible.

* By "abode of suffering" is meant the 4 'Lower Worlds'—the animal world, ghost-world, demon-world, hell.
** As a Sotāpanna he is only freed from the three fetters—Sakkāya-diṭṭhi (Personality-belief), Vicikicchā (Sceptical doubt) and Sīlabbata-parāmāsa (Clinging to mere rules and ritual.)

‘Monk, these four persons are found existing in the world.

Herein, monks, a certain person is one who gains mental calm of the self, but does not gain the higher wisdom of insight into things.

Herein again, monks, a certain person is one who gains the higher wisdom of insight into things, but does not gain mental calm of the self.

Herein again, monks, a certain person is one who gains neither of these things. Yet again a certain person is one who gains both.

Then, monks, he who has gained mental calm in himself, but not the higher wisdom of insight into things, should make an effort to establish the one and attain the other. Then at some future time he is one who has gained both of these things.

Then, monks, he who has gained the higher wisdom of insight into things, but not mental calm in himself, should make an effort to establish the one and attain the other. Then at some future time he is one who has gained both.

Then, monks, he who has gained neither mental calm in himself nor the higher wisdom of insight into things should put forth intense desire, effort, exertion, impulse, unobstruction, mindfulness and attention for the attainment of those profitable states.’

Anguttara-Nikāya.

SUMANGALA - GĀTHĀ

*By Prof. S.K. Ramachandra Rao (Sumaṅgala) Assistant Professor of
Psychology, All-India Institute of Mental Health, Bangalore, India.*

1. Asārabhūtesu ca'sārabhūtam
Samsāramajjhe ca visuddhidassim
Vandāmi dukkhassa ca antakaram
Taṃ Gotamam siri-Saddhammasāmiriṃ.
2. Manussabhūto pi sa bodhisatto
Suddhodanassa idha attajo pi,
Tathāgato so atisuddhasatto-
Amhākaṃ uppajji sumangalāya.
3. Udapādi Buddha yada pubbakāle
Māyāya kucchimi manussaloke
Tadā narānaṃ ahu sabbaso pi
Sumangalaṃ bhūripuññaṃ bījaṃ.
4. Sabbatthasiddho'ti sa bodhisatto
Idh'eva hutvā as ca sakyaputto
Satto Kapilavatthumhi jāto
Sumangalaṃ dassayi Buddhabhūto.
5. Bhavassa disvā idha rājaputto
Tilakkhaṇaṃ hi ahu dukkhito so ;
Gharā ca nikkhamma Sumangalaṃ no
Pabbaji kimkusalaṃ gavesayanto.
6. Gantvā tato so Uruvelabhūmiriṃ,
Vivitta-okāsa-padhānayoggaṃ
Amhākaṃ yevāya sumangalatthi-
Tatth'eva parakkami so mahesī.
7. Silāni rakkhitva ca nibbatetvā
Samāpattiyo atidighakālaṃ
Kiccāni katvā atidukkarāni
Samaṇo vāyami sumangalatthaṃ.
8. Tato pi disvā sa sudūravattim
Sumangalaṃ taṃ muni patthayanto,
Bodhāya maggaṃ pariyesamāno-
Gayāmukham so upagacchi satthā.
9. Tatth'eva tñitvā sa sumangalatthi
Assattharukkhassa tale nisinno,
Idha'eva phuṭṭhum paramābhībodhiṃ
Viriyena so paṇidhiṃ akāsi.
10. Kamena tatth'eva aho suladdho,
Sambodhidhammo Sugatena tena,
Tasmā ahosi idha jātaloke
Sumangalam appaṭivattiyam hi.
11. Paṭicca hetum upajjanti dhammā
Tatth'eva dukkho na ca aññathā ti
Samudayaṃ dukkhass' idha dassayi
Sumangalo dipadānaṃ uttamo.
12. Itthaṇ ca hetuppabhavassa tassa
Nirodham' ti dukkhassa hoti ti vuttaṃ,
Kathaṇ ca hoti ti tameva maggaṃ
Sumangalam tena Tathāgatena.

13. Imāni saccāni sumangalāni
Vatvā sa seṭṭho puna desayī no:
Vihāya ante cariyā tu majjhe
Paṭipadā' va kuaslassa hoti.
14. Jaṭāya majjhe vinipātito so
upeti dukkhaṃ kilesappabhūtaṃ,
Adassayanto avijjāvasena
Attano c'āpi sumanglaṃ naro.
15. Na jānanti puthujjanā pamattā
Dhammasamudayanirodhasaccaṃ,
Samsāracakke hi bhamanti tasmā
Sumangaliṃ te na gavesayanti.
16. Yadā naro passati dhamma jālaṃ
Uppattibhange hi dolāyamānaṃ
Sandhāya so tattha ca saccadiṭṭhiṃ
Tadā virajjati sumangalatthī.
17. Virāgaṇ ca patvā ariyo sa satto
Saddhāya viriyena ca vāyamanto
Puññaṃ ca bhāve ti sudantacitto
Sumangalaṃ muttisukhaṇ ca laddhum.
18. Sīlehi rāgāni atikkamitvā
Hitvā hi dosam tatha bhāvanāhi
Mohaṇ ca paññāya vināsayitvā
Sumangalaṃ phussati Buddhaputto.
19. Diṭṭheva dhamme samathaṇ ca katvā
Sabbassa saṅkhārajaṭassa yogī
Taṇhakkhayā ca nirupādhibhūto,
Sumangalaṃ labbhati so viratto.
20. Visuddhibhūto ca sa ñāṇasatto
Vihāya dukkham hi visārado so,
Hutvā javā pāpimato vimutto
Nibbuto hoti Sumangale ṭhito.
21. Ittham hi lokassa sumangalatthaṃ
Abhāsi Buddho vinayaṇ ca dhammaṃ
Akāsi nāvaṇ ca anuttamaṃ so,
Sudullabhaṃ taṃ bhavapāragāmiṃ.
22. Tato hi loke arahantavaggo
Uppajji Sanghe idha sāvakānaṃ
Ahoṣi Dhammo tada suppatiṭṭho-
Sumanglāyeva lokattayassa.
23. Suṇontu tasmā idha suddhikāmā
Subhāsitaṃ taṃ Sugatassa vācaṃ :
Ten' eva hotī' dha puthujjanānaṃ
Sumangalaṃ pāragasaccadiṭṭhi.
24. Ayam pasamsā hi saddhāya yuttā
Vuttā mayā pi avisārādena ;
Sāsanakovidā khamantu disvā
' Sumangalaṃ mamaṃ upāsakaṃ ti.

SUMANGALA - GĀTHĀ

(TRANSLATION REVISED BY THE AUTHOR)

1. To Gotama Buddha Who, among beings who have not realised the essential, realised the essential ; the discoverer of the sublime Dhamma and of purity in this round of Samsāra ; Who brought to an end the entire chain of Suffering—to Him, Lord of the true Dhamma, I make reverent salutation.

2. Here in this world the Bodhisatta was born of King Suddhodana, and was possessed of all the qualities of a Tathāgata. He, the purest being, was born in the world for our welfare.

3. Thus was the Bodhisatta conceived in the womb of Queen Mahā Māyā, and the seed that was to bring great blessings to many beings germinated in the world of men.

4. The Bodhisatta was born here as a Sākya Prince in Kapilavatthu, and was the cause of welfare in the world of beings when the auspicious signs developed and He became an Omniscient Buddha.

5. The King's Son, having perceived the Three Signs of Becoming, was convinced of life's Suffering, and renounced the world to become an ascetic, striving to attain the Highest Good for our welfare.

6. Having thus gone forth He practised exertion, living solitary in Uruvela Forest, for the sake of all beings, who needed this Blessing from Him.

7. Having become an ascetic He perfected Himself in morality and realised the Attainments after striving for a long period ; He did the most difficult things in the hope of obtaining the Blessing.

8. Then, having seen still far away the Blessing He had been seeking, that Sage, searching after the way to wisdom, went to Gayā head.

9. Seated there at the foot of the Asattha Tree He made with energy the earnest resolve to attain there and then the Supreme Enlightenment.

10. In due course there alone He well obtained the Enlightenment, He the well gone One. From that indeed emerged for mankind the Irreversible Good.

11. Depending on causes, mental and physical phenomena arise, and Suffering is

conditioned by this chain of causes and effects, and by no other cause. The Best of men thus declared the Noble Truth of the Origin of Suffering.

12. There is Suffering, originated from causes, and there is also the Extinction of Suffering. How is Suffering extinguished ? The Tathāgata declared the Noble Eightfold Path to be the Way leading to the extinction of Suffering.

13. After revealing the blessed Doctrine of the Four Noble Truths the Teacher declared: " To avoid the two extremes and to follow the Middle Path is the true performance of wholesome volitional actions ".

14. One who is entangled in Craving, being blinded by Ignorance cannot perceive his own good, and so remains in the state of Suffering conditioned by Craving.

15. Worldly-minded persons who are bound by sensual pleasures cannot comprehend the Noble Truths of the Origin of Suffering and the Extinction of Suffering ; hence they wander unceasingly in the round of rebirths, and do not seek the Blessing.

16. When a being really comprehends the net of the Dhammas, and the round of rebirths which is like a swing, he becomes disgusted with the process of arising and passing away, and realises the blessing of the Noble Truths.

17. A Holy One, having destroyed passions and reached the state of Detachment, by dint of diligence and effort develops Insight and so attains the bliss of Liberation.

18. The disciple of the Buddha, having overcome the passions by the practice of Morality, having dispelled Hatred by concentration and mental culture, and having destroyed Delusion by Insight-Wisdom, realises the Highest Blessing.

19. A Yogi (Yogāvacara), even in this very life, by developing Samathā (tranquillity of mind) and understanding the compounded nature of all things, has no more craving for sensual pleasures and so attains the blessing of Dispassion.

20. The wise person who has purified himself and with confidence has vanquished

the Evil One, is free from his clutches. He has attained Nibbāna and abides in its blessing.

21. Thus the Supreme Buddha expounded Dhamma and Vinaya for the welfare of all beings. He constructed the Incomparable Boat by means of which beings are able to reach the further shore of the Ocean of Becoming.

22. It is for this reason that there came to exist in this Sāsana the Bhikkhu Sangha,

including the Arahats. Thus the Dhamma became founded well for the benefit of all beings in the Three Worlds.

23. Therefore, hearken, ye the worldlings who long for Purity ! Follow the blessed gospel of the Happy One, for that alone will help you to cross to the other shore (Nibbāna.)

24. With faith and devotion I the ignorant one, utter these praises. May the masters of the Doctrine pardon me, "Sumangala", Considering me but a humble devotee.



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THE DHAMMAPADA COMMENTARY

The Story of Cunda, the Pork-butcher

(CUNDASUKARIKA-VATTU)

Translated by the Department of Pāli, University of Rangoon.

Idha socati pecca socati
pāpakārī ubhayattha socati,
so socati so vihaññati
disvā kammakiliṭṭham attano ti.

Dhammapada, v. 15.

“An evil-doer grieves in this world as well as in the next; he grieves in both places. He grieves and laments observing the impurity of his own deeds”.

The Master, while residing at Veluvana gave this religious discourse beginning with “He grieves in this world” (*idha socati*) with reference to a pork-butcher by the name of Cunda.

It is said that for fifty-five years he killed pigs, ate some of the pork and earned his living by selling the rest. At times of famine he used to go to the country-side taking paddy in carts and would load the carts with young village-pigs for which he would barter one or two measures of paddy, and return. Then, having fenced off a plot at the back of his house like a cow-pen, he used to grow their fodder there. As they became fattened by taking various kinds of plants and excrement, he tied whichever pig he wished to kill to a post tightly and used to beat it with a square mallet for the purpose of making the flesh of the body appear thick through swelling. And when he knew that it had become swollen, he would open its mouth, place a stick across it and pour into the mouth boiling water from a copper bowl. The boiling water would flow into the stomach and go out of the rectum carrying with it softened excreta. If there was left even a little portion of excreta the water would come out turbid. When the stomach was cleansed, clear and unturbid water would flow out. Over the back he would then pour the remaining hot water which would peel off the dark outer skin; thereafter, he would singe the hair by burning grass and cut off the head with a sharp sword. Receiving in a vessel the blood that flowed out, he would knead the pork with blood, cook it, sit down with his wife and children, partake of some and sell the rest of it.

In this way he earned his livelihood for over fifty-five years. Although the Tathāgata was residing at a monastery near-by, not even for a single day would he offer so much as a handful of flowers or a ladleful of alms-food nor would he perform any other kind of meritorious deed. Then he became afflicted with a disease and even while he was alive, he was tormented by the heat of the great hell Avīci.

The heat of the Avīci-hell is so intense that it is capable of blinding the eyes of a person who stands looking at it even from a distance of a hundred *yojanas*. Thus has it been said: “The heat of Avīci spreads over a circumference of one hundred *yojanas* at all times”. This analogy was given by the *thera* Nāgasena in order to illustrate the greater intensity of it over that of an ordinary fire. Said he, “O King, a piece of rock, as huge as a peak-roofed house, melts in a moment when thrown into hell-fire; as for the hell-born beings in such a case they resemble those who have taken conception in the mother’s womb and are not destroyed through the influence of *kamma*”.

As the heat developed, Cunda’s plight corresponded to his deeds. Inside the house he started grunting like a pig and moving about on his knees from the front of the house to the back. Then, the people of his house held him firmly and closed his mouth. Indeed, no one is able to ward off the reaction of *kamma*. He was moving about making so much noise that the people of as many as seven houses all around could not get their sleep. He was frightened with the fear of death, and all the people of the household became unable to prevent him from coming outside. They caught hold of him and closed the doors of the house so that he might remain inside and not move outside. They then surrounded the house and stood guarding it from outside. He continued to cry and move about inside the house being tormented by the heat of hell. In this way he moved about for seven days and on the seventh day he died and was reborn in the great hell Avīci.

The great hell Avīci is to be described according to the Devadūta suttanta.*

While passing by the door of his house, the monks heard the noise and taking it to be the grunting of pigs, returned to the monastery, sat near the Master and told Him : “Lord, today is the seventh day since Cunda, the pork-butcher, has been killing pigs behind closed doors. It seems that there is some auspicious ceremony going on in the house. Lord, while killing so many pigs he doesn’t have even a single kindly thought or any compassion for them. Indeed, Lord, such a cruel and hard-hearted man has never been seen before”. “Monks, he has not been killing pigs during these seven days but retribution of his own deeds has overtaken him ; even while alive, he had to undergo suffering from the heat of the great hell Avīci, tormented by that heat he moved about inside the house grunting like a pig for seven days. Today he has passed away and is reborn in the Avīci-hell”. “Lord, having suffered thus in this world, is he reborn again in a place of suffering ?” This being said, the Master, saying “Yes, monks, be he a householder or a monk, a negligent person indeed grieves both in this world and in the next”, uttered this verse :

Idha socati pecca socati
pāpakārī ubhayattha socati,
so socati so vihaññati
disvā kammakiliṭṭham attano ti.

Dhammapada, v. 15.

“ An evil-doer grieves in this world as well as in the next ; he grieves in both places. He grieves and laments observing the impurity of his own deeds ”.

Therein, *pāpakārī* means a person who has done various kinds of evil deeds. Thinking “Alas, I have not done any good deed, but have done evil” he invariably “grieves at the time of his death” (*idha socati*). He also “experiences the resultant grief of his deeds in the next world” (*pecca socati*). Thus, indeed, he “grieves in both the places” (*ubhayattha socati*). For that very reason, even while alive, the pork-butcher Cunda had to grieve observing the impurity of his own deeds (*disvā kammakiliṭṭham attano*). In various ways he laments (*vihaññati*).

After the stanza was recited, many became *sotāpanna* and so on. The religious discourse became beneficial to the multitude.

The story of Cunda the pork-butcher, the tenth.

* Dīgha-nikāya-Uparipannāsa, Devadūta-vagga, Devadūta-sutta.

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WHAT IS BUDDHA-DHAMMA?

By

U Khin Moun.

This short essay is an attempt to arouse an interest in the critical study of the English version of Buddha-Dhamma and also to render some assistance for unifying the different schools of thought particularly Theravāda and Mahāyāna. There are many books in English on the teaching of Gotama Buddha. Yet despite these numerous publications the readers of these books especially in the West still have several misconceptions regarding Buddha-Dhamma, which they think is a teaching of pessimism, nihilism, fatalism, determinism, mysticism, brahmanism, atmanism, idealism, etc. If we find out the reasons for these misunderstandings, we shall realise that they are mainly due to a partial conversance with the true teachings of the Buddha on the part of the authors of those books as pointed out by Miss I.B. Horner, Secretary of the Pāli Text Society, London, who said 'It seems to me that, in the West at least, too many people come forward nowadays with a set of ideas of their own devising and label it Buddhism.' We should also take notice of the latest warning given by U Pe Maung Tin, Emeritus Professor of Pāli, University of Rangoon. He said 'In an article of 15 pages entitled "Interpretation of the Anattā doctrine of Buddhism : a new approach," in the Indian Historical Quarterly, March 1955, Mr. R.P. Chowdhury, Lecturer in Pāli at the University of Rangoon has made an important contribution to the study of this much debated doctrine, important because, if his interpretations were correct and carried out, there would be no Buddhism as a religion distinct from Brahmanism.'

All these go to show that it is incumbent on the Buddhist scholars who are now writing about the Buddha-Dhamma in English to try and dispel all these misconceptions by giving rational explanations in terms and expressions that can be understood by intelligent students who study them critically before acceptance. The interpretations should be clear, correct and made complete by giving concrete illustrations and analogies based on actual and known facts that can be appreciated by discerning minds. We know that once the wrong concepts are formed they will be fossilised in no time. Such fossils become harder and harder as the study

advances stage by stage, culminating in the founding of various schools of thought. This is the reason for the emergence of schism even among Buddhists, some of whom are still dogmatically adhering to their traditional beliefs and ceremonial rites.

We are very unhappy to find the existence of different schools and sects particularly the two main schools, *i.e.* Southern and Northern, and we feel that it is now the time to make a start for their unification. There are many ways and means for this unification movement and one of the urgent tasks that should be undertaken by the Buddhist scholars collectively and individually is to select the important basic teachings of the Buddha and interpret them correctly, completely and rationally to be acceptable to all seekers of truth. At the same time steps should be taken to define Buddha-Dhamma as a subject of study and practice in the light of the present stage of human knowledge and power of understanding. As is well known, there are two main branches of study and learning, *i.e.* science and philosophy, that have developed the human power of understanding to the highest possible extent, and the basic teachings of the Buddha should be studied, analysed and interpreted through the medium of these two branches of learning, which lie within the range of human possibility. We know that as ordinary human beings we cannot go beyond this limit in our endeavour to explain and express publicly the true meaning of the Buddha-Dhamma.

“PRIVATE” AND “PUBLIC” KNOWLEDGE

At this juncture I would like to mention in brief the differences between what may be called a “private” knowledge and a “public” knowledge, and if this distinction can be established as a basis for defining Buddha-Dhamma, we are likely to find a common starting point for the unification of different schools of Buddhists. When we say that 2 plus 2 is equal to 4, and that fire is hot, we are making statement of facts which are of the nature of “public” knowledge. These facts are provable and verifiable. But when a person says that he was created by an almighty god, he is

making a statement of his own theory that has emerged from his personal reasoning, thinking, imagination and logical deduction. His theory is of the nature of "private" knowledge which is known to himself only. It is his "private" knowledge with which we have no concern. Such "private" knowledge cannot be verified and validated like a "public" knowledge. If we stretch our imagination beyond the reach of our power of understanding, surely it will not be possible for us to expound or formulate our theory as a "public" knowledge. No doubt everybody has the right and liberty to think, reason and imagine as high as he likes without limitation, and he can satisfy this thirst for knowledge with his imagination as his own "private" knowledge. But his theory will not become true "public" knowledge until it can be verified, tested, proven and validated. These simple illustrations can help us to understand the meaning of "public" and "private" knowledge, at least for purposes of general discussion.

When Gotama Buddha discovered the profound truths, He, no doubt, realised that it would be highly difficult to teach these truths as "public" knowledge. At the same time He realised that these truths are of "public" nature that concerns all living beings. So He taught His discoveries publicly for public use through the medium of spoken language that could be understood by the people during His lifetime. All His discoveries are observable, verifiable and testable by actual practical experiments. Consequently many living beings fully understood His profound teachings and completely solved the problems of life to their entire satisfaction by attaining perfect peace and tranquillity of mind. The Buddha has no such thing as the closed fist of a teacher, who keeps something back. He did not withhold anything that is conducive to higher knowledge. He taught us all that we should know for our emancipation from the whirlpool of miserable life. He taught us completely the facts of phenomena, which He had actually discovered, seen, experienced and understood from all aspects in the same way as a science teacher teaches the facts and the phenomena of a particular subject which he has systematically studied, experienced by practical work and mastered thoroughly. we shall find that modern science and philosophy can help us to a great extent to understand His teachings. It is up to us

to try and study His teachings till we thoroughly understand, comprehend and realise just their true meaning and nothing more. If we cannot grasp the facts as they really are, we are liable to stretch our imagination beyond the rational limit hoping to find solutions to the problems of life. This is the bewilderment of our speculative philosophers. The Buddha therefore, emphasised the importance of a thorough understanding of the phenomena of life as the first step for acquiring higher knowledge step by step. He also gave us a complete course of clear cut methods for our practical work to fully realise and experience the nature of existence and to eventually overcome all the hindrances, that create the problems of life. If we do not understand His teachings thoroughly, it is not due to any esoteric or "private" nature of His teachings. It is certainly due to our inability to understand the truth taught by Him. From this analytical study we can come to a definite conclusion that the Buddha-Dhamma is not of the nature of "private" knowledge. It is not a mysticism nor an esoteric doctrine. Gotama Buddha would not have proclaimed His discoveries publicly if he had found them to be of "private" or esoteric nature. "Public" knowledge is thus quite justified in assuming certain standards of verifiability and any one can uphold a discussion on such a basis easily, freely and openly. Therefore, the Buddhist scholars from different schools should come to a definite conclusion whether the Buddha-Dhamma is of the nature of "private" knowledge or of "public" knowledge. As a matter of fact, the knowledge of Gotama Buddha is completely "public" knowledge of the highest order. It is the supramundane knowledge attained by Gotama Buddha for public use. This disclosure of bare facts is not a platitude like a deliberate overstatement by some debating society extremist. It is a question for serious consideration and intelligent discussion with open minds.

We also keenly feel the absence of a standard universally accepted English name for the Buddha-Dhamma. The present synonyms now used for this purpose are many and varied and at the same time, they do not convey completely and satisfactorily the correct meaning of the basic discoveries of the Buddha. It is one of the urgent tasks for the Buddhist scholars to choose a suitable modern English terminology to be used as the standardised universal nomenclature for

the Buddha-Dhamma. It is definitely a necessity especially now when the ardent Buddhists are trying their best for the extensive and intensive propagation of the teachings of Gotama Buddha as a complete and practical science that can solve all the problems of life. As a sort of a start to give an impetus to the unification movement, this work can be carried out as a common task without much controversy by the representative Buddhist scholars from all schools of thought, and it is hoped that with the help of the unanimously approved English terminology to be used as a standard universal nomenclature in the near future, the writers on the Buddha-Dhamma in particular will be greatly relieved of the burden of using unsatisfactory and ambiguous words and terms. Some people call the Buddha-Dhamma a philosophy, others called it a psychology and it is universally known as a religion under the name of Buddhism.

PHILOSOPHY

By a close study of the basic discoveries of the Buddha we shall find that it is a mistake to call it a philosophy as understood in the West in terms of their speculative philosophies because of the fact that supramundane knowledge or insight or enlightenment attained by Buddhas and Arahats cannot by any means be realised by pure reason, imagination and logical thinking. It far transcends the realm of the mundane intellect and faculties. For not fully realising the wide scope of the supramundane knowledge the speculative philosophers think that Gotama Buddha was only a thinker of unexcelled philosophic power. They cannot go beyond this limit in assessing the supramundane knowledge of the Buddha. They are confined in their conceptual thinking and logical reasoning and they are now finding themselves confronted with more problems, contradictions and absurdities instead of finding solutions to the problems they can conceive of. They have to some extent realised that the main cause of this dilemma, into which their speculations have led them, is the incurable nature of inherent ignorance that limits the range of mundane intellect and faculties. Yet some of them have resigned themselves and left all these unsolved problems to the wisdom of an almighty god by giving their own explanations, which are not accepted by the deep thinkers who want to know the facts as they really are. Furthermore,

the speculative philosophers of different schools of thought have not come to a definite conclusion regarding the meaning of "knowledge". They say that all knowledge however defined must start from assumptions and there can be no certainty in "knowledge" if the "real world" assumption is made. After all, knowledge is only a convention and certainly is only a truth which is true by definition or by general acceptance. Strictly speaking, we have only probabilities. They tell us that our notions of knowledge merge gradually into beliefs, which may be true or false. They do not become knowledge until they are proven. They consider that "seeing is believing" is the nearest answer to this question. On the other hand "seeing" is not always reliable and sufficient. Psychologists have found that different persons who have seen a particular accident usually give varying comments and divergent views. "Seeing" cannot help us to make probabilities into certainties. It shows that we are entangled in our logic and we are in such a predicament that we are not quite sure whether there is a real and true knowledge or not. We are enmeshed in our conceptual thinking based on unreal sense perception. It should be realised now that the Buddha-Dhamma is not a code of philosophy as understood in terms of speculative philosophies.

We know that the original teachings of Gotama Buddha are compiled in the Pāli Canon known as the Tipiṭaka. It is divided into (1) Vinaya, (2) Sutta, and (3) Abhidhamma. The Abhidhamma, which deals exhaustively with physical and psychical phenomena and their causal relations will be found to be the real superscience and the master-piece of Gotama Buddha. The phenomena which are marvellously expounded with mathematical precision and expressed scientifically in unequivocal terms were discovered by the Buddha not with the help of logical thinking and pure reason, although they will be found to be very logical and reasonable. It is essential to realise that they were discovered in the light of His supramundane knowledge and not as inferences deduced from logical thinking and reasoning. Buddha-Dhamma is certainly a science of the highest order—a super-science. The following example will help us to realise the importance and necessity of drawing a sharp boundary line between philosophy and science. Psychology, a new study, was a department of philosophy until about 1910,

when in England it was divorced from philosophy and defined as the positive science of mental process. Psychology, defined as a positive study, has come to the forefront and is now regarded as the essential study that deals with all human activities and behaviours. Yet most of the present day writers on Buddha-Dhamma in English continue to call it philosophy just because it was called so by their predecessors. This traditional idea should be discarded if we desire to propagate Buddha-Dhamma in its true nature.

PSYCHOLOGY

Neither is Buddha-Dhamma just an ordinary system of psychology as understood by the modern psychologists, who are more or less dealing with the kinetic mental energy only, *i.e.* the mental process at work in the day-to-day affairs. Like physical force, the mental process has two types of energy, *i.e.* potential and kinetic. But the potential mental force cannot be harnessed and developed by the methods used by modern psychology. It can be developed fully by a systematic course of Buddhist meditation. There are some philosophies that also show their own methods of meditation. With the help of these it is possible to realise the lower psychic powers. But the superscience of Gotama Buddha contains a complete course showing the methods for acquiring the lower as well as the higher psychic powers leading to the attainment of supramundane knowledge that can solve all problems of life.

RELIGION

In my opinion it is a misnomer to call the Buddha's teaching a religion. The idea conveying the word "religion" is diametrically opposite to the true meaning of His teaching. Religion is based on the concept of an immortal soul and a creator god while the Buddha-Dhamma totally denies their existence. Such entities cannot be found in the discoveries of the Buddha. In fact, due to this misunderstanding the philosophers who believe in materialism have included Buddhism in the list of religions to be discarded by them, as they are convinced that all forms of religious belief are retarding the progress of man. But we cannot blame them because of the fact that if a sincere and keen non-Buddhist student with inherent social consciousness tries to take a bird's eye view of the world and its

inhabitants, he will surely find the chaotic order of things in every nook and corner of the earth and he will at once decide to champion the cause of order by revolutionising the ideas of men according to his concept of good or bad or right or wrong. Such students are numerous everywhere and for this reason the modern materialism that has been developed on the basis of such aspiration has made a tremendous headway in a very short time to get millions of adherents to its tenets. It is really very attractive to the socially minded persons, particularly the young, who often have the courage to sacrifice their future for the good of the many. For this matter I would like to inform the materialists that, contrary to their popular opinion, the super-science of Gotama Buddha will not only help them to develop their intellectual faculties to the fullest possible extent, without any let or hindrance, but it will also help them to find practical ways and means for solving the prevailing social and economic problems satisfactorily without resorting to any inhumane and anti-social methods. If they will only try and understand this super-science thoroughly, they will be able to serve humanity in a much better way to get more beneficial results than they would as ordinary materialistic thinkers and ardent social workers. I would like to go to the extent of telling them that with the help of Buddhist science they will be able to build a really peaceful and democratic utopia with a new type of people really loving each other as brothers and sisters. It is now more than obvious that the term "religion" is not only unsuitable but it is certainly harmful to the Buddha-Dhamma. The immortal soul, the creator god, the worship, the prayers, the atonement, the judgment seat and other concepts associated with religious belief cannot be forgotten and given up easily by the aspirants owing to this false and misleading terminology used in the books on Buddhism in English. Therefore, the immediate work to be done by all the interested Buddhist scholars is to organise a world-wide campaign of intensive and extensive propaganda to let the world know without any loss of time that the Buddha-Dhamma is not a retrogressive and dogmatic religion based on blind faith as hitherto understood by non-Buddhists. At the same time serious consideration should be given to the question of finding a suitable substitute for this word "religion" or to discourage its use in the

books on Buddha-Dhamma. The people in the West usually understand the teaching of the Buddha as Buddhism—a religion founded by the Buddha. We shall thus find that the term “Buddhism” is inextricably bound up with the term “religion” and the Buddhist scholars should also consider the question of discouraging the use of this term “Buddhism”.

Buddha-Dhamma will be found to be quite different from the blind faith of other religions or the uncertainties of speculative philosophies. It is the deepest science that should be studied in the light of the facts of life with open minds, applying to it the highest attainable intellectual faculties. Analysis, tests, experiments, observations, logical thinking, reasoning and other methods used for all branches of study will be of great help to understand and appreciate the Buddha-Dhamma, which will give entire intellectual satisfaction to all thinking persons who are seeking for truth honestly and sincerely. It is really astonishing to realise that the Buddha’s discoveries were made with scientific exactitude long before the advent of modern science, which can help us to a great extent to appreciate His teaching. The latest discoveries of science are in total agreement with His principles of physical phenomena. Furthermore modern science has dispelled to some extent the deepest traditional beliefs,

superstitions, mythological concepts and divine dogmas, which have very strong deterrent effect on the realisation of the truths discovered by the Buddha. It is the most opportune moment for the propagation of Buddha-Dhamma in the non-Buddhist countries if only the Buddhist scholars would make it a point to arouse by a proper approach the interest of scientifically trained persons in the critical study of this super-science of Gotama Buddha.

In conclusion, I would particularly like to request the scientists to find out for themselves the real meaning of Buddha-Dhamma, and I am sure that they will find to their entire satisfaction that it is a stupendous scientific discovery of the phenomena of life including rational methods for solving all its problems. Scientists believe that no scientific theory is of any use unless it can be tested experimentally either directly or indirectly. Here is the super-science of life for them to test experimentally and so discern for themselves the truths discovered by Gotama Buddha. They will certainly be rendering invaluable service to mankind if they will reveal their discoveries by interpreting them in scientific terms and explanations after they have successfully completed a course of Buddhist meditation known as Vipassanā Kammaṭṭhāna.

ဗုဒ္ဓ ဓမ္မ လောက

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NOTES AND NEWS

BUDDHA STUDY ASSOCIATION

1956 Annual General Meeting

The Honorary Secretary's report :—

- (1) "The last Annual General Meeting was held December 18, 1955.
- (2) "As the Buddhist Vihara Society in England we did what very few societies in this world have done: we saw accomplished the primary object of our existence, namely; the establishment in London of a Buddhist vihāra.
- (3) "Our main task fulfilled, we resolved to re-organize and carry on. We altered our name to BUDDHA STUDY ASSOCIATION, and adopted as our guiding object the study and application of the original, philosophical teaching of the Buddha. As an independent, non-sectarian Buddhist group, our renaissance has become a reality which proves the need for a purist society in London such as ours. This is reflected by the remarkable increase in membership during the period under review. Our total number of Members has increased by over one hundred per-cent of whom *more than a quarter are Members for life*. A welcome development has been the large increase in associate Members residing on the continent of Europe. We have received encouragement from all quarters.
- (4) "Our change of Presidents at last year's elections has proved a great satisfaction to us, and we look forward to welcoming our much beloved Sayadaw U Thittila back among us in 1957. During 1956 our venerable President has been in Rangoon during that phase of the Sixth Council; has made a Dhammadūta tour in Japan; and has completed his second Dhammadūta tour of Australia (details of which are being circulated among the Members).
- (5) "The Association's outstanding achievement during the past year

has been its first venture into print, with the production of a Souvenir magazine in conjunction with the Buddha Jayanti celebrations being held throughout the Buddhist world. The contents of this publication, which are strictly non-sectarian, include articles by authoritative writers of Britain, Burma, Ceylon, France, Germany, India, Italy and Japan, presented behind a striking outer cover depicting the Wheel symbol in representative colouring, which could be used for meditation by purchasers of the booklet. "Buddhist Wisdom for the West" is not a production which will become out-of-date. The nominal price of 1/6d (= one rupee or 25 cents American) has, admittedly, caused some depletion in our always slender funds, but our aim has been, from the start, not to make money out of it but rather to make known the Dhamma of the Buddha. We have been urged to produce our magazine periodically.

- (6) "In spite of our weakened financial condition, it has been considered expedient to terminate the old agreement by which we received royalties from Messrs. John Murray (publishers) Ltd. accruing from Ven. Bhikkhu Nārada's third translation of *Dhammapada*, on the grounds that the Association should not participate in the financial undertakings of individual *bhikkhus*. This means that these sums, hitherto held in the Association's bank account, have now been turned over to the translator, while no further sums will be accepted by us from this source unless they be presented as donations to our general funds.
- (7) "The subjects of special study at the Members' meetings during 1956 have been : (1) *Aṭṭahaka*, (2) *Pārāyana*, and (3) the first *suttas* of the *Dīgha Nikāya*.

- (8) "Thanks are due from all of us to—
Ven. Mirisse Gunasiri Mahā
Thero for his valued instruction
and unselfish co-operation, and to
the lay lecturers who have spoken
under the auspices of the Associa-
tion during 1956; to Colonel
Payne, for his meticulous efficiency
and unfailing patience in adminis-
tering the Association's financial
accounts; to Mrs. E E. Grant, for
looking after our ever-increasing
mailing list and for dispatching
many hundreds of notices and
announcements over the last 12
months; to Mr. A.D. Webb,
for managing the Association's
advertizing; and to Mr. J. McLeod,
Mr. A. W. Jayawardene, and
Mr. J. Conder for their valued
committee work.
- (9) "In pursuance of Object No. 2
letters have been sent in connexion
with statements which Members
have found in print which were
erroneous and/or derogatory to
Buddhism. Enquiries are being
made of Metro-Goldwyn Mayer
of America regarding their
proposed film of the Buddha,
"The Wayfarer".
- (10) "In accordance with Object No. 3,
a large number of enquiries of all
kinds, coming to us from all parts
of the world, have been dealt with.
Requests received from two Cen-
tral European countries for parti-
culars of the principal events in the
development of Buddhism in
Britain together with reports on
the present situation of Buddhism
in this country have been met.
- (11) "Members will be interested to
learn that two or three of our Life
Members in Singapore are laun-
ching a group there upon the lines
of our own Association. We have
furnished them with the nucleus

of a library, and we wish them the
success that we ourselves have
experienced. Further parcels
of Buddhist literature have been
sent by us to young societies in
Australia, Tasmania, and India.

- (12) "The success of the *Buddha Study Association* may be expected to
continue, and to increase, so long
as its Members maintain that the
2 1/2 thousand year old truths of
the Buddha's Dhamma can be
applied to modern life, in any
country of this world, providing
that the spirit of the Teaching is
not sacrificed to the letter—which
produces such fetters as rigid
rules and obsolete conventions."

At the Annual General Meeting of the
Buddha Study Association held in London
on December 9th, 1956, the following
Officers were elected: —

President: Ven. Sayadaw U Thittila;

Deputy-President: Lt.-Col. E. F. J. Payne;

Vice-President: Miss I. B. Horner, Secretary
of the Pali Text Society, London;

Miss G.C. Lounsbery, President of Les
Amis du Bouddhisme, Paris;

Hon. Secretary: Mr. G. F. Allen;

Hon. Treasurer: Lt.-Col. E. F. J. Payne;

Members of the Executive Committee: —

Mr. J. Conder, Mr. G. G. Cruikshank
Mr. J. Golumsli, Mr. A. W.
Jayawardene, Mr. J. McLeod,
Mr. A. D. Webb.

Buddha Study Association,
c/o, Barclays Bank Ltd.,
43, South End Road,
London, N.W.3, U.K.

Sd: G. F. ALLEN
Hon. Secretary.
December 9, 1956.



A few of the Japanese students who attended the inter-University Seminar on Theravāda (Pristine) Buddhism
at Ryokuku University.

Theravāda to Japan

To Japan in the ancient days went 'Buddhism' that was somewhat different from the Word of the Buddha as enshrined in the Pāli Canon, having suffered a sea-change on its voyage. Due to the various vicissitudes of time and place, this Teaching suffered still further changes away from the pristine Buddhism that Pāli has so well preserved.

During the last war the Japanese came in contact with the pure form of the Buddha's Teaching and after the war there began a great revival that sought for the purest form of the Great Teaching. This was followed by the arrival in Burma of more than a dozen 'priests' who studied the Theravāda (pristine) Teaching of the Buddha and joined the Noble Order of Bhikkhus. After two years they returned to Japan and now there

is a great revival there of pristine Buddhism.

One of the Buddhist monks has sent us accounts of the formation of the JAPAN BUDDHA SĀSANA SOCIETY established in 1955 and his latest account is of preparations for Buddhist buildings in various places in Japan.

He also tells of a great seminar on Theravāda held at Ryukoku University in Japan last November attended by over 1,000 drawn from various Japanese Universities with many others from the general public. He reports that as a result of this seminar, the Japan Buddhist Society feels that Theravāda will be firmly established in Japan. This is borne out by the many who have joined Theravāda in Japan during these recent months and this movement is still continuing; is, indeed, snowballing.



“(1) Those monks who are arahats, who have destroyed the āsavas, who have lived the life, who have done what was to be done, who have laid down the burden, who have attained their purpose, in whom the fetter of desire for existence is destroyed, and who are released with complete knowledge, their course is not to be pointed out.

(2) Those monks who have cast off the five lower fetters will all receive apparitional birth (in a higher world), and attaining Nibbāna they are not liable to return from that world.

(3) Those monks who have cast off the three fetters, and who have reduced passion, hatred, and delusion, will all return once to this world, and having come back once to this world will make an end of pain.

(4) Those monks who have cast off the three fetters have all entered the stream, they are not liable to rebirth in an unhappy state, their course is certain, and they are destined to enlightenment.

(5) Those monks who follow the Doctrine, who follow with faith, are all destined to enlightenment.

(6) They who merely have faith and love towards me are all destined to a (temporary) heaven-state.”

Alagadūpama-Sutta, Majjhīma Nikāya.

BOOK REVIEWS

A MANUAL OF ABHIDHAMMA—ABHIDHAMMATTHA SANGAHA (Vol. 1—Chapters 1—V) by Venerable Nārada Thera, *Vajīrarāma Publication Series, Colombo, Rs. 3/-.*

This book, as its name implies, is Abhidhamma (Higher Doctrine) made easy. It is vital, interesting, learned, authoritative and in its sphere exhaustive. The book is to be published in two volumes, and volume one only is now out. It contains 276 pages with card cover.

Venerable Nārada Thera covers all the necessary points in the first five chapters of the Abhidhammattha-Sangaha, originally written in Pāli by Bhikkhu Anuruddha. The author first gives the text in Pāli and then the actual English translation followed by explanations and illustrations. Also he discusses some knotty points on grammar thus rendering a great help to Buddhist scholars.

U Shwe Zan Aung has published his Compendium of Philosophy and Bhikkhu J Kashyap has also written the Abhidhamma Philosophy in two volumes. Both these books deal with Abhidhammattha-Sangaha, but Ven. Nārada's book has a different approach. In the Compendium of Philo-

sophy the text of the Abhidhammattha-Sangaha and its translation has not been given. In Bhikkhu Kashyap's book too, Pāli is shown as foot-notes. Venerable Nārada's book is similar to 'Bāgayā-thingyo' ('Abhidhamma made easy' by Bāgayā Sayadaw) and 'Myobyngyi-Akauk' (Enumerations of phenomena and explanations of Higher Doctrine by Ven. Myobyngyi Sayadaw), both in Burmese.

This book will be of great use to the students preparing for the Abhidhamma Examinations both in Burma and Ceylon and also to those who desire to learn Abhidhamma in the simplest way. To the Western scholar it offers a handy volume of reference to the text and its translation, and because of its easy, flowing style and comparatively simple language it makes this difficult and somewhat abstruse subject understandable reading for the man of ordinary intellect and education. Venerable Nārada has rendered yet another great service to the Western students of Buddhism.

THE MIXTURE AS BEFORE

'*The Path of the Buddha*' Buddhism interpreted by Buddhists and edited by Kenneth W. Morgan (S.T.B. Harvard Divinity School), The Ronald Press Company, New York, \$5.00.

Lord Buddha and Amitabha, by Shirin Fozdar, Baha'i Publishing Trust, Post Box 19, New Delhi, India. No price mentioned.

The early Christian missionaries, shocked and surprised to find in Asia a religion of reason held by people very capable of reasoning, where they had expected to take a dogma, sincerely enough believed in, which would, they had hoped and expected, supersede 'a heathen and childish faith', reacted in various ways.

Some, a very few, 'whose eyes were but lightly covered with dust', the dust of dogma and blind belief, were converted and

became Buddhist. Others, the almost converted, shaken mentally and emotionally, reacted with anger as is the case when one's cherished views are threatened in their very citadel. Still others called into play various 'defense mechanisms' and wrote books, which they sincerely enough believed to be fair and impartial and showed 'the good and bad points' of Buddhism, which they had studied as carefully as they were able and translated as well as they were able.

There were the Rev. Gogerly, the Rev. Samuel Beal, the Rev. Spence Hardy and others, all in the last century, with some lesser Christian Buddhist writers of this century. Few of them were as frank in their intentions and expressions as was Spence Hardy, who wrote :

"By the messengers of the cross, who may succeed me in the field in which

it was once my privilege to labour, this Manual will be received, I doubt not, as a boon : as it will enable them more readily to understand the system they are endeavouring to supersede, by the establishment of the Truth. I see before me, looming in the distance, a glorious vision, in which the lands of the east are presented in majesty ; happy, holy, and free. I may not ; I dare not, attempt to describe it ; but it is the joy of my existence to have been an instrument, in a degree however feeble, to bring about this grand consummation. And now, book, we part ; but it shall not be without a fervent prayer that God may speed thee."

The world is, happily, in the possession of 'a more excellent way.' The life of the angels in heaven, and of men redeemed upon earth, is to be one continued act of consecration to God ; and in all the movements of their existence they are to seek, with a sacred intensity, the promotion of the divine glory. They are brought to the fulfilment of this duty by motives that are overpowering in their grandeur, and mighty in the potency of their influence. The Buddhist can discover no permanent rest, no eternity of peace, in any world ; and he therefore concludes that there can be no deliverance from change and sorrow but by the cessation of existence. The book of revelation, however, offers to us now, 'a peace that passeth all understanding'.... All systems that have not arisen from the inspiration of God will then have passed away : the now myriad-worshipped Buddha will not have a single votary ; and Jesus of Nazareth, 'who is over all, God blessed for ever,' will be the life, and the blessedness, and the glory of universal man." A MANUAL OF BUDDHISM by R. Spence Hardy.

Most of the Christian writers on Buddhism have had the same ideas, either consciously or not and even the translators of Buddhist Texts and editors of 'Buddhist' books, where they have been non-Buddhists have not had the 'feel' of Buddhism and have had contrary

influences working deep down, much as they have, some of them, tried to be objective.

Especially is this so in latter years with, now, the not-always-acknowledged feeling among Western intellectuals that somehow their self-created 'Creator' has let them down and has had to be pushed further and further back from the concept of an occasionally benevolent but always erratic old-gentleman-with-power to a shadowy first-cause-behind-cause-with-no-cause. This has spurred on a great interest in Buddhism among the general intellectual groups of the West, and this has in turn spurred on many non-Buddhist intellectuals to write and 'edit' Buddhist books. Their books are consciously or unconsciously 'slanted'. A Buddhist writing or editing a book on Christianity would inevitably slant it. He couldn't help it. Actually in the rapidly-changing Christian ethos of today, a book on the subject by a Buddhist would do much to place things in their proper perspective and might be exceedingly interesting and informative. The Buddhist, being a Buddhist, would not attempt to turn the tables and quote what Elijah, prophet of God, said to the priests of Baal before calling down fire from Heaven to consume an unfortunate bullock he had sacrificed after the Baal priests' God had shown his unwillingness or inability in those 'modern' days to manifest for the people :

'Elijah mocked them and said : "Cry aloud, for He is a God ; either He is talking or He is hunting, or He is on a journey, or peradventure He sleepeth, and must be awaked."*' But the Buddhist writer of a Christian book might help to explain many 'Divine Mysteries'.

And the latest book ABOUT Buddhism is, not without value. 'The Path of the Buddha' is of value in pointing-up the outlook of an unbiased Christian editor and also in showing that there are various 'views' (Ditthis) calling themselves 'Buddhism', though it is manifest that if by 'Buddhism' we mean just 'The Word of the Buddha' with some proof as to the origin and preservation of that Word, a good deal of the book under review is about something entirely different, about poems and epics (great, some of them, and good, some of them) that are later additions (seven hundred years after the Buddha by their own admission in some cases) masquerading as 'Buddhism'.

It is as if the offshoots or 'sects' of the great Theist Religion were to call themselves Jews

* 1 Kings 18,27.

and not, sensibly as we think, have given themselves entirely different names such as 'Catholics', 'Protestants', 'Muslims' and 'Seventh Day Adventists' etc. while adhering to *some* of the original tenets of their Great Teaching. Indeed there would be more justification for these 'sects' to adhere to the original name of Judaism than for some 'sects' to call themselves 'Buddhist'.

For clearly and unmistakably the Word of the Buddha is enshrined and kept alive in the Pāli Canon by the groups of '*Bhāṇakas*' or 'Reciting Monks' who have carried down the Teaching as a vital, dynamic, living Truth to this very day.

That the 'Path of the Buddha' has some value is ensured by the able historical sketch of the Venerable Bhikkhu Kashyap and the lucid exposition of the principles of pristine Buddhism by Venerable U Thitthila. Agga-mahāpaṇḍita.

But there are in the book certain things that are very different from the lucid Teaching of the Buddha who taught as 'The Teacher with the open hand, keeping nothing back!'.

In all of the Buddha's Teachings, so carefully preserved in the Pāli Canon, and amounting to something like eleven times the volume of the Old and New Testaments of the Christian Bible, we find nothing like the following, which we cull from 'The Path of the Buddha':

" Dharmakaya, or the Body of the Law, is the very wisdom of the void and absolute reality ; it is the formless reality beyond our words and thoughts. Sambhogakaya, or the Body of Enjoyment, means that the void and absolute reality has taken a merciful vow to live amid the empirical world, to enjoy it, and to save it by leading it into the wisdom which penetrates the void. Therefore, the Body of the Law, which is the void and absolute reality, implies the significance of the Body of Enjoyment, and there is no distinction between these two Bodies. In status, however, there is a difference, for the Body of Enjoyment is characterized by the vow, and this Body consists of the Original Vow and is at the same time the result of its vow. The Body of Enjoyment is not visible to sentient beings....' This sort of obscurantism has nothing to do with the Teachings of the Omniscient Buddha. We are reminded of a parable, which would form an excellent *Koan* for those addicted to mental gymnastics. This is 'The King's New Clothes'. You will

remember that in the old story a couple of weavers of words pretended to re-clothe the king in a vesture which could be perceived only by the pure and honest. No-one dared say that they could not see the non-existent vesture and the king sallied forth naked, until a small child piped up : ' But he has nothing on ! ' and the king then wore a blush if nothing else and fled up the steps before the discomfited courtiers.

Two pages later in the book we read : '....later Buddhism created an atmosphere considerably different from the Buddhism of the earlier days.' Indeed and indeed. And indeed we can say that the 'Buddhism of the earlier days' is the Buddhism of the Buddha.

A few pages later we read : 'By reciting these dharanis and bija mantras or using the various recommended specific gestures (mudras) the followers of esoteric Buddhism aim at elevating themselves to the world of inspiration where they can realise the reality of the identity of actualities and truth, which is the ultimate and real existence.' 'Dharanis' and 'bhija-mantras' are short meaningless verses supposed to represent Suttas or Sermons and used in exactly the same way as African witch-doctors (and some modern hypnotists) use similar chants. It is anti-Buddhism as is, indeed, the term 'Esoteric Buddhism'.

One of the apologists for divergent-Buddhism says that the 'different systems' 'trace their origin back to the same Founder and have a great deal in common.'

Water, which has come from a pure spring, and the closer to the source the purer the water, but has since flowed through a tanyard and a cess-pool, has much in common with its original source. It certainly is still a liquid. It has also much that is not in common. As certainly it is not potable.

By this we do not mean that all variations from the pure source are polluted. Some have flowed through beautiful meadows and have changed a little but have not been greatly polluted and are still potable. Still, if one wishes to discuss Buddhism one should go to the source.

'The Path of the Buddha' is another book that because of its similarity to the many books about Buddhism which gather together many diverse elements, we can label : 'The Mixture as Before'.

THE BUDDHA, THE BAB, AND BAHĀ'U'LLAH.

Of a somewhat different type are the books by authors who, with an even slighter knowledge of Buddhism, blandly 'prove' that the Buddha taught the exact opposite of what He did teach, in their attempt to use Buddhism to justify their Theist ideas. Of such sort is the small booklet 'LORD BUDDHA AND AMITABHA.'

In 1850 a prophet known as 'The Bab' was put to death in Persia. His followers were then led by a man known as Baha 'u' llah, who was heralded as the 'Messenger of God' foretold by 'the Bab'.

This booklet is by one of the fervent followers of this very latest of the sects of Judaism, now fairly widespread and known as 'Bahai'. We cannot blame the authors of such books so much, since they at least do not profess 'Buddhism' and are not like those who do pretend to follow the Buddha Dhamma and yet hanker after their old ideas of 'God' and 'Soul', reminding us of the pungent phrase of one of the greatest of Christians, St. Peter, who said, in a vain attempt to prevent Christianity being 'changed' by such types, 'The dog is turned to his own vomit' (11 Peter, 11, 22).

But if people who follow other teachings were to teach according to the words of their own teachers, they would do far better than has the author of this book.

She has read, somewhere, something of the tortuous concept of 'Amitabha Buddha' (a sort of 'Holy Ghost' not at all mentioned in

the Buddhist Texts) and has tried to fuse and confuse him with Metteyya Buddha, mentioned as the next Buddha to arise in the world. She then 'proves' that, error piled on error, Baha'u'llah the founder of her sect is no other than the Buddha mentioned by Gotama Buddha, as the next to arise, Metteyya Buddha.

If she would read the Cakkavatti Sihanāda Sutta of the Dīgha Nikāya (D111. 75) it might be plain to her after a little thought that Metteyya Buddha will not arise on this planet until after some millions of years.

She ends her book : '2500 years ago Lord Buddha guided His followers to this wonderful day of Amitabha and expected every Buddhist, out of loyalty to Him to recognise Amitabha (Baha'u'llah) of this age.'

This is not only non-Buddhist, it is anti-Buddhist, and though the booklet has, we think, no wide circle of readers, we note it in case others of the type should arise. We have not the space to refute all the misconceptions and errors about the Buddha and His Teaching and our silence must not be taken for assent.

We believe the author is sincere and we believe she is endeavouring to follow a teaching that, from the moral standpoint, is good enough. But in sending our Mettā to the lady we would beg of her either to study Buddhism carefully (in which case she might become a good Buddhist) or to study her own leader's teaching and propagate that only without reference to any other teaching, certainly without reference to Buddhism.

The Duties of a Buddhist Monk

'Monks, these ten conditions must again and again be contemplated by one who has gone forth (from the home). What ten ?

He must again and again contemplate this fact : I am now come to a state of being an outcast. And this: My very life is dependent on others. And this: I must now behave myself differently. And this : Does the self upbraid me for (lapse from) virtue, or does it not ? And this : Do my discerning fellows in the Brahma-life, after testing me, upbraid me for (lapse from) virtue, or do they not ? And this : In all things dear and delightful to me there is change and separation. And this : I myself am responsible for my deed, I am the heir to my deed, the womb of my deed, the kinsman of my deed, I am he to whom my deed comes home. Whatever deed I shall do, be it good or bad, of that shall I be the heir. The nights and days flit by for me—who have grown to what ? and this : In my solitude do I take delight or not ? And this : Have I come by any superhuman experience, any excellence of truly Ariyan knowledge and insight, whereon when questioned in my latter days by my fellows in the Brahma-life I shall not be confounded ?

These, monks, are the ten conditions to be again and again contemplated by one who has gone forth (from the home).'

Anguttara-Nikāya

GLOSSARY

FOR VOL. IV—No. 2.

A

- Akāliko** : Without a deferment of time; in this very life.
- Apāya-bhūmi** : The stage where all beings of the Four Lower Worlds find their footing, generate and grow.
- Anusaya-kilesa** : Latent defilement.
- Āramaṇa** : Object of mind; that which is held or hung upon, by mind and mental elements.
- Arūpāvacara-kusala** : Merits leading to Formless Sphere.
- Asubha** : Loathsomeness; impurity.

B

- Bodhi-pakkhiya-dhammas** : The 37 'Things pertaining to Enlightenment'.

C

- Catusacca-dīpanī** : Manual of the Four Noble Truths. Title of a Manual by Venerable Ledi Sayadaw.
- Citta-vipallāsa** : Hallucination of thought.

D

- Diṭṭhi-vipallāsa** : Hallucination of views.
- Diṭṭhi-visuddhi** : The purity of understanding.

K

- Kankhāvitaraṇa-visuddhi** : The purity of escape from all doubt.

M

- Magga-kusala** : One who knows the Holy Path well.

P

- Paramattha-pāramis** : Perfections leading to Omniscience.

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Pariyuṭṭhāna-kilesa

The Defilements that come into existence from the latent state as mental properties at the mind-door when any object which has power to wake them up produces perturbation at one of the six doors.

S

- Sandiṭṭhiko** : To be practised by oneself and to be realized fully.
- Saññā-vipallāsa** : Hallucination of perception.
- Suddhāvāsa** : The 'Pure Abodes'—a group of 5 heavens belonging to the Fine-material World, where only the Never-Returners are reborn, and in which they attain Arahatsip and Nibbāna.

T

- Taruṇa-vipassanā-ñāṇa** : Knowledge pertaining to the earlier stages of vipassanā.

U

- Upapāramis** : Minor perfections.

V

Vitakkama-kilesa

The Defilements that become so fierce and ungovernable that they produce sinful actions in deed and word.

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