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*of the*  
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2501 B.E.

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## **THE LIGHT OF THE DHAMMA**

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

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Translated by the Pāli Department, University of Rangoon

## BUDDHISM AND MODERN MATERIAL PROGRESS

*U Ba Htu*

There was a time when a vast portion of the East was so indifferent that it did not care to inform the world what religion it professed. The West, ever moving for new ideas and ideals, wanted to know more about the religions of Asia and was at a loss for words in translating many new terms, but the Western writers lost no time in coining the word "Buddhism" to signify the religion of the Buddha. The East along with the rest of the world has not much difficulty in accepting this word, though Eastern writers nowadays prefer to use the phrase "*the Buddha Dhamma*" when referring to the Teaching of the Buddha. We are unable to say who first used the phrase but it is definite that the phrase "the Buddha Dhamma" more clearly conveys the real meaning of the Teaching of the Buddha. In the Buddhist Dictionary of the Venerable U Nyanatiloka, the meaning of Dhamma is given amongst others as Justice, Righteousness and Law. A student of Buddhism will find that the fundamental teaching of the Buddha is firmly laid on Absolute Justice, Absolute Righteousness and the unchanging Universal Laws of Nature. The Buddha Dhamma may be interpreted as "The Liberating Law, discovered and proclaimed by the Omniscient Buddha." Here are a few words to show that the Buddha Dhamma is firmly laid on the foundation of Absolute Justice and Righteousness.

It may be pointed out that the Buddhist fundamental Law of Cause and Effect explains away the charge of arbitrariness and partiality often levelled against other systems of faith for the classifying grades of attainments, wealth and knowledge on the one hand and the varying degrees of ignorance, poverty and disease on the other, found among the human species. Inasmuch as human beings have performed a vast variety of deeds both good and bad in their past existences, so a correspondingly vast variety of attainments, wealth and other conditions is, by operation of the Law of Cause and Effect, found among

human beings in the world today. It is common knowledge that only morally disciplined men and women shun actions of depravity in the same way that they avoid the sight of a foul and loathsome body; while those who are not mentally trained or cultured simply look for opportunities to enrich themselves and reach the top through dark and shady means. Naturally the effects of their misdeeds will follow them in future existences. The acceptance of the Law of Cause and Effect settles the establishment of the reign of Justice and Righteousness as far as personal acts are concerned. Whether man likes it or not, the Law of Cause and Effect is unchanging, everlasting and supreme and, therefore, relentless in its execution.

The history of the world shows that man has gone through several eras in the past and that during the early civilizations of the stone, bronze and iron ages his mental horizon was confined to self-preservation and to daily food and was greatly dominated by fear and ignorance. After many generations of slow and tedious development, man began to enlarge his mental horizon. With the invention of the wheel and the discovery of the power of steam he emerged into real progress that ushered in the industrial age.

In the midst of the industrial age, man is no longer plain, simple, unsophisticated, as he once was. Industry supplies him with more things than he actually needs. Now with the aid of science, industry keeps on supplying more good, useful and attractive articles to meet the ever-growing desire of man. For though beautiful and attractive objects make life rich in any age, there is also much to be said for the useful articles that enrich it with comfort and convenience. It must be admitted that modern science and industry have made life better and easier for millions of people, have made implements and fertilizers that produce more food from the land, machinery that reduces

human labour to the minimum, rapid transport for people, for food, for merchandise. In short there are a thousand and one little things that go to make life pleasanter and fuller.

It is apparent that modern science and industry have manufactured a vast variety of beautiful and attractive objects of form, smell, sound, taste and touch for human satisfaction and enjoyment through the five sense-organs, that is, the eye, nose, ear, tongue and body.

Now in this age of the 20th century a well to-do person can surround himself with all conceivable kinds of luxury and comfort that science and industry have placed within his reach. It is quite noticeable that of all living beings, man by nature is a far stauncher believer in self. Consciously or unconsciously he finds himself striving to retain the luxuries and comforts of life for himself and his family only. This idea gradually grows and takes root and soon captures the imagination of a society, a group, a community and finally a nation. At this juncture we may pause a little and pose this question, "Does modern material progress tend to sow the seed of greed, hate and delusion in man?" To this most probably different answers would come from men with varying sentiments and backgrounds. Then let us try another criterion. "Are the peoples of the world happy, contented and peaceful?" In reply to this a negative answer may be given.

With guilds and unions crying for more pay with less work, classes demanding more privileges without adequate contributions for the general welfare, and nations trying to expand their boundaries under all imaginable pretences, it is evident that the peoples of the world are not happy, contented and peaceful. Surrounded by comforts and luxuries of modern life, man is no longer plain, simple, contented and unsophisticated but has become complex, discontented, sophisticated, and what is more, elated with an all-consuming sense of self. Shall mankind, then, blame modern material progress for his huge load of intricate problems, strife, sickness and sorrow and throw it down on the floor and accuse it as the

main cause of all his ills? Again with jet airliners coming into operation in the near future, doing a thousand miles per hour or more, and with the completion of the laying of telephonic cables on the bed of the Atlantic, men in different parts of the world will soon be visiting and speaking to each other as if they were next door neighbours.

All these are sure pointers to the fact that there will be no turning back from this modern material progress. Neither human nor godly hand could possibly arrest its progress. Modern material progress with its faults and blemishes has a specific advantage of making human life easier and pleasanter. Matter in Pāli is called "Rūpa" which according to "Hetu" (Root) classification is "Avyākata Dhamma" that is, neither moral nor immoral and as it is not included in the "Pahāna Dhammas"\* it should not be discarded or despised. After all, modern material progress by itself is not objectionable but it is the craving of man for more and for self only that is creating all the troubles in the world. Dangers of clinging to material progress alone, manifest themselves in many parts of the world today for it often breeds profanity and bestiality in man. To avoid such dangers, progress in material comforts and conveniences must be paralleled by a corresponding rise in spirituality. It is clear that material progress alone cannot bring about peace and happiness in the world.

The atomic age has now dawned upon us. People all over the world are struck and awed by its potentialities. It is generally feared that in time the nuclear fission will be capable of wiping out all life from this earth. Then comes the general suggestion to control the human mind; but how to control it is nowhere elaborated. Lately the West in its height of material progress has invited the East at this critical juncture to produce an enlightened person not only to change the East but to change the whole World as well. It may be pointed out that the East has already produced one, 2500 years ago, in the person of Gotama Buddha. The atomic age of the 20th century has ushered in the age of togetherness; for now

men must learn to live together or be prepared to die together, perhaps, to the last man. With colonialism swept away as an anachronism and the East having shaken off the yoke of tutelage, it now meets the West on the common platform of The United Nations Organisation with ease and dignity to both. The United Nations Organisation is the embodiment of human ideals and the determination of the peoples of the world to settle international disputes not by resort to force and arms but by deliberation and arbitration. It has thus become the spectacular achievement and monument of the 20th century.

It is the only institution that can save mankind from retrogression to base animalism. It is often advocated that with the hydrogen bomb in the hands of man the importance of controlling the human mind can never be over-emphasised.

Fortunately, Asia, the mother of great religions, has produced the All-Enlightened Buddha; 2500 years ago, (Gotama Buddha proclaimed three words as panacea for the distress, sorrow and affliction of the world which are caused by greed, hate, and delusion.

The three words to combat them are self-sacrificingness, loving-kindness, and right knowledge or wisdom (in Pāli; Alobha, Adosa and Amoha) the practice of which will not only enable all peoples to enjoy material prosperity in abundance but will also bring about unending peace and happiness in the world. The East has been the recipient of material innovations from the West. To repay this debt, in interpreting the Buddha Dhamma in accord with the spirit of the Buddha and in the search of the West for truth, the East can act as a guide, philosopher and friend.

Thus by reciprocity of action, mutual understanding can be brought about not only to the advantage of the East and West but of the whole world.

All leaders of thought and nations should ponder this question.

“Where do we go from here?” the Buddha’s way of peace and happiness, or the way of total annihilation through atomic action.

\* Pahā = Overcoming; giving up, leaving, abandoning, rejection. So, “Pahāna Dhammas” means “things to be avoided or overcome.”

“To whom then do you, foolish man, understand that Dhamma was taught thus by me? Have not things that are stumbling-blocks been spoken of by me in many a figure, and in following these is there not a veritable stumbling-block? Sense-pleasures are said by me to be of little satisfaction, of much pain, of much tribulation, wherein is more peril. Sense-pleasures are likened by me to a skeleton, of much pain.....to a lump of meat.....to a torch of dry grass.....to a pit of glowing embers.....to a dream.....to something borrowed..... to a slaughter-house.....to an impaling stake.....Sense pleasures are likened by me to a snake’s head, of much pain, of much tribulation, wherein is more peril. And yet you, foolish man, not only misrepresent me because of your own wrong grasp, but also injure yourself and give rise to much demerit which will be for a long time, foolish man, for your woe and sorrow!”

Majjhima-Nikāya, Alagaddāpamasutta.



## IS BUDDHISM TRUE?

*By Francis Story*

In Burma roughly eighty per cent of the population are Buddhists; the remainder, according to the usual classification, are Christians, Hindus, Muslims or Animists. This being so, they all share some form of belief in a spiritual law and a moral controlling principle in life. It would be surprising, however, if Burma did not count among its population some of those people, to be found all over the world today, who hold no religious beliefs whatever. In the West these people are increasing in number; they range from the mildly sceptical, the free-thinking agnostics, to those who are actively hostile to religion and who write and speak against it at every opportunity.

The varieties of human thinking on the problems that religion presents are innumerable. Some people find no need whatever to question the faith in which they have been reared; others are content to lose their faith without seeking any substitute for it; while others, again, with more restless minds, search about for something that will satisfy their need, or at least give them a more substantial basis for their belief in a purpose behind the enigma of life. There must be, even in Burma, people who have asked themselves the disturbing question, "Is Buddhism true?"

To ask the question is one thing; to answer it to one's own satisfaction is another. The average man may be forgiven if, remembering that the best brains of mankind have been puzzled by this problem, he gives it up as being one far beyond his capacity. The fact that a certain belief is held by highly intelligent men is no proof of its validity, unless those men have reasoned out their faith as dispassionately as they would a problem in mathematics. Religion impinges so closely on the realm of emotion that this is a task beyond most men, however intellectual they may be. They are tied to their faith by childhood associations and early mental conditioning;

and if it does not satisfy their reason they shelve the problem by raising a barrier between the mind they apply to their work and the mind they bring to bear on their religion, so that the one does not interfere with the other. On the emotional level which he reserves for religion the scientist, for example, may accept ideas which in his role of scientist he would reject as being so much in conflict with knowledge and experience as to be impossible. Similarly, a lawyer will accept in the guise of religion things he would never admit as evidence in a court of law.

Among non-believers the most common today is the man who has lost his faith through reading the works of anti-religious writers, without considering the great mass of evidence on the other side and without exercising his own powers of judgment. This kind of person is just as much conditioned by habitual thinking as is the devotee of blind faith. In the case of such people, the interest is primarily political rather than philosophical, and although they may regard themselves as advanced thinkers they are in reality only the victims of propaganda. Like the uncritical devotees, they accept other people's thoughts and make them a substitute for their own. They have never grasped the truth that to know a thing one must find it out for oneself, by weighing all the evidence both for and against.

What is the role that reason has to play in this search for truth? The reply of faith is that reason does not enter into it at all; truth can only be approached by the path of surrender. To this there are two serious objections. The first is that if this be so, we have no criterion whatever for our acceptance or rejection of belief. If faith is an extra faculty, which some are given and others are denied, the matter of our salvation is entirely outside our control. It is a doctrine that leads inevitably to predestination; the elect are given faith, the non-elect are denied it. In this view, free-will

goes overboard, and the whole of morality with it. The entire problem of moral conduct and of evil in the world remains unsolved, and man becomes lost in a nightmare of fatalism.

The second objection is that reason is man's highest faculty, the one that distinguishes him from the beasts. It is by reason that he is able to choose between right and wrong, to determine his course, decide important matters for himself and fashion his ultimate destiny. Every religion makes its appeal to reason up to a point. It is only when reason comes into conflict with its general picture of the universe that it demands that reason be jettisoned as an encumbrance. And this brings up the query, at what point is it necessary to reject reason? And why at one point rather than another? The religions that have survived, of all the thousands that mankind has devised over the ages, are those which allow reason to go furthest. In primitive religions, reason very quickly comes to a full stop because the people who follow these creeds have not developed their reasoning powers to any great extent. Regarding them, the follower of one of the higher religions will say that obviously the primitive religion is false, because it contradicts knowledge and experience. Yet he himself will not hesitate to discard knowledge and experience a little further along the road, at whatever point it becomes necessary to do so for the preservation of this own faith. But according to the view that he then adopts—that reason has nothing to do with the truth or otherwise of religion—the creed which threw reason overboard at an earlier stage than he has been obliged to do is just as likely to be true as his own. If the Australian aboriginal chooses to regard the world as ruled by magical forces centred in his totem pole, he is as fully justified in his belief as is the man who imagines miraculous properties in other substances, and in ceremonies for the propitiation of other unseen powers. Each of them has rejected reason; the only difference between them is that they have done it at different stages of the path. Who is to say at

what point reason, from being a “gift of God” becomes a hindrance to spiritual insight?

We can only decide, therefore, that that religion is most likely to be true which allows reason to go as far as it is possible for it to go, and which most convincingly covers all the facts known to us. This is not the same as saying that reason can provide the final answer; far from it. We know that the manner of our thinking is determined by the material it has to work upon and the nature of the mind itself. The truth is that our minds are only equipped to deal with the data that come to us through our senses. Concerning these things we are able to reason very well; but this kind of reasoning loses all its point of reference when it ventures into abstractions; it has to be continually returning to its sources, the world of physical phenomena, to get its bearings. We can only know whether a certain course of moral reasoning is sound or not by the effects it is likely to produce when translated into action. We can only assess metaphysical possibilities by reference to known facts.

So, when considering religious doctrines we have to be continually referring back to the facts of the physical universe to make sure that we are not adopting some belief that is an impossibility in the light of these facts. In Buddhism there is no point at which reason has to be discarded, because everything that comes within the scope of our experience and knowledge of the universe can be seen to have its proper place in Buddhist doctrine. This can be confidently asserted because it is capable of being verified, and has been verified time and again. The challenge to unbelief that Buddhism raises is therefore of a different order from that of any other creed. It does not oppose knowledge by faith; it opposes partial knowledge by greater knowledge. The areas of the mind that have to be closed off as intellectual forbidden ground, lest they should encroach upon faith, do not exist in Buddhism. On the contrary, there are some facts known to science yet still unexplained, which are fully understandable in the light of Buddhist

teaching, if not technically at least philosophically.

One of these is the relationship between mind and body, which only Buddhism can explain in a manner acceptable both to the student of psychology and the physiologist. In Abhidhamma philosophy there is a minute account of the course of mental processes, from the first sensation at the point of contact between sense-organ and object, to the registering of the impression before the mental impulse sinks back into the unconscious. At a certain stage of the process a mental activity arises which is in the nature of a creative impulse, for it projects outwards into the physical world and operates upon matter to produce its results.<sup>1</sup> This impulse is Kamma, or volitional action. When it is accompanied by craving, as it usually is in the unenlightened being, it acts upon physical substance directly and indirectly, both in ways that can be traced by ordinary observation and in more subtle ways that are to us invisible. A complete science of psychophysiology, embodying all that is already known and introducing fresh data that mould it into a cohesive whole, is possible on the principles of Abhidhamma. The psychologist who is puzzled to define exactly what place morality occupies, or should occupy, in his study of the mind, would be thoroughly enlightened on this vital point if he were to apply Abhidhamma ethico-psychology to the facts he already knows.

It could be demonstrated, therefore, that if there are any Burman Buddhists who have lost their faith in Buddhism, it is not because of intellectual doubt. It is not because of that spirit of independent enquiry and intellectual emancipation that has made atheists and materialists in the West. It must be in the first place due to an imperfect understanding of Buddhism, and in the second to a too slavish veneration for Western materialists. The latter may or may not be justified in disbelieving in religion; that is a matter that can only be judged on the merits of the doctrines they were asked to subscribe to. In the case of Buddhists, they are not required to believe anything that

goes contrary to reason; in fact, we are expressly advised against it by the Buddha in a certain oft-quoted text.<sup>2</sup> The whole spirit of the Buddha Dhamma is essentially reasonable and scientific, and if the master-minds of modern science would but apply themselves to studying it objectively, influenced neither by blind religious faith nor by materialistic dogma, we might expect to see great advances in human thought. There is, after all, something far more important to us here and now, than the exploration of interstellar space; that is the exploration of the universe within ourselves. It is through not properly understanding our own minds, the source of all actions, that we have placed our world in such grave danger by grasping scientific techniques that we cannot control. The answer to the question, "Is Buddhism true?" is not only that is true, but that its truth can be proved. And in its proving lies the greatest objective of human endeavour, the realisation of Nibbāna in this very life.

### Notes:

1 The Citta-vīthi, or course of consciousness, consists of 14 Viññāna-kicca, or "consciousness-functions", which are as follows:

Paṭisandhi function)	(Connecting or Rebirth
Bhavaṅga continuum)	(Unconscious life-
Āvajjana towards the object)	(Advertence = turning
Dassana	(Seeing function)
Savana	(Hearing function)
Ghāyana	(Smelling function)
Sāyana	(Tasting function)
Phusana	(Touching function)
Sampaṭṭicchana	(Receiving function)
Sanṭirāṇa	(Investigating function)
Votthapana	(Deciding function)
Javana	(Impulsion function)
Tadārammana	(Registering function)
Cuti	(Cutting-off function)

The Citta-vīthi is a single unit of sense-consciousness consisting of three stages, Uppāda (arising), Ṭhiti (remaining up) and Bhāṅga (sinking down). It consists of 16 thought-moments as follows:

1 Bhavaṅga -calana Bhavaṅga)	(disturbance in the flow of
---------------------------------	-----------------------------

- 2 Bhavaṅga paccheda (arrested flow of the Bhavaṅga)
- 3 Pañca-dvārāvajjana (turning to the door of one of the five senses)
- 4 Cakkhu-viññāṇa (Eye-consciousness or any of the other four)
- 5 Sampatṭicchana (Receiving the impression)
- 6 Saṅtiraṇa (Investigating the impression)
- 7 Votthapana (Deciding on the impression)
- 8 Javana (Impulsion-moment)
- 9 Javana (Impulsion-moment)
- 10 Javana (Impulsion-moment)
- 11 Javana (Impulsion-moment)
- 12 Javana (Impulsion-moment)
- 13 Javana (Impulsion-moment)
- 14 Javana (Impulsion-moment)
- 15 Tadālabhana (Holding and registering the experience)
- 16 Tadālabhana (Holding and registering the experience)

The Vīthi-citta, from Pañca-dvārāvajjana to Tadālabhana, occupies 14 thought-moments. With 2 thought-moments of vibration of the Bhavaṅga and 1 thought-moment for receiving the object this makes

altogether 17 thought-moments of the full course of cognition.

The 7 Javana (impulsion-moments) are the Kamma-volitional moments (Javati = to impel).

“...the volition, either profitable or unprofitable, of the first of the seven impulsion consciousnesses in a single cognitive series of impulsions is called ‘Kamma to be experienced here and now’: it gives result in this same life. But if it cannot do so, it is called ‘lapsed Kamma’ (ahosi-kamma).. The volition of the 7th impulsion that accomplishes its purpose is called ‘Kamma to be experienced on rebirth’: it gives its result in the next life, etc. etc.’ —Visuddhimagga XIX. Thus, Kamma arises with the Javana thought-moments and these determine future mentality and corporeality as well as affecting mentality and corporeality in the present life. The volitional-impulse ‘creates’ the conditioned future; there is no other creator. Nāma and Rūpa both arise from prior causes, and in this sense the past ‘created’ the present, while the present is ‘creating’ the future, Cf. Bergson’s ‘Creative Evolution’ for a parallel in European thought.

2 Aṅguttara Nikāya—Mahāvagga, Kālāma Sutta or Kesamutta Sutta—Chaṭṭha Saṅgāyana Edition, Page 189.



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## BUDDHIST METTĀ

*A Lecture by Venerable Aggamahāpaṇḍita U Thittila*

Mettā is the world's supreme need today, greater, indeed, than ever before. As you know, in the world now there is sufficient material and money and, as you see, we have very advanced intellects, very clever and brilliant authors, philosophers, psychologists, scientists and also religious people, ministers of law, morality, religion and so on. In spite of all these brilliant people, there is no real peace and happiness in the world. It shows that there is something lacking.

That is Mettā, a Pāḷi word which has been translated into English as 'Love'. When you use the word 'love' you have different ideas in the interpretation of this word and you may mean many other things, because it is a word that has been loosely used and in some cases misused or abused. Therefore when you talk about love, people may have a different concept. So we use the Pāḷi word "Mettā" to mean Loving-kindness — not the ordinary, sensual, emotional, sentimental kind of love. As you know, the word "Love" has been defined in many ways in the English language, according to the ideas in the minds of different people professing different religions.

For instance, a recently published booklet entitled "Love" has been given to me for my perusal and I would like to comment on it. I am not going to discuss any particular point in this book. I just want to show you how different from Mettā a definition of 'Love' can be. The author of this book is a highly respected teacher of a certain theist faith. According to his definition of Mettā, and he uses our Pāḷi word, "Love is God. Love emanates itself in any of the creations of God. Man is foremost,"

I would like to read a little about 'Love' towards animals from this book.

"Man requires vigour, strength or procreation to serve God.....to protect him and others and to control the world

successfully. In order to be strong and powerful man must eat nutritious food and for this reason God has instructed Man to kill and to eat.....bullocks, camels. He is not permitted to kill wild animals.....otherwise he would himself become wild in course of time. By reason of the flesh of domestic animals being eaten by man, the goodness of these animals mingles with men's souls and thus (sic) indirectly obtain Heaven. This amounts to a good turn done to them by men — an act of compassion shown by men to them. This is not cruelty in life".

With due respect to the author I have read this passage out to you just for comparison. He equates Mettā with "Love" with his, to us, rather peculiar logic and way of looking at things.

What is the Buddhist idea of Mettā? Mettā has been translated by modern translators into English as "generous mindedness, loving kindness, sending out thoughts of love towards others" but in the words of the Buddha, Mettā has a far wider significance — a much more extensive implication than this. It means a great deal more than loving-kindness, harmlessness (Ahimsa), sympathy. I would like to mention a point here. According to the Christian Bible "Goodwill" is supposed to be very good. You remember the message of goodwill given by the Angels when the child Christ was born. The Angels, they say, gave a message of goodwill to the world 'Peace on earth to men of goodwill etc.' When you examine this message you realise that the Angels gave peace on earth only to men of goodwill and not to all the people. That is the message. In Buddhism, Mettā has been emphasised. It is much deeper than goodwill. Also harmlessness is a very, very good, grand principle but it is a negative aspect. This loving-kindness according to the Buddha's teaching has two aspects. One is negative, that is Adosa (Amity) as explained in the

Abhidhamma. It is an explanation of Mettā but it is negative, meaning ‘absence of hatred and hostility.’ Though absence of hatred is a grand thing, it is not good enough unless its active aspect is emphasised — that is Loving-kindness. Not to do evil is very good but it is only a negative aspect — to do good is the positive aspect. So also Mettā has its positive aspect.

What is Love? Love is also defined in the Oxford Dictionary. According to it, Love means ‘warm affection, attachment, affectionate devotion etc.’ These are the synonymous terms for love. They all refer to sentimental, worldly love. Therefore, Mettā has no full English equivalent because this Mettā is much more than ordinary affection — warm affection. The Pāli word Mettā means literally — ‘friendliness’, — also love without a desire to possess but with a desire to help, to sacrifice self-interest for the welfare and well-being of humanity. This love is without any selection or exclusion. If you select a few good friends and exclude unpleasant persons, then you do not get a good grasp of this Mettā. Love is not merely brotherly feeling but a principle for us to practise. It is not merely benevolent thought but performing charitable deeds, active ministry for the good of one and all. A subject — not to be talked about but to be — to put it in your being — to suffuse it within ourselves. It is, then, a dynamic suffusing of every living being, excluding none whatsoever, with dynamic, creative thoughts of Loving-kindness. If the thoughts are intense enough, right actions follow automatically.

People talk about ideas to counteract other ideologies. We Buddhists do not need any new ideologies. We have enough in the teachings of the Buddha. Out of the four Brahma Vihāra — this Mettā — which is one of them, is good enough to create anything noble, anything grand to make peace and happiness at home, in society and in the world.

Mettā — pure Loving-kindness — embraces all beings everywhere, either on

earth or in the skies or Heaven. It also embraces all beings high or low, without measure because the poor people, lowly people, evil people, ignorant people are most in need of it. Because in them it has died out for lack of warmth or friendliness — this Mettā becomes with them like a weak stream running in a desert. This Mettā includes loving, unloving good and bad people.

You may ask “Should we love foolish people — fools?” It is a common question asked in foreign countries. “Should we love snakes?” European ladies also asked “Should we love mice?” European ladies do not like mice. But we should not hate a person just as a doctor does not hate a patient; but his duty is to avoid, to get rid of the disease the patient is suffering from, to take out anything that is wrong in that person, or we may say the disease that is afflicting the person. Therefore, it should include all beings without measure.

This Mettā is entirely different from sensual lust which has passed as ‘love’ in the world today which has also been admired and talked about as emotional love. But this Mettā is much higher — in fact it is the highest form of love. It is much higher than sentimental, sensual love.

In its outward appearance sentimental love seems to be very sweet but it is like fire — indeed far worse than fire. Once it is born it grows rapidly, flowers at one moment and then it scorches and burns the possessor in another moment leaving ugly wounds and scars. That is why in Burmese we say “Achitkyi, amyetkyi”. The more sentimental love you have, the more hate you have and the more suffering you have; because it is like fire which burns very easily. But Mettā has a cooling effect like the soft touch of a gentle hand — soft but firm — without changing its sympathy. So it only creates a calm, pleasant atmosphere.

Sorrow for loved ones is not a sign of this love — Mettā. Love is strength, because it is pure and gives strength. It is not weakness.

I would like to recite not Pāli but a translation of a passage from the Mettā Sutta — a very valuable Sutta. You hear Sayadaws<sup>1</sup> recite this Sutta in Pāli on almost every occasion.

This passage gives an example of what love is. This is not a perfect example but for want of a better example the Buddha has chosen the love of a mother. He says in the Mettā Sutta: “Just as a mother, even at the risk of her life loves and protects her child — the only child — so let a man cultivate this Universal Love — towards the whole universe; below, above, around, unstinted, unmixed with any feeling of opposing interest. Let him remain steadfastly in this state of mind, all the while from the time he awakes, whether he be standing, walking, sitting or lying down. This state of heart is the best in the world”.

This is the model held up by the Buddha to the world. This is the ideal of what man should be to man. This is the appeal to every heart. It is a service for all in the form of a mother’s love. Does a mother merely radiate her love in the bringing up of her child? Can any one express this deathless love of a mother for her child that she has within her heart? If you consider a mother’s love for her child you will find that it is boundless. Therefore it is called ‘Appamāṇā’ in Pāli. It has no limit.

The love of a mother who has only one child is the example chosen by the Buddha. Imagine a mother’s love; when a child is hungry she is watching carefully to feed it before it asks her for it. When the child is in danger, she will risk her own life. Thus in every way she helps her child. Therefore the Buddha asks us to love all beings as a mother loves her only child. If we can do it even up to a certain extent, I think the world will be a different place — happier and more peaceful.

Though we talk much about love and repeat the formula “Sabbe sattā averā hontu, avyāpajjha hontu etc.” (May all sentient beings be free from danger; may they be free from oppression, etc.), without this love how can it be effective? This passage is not merely to be

recited. The Buddha does not ask us to learn any of His teachings for recitation only. They are in the nature of prescriptions. The doctor may diagnose, find the cause of your disease and will give you a prescription according to his findings. Will the disease be cured by merely reciting the formula backwards and forwards? You may have a recipe how to cook food, how to cook curry. You may recite it backwards and forwards but you will not have the result. So recitation is nothing practical. Theory is good but is not good enough, because it is not the end of a thing. It is only the beginning of it. So recitation of the Mettā Sutta is good but the Buddha did not mean it to be merely recited. He exhorted us to follow his instructions in it so that we might realise Mettā the best state of heart in the world. Therefore my advice is, do not be satisfied with mere recitation of the Sutta but strive to know its meaning with a view to practise it and ‘to become it’ — to make it suffuse your being. That is the point. Meditation does not mean to think about it merely, but to practise it in our daily life.

I would like you to do a very short meditation on Love. So as to make you familiar with meditation, I would like to show you a practical method which you can practise wherever you go.

Now, coming to the message of Love. We are asked to be loving towards all beings as a mother loves her only child. Therefore, Mettā must go hand in hand with helpfulness, with willingness and a spirit of sacrifice for the welfare of other beings.

In the *Dīgha Nikāya*, it is said by the Buddha that almost every virtue such as unselfishness, loving sympathy and loving-kindness is included in this Mettā. If you have real Mettā you can be almost everything; you can radiate a noble, grand peace. It is this Mettā that attempts to break away all barriers which separate beings one from the other.

Some people may doubt as to whether Love can be a basis of policy for settlement. Many people look upon this Love — Mettā — as a

feminine virtue. They say it is a soft feminine virtue. But true Love is a masculine dynamic power which breaks all the barriers and builds. Who has built the most lasting empires? Is it Alexander, Caesar or the Buddha? We often talk about the Roman Empire, French Empire, Russian Empire. Where are those empires now? Those empires lasted temporarily because they were based on hatred, pride and conceit. They were not based on love. Any policy used now which is not based on love cannot last very long.

“What about ‘isms’; this ‘ism’, that ‘ism’?” I was asked. Personally, I do not even like the English translation of ‘Buddha Dhamma’ as Buddhism. Unfortunately, it has become very very popular nowadays — this word Buddhism. Some people, when I was in Australia some time ago, asked if I liked socialism which is adopted in Burma or any ‘ism’? I said, “I like only one ‘ism’ and that is ‘ism’ based on *Mettā*; the ‘ism’ that gives and not takes away. Socialism that gives is the proper kind of ‘socialism’. If socialism takes something away from the people it cannot be good socialism. If socialism is based on love and help it is a good ‘ism’; otherwise, it is an ‘ism’ which robs — robs the people of happiness, property etc.”

In this connection, I would like to use a simile. Life is like a big wheel in perpetual motion. This great wheel has numberless small wheels in it each of which has its own pattern. The great wheel and the smaller wheels — the great Universe and the individuals are so linked together that we depend one on another for service, for happiness, for development. Therefore, our duty is to bring out the goodness in each one of us — which is in harmony with the pattern of the world. For all the wheels to revolve in harmony, the highest good in each one of us should be produced. For instance, in a car, to make it in running order — to use it — every part should be in order. If we are going to create a happy family, happy house, everybody in the house, at least, the majority must be in good order. If we are to create a good harmony in ourselves, the

majority must be in good order so that it will be in harmony with happiness and peace. It can be done here and now by the performance of daily, hourly duties with Love, Courtesy and Honesty.

The ideal placed by the Buddha before us is mutual service — men being in need of each other — to help each other, bear each other’s burdens. We have three types of work as mentioned in the *Nikāya* — three modes of conduct for the Buddhist. — In *Pāli* we call it “*Buddhattha Cariyā*, *Ñātattha Cariyā*, *Lokattha Cariyā*” (striving for Buddhahood, working for the benefit of one’s relatives and friends, and working for the benefit of the whole world). Similarly, each one of us has three modes of conduct — “*Atta-Cariyā*” is striving for self-development so that one may attain happiness, self-culture and self-realisation. The second mode of conduct — *Ñātattha Cariyā*” is working for the benefit of one’s relatives and friends. The third mode for us to follow is *Lokattha Cariyā*” to work for the benefit of the whole world without making any distinction as regards caste, colour or creed. The Buddha has asked us to practise these three types of conduct. Buddhism being a method of development — self-development, is an education of the heart. Therefore our task is to practise these principles laid down by the Buddha, to refine our own nature, to elevate ourselves on the scale of beings.

Modern education, as you know, is mainly the education in the means to make money, how to arrange things and control them. Buddhism is an education of the heart. Therefore, if religion is taken only as an intellectual faith in the mind, it has no force. If religion is not followed by practice, we cannot produce any result. In the *Dhammapada* the Buddha said, “A beautiful word or thought which is not accompanied by corresponding acts is like a bright flower which bears no fruit. It would not produce any effect.”<sup>2</sup> Therefore, it is action, and not speculation; it is practice, not theory that matters. According to *Dhammapada*, ‘Will’ if it is not followed by corresponding action, does not count.



Therefore, practice of the noble principles is the essence of Buddhism.

In this connexion I also want to say that this *Mettā* — Universal Love — is generally taken to exist in connexion with other people but in reality love for self comes first. It is not a selfish love, but love for self — pure love — comes first. When we meditate on love, we meditate on love of self first. (*Ahaṃ avero homi.....etc.*) (May I be free from harm.) By having pure love, *Mettā*, as we defined it, for self, selfish tendencies, hatred, anger will be diminished. Therefore, unless we ourselves possess *Mettā* within, we cannot share, we cannot radiate, we cannot send this *Mettā* to others. Supposing you have no money how can you send even a few small coins? So meditation on love is to be started within ourselves. You may say that we love ourselves. If you can say that you love yourselves, can you harm yourselves by having angry thoughts within yourselves? If you love a person will you do harm to him? No. To love the self means to be free from selfishness, hatred, anger, etc. Therefore, to clear ourselves from these undesirable feelings we must love ourselves. According to Buddhism self-love comes first. Buddhism always is a method of dealing with ourselves. Therefore, it is self-help. By helping ourselves we can help others effectively. We talk about externals. It seems to many people “to help others.” but, as pointed out by the Buddha, If a person cannot help himself well, he cannot help others well.<sup>3</sup> Also in the *Dhammapada*<sup>4</sup> it is said no enemy can harm one so much as one’s own thoughts of craving, thoughts of hatred, thoughts of jealousy and so on. If one cannot find happiness in himself, he cannot find happiness anywhere else. It is also said that people who cannot control themselves cannot find happiness. In social service, the so-called social workers are not happy in the performance of their duties, unless they are calm in themselves. If they are not calm in themselves, they cannot produce calm in others. We must, therefore be properly trained not only in outside organisation but in our

inner culture. In the case of many so-called social workers, the real thing they are doing is telling others what to do like dictators. And they say that “We do our best but others are not willing to accept our help”. Everybody is in need of help if the help is properly given in the way they like to be assisted but not in the ways others want to help them. So a true social worker should be a person who has true love for himself first — filled with a love which is nothing but pure, unselfish love. Then he can confer a double blessing, that is, he having pure, true love, enjoys himself while helping others, at the same time making others happy.

You remember the *Jātaka* stories where the *Bodhisatta*, the Buddha-to-be, is always trying to strengthen himself by helping others — so that other people will be happy, so that he will be stronger to give greater help.

Again, if a person cannot be right with himself, he cannot be right with others. He should be like an engineer who first perfects himself in his trade and then only produces perfect work because he has perfected his training first. A doctor without the required qualifications may try to help patients but he may do harm instead. Therefore, a leader of any kind, social, political, religious, if he has no mental culture, may be leading his followers in a wrong direction.

We are so used to seeing external training that we forget inner training, the training of ourselves. We like to train other people and forget to train ourselves. We tend to take it for granted that we are always right and others are in the wrong. It seems to be a characteristic of people that they blame others; even when they are late, they blame others — because of wife, because of friends or somebody else etc. I do not mean say to say that we should blame only ourselves. There is a saying of Confucius — a very wise useful saying: “An uncultured person blames others, a semi-cultured person blames himself, and a fully cultured person blames neither”. The problem is “What is wrong and not who is wrong”.

According to the Buddhist method, training oneself comes first. Individual perfection must be first, so that the organic whole may be perfect. The state of the outer world is a reflection of our inner selves.

To conclude I would like to ask you to meditate a few minutes on Love, so that our thoughts, actions and words may be filled with Love. From trained minds, come right thoughts, right actions and right words. In true meditation first you fill yourself with love mentally “May I be well and happy”. After a while you extend it to all others saying mentally “May all beings of the Universe be well and happy”. Mean it and feel it. Also try to see that the world is filled with your love, with great desire that they may be happy, a desire such as a mother has for her only child.

If you send out these thoughts of *Mettā* before you go to sleep, I am positive that you will have extraordinarily peaceful sleep. If you can maintain these thoughts of *Mettā*, you will have a serene, peaceful, successful life and you will be loved because you are loving. The world is like a great mirror and if you look at

the mirror with a smiling face you will see your own smiling beautiful face. If you look at it with a long face, as the English say, you will invariably see your own ugly face. There is also an expression in the form of greeting, “Well friend, how does the world treat you?” The usual answer is “Well, I am all right”. Your answer should be “Well, the world treats me as I treat the world.”

If you treat the world properly, kindly, the world will treat you kindly. We should not expect other persons to treat us kindly first, but we should start by ourselves treating them kindly.

#### Notes:

- 1 Sayadaws: — Burmese for Mahātheras. A Thera is a fully ordained Bhikkhu of 10 years standing, A Mahāthera is a fully ordained Bhikkhu of 20 years' standing.
- 2 Dhammapada — Puppavaggo, verse 51.
- 3 “One should first establish oneself in what is proper; then only he should advise another; such a wise man will not be reproached.” — Dhammapada, Verse 158.
- 4 Dhammapada 42.

In the case of those beings who aforesaid were not free from craving, but were bound with the bond of craving; who aforesaid were not free from hostility but were bound with the bond of hostility; who aforesaid were not free from delusion but were bound with the bond of delusion,—in such cases, a player who on the stage or in the arena brings about craving, hostile or delusive states of mind, so that such beings become still more craving, still more hostile or still more deluded,—being himself drugged and slothful he drugs and makes others slothful. Such an one, when body breaks up, after death is reborn in purgatory.

Samyutta Nikāya IV. 305.

## THE FIVE PRECEPTS

### *Ohn Ghine.*

The question is often asked: ‘What constitutes a Buddhist?’ and the Buddha’s answer is to be found in the Aṅguttara Nikāya.<sup>1</sup> Mahānāma the Sakyan having asked: ‘Lord, how does a man become a lay-disciple?’ was told: ‘When, Mahānāma, he has found refuge in the Buddha, found refuge in Dhamma, found refuge in the Order, then he is a lay-disciple’.

But it is clear that one who has taken the ‘Triple Gem’ as his refuge will, indeed must, strive to become virtuous, and so Mahānāma asked the further question ‘Lord, how is a lay-disciple virtuous?’ and was told: ‘When, Mahānāma, a lay-disciple abstains from taking life; abstains from taking what is not given; abstains from lustful and evil sexual indulgences; abstains from lying; abstains from intoxicants, then a lay-disciple is virtuous.’

So the Five Precepts are the beginning of the practice of Buddhism. What are these Five Precepts? They are:—

**1. Pāṇātipāta Veramaṇī:** Abstaining from killing. This means to abstain from taking the life of any sentient being, insect or man.

With this Precept, as with them all, it is a matter of orientation of thought and of degree of belief in the Teaching of the Buddha.

The Buddha explained, unequivocally, that the man who takes the life of even one insect is likely to be reborn in lower stages and that once one reaches one of the four ‘lower stages’ it is a matter of aeons of time and the utmost difficulty to regain man’s estate.

It is quite clear that any killing, indeed the neglect of any of the precepts, will lead one to the woeful states. In the Aṅguttara Nikāya, (V, XV, 145) is the following:—

‘Pursuing five things, one is surely cast into hell as the reward. What five? One destroys life, takes what is not given, indulges in sexual

misconduct, lies, and lives in the idleness of liquor and strong drink indulgence. Verily, pursuing these five things one is surely cast into hell.....

And in the same Nikāya (X, XXI, 205): ‘In this connection, monks, a certain man takes life, he is a hunter.....for him there is one of two bourns, either downright woe in purgatory or to be born in the womb of an animal.....What he does, by that is he reborn; when reborn, appropriate contacts contact such a one. Thus I declare that beings are the heirs of their deeds.’

Nevertheless the gravity of the deed, the force of the intention, condition the result, and to kill a virtuous person is therefore more grave and will have a greater and more lasting effect, than to kill an insect. This is the view of all the commentators and the analogy is perfect in the reverse case of one who makes gifts, as a quotation, also from the Anguttara Nikaya, shows:

If one should throw away pot-scourings or the rinsings of cups into a pool or cesspit even, with the idea of feeding the creatures that live therein, I declare it would be a source of merit to him; to say nothing of him feeding beings that are human. Nevertheless, I say, Vaccha, that a gift given in the case of the virtuous is of great fruit, not those given in the case of the wicked.’

**2. Adinnādānā Veramaṇī:** Abstaining from taking what is not freely given.

This means not merely to abstain from theft in the sense of stealing, as the laws of most countries are framed: it is much more than this, being a high moral law. He who breaks this moral law while keeping within the laws of the land may enjoy wealth, fame and titles in this life and suffer only in the next life or lives, in lower states and in various stages of misery.

Of course, this moral law covers all stealing and pilfering, and it also covers what may be termed excessive profits wrung from an unwilling people even though those profits are “within the law.”

Naturally, in business, a man or organization has the right to take payment for services, and that payment may be in proportion to the work done and the services rendered and in the shape of what might be termed “legitimate profit”, say the amount per annum that a man could earn as an executive in a Government Department. If more is taken, then that is stealing, just as surely as the man is stealing who puts a gun at the head of his victim. And just as surely is it stealing if a Government or other employee ‘loafs on the job’ and does not give the value in work for which he is paid.

There are other ways of taking what is not freely given. The man who takes a bribe, for instance, may try to equivocate and justify himself by saying that the bribe was freely given. In his heart he knows that ‘there is nothing for nothing’ and he is in the position of an armed bandit, his gun being the power given him for another purpose. He is robbing the giver of the bribe, robbing the Government, and robbing the people. He is robbing the country of money and what is more important than money, of honour.

**3. Kāmesumicchācārā Veramaṇī:** Abstaining from sexual misconduct.

The sexual instinct is one of the strongest of human motivations and when blocked or hindered, rages blindly against obstructions, giving rise sometimes to terrible and bestial crimes or, in its less violent forms some curious perversions, while in its more ‘normal’ manifestation there is much sophistry and specious and subtle argument to prove that the sexual indulger is really ‘not harming anybody’ and in fact is performing ‘a necessary and natural function’. Indeed, from the point of view of mere animal existence, that is often true: but the Buddha did not teach a ‘way of life’ of merely animal existence.

**4. Musāvadā Veramaṇī:** Abstaining from untruth.

This might almost be termed the forgotten precept. Indeed, in every religion, it is the most universally neglected. Yet, in Buddhism, it is one of the most important. And you can repeat that, it is one of the most important. The Buddha said, quite clearly, that ‘the liar goes to hell’<sup>2</sup> and ‘There is no evil that cannot be done by a lying person’.<sup>3</sup>

There is a way, the Buddha called it ‘the only way’,<sup>4</sup> out of this whirlpool of rebirth and suffering; and the beginning of that way demands the beginning of truthfulness in all things. Actually there is scientific sanction for this, if scientific sanction were needed, in the way the brain and nerves control the body at the behest of the mind. There are junctions, they call them ‘synapses’ where the nerve force jumps across, and, just as one can puzzle and hinder the mental development of a child or an animal by giving conflicting commands, so one can hinder the development of oneself by blocking the channels here, and casting doubt on the nervous impulses that govern the reflexes, which is what you do to yourself when you tell a lie. But that’s highly technical. What is important is to realize why lies are told. If you do that you won’t tell a lie; even a ‘white lie’ or even in a joke. Try this as an exercise some time. Take one of your lies apart and really see what ‘made it tick’, if you have the courage you will find that you are taking yourself apart. But if you bluff yourself here you are committing what another religionist called: ‘The sin against the Holy Ghost’ (that’s you in one aspect) which if it can be ‘forgiven’ is forgiven with extreme difficulty and maybe many worlds away.

**5. Surāmerayamajjappamādatthāna Veramaṇī:** Abstaining from intoxicants.

Last but not necessarily least. Alcohol, cocaine, marihuana, opium and its derivatives are intoxicants all equal in the end, though some seem swifter than others, and in these grosser forms of intoxication the evil is apparent. Why do men drug themselves? Why

do men drink, for instance? Well there are many excuses but only one reason. Cowardice. They just cannot take it. Life is too complex, too hurting, too puzzling for them, and here is an easy, if very temporary, escape. Of course, here too, one gets the equivocation and the sophistry and the casuistry, but from the man who reelingly, stumblingly, mumblingly, stutters: 'I'm a man knows when he's adanuf' to the pleasant and courteous and almost civilized man who is never drunk, just pleasant, until his liver gives out a bit, they are bluffing themselves, for they drink because they just cannot bear life. In its more refined form, intoxication is the intoxication of the senses, in the name, quite often, of "culture", the same lulling to sleep; this time with 'good books' and 'good plays' and 'good pictures' and, 'good music'; but that's 'coming it just a bit too strong' for the average layman, though it is true nevertheless.

One thing, though the latter do hinder a man in his efforts to finally escape this wearisome round of rebirth, they don't harm anyone else much. As for opium and alcohol and the rest, well, even in small doses they are harmful to their slaves individually and to society generally.

If the slaves, and even the 'moderate drinker' is a slave, will only look at themselves truthfully, how much they will see and how much they will gain.

- 1 Aṅguttara-Nikāya. Aṭṭhaka-nipāta, Gahapati-vagga, Mahānāma Sutta.
- 2 Anguttara-Nikāya, Pañcaṅguttara, Niraya Sutta (Discourse on Hell).
- 3 Dhammapada Stanza 176.
- 4 Mahāsatipatṭhāna Sutta (Discourse on the Four Applications of Mindfulness).



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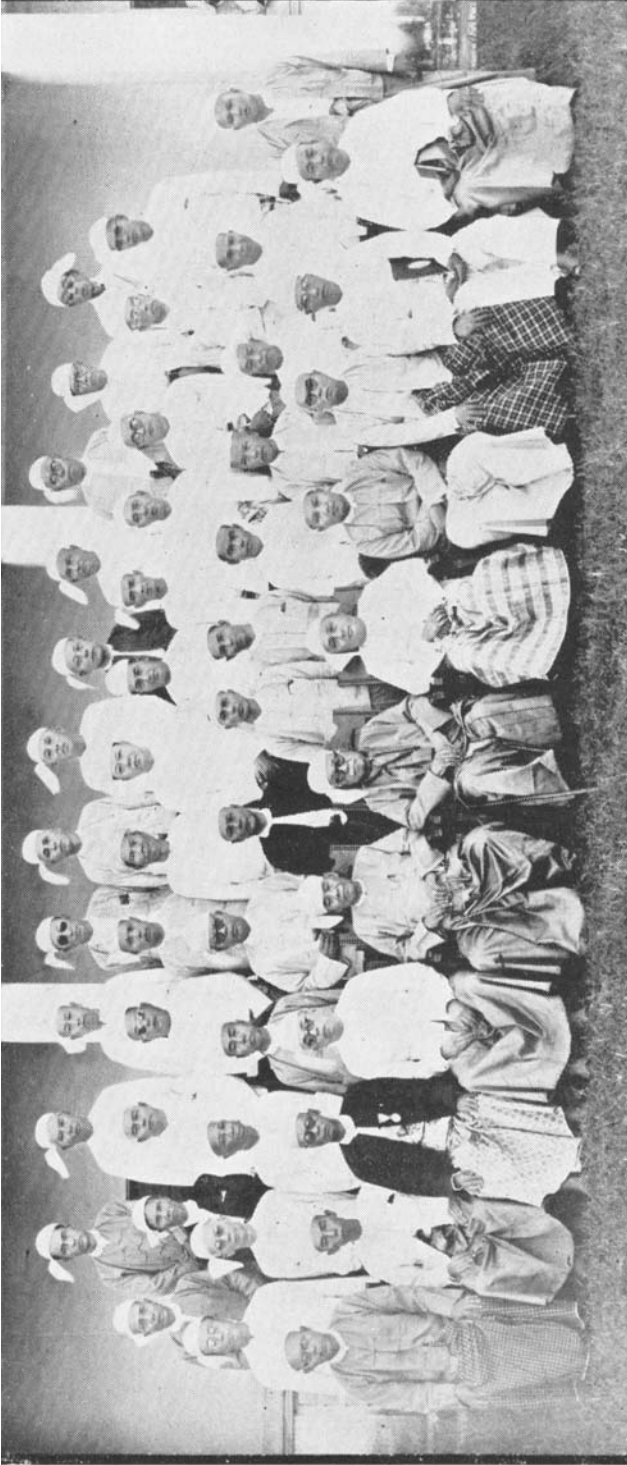
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Photograph taken on the occasion of presentation of a bronze statue of the Buddha by the Burmese Chargé d'affaires Sao Boon Wat, on behalf of Union Buddha Sāsana Council, to the Buddhist organisation "Wihara Yasodhara", Bandung, Indonesia.

*Left to right:*—Mr. Ratnasiri Perera, the Chargé d'affaires of Ceylon; Daw Yi, wife of Burmese Chargé d'affaires; Sao Boon Wat, Chargé d'affaires of Burma; Bhikkhu A. Jinarakkhita, Bhikkhu from Ungaran (Central Java); Dr. Hatta, former Vice-President of Indonesia.



Newly Elected Members of the Union Buddha Sasana Council who attended the recent Half-yearly Conference held by the Council.

*Front row : Left to right:—*(1) Saya Aw (2) U Than Maung (3) U Kyi Pe (4) U On Pe (5) U Thein Maung (6) Sir U Thwin (7) U Nu (8) U Ba Saw (9) U Ba Tin (10) U Win (11) U Ba Thaw.

*Second row : Left to right :—*(12) U San Nyunt (13) U Tun Myint (14) U Ba On (15) U Thaw (16) U Hla Gyaw (17) U Aung Myint (18) U Maung Maung Lwin (19) U Tin Maung (20) U Thein Maung (21) U Nyunt (22) U Po San (23) U Kyun Kyaw (24) U Myint Thein.

*Third row : Left to right :—*(25) U San Min (26) U Po Kywe (27) U Kyaw Myint (28) U On Hlaing (29) U Ba Aye (30) U Nyo (31) U San Thein (32) U Than Sein (33) U Maung Tha (34) U Phwin Lain (35) U Khin Maung Gyi (36) Saopha of Samkam (37) U Myint Han.

*Fourth row : Left to right :—*(38) U Aung Myint (39) U Ba Nyo (40) U Win (41) U Ba Shein (42) U Ba Cho (43) U Hla Thwin (44) U Ba Chit (45) U Ba Than (46) U Hla (47) U Pan (48) U Maung Maung Lay.

## NOTES AND NEWS

### Presentation of Buddha Statue

Sao Boon Wat, Burmese Charge d'Affaires, formally presented a 450-kilo bronze seated Buddha statue to the Brotherhood of Buddhist followers "Wihara Yasodhara" of Bandung in an impressive ceremony recently.

The bigger-than-life-size statue was a gift from the Union Buddha Sāsana Council of Burma.

The ceremony was held at the residence of Prof. Njoo Hong Hwie and was attended by a large number of guests including former Vice-President Dr. Mohammad Hatta. Ceylonese Charge d'Affaires, Ratnasiri Perera and representative of West Java, Governor Ateng.

After the ceremony a religious service was held conducted by a Buddhist Bhikkhu, Bhikkhu A. Jinarakkhita.

### Buddhist Activities in Singapore

During his three months' stay at Sri Lankarama in Singapore, Ven. Nārada Mahāthera delivered lectures on the Dhamma and Abhidhamma and conducted classes on meditation under the auspices of the Singapore Buddhist Association, Chinese Section, local Theosophical Society and a Chinese Nunnery. Several educated Europeans took a great interest in meditation.

The first Y.M.B.A., initiated by him and Mr. T.A. Simon, its first President, is very active and is making rapid progress. Already about 150 members have enrolled themselves and negotiations have been made with the Government to lease a block of land for their playground. At present the playground of the Y.M.C.A. has been placed at the disposal of the Y.M.B.A.

The S.B.A. is grateful to Ven. Nārada for reviving the Ladies' Section and the Buddhist Sunday School.

At his suggestion the former has undertaken to complete the ground floor of the Buddha

Jayanti Vihāra. Mr. H. Sena has kindly consented to donate Rs. 300/- a month for the maintenance of the Sri Lankarama Dhamma School.

Preceded by an inspiring address by Ven. Nārada the annual general meeting of the S.B.A. was held after a period of about three years.

A school building committee was formed with Messrs. Titus de Silva and R. Sena as Joint-Chairmen, Mr. T.A. Simon as Secretary and Mr. Chan Kun Chee as treasurer. On the full moon day was witnessed the modest beginning of this great project. Both Ven. Nārada and Mr. H. Sena interviewed the Minister for Education and he promised every support for the proposed school which will be the first Buddhist English School in Malaya. Besides granting a dollar to dollar contribution, Government will provide all teachers and pay their salaries.

The Minister remarked that from 1958 arrangements will be made to teach the religion of the parents to all children attending Government and Missionary schools.

Before he left on the 8th for Kuala Lumpur, Penang and other neighbouring countries on a preaching tour he lectured at the Malayan University under the auspices of the Buddhist Society and gave a talk to the prisoners of the Changi prison.

The Buddhist prisoners appealed to him to send Buddhist monks weekly to preach to them and make arrangements to have a shrine room. Ven. Nārada promised to present them two images of the Buddha — a Chinese and an Indian one— and Mr. Sena agreed to defray all the expenses for the shrine room.

### Buddhist Activities in Kuala Lumpur and Penang.

Ven. Nārada who arrived in Kuala Lumpur on the 9th was accommodated at the Buddhist Temple, the oldest in the city, founded by the



Sinhala, and Chinese and Thai Buddhists more than 40 years ago. Under the auspices of the Selangor Buddhist Association (of which he was the founder more than 20 years ago), he delivered lectures on Buddhism in several places. Accompanied by Ven. Dhammananda Thera, present incumbent of the temple, he visited Muslim, Chinese and Hindu schools and addressed the students on general topics. The Selangor Buddhist Association composed mainly of Chinese Buddhists, is now making arrangements to receive a relic from him to be enshrined in the Jayanti Vihāra on his return from his preaching tour, on behalf of all the Buddhists in the Federation.

Mr. Granville Hendry defrayed all his travelling expenses to Penang where he arrived on the 14th. Chinese and Sinhala representatives received him and he was conducted to the Penang Buddhist Association where he preached daily to a large audience. After the discourse he chanted Paritta together with Ven. Gunaratana and Pematana Theras. Devout Chinese Buddhists deeply appreciated the chanting of Paritta.

The Penang Buddhist Association with Mr. Yeoh Cheang Aun, President, at the helm of affairs, is doing excellent work in the study, practice and the propagation of the Dhamma. Early next year the building operations of the first Buddhist English School will commence as soon as the plans are approved by the Municipal Council. Nearly \$200,000/—have been set apart for the proposed school. Being the most powerful and richest religious body in Malaya, Ven. Nārada suggested to the association to establish, if possible later, an orphanage for boys and girls.

To promote religious, educational and social activities the society has formed a Youths' Circle. After the examinations are over the Sunday Dhamma school will be revived as children lack sufficient facilities to study their religion.

Accompanied by Mr. Lim Eoh Khoo, his brother and sisters, Ven. Nārada and Ven. Petnaratana visited a Hindu Orphanage and a

Home for the Aged and biscuits were distributed amongst 400 inmates.

With Mr. Lim Teong Aik, his able interpreter, the Ven. Nārada visited the prison and gave a talk to about 50 Buddhist prisoners. As they expressed their desire to hear the Dhamma, the Buddhist Association is to make arrangements to send a Buddhist monk weekly to cater for their religious needs.

It may be mentioned that a Bo-sapling from the Sri Mahābodhi tree of Anuradhapura, presented by Ven. Nārada more than 20 years ago, is luxuriantly growing in front of the Association premises.

At the invitation of H.R.H. Prince Dhani Nivat of Thailand, Ven. Nārada flew to Bangkok on the 25th October.

### **Propagation of Theravāda Buddhism in Japan**

A Burmese Buddhist Dhammadūta Mission comprising Ven. U Kheminda, Ven. Anisakhan Sayadaw, Ven. Mahāsī Sayadaw, Ven. U Visuddha, Ven. U Sobhita and Ven. U Kheminda, accompanied by Justice Thado Mahā Thray Sithu U Chan Htoon and Wunnakyawhtin U Saing Gyaw visited Japan on the 11th June 1957. During its sojourn in Japan the Mission consecrated two pagoda sites and two sīmās and thus initiated the propagation of Theravada Buddhism in Japan. The Mission returned to Burma on the 2nd. of July 1957, leaving Ven. U Kheminda to perform Dhammadūta in Japan.

On the recommendation of the Mission, the Union Buddha Sāsana Council decided to depute the following Mahātheras and Theras to Japan to propagate the Buddha-Dhamma there:

1. Ven. Aggamahāpaṇḍita U Nyanuttara, Nāyaka Mahāthera.
2. Ven. U Vepulla, Dhammācariya.
3. Ven. U Jotika, Kammatṭhana Dhammācariya.
4. Ven. U Dhammācāra, Dhammācariya
5. Ven. U Kosalla, Dhammācariya.

This Mission left Burma on the 7th August 1957 and arrived in Japan the same evening. At Tokyo the deputation was joined by Ven. U Kheminda.

At the airport they were met by the members of the Japan Buddha Sāsana Society, lay devotees and the staff of the Burmese Embassy. The Dhammadūta group went on to Moji where they were warmly received by the mayor and the people. The main purpose of their present mission being to propagate Theravāda Buddhism in Japan, they have now started learning Japanese under the tutorship of Bhikkhu Pannananda (Migashi Moto) who was the leader to the Japanese Students' Mission which visited Burma in 1955. At present they are delivering lectures on Buddhism and also Dhamma discussions through an interpreter. They made a Dhammadūta tour in the district around Moji.

**Points from a Lecture on the relation  
between Japanese and Burmese delivered in  
Japan by Venerable Aggamahāpaṇḍita U  
Nyanuttara.**

I am very glad to have the opportunity to meet and talk with you today and I wish to speak on the relationship between the Japanese and the Burmese. We came here to propagate Theravāda Buddhism, but we do not feel lonely as strangers who visit an unknown country. We feel quite at home as we are among our relations: we relate by religion and history.

How do we relate by religion ?

In about 600 C.E. Sakyamuni Gotama Buddha's teaching was introduced into Japan by the northern route via China and Korea. In 309 B.C., 235 years after the passing away of Sakyamuni Gotama Buddha, His teaching was introduced into Burma by Ven. Sona Thera and Ven. Uttara Thera, who headed the mission of five, sponsored by King Asoka, just after the Third Buddhist Council, which was presided over by Ven. Moggali-putta Tissa Thera. At the same time Sakyamuni Gotama Buddha's teaching was introduced into the

whole of India, the Himalayas in the north, Kandahar and Afghanistan in the north west, Syria, Lebanon and Greece in the west, Ceylon in the south, Indochina, Siam and Malaya in the east, Indonesia in the south east.

Even though the time and way of introduction was different, yet the fundamental teaching of Sakyamuni Gotama Buddha was the same, so we relate by religion.

Geographically, both the Japanese and the Burmese are related as Asians. How do we relate by history ?

Historians say that both the Japanese and the Burmese are of Mongolian blood, so we relate by history.

On the other hand, there are also histories and archaeological evidences which say, 'The People of north-eastern and south-eastern Asia and of southern China went to Japan; and there were the original inhabitants there as well, while the Sakyas from India and the Tibetans came to Burma and there were there also the original inhabitants. According to those histories and archaeological evidences, though there may be some difference of blood, yet nobody can deny relationship even between each of all these peoples while both of us are certainly related by religion or geography.

Whatever the case may be, Sakyamuni Gotama Buddha said, "Health is the greatest gain, contentment is the greatest wealth, trust is the best relative, Nibbāna is the greatest bliss." So it is certain that we may be relations by loving and confiding in each other. Let us, therefore, be intimate relations in accordance with the teaching of Sakyamuni Gotama Buddha, putting aside other points which might be disputed as to relationship.

Why are we appealing for relationship so earnestly ? We are appealing for relationship so earnestly, not because we come to Japan without any gifts. Of course, we know what we should do on our own side and actually bring some valuable presents which, we think, will please you a great deal.

The presents we have brought are:

Food and drinks, clothes, flowers, gems, medicines for long life, beauty, clear voice, health, peace of mind, strength and general knowledge and above all remedies for the destruction of rebirth, decay and death.

The presents we have brought are not material things but spiritual things which are connected with Enlightenment and cannot be taken with the ordinary hand, nor seen with the ordinary eye. They can be taken only with the hand of Faith, seen with the eye of Wisdom

and followed by the practice of Right Effort, Mindfulness and Concentration.

I, therefore, wish to urge you to cultivate and strengthen in your mind the Faith and Wisdom to be able to take and enjoy them quite fully.

Let me conclude my speech. Sakyamuni Gotama Buddha said, "The shade of relations is cooler than the shade of trees." Now we are under the shade of relations. So, please try to show the world the loving-kindness of the Japanese to the Burmese.

### EXAMINATION FOR THE SELECTION OF TIPITAKA-DHARA (TEXT-RECITERS) FOR THE YEAR 1957.

This examination for the selection of Tipiṭaka-dhara (Text-Reciters) is by far the hardest examination and of the highest standard in the world. The curriculum covers the whole of the Tipiṭaka together with all commentaries, but the candidates are allowed to take each part of the Tipiṭaka at a time, and they are required to carry it by heart and to be able to write and answer all questions set on the Piṭaka they recite.

An opening ceremony of the examination for the selection of the Tipiṭaka-dhara was held in the Dhammāyon (Preaching Hall) at the Thāthana Yeikthā on the 22nd December 1957 at 7.30 a.m. Among those present were the leading Mahātheras, Theras, and ten Tipiṭaka-dhara Bhikkhu candidates. The Hon'ble U Nu,

Prime Minister of the Union of Burma, Thado Thiri Thudhamma Sir U Thwin, President of the Union Buddha Sāsana Council and President of the Buddha Sāsana Nuggaha Association, Rangoon, Cabinet ministers and representatives from many Buddhist organizations of Rangoon, attended.

On arrival at the Dhammāyon, the Hon'ble U Nu was welcomed by the members of the Tipiṭaka-dhara Selection Committee and conducted to his seat in the Preaching Hall. Mahā Paññābala Patamagyaw U Kyi Pe, Director of Religious Affairs conducted the Bhikkhu-candidates to the Preaching Hall, where they were respectfully received by all the devotees present.

"These, having come to indulgence in sense-pleasure, at the breaking up of the body after dying arise in a sorrowful state, a bad bourn, the abyss, Niraya purgatory. Here they experience feelings that are painful, sharp, acute."

Majjhima-Nikāya,  
Cūḷadhammasamādānasutta

'For perishes the deed of none,  
Nay, it becomes his task-master;  
Both foolish and transgressors see,  
Themselves hereafter writhe in pain.'

Sutta-nipāta, Kokālika Sutta. 671

## OBITUARY

### Sithu U San Thein

Can one be a Buddhist, a really good, practising Buddhist and still be a layman in these modern days ? That is a question that is often asked in the West, among those who know that the standard of righteousness set for a Buddhist is extremely high.

The question was answered in the affirmative by the life of the late Sithu U San Thein and has been answered even more positively by his death.

It is a death that represents a loss to Buddhism, a loss to Burma and a loss to his family and friends, a loss that is severely felt: yet a loss tempered by the belief, in some cases many can say the absolute knowledge, of all who knew him, that the flux we knew as U San Thein, if it has not already won the deathless, is at some point higher on the way than this world of sorrow.

U San Thein was Burma's Commissioner of Income Tax and had held previously other high administrative positions in Departments which he had organised and placed on a footing of honesty, efficiency and kindness, proving that the three can go together and each help the other. Such was his innate strength of character that no-one ever mistook his kindness for weakness.

On the fourth of this month (January) he left Rangoon for the Arakan division by ship to make an official survey of the working of the Department there. The next morning he was in his usual good spirits and seeming excellent health and had been, as was his wont, discussing Dhamma with other Government officers who were on board. He went to his cabin and a few minutes later was found there sitting on his bed in an attitude of deep Meditation, dead. It is evident that whether he felt any pain or portent of approaching death or not, he died as he lived, complete master of himself in the Dhamma.



**The late Sithu U San Thein**

We publish a funeral oration written by U Tun Hla Oung, his friend and disciple.

U San Thein was a valued contributor to THE LIGHT OF THE DHAMMA as well as the author of a book on Meditation in Burmese and was a Member of the Executive Committee of the Union Buddha Sāsana Council and Chairman of the Council's Dhamma Practice Sub-Committee and his loss to the Council is very keenly felt.

## WIN THE DEATHLESS

U Tun Hla Oung.

At this moment we stand face to face with death. We have come here to consign to the elements the bodily remains of him who was Sithu U San Thein. It is good, at such a time, that we should think of the nature of Life,—and Death; for inseparably are these two bound. Death waits for all of us assembled here. U San Thein basked in life's sunshine, tasting of its pleasures and pains and helping all, both in worldly and in spiritual matters. And now, he is gone.

And we, who are gathered here, what of us? In a hundred years, not one of us will be left. Others will take our places, whatever those places may be, — and yet, the tale of death will run on.

We are here in a city of King Death. Around us lies the dust of many thousands of beings who once, like us, for a brief span breathed earth's air. All earth's cemeteries are as this one is, and to such dust, we, too, shall soon turn.

Not for a moment can the flow of life and death—becoming and unbecoming—be stayed. Fresh flowers fade, earthen pots break, dewdrops die with the sun's kiss,—and of each being that now throbs with life, the doom is sealed. There is no such thing as a prosperity that adversity can never touch. All health ends in sickness, all youth in old age, all strength in impotence, all beauty in distortion and ugliness, all life in death. Pomp and splendour, fame and honour all wilt before the face of death.

We know much, of many things, but about this precious thing our life, we do not know its

span, we do not know of what we shall die, we do not know the hour of our death, or the place of our death, or the place of our rebirth.

To one who ponders thus, there comes a driving energy to seek and win the Deathless. One finds it easy to renounce clinging to life's empty pleasures,—one sees that Life's every prize is a dream.

A man reaps even as he has sown. This sowing is *Kamma*, action, and its cause is *Ta<sup>o</sup>h±*, craving for this thing and that, things that are deemed “good”,—and so flows the river of life,—of and death.

It is *Lobha*, greed, that makes this river, it is *Dosa*, hate, that makes it flow, and *Moha*, ignorance, is the parent of these two. He, who sees things as they truly are, rises from that seething mud of ignorance. He sees that each being is but a flux of Matter and a flow of Mind. He rids himself of the delusion that there is some permanent “soul” entangled with these.

“See the world as empty,” says the Buddha. “You are but mind and matter, and each of these is a flux. Be ever mindful and root out the notion of an underlying soul. So may you overcome Death.”

If the knowledge of sudden death brings one nearer to the learning of this lesson, then the sight of death has not been in vain for, when that final truth is realized, one does not die.

May the day soon dawn when you, and I, and U San Thein, if he has not already won it,—all of us shall win the Deathless.

## BOOK REVIEWS

### LIBRARIES MANUSCRIPTS AND BOOKS OF BURMA

By E. P. Quigly (Arthur Probsthain London, W. C. 1. Six Shillings)

(Reviewed by Thiripyanchi U Lu Pe Win, M.A., Director of Archaeological Survey, Retd.)

As far back as towards the end of the 18th Century CE., Major Michael Symes, the British envoy to the Burmese Court, gave an interesting description of Bodawpaya's library in *An Account of an Embassy to the Kingdom of Ava*, which is now one of the rare books on Burma, published in the year 1795. "It is not impossible" says Symes, "that his Birman Majesty may possess a more numerous library than any potentate from the banks of the Danube to the borders of China." This remark attracted the attention of Miss E. Pauline Quigly and stimulated her to check it up. Fortune was, however, not much in her favour. She had no opportunity to visit Burma. Her field of research was limited to the British Museum and the India Office library in London. The author is, therefore, to be congratulated on her achievement with her success in getting the co-operation of every available Burmese and Pāli scholar in London.

Her book, small though it is, is, indeed, very informative, provocative and stimulating. As a 'guide', her book is sure to be useful to scholars who would pursue the subject more fully and comprehensively. A scholarly history of palm-leaf manuscripts, *parabaiks* and printed books of the Union of Burma is yet to be written. To enable any scholar to undertake such an important piece of research work, facilities and opportunities should present themselves. A complete and thorough bibliographical survey of the entire Union of Burma should soon be made; the earlier the better. Whoever does it, he or she should certainly make a visit to the library of the Asiatic Society of Bengal in Calcutta. Such a scholar should necessarily have an easy access to all the repositories of Burmese "books" in England; particularly those mentioned by the author in her preface.

It is, indeed, a great pity that Miss Quigly could not bring out her book in time for the Sixth Buddhist Council, which would certainly have benefited immensely by the invaluable information contained in it of the existence of King Mindon's royal edition of the three Piṭakas. According to the great European Pāli scholar, Hermann Oldenberg, says the author, 'Manuscripts of the Whole Tipiṭaka presented by the King of Burma, written in the Burmese character, consists of 29 volumes, each of which, wrapped up in a piece of silk, is placed in a wooden box. Most of the single volumes contain the dates of *Sakkaraj*<sup>1</sup> 1202 or 1203 (1841 -2 C.E.). In correctness this manuscript far surpasses most of the MSS written in Burma which I have seen. The 29 volumes are listed 1 -5 Vinayaṭiṭaka; 6 - 21 Suttaṭiṭaka: 22 - 29 Abhidhammaṭiṭaka'.

Miss Quigly makes mention also of Prince Nyaung Yan's library and the royal library of King Theebaw which we here in Burma have no adequate knowledge of. "The whole collection of MSS. that belonged to the King's library at Mandalay", remarks Professor V. Fausboll, a well-known Pāli scholar and the famous Editor of the *Jātakas* in Roman characters, in his preface, written in 1896 to his catalogue, "seems to have consisted of about 1,150 numbers ..... but of these more than 800 are now missing, having either been looted during the war, or lent out at the time when the library was removed to the India Office.

Except for her derivation of the word *parabaik* on page 21, which I would surmise to be a case of indistinct articulation of the Mōn word (*slapat*)<sup>2</sup> or corruption from the original Sanskrit Word *bhujapatra* or the Pāli word *bhūjapatta*,<sup>3</sup> I am in full agreement with Miss Quigly's observations on libraries, manuscripts

and books of Burma from the 3rd. Century CE. to the 19th. Century C.E.

1 Sakkaraj: Burmese Era.

2 “Slapat” or “Salapat” is a Môn word meaning “a collection of books or writings

3 Birch leaf (or strip of bark).

## TEN JĀTAKA STORIES

Interesting to the ordinary layman as well is instructive to the Pāḷi scholar, ‘Ten Jātaka stories’ translated by I.B. Homer (Linac & Company Ltd., 46 Great Russell St., London W.C.I.) is a welcome addition to the library of Buddhist books.

It is a good selection of ten of the very many (550 in all) of the stories told by the Buddha of His previous births, each one representing a stage in the long and arduous Path of Buddhahood,

These ten are ten of the shorter stories and each one exemplifies one of the ten ‘Excellences’ or ‘Perfections’ necessary as a preliminary to Full Enlightenment.

The stories have, over the ages, been told and re-told and, in their passage to other countries on the great caravan routes, have entered into the folk-lore of other lands sometimes in distorted form, and even in India have suffered a change in the minds and mouths of narrators of other religions. Herein we disagree with the learned translator who thinks the stories were taken over by the Buddhists from more ancient sources: but this is no place for a dissertation on the give and take of, often unconscious, borrowings.

The stories are well translated and in themselves form very interesting reading and give an insight ‘to him with eyes to see’ into the ‘background’ of Buddhist thought.

To quote the publishers;

“Pāḷi students now have the opportunity of reading a small selection of these ancient but still fascinating and exciting stories in the original. Down the centuries they have proved a wonderful means of conveying the Teachings of the Buddha to ordinary men and women, and children too; and the veneration they have commanded in the Buddhist lands of South East Asia is equalled only by the affection they inspire as they are read in the family circle or retold under the palmtrees. During the innumerable lives when the Bodhisatta was preparing himself for the achievement of supreme Enlightenment he gradually brought to fulfilment each of the ten pāramitā or ‘perfections’ of liberality, ethical conduct, renunciation, wisdom, energy, forbearance, truth-speaking, resolution, friendliness and even-mindedness.”

The Jātakas here given are page by page with the Pāḷi (in Roman Text) and thus the Pāḷi does not interfere with the pleasure of the man who knows it not.

For those learning Pāḷi, and for the growing body of those (mainly Bhikkhus) who are well versed in Pāḷi, and are studying English, this book, enabling them to study and compare one text with the other, will prove extremely valuable. The book is well-bound and priced very moderately in the circumstances at sh. 25/—.

## GUIDE THROUGH THE ABHIDHAMMA-PIṬAKA

By the Venerable Nyanatiloka Mahāthera (Second Edition), revised and enlarged by the Venerable Nyanaponika Mahāthera. Published by the BAUDDHA SAHITYA SABHA (Buddhist Literature Society), Colombo. Price Rs. 10/—

The Abhidhamma Piṭaka (The Basket of Higher Doctrine) comprises seven Books: The Book of Enumeration of Phenomena, The Book of Treatises, The Book of Discussions with reference to the Elements, The Book of Description of Individuals, The Book of Points of Controversy, The Book of Pairs, The Book of Origination. The Abhidhamma as the name implies is very profound and very hard to understand. A very succinct resume of all the essential doctrines of the Abhidhamma is given in the Abhidhammattha-Sangaha (Compendium of Philosophy) written by Ven. Anuruddha about 800 AD. A similar book known as Abhidhamma-kosa is said to exist in the Chinese characters, but it is not in popular use. All these commentaries were written in order to expound the Abhidhamma taught by the Omniscient Buddha; yet is it not easy for an average person to understand the Higher Doctrine without the aid of a qualified teacher.

With a view to propagate the Teaching of the Buddha to the West as well as the East, the late Venerable Nyanatiloka Mahāthera wrote the first edition of the Guide Through the Abhidhamma-Piṭaka in 1938. It is a summary of the whole Abhidhamma-Piṭaka—an arduous work which had never been undertaken by any one before. In his book the Venerable Nyanatiloka Mahāthera discusses fully the salient points of each of the seven Books of the Abhidhamma. In addition, he has an essay on Paṭicca-samuppāda (Dependent Origination)

which itself is extremely valuable. The book also includes a chart describing the various types of consciousness and mental factors.

The first edition of the book has long been out of print and there has been a great demand for it. Accordingly, the late Mahāthera with great mettā revised and enlarged the first edition but owing to the infirmities of old age the work of bringing the second edition to completion devolved on the Venerable Nyanaponika Mahāthera who himself is the author of “The Heart of Buddhist Meditation” and many other books on Buddhist literature and is also a most valued contributor to the “Light of the Dhamma.”

The second edition of the book contains numerous additions and also a new introductory chapter on the Abhidhamma-Piṭaka known as Mātikā or the Schedule of the Abhidhamma-Piṭaka. ‘The book is indispensable both to scholars and students of Buddhism. The translators of the Sutta and of Buddhist literature will also find it as a ready reference for knotty points on the Abhidhamma and also for terminology.

The Vibhaṅga, the Book of Treatises contains Paṭicca-samuppāda Vibhaṅga which deals with Dependent Origination. Ven. Nyanatiloka’s essay is not a mere translation of the Paṭiccasamuppāda Vibhaṅga, but is an exposition of the Dependent Origination in fuller detail and also in relation to Root and Conditions. In this essay the Mahāthera has fully discussed the interpretation of the word “Paṭicca-samuppāda”.

This valuable book should be in the possession of every scholar and student of Buddhism.



## BOOKS ON BUDDHISM

	Rs.	NP.
The Life of Gotama Buddha by E. H. Brewster	16	00
Buddha and the Gospel of Buddhism by Anand Coomaraswamy	15	50
Essentials of Buddhist Philosophy by I. Takakusu	12	50
Abhidhamma Studies by Nyanaponika	4	50
Where the Buddha Trod by R. Haven-Hart	6	00
Edicts of Asoka by Murti and Aiyangar	92	00
A Survey of Buddhism by Bhikkhu Sangharakshita	15	00
The Path of Buddhism (Ceylon Buddhist Council)	4	50
Buddhism by Humphreys	1	75
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