

AtENG B000075



The **LIGHT**
of the
DHAMMA

Published by the Union of Burma Buddha Sāsana Council

Vol. V. No. 1

K 1.50

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

To make a donation, please visit:

www.pariyatti.org



PARIYATTI

867 Larmon Road Onalaska,
Washington 98570 USA
360.978.4998

www.pariyatti.org

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

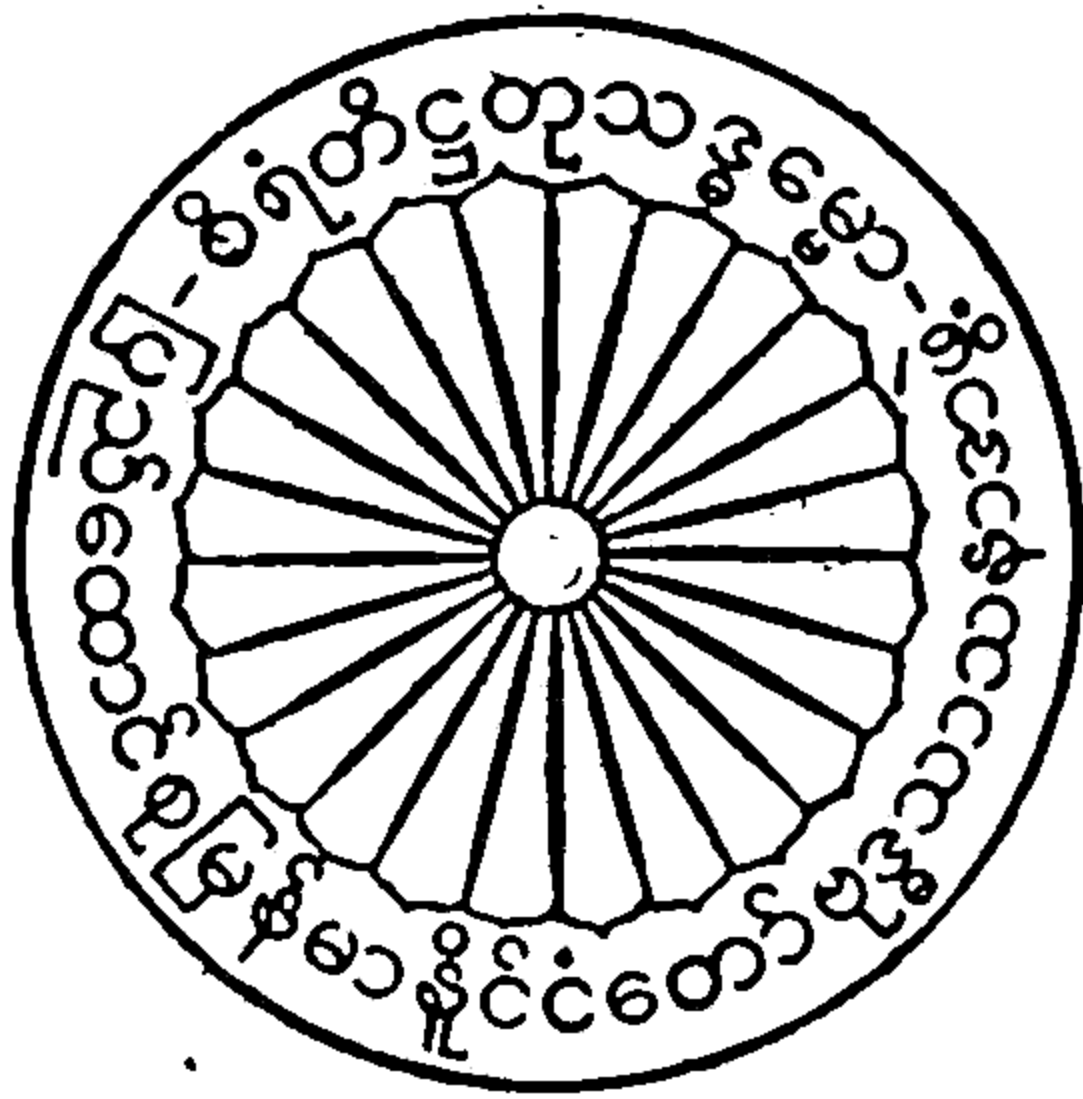
- ❖ Disseminating the words of the Buddha
- ❖ Providing sustenance for the seeker's journey
- ❖ Illuminating the meditator's path

The LIGHT *of the* DHAMMA

Vol. V No. 1

2501 B.E.

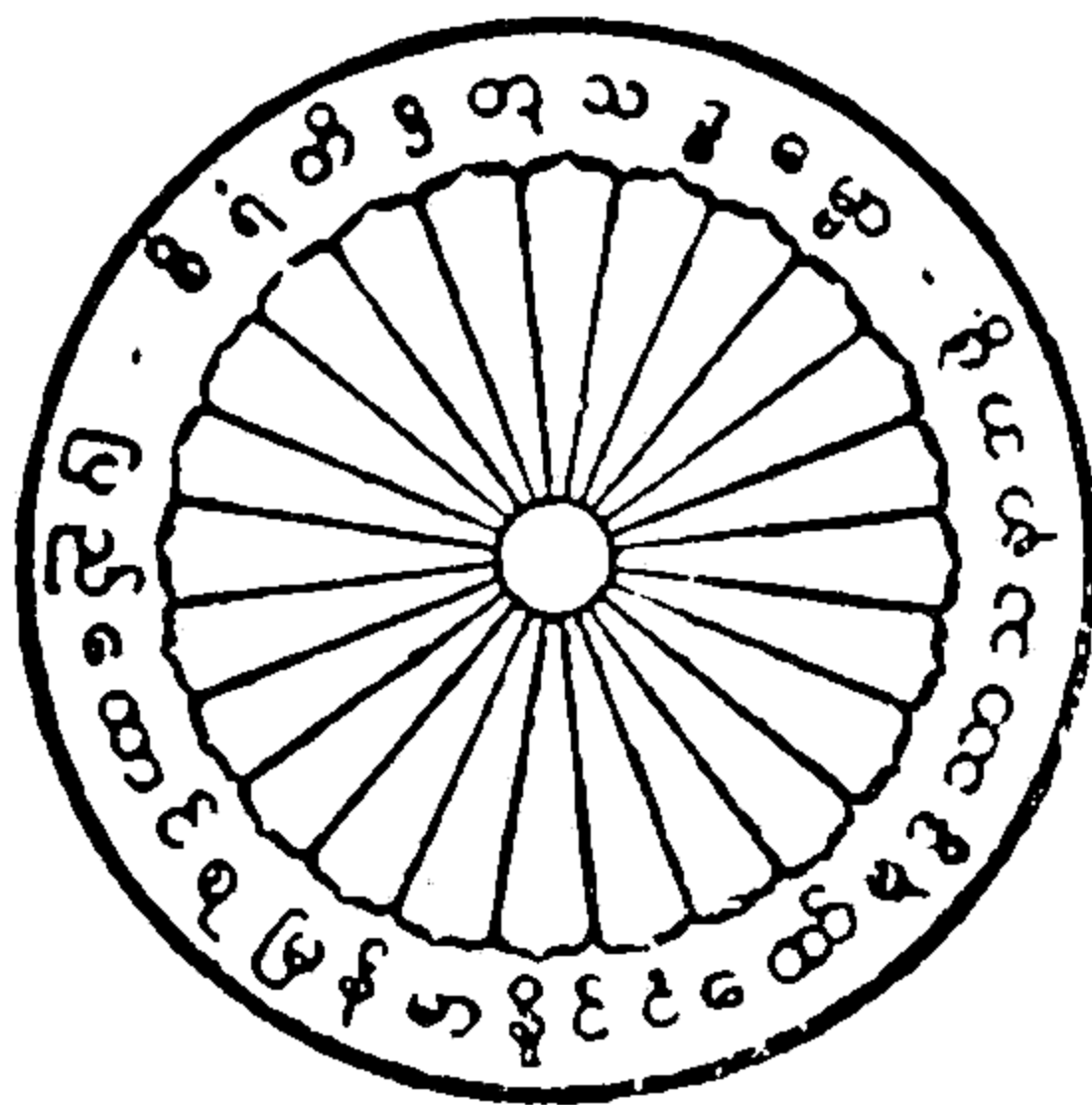
January 1958 C.E.



Vol. V	2501 B.E.	JANUARY 1958 C.E.	No. 1
--------	-----------	-------------------	-------

CONTENTS

Editorial	PAGE
Sammādiṭṭhi Dīpanī.....Ven'ble Ledi Sayadaw	1
Satipaṭṭhāna (Heart of Buddhist Meditation).....Bhadanta Nyanaponika Mahāthera	11
Buddhism and Modern Material Progress.....U Ba Htu	22
Sāmaññaphala Sutta.....Translated by the Editors of the “ Light of the Dhamma ” ...	25
Is Buddhism True?.....Francis Story	44
Buddhist Mettā.....Ven. Aggamahāpaṇḍita U Thittila	48
Five Precepts.....U Ohn Ghine	53
Dhammapada Commentary (The Story of Devadatta).....Translated by the Pāli Department, University of Rangoon	56
Notes and News	63
Obituary	67
Book Reviews	69



THE LIGHT OF THE DHAMMA

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

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

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

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

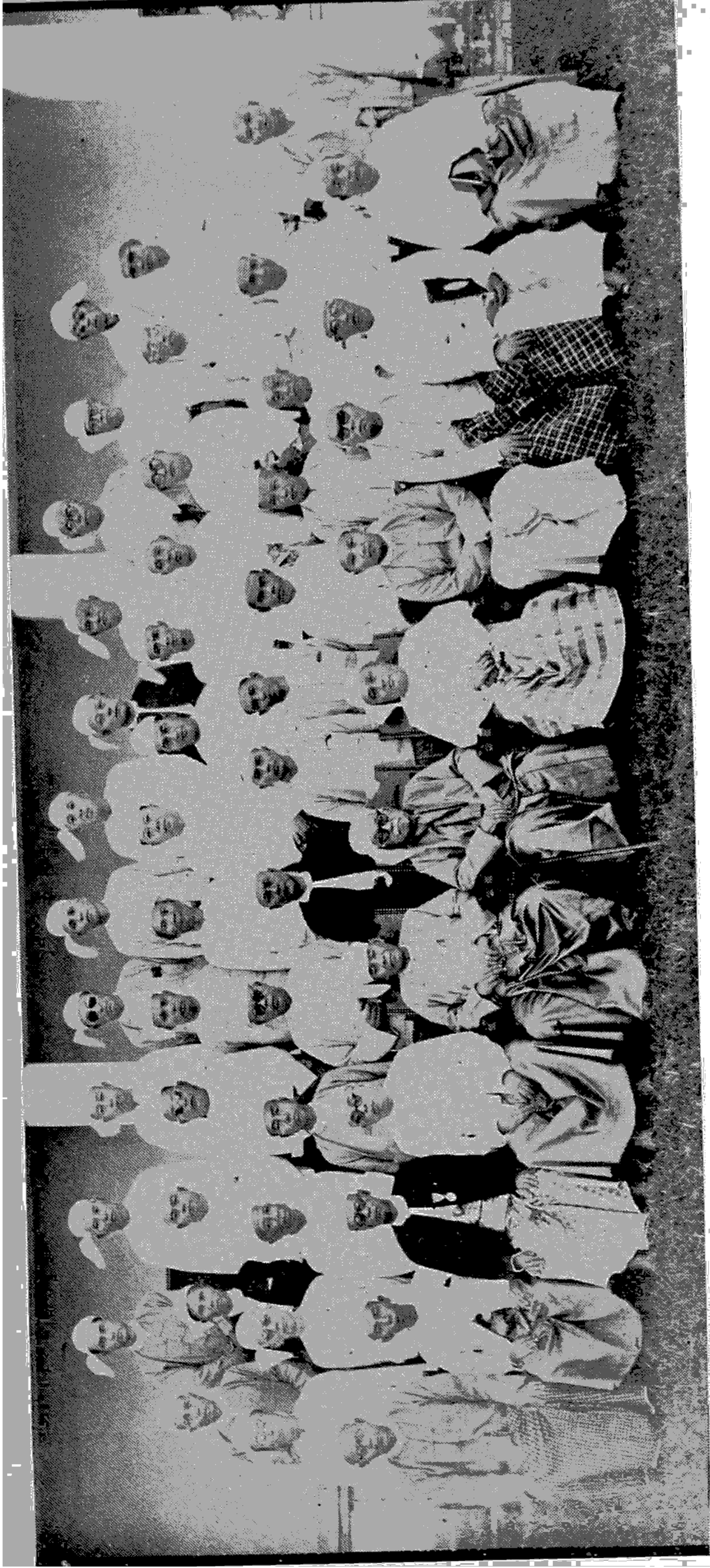
HOW TO REMIT

Do NOT send International Postal Certificates as these are a source of loss to both remitter and receiver.

Unesco Book Coupons can be accepted.

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

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



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.

SAMĀDIṬṬHI DĪPANĪ

(The Manual of Right Views)

BY MAHĀTHERA LEDI SAYADAW, AGGAMAHĀPAṆḌITA, D. LITT.

TRANSLATED FROM PĀḲI INTO BURMESE BY LEDI PAṆḌITA
U MAUNG GYI, M.A.

(Translated into English by the Editors of 'The Light of the Dhamma'.)

PART ONE

PREAMBLE

“ Diṭṭhiḃandhanabandheyya,
Taṇhāsotena vāhite;
Satte nāyaka tāresi,
Bhagavantassa te namo.”

(By means of a ship named “The Noble Eightfold Path”, the Buddha, the Great Leader of men, Devas and Brahmas, has rescued beings, who, entangled with Wrong Views, were drifting aimlessly in the current of the Ocean of Craving. To this Exalted One I pay my deepest homage.)

The Manual of Right Views was originally written in PāḲi by the Venerable Ledi Sayadaw who has instructed me to translate it into plain Burmese. Accordingly, I now give the Burmese translation of the Sammādiṭṭhi Dīpanī (The Manual of Right Views).

1. Three Kinds of Wrong Views.

“ O monks, there are three kinds of beliefs, addicted to which, discussing which, and making them their object, some samanas and brahmas reach the extremes and become *akiriya-diṭṭhi* (holders of the ‘View of the Inefficacy of action’).

“ What are these three ? ”

They are :—

- (1) Pubbekata-hetu-diṭṭhi ;
- (2) Issaranimmāna-hetu-diṭṭhi ; and
- (3) Ahetu-apaccaya-diṭṭhi.

(a) Pubbekata-hetu-diṭṭhi

(View that all sensations enjoyed by beings in the present existence are caused and conditioned only by the volitional actions done by them in their past existences.)

“ Monks, there are some samanas and brahmas who set forth and hold the following view :—

‘All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all

indifferent sensations enjoyed by beings in the present existence are caused and conditioned only by the volitional actions done by them in their past existences.’ This view is known as Pubbekata-hetu-diṭṭhi.

(b) Issaranimmāna-hetu-diṭṭhi

(View that all sensations in the present existence are created by a Supreme Being or God.)

“ Monks, there are some samanas and brahmas who set forth and hold the following view :—

‘All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present existence are created by a Supreme Brahmā or God.’ This is known as Issaranimmāna-hetu-diṭṭhi.

(c) Ahetu-apaccaya-diṭṭhi

(View of the ‘Uncausedness and Unconditionality’ of existence.)

“ Monks, there are some samanas and brahmas who set forth and hold the following view :—

‘All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present life come into existence of their own accord and are not caused by janakakamma (Generative kamma) and upatthambhaka-kamma (Sustaining

kamma). This is known as Ahetu-apaccaya-diṭṭhi.'

2. Refutation of Pubbekata-hetu View.

In the Aṅguttara Nikāya, Tika-nipāta, we have the Omniscient buddha's words :—

“Monks, of these three views, there are some samaṇas and brahmins who hold and set forth the following view :

‘All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present existence are caused only by the volitional actions done by them in their past existences ?’

I approach them and ask: “Friends, is it true that you hold and set forth this view: ‘That all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present life are caused only by the volitional actions done by them in their past existences ?’”.

To this those samaṇas and brahmins reply, “Yes, Venerable sir.”

Then I say to them: “Friends, if that be the case, there will be persons who, conditioned by volitional actions done by them in their past existences,

- (1) will kill any living being ;
- (2) will steal ;
- (3) will tell lies;
- (4) will indulge in immoral sexual intercourse;
- (5) will slander;
- (6) will use harsh language;
- (7) will foolishly babble;
- (8) will be avaricious;
- (9) will maintain ill-will against others;
- (10) will maintain wrong views.”

‘Monks, indeed, in the minds of those who confidently and solely rely on the volitional actions done by beings in their past existences and hold this view, there cannot arise such mental factors as chanda (desire-to-do) and vāyama (effort), as to differentiate between what actions should be done and what actions should be refrained from.’

‘Monks, indeed, in the minds of those who cannot truly and firmly differentiate between

what actions should be done and what actions should be avoided, and live without the application of mindfulness and self-restraint, there cannot arise righteous beliefs that are conducive to the cessation of defilements.’

‘Monks, this is the first factual statement to refute the heretical beliefs and views advanced by those samaṇas and brahmins who maintain that all sensations enjoyed by beings in the present life are caused and conditioned only by the volitional actions done by them in their past existences.’

3. Refutation of Issaranimmāna view.

The Buddha declared :

“ Monks, of these three views, there are some samaṇas and brahmins who hold and set forth the following view :

‘All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present existence are created by a Supreme Brahmā or God.’

I approach them and ask: “Friends, is it true that you hold and set forth this view: ‘That all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations, and all indifferent sensations enjoyed by beings in the present life are created by a Supreme Brahmā or God ?’”

To this those samaṇas and brahmins reply, “Yes, Venerable sir.”

Then I say to them: “Friends, if that be the case, there will be persons who, owing to the creation of a Supreme Brahmā or God,

- (1) will kill any living being;
- (2) will steal;
- (3) will tell lies;
- (4) will indulge in immoral sexual intercourse;
- (5) will slander;
- (6) will use harsh language;
- (7) will foolishly babble;
- (8) will be avaricious;
- (9) will maintain ill-will against others;
- (10) will maintain wrong views.”

‘Monks, indeed, in the minds of those who confidently and solely rely on the creation of a Supreme Brahmā or God, there cannot arise such mental factors as desire-to-do and effort, as to differentiate between what actions should be done and what actions should be refrained from.’

‘Monks, indeed, in the minds of those who cannot truly and firmly differentiate between what actions should be done and what actions should be refrained from, and live without the application of mindfulness and self-restraint, there cannot arise righteous beliefs that are conducive to the cessation of defilements.

‘Monks, this is the second factual statement to refute the heretical beliefs and views advanced by those samaṇas and brahmins who maintain that all sensations enjoyed by beings in the present life are created by a Supreme Brahmā or God.’

4. Refutation of Ahetuka View.

The Buddha declared :

“Monks, of these three views, there are some samaṇas and brahmins who hold and set forth the following view :—

‘All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present life come into existence of their own accord and without the intervention of Generative or Sustaining karmas.’

I approach them and ask : “Friends, is it true that you hold and set forth this view: ‘That all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present life come into existence of their own accord and not due to the Generative and Sustaining karmas ?’”

To this those samaṇas and brahmins reply: “Yes, Venerable sir.”

Then I say to them: “Friends, if that be the case, there will be persons who, without any cause or condition,

- (1) will kill any living being;
- (2) will steal;
- (3) will tell lies;
- (4) will indulge in immoral sexual intercourse;
- (5) will slander;
- (6) will use harsh language;
- (7) will foolishly babble;
- (8) will be avaricious;
- (9) will maintain ill-will against others;
- (10) will maintain wrong views.”

‘Monks, indeed, in the minds of those who confidently and solely rely on the “Uncaused-

ness and Unconditionality” of existence, there cannot arise such mental factors as desire-to-do and effort, as to differentiate between what should be done and what should be avoided.’

‘Monks, indeed, in the minds of those who cannot truly and firmly differentiate between what should be done and what should not be done, and live without the application of mindfulness and self-restraint, there cannot arise righteous beliefs that are conducive to the cessation of defilements.’

‘Monks, this is the third factual statement to refute the heretical beliefs and views advanced by those samaṇas and brahmins who maintain that all sensations enjoyed by beings come into existence of their own accord and not due to the Generative and Sustaining karmas’.”

5. Three Wrong Views.

In the world there are three evil views. They are :—

- (1) Pubbekata-hetu-diṭṭhi;
- (2) Issaranimmāna-hetu-diṭṭhi; and
- (3) Ahetu-apaccaya-diṭṭhi.

These three wrong views have already been explained and were also expounded by the Omniscient Buddha in the Aṅguttara-Nikāya, Tika-nipāta—Dutiyapaṇṇāsaka—Dutīya-vagga, First Sutta and in the Paññāsanipāta—Mahābodhi-paribbājaka Jātaka.

In some of the Suttas, the Issaranimmāna View is known as Issarakāraṇa-vāda (View that a Supreme Brahmā or God has performed all these) or Issarakuttikavāda (View that a Supreme Brahmā or God has arranged all these). The Omniscient Buddha refuted these three wrong views in conformity with the Truth.

I shall therefore explain these three wrong views serially, in detail and more completely.

6. Refutation of Pubbekata-hetu View.

(a) (View that the past volitional actions of beings are the sole causes)

Beings enjoy all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations. They enjoy such sensations as relate to inferiority, superiority, foolishness, cleverness, to one’s influence being great or to one’s influence being negligible. Those who hold the Pubbekata-hetu view maintain as follows:

“Conditioned solely by the volitional actions done by them in their past existences, people enjoy such things as agreeableness, disagreeableness, satisfactoriness and unsatisfactoriness of life. All these things are not created by any one, nor are they caused by acts done diligently by people in the present existence.”

As this view disclaims the effects of the acts done by the people in the present existence, it is unreasonable and grossly mistaken. Hence it is called a wrong view.

Suppose this Pubbekata-hetu-vāda were really true. There are people who kill living creatures, only because they are prompted by their past volitional actions. There are also people who, being conditioned by the wholesome volitional actions done by them in their past existences, have become samaṇas and brahmins endowed with good conduct. At times these samaṇas and brahmins are prompted by their past volitional actions to commit evil deeds. Then they, prompted by their evil actions, kill living creatures; take what is not given; indulge in illicit sexual intercourse; tell lies; carry tales; use harsh language; uselessly babble; are avaricious; maintain ill-will against others; and maintain wrong views.

In this world there are such things as “Hearing the discourse delivered by the wise” and “Wise consideration”, which are the conditions to become wise and virtuous. Supposing all wholesome and unwholesome volitional actions done by people in the present life are solely caused by their past karmas, then those things such as “Hearing the doctrine”, and “Wise consideration” will become fruitless and useless, because the holders of this view believe that “to become a wise man” or “to become a fool” is solely caused by their past karma and by no other causes.*

In reality, people are able to become virtuous samaṇas or brahmins only when they preform such wholesome volitional actions as “keeping company with the wise” and “hearing the doctrine”, and not otherwise. We have noticed such states of affairs in our daily lives. As the Pubbekata-hetu view disclaims the Generative karma and the Sustaining karma, it should be declared as a wrong view.

This is a way of refutation.

(b) Absence of ‘desire-to-do’ and ‘energy’.

In the minds of these samaṇas and brahmins who confidently rely on the volitional actions done by them in their past existences and hold the same view; who hold that this Pubbekata-hetu view only is the true view; and who hold that other views are false and useless, there cannot arise ‘desire-to-do’ and ‘energy’ by which they are able to differentiate between what should be done and what should be refrained from, because they believe that all present actions are caused by their past volitional actions and not by ‘desire-to-do’ or ‘energy’ exercised by people in the present life.

In reality, only when people have good intention and right effort, are they able to perform what should be done and refrain from what should not be done, and not otherwise. We have noticed such states of affairs in our daily lives. The view held by those who reject all present causes, such as ‘desire-to-do’ and ‘energy’ and believe only in the past volitional actions, should be taken as a wrong view.

This is another way of refutation.

(c) How virtuous practices can be impaired

If desire-to-do and energy to perform what should be done and to avoid what should be refrained from, do not arise in the minds of those people who hold the Pubbekata-hetu view, they being unable to perceive what is good and what is evil, remain without performing wholesome volitional actions which should be performed, and on the other hand perform unwholesome volitional actions which should be avoided. They having no mindfulness and self-restraint, their view cannot be a righteous samaṇa-vāda. In the world there are such conventional terms as “samaṇa” (one endeavouring to extinguish the passions) “brahmaṇa” (a person leading a pure, stainless and ascetic life), “virtuous people” and “wise people”, because these are the people who perform what should be performed and avoid what should be avoided. The conventional terms of “righteous person” “persons leading a pure and stainless life” or a “sappūrisa (worthy man)” cannot be applied to those who hold this Pubbekata-hetu view, because to them there is no

* NOTE—This is the ‘Doctrine of the Elect’ held by certain sects in some faiths even today.

difference between what actions should be done and what should be refrained from, which courses of action are usually practised by householders, samaṇas and wise people alike.

In reality, there are actions which should be done and which should be refrained from. Some people do not always perform wholesome volitional actions which should be done, and do those evil actions which should be abstained from. Such people are called pakati-manussa (worldlings). Some people having mindfulness and self-restraint perform good actions and abstain from evil actions. They are called 'samaṇa' 'brahmaṇa' or 'sappūrisa'. If one differentiates between these classes of people—evil ones and wise ones, he is said to maintain the Right Samaṇa view or the Right Brahmaṇa view. As the Pubbekata-hetu view disclaims all present causes such as mindfulness etc., and firmly believes in the volitional actions performed by beings in their past existences only, their view should be regarded as a wrong view.

This is the third way of refutation.

(d) The possibility of becoming the holder of the view that all things are uncaused or unconditioned.

If this pubbekata-hetu-diṭṭhi-vāda (View of the inefficacy of action) be scrutinized or thoroughly analysed by the intelligence of wise people, it will be found that, according to this view, in all fields of actions there is nothing worthy for people to do but for them to follow the line of least resistance. How? It is in the following manner: those who hold this view reject all actions that should be done in the present life and also do not put forth the energy to be exercised by the virtuous. They also reject the functioning of energy and wisdom.

They maintain that the benefits relating to the present life and those relating to the next existence as declared by the wise are false. In the minds of those who hold this wrong view, there cannot arise the mental factors of desire-to-do and energy to perform all wholesome actions that should be performed by the virtuous. Thus this view becomes akiriya-diṭṭhi (the wrong view of the Uncausedness of existence).

Those who hold this Pubbekata-hetu view are, therefore, good for nothing, and resemble

a heap of refuse, or a piece of wood. For the reasons mentioned above, the Supreme Buddha was able to confute this wrong view.

7. Exposition of the Word—"Kammassakā"

(One whose kamma is his own property)

A query —

Here one may say to another: "Friend, if it is true that the Supreme Buddha had well refuted the Pubbekata-hetu view, why and for what reason did the Buddha declare the following in the Subha-sutta *?

"Kammassakā māṇavasattā, kammadāyādā, kammayonī, kammabhandhū, kamma parissaraṇā kammam satte vipajjati yadidam hīna paṇīta bhāvāya.

Only the wholesome and unwholesome volitional actions done by beings are their own properties that always accompany them, wherever they may wander in many a becoming or kappa (world-cycle).

Beings are the heirs of their own kamma.

All beings are the heirs of their own kamma.

Kamma alone is the real relative of all beings.

Kamma alone is the real Refuge of beings. Whatever wholesome and unwholesome actions are done by beings, bodily, verbally and mentally, Kamma distinguishes them from one another as high and low, good and bad, and they become the heirs of their kamma.

The following are the replies to the above question :—

- (1) Those who maintain the Pubbekata-hetu view hold that all Pleasures and Sufferings experienced by beings in the present life are conditioned and caused only by the volitional actions done by them in their past existences. They reject all present causes, such as energy and wisdom. As this Pubbekata-hetu view rejects all present causes, it is known as Ekapakkhahīna-vāda (the view which is deprived of one side i.e. present kamma.)
- (2) Those who hold the Issaranimmāna-hetu view maintain that all Pleasures and Sufferings experienced by beings in the present life are

* Uparipaṇṇāsa, Vibhaṅga-vagga, 5th Sutta ; also known as Cūlakamma Sutta.

created by a Supreme Brahmā or God. They reject all past and present karmas of beings, So this view is known as Ubhaya-pakkha-hīnavāda (the view which is deprived of both sides, *i.e.* both past and present karmas of beings).

- (3) Those who hold the Ahetu-apaccaya view maintain that all Pleasures and Sufferings experienced by beings in this life come into existence of their own account, and reject all causes whatsoever. As this view rejects all causes of existence, it is known as Sabba-hīnavāda (the view which is deprived of all, *i.e.*, all kinds of causes whatsoever).

Of these three, the Supreme Buddha desiring to refute the Issaranimmāna-vāda (the view that all sensations in the present existence are created by a Supreme Brahmā or God) and ahetuka-vāda (the view of the 'Uncausedness and Unconditionality' of existence) declared: "Kammassakā māṇava-sattā kammadāyādā."

Another way of Explanation

The Buddha, in a general manner, declared: "Kammassakā sattā kammadāyādā" and not specifically as "*Pubbekata* kammassakā sattā *Pubbekata* kammadāyādā". Here, kammasakā and kammadāyādā mean both past and present karmas of beings. If we truly interpret in this way, "kammassakā" will mean "past and present karmas of beings".

8. Three Great Spheres.

Here I shall explain the Past and the Present karmas. There exist three Great Spheres:

- (1) Kammasādhaniya-ṭhāna,
(Sphere in which Karma operates)
- (2) Vīriyasādhaniya-ṭhāna,
(Sphere in which Energy operates)
- (3) Paññāsādhaniya-ṭhāna,
(Sphere in which Wisdom operates)

Of these, Kammasādhaniya-ṭhāna (Sphere in which Karma operates) is subdivided in to two parts:—

- (a) Atīta-kammasādhaniya-ṭhāna,
(Sphere in which Past Karmas operate.)
- (b) Pacuppana-kammasādhaniya-ṭhāna.
(Sphere in which Present Karmas operate.)

(a) Atīta-kammasādhaniya-ṭhāna

The following resultant effects being caused and conditioned by the volitional actions done by beings in their past existences are called atīta-kammasādhaniya-ṭhāna :—

- (1) Rebirth in the Happy Course of Existence or in the Woeful Course of Existence through the medium of any of the four kinds of paṭisandhi. *
- (2) Rebirth in a noble family or in an ignoble family even in the Happy Course of Existence.
- (3) Presence or absence of any of the sense organs, such as eyes, ears, etc.
- (4) Endowment with Wisdom, or lack of Wisdom at the conception-moment.
- (5) Deformity or non-deformity.

The actions performed by beings in the present life cannot cause such effects. The beings reborn in the Happy Course of Existence by virtue of their past wholesome kamma cannot transform their bodies into those of the Woeful Course of Existence by dint of their present actions, such as wisdom and energy without the dissolution of their bodies of the Happy Course of Existence. In the same way, the beings who are reborn in the Woeful Course of Existence by virtue of their past kamma cannot transform their bodies into those of the Happy Course of Existence by means of their present kamma without the dissolution of their bodies of the Woeful Course of Existence. No man, Deva, Brahmā or God, by means of present kamma, such as Wisdom and Energy, is able to restore the eye-sight of a being whose optical organs have been impaired from the very moment of conception owing to that being's past unwholesome kamma.

Again, when a being's optical organs which he obtained by virtue of his past kamma are utterly destroyed by some dangerous causes

* There are four kinds of Rebirths. They are : —

- (1) Upapatti-paṭisandhi (Spontaneously-manifesting beings) ;
- (2) Samdedaja-paṭisandhi (Moisture-born beings) ;
- (3) Andajā-paṭisandhi (beings born from eggs) ; and
- (4) Jalābuja-paṭisandhi (beings born from a womb).

in the present life, no man, Deva, Brahmā or God is able to restore his lost eye-sight by means of the man's, Deva's Brahma's or God's wisdom and energy exercised by him in the present life. The same principle holds good for the audible organs etc. that come into existence owing to the past karmas of beings.

(b) Paccuppanna Kamma Sādhaniyathāna

Sphere in which the present karmas operate

Here, I shall first expound the paccuppanna-kamma (present kamma). Briefly speaking, all bodily, verbal and mental actions performed by beings in the present life for their happiness or misery are all paccuppanna-kamma.

Broadly speaking, there exist such actions as agriculture, cattle breeding, sheep-farming, trade and commerce. There also exist branches of study, such as various types of arts, crafts, etc. Besides, there exist the following arts :

Bhūmi-vijjā (the art of determining whether the site for a proposed house or garden is suitable or not), aṅgavijjā (the act of character reading from marks on the body), nakkhatta-vijjā (astronomy), sutamaya-paññā (knowledge based on learning), cintā-maya paññā (knowledge based on thinking—philosophy), and bhāvanā-maya-paññā (knowledge based on mental development). Those actions, crafts, arts and knowledge mentioned above are called paccuppanna-kamma (present volitional actions). Apart from the above-mentioned actions, there also exist a countless number of evil actions, stupidity and negligence which cause the destruction of life and property; injury to health; defamation and libel; injury to morality; and hindrance to progress of knowledge. All these actions are present karmas. So, there really exist various kinds of actions, some of which are profitable and others disadvantageous in the present life. These two kinds of actions are within the paccuppanna-kammāsādhaniyathāna (Sphere in which the present karmas operate.)

Missaka-naya.

Composite method of exposition

Past kamma is subdivided into three kinds:

- (1) Mahanta (Major kamma);
- (2) Majjhima (Medium kamma);
- (3) Appaka (Minor kamma).

Present kamma is also subdivided into three kinds:

- Vuddhibhāgiya (kamma that will lead to one's prosperity);
- Ṭhitibhāgiya (kamma that will keep one in stability);
- Hānabhāgiya (kamma that will lead to one's decrease.)

(1) Mahantātīta-kammamūlakatika

Three types of persons who are conditioned by their past major karmas.

Conditioned by their past major karmas, some people are reborn in the families of kings, wealthy people and rich people. Of these, some people perform vuddhibhāgiya-paccuppanna-kamma (present karmas that will cause one to prosper). They are prosperous with worldly riches and authoritative powers. They rise up from the position they first attain and do not go down to a lower position.

Some people perform ṭhitibhāgiya-paccuppanna-kamma (kamma that will keep one in normality). Their wealth and glory will be at a standstill; they neither rise up nor go down from their normal position.

Some people perform hānabhāgiya-paccuppanna-kamma (kamma that will cause their wealth and position to decrease). They lose their property and glory; they are not able to keep their position at normality, nor are they able to improve their status.

(2) Majjhimātīta-kammamūlakatika

Three types of persons who are conditioned by their past medium karmas.

Conditioned by their past medium karmas, some people are reborn in the families of moderately rich people. Of these, those who perform vuddhi-bhāgiya-paccuppanna-kamma are prosperous with wealth and glory in the present life. •

Those who perform ṭhitibhāgiya-paccuppanna-kamma will be in their normal position without having any progress or decrease in wealth and standing.

Those who perform hānabhāgiya-paccuppanna-kamma will lose their wealth and honour, unable to keep themselves in normal position, let alone improve their status.

(3) Appakākatīta-Kammamūlakatika

Three types of persons who are conditioned by their past minor karmas.

Conditioned by their past minor kammas, some people are reborn in the families of poor people. Of these, those who perform vuddhi-bhāgiya-paccuppanna-kamma increase their wealth.

Those who perform t̥itibhāgiya-paccuppanna-kamma remain in their normal position without any progress or decrease.

Those who perform hānabhāgiya-paccuppanna-kamma cannot remain even in their normal position, but will become poorer and poorer.

Thus there are two great spheres—Atīta-kammasādhaniya t̥hāna (Sphere in which the past kamma operates) and paccuppana-kammasādhaniya-t̥hāna. (Sphere in which the present kamma operates.)

(2) *Viriyasādhaniya* (Sphere in which Energy operates) and *Paññāsadhaniya-t̥hāna* (Sphere in which Wisdom operates)

Viriya (Energy) and Paññā (Wisdom) function to help the accomplishment of the two present kammas. The greater the Energy and Wisdom, the greater will be the Mahanta-kamma (Major kamma). If Energy and Wisdom be of medium strength, they are able to cause Medium kamma. If Energy and Wisdom be feeble, they are able only to cause Minor kamma. So, when two kinds of Kammasādhaniya-t̥hāna (Sphere in which kamma operates) are great, the Spheres in which Energy and Wisdom operate also become great.

Relations between Past and Present kammas and Viriya (Energy) and Ñāṇa (Knowledge).

In the case of beings who are thus wandering in the round of rebirths, past and present kammas are the primary causes in conditioning happiness and suffering experienced by beings in the present life. Other causes such as kāla (time), desa (locality; region), etc. are called secondary causes. The Buddha, therefore, expounded past and present kammas and declared: “Kammasakā māṇava sattā kammaḍāyādā” [Only the wholesome and unwholesome volitional actions done by beings are their own properties that always accompany them, wherever they may wander in many a becoming or kappa (world-cycle). Beings are the heirs of their own kamma.]

When the Buddha expounded the primary causes, that exposition also related to the

secondary causes. So when He declared “Kammasakā, etc.” and expounded the two kammas—past and present kammas—He had thereby explained that these two primary kammas are conditioned by such causes as “associating with the wise”, “hearing the doctrine” and “practising the Dhamma.” When the Omniscient Buddha declared “Kammasakā etc”, it should be taken that the exposition of that declaration also included the exposition of their elements.

People like Subha came to the Buddha and related to Him their (wrong) views on past kammas. With reference to these people the Buddha expounded past kammas in the Cūlakammavibhanga-sutta and the Mahā-kamma-vibhanga-sutta of the Uparipañṇāsa, Majjhima-nikāya.

People like Singāla related to the Buddha their (wrong) views on present kammas. With reference to these types of people, the Buddha expounded the present kamma in Singālovāda-sutta of the Dīgha-nikāya and the Vāseṭṭha-sutta of the Sutta-nipāta.

In the Aṭṭha-nipāta and others of the Aṅguttara-nikāya, the Omniscient Buddha gave the explanation of both past and present kammas.

In regard to those people who do not realise the advantages of energy and wisdom, the Omniscient Buddha expounded the advantages of energy and wisdom in many hundreds of Suttas.

Past and present kammas, which cause pleasurable sensations enjoyed by beings, cannot exist without the functioning of energy and knowledge. So when the Buddha expounded past and present kammas, it should be noted that energy and knowledge were also included in that exposition.

Energy and knowledge exist only for the coming into existence of, or for the accomplishment of those volitional actions. This statement is true. Because, if there are no actions to be energised, where will energy function? And if there be no knowable things, what will knowledge know then? It should therefore be noted that where the Buddha expounded energy and knowledge, His exposition also included the two kammas caused by energy and knowledge.

Briefly, the benefits enjoyed by beings are as follows :

- (1) *Diṭṭhadhammikattha* — Benefits enjoyed by beings in the present life.
- (2) *Samparāyikattha* — Benefits to be enjoyed by beings in the future existences.
- (3) *Paramattha* — Supramundane benefits.

The Tipiṭaka—the Teaching of the Buddha—is conditioned on these three classes of benefits. When the Buddha expounded the benefits to be enjoyed by beings in the present life, it should be remembered that present kamma is expounded in the Piṭakas where those benefits are expounded. When He expounded the benefits to be enjoyed by beings in the future existences, it should be noted that past kamma is expounded in those Piṭakas also. In some sermons He expounded *khandhā* (Groups of Existence), *āyatana* (Bases), *dhātu* (Elements), *sacca* (Noble Truths,) and *paṭiccasamuppāda* (Dependent Origination) in connection with *suññata-dhamma* (Doctrine of Unsubstantiality). It should also be noted that when the Omniscient Buddha expounded these, His exposition included Supramundane benefits which are the Absolute Truths. These Supramundane benefits also have some bearing on *diṭṭhadhammikattha* (benefits enjoyed by beings in the present life) and *samparāyikattha* (benefits to be enjoyed by beings in the future existences). Therefore it should be borne in mind that as the Omniscient Buddha expounded the dhamma relating to *suññata* (Unsubstantiality), the Three Piṭakas include past and present kmmas, and that the whole Tipiṭaka is based on past and present kmmas. For these reasons, wise people know that when the Buddha declared: “*Kammasakā sattā, kammadāyādā*”, He also meant thereby: “*ñāṇavīryassaka-sattā, ñāṇavīryadāyādā*” (Knowledge and Energy are the properties of beings; beings are the heirs of their Knowledge and Energy.)

9. Exposition of “*Kammasakā* etc.”

(a) *Kammasakā*

I shall now briefly explain the phrase “*Kammasakā sattā, kammadāyādā, kammayonī, kammabandhū, kammappaṭṭis-saraṇā*.”

“*Attano idanti sakam*”. (One’s own is one’s own property).

“*Kamma eva sakam* ete santi kmmasakā” (Volitional actions alone are the properties of their beings. So they are called “*kammasakā*”).

The explanation is as follows :—

People call gold, silver, wealth and jewels acquired by them, their properties, because they are dealing with these properties and these belong to them and to no others. In reality, even then, they cannot call these properties their own simply because they belong to them, for they can enjoy these properties only in the present life and when they die they will have to leave all these properties behind, being unable to carry them to the next existence. In the present life also, beings alone are not dealing with their properties, but ‘water’, ‘fire’, ‘rulers’, ‘thieves’ and ‘enemies’ are also dealing with (or have some bearing on) their properties by way of destroying them. In reality, only wholesome and unwholesome volitional actions done by a being are his own properties, inasmuch as these kmmas accompany his life-continuum maybe for hundreds and thousands of existences to come, and hundreds and thousands of world-cycles to come, and relate to him and to no others, whether or not there be ‘water’, ‘fire’, ‘rulers’, ‘thieves’ or ‘enemies’. To give such an interpretation, the Buddha declared: “*Kammasakāsattā*”. The same holds good for the next phrase “*kammadāyādā*”.

(b) *Kammadāyādā*

“*Kammasadāyam ādiyantīti kammadāyādā*” (Beings inherit all the volitional actions done by them in their past and present existences. So they are the heirs of their own kamma.)

Those who inherit from their parents are called heirs of their parents. These people who inherit from their parents cannot be called heirs in the true sense. Why? Because things like gold, silver, wealth and jewels last only temporarily. So those who inherit these temporary things cannot be called the true and real heirs. In reality, beings inherit wholesome and unwholesome actions committed by them. So they are the heirs of their own kamma.

(c) *Kammayonī*

“*Kammameva yonī etesanti kammayonī*”

(All beings are the descendants of their own kamma.)

(d) *Kammabandhū*

“Kammamevabandhu yesanti kamma-bandhū.” (Kamma alone is the real relative of all beings.)

Everyone has relatives and friends. They cannot be called the true and real friends, because they are so only temporarily. Kamma alone is, therefore, the only real relative of all beings.

(e) *Kammappaṭissaraṇā*

People go for refuge to various Gods who are called their paṭissaraṇā (Refuge). To those who go for refuge to Vishnu, Vishnu is their paṭissaraṇā. To those who go for refuge to Rāma, Rāma is their paṭissaraṇā. To those who go for refuge to the Triple Gem, the Triple Gem is their paṭissaraṇā.

“Kammeva paṭissaraṇaṃ yesanti kammappaṭissaraṇā”.

(Kamma alone is the real Refuge of all beings) Whatever wholesome or unwholesome actions are done by beings bodily, verbally, or mentally, they become the heirs of that kamma.

So-called gods like Vishnu, Rāma etc. are called paṭissaraṇā because people go for refuge to them and rely on them, but they cannot be real refuges, for they themselves are not permanent.* In fact, volitional actions done by beings and which accompany their life-continua for however many world-cycles they may wander more in this Round of Rebirths and not any “God” whatsoever are the only real refuge. This statement is true. People go for refuge to the Buddha. They do so to acquire wholesome merit and also to acquire the result of paññā-paṭisamyutta-kamma (volitional actions connected with wisdom). In reality, only puññā-kamma (merit of deeds) and paññākamma (result of actions connected with Knowledge or Wisdom) which are attained by beings in taking refuge in the Buddha are their real Refuge.

(f) *Kammassakā etc. in relation to present kmmas*

As regards present kamma: in the present life all people earn their livelihood by performing such actions as trading, agriculture etc. These present actions of the people being their properties, the people are called “Kamassakā”. As they inherit this present kamma, they are called their heirs (Kamma-dāyādā). As the present kmmas are the root-causes of “the Modes of Generation”, they are called “Kammayoni”. As these present kmmas are their relatives, they are called “Kammabandhū”. As these present kmmas are their Refuges, they are called “Kammaaṭissaraṇā”.

When the Buddha expounded kamma as a fundamental thing, that exposition covers the explanations of such other auxiliary causes as kalyāṇamitta (friendship with the good and virtuous), paṇḍitasevana (association with the wise) and dhammapaṭipatti (practice according to the Teaching of the Buddha), all of which are conducive to the accomplishment of that kamma.

A scientific explanation:—

By the Declaration “Kammassakā sattā kammadāyādā”, the Buddha also meant the following: “Wholesome and unwholesome actions performed once by a being during his lifetime, may ripen after a lapse of hundreds or thousands of existences or world-cycles or even a longer period. Thus the wholesome kamma that gives resultant effect of sukha (Happiness) and unwholesome kamma that gives woeful result always accompany the life-continuum of a being.”

One should therefore love and esteem ‘Good Conduct’ more than one’s own life and preserve it well. As regards ‘Evil Conduct’, one should dread it more than the danger of death and refrain from evil deeds.

(To be continued)

* And this applies of course to all “gods” under whatsoever name they are worshipped and whatever powers are attributed to them by the more devout of their followers.

SATIPATTHĀNA

THE HEART OF BUDDHIST MEDITATION

Bhadanta Nyanaponika Mahāthera

INTRODUCTION

The Heart of Buddhist Meditation

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

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

The scope of the Satipaṭṭhāna Method.

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

Right Mindfulness is, in fact, the indispensable basis of Right Living and Right Thinking—, everywhere, at any time, for everyone. It has a vital message for all : not only for the confirmed follower of the Buddha and his Doctrine (Dhamma), but for all who endeavour to master the mind that is so hard to control, and who earnestly wish to develop its latent faculties of greater strength and greater happiness.

In the first words of the Discourse, stating its high purpose, it is said that this method makes 'for the overcoming of sorrow and misery for the destruction of pain and grief'.

Is not that just what everyone wishes for ? Suffering is the common human experience, and, therefore, a method for radically conquering it, is of common human concern. Though the final victory over Suffering may, in the individual case, still be far off, the road to it has been clearly indicated. And more than that : from the very first stages of that road, the method of Right Mindfulness will show immediate and visible results of its efficacy, by defeating Suffering in many a single battle. Such practical results, in terms of happiness, must be of vital importance to everyone, in addition to the efficient help given to mental development.

The true aim of Satipaṭṭhāna is nothing less than final Liberation from Suffering which is also the highest goal of the Buddha's teaching,—Nibbāna. The straight and direct path towards it, as provided by Satipaṭṭhāna, and a continuous progress on that path, require, however, sustained meditative effort, applied to a few selected objects of Mindfulness. Brief initial instructions in that practice will be given in these pages.

But, for striving after that highest goal, a general application of Mindfulness, on the level of the normal life activities, is of no less importance. It will give invaluable support to the effort in specialised and intensified Mindfulness. It will further instil in minds still untrained, the general 'mood' and attitude of Mindfulness, and give familiarity with its 'mental climate'. Its beneficial results, in a narrower and 'worldly' field, will be an additional inducement to extend the range of application, and will be an encouragement to take up the systematic practice aiming at the highest goal. For these reasons, special attention has been given here to the general aspects of Mindfulness, *i.e.* its place in the fabric of human life in general.

In Satipaṭṭhāna lives the creative power as well as the timeless and universal appeal of a true doctrine of Enlightenment. It has the depth and the breadth, the simplicity and the profundity for providing the foundation and the framework of a living DHAMMA FOR ALL, or, at least, for that vast, and

* A Reprint from the book : "The Heart of Buddhist Meditation" by Ven. Nyanaponika Mahāthera, published by 'The Word of the Buddha' Publishing Committee, Colombo, Ceylon.

still growing, section of humanity that is no longer susceptible to religious or pseudo-religious sedatives, and yet feel, in their lives and minds, the urgency of fundamental problems of a non-material kind calling for solution that neither science nor the religions of faith can give. For the purpose of such a SATIPATTHĀNA DHAMMA FOR ALL it is essential to work out, in detail, the applications of this method to modern problems and conditions. Here, within the limits of these pages, only brief indications can be given in that respect. Elaboration and additions must be left to another occasion or to other, more competent, pens.

For the benefit of those, particularly in the West, who are not well acquainted with Buddhist literature, some information follows here, about the relevant texts on which the ancient tradition of Satipaṭṭhāna is based.

The Discourse. its title and its Commentary

The Buddha's original 'Discourse on the Foundations of Mindfulness' (Satipaṭṭhāna Sutta) occurs twice in the Buddhist scriptures: (1) as the 10th Discourse of the 'Middle Collection of Discourses': (Majjhima Nikāya). (2) as the 22nd Discourse of the 'Long Collection' (Dīgha Nikāya) where it has the title 'Mahā-Satipaṭṭhāna Sutta' i.e. the *Great Discourse*, etc. The latter differs from the first version only by a detailed treatment of the Four Noble Truths, included in that section of the 'Contemplation of Mental Contents' which deals with them. In the present publication the first shorter version has been reproduced (Appendix B).

The title.— In the compound Pāli term 'sati-paṭṭhāna', the first word, *sati* (Sanskrit : *smṛti*), had originally the meaning of 'memory', 'remembrance'. In Buddhist usage, however, and particularly in the Pāli scriptures, it has only occasionally retained that meaning of remembering past events. It mostly refers there to the present, and as a general psychological term, it carries the meaning of 'attention' or 'awareness'. But still more frequently, its use in the Pāli scriptures is restricted to a kind of attentiveness that, in the sense of the Buddhist doctrine is good, skilful or right (*kusala*). It should be noted that we have reserved the rendering 'mindfulness', for this latter use only. 'Sati', in this sense, is the seventh factor of the Noble Eightfold Path, under the name of 'Sammā-sati', i.e. Right Mindfulness, being expressly explained as the fourfold 'Foundations of Mindfulness' (Satipaṭṭhāna).

The second part of the compound, *paṭṭhāna* stands most probably for 'upaṭṭhāna'; lit. 'placing near (one's mind)', i.e. keeping present, remaining aware, establishing. This expression, in various grammatical forms, is frequently used in connection with 'sati', e.g. in our Discourse, 'satim upaṭṭhāpetvā', lit. 'having kept present his mindfulness'. Moreover, in the Sanskrit version which probably is fairly old, the title of the Discourse reads 'Smṛti-upasthāna-sūtra'. According to that explanation, the complete title may be rendered by 'The Presence of Mindfulness'.

Among alternative ways of interpreting the title, the Commentary mentions that the four objects or contemplations (body, etc.), dealt with in the Discourse, are the 'principal place' (*padhānam ṭhānam*) or the 'domain proper' (*gocara*) of Mindfulness ; this suggests a rendering 'The Domain of Mindfulness' or 'The Foundations of Mindfulness', and this latter translation has been adopted here.

Another rendering of the title, 'The Arousing of Mindfulness', was used in 'The Way of Mindfulness', by Soma Thera. It is based on the causative sense of 'paṭṭhāna', and on a later connotation of it : '(place of) origin, cause'.

It is, however, desirable that the Pāli word 'Satipaṭṭhāna' should gradually become familiarized among Western readers of Buddhist literature, as in the case of such terms as *Kamma* (*Karma*), *Dhamma*, etc.

The *Commentary* to the Discourse, at least in substance, dates, almost certainly, back to the very earliest time of the Doctrine. The complete original, however, of all the old commentaries to the Buddhist Pāli Canon was no longer existent in the 4th century A.C. The version we possess now is a re-translation and partly perhaps a recasting into the Pāli language, from the early Sinhalese version that was found in Ceylon. This rendering into Pāli was done by the great scholar and commentator of the 4th century A.C., Buddhaghosa, who besides some illustrative stories, probably added not much more than a few comments of his own to those already in the Ceylon tradition.

The study of that classical commentary is well-nigh indispensable for a systematic practice of Satipaṭṭhāna as well as for a closer understanding of the Discourse. When dealing, in these pages, with the single exercises as given in the Discourse, it was found unnecessary to duplicate here the rich

material included in the Commentary. It was preferable to give a general idea of them, sufficient for the start, with a few additional remarks which will be helpful for the practice. For details concerning these exercises, the reader is referred to the aforementioned English version of the Commentary, by the Ven. Soma Thera.

Apart from its direct relevance to our subject, the Commentary contains a wealth of information about various important Buddhist teaching, and, besides, a number of stirring stories showing the determined and heroic manner in which the Only Way was trodden by the monks of old, and giving instructive glimpses into details of their practice.

Satipaṭṭhāna in Eastern tradition

No other Discourse of the Buddha, not even his first one, the famous 'Sermon of Benares', enjoys in those Buddhist countries of the East which adhere to the unadulterated tradition of the original teachings, such popularity and veneration as the Satipaṭṭhāna Sutta.

In Lankā for instance, the isle of Ceylon, when on Fullmoon Days pious lay devotees observe eight of the ten principal precepts of novice monks, staying for the night and the day in a monastery, they frequently choose this Sutta of the Only Way to read, recite, listen to, and contemplate. Still, in many a home, the Satipaṭṭhāna book is reverently kept wrapped in a clean cloth, and from time to time, in the evening, it is read to the members of the family. It is further customary for this Discourse to be recited at the bedside of a dying Buddhist, so that in his last hour of life, his heart may be set on, permeated, consoled and gladdened by the Master's great message of liberation. Though ours is an age of print, it is still customary in Ceylon to have new palm-leaf manuscripts of the Sutta written by scribes, and to offer them to the library of a monastery. A collection of nearly two hundred such manuscripts of the Satipaṭṭhāna Sutta, some with costly covers, was seen by the writer in an old monastery of Ceylon.

Such great veneration paid to a single canonical text may partly be ascribed to the fact that the Satipaṭṭhāna Sutta is one of the very few Discourses which the Master himself marked out, by introducing and concluding them in a particularly emphatic and solemn way. But this alone

would not be sufficient to explain the persistence, through thousands of years, of such singular veneration. It must be attributed also to the effects of a long and successful practice of the Way, throughout twenty-five centuries, which has enhaloed the Sutta, as it were, with an aura of power that inspires deep reverence.

All this genuine veneration and faith certainly offers a fertile soil in which a noble thought-seed of lofty possibilities may reach healthy growth and fruition. Yet we have to admit that, in most Buddhist countries, the true understanding and the actual practice of Satipaṭṭhāna is lagging far behind, compared with the mainly devotional attitude. The only exception as far as the writer's knowledge goes, seems to be present-day Burma where the earnest practice of Satipaṭṭhāna is widely spread and is steadily progressing. To be sure, in other countries too, there will be those who not only recite and study the text, but who earnestly devote themselves to the practice of it, to the best of their knowledge and capacity. But as far as one can judge, there are at present not many, outside Burma, who have really grasped the essence and the spirit of this particular method of mental training. Though its distinguishing features seem so simple and obvious after one has seen them once, yet the prevailing notions about the character of the Satipaṭṭhāna method have largely been rather vague and general, and this vagueness will, in many cases, have impeded the full unfolding of the Way's transforming and liberating power.

The New Burman Satipaṭṭhāna Method

As far as the writer's knowledge goes, it was only at the beginning of this century, in Burma, that the Way of Mindfulness, in its singular features, was sharply outlined again, and practised accordingly. At that time, a Burman monk, U Nārada by name, bent on actual realisation of the teachings he had learnt, was eagerly searching for a system of meditation offering a direct access to the Highest Goal, without encumbrance by accessories. Wandering through the country, he met many who were given to strict meditative practice, but he could not obtain guidance satisfactory to him. In the course of his quest, coming to the famous meditation-caves in the hills of Sagaing, he met a monk who was reputed to have entered upon those lofty Paths of Sanctitude (ariya-magga) where the final achievement of

Liberation is assured. When the Venerable U Nārada put his question to him, he was asked in return: 'Why are you searching outside of the Master's word ? Has not the Only Way, Satipaṭṭhāna, been proclaimed by Him ?'

U Nārada took up this indication. Studying again the text and its traditional exposition, reflecting deeply on it, and entering energetically upon its practice, he finally came to understand its salient features. The results achieved in his own practice convinced him that he had found what he was searching for: a clear-cut and effective method of training the mind for highest realization. From his own experience he developed the principles and the details of the practice which formed the basis for those who followed him as his direct or indirect disciples.

In order to give a name to the Venerable U Nārada's method of training in which the principles of Satipaṭṭhāna are applied in such a definite and radical way, we propose to call it here "the New Burman Satipaṭṭhāna Method". We call it 'new' only in so far as it has started a new tradition in the practice of this ancient Way of Mindfulness and which, it is hoped, will continue long and spread far, for the blessing of those to whom it opens the road to Liberation.

The pupils of the Venerable U Nārada spread the knowledge of his method in Burma as well as in other Buddhist countries, and many were greatly benefited by it in their progress on the Path. The Venerable U Nārada Mahāthera, widely

known in Burma as the Mengon (Mingun) Sayadaw, passed away on the 18th March 1955, aged 87. Many believe that he attained to final Deliverance (Arahatta).

It is a cause of deep gratification that, in present day Burma, the practice of, and instruction in, Satipaṭṭhāna is flourishing and to a remarkable extent bearing results, thus providing a striking contrast to the waves of materialism surging throughout the world. Satipaṭṭhāna is to-day a strong force in the religious life of Burma. There are several training centres in the country, where many thousands have undergone courses of strict Satipaṭṭhāna practice. These courses are attended by monks and lay people alike. It is a sign of mature wisdom that the present Government of Burma, under the leadership of Prime Minister U Nu, encourages and generously supports these centres of meditation, appreciating that minds that have been trained there will be an asset to their country in any walk of life. Prominent among the teachers of Satipaṭṭhāna to-day is the Venerable U Sobhana Mahāthera (Mahā-Si Sayadaw) who, through his personal instruction in meditation courses, and through his books and lectures, has contributed much to the development of the practice in Burma. Many thousands have been benefited by his wise and experienced guidance. Men and women, young and old, poor and rich, learned and simple folk have taken to the practice with great earnestness and enthusiasm. And results are not lacking.

That other countries too, in the East as well as in the West, may follow suit is the wish with which these pages are sent out as a humble pointing to the Way of Mindfulness.

THE WAY OF MINDFULNESS

Significance, Methods and Aims

A message of help

At the time when these pages are written, just in the middle of the twentieth century, humanity is on its sick-bed again,—or shall we say, still? It is ailing under its self-inflicted wounds, suffering from the consequences of an age-old barbaric practice, called war, still not overcome. Humanity has once more succeeded in adding considerably to the

measure of its self-torture, in intensifying the anguish of heart of its members, in hastening the deterioration of morals and true culture that goes hand in hand with the material devastations of war. But, to a thoughtful mind, more gripping and heart-rending than all the numerous single facts of suffering is the uncanny and tragic monotony of behaviour that prompts mankind to prepare again for a new bout of raving madness, waiting only

to recover a little of strength after the latest exhibition of frenzy. The same old mechanism is at work again : the inter-action of greed (including the lust for power) and fear, which will always produce hate. And still men bungle with the symptoms only, remaining blind to the source of the illness which is no other than the three great Roots of Everything Evil (akusala-mūla) pointed out by the Buddha : Greed, Hatred, and Delusion.

To this sick and truly demented world of ours, there comes an ancient teaching of eternal wisdom and unfailing guidance, the Buddha-Dhamma, *i.e.* the Doctrine of the Enlightened One, with its message and power of healing. It comes with the earnest and compassionate, but quiet and unobtrusive question whether, this time, the peoples of the world will be prepared to grasp the helping hand that the Enlightened One has extended to suffering humanity through his timeless Dhamma. Or will the world, and particularly the Western hemisphere, wait again till it has succeeded in conjuring up a new and still more gruesome ordeal that may well result in its final decline, material and spiritual ?

The nations of the world seem unthinkingly to assume that their reserves of strength are inexhaustible. Against such an unwarranted belief stands the universal Law of Impermanence, the fact of incessant Change, that has been emphasized so strongly by the Buddha. This Law of Impermanence includes the fact shown by daily experience and by history too, that the external opportunities for material and spiritual regeneration, and the vital strength and inner readiness required for it, are never without limits, either for individuals or for nations. How many empires, mightier than those of our days, have not crumbled, and how many a man has not, in spite of this repentance and 'best intentions', been confronted with an implacable 'Too late !' We never know whether it is not this very moment or just this present situation that is opening to us the door of opportunity for the last time. We never know whether the strength that we still feel pulsating in our veins, however feebly will not be the last capable of carrying us through our distressful plight. Hence it is this very moment that is most precious. 'Let it not escape from you !', warns the Buddha.

The Message of the Buddha comes to the world as an effective way of help in present-

day afflictions and problems, and as the radical cure for ever-present Ill. Some doubt may arise in the minds of Western men how they could be helped in their present problems by a doctrine of the far and foreign East. And others, even in the East, may ask how words spoken 2,500 years ago can have relevance to our 'modern world', except in a very general sense. Those who raise the objection of distance in space (meaning by it, properly, the difference of race), should ask themselves whether Benares is truly more foreign to a citizen of London than Nazareth from where a teaching has issued that to that very citizen has become a familiar and important part of his life and thought. They should further be willing to admit that mathematical laws, found out long ago in distant Greece, are of no less validity to-day, in Britain. But particularly these objectors should consider the numerous basic facts of life that are common to all humanity. It is about them that the Buddha pre-eminently speaks. Those who raise the objection of the distance in time, will certainly recall many golden words of long-dead sages and poets which strike such a deep and kindred chord in their own hearts that they very vividly feel a living and intimate contact with those great ones who have left this world long ago. They will contrast such experience with the 'very much present' silly chatter of society, newspapers or radio, which, when compared with those ancient voices of wisdom and beauty, will appear to emanate from the mental level of stone-age man tricked out in modern trappings. True wisdom is always young, and always near to the grasp of an open mind which has painfully reached its heights and has earned its chance to listen to it.

The Mind-doctrine, the heart of the Buddha's Message

Particularly does the culmination of human wisdom, the Teaching of the Buddha, deal not with something foreign, far, or antiquated but with that which is common to all humanity, which is ever young, and, in fact, nearer to us than hands and feet—the human mind.

In the Buddhist doctrine, mind is the starting point, the focal point ; and also, as the liberated and purified mind of the Saint, the culminating point.

It is a significant fact and worth pondering upon, that the Bible commences with the words : 'In the beginning, God created

heaven and earth ', while the Dhammapada, one of the most beautiful and popular books of the Buddhist scriptures, opens with the words 'Mind precedes things, dominates them, creates them' (translation by Bhikkhu Kassapa). These momentous words are the quiet and uncontending, but unshakeable reply of the Buddha to that biblical belief. Here the roads of these two religions part : the one leads far away into an imaginary Beyond, the other leads straight home, into man's very heart.

Mind is the very nearest to us, because through mind alone are we aware of the so-called external world including our own body. 'If mind is comprehended, all things are comprehended', says a text of Mahāyāna Buddhism (Ratnamegha Sūtra).

Mind is the fount of all the good and evil that arises within and befalls us from without. This is declared precisely in the first two verses of the 'Dhammapada', and, among many other instances, in the following words of the Buddha :

'Whatsoever there is of evil, connected with evil, belonging to evil—all issues from mind

Whatsoever there is of good, connected with good, belonging to good—all issues from mind !

(Anguttara Nikāya I).

Hence the resolute turning away from disastrous paths, the turning that might save the world in its present crisis, must necessarily be a turning inward, into the recesses of man's own mind. Only through a change within will there be a change without. Even if it is sometimes slow in following, it will never fail to arrive. If there is a strong and well-ordered inner centre in our mind, any confusion at the periphery will gradually be dissolved, and the peripheral forces will spontaneously group themselves around the focal point, sharing its clarity and strength. Order or confusion of society corresponds to, and follows, the order or confusion of individual minds. This does not mean that suffering humanity will have to wait till the dawn of a Golden Age 'when all men are good'. Experience and history show us that often just a very small number of truly noble men possessed of determination and insight, is required for forming 'focal points of the Good' around which will rally those who have not the courage to take the lead,

but are willing to follow. However, as man's recent history shows, the same, and even greater, attraction may be exerted by the powers of Evil. But it is one of the few consolations in this not entirely disconsolate world, that not only Evil, but the Good also may have a strong infectious power that will show itself increasingly if only we have the courage to put it to the test.

'Thus it is our own mind that should be established in all the Roots of the Good ; it is our own mind that should be soaked by the rain of truth ; it is our own mind that should be purified from all obstructive qualities ; it is our own mind that should be made vigorous by energy'.

(Gaṇḍavyūha Sūtra).

Hence the message of the Buddha consists just in the help it gives to the mind. None, save he, the Exalted One, has given that help in such a perfect, thorough and effective way. This is maintained here with all due appreciation of the great curative and theoretical results achieved by modern analytical psychology which, in many of its representatives, particularly in the great personality of C. G. Jung, has taken a definite turn towards recognizing the importance of the religious element and towards appreciating Eastern wisdom. The modern science of the mind may well supplement, in many practical and theoretical details, the mind-doctrine of the Buddha ; it may translate the latter into the conceptual language of the modern age ; it may facilitate its curative and theoretical application to the particular individual and social problems of our time. But the decisive fundamentals of the Buddhist mind-doctrine have retained their full validity and potency ; they are unimpaired by any change of time and of scientific theories. This is so because the main situations of human existence repeat themselves endlessly, * and the main facts of man's physical and mental make-up will remain essentially unaltered for a long time to come. These two relatively stable factors—the typical events in human life, and the typical physical and mental constitution of man—must always form the starting point for any science of the human mind and for any attempt to guide it. The Buddha's mind-doctrine is based on an exceptionally clear grasp of these two factors, and this bestows on it its 'timeless' character, *i.e.* its undiminished 'modernity' and validity.

* *e.g.* birth, sickness, old age and death ; sex and family life ; search for food, for love and power, *etc.*

The Buddha Message, as a Doctrine of the Mind, teachesthree things :

to *know* the mind, — that is so near to us, and yet is so unknown ;

to *shape* the mind,—that is so unwieldy and obstinate, and yet may turn so pliant ;

to *free* the mind,—that is in bondage all over, and yet may win freedom here and now.

What may be called the theoretical aspect of the Buddha's mind-doctrine would come under the first of the above three headings, and will here be dealt with only as far as it is required for the pre-eminently practical purpose of these pages.

Right Mindfulness, the heart of the Buddha's mind-doctrine

All the implications of the Buddha's healing message as well as the core of his mind-doctrine are included in the admonition 'Be mindful!', that pervades the Buddha's great sermon on the 'Foundations of Mindfulness' (Satipaṭṭhāna Sutta). This admonition requires, of course, the supplementary elucidation of the questions 'To be mindful of what?', and 'To be mindful, how?'. The answer is given in the Discourse itself, in the ancient Commentary to it, and in the condensed interpretation that follows here.

If we have spoken above of the mind-doctrine being the starting, focal and culminating point of the Buddha-message, we may now add that Right Mindfulness holds the very same place within the Buddhist mind-doctrine.

Mindfulness, then, is

the unfailing master key for *knowing* the mind, and is thus the starting point ;

the perfect tool for *shaping* the mind, and is thus the focal point ;

the lofty manifestation of the achieved *freedom* of the mind, and is thus the culminating point.

Therefore the 'Foundations of Mindfulness' (Satipaṭṭhāna) have rightly been declared by the Buddha as the 'Only Way' (ekāyano maggo).

What is Mindfulness ?

Mindfulness, though so highly praised and capable of such great achievements, is not at all a 'mystical' state, beyond the ken and reach of the average person. It is, on the contrary, something quite simple and common, and very familiar to us. In its elementary manifestation, known under the term 'attention', it is one of the cardinal functions of consciousness without which there cannot be perception of any object at all. If a sense object exercises a stimulus that is sufficiently strong, attention is roused in its basic form as an initial 'taking notice' of the object, as the first 'turning towards' it. * Because of this, consciousness breaks through the dark stream of subconsciousness[—a function that, according to the Abhidhamma (Buddhist psychology), is performed innumerable times during each second of waking life]. This function of germinal mindfulness, or initial attention, is still a rather primitive process, but it is of decisive importance, being the first emergence of consciousness from its unconscious subsoil.

From this first phase of the perceptual process naturally only a very general and indistinct picture of the object results. If there is any further interest in the object, or if its impact on the senses is sufficiently strong, closer attention will be directed towards details. The attention, then, will dwell not only on the various characteristics of the object, but also on its relationship to the observer. This will enable the mind to compare the present perception with similar ones recollected from the past, and, in that way, a coordination of experience will be possible. This stage marks a very important step in mental development, called in psychology 'associative thinking'. It also shows us the close and constant connection between the functions of memory and attention (or mindfulness), and will thereby explain why in Pāli, the language of the Buddhist scriptures, both these mental functions are expressed by the one word 'sati'. ** Without memory, attention towards an object would furnish merely isolated facts, as it is the case with most of the perceptions of animals.

It is from associative thinking that the next important step in evolutionary development is derived : generalisation of experience, *i.e.*

* See, in Buddhist psychology (Abhidhamma), the term āvajjana, lit. turning towards (the objects). It is the first phase in the series of various moments of consciousness required for a single act of perception.

** On the place of 'memory', in Buddhist psychology see the author's 'Abhidhamma Studies, 'Island Hermitage Publications' No. 2 (Colombo 1945, Frewin & Co.), p. 39f.

the capacity of abstract thinking. For the purpose of this exposition we include it in the second stage of cognition as effected by the development of attention. We have found four characteristics of this second stage, increase of detail, reference to the observer, (subjectivity), associative, and abstract thinking.

By far the greatest part of the mental life of humanity to-day takes place on the plane of this second phase. It covers a very wide field: from any attentive observation of every-day facts and attentive occupation with any work, up to the research work of the scientist and the subtle thoughts of the philosopher. Here, perception is certainly more detailed and comprehensive, but it is not necessarily more reliable. It is still more or less adulterated by wrong associations and other admixtures, by emotional and intellectual prejudices, wishful thinking, etc., and primarily, by the main cause of all delusion: the conscious or unthinking assumption of a permanent substance in things, and of an Ego or soul in living beings. By all these factors the reliability of even the most common perceptions and judgements may be seriously impaired. On the level of this second stage, by far the greatest of all those will remain who lack the guidance of the Buddha-Dhamma, as well as those who do not apply that instruction to the systematic training of their own minds.

With the next advance in the gradual development of Attention, we enter the very domain of Right Mindfulness or Right Attention (*sammā-sati*). It is called 'right' because it keeps the mind free from falsifying influences; because it is the basis as well as part and parcel of Right Understanding; because it teaches us to do the right thing in the right way, and because it serves the right purpose pointed out by the Buddha; the Extinction of Suffering. •

The objects of perception and thought, as presented by Right Mindfulness, have gone through the sifting process of keen incorruptible analysis, and are therefore reliable material for all the other mental functions, as theoretical judgements, practical and ethical decisions, etc.; and notably these undistorted presentations of actuality will form a sound basis for the cardinal Buddhist meditation, *i.e.* for viewing all phenomena as impermanent, liable to suffering, and void of substance, soul or Ego.

To be sure, the high level of mental clarity represented by Right Mindfulness, will, to an unattuned mind, be anything but 'near' and 'familiar'. At best, an untrained mind will very occasionally touch its borderland. But in treading the way pointed out by the Satipaṭṭhāna method, Right Mindfulness may grow into something quite near and familiar, because, as we have shown before, it has its root in quite common and elementary functions of the mind.

Right Mindfulness performs the same functions as the two lower stages of development, though it does so on a higher level. These functions common to them are: producing an increasingly greater clarity and intensity of consciousness, and presenting a picture of actuality that is increasingly purged by any falsifications.

We have given here a brief outline of the evolution of mental processes as mirrored by the actual stages and qualitative differences of perception: from the unconscious to the conscious; from the first faint awareness of the object to a more distinct perception and a more detailed knowledge of it; from the perception of isolated facts to the discovery of their causal, and other, connections; from a still defective, inaccurate, or prejudiced cognition to the clear and undistorted presentation by Right Mindfulness. We have seen how, in all these stages, it is *an increase in the intensity and quality of attention*, or mindfulness, that is mainly instrumental in enabling a transition to the next higher stage. If the human mind wants a cure for its present ills, and wishes to be set firmly on the road to further evolutionary progress, it will have to start again through the Royal Gate of Mindfulness.

The road to the development of consciousness

The second stage of development—the more extensive, but still delusive knowledge of the world of objects—is already a secure possession of human consciousness. It allows now for growth only in the dimension of breadth, *i.e.* the addition of new facts and details, and their use for material ends. Owing to the increase in the knowledge of details, over-specialisation with all its attending beneficial and harmful effects, has gone so far, in modern civilisation. The biological consequences of one-sided development are well known: degeneration, and finally elimination of the species, as in the case of the prehistoric, giant lizards,

with their huge bodies and small brains. To-day's danger, however, is over-development of one-sided brain-activity devoted solely to material ends, in the service of a thirst for sense pleasures and a lust for power. The concomitant danger is that mankind might, one day, be crushed by the very creations of its own hypertrophied brain—its body-killing inventions and its mind-killing 'distractions'. The fate of modern civilisation might well be a repetition of the collapse of that technical marvel, the Babylonian Tower, all over again, with its builders not understanding, but fighting each other. The remedy that will prevent catastrophic developments is the Buddha's Middle Path. It is the eternal guardian that, if listened to, will protect humanity from shipwreck on the rocks of extremes, mental, spiritual and social.

To repeat: if humanity continues to move on the plane of the second evolutionary stage only, stagnation if not catastrophe awaits it. It is only by a new advance in mental clarity, i.e. in the quality of attention or mindfulness, that fresh movement and new progress will be introduced again into the structure of modern consciousness. This advance can be achieved by the Way of Mindfulness taught here. The road, however, must be built on the safe foundation of 'human-heartedness' (Confucius), i.e. on a morality that is lofty as well as realistic. This, likewise, is to be found in the Buddha-Dhamma.

Right Mindfulness or Satipaṭṭhāna has been explicitly declared by the Buddha as the way to mind's liberation, and, thereby, to man's true greatness. It is a new type of man, the true 'superman', dreamed of by so many noble, but also misguided minds, an ideal aspired to by so many misdirected efforts. As evidence of our statement, the following remarkable conversation which has been handed down to us in the Buddhist scriptures may be included here:

Sariputta, the Master's foremost disciple, addressed the Buddha: 'One speaks of "Great Men" (mahā-purisa). Lord! How far, Lord, is man great?' The Buddha replied: 'With liberated mind, Sariputta, is one a Great Man; without a liberated mind one is not a Great Man. How then, Sariputta, is mind liberated? Here a monk dwells contemplating the body...the feelings...consciousness...mental-objects,

ardent, clearly comprehending and mindful... For him who dwells in that way, mind becomes detached from the defilements and liberated. Thus, Sariputta, is mind liberated. With liberated mind, I declare, is one a Great Man; without liberated mind, I declare, one is not a Great Man'.

(Saṃyutta Nikāya 47, II).

It is this Right Mindfulness, of such a high objective and such a great potency, that will be treated in the following pages.

Right Mindfulness and its divisions

Right Mindfulness is the seventh factor of the Noble Eightfold Path leading to the Extinction of Suffering. In the canonical explanation of that Path, it is expressly defined as the four 'Foundations of Mindfulness' (Satipaṭṭhāna). Therefore, Right Mindfulness and 'Foundations of Mindfulness' or Satipaṭṭhāna, will be used here as interchangeable terms.

Right Mindfulness is fourfold with regard to its *objects*. It is directed (1) towards the body, (2) the feelings, (3) the state of mind i.e. the general condition of consciousness at a given moment, (4) mental contents, i.e. the definite contents, or objects, of consciousness at that given moment.

These are the four 'Contemplations' (anupassanā), forming the main division of the Discourse. They are sometimes also called the four Satipaṭṭhanas, in the sense of being the basic objects of Mindfulness, or Sati.

In the Buddhist scriptures, the term 'mindfulness' (sati) is frequently linked with another term, translated hereby 'clear comprehension' (sampajañña). These two concepts form, in the Pāli language, the compound term 'sati-sampajañña', occurring very often in the Buddhist texts. In the context of that dual term, Mindfulness (sati) applies preeminently to the attitude and practice of Bare Attention, in a purely receptive state of mind. Clear Comprehension (sampajañña) comes into operation when any kind of action is required. Including active reflective thoughts on things observed.

These two terms may also serve as a general division of Right Mindfulness, or Satipaṭṭhāna, signifying two characteristic modes of its application. We shall deal with that twofold division first, while the

fourfold one, according to the objects of Mindfulness, will be treated subsequently.

A. MINDFULNESS AND CLEAR COMPREHENSION

Among the two factors of that division, it is Mindfulness, in its specific aspect of Bare Attention, that provides the key to the distinctive method of Satipaṭṭhāna, and accompanies the systematic practice of it, from its very beginning to the achievement of its highest goal. It is, therefore, treated here first, and in greater detail.

1. Bare Attention

What is Bare Attention ?

Bare Attention is the clear and single-minded awareness of what actually happens to us and in us, at the successive moments of perception. It is called 'bare', because it attends just to the bare facts of a perception as presented either through the five physical senses or through the mind which, for buddhist thought, constitutes the sixth sense. when attending to that sixfold sense impression, attention or mindfulness is kept to a bare registering of the facts observed, without reacting to them by deed, speech or by mental comment which may be one of self-reference (like, dislike, etc.), judgement or reflection. If during the time, short or long, given to the practice of Bare Attention any such comments arise in one's mind, they themselves are made objects of Bare Attention, and are neither repudiated nor pursued, but are dismissed, after a brief mental note has been made of them.

This may suffice here for indicating the general principle underlying the practice of Bare Attention. Detailed information on the methodical practice will be given in the Appendix. In the following pages, we shall deal with the theoretical and practical significance of Bare Attention, and with the results to be expected from its application. In this first presentation of the method, it was thought advisable to dwell on these subjects in some greater detail, so that those who wish to take up a practice which, to some, will appear unusual, may start with some confidence in its efficacy, and an understanding of its purpose. It is, however, only by one's own personal experience gained in the course of persistent practice, that this initial confidence and understanding will find final and indubitable confirmation.

Thoroughness.

Every effort of worth requires thoroughness if it is to achieve its purposes; particularly so if the work is as lofty and arduous as that mapped out by the Buddha in the Noble Eightfold Path, leading to the Extinction of Suffering. Among the eight factors of that Path, it is Right Mindfulness that represents that indispensable element of thoroughness, though Right Mindfulness has many other aspects, in addition. In the Buddhist scriptures, one of the qualities attributed to Right Mindfulness is called 'non-superficiality', and this is, of course, just a negative way of expressing our positive term 'thoroughness.'

It is obvious that the practice of Right Mindfulness itself will have to employ thoroughness of procedure, to the highest extent. The absence or neglect of it, would be just the opposite of a quality deserving the name of Mindfulness, and would deprive the method of its chances of success. Just as detrimental consequences must result from an unstable and carelessly laid foundation, so the blessings of a solid and reliable one will extend far in the future.

Therefore, Right Mindfulness starts at the beginning. In employing the method of Bare Attention, it goes back to the seed state of things. Applied to the activity of mind, this means : observation reverts to the very first phase of the process of perception when mind is in a purely receptive state, and when attention is restricted to a bare noticing of the object (see page). That phase is of a very short and hardly perceptible duration, and, as we have said, it furnishes a superficial, incomplete and often faulty picture of the object. It is the task of the next perceptual phase to correct and to supplement that first impression, but this is not done always. Often the first impression is taken for granted, and even new distortions, characteristic of the more complex mental functions of the second stage, are added.

Here starts the work of Bare Attention, being a deliberate cultivation and strengthening of the first receptive state of mind, giving it a longer chance to fulfil its important task in the process of cognition. Bare Attention proves the thoroughness of its procedure by cleansing and preparing the ground carefully for all subsequent mental processes. By that cleansing function, it serves the high purpose of the entire Method set forth in the Discourse : 'for the purification of beings

....', which, in the Commentary, is explained as the purification, or cleansing, of mind

Obtaining the bare object

Bare Attention consists in a bare and exact registering of the object. This is not as easy a task as it may appear, since it is not what we normally do, except when engaged in disinterested investigation. Normally man is not concerned with a knowledge of 'things as they truly are', but with 'handling' and judging them from the view point of his self-interest, which may be wide or narrow, noble or low. He tacks labels to the things which from his physical and mental universe, and these labels mostly show clearly the impress of his self-interest and his limited vision. It is such an assemblage of labels in which he generally lives and which determines his actions and reactions.

Hence the attitude of Bare Attention—bare of labels—will open to man a new world. He will first find out that, where he believed himself to be dealing with a unity, *i.e.* with a single object presented by a single act of perception, there is, in fact, multiplicity, *i.e.* a whole series of different physical and mental processes presented by corresponding acts of perception, following each other in quick succession. One will further notice with consternation how rarely one is aware of a bare or pure object without any alien admixture. For instance, the normal visual perception if it is of any interest to the observer, will rarely present the visual object pure and simple, but the object will appear in the light of added subjective judgements, as : beautiful or ugly, pleasant or unpleasant, useful, useless or harmful. If it concerns a living being, there will also enter into it the preconceived notion : 'This is a personality, an Ego, just as "I" am, too'.

In that condition, *i.e.* closely intertwined with subjective additions, the perception will sink into the store house of memory. When recalled, by associative thinking, it will exert its distorting influence also on future perceptions of similar objects, as well as on the judgements, decisions, moods, etc., connected with them.

It is the task of Bare Attention to eliminate all those alien additions from the object proper that is in the field of perception. These additions may be considered later singly, if wanted, but the initial object of

perception has to be kept free from them. This will demand persistent practice during which the attention, gradually growing in its keenness, will, as it were, use sieves of increasingly finer meshes by which first the grosser and then ever subtler admixtures will be separated until the *bare object* remains.

The necessity for such an exact definition and delimitation of the object is emphasized in the Satipaṭṭhāna Sutta itself, by regularly mentioning twice the respective object of mindfulness, *e.g.*, 'He dwells contemplating the body in the body', and not *e.g.*, his feelings or ideas concerned with it, as the Commentary expressly explains. Let us take the example of a person looking at a wound on his forearm. In that case, the visual object proper will consist exclusively of the respective part of the body and its damaged condition. Its different features, as flesh, blood, pus, etc., will be objects of the 'Contemplation on the Body', in particular of the exercise concerning 'the Parts of the Body'. Pain felt owing to the wound, will form an object of the 'Contemplation on Feelings'. The more or less conscious notion that it is an Ego, a self that is wounded and suffers pain, will fall under the Contemplation on the State of Mind ('deluded mind') or under the 'Contemplation on Mental Contents' : about the mental 'Fetters' that arise through bodily contact (see, in the Discourse, the section on the Sense Bases). The grudge one may feel (apparently at the same moment) against the person that caused the hurt, belongs to the Contemplation on the State of Mind ('mind with hate') or to the 'Contemplation on Mental Contents' (the Hindrance of Anger). This example will suffice to illustrate the sifting process undertaken by Bare Attention.

The far-reaching importance of getting at the *bare object*, was stressed by the Buddha himself. When asked by a monk for a word of guidance in brief, the Master gave to him the following rule of practice :

'In what is seen there should be only the seen ; in what is heard, only the heard ; in what is sensed (as smell, taste or touch), only the sensed ; in what is thought, only the thought'. (Udāna I, 10.)

This concise but weighty saying of the Master may serve as a guide and companion for him who devotes himself to the practice of Bare Attention.

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 civilisations 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 fertilisers 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 more staunch 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

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

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 unfailing 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 Bud-

dha 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.



Subscribe NOW

Make sure you receive the next issue of this **AUTHORITATIVE** magazine of pristine Buddhism. Please send us your subscription now.

THE LIGHT OF THE DHAMMA

Subscription inclusive of postage for four issues (one year): Burma: Kyats 5.00; India and Ceylon: Rupees 6; Malaya: Straits Dollars 4.00; Britain and British Commonwealth countries: sh. 9. (sterling or equivalent); United States of America \$1.30.

Please send Subscription
format back of Magazine
with your remittance.

Subscribe NOW

DĪGHA NIKĀYA
SĪLAKKHANDHAVAGGA
SĀMAÑÑAPHALA SUTTA

(Discourse on the advantages of a Samaṇa's Life)

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, the adopted son of Abhaya, the king's son, with a great company of the brethren, with twelve hundred and fifty of the brethren.

At that time, on the night of the full moon day of the month of Kattika, the end of the four months in which the white water-lily blossoms, King Ajātasattu of Magadha, the son of Queen Videha, was seated on the upper terrace of his palace surrounded by his ministers.

Then the king, on that Fast Day, uttered the following inspired oration :

‘How pleasant, friends, is this moon-light night !

How beautiful, friends, is this moon-light night !

How lovely, friends, is this moon-light night !

How soothing, friends, is this moon-light night !

How remarkable, friends, is this moonlight night !

‘Who is the samaṇa or brahman we may visit tonight, who, when we call upon him, will be able to purify our minds ?’

When he had thus spoken, a certain minister said to the king: ‘Your Majesty ! There is Pūraṇa Kassapa, who is the head of an Order, has followers, is a teacher of a school of thought, well known and of repute as a man clever in argument, is declared by the people as a virtuous man, is a man of ripe experience, is one who has long been a samaṇa, knows events that took place in olden days, and well advanced in years. Let your Majesty pay a visit to him. It may well be that, on calling upon him, your Majesty's mind will be purified.’

But when he had thus spoken King Ajātasattu kept silent.

The second minister said to the king : ‘Your Majesty! There is Makkhali of the cow-pen,

The third minister said to the king : ‘Your Majesty! There is Ajita of the garment of hair,

The fourth minister said to the king : ‘Your Majesty! There is Pakudha Kaccāyana,.....

The fifth minister said to the king: ‘Your Majesty.’ There is Sañjaya Belaṭṭha-putta,.....

The sixth minister said to the king: ‘Your Majesty! There is Nigaṇṭha Nātaputta,.....

But when they had thus spoken, King Ajātasattu kept silent’.

At that time Jīvaka the doctor was seated, in silence, not far from King Ajātasattu, and the king said to him: ‘But you, friend, Jīvaka, why do you keep silent?’

‘Your Majesty! One Worthy of Offerings, the Supremely Enlightened Buddha is now dwelling in our Mango Grove, with a great company of the brethren, with twelve hundred and fifty of the brethren. And this is the good news that has been widely spread as to the Supreme Buddha: “That Enlightened One is accomplished and worthy of offerings, fully enlightened, possessed of clear vision and virtuous conduct, happily attained, the knower of worlds, the incomparable leader of men to be tamed, the teacher of Devas and men, enlightened and sublime”. Let your Majesty pay a visit to him. It may well be that, on calling upon Him, your Majesty's mind will be purified.’

‘Then, friend Jīvaka, have the riding-elephants made ready.’

‘Very well, your Majesty !’, replied Jīvaka.

Then Jivaka the doctor had five hundred she-elephants made ready, and the state elephant the king used to ride, and addressed the king: 'Your Majesty! The elephants have been richly dressed. Your Majesty now knows the best time to proceed.'

Then the king had five hundred of his women mounted on she-elephants, one on each; and himself mounted on the state elephant; and he went forth, the attendants bearing torches, in royal pomp from Rājagaha to Jivaka the doctor's Mango Grove.

And the king, on arriving near the Mango Grove, was suddenly stricken with fear and alarm, and the hairs on his body stood erect. In anxiety and excitement, he said to Jivaka: 'Jivaka, is it sure that you are not playing me tricks? Is it sure that you are not deceiving me? Is it sure that you are not betraying me to my enemies? How could it be possible that there should be no sound at all, not a sneeze nor a cough, in so large a company of the brethren, among twelve hundred and fifty of the brethren?'

'Do not fear, O king. I play no trick, neither deceive you; nor would I betray you to the enemy. Go on, your Majesty, go straight on! There, in the pavillion hall, the lamps are burning brightly.'

Then the king went on, on his elephant as far as the path was passable for elephants, and then on foot to the door of the pavillion; and then said to Jivaka the doctor: 'But Jivaka, where is the Enlightened One?'

'Your Majesty! The One sitting against the middle pillar, and facing the East, with the brethren around Him is the Enlightened One.'

Then King Ajātasattu approached the Buddha and stood at one side. As he stood there and looked at the assembly, seated in perfect silence, calm as a clear lake, he exclaimed: 'Would that my son, Udaya Bhadda, might have such calm as this assembly of brethren now has'.

'So your thoughts go where love guides them?', asked the Buddha.

'Lord, I love the boy and wish that he, Udaya Bhadda, might enjoy such calm as this assembly has', answered the king.

The King then paid his respects to the Enlightened One, and stretching forth his hands as a token of respect to the Order took his seat and said to the Buddha: 'I would

like to question the Enlightened One on a certain matter, if He will allow me to do so.'

The Buddha replied: 'O king, ask what you wish.'

'Lord, there are a number of ordinary crafts:—mahouts, horsemen, charioteers, archers, standard bearers, adjutants, commandos, high military officers of royal birth, shock troops, men brave as elephants, extraordinarily brave men, mail-clad warriors, home-born slaves, cooks, barbers, bath attendants, confectioners, garland-makers, washermen, weavers, bamboo mat makers, potters, arithmeticians, accountants, and many other crafts of like nature. All these enjoy, in this very life, the visible advantages of their craft. They maintain themselves, and their parents and children and friends, in happiness and comfort. They offer gifts, the object of which is to be reborn in the higher planes and the planes of Devas, to samaṇas and brahmins,—gifts that lead to rebirth in the higher planes, in the planes of Devas, that bring food and supreme results. Can you, Lord, declare to me any such immediate advantage, visible in this very life, of the life of a Samaṇa?'

'Do you remember, O king, that you have ever put the same question to other samaṇas or brahmins?', asked the Buddha.

'Yes, I do, Lord', replied the king.

'How did they answer it? If it is not a burden to you, please tell us how they answered it', said the Buddha.

'In the place where the Enlightened One, or other like Him, sits, it is not a burden to me, Lord', replied the king.

'If that be the case, kindly speak, O king', said the Buddha.

PŪRAṆAKASSAPA'S VIEW

'Once I went to Pūraṇa Kassapa, and after exchanging with him greetings and compliments of friendship and courtesy, I sat at one side and put the following question:

'O Pūraṇa Kassapa, there are many kinds of ordinary crafts. What are they? They are: mahouts, horsemen, charioteers,..... visible in this very life, of the life of a samaṇa. 'Then Pūraṇa Kassapa said to me: "O king, to him who acts, or causes another to act, to him who cuts or causes another to cut, to him who torments or causes another to torment,

to him who harasses another or causes one to harass another, to him who frightens another or causes one to frighten another, to him who kills a living creature, who takes what is not given, who breaks into houses, who commits dacoity, or robbery, highway robbery, or adultery, or who tells lies, to him there is no evil action. If with a wheel fitted with razor blades he should make all living creatures on the earth one heap, one pile of flesh, there would be no evil action thence resulting, no increase of evil action. Were he to go along the south bank of the Ganges killing and causing to kill men, cutting and causing to cut men into pieces, oppressing and causing to oppress men, there would be no evil action thence resulting, no increase of unwholesome deed would ensue. Were he to go along the north bank of the Ganges giving alms, causing to give alms, offering sacrifices, and causing to offer sacrifices, there would be no merit thence resulting, no increase of merit. In liberality, in control of the senses, in abstinence from evil deeds, in speaking the truth there is neither merit nor increase of it."

"Thus, Lord, did Pūraṇa Kassapa, when asked what was the advantage of a samāṇa's life in this very life, expound his View of the Inefficacy of action. Just, Lord, as if a man, when asked what a mango was, should explain what a bread-fruit is. Just so did Pūraṇa Kassapa, when asked what was the advantage of a samāṇa's life in this very life, expound his View of the Inefficacy of action.

"Then Lord, it occurred to me: "How should such a one as I think of blaming any samāṇa or brahman residing in my kingdom?"

"Lord, I neither applauded nor rejected what he said, and though not agreeable to me, through neither applauding nor rejecting what he said, I did not say anything about my disagreement, and without accepting or paying attention to that answer of his, I rose from my seat, and departed thence."

MAKKHALI-GOSĀLA'S VIEW

"On one occasion I went to Makkhali-Gosāla (Makkhali of the cow-pen). After exchanging with him greetings and compliments of friendship and courtesy, I sat at one side, and put the question to him:

"O Makkhali-Gosāla, there are many kinds of ordinary crafts. What are they? They are: mahouts, horsemen..... visible in this very life, of a samāṇa's life?"

"Then Makkhali-Gosāla said to me: "O king, there is no cause or condition for beings to get defiled; without any cause or condition beings get defiled; there is no cause or condition for beings to be ethically pure; without any cause or condition they are ethically pure; there is no action done by oneself: there is no action done by another; there is no action done by a man; there is no Power; there is no Energy; there is no strength of a man; there is no exertion of a man. All sentient beings, everything that breathes, all living beings whatsoever, and all things that have the life principle, are without force and power and energy of their own. They happen to be according to their fate, the necessary conditions of the class to which they belong and their individual nature; and it is according to their position in one or other of the six special castes that they experience pleasure or pain.

"There are one million four hundred and six thousand six hundred types of beings. There are five hundred kinds of Kamma, and again five and again three; and there is a whole Kamma and a half Kamma.

"There are sixty-two methods of practice, sixty-two world-cycles, six kinds of special castes, the eight stages of a man, forty-nine hundred kinds of modes of living, forty-nine hundred kinds of wandering mendicants, forty-nine hundred abodes of Nāgas, two thousand faculties, three thousand hells, thirty-six places where atoms of dust accumulate, seven kinds of rebirth with perception and seven kinds of rebirth without perception, and seven kinds of rebirths from grafting, seven kinds of Devas, seven kinds of men, seven kinds of sprites, seven kinds of lakes, seven great protuberances, seven hundred small protuberances, seven great chasms, seven hundred small chasms, seven major dreams and seven hundred minor dreams.

"There are eighty-four hundred thousand aeons during which both fools and wise alike, wandering from one existence to another, shall at last make an end of suffering. There is no such possibility as: "By this virtue or this practice, or this austerity, or this righteousness will I make ripe the Kamma that is not ripe yet and I will get rid of the Kamma that has already ripened, as I come across it." The pleasure and pain have been measured as if with a measuring basket. The round of rebirths has its limit. There is no increase or decrease. Just as when a ball of string is thrown forward it will spread out

just as far, and no farther, than it can unwind, just so both fools and wise alike shall wander from one existence to another and enjoy pleasure and pain.”

Thus, Lord, did Makkhali-Gosāla, when asked what was the advantage of a samāṇa's life in this very life, expound his “View of the Uncausedness” of existence. Just, Lord, as if a man, when asked what a mango was, should explain what a bread-fruit is. Just so did Makkhali-Gosāla, when asked what was the advantage of a samāṇa's life in this very life, expound his “View of Uncausedness of existence.”

‘Then Lord, it occurred to me: “How should such a one as I think of blaming any samāṇa or brahman residing in my kingdom?”’

Lord, I neither applauded nor rejected what he said, and though not agreeable to me through neither applauding nor rejecting what he said, I did not say anything about my disagreement, and without accepting or paying attention to that answer of his, I rose from my seat, and departed thence.’

AJITA KESAKAMBALA'S VIEW

‘On one occasion I went to Ajita Kesakambala (Ajita of the garment of hair). After exchanging with him greetings and compliments of friendship and courtesy, I sat at one side, and put the question to him :

‘O Ajita Kesakambala, there are many kinds of ordinary crafts:—.....’

‘Then Ajita Kesakambala said to me : “O king ! There does not really exist almsgiving. There really does not exist offering on a big scale. There really does not exist offering on a small scale. There really do not exist wholesome and unwholesome volitional actions as cause and their fruits as result. There really does not exist this world. There really do not exist the other worlds or planes. There is neither mother nor father, nor beings born without the instrumentality of parents. There really do not exist in this world samāṇas and brahman who have followed the Dhamma-path and possess tranquillity of mind, and having themselves seen, through “Higher Spiritual Powers”, this very world and the other worlds, expound their knowledge to others. This being is nothing but the combination of the Four Great Essentials. On the dissolution of

the body after death, the Element of Extension will go to the earth-group; the Element of Cohesion will go to the water-group; the Element of Kinetic Energy will go to the fire-group; the Element of Motion will go to the wind-group; and the Faculties move up to the sky. Four carriers (with the bier as the fifth) carry the corpse; the remains are seen up to the cemetery; the bones become pigeon-coloured; and his offerings end in ashes. Almsgiving has been prescribed by fools. Their words are empty, false and idle. Both the foolish and the wise, on the dissolution of the body after death are annihilated and destroyed; and nothing comes again into being.

Thus, Lord, did Ajita Kesakambala, when asked what was the advantage of a samāṇa's life in this very life, expound his view of Annihilation. Just, Lord, as if a man, when asked what a mango was, should explain what a bread-fruit is. Just so did Ajita Kesakambala, when asked what was the advantage of a samāṇa's life in this very life, expound his view of Annihilation.

Then Lord, it occurred to me : “How should such a one as I think of blaming any samāṇa or brahman residing in my kingdom?”

Lord, I neither applauded nor rejected what he said, and though not agreeable to me, neither applauding nor rejecting what he said, I did not say anything about my disagreement, and without accepting or paying attention to that answer of his, I rose from my seat, and departed thence.’

PAKUDHA KACCĀYANA'S VIEW

‘On one occasion I went to Pakudha Kaccāyana. After exchanging with him greetings and compliments of friendship and courtesy, I sat at one side, and put the question to him:

‘O Pakudha Kaccāyana, there are many kinds of ordinary crafts:—.....’

‘Then Pakudha Kaccāyana said to me: “O king, the following seven are neither made nor caused to be made,* neither created nor caused to be created, they are unproductive, immovable as a mountain peak, as a pillar firmly planted. They do not waver, neither do they change, they do not interfere with one another, nor cause pleasure nor pain nor pleasure *and* pain. What are the seven?

* neither by any proximate cause nor caused by Kamma.

The four elements—earth, water, fire, and air—and pleasure, and suffering, and the life-principle. These seven are neither made nor caused to be made, neither created nor caused to be created; they are unproductive, immoveable as a mountain peak, as a pillar firmly planted. They do not waver, neither do they change; they do not interfere with one another, nor cause pleasure nor pain, nor pleasure *and* pain. Among those things there is neither killer nor the causer of killing, hearer or speaker, knower or maker-to-know. Even when one with a sharp weapon cuts another's head into two, it does not mean that one kills another; only the weapon has penetrated in between these seven.

Thus, Lord, did Pakudha Kaccāyana, when asked what was the advantage of a samaṇa's life in this very life, expound the matter by means of some irrelevant things. Just, Lord, as if a man, when asked what a mango was, should explain what a bread-fruit is. Just so did Pakudha Kaccāyana, when asked what was the advantage of a samaṇa's life in this very life, expound the matter by some irrelevant things.

Then, Lord, it occurred to me: "How should such a one as I think of blaming any samaṇa or brahman residing in my kingdom?"

Lord, I neither applauded nor rejected what he said, and though not agreeable to me, neither applauding nor rejecting what he said, I did not say anything about my disagreement, and without accepting or paying attention to that answer of his, I rose from my seat, and departed thence.

NIGAṆṬHA NĀṬAPUTTA'S VIEW

'On one occasion I went to Nigaṇṭha Nāṭaputta. After exchanging with him greetings and compliments of friendship and courtesy, I sat at one side, and put the question to him:

'O Aggivessana* there are many kinds of ordinary crafts:—.....'
'Then Nigaṇṭha Nāṭaputta said to me: "O king, in this world a Nigaṇṭha is disciplined with four kinds of self-discipline. How? In this world a Nigaṇṭha lives disciplined in respect to water; lives disciplined in respect to evil; has thrown off all evil by thus controlling evil; and has been infused with the disci-

pline in respect to all evil. O king, a Nigaṇṭha who lives disciplined in respect to these four kinds of self-discipline is said to be one who is self-perfected, self-controlled, steadfast.**

Thus, Lord, did Nigaṇṭha Nāṭaputta, when asked what was the advantage of a samaṇa's life in this very life, expound his view of the fourfold self-discipline. Just, Lord, as if a man, when asked what a mango was, should explain what a bread-fruit is. Just so did Nigaṇṭha Nāṭaputta, when asked what was the advantage of a samaṇa's life in this very life, expound his view of the fourfold discipline.

Then, Lord, it occurred to me: "How should such a one as I think of blaming any samaṇa or brahman residing in my kingdom?"

Lord, I neither applauded nor rejected what he said, and though not agreeable to me, neither applauding nor rejecting what he said, I did not say anything about my disagreement and without accepting or paying attention to that answer of his, I rose from my seat, and departed thence.

SAÑJAYA BELAṬṬHAPUTTA'S VIEW

'On one occasion I went to Sañjaya Belaṭṭhaputta' After exchanging with him greetings and compliments of friendship and courtesy, I sat at one side, and put the question to him:

'O Sañjaya, there are many kinds of ordinary crafts:—.....'

'Then Sañjaya Belaṭṭhaputta said to me "O king, if I be asked whether there is another world, if I thought there were, I should say so: But I don't take it this way. And also I don't take it that way. I don't take it to be otherwise nor the contrary. And I don't take it that there neither is nor is not another world."

If I be asked.....

There is not another world; (peyyāla)*** there both is, and is not, another world; there are 'spontaneously-manifesting' beings; there are no such beings; there both are, and are not, such beings; there is fruit, resultant effect of wholesome and unwholesome volitional actions;

* Aggivessana, the family name of Nigaṇṭha Nāṭaputta. The Nigaṇṭhas are also known as Jains.

** The Jain ideal is control of evil: The Buddhist ideal is eradication of evil.

*** Peyyāla:—"And so on and so on". The phrase occurs after each proposition below.

there is not;
 there both is, and is not;
 there neither is, nor is not;
 a being continues to exist after death;
 he does not;
 he both does and does not;
 he neither does, nor does not.

Thus, Lord, did Sañjaya Belatthaputta, when asked what was the advantage of a samaṇa's life in this very life, expound his evasive view. Just, Lord, as if a man, when asked what a mango was, should explain what a bread-fruit is. Just so did Sañjaya Belatthaputta, when asked what was the advantage of a samaṇa's life in this very life, expound his evasive view.

Then, Lord, it occurred to me: "Of all samaṇas and brahmins this man is the most foolish and confused. When asked what was the advantage of a samaṇa's life in this very life, this man merely gave an evasive answer. Then, Lord, it occurred to me: "How should such a one as I think of blaming any samaṇa or brahmin residing in my kingdom?"

Lord, I neither applauded nor rejected what he said, and though not agreeable to me, neither applauding nor rejecting what he said, I did not say anything about my disagreement, and without accepting or paying attention to that answer of his, I rose from my seat, and departed thence.'

ADVANTAGE OF A SAMANA'S LIFE VISIBLE HERE AND NOW

'And now, Lord, I put the question to the Bhagavā;

There are many kinds of ordinary crafts. What are they? They are:—mahouts, horsemen, charioteers, archers, standard bearers, adjutants, commandos, high military officers of royal birth, shock troops, men brave as elephants, extraordinarily brave men, mail-clad warriors, home-born slaves, cooks, barbers, bath attendants, confectioners, garland-makers, washermen, weavers, bamboo mat makers, potters, arithmeticians, accountants and many other crafts of like nature. All these enjoy, in this very life, the visible advantages of their craft. They maintain themselves, and their parents and children and friends, in happiness and comfort. They offer gifts, the object of which is to be reborn in the higher planes and the planes of Devas, to samaṇas and brahmins,—gifts that lead to rebirth in the higher planes, in the planes

of Devas, that bring good and high results. Can you, Lord, declare to me any such immediate advantage, visible in this very life, of the life of a samaṇa?"

'Yes, I can, O king. And in order to do so I should like to put a counter-question to you, and you may answer it as you please. What opinion have you of the following?

EXAMPLE OF A SLAVE

Suppose among the people of your household there be a slave who works for you, gets up in the morning earlier than you and goes to bed later than you, who is zealous to do your pleasure, anxious to please you in what he does and says, a man who watches your every look. Suppose he should consider: "Friends! Wonderful is it and extraordinary, this rebirth due to meritorious deeds, and this resultant effect of meritorious deeds. Here is Ajātasattu, King of Magadha, son of Queen Videha. He is a man, as I am; but the king lives in full enjoyment of the five sensuous pleasures just like a Deva. Here am I a slave, working for him, getting up before him and going to bed later than he, zealous to do his pleasure, anxious to please him in what I do and say, watching his every look. If I were to perform meritorious deeds I should be like him. Why should not I have my hair and beard shaved off, and wear the yellow robes, go out from the household state and renounce the world?" And suppose afterwards, he should go out from the household state and renounce the world, be admitted into an Order, and, live controlled in bodily, verbal and mental actions, content with but the requisite food and shelter, delighting in seclusion. And suppose your men should report to you: "May it please your Majesty! Do you know that so and so, formerly your slave, who worked for you, got up in the morning earlier than you and went to bed later than you, who was zealous to do your pleasure, anxious to please you in what he did and said, a man who watched your every look, has now worn the yellow robes and has been admitted into an Order, and lives controlled in bodily, verbal and mental actions, content with but the requisite food and shelter, delighting in seclusion."

'If they report to you so, will you then say: "Friends, let the man come back to me; let the man who worked for me, got up in the

morning earlier than I and went to bed later than I, who was zealous to do my pleasure, anxious to please me in what he did and said, a man who watched my every look, become a slave again ?”

‘No, Lord, indeed, we should pay our respects to him, respectfully rise and welcome him and beg him to be seated. Also we should invite him to accept our offer of the four requisites—robe, food, lodging and medicine. And we should provide security measures for him according to law.’

‘But what will you say, O king ? That being so, is there, or is there not, the advantage of a samaṇa’s life, visible in this very life ?’

‘Certainly, Lord, there is the advantage of a samaṇa’s life, visible here and now.’

‘This then, O king, is the advantage of a samaṇa’s life visible in this very life which I make known to you at the first instance.’

THE SECOND ADVANTAGE OF A SAMANA’S LIFE, VISIBLE IN THIS VERY LIFE

‘Can you, Lord, declare to me any other such immediate advantage, visible in this very life, of the life of a samaṇa ?’

‘Yes, I can, O king. And in order to do so I should like to put a counter-question to you, and you may answer it as you please. What opinion have you of the following ? :—

EXAMPLE OF A FARMER

‘Suppose there is in your kingdom a free man who cultivates his own land, a householder, who pays taxes to swell the king’s coffers. Suppose he should think: “Friends. Wonderful is it and extraordinary, this rebirth due to meritorious deeds, and this resultant effect of meritorious deeds. Here is Ajātasattu, King of Magadha, son of Queen Videha. He is a man, as I am; but the king lives in full enjoyment of the five sensuous pleasures just like a Deva. Here am I a free man who cultivates his own land, a householder, who pays taxes to swell the king’s coffers. If I were to perform meritorious deeds, I should be like him. Why should not I have my hair and beard shaved off and wear the yellow robes, go out from the household state, renounce the world ?” And suppose afterwards, he should go out from the household state and renounce the

world, be admitted into an Order, and live controlled in bodily, verbal and mental actions, content with but the requisite food and shelter, delighting in seclusion. And suppose your men should report to you: “May it please your Majesty! Do you know that so and so, formerly a free man in your kingdom, who cultivated his own land, a householder, who paid taxes to swell the king’s coffers, has now worn the yellow robes and has been admitted into an Order, and lives controlled in bodily, verbal and mental actions, content with but the requisite food and shelter, delighting in seclusion.”

‘If they report to you so, will you then say: “Friends, let the man come back to me; let the man who resided in my kingdom, who cultivated his own land, who paid taxes to swell the king’s coffers, become my subject again.”?’

‘No, Lord, indeed, we should pay our respects to him, respectfully rise and welcome him and beg him to be seated. Also we should invite him to accept our offer of the four requisites—robe, food, lodging and medicine. And we should provide security measures for him according to law.’

‘But what will you say, O king : that being so, is there, or is there not, the advantage of a samaṇa’s life, visible in this very life ?’

‘Certainly, Lord, there is the advantage of a samaṇa’s life, visible here and now.’

‘This then, O king, is the advantage of a samaṇa’s life, visible in this very life, which I make known to you as a second.

HIGHER AND BETTER ADVANTAGES OF A SAMANA’S LIFE

‘Can you, Lord, show me any other advantage of a samaṇa’s life, visible in this very life, an advantage higher and better than these ?’

‘Yes, I can, O king. Listen and pay attention and I will speak.’

‘O king ! There arises in the world a Tathāgata who is a Perfect One, Supremely Enlightened, Possessed of Clear Wisdom and Action, Happily attained, Knower of worlds, the Incomparable leader of men to be tamed, the Teacher of gods and men, the Enlightened One, the Exalted One. He, by His Omniscience, knows face to face this universe, including the worlds of Devas, the Brahmās and the Māras, and the world of men with its samaṇas and brahmins, its kings

and men; and knowing it, proclaims the Dhamma to men—the Dhamma which is good at the beginning, good in the middle and good at the end, and which has the fullness of meaning in spirit and letter. He shows the pure life of a samāṇa, in all its fullness and in all its purity.’

‘A householder or one of his children, or a man of inferior caste listens to that Dhamma; and on hearing it he has confidence in the Tathāgata; and when he is possessed of that faith, he thinks to himself:

‘Full of bondage is the household life, a path for the dirt of passion. Cool as the welcome shade of a cloud is a samāṇa’s life. How difficult is it for a man who is a layman to live a chaste and pure life in all its fullness, in all its purity, in all its perfection. It would be better for me to cut my hair and beard, wear the yellow robes, and go out of the household life into the homeless state.’

‘Then, before long, giving up his wealth, be it great or small, leaving his relatives, be they many or be they few, he cuts off his hair and beard, he wears the yellow robes and goes out of the household life into the homeless state.’

‘When he has thus become a samāṇa he lives restrained by the samāṇa’s Disciplinary Code. He is possessed of good conduct, and has a suitable subject for constant meditation; and perceiving danger even in the least offences, he disciplines himself in the rules. He has to his credit good deeds in act and word and his livelihood is absolutely pure. He is perfect in conduct, and has guarded the doors of his senses. He attains Mindfulness and Clearness of Comprehension, and is altogether contented.’

CŪLA SĪLA

(The Minor Morality)

‘How, O king, is his conduct good?

‘In this, O king, that the Bhikkhu having abstained from taking the life of any living being, refrains from the destruction of life. He has laid the stick and the weapon aside; he has moral shame and dread; shows kindness toward all beings; and is full of solicitude for the welfare of all sentient beings. This is that Bhikkhu’s morality.

‘Having abstained from the taking of what is not given, the Bhikkhu refrains from taking what is not given to him. He takes only what is given to him; appreciates the giving

by others; and lives in honesty and purity of heart.

‘Having abstained from unchastity, the Bhikkhu practises chastity. He refrains from the vulgar practice and also from the sexual act which is the practice of the country folk.’

‘Getting rid of lying words, the Bhikkhu refrains from falsehood. He speaks truth, and nothing but the truth; faithful and trustworthy, he does not break his word to the world.

‘Getting rid of slander, the Bhikkhu refrains from calumny. What he hears here he does not repeat elsewhere to raise a quarrel against the people here: what he hears elsewhere he does not repeat here to raise a quarrel against the people there. Thus he binds together those who are divided, encourages those who are friends, makes peace, loves peace, is impassioned for peace, a speaker of words leading to peace.’

‘Getting rid of rudeness of speech, the Bhikkhu refrains from using harsh language. He speaks only those words that are blameless, pleasant to the ear, lovely, reaching to the heart, polite, pleasing to the people and beloved of the people.

‘Getting rid of frivolous talk, the Bhikkhu refrains from vain conversation. At appropriate times he speaks, in accordance with the facts, words full of meaning, on the Doctrine, on the Vinaya. And at the right time he speaks words worthy to be noted in one’s mind, fitly illustrated and divided according to relevancy of facts.’

‘The Bhikkhu refrains from causing injury to seeds and plants.

‘He takes only one meal a day, not eating at night, and refrains from taking food after midday.

‘He refrains from dancing, singing, playing music and witnessing shows with dances singing and music.

‘He refrains from wearing, adorning or ornamenting himself with garlands, scents, and ointments.

‘He refrains from the use of lofty and spacious resting places.

‘He refrains from accepting gold and silver.

‘He refrains from accepting uncooked grain.

‘He refrains from accepting raw meat.

‘He refrains from accepting women or young girls.

‘He refrains from accepting slave-servants of either sex.

‘He refrains from accepting sheep or goats.

‘He refrains from accepting fowls and pigs.

‘He refrains from accepting elephants, cattle, horses, and mares.

‘He refrains from accepting agricultural, or waste lands.

‘He refrains from acting as an ambassador or messenger.

‘He refrains from buying and selling.

‘He refrains from cheating with scales or coins or measures.

‘He refrains from the cunning ways of bribery, cheating and fraud.

‘He refrains from causing physical injury to anyone, murder, putting in bonds, highway robbery, dacoity and plunder. These are that Bhikkhu’s morality.’

Here ends the Cūla Sīla (the Minor Morality)

MAJJHIMA SĪLA

(The Medium Morality)

‘Whereas some samaṇas and brahmins, while living on food provided by the philanthropic and generous, cause injury to seedlings and growing plants whether propagated from roots or stems or joints or buddings or seeds, the Bhikkhu refrains from causing such injury to seedlings and growing plants.’

‘Whereas some samaṇas and brahmins, while living on food provided by the philanthropic and generous, use hoarded things—foods, drinks, clothing, conveyances, bedding, scents, and any eatables, the Bhikkhu refrains from storing such things up.’

‘Whereas some samaṇas and brahmins, while living on food provided by the philanthropic and generous, visit shows; (which are these shows? They are:)

niccam (dances) ;

gītam (singing of songs) ;

vāditam (playing instrumental music) ;

pekkam (theatrical shows) ;

akkhānam (telling stories with a mingling of doggerel and rhymes) ;

pāṇissaram (music attended by clapping) ;

vetālam (playing music by means of cymbals) ;

kumbhathūṇam (playing drums) ;

sobhanakim (art exhibitions) ;

caṇḍāla-vamsa-dhovanam (acrobatic

feats on the top of a hoisted bamboo pole) ;

Combats of elephants, horses, buffaloes,

bulls, goats, sheep, cocks, and quails ;

Exercising self-defence with quarterstaff,

boxing, wrestling ;

Sham-fight, roll-calls, manœuvres,

troop-inspection,

The Bhikkhu refrains from visiting the above-mentioned shows.’

‘Whereas some samaṇas and brahmins, while living on food provided by the philanthropic and generous, indulge in the following games and recreations:—

aṭṭha padam (Games on chess boards or boards with eight rows of squares) ;

dasa padam (Games on chess boards or boards with ten rows of squares) ;

ākāsam parihāra-patham (Such games played by imagining such boards in the air) ;

santikam (Games somewhat akin to hopscotch ; or drawing diagrams on the ground, in which one steps only where one is allowed to) ;

khalikam (Throwing dice) ;

ghaṭikam (Hitting a short stick with a long one ; games akin to tip-cat) ;

salākahattham (A play where the hand is dipped in dye and used as a brush) ;

akkham (Games with balls of all sizes) ;

pangacīram (Blowing through toy pipes made of leaves or papers) ;

vankakam (Ploughing with miniature ploughs) ;

mokkhacikam (Turning somersaults) ;

cingulikam (Playing with paper wind-mills) ;

pattālakam (Playing with toy measures) ;

rathakam (Playing with toy chariots) ;

dhanukam (Playing with toy bow) ;

akkharikam (A game where one has to find out the missing letter or letters) ;

manesikam (Guessing others’ thoughts) ;

yathāvajjam (Games involving mimicry of deformities) ;

The Bhikkhu refrains from such games and recreations. These are that monk’s morality.’

‘Whereas some samaṇas and brahmins, while living on food provided by the philanthropic and generous, use high and luxurious resting places such as:

An extra long chair or spacious couch ;

Thrones with animal figures carved on the supports ;

Carpets or coverlets with very long
fleece ;
patchwork counterpanes of many
colours ;
White blankets ;
Woollen coverlets richly embroidered ;
Quilts stuffed with cotton wool ;
Coverlets embroidered with figures of
lions, tigers, etc. ;
Rugs with fur on both sides or with fur
on one side ;
Coverlets embroidered with gold threads,
or silk coverlets ;
Carpets woven with furs ;
Elephant, horse, or chariot rugs ;
Rugs of antelope skins sewn together ;
Carpets with awnings overhead ;
Sofas with red pillows for the head and
feet.

‘The Bhikkhu refrains from using such
high and luxurious resting places. Such is
that Bhikkhu’s morality.’

‘Whereas some samaṇas and brahmins,
while living on food provided by the
philanthropic and generous, use means for
adorning and beautifying themselves, such
as:

Rubbing scented powder on one’s body,
massaging with oil and bathing with
scents.

Massaging or patting the limbs so as to
develop muscles.

The use of mirrors, eye-ointments, gar-
lands, rouge, cosmetics, face powders,
make-up, bracelets, top-knot, walking-
sticks, tubes or pipes for holding any-
thing, swords, umbrellas, embroidered
slippers, turbans, diadems, whisks of
the yak’s tail and long-fringed white
robes.

‘The Bhikkhu refrains from such means
of adorning and beautifying the person.

‘Whereas some samaṇas or brahmins,
while living on food provided by the
philanthropic and generous, are addicted
to such low talks as these ;

Talks about kings, robbers, and
ministers of state ;
armies, dangers and war ;
eating and drinking, clothes and dwell-
ings, garlands, perfumes ;
relations, chariots, villages, markets,
towns and districts ;
women and heroes ;
Street talks, talks by the well ;
Talks about those departed in days gone
by ;

Tittle-tattle ;
Talks about land and sea ; and gain
and loss.

The Bhikkhu refrains from such low talk.
‘Whereas some samaṇas and brahmins,
while living on food provided by the
philanthropic and generous, enter into
wrangling conversations, such as :

‘You don’t understand this Dhamma
and Vinaya, I do.’

‘How should you know about this
Dhamma and Vinaya ?’

‘You are practising wrong views. It is
I who practise the right one.’

‘I am talking about relevant facts,
whereas you are not.’

‘You speak last what ought to be
spoken first, and first what ought to be
spoken last.’

‘All that you have practised is upset.’

‘I have pointed out the fault in your
views.’

‘I have reproved you.’

‘Set to work to rebut my statements.’

‘Do so yourself if you can’.

The Bhikkhu refrains from such wrangling
conversations.’

‘Whereas some samaṇas and brahmins,
while living on food provided by the
philanthropic and generous, work as
mediators and messengers, such as:

Acting as mediators and messengers of
kings, ministers of state, royal families,
brahmins, or youths, saying :

‘Go there, come here, take this with you,
bring that from that place.’

The Bhikkhu refrains from such servile
duties.’

‘Whereas some samaṇas and brahmins,
while living on food provided by the
philanthropic and generous, are tricksters,
chanters of holy words for gain, interpreters
of signs and omens, exorcists, and endeavour
to obtain a lot of money from others after
spending a little of their own,

The Bhikkhu refrains from such trickeries
and deceptions.

Such is that Bhikkhu’s morality.’

Here ends the Majjhima Sīla
(The Medium Morality)

MAHĀ SĪLA (The Major Morality)

Whereas some samaṇas and brahmins,
while living on food provided by the
philanthropic and generous, earn their living

by wrong means of livelihood, by low arts, such as :

Propheying long life, prosperity, etc.,
or the reverse, from marks on limbs,
hands and feet of a person ;
Divining by means of omens and signs ;
Auguries drawn from thunderbolts ;
Propheying by interpreting dreams ;
Palmistry or Chiromancy ;
Auguries from the marks gnawed by
mice ;
Fire-oblation ;
Offering oblations from a ladle ;
Making offerings to gods of husks, of
broken rice, of rice, of ghee and of oil ;
Offering oblations from the mouth ;
Sacrifice of human blood to gods ;
Fortune telling concerning the loss of
properties and sickness ;
Determining whether the site for a
proposed house or garden is lucky or
not ;
Public administration ;
Knowledge of appeasing charms ;
Laying ghosts ;
Knowledge of charms to be pronounced
by one living in an earth-house ;
Snake charming ;
The poison craft ;
The scorpion craft ;
The art of curing rat-bites ;
The bird craft ;
The crow craft ;
Foretelling the number of years that a
man has to live ;
Charms to ward off arrows ;
Charms to understand the language of
animals.

The Bhikkhu refrains from such low arts.'

'Whereas some samaṇas and brahmins, while living on food provided by the philanthropic and generous, earn their living by wrong means of livelihood, by low arts, such as :

Knowledge of the signs of good and bad qualities and of the marks denoting the health or luck of their owners in :

Gems, apparel, staves, swords and spears,
two-edged swords, arrows, bows, other
weapons, women, men, boys, girls,
slaves, slave-girls, elephants, horse,
buffaloes, bulls, oxen, goats, sheep,
fowls, quails, iguanas, bucks and deer.

The Bhikkhu refrains from such low arts.

'Whereas some samaṇas and brahmins, while living on food provided by the

philanthropic and generous, earn their living by wrong means of livelihood, by low arts, such as :

Predictions to the effect that—The chiefs will march out ; the chieftains will march back : our chiefs will attack, and the enemy will retreat ; the enemy will attack and ours will retreat ; our chief will win the battle and the foreign chiefs will suffer defeat ; the foreign chiefs will win the battle and ours will suffer defeat ;
thus this chief will succeed and that chief not.

The Bhikkhu refrains from such low arts.'

'Whereas some samaṇas and brahmins, while living on food provided by the philanthropic and generous, earn their living by wrong means of livelihood, by low arts, such as foretelling that there will be an eclipse of the moon, of the sun, of a constellation ; that the sun or the moon will go on its usual course, there will be aberration of the sun or the moon, or that the constellations will go on their usual course, that there will be aberrations of the constellations ; that there will be a fall of meteors, disā-dāha("sky-glow"), an unusual redness of the horizon, that there will be an earthquake, that there will be a wild Deva-
dundubhi (a supernatural rumble), that there will be rising and setting, clearness and dimness, of the sun or the moon or the constellations.

The Bhikkhu refrains from such low arts.'

'Whereas some samaṇas and brahmins, while living on food provided by the philanthropic and generous, earn their livelihood by such wrong means, by such low arts as :—foretelling an abundant rainfall, a deficient rainfall, a good harvest, a bad harvest or scarcity of food, tranquillity, disturbances, pestilence, a healthy season, counting on the fingers, by means of arithmetic ; by means of formulæ, prosody, lokāyatam (popular lore and custom.)

The Bhikkhu refrains from such low arts.'

'Whereas some samaṇas and brahmins, while living on food provided by the philanthropic and generous, earn their living by wrongful means of livelihood, by low arts, such as—effecting marriages in which the bride or bridegroom is brought

home, or sent forth, effecting betrothals, or divorces, saving money, expending money, subhagakaraṇaṃ (using charms to make people happy), dubbhagakaraṇaṃ (using charms to make people unhappy), giving medicine to preserve the foetus in cases of abortive women, incantations to make the tongue stiff, to make the jaws of a person stiff, to make a man throw up his hands, to bring on deafness, making use of a mirror to obtain answers to questions put to it, obtaining oracular answers through a girl possessed, from a god, the worship of the sun, of the Brahmā, bringing forth flames from one's mouth, invoking the goddess of Luck.

The Bhikkhu refrains from such low arts.'

'Whereas some samaṇas and brahmins, while living on food provided by the philanthropic and generous, earn their living by wrongful means, by low arts, such as—vowing gifts to a god if a certain benefit be obtained, observing such vows, practising ghost craft, practising arts and crafts while lodging in an earth house, causing virility, causing femininity preparing sites for buildings and consecrating them, causing a person to vomit, causing a person to take a bath, offering sacrificial fires, administering emetics, purgatives, expectorants and phlegmagogues, causing blood and other impurities to come out of the head and thus relieving it, preparing oil for people's ears, preparing oil to be used as eye-drops, administering drugs through the nose, preparing powerful eye-drops, preparing eye-drops that produce a cooling effect, curing cataracts, practising surgery, practising as a children's doctor, administering original drugs and medicines, and preparing new drugs and medicines.

The Bhikkhus refrains from such low arts.

Such is the morality of this Bhikkhu.'

Here ends the Major Morality.

'O king, that Bhikkhu who has established himself in morality sees no danger from any side, so far as his restraint of conduct is concerned. Just, O king, as a sovereign, duly crowned, whose enemies have been defeated, sees no danger from any side, so far as his enemies are concerned, that Bhikkhu who has established himself in morality, sees no danger whatsoever, in regard to his restraint of conduct. And possessed of this group of excellent moralities, he experiences within

himself a sense of unalloyed happiness. Thus, O king, that Bhikkhu has established himself in morality.'

GUARDING THE SENSES :

'How, O king, is the Bhikkhu guarded as to the sense doors ? Whenever the Bhikkhu perceives a form with the eye, he is neither led away by the general outward appearance nor its details and he strives to guard his sense of sight to ward off such mean and evil things as covetousness and grief, which would flow in over him, if he were to remain with unguarded sense of sight. He enters upon this course in regard to the faculty of sight; he guards his sense of sight; and he restrains his sense of sight.

Whenever he hears a sound with the ear,.....

Whenever he smells an odour with the nose,.....

Whenever he tastes a flavour with the tongue,.....

Whenever he feels a contact with the body,.....

Whenever he cognises a mental object with his mind, he is neither entranced with the general outward appearance nor its details, and he strives to guard his sense of sight to ward off such mean and evil things, as covetousness and grief which would flow in over him, if he were to remain with unguarded senses. He enters upon this course in regard to the faculty of mind; he guards his sense of mind; and he restrains his sense of mind.

And possessed of this superior kind of self-restraint, he experiences within himself, a sense of unalloyed happiness. Thus is it, O king, that the Bhikkhu becomes guarded as to the sense doors.

MINDFULNESS AND CLEARNESS OF COMPREHENSION

'How, O king, does the Bhikkhu possess Mindfulness and Clearness of Comprehension ?

'O king, in this Sāsana the Bhikkhu practises only clear comprehension in going and coming back. So also in looking forward, or in looking round; in bending his arm, or in stretching it again; in wearing his robes and carrying his bowl; in eating, drinking, chewing and savouring; in defecating and urinating; in walking, in standing; in sitting, in falling asleep, in waking, in speaking or in keeping quiet.

‘Thus, O king, the Bhikkhu becomes replete with mindfulness and clearness of Comprehension.

‘How, O king, is the Bhikkhu contented?

‘O king, in this Sāsana, the Bhikkhu is contented with robes just sufficient to protect his body, and with food just sufficient to sustain his belly. Wherever he goes, he goes freely, taking his requisites only. Just, O king, as a bird flies anywhere freely, having only its wings as its burden, that Bhikkhu is contented with the requisite robes and food. Thus is it, O king, that the Bhikkhu becomes contented.’

‘Then that Bhikkhu, having established himself in this group of moralities, possessed of this noble restraint of the senses, having attained this noble mindfulness and clearness of comprehension, filled with this noble contentedness, chooses some lonely spot in the woods, at the foot of a tree, on a hill side, in a cave, in a mountain cleft, in a cemetery, or in a forest thicket, or in the open air, or on a heap of straw. After his meal and on his return from the alms-round, he repairs thence, sits down, when his meal is done, cross-legged, keeping his body erect and concentrates his attention on the subject of meditation.

‘That Bhikkhu banishes sensual desire; he dwells with a mind free from sensual desire; from sensual desire he cleanses his mind.

‘He banishes ill-will; he dwells with a mind free from ill-will; with goodwill and compassion towards all living beings, he cleanses his mind from ill-will.

‘He banishes torpor and languor; he dwells free from torpor and languor; with clear perception, with watchful mind, with clear comprehension, he cleanses his mind from torpor and languor.

‘He banishes restlessness and worry; dwelling with mind undisturbed, with mind full of peace, he cleanses his mind from restlessness and worry.

‘He banishes sceptical doubt; dwelling free from doubt, full of confidence in the good, he cleanses his mind from doubt.’

EXAMPLE OF FREEDOM FROM SENSUAL DESIRE

‘Then just, O king, as when a man, after taking a loan should start a business, and his business should succeed, and he

should not only be able to repay the loan there should be a surplus over to maintain his wife; then would he consider thus: “I had formerly to carry on my business by taking a loan from others, but my business prospers and I have not only cleared up my debts, but also have a surplus over to maintain my wife.” He would be glad at that, would be joyous at that.’

EXAMPLE OF FREEDOM FROM ILL-WILL

‘Then just, O king, as if a man were a victim to disease, in pain, and very ill, and had no appetite for food, and had lost his strength; after a time he were to recover from that disease, his appetite return, and he gain in strength, then would he consider thus: “Formerly I was a victim to disease, in pain, and very ill. I had no appetite for food and had no strength. But now, I recover from that disease, my appetite returns, and I am gaining in strength.” He would be glad at that, and would be joyous at that.’

EXAMPLE OF FREEDOM FROM TORPOR AND LANGUOR

‘Then just, O king, as if a man were confined in a prison, and after a time he should be released from the prison safe and sound, and without any confiscation of his property. Then would he consider thus: “Formerly I was confined in prison, but now I have been released, safe and sound, and none of my property has been confiscated.” He would be glad at that, and would be joyous at that.’

EXAMPLE OF FREEDOM FROM RESTLESSNESS AND WORRY

‘Then just, O king, as if a man were a slave, not his own master, subject to another, unable to go where he wished, and after a time he should be freed from that slavery, become his own master, not subject to another, a free man, able to go where he wished. Then would he consider thus: “Formerly I was a slave, not my own master, subject to another, unable to go where I wished, but now I am freed from that slavery, I have become my own master, not subject to another, a free man, able to go where I wish.” He would be glad at that, and would be joyous at that.’

EXAMPLE OF FREEDOM FROM SCEPTICAL DOUBT

‘Then just, O king, as if a man, carrying his riches and goods, were to find himself on a long road, in a desert, where food was scarce

danger abounding, and after a time he were to find himself out of that long, dangerous road and arrived at a village where there was security and peace. Then would he consider thus: "Formerly I, carrying riches and goods was on a long road, in the desert, where food was scarce but danger abounding. But now I am out of that dangerous road, safe and sound, in a village where there is security and peace." He would be glad at that, and would be joyous at that.'

'Just so, O king, he, as long as these five Hindrances are not banished from him, looks upon himself as in debt, diseased, in prison, in slavery, on a long and dangerous road. But when these five Hindrances have been banished, he looks upon himself as freed from debt, recovered from disease, released from prison, freed from slavery and out of the long and dangerous road.

'When he realises that these five Hindrances have been banished from his mind, gladness springs up within him, and joy arises to him in this glad state, and thus rejoicing, all his body becomes calm, and being thus calm he enjoys happiness, and being thus happy, his mind becomes tranquil.'

THE FIRST JHĀNA

'Then that Bhikkhu will be devoid of sensuous pleasures and evil thoughts and abide in the first Jhāna, which is accompanied by Thought-Conception and Discursive Thinking, is born of Detachment, and filled with Rapture and Joy.

'His whole being does he so pervade, drench, permeate, and suffuse with Rapture and Joy born of Detachment, that there is no spot in his whole body not suffused with it.

'Just, O king, as when a skilful bath attendant or his apprentice strews scented powder in a metal dish, and then sprinkles it with water and kneads it together to form a soft lump, the water gradually soaks the powder and forms an amorphous mass, the water permeates through the whole of the scented powder and pervades it within and without, and there is no possible exudation.

'In the same way, O king, the Bhikkhu causes his body to be soaked with Rapture and Joy born of Detachment; causes the whole body to be pervaded with Rapture and Joy; and filled with them. Rapture and Joy permeate his whole body within and without,

and not a single space whatsoever is left unpermeated.

'This, O king, is the advantage of a samaṇa's life, visible in this very life, higher than the advantages previously mentioned.'

THE SECOND JHĀNA

'Then, the Bhikkhu, after calming down putting away, Thought-conception and Discursive Thinking, which is Noble and gives one-pointedness of mind, abides in the second Jhāna, which is free from Thought-conception and Discursive Thinking, born of Concentration, and accompanied by Rapture and Joy.

'And his body does he so pervade, drench, permeate, and suffuse with Rapture and Joy born of Concentration, that there is no spot in his whole body not suffused therewith.

'Just, O king, as if there were a deep pool, with water welling up from a spring below. There is no inlet from the east or the south, from the west or north, and it does not rain heavily and regularly. Even then the cool water welling up from that spring would pervade, fill, permeate, and suffuse the pool with cool water, and there would be no place whatsoever in that pool not suffused therewith.

'In the same way, O king, the Bhikkhu soaks his body with Rapture and Joy born of Concentration, and is filled with them. Rapture and Joy permeate through his whole body within and without, and not a single space whatsoever is left unpermeated.

'This, O king, is the advantage of a samaṇa's life, visible in this very life, higher than the advantages previously mentioned.'

THE THIRD JHĀNA

'Then the Bhikkhu after the fading away of Rapture dwells in equanimity, is mindful and of clear comprehension and experiences in his person that sense of pleasure which the Noble Ones talk of when they say: "Happy lives the man of equanimity and attentive mind"; thus the Bhikkhu abides in the third Jhāna.

'And his body does he so pervade, drench, permeate, and suffuse with that sense of pleasure, rapture being absent, that there is no place in his whole body not suffused therewith.

‘Just, O king, as when in a pond of blue, red, and white lotus, some blue or red or white lotus flowers, produced in the water, growing in the water, nourished by the depths of the water, are so pervaded, drenched, permeated and suffused from their tips down to their roots with the cool moisture thereof, that there is no spot in the whole plant, whether of the blue lotus, or of the red, or of the white, not suffused therewith.

‘In the same way, O king, the Bhikkhu makes himself to be soaked with rapture-free pleasure, filled with it, and suffused with it. There is no part of that Bhikkhu’s body not suffused therewith.

‘This, O king, is the advantage of a samāṇa’s life, visible in this very life, higher than the advantages of a samāṇa’s life previously mentioned.’

THE FOURTH JHĀNA

‘Then, the Bhikkhu, after giving up pleasure and pain, and through the disappearance of the previous happiness and sadness which he had, enters into a state beyond pleasure and pain, into the fourth Jhāna, a state of pure mindfulness brought about by equanimity.

‘And he sits there so suffusing his whole body with that sense of purification of mind, of clearness of mind that there is no spot in his body not suffused therewith.

‘Just, O king, as if a man were sitting so wrapt from head to foot in a clean white robe that there were no spot on his whole body not in contact with the clean white robe—just so, O king, does that Bhikkhu sit there, so suffusing his body with that sense of purification of mind, of clearness of mind that there is no spot of his whole body not suffused therewith.

‘This, O king, is the advantage of a samāṇa’s life, visible in this very life, higher than the advantages of a samāṇa’s life previously mentioned.’

INSIGHT-KNOWLEDGE

‘Again, O king, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm and imperturbable, he applies and bends his mind to insight-knowledge. The Bhikkhu thus un-

derstands: “This body of mine is made up of Four Great Root Elements*, it springs from father and mother, it thrives on account of nutriment, it has the nature of impermanence, must be cleansed and massaged, is fragile and certain of destruction; and so also is this consciousness of mine which is connected with it, which depends on it.

‘Just, O king, as if there were a Velūriya gem, brilliant, genuine, with eight facets, excellently cut, of the purest quality, clear, translucent, flawless and satisfying all conditions. If a man, who is not blind, were to thread it on a string of brown, orange, red, white, or yellow colour, and having taken the gem into his hand, would reflect thus: “This gem is brilliant, genuine, with eight facets, excellently cut, of the purest quality, clear, translucent, flawless and satisfying all conditions. It is now fixed to a brown string; an orange string; a red string; a white string; or a yellow string”.

‘In the same way, O king, when his mind is thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to that insight-knowledge. Then he understands thus: “This body of mine is made up of Four Great Root Elements, it springs from father and mother, it thrives on account of nutriment, it has the nature of impermanence, must be cleansed and massaged, is fragile and certain of destruction; and so also is this consciousness of mine which is connected with it, which depends on it.”**

‘This, O king, is the advantage of a samāṇa’s life, visible in this very life, better and higher than the advantages of a samāṇa’s life previously mentioned.’

MENTAL CREATIVE POWERS

‘Again, O king,*with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the creation of mentally produced bodies. The Bhikkhu lets proceed from his body another mentally produced body, having all limbs and parts, not destitute of any organ.

‘Just, O king, as if a man were to pull out a reed from its sheath. He would reflect:

* Mahā-bhūta, Four Great Root Elements. They are:—(1) Element of Extension; (2) Element of Cohesion or Liquidity; (3) Element of Kinetic Energy; and (4) Element of Motion. Pāli is: (1) pāthavī; (2) āpo; (3) tejo; (4) vāyo.

** Viññāṇa: Consciousness. This passage refutes any idea of the existence of a “soul”.

“This is the reed, this the sheath. The reed is one thing, the sheath another. It is from the sheath that the reed has been drawn forth.”

“Or, O king, take this example. If a man were to take out a sword from its scabbard. He would reflect: “This is the sword, this the scabbard. The sword is one thing, the scabbard another. It is from the scabbard that the sword has been drawn out.”

“O king, take another example. If a man were to take out a snake from its slough. He would reflect: “This is the snake, this the slough. The snake is one thing, the slough another. It is from the slough that the snake has been taken out.”

“O king, when his mind is thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the creation of mentally produced bodies. Then the Bhikkhu lets proceed from his body another mentally produced body, having all limbs and parts, not destitute of any organ,

“This, O king, is the advantage of a samāṇa’s life, visible in this very life, better and higher than the advantages of a samāṇa’s life previously mentioned.”

SUPERNORMAL KNOWLEDGE

“Again, O king, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to supernormal powers. The Bhikkhu then enjoys the various supernormal powers—being one he becomes many, and having become many he again becomes one; he becomes visible or invisible; without being obstructed he passes through walls and mountains, just as if through the air; he walks on water without sinking, just as if on the earth; in the earth he dives and rises up again, just as if in the water; cross-legged he floats through the air, just as a winged bird; with his hand he touches sun and moon, these so mighty ones, so powerful ones; even up to the Brahmā plane has he mastery over his body.

“Just, O king, as a clever potter or his apprentice could make, could succeed in getting out of well-prepared clay, any shape of vessel he wanted to have.

Or as, O king, an ivory carver or his apprentice could make, could succeed in getting out of properly prepared ivory, any design he wanted to have.

Or as, O king, a goldsmith or his apprentice could make, could succeed in getting out of the properly worked gold, any kind of article he wanted to have.”

“O king, when his mind is thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to supernormal powers. The Bhikkhu then enjoys the various supernormal powers — being one he becomes many, and having become many he again becomes one; he becomes visible or invisible; without being obstructed he passes through walls and mountains, just as if through the air; he walks on water without sinking, just as if on the earth; in the earth he dives and rises up again, just as if in the water; cross-legged he floats through the air, just as a winged bird; with his hand he touches sun and moon, these so mighty ones, so powerful ones; even up to the Brahmā plane has he mastery over his body.

“This, O king, is the advantage of a samāṇa’s life, visible in this very life, better and higher than the advantages of a samāṇa’s life previously mentioned.”

THE CELESTIAL EAR

“Again, O king, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to the celestial ear. With the celestial ear he hears sounds, heavenly and human, far and near.

“Just, O king, as if a man going on a long journey were to hear the sound of a big drum, a cylindrical drum, a conch, a small drum and a small kettle drum, he thus understands:

“This is the sound of the big drum, this is the sound of the cylindrical drum, this of the conch, this of the small drum, and this of the small kettle drum.”

“Thus, O king, the Bhikkhu hears sounds, heavenly and human, far and near.

“This, O king, is the advantage of a samāṇa’s life, visible in this very life, better and higher than the advantages of a samāṇa’s life previously mentioned.

KNOWLEDGE OF THE MINDS OF OTHERS

“Again, O king, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imper-

turbable, he applies and bends his mind to the knowledge pertaining to penetration of others' minds. He knows the minds of other beings, of other persons, by penetrating them with his own mind. He knows the lustful mind as lustful and the passionless one as passionless; knows the hostile mind as hostile and the friendly mind as friendly; knows the dull mind as dull and the alert mind as alert; knows the contracted mind as contracted and the scattered mind as scattered; knows the developed mind as developed and the undeveloped mind as undeveloped; knows the inferior mind as inferior and the superior mind as superior; knows the concentrated mind as concentrated and the wavering mind as wavering; and knows the freed mind as freed and the unfree mind as unfree.

'Just, O king, as a young woman, a man or a lad who is wont to beautify himself, on considering carefully the image of his face in a bright and clear mirror or in a vessel of clear water would, if it had a mole on it, know that it had, and if not, would know it had not.

'Thus, O king, with his mind tranquil, purified, cleansed, flawless, and imperturbable, he applies and bends his mind to the knowledge pertaining to penetration of others' minds. He knows the lustful mind as lustful and the passionless one as passionless; knows the hostile mind as hostile and the friendly mind as friendly; knows the dull mind as dull and the alert mind as alert; knows the contracted mind as contracted and the scattered mind as scattered; knows the developed mind as developed and the undeveloped mind as undeveloped; knows the inferior mind as inferior and the superior mind as superior; knows the concentrated mind as concentrated and the wavering mind as wavering; and knows the freed mind as freed and the unfree mind as unfree.

'This, O king, is the advantage of a samana's life, visible in this very life, better and higher than the advantages of a samana's life previously mentioned.'

KNOWLEDGE OF FORMER EXISTENCES

'Again, O king, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to remembrance of former existences. He remembers various

former births, such as one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, births, remembers many formations and dissolutions of world-cycles: "These I was, such a name I had, such a clan I belonged to, such complexion I had, such food I ate, such pleasures I enjoyed and such a life span I had; and vanishing from there I entered in a certain existence. There such a name I had, and vanishing from there I again reappeared here." Thus he remembers, together with the marks and peculiarities, many a former existence.

'Just, O king, as if a man were to go to another village, and from that one to another, and thence should return home. Then he would know: "From my own village I came to that other one. There I stood in such and such a way, sat thus, spoke thus, and remained silent thus. Thence I came to a certain other village; there I stood in such and such a way, sat thus, spoke thus, and remained silent thus. And now from that certain village, I have returned home again."

'Thus, O king, with his mind tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to remembrance of former existences. He remembers various former births, such as one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, births, remembers many formations and dissolutions of world-cycles: "There I was, such a name I had, such a clan I belonged to, such complexion I had, such food I ate, such pleasures I enjoyed and such a life span I had; and vanishing from there I entered in a certain existence. There such a name I had, and vanishing from there I again reappeared here." Thus he remembers, together with the marks and peculiarities, many a former existence.

'This, O king, is the advantage of a samana's life visible in this very life, better and higher than the advantages of a samana's life previously mentioned.'

THE CELESTIAL EYE

'Again, O King, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imper-

turbable, he applies and bends his mind to the knowledge pertaining to vanishing and reappearing of beings, With his supernormal knowledge, surpassing that of men, he sees beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees how beings are reappearing according to their deeds. "These beings, indeed, followed evil ways in bodily actions, words and thoughts, insulted the Noble Ones, held wrong views, and according to their wrong views they acted. At the dissolution of their bodies after death, they have appeared in the lower worlds, in painful states of existence, in the world of perdition, in hell. Certain other beings have good actions, bodily, verbal and mental, did not insult the Noble Ones, held Right Views, and according to their Right Views they acted. At the dissolution of their bodies after death, they have appeared in a happy state of existence, in a heaven state.

'Thus with his supernormal knowledge, surpassing that of men, he sees beings vanishing, and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees how beings are reappearing according to their deeds.

'Just, O king, as if there were a mansion with an upper terrace on it at a cross-roads, and a man standing thereon, and with observation, should watch men entering a house, and coming out of it, and walking up and down the street, and sitting at the junction of the four roads. Then that man knows: "These man are entering a house, and those are leaving it, and those are walking up and down the street, and these are sitting at the junction of the four roads."

'Thus, O king, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to vanishing and reappearing of beings. With his supernormal knowledge, surpassing that of men, he sees beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees

how beings are reappearing according to their deeds. "These beings, indeed, followed evil ways in bodily actions, words and thoughts, insulted the Noble Ones, held wrong views, and according to their wrong views they acted. At the dissolution of their bodies after death, they have appeared in the lower worlds, in painful states of existence, in the world of perdition, in hell. Certain other beings, have good actions, bodily, verbal and mental, did not insult the Noble Ones, held Right Views, and according to their Right Views they acted. At the dissolution of their bodies after death, they have appeared in a happy state of existence, in a heaven state.

'Thus with his supernormal knowledge, surpassing that of men, he sees beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees how beings are reappearing according to their deeds.

'This, O king, is the advantage of a samāṇa's life, visible in this very life, better and higher than the advantages of a samāṇa's life previously mentioned.

EXTINCTION OF THE ĀSAVAS

'Again, O king, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to extinction of all āsavas. He knows as it really is: "This is suffering". He knows as it really is: "This is the origin of suffering". He knows as it really is: "This is the extinction of suffering". He knows as it really is: "This is the Path leading to the extinction of suffering." He knows, as they really are: "These are āsavas". He knows as it really is: This is the origin of āsavas.*" He knows as it really is: "This is the extinction of āsavas". He knows as it really is: "This is the Path leading to the extinction of āsavas." To him, thus realising, thus seeing, his mind is set free from Sensuous Āsava, is set free from Āsava of existence, is set free from Āsava of ignorance. In him, thus set free, there arises the knowledge of his Freedom, and he realises: "Rebirth is no

* Āsava: This word has been translated as "poisons", "banes", "biases", "inflows", "cankers", "intoxicants", "fluxes" and "fluxions". The latter are perhaps academically correct translations but "canker" (Childers) seems to give the more correct concept to the average Westerner. It is used figuratively in the sense of surrounding or flowing up to, much as in Western writings one finds the expression "a wave of sentiment" or "an upwelling of..." The Āsavas are: Kāmāsava, Sensuous Canker; Bhavāsava, Canker of existence; Diṭṭhāsava, Canker of views; Avijjāsava, Canker of ignorance; and they are of course corrupting biases or cankers and the manner in which they may be overcome or eradicated or cured is taught in the Bhavāsava Sutta of the Majjhima-nikāya.

more; I have lived the pure life, I have done what ought to be done; I have nothing more to do for the realisation of Arahatsip*.”

‘Just, O king, as if in a mountain glen there were a pool of water, crystal clear and transparent; and a man standing on the bank sees all the shells, gravel bars and shoals of fishes, either moving about or lying still. He then knows: “This pool of water is crystal clear and transparent. In this pool of water there exist gravel bars and shells and shoals of fishes either moving about or lying still.”

‘In the same way, O king, the Bhikkhu with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, applies and bends his mind to the knowledge pertaining to extinction of all Āsavas. He knows as it really is: “This is suffering”. He knows as it really is: “This is the origin of suffering”. He knows as it really is: “This is the extinction of suffering”. He knows as it really is: “This is the Path leading to the extinction of suffering.” He knows as they really are: “These are āsavas.” He knows as it really is: “This is the origin of āsavas.” He knows as it really is: “This is the extinction of āsavas”. He knows as it really is: “This is the Path leading to the extinction of āsavas”. To him, thus realising, thus seeing, his mind is set free from Sensuous Āsava, is set free from Āsava of existence, is set free from Āsava of ignorance. In him, thus set free, there arises the knowledge of his freedom, and he realises: “Rebirth is no more; I have lived the pure life; I have done what ought to be done; I have nothing more to do for the realisation of Arahatsip.”

‘This, O king, is the advantage of a samaṇa’s life, visible in this very life, better and higher than the advantages of a samaṇa’s life previously mentioned.’

‘O king, there is no other advantage of a samaṇa’s life, visible in this very life better and higher than this.’

AJĀTASATTU’S CONVERSION

And when the Bhagavā had thus spoken, King Ajātasattu addressed the Buddha:

‘Lord! It is wonderful! It is indeed wonderful! Just as, Lord, one should turn up that which is upside down or lay bare that which is concealed, or tell the way to one who is lost

or hold a lamp in the dark so that those who have eyes might see; even so have you revealed the Dhamma to me in many ways. I take refuge in the Buddha, in the Dhamma and in the Order of Bhikkhus; may the Buddha accept me as a lay disciple who has taken refuge from today onward as long as my life lasts. Sin overcame me, Lord, weak and foolish and wrong that I was, in that, for the sake of sovereignty, I put to death my father, that virtuous man, that virtuous king! May the Enlightened One accept my confession of this act as a sin to the end that in future I may restrain myself.

‘Surely, O king, it was sin that overcame you in acting thus through weakness, foolishness and ignorance, in that you killed your father, a righteous king. But inasmuch as you understand it to be a sin and make amends by confessing it as such, according to what is right, your confession thereof is accepted as to that. For O king, whosoever looks upon his wrong doing as a wrong doing, makes amends by confessing it as such, and abstains from it in future will progress according to the Rules.

After the Buddha had spoken, King Ajātasattu said:

“Now, Lord, we may be allowed to go. We are busy, and there is much work to do.”

‘Do, O king, whatever you may deem fit and proper.

Then King Ajātasattu, pleased and delighted with the words of the Enlightened One, arose from his seat, and after expressing veneration to the Buddha, keeping him on the right hand as he passed, departed from that place.

After King Ajātasattu had left, the Buddha said: ‘O Bhikkhus, this king has been ruined, completely ruined. If he had not put to death his father, that virtuous man, that righteous king, the Dhamma-Eye* would have arisen in him, even as he sat down here.

Thus spoke the Bhagavā, and the brethren were gladdened and rejoiced thereat.

¶THE END

* A synonym for Sotāpatti-ñāṇa, the knowledge of the Stream-winner, the first stage of Holiness.

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 condition-

ing; 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 inevi-

tably 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 those 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.* 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

*The Citta-vithi, or course of consciousness, consists of 14 Vinnana—kicca, or “consciousness-functions”, which are as follows :

Patisandhi	(Connecting or Rebirth function)
Bhavanga	(Unconscious life-continuum)
Avajjana	(Advertence = turning towards the object)
Dassana	(Seeing function)
Savana	(Hearing function)
Ghayana	(Smelling function)
Sayana	(Tasting function)
Phusana	(Touching function)
Sampaticchana	(Receiving function)
Santirana	(Investigating function)
Votthapana	(Deciding function)
Javana	(Impulsion function)
Tad-arammana	(Registering function)
Cuti	(Cutting-off function)

The Citta-vithi is a single unit of sense-consciousness consisting of three stages, Uppada (arising), Thiti (remaining up) and Bhanga (sinking down). It consists of 16 thought-moments as follows :

1	Bhavanga-calana	(disturbance in the flow of Bhavanga)
2	Bhavangapaccheda	(arrested flow of the Bhavanga)
3	Panca-dvaravajjana	(turning to the door of one of the five senses)
4	Cakkhu-vinnana	(Eye-consciousness or any of the other four)
5	Sampaticchana	(Receiving the impression)
6	Santirana	(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	Tadalambana	(Holding and registering the experience)
16	Tadalambana	(Holding and registering the experience)

The Vithi-citta, from Panca-dvaravajjana to Tadalambana, occupies 14 thought-moments. With 2 thought-moments of vibration of the Bhavanga 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. Nama and Rupa 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.

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.* 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 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 it 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.

* Aṅguttara Nikāya—Mahā-vagga, Kālāma Sutta or Kesamutta Sutta—Chaṭṭha Sanyāyanā Edition, Page 189.



PĀḲI TEXT SOCIETY

New Publications :

1. PĀḲI TIPITAKAM CONCORDANCE,

being a Concordance in PāḲi to the three Baskets of Buddhist Scriptures in the Indian order of letters.

Listed by F. L. WOODWARD and others, arranged and edited by E. M. HARE.

Part 1. fasc. 1. pp.vi. 58, paper covers, London, 1952.. £1-10-0

2. THERAGĀTHĀ COMMENTARY, VOL. II,

Edited by F. L. WOODWARD, boards, P.T.S. 1952.. £2-5-0

Reprints :

1. PĀḲI-ENGLISH DICTIONARY,

Rhys Davids & Stede, 8 parts, sewn, London, 1952.

Complete £6-10-0

PĀḲI TEXT SOCIETY

30, Dawson Place, London W. 2

BUDDHIST METTA

A Lecture by Venerable Aggamahāpāṇḍita 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 *Brāhma 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 to-day 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* 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

* 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.

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, avyāpājjhā 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, Cæsar 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 cor-

responding acts is like a bright flower which bears no fruit. It would not produce any effect.”* 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. (Aham 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.** Also in the Dhammapada*** it is said• no enemy can harm one so much as one own's 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

* Dhammapada—Pupphavaggo, verse 51.

** “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.

*** Dhammapada 42.

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 semicultured 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 word 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.

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 *Āṅguttara Nikāya*.^{*} 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. Pānātipāta Veramaṇi: 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 *Āṅguttara 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 connexion, 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 *Āṅguttara Nikāya*, 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. Adinnadānā Veramaṇi: 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,

^{*} *Āṅguttara-Nikāya, Aṭṭhaka-nipāta, Gahapati-vagga, Mahānāma Sutta.*

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. Kāmesumicchācāre Veramaṇi :

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. Musāvādā Veramaṇi : 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'* and 'There is no evil that cannot be done by a lying person'.**

There is a way, the Buddha called it 'the only way',*** 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 realise 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

Veramaṇi: 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' maman knows wennees adanuf' to the pleasant and courteous and almost civilised man who is never drunk, just pleasant, until his liver gives out a bit, they are bluffing themselves,

* Aṅguttara-Nikāya, Pañcaṅguttara, Niraya Sutta (Discourse on Hell).

** Dhammapada Stanza 176.

*** Mahāsatiṭṭhāna Sutta (Discourse on the Four Applications of Mindfulness).

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.

In the case of those beings who aforetime were not free from craving, but were bound with the bond of craving; who aforetime were not free from hostility but were bound with the bond of hostility; who aforetime 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.

"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.

'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.

THE DHAMMAPADA COMMENTARY

THE STORY OF DEVADATTA

(Devadattassa Vatthu)

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

Idha tappati pecca tappati
pāpakārī ubhayattha tappati
“pāpaṃ me katan” ti tappati,
bhiyyo tappati duggatiṃ gato ti.

—*Dhammapada*, V. 17.

(A sinner burns here in this world; he burns in the next and he burns in both. He burns at the thought that he has committed sin, more so does he burn when he goes to the state of woe.)

While residing at the Jetavana monastery the Master delivered this religious discourse beginning with “He suffers here in this world” in connection with Devadatta.

All the Jātakas that spoke about Devadatta from the time of his ordination till the time when he was swallowed up by the earth relate in detail the story of Devadatta. But here (in this commentary) just a summary is given.

Even on the day the physical signs that distinguish a Tathāgata were recognised, and acknowledged the eighty thousand families of His kinsmen promised to offer eighty thousand sons, saying: ‘Whether he becomes a monarch or a Buddha he will go about with a retinue of *khattiya*s.* While the Master was stopping in the mango grove in the vicinity of the market-town of Anuppiyā, His kinsmen, seeing that all the *khattiya* youths except six, namely, King Bhaddiya, Anuruddha, Ānanda, Bhagu, Kimbila and Devadatta had renounced the world, started saying ‘We have had our sons ordained, but these six have not yet taken orders and so it appears that they are not related to us.’

Then the Sākyan Mahānāma approached Anuruddha and said: ‘My dear, there isn’t any from our family who has renounced the world. Either you or I should become a monk. ‘Anuruddha, however, was a delicate youth provided with all kinds of luxury. For him the expression “Isn’t any” was unheard of before.

Once, while those six Sākyan princes were playing marbles, Anuruddha lost cakes in stakes and he sent home for more cakes. His mother prepared cakes and sent them to him. They ate them and continued to play. Anuruddha went on losing again and again. He asked for more cakes and three times the mother sent them. But on the fourth occasion she sent word saying ‘There isn’t any cake.’ Anuruddha, not having heard of the expression ‘isn’t any’ before, and imagining it to be a kind of cake, sent for it saying—‘Bring me the cake called “isn’t any”’. Being told: ‘Madam, please give me the cake called “isn’t any”’ the mother considered, ‘My son has never heard of the expression “isn’t any” before; by this I shall let him understand its meaning’, and she sent to him an empty golden bowl covered with another one.

The guardian deities of the city reflected: ‘When he was Annabhāra (in the previous existence) Anuruddha the Sākyan had given his own share of food to the Paccekabuddha** Upariṭṭha and aspired that he might never come across the word “isn’t any” and that he might not know how food was produced. If he should see this empty bowl, we would not be permitted to enter the assembly of the gods and our heads would split into seven parts.’ So they filled the bowl with celestial cakes. As soon as this bowl was placed on the playground and opened, the smell of the cakes spread all over the city, and when a piece of it was put into the mouth, it thrilled seven thousand nerves of taste. Thinking ‘My mother has no love for me; up to this time she never prepared “isn’t any” cake for me; henceforth I will not take any other cake’, Anuruddha went home and asked his mother, ‘Dear mother, do you love me or not?’ ‘Son

* Khattiya : The warrior caste of which the Buddha had been a member.

** Paccekabuddha: *Individual or Silent Buddha*, is called an Arahāt who has realised Nibbāna without ever in his life having heard from others the Buddha’s doctrine. He does not possess the faculty to proclaim the doctrine to the world, and to become a leader of mankind.

as my heart, you are very dear to me, and as man; 'why dear as the eye is to a one-eyed man'. 'Why then, mother, did you not before make such "isn't any" cake for me?' The mother asked the young servant if there was anything in the bowl. 'Madam, the bowl was full of cakes; never before have I seen such cakes.' Thought she: 'Surely, my son must be possessed of merit and he must have made an aspiration so that the deities must have filled the bowl and sent the cakes to him.' Said the son, 'Mother, henceforth I shall take no other cakes, please prepare only "isn't any"'. Thenceforward, whenever the son wanted to eat cakes, she used to cover an empty bowl with another and send it to him. As long as he led the household life, so long the deities went on sending celestial cakes to him.

When he did not know even this much, how could he know anything about monkhood !

Therefore, he asked his brother what was meant by monkhood. Being told 'This monkhood implies that one has to live with hair and beard shaven off, wear yellow robes, sleep on meshed twigs for beds and go about for alms', he said: 'Brother, I am delicate and it is not possible for me to become a monk'. 'Well then, take up some profession and lead a household life. It would not do if one of us did not become a monk'. Thereupon, Anuruddha asked, 'What do you mean by profession ?'

Could a noble youth know anything about profession when he did not even know whence food was produced.'

One day amongst the three *khattiyas* there was a discussion on whence food was produced. Kimbila said, 'Food is produced in the barn', whereupon Bhaddiya said, 'You do not know from where food is produced; surely it is produced in the cooking-pot'. Anuruddha said, 'Neither of you know; the food is produced in a jewel-studded golden bowl.'

It is said that one day Kimbila saw the paddy being removed from the granary and so he thought that it was produced in the granary, while Bhaddiya once saw the food being taken out of the cooking-pot and he assumed that it was produced there. Anuruddha, however, had never seen the paddy being pounded or the food being cooked and taken out of the pot. He only saw the food being taken out and placed before him. So he was under the impression that food was produced

in the bowl only at the time when one wished to eat it.

Thus, the three princes did not know from where food was produced. Therefore, this one, prince Anuruddha, asked what was meant by "profession". Hearing such things as that fields should be ploughed first and other work should be done every year, he questioned 'When will this work come to an end and when shall we enjoy ourselves with ease ?' Realising that there is no limit or end to work, said he: 'Then you may lead a household life, I have no use of such a life', approached his mother and said, 'Dear mother, please permit me to leave this world'. Thrice was he refused, but being told 'You may leave the world if your friend Bhaddiya does so' he approached him and said, 'O friend, my ordination depends on you'. He implored him in various ways, and on the seventh day he obtained his promise to join the Order with him. Then these six princes, namely, Bhaddiya the Sākyan King, Anuruddha, Ānanda, Bhagu, Kimbila and Devadatta with Upāli the barber as the seventh, enjoyed celestial glory for seven days like the gods and set out like lords with an army in fourfold array. When they reached the country of another king, they sent back the army by the command of the king and entered the foreign territory. There the six princes took off their own adornments, made a bundle out of them and gave it to Upāli saying, 'Well then, Upāli, you may go back: these things ought to be enough for you to maintain yourself.' He bewailed himself, throwing himself down at their feet, but being unable to go against their command he rose up and turned back. At the time of their parting it seemed as if the forest were moaning and the earth was showing signs of quaking. Upāli went back a short distance and thought: 'Cruel indeed are the Sākyans. People might accuse me of murdering the princes and kill me. Abandoning such splendour and throwing away these valuable ornaments as if they were just a lump of saliva, these Sākyan princes are renouncing the world. Why should not I do the same ?' Then he untied the bundle, hung the ornaments on a tree and saying 'Let the needy take them' went back to the princes. Being asked why he came back, he told them. Then they took him along with them, went to the Buddha and said: 'Lord, we the Sākyans are prone to pride. This man has been our attendant for a long time. Please ordain him first. We shall

then make obeisance to him first whereby we shall become free from pride’.

Among them the Venerable Bhaddiya attained the Threefold Knowledge during that very Lent. The Venerable Anuruddha attained the divine vision and afterwards, listening to the Mahāpurisavitakka Sutta (Discourse on the reflections of a Superman), he attained Arahātship. The Venerable Ānanda became established in the fruition of *sotāpatti*. Subsequently the Elders Bhagu and Kimbila developed insight and attained Arahātship. Devadatta, however, attained only mundane psychic powers.

Later on, while the Master was residing at Kosambī, much gain and honour accrued to the Tathāgata and His monks. Bringing robes, medicaments and other offerings the people used to enter the monastery and move about enquiring for the places where the Master and the eighty eminent disciples, such as Sāriputta, Moggallāna, Mahākassapa, Bhaddiya, Anuruddha, Ānanda, Bhagu and Kimbila were staying. But there was none who enquired as to where Devadatta stayed or lived. Thought he: ‘I joined the Order along with these people. Like myself they are monks of *khattiya* origin. But people bringing gifts and offerings go about looking for them only. There is, however, none to mention my name even. Whom should I join with, whom should I please, so that gifts and offerings accrue to me’. Then he said to himself ‘The king, Bimbisāra, together with eleven myriads of people attained the fruition of the *sotāpatti* even at his first meeting with the Buddha. It won’t be possible for me to align myself with him, nor is it possible to do so with the king of Kosala. But Ajātasattu, the king’s son, does not understand the virtue or the vice of anyone. I must ally myself with him’. He went from Kosambī to Rājagaha, assumed the form of a

boy, wound four poisonous snakes round his hands and feet, put one round his neck, coiled one on his head and kept one hanging from his shoulder, and with such girdle of snakes he descended from the sky and sat on the lap of Ajātasattu. Being frightened, the prince asked him who he was. Replied he ‘I am Devadatta’, and in order to dispel Ajātasattu’s fear he removed his disguise, stood in front of him, carrying the bowl and the upper robe, made him have faith in him, and thus managed to gain gifts and offerings.

Being absorbed by the gain and fame which he received, he entertained an evil thought that he should lead the Order of monks. As soon as this thought arose in him, his supernormal power diminished. Then he approached the Master who was preaching the Dhamma at Veḷuvana monastery to an audience including the king, paid obeisance, and standing up he stretched forth his clasped hands and said: ‘Lord, now that the Bhagavā has grown old, aged and advanced in years, may He live free from care and may He live in happiness in this existence. I will look after the Order of monks; may the Bhagavā entrust it to my care’. When the Master rejected his request and rebuked him calling him a “spittle-swallower” (*kheḷāsaka-vāda*), he became displeased and bearing his first grudge against the Tathāgata he departed. Then the Master imposed an act of proclamation* against him in Rājagaha.

Thought he: ‘I have been disowned by the monk Gotama. Now I shall work for his disadvantage’, and approaching Ajātasattu he said: ‘Prince, formerly people were long-lived, but now they are not so. It is just possible that you might die as a prince, and so O prince, kill your father and become a king. I shall slay the Bhagavā and become the Buddha’.

* ‘Then the Buddha addressed the monks saying: “ Monks, let the order carry out an act of proclamation (*pakāsanīyakamma*) against Devadatta in Rājagaha to the effect that whereas Devadatta’s nature was formerly of one kind, now it is of another kind; and that whatever Devadatta should do by gesture and by voice, in that neither the Enlightened One nor Dhamma, nor the Order, should be seen, but in that only Devadatta should be seen. And thus, monks, should it be carried out: The Order should be informed by an experienced competent monk saying: ‘Honoured sirs, let the Order listen to me. If it seems right to the Order, let the order carry *an act of proclamation* against Devadatta in Rājagaha, to the effect that whereas Devadatta’s nature was formerly of one kind, now it is of another kind, and that whatever Devadatta should do by gesture and by voice, in that neither the Enlightened One nor Dhamma, nor the Order, should be seen, but in that only Devadatta should be seen. This is the motion. Honoured sirs, let the Order listen to me. The Order is carrying out an act of proclamation against Devadatta in Rājagaha, to the effect that in that only Devadatta should be seen. If the carrying out of the act of proclamation against Devadatta in Rājagaha to the effect that in that only Devadatta should be seen, is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The act of proclamation (*pakāsanīyakamma*) against Devadatta in Rājagaha to the effect that . . . in that only Devadatta should be seen, is carried out by the Order. It is pleasing to the Order, therefore it is silent. Thus do I understand this.’ ”

* Vinaya Piṭaka - Cūla-vagga— Sanghabhedakkhandhaka—Dutiya-bhāṇa-vāra, Pakāsanīyakamma.

After Ajatasattu had become king, Devadatta employed men to kill the Tathāgata. But when they returned after being established in the fruition of the *sotāpatti*, he himself climbed the *Gijjhakūta* ("The Vulture's Peak", a hill near Rājagaha) and thinking 'I myself will deprive the monk Gotama of his life' hurled down a piece of rock on the Bhagavā and thereby committed the act of extravasating the blood of the Tathāgata. Failing to kill the Bhagavā in this way also, he, again, set the elephant Nālāgiri on the Bhagavā. When it was approaching, the Elder Ānanda stood in front of the Bhagavā at the risk of his own life for the sake of the Master. The Teacher subdued the elephant, went out of the town and proceeded to the monastery. There, having enjoyed the offerings brought by thousands of lay-disciples, He preached a graduated discourse to the residents of Rājagaha, numbering eighteen crores, who had assembled there on that day. As a result, eightyfour thousand people comprehended the Law. Then, hearing such words of praise for Ānanda 'Verily the Venerable Ānanda is of great virtue; even when such a mighty elephant approached, he stood in front of the Master at the risk of his own life' the Master said 'O monks, it is not only now, previously also did he risk his life for my sake'. When requested by the monks, He related the Cūlaham̐sa, Mahāham̐sa and Kakkaṭaka Jātakas.*

Devadatta's wicked deeds, such as causing the death of the king, hiring of murderers, and hurling the rock, were not so well-known as the letting loose of the elephant Nālāgiri. Thereupon, the people started clamouring: 'Devadatta is the person who caused the death of the king, engaged murderers and hurled the rock. Now further, the elephant Nālāgiri has been set upon the Buddha by him. With such a wicked person the king moves about'.

Hearing the words of the people, the king had Devadatta's five hundred cooking-pots** removed and no more did he wait upon him. The citizens too did not offer

him alms-food when he approached their houses. Being deprived of gain and honour, he intened to live by deceit.*** So he approached the Master and made the five requests which the Master rejected saying, 'Enough, Devadatta, whoever should so desire, he may elect to become a forest-dweller'.

Then Devadatta departed saying: 'O monks, whose words are better, the words of the Master or mine? With the best motive I said, "Sir, it would be good if the monks could lead lives of forest-dwellers for the whole of life, live on alms, wear robes from pieces of cloth collected from rubbish-heaps, reside under trees, and not take fish and flesh". Let him who wishes to be released from suffering come with me.'

Hearing his words, some newly ordained and less intelligent monks thought, 'What Devadatta said is good, we will go with him' and they sided with him. Thus, with these five hundred monks he convinced, by these five points, the people who believed in ascetic practices, went on appealing to the people for food and while enjoying it, strove to create a schism. When the Master asked 'Is it a fact that you, Devadatta are making an effort to create a schism in the Order and to break the concord?' he admitted that it was so. Though the Master admonished him saying, 'Serious indeed, Devadatta, is the creation of a schism in the Order' he did not listen to His words and departed. Seeing the Venerable Ānanda going about for alms in Rājagaha, he said 'Know you, brother Ānanda, from to day onwards I will observe *uposatha***** and perform the duties of the Order apart from the Bhagavā and the Order of monks.' The Elder informed the Master of it.

Learning it, the Master became anxious for the *Dhamma* and reflected thus, 'Devadatta is committing an act which is not beneficial to the worlds of gods and men, an act which will make him suffer in the *Avīci* hell' and uttered this verse:

* Cūlaham̐sa Jātaka.—Book XXI, Asītinipāta, No. 533.
Mahāham̐sa Jātaka.—Book XXI, Asītinipāta, No. 534.
Kakkaṭaka Jātaka.—Book II, Dukanipata, No. 267.

** Meals for five hundred persons.

*** By claiming powers he did not possess to induce others to have a high opinion of him.

**** Uposatha: 'Fasting', i.e., 'Fasting Day: the full-moon day, the new-moon day, and the two days of the first and last moon-quarter. On Full-moon and New-moon day, the Vinaya Rules, the Register of Offences, is read before the assembled community of monks, while on all the Fast Days lay-devotees go to visit the monasteries and observe the (usually) eight Precepts.

Easy is it to do evil which is not beneficial to oneself. Extremely difficult, however is it to do what is beneficial and good'.

Thereafter, He uttered these words of inspiration: 'Easy is it for a good man to do good; difficult, however, is it for a bad man to do good. Evil is easily done by the wicked, while it is difficult to be done by the noble.' *

Then on the *uposatha* day, Devadatta with his followers, sat down at one side and said, 'Whosoever approves of these Five Points, let him take a ticket.' When the five hundred Vajjian monks, who were newly ordained and unappreciative in nature, accepted the tickets, he broke the concord of the Order of monks, took them and went to Gayāsīsa.

The Teacher, hearing that he had gone there, sent the two Chief Disciples to bring the monks back. They went there, and instructing them with the display of the power of thought-reading as also with the display of psychic powers, made them take the taste of the nectar of *Dhamma* and brought them back through the sky. Thereupon, Kokālika ** said, 'Rise up, friend, Devadatta; Sāriputta and Moggallāna have led away your monks. Haven't I told you not to put faith in Sāriputta and Moggallāna?' Saying 'Sāriputta and Moggallāna are of wicked intent and are influenced by wicked desires' Kokālika struck Devadatta right on his heart with his knee, and then and there hot blood came out of his mouth.

The monks saw the Venerable Sāriputta coming through the air surrounded by the Order of monks and said, 'Lord, when Venerable Sāriputta went, he was accompanied by a companion only, now he looks splendid coming back with a big retinue'. The Master declared, 'Monks, it is not only now but also when he was born as an animal, my son returned to me in such a grand way'. Then He related the story of Lakkhaṇa. ***

'There is advantage for those who are virtuous and of friendly disposition. Look

at Lakkhaṇa approaching, surrounded by the host of his relatives. Look also at Kala who is completely deprived of his kith and kin',

Again the monks spoke to the Master, 'Lord, it is said that Devadatta seated his two chief disciples on either side of him and imitated you saying 'I will preach the *Dhamma* displaying the grace of the Buddha'. Saying, 'It is not only now, but formerly also, he tried to imitate me, but was unsuccessful', the Master narrated the following Jātakas:

Vīraka Jātaka, Kandagalaka Jātaka, and Java Sakuṇa Jātaka. ****

'O Vīraka, have you seen my husband, the bird Saviṭṭhaka, who has a sweet voice and the colour of whose neck is like that of a peacock ?'

Said Vīraka: 'Imitating that bird which moves about both on land and in water and that constantly feeds on raw fish, Saviṭṭhaka became entangled in the weeds and met his death'.—Vīraka Jātaka.

On subsequent days also, in connection with the same subject, He related the stories beginning with:

'This wood-pecker indeed moves about in the forest pecking at the pithless and sapless trees. But pecking at the acacia tree, which possesses a heart, the bird broke his head'.

—Kandagalaka Jātaka.

'Your brain is split open, your head is smashed and all your ribs are broken. Brilliant indeed you look today'.

—Virocana Jātaka.

Further, with reference to the ingratitude of Devadatta, He narrated the Jātaka beginning with:

'We did service to you with all our might. O king of beasts, homage to you. Could we get something from you ?'

'Having been between my teeth, who feed upon blood and who am always doing cruel things. It is a great thing that you are still alive'.—Java Sakuṇa Jātaka.

* Udāna, Chap, VIII, Verse 61.

** Kokālika was formerly a disciple of the Buddha. He reviled Sāriputta and Moggallāna, the two Chief Disciples of the Buddha, and having left the Order joined Devadatta's camp.

*** Lakkhaṇa Jātaka.—Book I, Ekanipāta, No. 11.

**** Vīraka Jātaka.—Book II, Dukanipāta, No. 204.

Kandagalaka Jātaka.—Book II, Dukanipāta, No. 210.

Virocana Jātaka.—Book I, Ekanipāta, No. 143.

Java Sakuṇa Jātaka.—Book IV, Catukkanipāta, No. 308.

Furthermore, with reference to his endeavour to kill the Master, He told the Jataka beginning with

‘O *Sepaṇṇi*, (lit. having lucky leaves) it is known to the antelope that you are spoiling the fruits rolling them down. I do not like your fruits, I am going to another *sepaṇṇi* tree’.—Kurūṅga Jātaka.*

Then again, where there was a talk about the loss of gain and fame as also about the deviation from the path of monkhood by Devadatta, the Bhagavā declared, ‘Not only now, O monks, in former existences also there was such a loss to him, and related the Ubhatobaṭṭha Jātaka.**

Thus, while residing at Rājagaha, He related many Jātakas with reference to Devadatta, and having gone to Sāvatti, He took up His residence in the Jetavana monastery.

Indeed, also, Devadatta was ill for nine months and in his last moments was anxious to see the Master and spoke to his disciples, ‘I want to see the Master; take me to Him’. Being told, ‘When you were well, you behaved as an enemy towards the Master; we are not going to take you to Him’, he said: ‘Do not ruin me: I have offended the Master, but He was not offended with me even to the extent of the tip of a hair’—Whether it was Devadatta the murderer or Aṅgulimāla the brigand or Dhanapāla the elephant or Rāhula the son, the Bhagavā had the same feeling towards all. — ‘Show me the Bhagavā’ saying this he begged again and again. Thereupon taking him on a couch they set out. Hearing that he was coming, the monks informed the Master saying ‘Lord, it is said that Devadatta is coming to pay you a visit’. The Teacher replied ‘O monks, in this existence he will not get the opportunity to see me’.

It is said that those monks were incapable of seeing the Buddha again from the day they made the request on the Five Points mentioned above. This is said to be a Law.

So when they said that Devadatta had reached such and such a place, the Master replied, ‘Though he try as he likes, he will not be able to see me’. They said ‘Lord, he has come within a *yojana* from here, within half a *yojana*, a *gāvuta* (a quarter *yojana*) and has

come near the pond’. Replied the Master, ‘Even if he enters inside Jetavana, he will not be able to see me’. Those who brought Devadatta, put the couch down on the bank of the Jetavana-pond and went down into it to take a bath. Devadatta also rose from the couch and sat up placing both his feet on the ground. And his feet sank into the earth. Gradually he sank into the earth up to his ankles, up to the knees, to the hip, to the breast and to the neck. When his jaw-bone touched the ground, he uttered this stanza:

‘With these bones and with my life, I take refuge in the Buddha, the best of men, the God of gods, the Guide of men who are fit to be trained, the All-seeing One, one endowed with many an auspicious mark’.

It is said that realizing the following fact, the Tathagata made Devadatta a monk: “If he had not become a monk, as a householder Devadatta would have committed a grievous offence and would not be able to do any thing to bring about his liberation from future existences*** But, after having become a monk, even though he has committed a serious offence, he will be able to do something to bring about his liberation from future existences. Indeed he will be a Paccekabuddha named Aṭṭhisara at the end of a hundred thousand world-cycles from now.

Being swallowed up by the earth he was reborn in the Avīci hell.—As he had committed an offence against the steadfast (*acalo*) Buddha, he had to suffer in hell without being able to move about (*niccalo*).—Inside the Avīci hell, having the height of a hundred *yojanas*, he was born with a body of the same height, His head protruded into the iron dome up to the orifice of his ears. His feet went down into the iron floor up to his ankles. An iron spike, which was as big as a thick palmyra tree, darting out of the western wall broke through his back, and coming out of his chest pierced through the wall in the east. Another spike, coming out of the southern wall, broke through his right side, came out of his left side and pierced through the wall on the north. One more spike, coming out of the dome above, passed through his head and coming out of the lower portion of his body entered the iron floor. In this way he suffered in that hell without being able to move about.

* Kūruṅga Jātaka.—Book I Ekanipāta, No21.

** Uhatobaṭṭha Jātaka. Book I, Ekanipāta, No. 139

*** Ultimate salvation.

The monks raised the point thus, 'Having come so near, Devadatta, without getting an opportunity to see the Master, sank into the earth'. The Master told them, 'It is not only now, O monks, but also in a former birth did he commit an offence against me and was swallowed up by the earth'. At the time when He (the Buddha) was born as the king of the elephants He helped a man who had lost his way and carried him on His back to a place of safety. That man, however, came back three times and cut off His tusks, first at the tip, then in the middle and lastly at the root. On the third occasion, however, when he had passed out of the sight of the Great Master, he was swallowed up by the earth. In order to show this He related this *Silava Nāga Jātaka*:*

'Even if one should give the whole earth to an ungrateful person who is always on the look-out for a loophole, one can never satisfy him'.

Similarly, when the subject for discussion came up again, the Master related the *Khantivādī Jātaka*** in order to show that when he was born as King Kalābu, Devadatta was swallowed up by the earth for having offended against the Master who was born as *Khantivādī*. He narrated also the *Culladhammapāla-Jātaka**** in order to point out that he, Devadatta, was swallowed up by the earth when he was born as King Mahāpatāpa for having offended against the Master when he was born as *Culladhammapāla*.

When Devadatta was swallowed up by the earth, people became delighted and pleased, hoisted banners and flags, set up plantain trees, kept pots full of water, saying: 'To us, it is a great gain indeed', enjoyed a great festivity. The monks informed the Master about it. 'O monks, it is not only now, but in a previous existence too did the people rejoice at the death of Devadatta' replied the Master. In order to show the delight of the multitude at the death in Benares of King Piṅgala, the cruel and harsh one, one who was hated by all, the Master related the story of *Piṅgala***** thus :

'All the people were injured by Piṅgala. At his death they expressed their joy. "Why do you weep, O door-keeper? Was, he, the cat-eyed one, dear unto you?"'

"The cat-eyed one, was not dear unto me. But I am afraid of his return. Having gone from here he will harm the King of Death. And the King of Death, being tormented by him, might bring him back to this place."

The monks asked the Master, 'Now, Lord, where is Devadatta reborn?' 'O monks, in the great hell *Avīci*.'

The monks said, 'Lord, does one, who has suffered in this world have to be born again on his death in a place of suffering too?' Saying, 'Yes monks, whether they are monks or laymen, those who lead a life of negligence verily have to suffer in both the worlds, the Master uttered this stanza :

*Idha tappati pecca tappati
pāpakārī ubhayattha tappa to
"pāpaṃ me katan" ti tappati,
bhiyyo tappati duggatim gato ti.*

—Dhammapada, v.17

(A sinner burns here in this world; he burns in the next; he burns in both. He burns at the thought that he has committed sin, more so does he burn when he goes to the state of woe.)

Therein, *idha tappati* means that he burns in this world by the act itself.

Pecca means in the next world, where one suffers severe pain being tormented as a result of one's bad deed.

Pāpakārī means one who commits various sins.

Ubhayattha implies that one is tormented in both existences in this way.

Pāpaṃme implies being tormented as a result of one's own deeds, one suffers indeed thinking: 'The evil has been done by me'. That suffering is but little.

Bhiyyo tappati duggatim gato implies while suffering from the results of one's own deeds one becomes tormented and suffers grievously from extremely severe pain.

At the end of the utterance of the verse, many people became *sotāpannas* and so on, and the religious discourse became beneficial to the multitude.

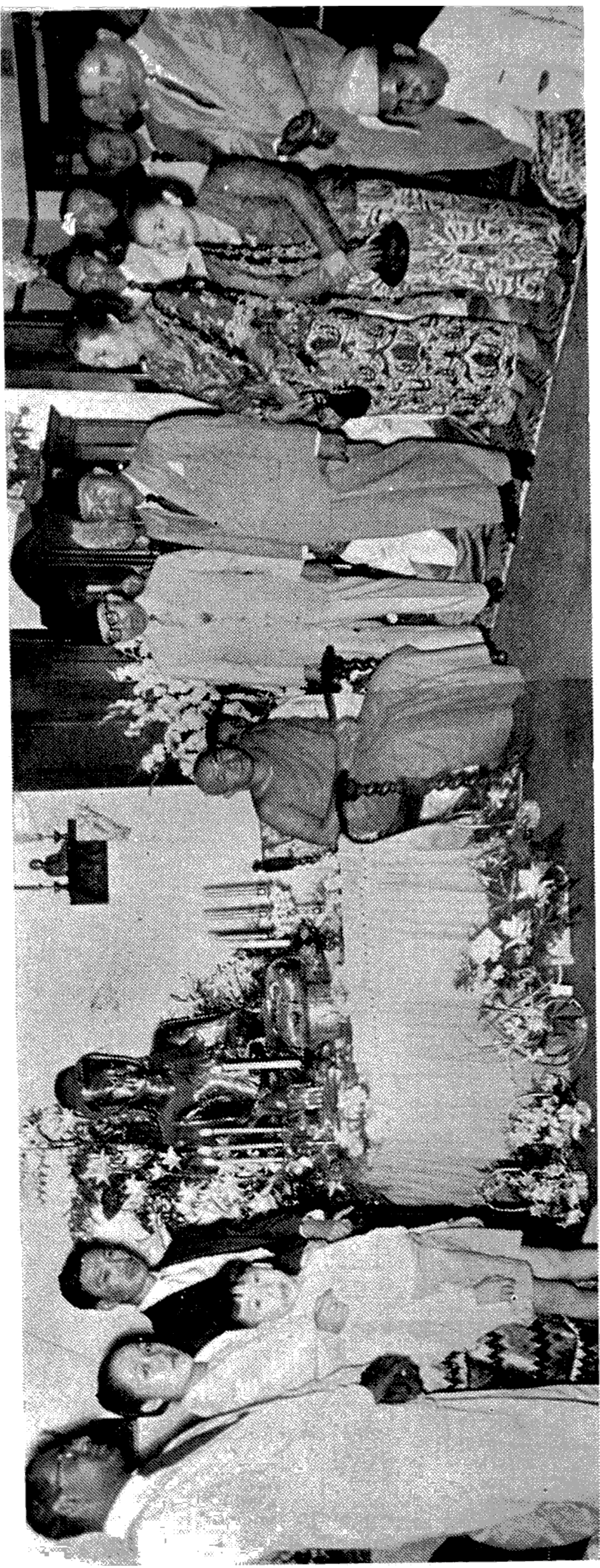
The story of Devadatta, the twelfth.

* *Silava Nāga Jātaka*.—Book I, Ekanipāta, No. 72.

** *Khantivādī Jātaka*.—Book IV, Catukkanipāta, No. 313.

*** *Culladhammapāla Jātaka*.—Book IV, Catukkanipāta, No. 358.

**** *Piṅgala Jātaka*.—Book II, Dukanipāta, No. 240.



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.

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 lifesize 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, Bhikku 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 Vihara. 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 Vihara, 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 Pamaratana 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 Khoon, his brother and sisters, Ven. Nārada and Ven. Pamaratana 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 Mahabodhi 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 Syadaw, Ven. U Visuddha, Ven. U Sobhita and Ven. U

Kheminda, accompanied by Justice Thado Maha 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 Theravāda 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 Aggamahāpandita U Nyanuttara, Nāyaka Mahāthera.
2. Ven. U Vepulla, Dhammācariya.
3. Ven. U Jotika, Kammatṭhana Dhammacariya.
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.

Ponits from a Lecture on the relation between Japanese and Burmese delivered in Japan by Venerable Aggamahāpandita 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 Tipitaka-dhara (Text-Reciters) is by far the hardest examination and of the highest standard in the world. The curriculum covers the whole of the Tipitaka together with all commentaries, but the candidates are allowed to take each part of the Tipitaka 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 Tipitaka-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 Tipitaka-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 Assaociation, 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 Tipitaka-dhara Selection Comittee 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.

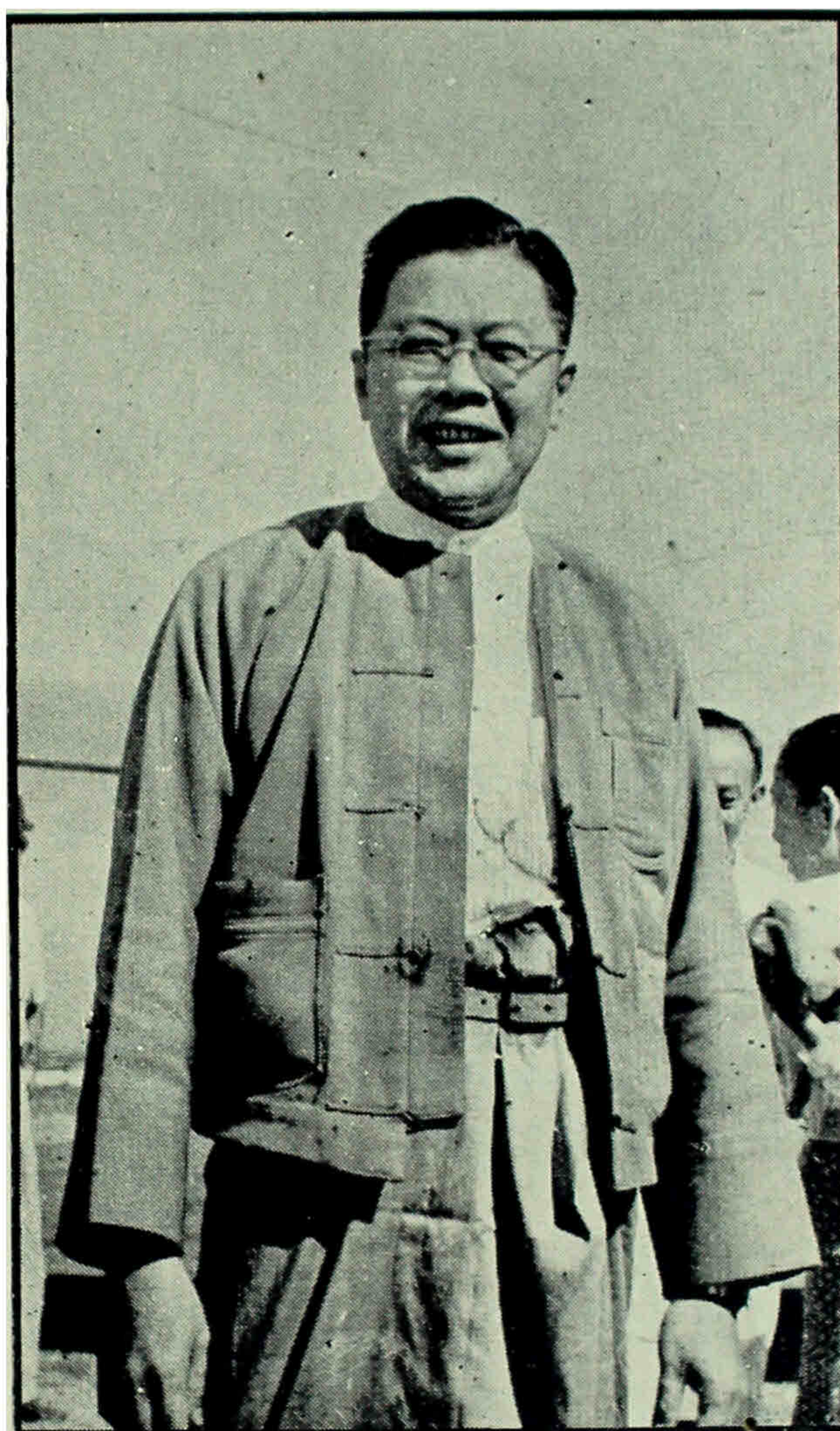
BOOKS ON BUDDHISM

				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 J. 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
2500 Buddha Jayanti Souvenir (Ceylon Buddhist Council Publication)	...	...	...	4	50
The Buddha Image and Ceylon by D. T. Devendra	...	...	...	10	00
Buddhist Meditation in the Southern School by G. C. Lounsbery	...	...	...	5	50
History and Literature of Buddhism by Rhys Davids	...	...	...	4	00
Buddhism in Kashmir and Ladakh by J. N. Gauhar and P. N. Gauhar	...	...	...	15	00
The Essence of Buddhism by P. L. Narasu	....	....	...	12	50
Asoka for the Young by A. Chakraborty	...	...	...	6	00
The Dhamma by Dr. Paul Carus	...	...	...	2	00
Light of Asia and the Indian Song of Songs by Sir Edwin Arnold	...	...	...	2	00

A P P L Y :

MAHĀ BODHI BOOK AGENCY

4-A. BANKIM CHATTERJEE STREET, CALCUTTA-12



The late Sithu U San Thein

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.

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 *Tanha*, 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 the end of the 18th Century C.E., 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** 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 Vinaya piṭaka; 6 - 21 Suttapiṭaka; 22 - 29 Abhidhamma-piṭaka'.

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 Môn word (*slapat*)** or corruption from the original Sanskrit Word *bhojapatra* or the Pāli word *bhūjapatta**** I am in full agreement with Miss Quigly's observations on libraries, manuscripts and books of Burma from the 3rd. Century C.E. to the 19th. Century C.E.

* Sakkaraj: Burmese Era.

** "Slapat" or "Salapat" is a Môn word meaning "a collection of books or writings".

*** Birch leaf (or strip of bark).

TEN JATAKA STORIES

Interesting to the ordinary layman as well as instructive to the Pāli scholar, 'Ten Jātaka Stories' translated by I.B. Horner (Luzac & Company Ltd., 46 Great Russell St., London W.C.1.) 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 :

"Pāli 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 palm-trees. 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 Pāli (in Roman Text) and thus the Pāli does not interfere with the pleasure of the man who knows it not.

For those learning Pāli, and for the growing body of those (mainly Bhikkhus) who are well versed in Pāli, 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 SĀHITYA SABHĀ (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 A.D. 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 Suttas 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 Paticcasamuppāda Vibhanaga, but is an exposition of the Dependent Origination in fuller detail and also in relation to Roots 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.



ဗုဒ္ဓ ဓမ္မ လောက

BUDDHA DHAMMA LOKA

A Weekly Journal in Burmese published
by the

BUDDHIST WORLD MISSION

Annual Subscription :

Burma—Kyats Ten

Foreign—Kyats Fifteen

Apply :

Headquarters Buddhist World Mission,
38 Pagoda Road,
Rangoon.

Where authentic Buddhist literature in English is also available.

HELP TO SPREAD THE BUDDHA DHAMMA

The low subscription rate by no means covers the cost of production of "The Light of the Dhamma" and in publishing this magazine the Union of Burma Buddha Sāsana Council has but one sole and abiding purpose; the propagation of the Buddha's Teaching. The Council has no desire whatsoever to profit financially from the magazine.

You can help in this Dhammaduta work (Propagation of the Dhamma) by buying copies for your friends here and by sending copies abroad.

You can earn Merit and at the same time earn the gratitude of your friends by subscribing for them for one year or for several years. We shall be happy to send the magazine direct to them with your compliments.

May we also enrol you as a friend of "The Light of the Dhamma", a friend who will gain us more and more subscribers? We hope to be able eventually to publish a list of such friends.

THE UNION OF BURMA BUDDHA SĀSANA COUNCIL

KABA AYE P. O., RANGOON.

SUBSCRIPTION FORM

Please enrol me as a subscriber for.....year/s commencing with your next issue.

Name (in block letters).....

Address.....

.

I enclose the sum ofin payment

Signature... ..

RATES OF ANNUAL SUBSCRIPTION (INCLUDING POSTAGE)

Burma: Kyats 5/-

India and Ceylon: Rupees 6/-

Malaya: Straits dollars 4.00.

Britain and British Commonwealth Countries: sh.9/- (or sterling equivalent)

United States of America: \$ 1.30.

THE LIGHT OF THE DHAMMA, A QUARTERLY MAGAZINE
OF BUDDHISM.

TO OUR REGULAR READERS

If you know a friend who would be interested in "THE LIGHT OF THE DHAMMA", perhaps you would send us his name and address? We will gladly post a copy to him with your Compliments.

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

Telegram: "BUDHSASANA", Rangoon.

Printed at the Buddha Sāsana Council Press, Yegu.