



# *The* LIGHT *of the* DHAMMA

Published by the Union of Burma Buddha Sāsana Council

Vol. IX No. 2

K 1.50

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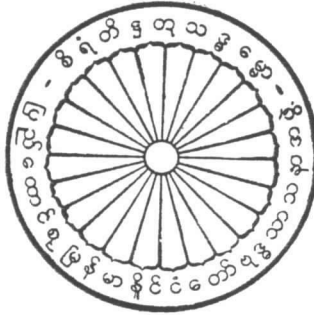
*The* LIGHT  
*of the*  
DHAMMA

VOL. IX

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2506 B.E.

JULY 1962 C.E.



## THE LIGHT OF THE DHAMMA

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THE EDITOR,  
 "THE LIGHT OF THE DHAMMA"  
 Union Buddha Sasana Council  
 16, Hermitage Road, Kokine  
 Rangoon, Union Of Burma



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Translated by the Editors of the Light of the Dhamma.

## EDITORIAL

### THE ABHIDHAMMA PHILOSOPHY

The Pāli term Abhidhamma is composed of Abhi which means subtle or ultimate, and Dhamma which means truth or doctrine. Abhidhamma therefore means subtle or ultimate truth or doctrine.

All the Teachings of the Buddha can be summed up in one word: Dhamma. Dharma is the Sanskrit form. In the Pāli language which the Buddha spoke, it is softened to Dhamma. It means truth, that which really is. As it enables one to realize truth the Doctrine is also called Dhamma.

The word of the Buddha which is originally called Dhamma, consists of three aspects, the doctrinal (Pariyatti), the practical (Patipatti) and the realizable (Pavedha). The doctrinal aspect is preserved in the Scriptures called Three Piṭakas or baskets of the Canon. It has been estimated by English translators of the Piṭakas to be eleven times the size of the Christian Bible.

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

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

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

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

The discourses in the Sutta Piṭaka were generally expounded to suit temperaments of different people and so they are rather like prescriptions. In the Abhidhamma Piṭaka all these doctrines are systematically elucidated from the philosophical, psychological and physiological standpoint. As such, Abhidhamma is underlying all the Teachings of the Buddha. A knowledge of it is therefore essential to understand clearly the Buddhist Doctrine.

Abhidhamma is highly prized by deep thinking students of Buddhist Philosophy but to the average student it seems to be dull and meaningless. The main reason is that it is so extremely subtle in its analysis and technical in treatment that it is very difficult to understand without the guidance of an able teacher.

Of the four ultimate realities with which Abhidhamma deals, one is mind. Now, what is the mind? Mind has been explained by many

philosophers and psychologists in various ways.

According to Abhidhamma, mind is power to think, to know. The power of the mind stands no comparison with anything known by us, but we may compare it with the colossal energy inherent in electricity, or perhaps with the atomic power. Even as the electrical power could be utilized for different purposes, good, bad or indifferent, so also our mind. The atomic power now utilized for human destruction could be utilized for the alleviation of the human sufferings as well.

Mind may be said to be like pure, transparent water which can be mixed with anything. When it is mixed with mud, it becomes thick and defiled and you cannot see through. In the same way, this supreme, incomparable energy known as mind, which is by nature clear, bright and transparent, becomes dirty, defiled and poisonous by ill use. Take another power known to us; the steam power. It can be utilized for the purpose of hauling or dragging huge weight of materials under proper control or an intelligent use. If this power is misused, or uncontrolled, the result is disastrous. A steam boat carrying a large number of passengers can bring destruction to life and property if the steam power is not controlled and dexterously used. The abuse of the mind can destroy hundreds of times more than any physical power can. But the same mind, when it is developed and trained for good purposes, can perform wonders. For instance, see the mind of the Buddha who, by the supernormal powers of his well-trained mind is able to influence millions of people throughout the world and bring them to light and understanding, to joy and happiness.

A pure mind is defiled by thoughts of greed, anger and ignorance. There are some people who have attained positions of eminence, and because their minds are so defiled, they have brought ruin not only to themselves but also to large sections of the people. They are utilizing their powerful minds

to a wrong direction. It is just like a revolver in the hands of a monkey.

Here in this article, for want of space I may deal with only one aspect of the mind to show how it can easily be made impure. I may deal with the aspect that works through the eye. When we see an object, we do not see its real or intrinsic nature, we only see its appearance. An image of the object is formed only if we keep our eyes in the right direction so that the waves of light which have been reflected by it enter our eyes. Though these waves are incessantly beating on the outside of our sense organ, eye, if the eye-lid is closed, they make no sense impressions. It is not then any soul from within us that goes out to seize upon and grasp the object, but the phenomena are, as it were, making their way into our consciousness through the sense door. All our thoughts or concepts based on those sense impressions are therefore, indirect, secondary to truth and not free from personal prejudice. We, therefore, can say we have no direct knowledge of what really exists in the world of physics. Nevertheless the objects in the outside world of physics are real but not as an observer sees them. The objects in the outside world of physics exist independent of our awareness. These physical objects, according to the Buddhist philosophy, consist of four aggregates of elements. Therefore what we see is only the appearance, the image of the object which appears in the retina of our eye. We imagine that what we see is real, but it is our own imagination of appearance. Therefore our knowledge of what we see is composed of appearance. Hence we mistake the appearance for an object, the shadow for the substance. Ignorance of this nature leads to delusion in which imagination plays a great part, giving rise to craving for what does not exist.

It reminds me of a little story. There was once a fox which was looking for something to eat. He stopped at a tree covered with red flowers. He looked up and waited till some flowers fell. He then ran towards them thinking of eating with relish, because he imagined that what he saw on the tree were

some deep red flesh. He smelt it, and to his dismay discovered that it was not what he expected. But he did not lose heart. He said, "Not this, but those up there are". So he waited; some more bunches of flowers fell, and every time they came down, he repeated the same experience. Thus he remained the whole day starving, imagining that the real thing was still on the top of the tree.

We worldly people think that things exist when they do not really exist. We are usually looking for something new and sometimes for things which do not really exist. We look to appearances without realizing their intrinsic values.

Now, we come to the question whether "I" exist, whether "you" exist. This is a common question. It was asked not only at the time of the Buddha, but also long before He appeared. The Buddha was asked this question and He has answered it again and again. Still, people have not been satisfied, and today we are asking the same question. According to the Buddhist philosophy, I am real, and you are real, they exist; but they exist not in the way we see them. What we see is an illusion, because what we see, or what we think we see is not real. It is only appearance, a phantom which our mind has created out of appearance or image.

We therefore can say that there are two I's and two you's. The "I" that exists and has being in the world and another "I" that exists only in the world of senses and so is not real. The former "I" exists in its real sense, in its intrinsic value, and can be realized only by a well-trained mind, unobscured by the illusory nature of phenomenal existence. According to Buddhist philosophy, this "I" consists of five aggregates. The combination of these five aggregates in varying degrees constitutes the appearances to which we attribute different names. It is right knowledge that makes us discriminate the ultimate nature of things from superficial appearances, the real from the unreal, and truth from imagination.

The object coming to the view of an ordinary man would be seen only in the light of his own limited knowledge, in the light of his own imagination. He does not realize the aggregates that have made up the view represented by the object. He then attaches qualities that are either attractive or repulsive, desirable or undesirable. He often imputes qualities to people, but these qualities are in point of fact created out of his own imagination, because he sees only image of the person concerned. He thereby makes mistakes because he does not go beyond the appearance.

A Buddhist annotator gives this simile in this connection. He says that people who have no insight to the ultimate reality of things are acting like a dog in a story. It appears there was a dog which came across a dry, lean bone. Being hungry, it began to lick it and to try and eat it. In the process its saliva made the bone wet, and it soon began to chew the bone with great relish imagining that it was a fat, juicy flesh.

An ordinary worldly observer is like the dog in the story. He imagines himself to be happy when he really is not. He imagines something to be substantial, and therefore permanent, when in point of fact, by its very nature, it is the reverse. He imagines something which really does not exist, thus giving rise to sorrow, worry, suffering.

We talk of attractive and distractive qualities. Now, do these qualities exist? According to Buddhist philosophy, there is nothing definite, because what is agreeable or desirable to one may be disagreeable or undesirable to another. Qualities are usually thought to be good or bad accordingly as one imagines. A dead flesh that appears to us to be bad looking and having foul smell appears to a vulture to be good looking with fine taste and smell. Hence what is attractive to one may be repulsive to another. What is lovely in one's eye may be ugly in another's. Good or bad, beautiful or ugly, therefore, depends on one's taste and habitual outlook.



There is a little story to illustrate the fact that what is attractive to one may not be attractive to another. The story is that once there was a golden royal swan, living on the Himalayas, surrounded by beautiful flowers and crystal clear streams, and living on sweet and juicy fruits of various kinds. One day, he flew out to see the conditions on the flat surface of the earth. He was surprised to see that the conditions had changed. The water was muddy and the surroundings were ugly. He then spied a crane in the muddy pool, ardently spying for something. The golden swan, seeing the plight of his brother, took pity on him, and flew down. Approaching the crane, he asked sympathetically: "My poor brother, I am very sorry to see you in this wretched condition. You look so thin and unhappy. Please tell me what you are doing now". The crane replied "I am looking for food". "What do you eat?", enquired the swan, getting interested. The crane replied that he lived on fish caught in the pool. This made the swan feel unhappy. "Fish is not good food, it has such a nasty smell", said the golden swan, "besides you are living by killing others' lives. Come with me to the Himalayas where you can get sweet, juicy fruits, beautiful flowers and pure water," and he gave a very beautiful account of the life and conditions there. "Yes, brother swan," said the earth-bound crane, "your account is so interesting and so beautiful indeed, but pray tell me, is there any muddy water where I can catch fish?", The swan ultimately had to give up his attempt, laudable though it appeared to him to be.

The quality of attraction and repulsion, desirability and undesirability depends on convenience, customary practice and

predispositions. We may all agree that a certain thing is beautiful, still the sense of appreciation varies with various individuals. There is nothing definite about what is beautiful in the real sense. I remember I was at one time in the National Gallery in London, and there I saw a group of people quarrelling amongst themselves as to which picture was more beautiful. One said this and another said that, and nobody agreed on any. So there is nothing definite about what is beautiful and what is not, what is attractive and what is not, what is desirable and what is not. So long as we base our knowledge on sense impressions, imaginations, appearance we cannot hope to arrive at truth, at ultimate nature of things.

There is therefore a clash of visions, a clash of judgments amongst the people of the world. One man's view of idealism is different from that of another; one man's view of any subject is not in strict conformity with that of another. We talk of peace, but how can we attain peace, real peace, when people do not have clear visions? Our visions are covered with ignorance, selfishness and hatred. We are living in a world of imagination rather than of truth. There can be no possibility of attaining peace either here or here-after, if we do not rid ourselves of greed, misunderstanding and hatred. Our task as students of philosophy therefore is to keep our minds pure, clear and bright, so that our minds will become powerful instruments for the service of humanity at large. Then we can become peace makers and builders of a united world.

To achieve this end, we must cultivate our minds to become great by culture and spiritual training, by service and selflessness, by co-operation and understanding.



# THE BUDDHA'S SERVICE FOR THE WORLD

By

*Venerable Sayadaw U Thittila, Agga Mahā Paṇḍita.*

This article deals with what has been contributed to the world in moral and spiritual wealth and social welfare by Him we call the Buddha, a title which means the Awakened or Enlightened One. He was so called because He was awakened or enlightened as to the inner nature of man, and the destiny that lies before man as regards his inward, psychical nature.

The Buddha is a great benefactor of humanity because He taught men that there is no need for them to look outside themselves to any being supposed to be superior to themselves for help to reach the highest condition of mind and heart possible for them. He told men that they could find within themselves and must find within themselves all the strength required for this task. He told men that they could be strong, strong enough in themselves to achieve their own deliverance from delusion, ill-will and selfishness, selfish cravings. He pulled men to their feet with His gospel of self-help, and asked them to go forward by their own strength towards the goal He pointed out to them. And He told them that they could do this if they but tried.

“One, truly, is lord of oneself: for, who else a lord would there be? With oneself well controlled one obtains a refuge (Nibbāna) which is hard to attain”. (Dhammapada Verse 160.)

“By oneself, indeed, is evil done; by oneself is one defiled; by oneself is evil left undone; by oneself, indeed, is one purified. Purity and impurity depend on oneself. No one can purify another”. (ibid 165).

It follows from the Buddha's proclamation of self-help as the one true way to deliverance from evil, that He condemned all sacrifices, performed in the name of religion, of any kind and particularly those that involved bloodshed, the killing of animals. You are familiar with the idea that “sin” or evil can be atoned for, or

done away with, by killing some animal in the name of God of the people who have such a religion.

In India, in the time of the Buddha, there were animal sacrifices. A great horse sacrifice is specially mentioned in one of the Buddhist Scriptures and there still are such today. (If you go down the street in Calcutta where the temple of Kali stands, a feeling of nausea and repulsion and almost illness comes over you from the fumes you feel in the air of the goats there sacrificed to the goddess Kali.)

From such horrors the Buddha did the world the service of proclaiming that they are alike useless and cruel, unnecessary and futile as a means of pleasing or placating any god, but only to purify and elevate themselves by their own good deeds till they stand higher than any gods, certainly higher than any that require death as tributes to their power, or to win their favor. And He also condemned the cruelty of taking life from creatures that are so entirely in our power that it is shameful to anyone of fine feeling to take advantage of them, as so many men do, in slaying them to save themselves as they imagine, from the consequences of their own misdeeds. All shedding of blood, taking of life, as a part of religion, is the very antithesis of all that His religion means. The Buddhist religion means looking on all beings, all living creatures of every kind, high or low, as sharers of the wondrous gift of life, with equal rights to live their lives to the full, un-interfered with by any other being.

More than that, the Buddha adjures man to practice active loving-kindness towards all beings, including animals. Societies for the prevention of cruelty to animals did not begin in the West. Long ago, in the days of Emperor Asoka in India, as we find recorded in durable characters on stone pillars in different spots in

Northern India to this day, that great Emperor ordered the establishment of hospitals for both man and beast in his great domains, and advised his subjects to practice kindly and considerate behavior towards all living beings. Not only to abstain from hurting and killing animals, but actively to tend them when ill and guard them from hurt, was one of the edicts of the great Emperor Asoka, which he had learned to practice in his own life after he had learned the teaching of the Buddha on this point.

Another contribution to the world's welfare, was made by the Buddha when He condemned slavery in every shape and form. It was not William Wilberforce who was the pioneer of the movement for the abolition of slavery; it was very long before he did it. It was done over 2,500 years ago when the Buddha began His teaching and laying down as a rule for the right manner of earning one's living, that one should not engage in any form of trafficking in human beings. Human beings might be engaged for service in the house and elsewhere, but it was enjoined that they must be treated with as much consideration as the members of one's own family as regards their personal rights: and even invited to share in little treats on special occasions.

In the pacifist movement the Buddha also was the great pioneer. One of our Scriptures tells us of a case where two sets of people had come to the verge of warfare over the right to take water from a river. They were all ready to shed each other's blood and destroy their lives when the Buddha appeared on the scene and enquired what the dispute was about. They told Him that it was about some water each claimed the right to take. The Buddha asked them which was the more precious fluid, blood or water? Of course, He was told "blood!" "So then," He said, "you are going to spill and destroy what is more precious for that which is less precious. Is that the conduct of sensible men? Go away together and see if you cannot settle your differences in some more reasonable way than this" And that war was

stopped through the Buddha's good advice and influence.

He had not a Good word to say to "conquerors." "Conquest engendereth hatred, for he who is conquered is wretched," He once said. And because the conquered one is wretched he wants to get out of his wretchedness and plans and schemes to conquer in turn his conqueror; and so the whole miserable business of revenge and counter-revenge goes on and on without any end to it. Against this insanity the Buddha advised men to have sane reasonable ways and not to be like ravening beasts of prey who are guided by nothing but their unreasoning greed.

The Temperance Movement that has made such progress in the West was also a movement that had its beginning in the word of the Buddha which enjoined on His followers to abstain from using intoxicating liquors, because they cause mental distraction and dullness.

The idea of hospitals is another great thing which the world owes to the Buddha. In connection with the establishment of hospitals there is a story about the Buddha.

There was at the time of the Buddha, a Bhikkhu who was very troublesome and never helped his fellow-Bhikkhus. One day he had an attack of dysentery and was lying in his own filth. None of his fellow-Bhikkhus came near him to help him. The Buddha, going the rounds of the Bhikkhus' rooms with Ānanda, saw this Bhikkhu and asked him why nobody had helped him. The Bhikkhu then replied how he had been troublesome to the others, and the Bhikkhus who lived in the same Vihāra admitted the fact and said that they did not want to help the sick Bhikkhu. The Buddha sent Ānanda for water and He himself bathed the sick Bhikkhu and put him on a low bed, and washed the dirty clothes, and the Buddha, turning round said: "If anyone wishes to look after me, let him look after one that is sick."

The Buddha was also a great benefactor of women because he raised their status and

brought them to the realization of their importance to society.

In the pre-Buddhist days the status of women in India was on the whole low and without honor. A daughter was nothing but a source of anxiety to her parents, for it was a disgrace to them and inauspicious as well, if they could not marry her; yet, if they could, they were often nearly ruined by their lavish expenditure on the wedding festivities.

A woman's life was spent in complete subservience to her husband, and his parents. She was allowed little authority at home and no part in public activities. If widowed, she became the possession of her father again, or her son.

During the Buddhist epoch there was a change. Women came to enjoy more equality, greater respect and authority than ever hitherto accorded them. The exclusive supremacy of man began to give way before the increasing emancipation of women. This movement was accelerated by the innate intelligence of the women themselves, until it was acknowledged that they were silently claiming to be responsible, rational beings with intelligence and will. It was impossible for the men, steeped as they were in the Buddha's teaching, not to respond to the constant proofs in daily life of the women's powers of devotion, self-sacrifice, courage and endurance. They ceased to regard women as approximating in degrees more nearly to the animals than to themselves; and, on the contrary, they became more acutely aware of the resemblances between men and women.

The Buddha gave His teaching to both; He also gave talks to the householders and their wives. The women set fine examples in conduct and intelligence. The men, for their part, appreciated the Buddha's teaching in the widening of the field of women's activities. Thus, the tide turned, the position of women was not only bearable but honorable. Women were acknowledged at last to be capable of working as a constructive force in the society of the day.

The birth of girl-children was no longer met with despair, for girls had ceased to be despised and looked upon as encumbrances. They were now allowed a good deal of liberty. Matrimony was not held before them as the end and aim of their existence, and they were not regarded as shameful if they did not marry; but if they did, they were neither hastened off to an early child-marriage, nor bound to accept the man of their parents' selection.

As wife a woman was no mere household-drudge, but she had considerable authority in the home, ranked as her husband's helpmate, companion and guardian, and in matters both temporal and spiritual was regarded as his equal and worthy of respect. As a mother she was definitely honored and revered, and her position was unassailable. As a widow she went on her way un-abused, free from any suspicion of ill-omen, not excluded from the domestic festivities, capable of inheriting property and certainly of managing it. Under Buddhism, more than ever before, she was an individual in command of her own life. She as spinster, wife and widow, had rights and duties not limited to childbearing, and became an integral part of society.

Another great service the Buddha did the world was to declare the absolute wrongness of all distinctions between man and man based on birth. In His own country, India, such distinctions were and still are, the foundation on which the whole social system of the land, was, and still is, built, *i.e.*, Caste. In India every Hindu has his lot in life determined and fixed for him just by the fact that his father was of this or that or the other of the four great castes of the Brahmins or teachers, the warriors or soldiers, the merchants or traders, and the hand-workers or peasants.

The Buddha made the unheard-of, the hitherto unparalleled declaration for an Indian to make, that a man's birth had nothing whatever to do with what he was fitted to be taught in religion or in anything else. He asserted the absolute equality of all men, no matter how or where they had been born, in

their right to an open path to the highest truth their mind could receive. That was a terribly shocking thing to say to the upper classes of His countrymen. But He did it, and He was himself of the highest class as the castes were then classified, since His father was a king. And He not only said it, but He acted on it to the fullest extent. Once when thirsty, He asked for some water to drink from a peasant. The peasant looking at the noble features of the Prince, and His robe of a Holy man, said timidly: "Sir, I cannot give you anything to

drink or eat, I am not of high caste." The Buddha replied: "Friend, I don't ask you for caste. I ask you for water."

So you see, Buddhism is a religion of understanding. To acquire understanding, right understanding of what we are, and where, what we have to do not only for ourselves but also for others and then to do it, that is the whole of the Buddhist teaching.

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India: Rs.15	....	" "
U.K.: £ 1-2 Sh. 6d.	....	" "
U.S.A.: 3 Dollars-25 Cents.	" "	" "

All communications to be addressed to  
Burma Buddhist Society,  
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# THE PROBLEM OF PURIFICATION

By

A German Buddhist, Bhikkhu Vimalo,

Garden Hermitage, Kaba-Aye Road, Rangoon.

In the *Āṅguttara-Nikāya* <sup>1\*</sup> Buddha describes three kinds of defilements: coarse, medium, and subtle. The coarse ones are: wrong action (*kāyaduccarita*), wrong speech (*vacīduccarita*), and wrong thinking (*manoduccarita*), the medium ones are: sensual, hostile, and revengeful thoughts (*kāma-*, *byāpāda-*, and *vihiṃsā-vitakka*); the subtle defilements are: thinking about relatives, country, and not being despised (*ñāti-*, *janapada-*, and *anavaṭṭatti-paṭisaṃyutta vitakka*).

It is not possible to get rid of these unhealthy inclinations without first making their driving forces conscious. Buddha called these unconscious driving forces *cetanā* and said, “Intention, O monks, I call *kamma*” (*Cetanā’ham, bhikkhave, kammaṃ vadāmi*).<sup>2</sup> *Cetanā* may be translated as will, intention, inclination, drive, striving, direction, tendency, or motivation. In the *Sutta-piṭaka* several types of *cetanā* are distinguished; namely, the driving forces of our actions (*kāya-saṅcetanā*), speech (*vacī-saṅcetanā*), and thought (*mano-saṅcetanā*)<sup>3</sup>; *rūpa-*, *sadda-*, *gandha-*, *rasa-*, and *phoṭṭhabba-saṅcetanā*<sup>4</sup>, the reaction to sense-objects, or interest in them (Freud’s “cathexis”, *i.e.* the investing of an object with libido); and *dhamma-saṅcetanā*<sup>4</sup>, the reaction to imagination and memory and the cathexis of

the imagination. Lastly there is our attitude towards ourselves (*atta-saṅcetanā*) and towards others (*para-saṅcetanā*)<sup>5</sup>.

When one speaks of making unhealthy inclinations conscious, it is *cetanā* above all that is referred to. The goal of *Satipaṭṭhāna*, or practice of mindfulness, consists in emerging from the predominantly unconscious condition in which most people live and being fully conscious, without conflict, repression or self-deception.

Buddha said: “When the mind is corrupt, then action, speech, and thought are corrupt” (*citte byāpanne kaya-, vacī-, mano-kammaṃ byāpannam hoti*)<sup>6</sup>. In other words, when our attitude towards ourselves and others is distorted it influences all our activities. One should try, therefore, to get to the root of one’s problems and not be satisfied with superficial solutions.

In order to overcome the various disagreeable character traits a profound knowledge of oneself (*attaññū*) is imperative. Through *Satipaṭṭhāna* insight may be gained, not only into our mutually conflicting tendencies, conscious or unconscious fear and self-defense, resistances or self-justification, but also into our attitude and reaction to these inclinations. Depth psychology shows that character is largely formed in early childhood. Many traits, together with basic attitudes and unconscious claims (*cetanā*), are acquired at that time, as the child learns to fit in with his environment (in particular with important personalities) and develops his character in

<sup>1</sup> A I. 254 — *Āṅguttara Nikāya*, Tikanipāta, p 255.

\* [All footnotes with Pāli references refer first to the Pāli Text Society volume & page number and then after a dash, — to the traditional Tipiṭaka numbering, *i.e.*, Volume, Sutta and page numbers according to the 6<sup>th</sup> Synod Edition, (Chaṭṭha Saṅgāyanā, 1954–56, Rangoon, Burma) —Ed.]

<sup>2</sup> A III. 415 — *Āṅguttara Nikāya*, Chakkanipāta, Nibbhedika Sutta, p 363.

<sup>3</sup> S II. 40 — *Samyutta Nikāya*, p 275; A II. 158 — *Āṅguttara Nikāya*, Catukkanipāta, Cetanā Sutta, p 477.

<sup>4</sup> S III. 60 — *Samyutta Nikāya*, Khandhavagga, p 49.

<sup>5</sup> D III. 231 — *Dīgha Nikāya*, Pāthika vagga, Saṅgīti Sutta, p 193; A II. 159 — *Āṅguttara Nikāya*, Catukkanipāta, Cetanā Sutta, p 477.

<sup>6</sup> A I. 262 — *Āṅguttara Nikāya* Tika-Nipāta, Byāpanna Sutta, p 265.

such a way as to obtain the greatest security for himself in the given circumstances. Even if they should later prove themselves harmful these attitudes are retained, since they afford a certain security in dealing with life.

It is not enough, however, to recognize what has led to the formation of certain character traits in the past. One must also understand why they persist at the present time. Many an unhealthy inclination continues because there is an advantage or a satisfaction connected with it. The person who is not prepared to give up this advantage seeks for some subterfuge or justification. All resistances must be examined, since they oppose a possible change. They consist for example in justification, unwillingness to make an examination, forgetting, and not seeing things in their correct context. Burying one's head in the sand and pretending not to see anything that cannot be reconciled with one's ideal image (*asmi-māna*) is certainly not consistent with Buddhist mind training. Nietzsche gives a lucid account of this process: "'I did it,' says my memory. 'I couldn't have done it,' says my pride and remains inexorable. In the end—memory yields." <sup>7</sup> "Whoever considers clarification as the essential process of human life knows that the way to it leads through suffering, and that those who wish to avoid suffering will miss clarification." <sup>8</sup>

If insight penetrates sufficiently deep it gradually brings about a change of heart as the mental conflicts are overcome; it is in this way that right effort (*samma-padhāna*) and the right attitude of mind (*sammā-saṅkappa*) grow stronger. "Nobody divided within himself can be wholly sincere." <sup>9</sup> The right mental attitude can only arise when one surmounts the inner conflict, and is no longer driven by neurotic

needs <sup>10</sup> (*micchā-padhāna*) for power, perfection, independence or affection.

When Buddha wanted to investigate inner hindrances he often asked himself, "What is the cause, what is the reason . . . ? (*ko hetu, ko paccayo* . . .). He says in the *Satipaṭṭhāna-sutta* <sup>11</sup> that one should examine how feelings, states of mind and *dhammas* arise (*samudaya-dhammānupassī kayasmim, vedānāsu, citte, dhammesu viharatī*). The same applies for the five hindrances (*yathā ca anuppanna kāmaccandassa, byāpaddassa, etc. uppādo hoti, tañ ca pajānātī*). <sup>12</sup> The 61<sup>st</sup> and 151<sup>st</sup> Suttas of the *Majjhima Nikāya* give a thorough explanation of this meticulous examination (*dhamma-vicaya*). In these *Suttas* the Buddha says that one should examine what one does, says, or considers, not only before, but also during and after the action or thought concerned. <sup>13</sup> Meister Eckhart has this to say about awareness: "This 'seeing' serves two purposes: it scotches what is mischievous and makes us forthwith remedy our faults. Many a time I have laid it down that great workers, great fasters, great vigil-keepers, if they fail to mend their wicked ways, wherein true progress lies, do cheat themselves and are the devil's laughing-stock." <sup>14</sup>

Whoever wants to advance to the higher stages of Buddhist mind training must first get the better of the 'human, all too human' and for this courage, determination and honesty with oneself are needed. He must free himself from all those forms of conditioning which hold him back and must develop what the

<sup>10</sup> Cf., K. Horney: *Self Analysis*, p 54.

<sup>11</sup> D II. 292, 299, 301 — *Dīgha Nikāya Mahāvagga, Mahāsatipaṭṭhāna Sutta*, pp 233, 236, 239; M I. 56, 59, 60 — *Sagāthavagga Saṃyutta*, pp 71, 75, 76; cp. S III. 14 — *Khandhavagga Saṃyutta*, p 12; *Samādhī-sutta*.

<sup>12</sup> D II. 301 — *Dīgha Nikāya, Mahāvagga, Mahāsatipaṭṭhāna Sutta*, p 238; M I. 60 — *Mūla Paṇṇāsa*, p 77; A I. 272 — *Āṅguttara Nikāya, Tika-nipāta*, p 276.

<sup>13</sup> M I. 415 — *Majjhima Paṇṇāsa*, p 78.

<sup>14</sup> *The Works of Meister Eckhart*, transl. by C. de B. Evans, Watkins, London; vol. I. p 135.

<sup>7</sup> F. Nietzsche: *Beyond Good and Evil*, 68.

<sup>8</sup> F. Kuenkel: *Einführung in die Charakterkunde*, p 153.

<sup>9</sup> Karen Horney: *Our Inner Conflicts*, p 163 (Norton, New York).

mystics called ‘poverty of spirit’. “That is why our Lord, in laying down the principles of happiness, headed the list with poverty of spirit; he did this in the first place as a sign that blessings and perfections one and all are grounded in poverty of spirit.”<sup>15</sup>

“All the aspirations of the heart have flown away. All the vain thoughts which obstructed the course of vital activity have disappeared. The wise remain empty and poor. As they are poor they know how to admire the spring flowers and the autumn moon. The Zen method has for object to reach the state of ‘non-acquisition,’ to use a technical term. The fundamental idea is to make man poor, humble, perfectly purified. Knowledge is but a superficial gain; it is but ‘vanity and captures the wind,’ and tends to make men arrogant. The mind must purify itself of the accumulation of centuries. Then it appears bare, empty, naked, free and sincere. It then recovers its original strength. And that also is joy. . . . joy from which nothing can be taken away and to which nothing can be added.”<sup>16</sup>

## I

(1) It often happens that the compulsive nature of unhealthy activities is broken when one looks into the forces which drive them: whether it is a question of occasional petty theft or deceit or of more serious transgressions, or violence, sexual misdemeanors or heavy drinking. Self-reproaches (*kukkucca*) often do not help at all. Someone may occasionally indulge in small frauds because he is avaricious and wishes to save money, or because he finds it humiliating to ask for anything; or he may equate acquisition with signs of love and affection. He may perhaps commit these offences out of defiance or the desire for revenge. Concerning the third *Sīla*, we should not forget that the attitude towards sex varies in different

cultures, as Ruth Benedict<sup>17</sup>, Margaret Mead<sup>18</sup> and other anthropologists have shown. The various Buddhist countries differ markedly in their marriage customs. It is one aspect of *Satipaṭṭhāna* to become aware of the cultural influences which form the background of a person’s whole outlook on life, and condition him in many ways. There are great differences between Burma and the West in this respect. Some forms of cultural conditioning are difficult to overcome because they are absorbed early in childhood and are later taken for granted and never questioned.

What is essential in keeping the *Sīlas* is the right attitude of mind—an attitude which does not look upon others as simply the tools of unbridled egotism (*attanam upamam katvā*).<sup>19</sup> “Therefore we may briefly say here, that he who voluntarily recognizes and observes those merely moral limits between wrong and right, even where this is not secured by the state or any other external power, thus he who, according to our explanation, never carries the assertion of his own will so far to deny the will appearing in another individual, is just. Thus, in order to increase his own well-being, he will not inflict suffering upon others, *i.e.*, he will commit no crime, he will respect the rights and the property of others. We see that for such a just man the *principium individuationis* is no longer, as in the case of the bad man, an absolute wall of partition. We see that he does not, like the bad man, merely assert his own manifestation of will and deny all others; that other persons are not for him mere masks, whose nature is quite different from his own, but he shows in his conduct that he also recognizes his own nature—the will to live as a thing-in-itself (*Ding an sich*), in the foreign manifestation which is only given to him as an idea. Thus he finds himself again in that other

<sup>17</sup> R. Benedict: Patterns of Culture.

<sup>18</sup> M. Mead: Sex and Temperament in Three Primitive Societies; Male and Female.

<sup>19</sup> Dh 129, 130 — Dhammapada, verse 129, 130, pp 32, 35; cf. S V. 353 — Saṃyutta Nikāya, Mahāvagga p 308.

<sup>15</sup> *ibid.* vol. II. p 38.

<sup>16</sup> D.T. Suzuki in “The Buddhist Sects of Japan” by B. Steinilber-Oberlin; Allen & Unwin, London; p 146.



manifestation, up to a certain point, that of doing no wrong, *i.e.*, abstaining from injury. To this extent, therefore, he sees through the *principium individuationis*, the veil of *māyā*; so far he sets the being external to him on a level with his own—he does it no injury. If we examine the inmost nature of this justice, there already lies in it the resolution not to go so far in the assertion of one's own will as to deny the manifestations of will of others, by compelling them to serve one's own.”<sup>20</sup>

(2) Buddha described lying (*musā-vāda*), slander (*pisuṇā-vāca*), harsh talk (*pharusā-vācā*), and gossip (*samphappalāpa*) as wrong speech (*vacī-duccarita*)<sup>21</sup>. The person who tells lies should try to discover how far he is dependent on the good opinion of others. Intimidation and too strict an upbringing often result in the child's not daring to admit he has done something forbidden, since he is afraid of losing love. (As the dependence on other people's affection—Karen Horney calls it the neurotic need for affection and approval<sup>22</sup>—is very common, it is useful to examine it more closely in all its ramifications. There is neither freedom nor love as long as one needs the affection of others. A person who is dependent on other people's affection has rarely any love for them.) If someone wants to impress others and lies in the process, it can often be traced back to humiliations. Lying serves a compensatory purpose (*vacī-sañcetanā*)<sup>23</sup>: that of erasing the previous disparagement and substituting recognition for it.

Speaking badly of others (*para-vambhanā*) and praising oneself (*att'ukkaṃsanā*),

especially when it develops into a character-trait, is frequently nothing more than self-justification, an attempt to avoid self-hatred (*ajjhataṃ byāpāda*)<sup>24</sup>. As long as a person lacks the courage to investigate his conflicts and will not give up superficial solutions, so long will lack of self-confidence and inferiority-feelings (*hīno'ham asmi*) persist. The latter increase the necessity to compensate the lack of self-confidence and so other people are badly spoken of.

Harsh, unfriendly speech is an expression of aggressiveness. In our Western culture limits are set on aggressiveness, and one may conclude from harsh speech that this is perhaps the only outlet for repressed hostility. A person is inclined towards harsh judgments, when similar impulses in himself are repressed or when many repressions are being maintained. Inner resistance to these drives is then turned outwards. Exaggerated severity leads one to suspect that it is nourished from unconscious sources.

An excessive need for conversation is frequently found in a person who cannot bear solitude. The tendency towards unnecessary talk is often present in those who had the feeling of not being wanted when they were children; they have to ingratiate themselves and to make sure that they are not rejected.

(3) The Buddha spoke of three distortions (*vipallāsa*)<sup>25</sup>: 1. distorted perceptions, imaginings and projections (*saññā-vipallāsa*); 2. distorted mind (*citta-vipallāsa*); 3. distorted views and prejudices (*diṭṭhi-vipallāsa*). These distortions make us see the transitory as permanent, the painful as happy, impure as pure, and what is not self as self.

“In order to see that a purely objective, and therefore correct, comprehension of things is only possible when we consider them without any personal participation in them, thus when the will is perfectly silent, let one call to mind

<sup>20</sup> Schopenhauer: The World as will and Idea, 3 vols; transl. by R.B. Haldane and J. Kemp; Routledge & Kegan Paul, London, 1883, tenth impression 1957; vol. I. p 478.

<sup>21</sup> A II. 141 — Āṅguttara Nikāya, Catukkanipāta, Vacīduccarita Sutta p 458.

<sup>22</sup> Karen Horney: Self Analysis, The Neurotic Personality of Our Time.

<sup>23</sup> *vacī-sañcetanā-hetu upapajjati ajjhataṃ sukha-dukkhaṃ*; S II. 40 — Āṅguttara Nikāya, Cetanā Sutta, p 476; A II. 158 — Nidānavagga Saṃyutta p 275.

<sup>24</sup> S V. 110.

<sup>25</sup> A II. 52 — Āṅguttara Nikāya, Catukka-Nipāta, Vipallāsa Sutta, p 361.

how much every emotion or passion disturbs and falsifies our knowledge, indeed how every inclination and aversion alters, colors, and distorts not only the judgment, but even the original perception of things,”<sup>26</sup>

With attraction and repulsion, hope and fear, it is, above all, unsolved problems and complexes that distort recognition, since they are easily projected outwards. Whatever one does not wish to recognize in oneself may be seen much more clearly in others. Not only unhealthy tendencies are projected outwards but also unfulfilled ideals and the compensations for one-sided developments. Admiration and respect may in many cases be traced back to the transfer of unfulfilled ideals.

In *Satipaṭṭhāna* these cathexes of the object, as Freud calls them, are made conscious. Buddha says in the *Satipaṭṭhāna-sutta*,<sup>27</sup> “He knows sense-organs and sense-objects and he also knows the fetter which arises conditioned by both of them” (*cakkhum*, etc., *pajānāti*, *rūpa ca pajānāti*, *yañ ca tad ubhayaṃ paṭicca uppajjati saṃyojanam*, *tañ ca pajānāti*). This fetter (*saṃyojana*) is the previously mentioned *rūpa-*, *sadda-*, *gandha-*, *rasa-*, *phoṭṭhabba-sañcetanā* (see note 4.) Only when all these projections are recognized as such and abandoned can one see things with complete objectivity.<sup>28</sup>

Schopenhauer says: “If, raised by the power of the mind, a man relinquishes the common way of looking at things, gives up tracing, under the guidance of the forms of the principle of sufficient reason, their relation to each other, the final goal of which is always a relation to his own will; if he thus ceases to consider the where, the when, the why, and the whither of things, and looks simply and solely

at the what; if, further, he does not allow abstract thought, the concepts of the reason, to take possession of his consciousness, but, instead of all this, gives the whole power of his mind to perception, sinks himself entirely in this, and lets his whole consciousness be filled with the quiet contemplation of the natural object actually present, whether a landscape, a tree, a mountain, a building, or whatever it may be; inasmuch as he loses himself in in this object (to use a pregnant German idiom), *i.e.*, forgets even his individuality, his will, and only continues to exist as the pure object, the clear mirror of the object, so that it is as if the object alone were there, without any one to perceive it, and he can no longer separate the perceiver from the perception, but both have become one,<sup>29</sup> because the whole consciousness is filled and occupied with one single sensuous picture; if thus the object has to such an extent passed out of all relation to something outside it, and the subject out of all relation to the will, then that which is so known is no longer the particular thing as such; but it is the Idea<sup>30</sup>, the eternal form, the immediate objectivity of the will at this grade; and, therefore, he who is sunk in this perception is no longer individual, for in such perception the individual has lost himself; but he is pure, will-less, painless, timeless subject of knowledge.”<sup>31</sup>

<sup>26</sup> Schopenhauer, op. cit., vol. III, p 134.

<sup>27</sup> M I. 61 — Majjhima Nikāya, Mūla Paṇṇāsa, p 79. Cp. Jung: “Interest I conceive as that energy = libido, which I bestow upon the object as value, or which the object draws from me, even maybe against my will or unknown to myself.” (Psychological Types, p 521).

<sup>28</sup> *yathābhūta-ñāṇa-dassana*.

<sup>29</sup> In Mahāyāna and in Vedānta this state is called *jñānam advayam*. Cp. the following dialogue: A monk asked a Zen master: “Where is the abiding place for the mind?” “The mind”, answered the master, “abides where there is no abiding.” “What is meant by ‘there is no abiding?’” “When the mind is not abiding in any particular object, we say that it abides where there is no abiding.” “What is meant by not abiding in any particular object?” “It means not to be abiding in the dualism of good and evil, being and non-being, mind and body; it means not to be abiding in emptiness or in non-emptiness, neither in tranquility nor in non-tranquility. Where there is no abiding place, this is truly the abiding place of the mind.” (Suzuki; An Introduction to Zen Buddhism; Rider, London, p 86).

<sup>30</sup> in Plato’s sense

<sup>31</sup> Schopenhauer, op. cit. vol. I. p 231.

There are also distortions in self-observation. When otherwise clear connections cannot be seen it means that unconscious resistance is still too strong; it is most important to make this resistance conscious. As long as an impulse is repressed it is outside conscious control.<sup>32</sup> A feeling of uneasiness or embarrassment may be an indication that a complex has been touched or that a repressed tendency is trying to break through into consciousness.<sup>33</sup> Unless attention is paid to it, the unpleasant feeling (*dukkhā vedanā*) remains the only indication that there is a repression. A person is practicing *Satipaṭṭhāna* if he makes emotion<sup>34</sup>, mental states<sup>35</sup>, the repressed idea<sup>36</sup>, and repression<sup>37</sup> itself conscious. We read in the *Satipaṭṭhāna-sutta*, “He knows the mind, and the *dhammas*, and also the fetter that arises, (*manañ ca pajānāti, dhamme ca pajānāti, yañ ca tadubhayam paṭicca uppajjati saṃyojanam*”<sup>38</sup>, *tañ ca pajānāti*) (see note 27).

<sup>32</sup> “Every repression thus confronts us with the question: What interest has the individual in repressing certain factors operating within him?” (K. Horney: *Our Inner Conflicts*; Norton, New York) “Any drive, need, feeling can be repressed if it endangers another drive, need, feeling, which for the individual is of vital importance” (K. Horney: *New Ways in Psychoanalysis*, p. 227). “The motive and purpose of repression was the avoidance of pain” (Freud: *Collected Papers*, vol. IV. p. 92).

<sup>33</sup> Jung says that complexes provide the royal road to the unconscious (J. Jacobi: *Complex, Archetype, Symbol in the Psychology of C.G. Jung*). “The neurotic individual fears nothing so much as encounter with his inward and outward reality. Often he shows an almost inconceivable attachment to his complexes, for something in him knows full well that no complex can be resolved unless one faces the conflict that causes it, and this requires courage, strength, and an ego that is capable of suffering” (ibid. p. 18).

<sup>34</sup> *vedanā*.

<sup>35</sup> *citta*.

<sup>36</sup> *dhamma*.

<sup>37</sup> *dhamma-sañcetanā*.

<sup>38</sup> 38 A I. 264 — *Aṅguttara Nikāya*, Tika Nipāta, Acelaḥ Vagga, p. 301; S IV. 108, 164 — *Saṃyutta Nikāya*, Sālayattanavagga *Saṃyutta*, p. 374.

Erich Fromm says in his book ‘Zen Buddhism and Psychoanalysis’<sup>39</sup>: “If one carries Freud’s principle of the transformation of unconsciousness into consciousness to its ultimate consequences, one approaches the concept of enlightenment,” and Karen Horney describes the goal of psychoanalysis as follows: “By rendering a person free from inner bondages make him free for the development of his best potentialities.”<sup>40</sup> The person who thinks he practices *Satipaṭṭhāna* and makes good progress in Buddhist mind training and still maintains his complexes and neurotic strivings obviously deceives himself. Freud has shown (and anybody who has done some self-analysis can corroborate it) that repressed tendencies (*cetanā*) stay in the unconscious and persist until they are dissolved by insight. They are very little—if at all—influenced by indirect treatment.<sup>41</sup> This links up with the Buddhist doctrine of *Kamma* which holds that no one can escape the results of his evil actions, words and thoughts. Some profound discoveries in depth psychology have begun to reveal how this law of *Kamma* operates.

*Citta-vipallāsa* may perhaps be best explained as a wrong attitude of mind. What Karen Horney calls ‘neurotic trends’<sup>42</sup> may also be near it. Such bad character-traits as greediness<sup>43</sup>, hypocrisy<sup>44</sup>, envy<sup>45</sup>, grudge<sup>46</sup>, conceit<sup>47</sup>, and self-satisfaction<sup>48</sup>, which

<sup>39</sup> p. 139.

<sup>40</sup> Karen Horney: *Self Analysis*, p. 21.

<sup>41</sup> “Jung points out expressly that as long as complexes are unconscious they can be enriched with associations and hence broadened, but can never be corrected. They cast off the compulsive character of an automatism only when we raise them to consciousness.” (J. Jacobi, op. cit., p. 11).

<sup>42</sup> K. Horney: *Self Analysis*, p. 54.

<sup>43</sup> *abhiṇṇā*.

<sup>44</sup> *sāṭheya*.

<sup>45</sup> *issā*.

<sup>46</sup> *macchāriya*.

<sup>47</sup> *māna*.

<sup>48</sup> *māda*.

Buddha described as defilements of the mind<sup>49</sup>, must be investigated to see how and under what circumstances they arise *samudaya-dhammānupassanā*). The same holds for the inability to endure solitude or to get on well with others.

The reasons (*mano-sañcetanā*) for greediness may be manifold: it may stem from a search for security, or it may be a compensation for earlier want, or it may be a remnant of an infantile greed. Hypocrisy is found in people with a strong need for recognition. Their principal aim is to ensure that others have a good opinion of them. Envy and jealousy may often be traced back to the attitude towards brothers and sisters in early childhood. Psychoanalysis has shown what anyone may verify in himself and in his friends:— that the attitude towards others in the early environment is easily projected onto other people in later life. Obstinacy is closely related to feelings of inferiority. People with insufficient self-confidence are often obstinate when they are with someone else who is superior to them. They assert themselves by saying no and by contradicting. It is all too often the case that a person becomes complacent and ceases to strive for something higher when he has overcome certain inhibitions and difficulties.<sup>50</sup>

Buddha says that one must not remain satisfied with what has been already achieved (*oramattakena visesādhigamena asantuṭṭhi*,<sup>51</sup> *asantuṭṭhitā kusalessu dhammesu*).<sup>52</sup> “For it is well known that, on this road, not to go forward is to turn back, and not to be gaining is to be losing.”<sup>53</sup> “Why then do we not become wise? There is much to it. The most important

thing is that one should go out of all things, beyond them all and their origins; that is too much for most men and so they remain within their limitations.”<sup>54</sup>

A distinction should be made between genuine love for others and a flight from oneself, between a real need for solitude and a neurotic one. Neurotic striving for solitude is based on the incapacity to get on well with others, which often comes from a wrong attitude towards them. “If it is well with him then indeed it is well in all places and with all people. But if it is ill with him then it is ill in all places and with all people.”<sup>55</sup>

Mutually contradictory unconscious claims on others<sup>56</sup>, for example the wish to dominate them and at the same time be loved by them, make it difficult—if not impossible—to establish satisfactory relationships. These claims are bound to bring up resistance in others. This rejection again strengthens the fear of defeat:<sup>57</sup> a person either moves further and further away from others and makes up in fantasy and day-dreams for what reality denies him, or else feelings of insecurity and inferiority already in existence are strengthened and show themselves in awkward behavior. This insecurity, together with compensatory feelings of superiority<sup>58</sup>, is felt by others and rejected. So the whole cycle begins again: the tension between inferiority feelings and the need for recognition increases, and suffering becomes more acute. In these vicious circles one can see clearly how the law of *Kamma* operates. The Enlightened One said, “*kamma is cetanā*.” (see note 2) So long as one does not change these wrong attitudes to oneself (*atta-sañcetanā*) and others (*para-sañcetanā*) one must suffer. We may remember here the first verse of the Dhammapada: “If a man speaks or acts with an

<sup>49</sup> *cittassa upakkilesā*.

<sup>50</sup> S V. 398 — Samyutta Nikāya, Mahāvagga p 347; S II. 28 — Nidānavagga p 266.

<sup>51</sup> A IV. 22 — Āṅguttara Nikāya, Sattuka Nipāta, p 413.

<sup>52</sup> A I. 50 — Āṅguttara Nikāya, Upaṇāta Sutta, p 52; D III. 214 — Dīgha Nikāya, Pāthika-Vagga, p 179.

<sup>53</sup> The Complete Works of Saint John of the Cross, transl. by E. Allison Peers; Burns Oates & Washbourne Ltd. vol. I. p 51.

<sup>54</sup> Quint: Meister Eckehart, p 203.

<sup>55</sup> *ibid.* p 58.

<sup>56</sup> *para-sañcetanā*.

<sup>57</sup> *anavaññatti-pāṭisaṃyutta vitakka*.

<sup>58</sup> *atimāna*.

evil thought, sorrow follows him even as the wheel follows the foot of the ox which draws the cart.” To bring these unconscious claims into the clear light of consciousness is not easy and it demands long practice of *Satipaṭṭhāna* and development of intuitive understanding. “I grant you this needs effort, application, careful cultivation of the interior life and good sound sense and understanding whereon to stay the mind in things and with people. This is not learnt by flight, by one who runs away from things, who turns his back upon the world and flees into the desert: he must learn to find the solitude within where or with whomsoever he may be.”<sup>59</sup>

## II

Prejudices, distorted views (*diṭṭhi-vipallāsa*), conceptions of good and evil, are often taken over uncritically from parents or those in authority. It is a part of *Satipaṭṭhāna* to make these sometimes completely unconscious attitudes conscious and to restrict self-centeredness. As a rule the stronger the feelings of inferiority the higher the ideal of oneself will be, and hence the possibility of understanding the *Anattā*-doctrine of the Buddha will be similarly limited. Only he who removes the tension between inferiority feelings and the need for recognition can understand. “This is not mine; this am I not; this is not my Self”.

In the 20<sup>th</sup> Sutta of the *Majjhima-Nikāya* Buddha explains how unhealthy thoughts should be overcome: 1. by attending to a healthy idea<sup>60</sup>; 2. by seeing the danger in unhealthy thoughts; 3. by not attending to unhealthy thoughts; 4. by cutting off this mental activity<sup>61</sup>; 5. by forcefully suppressing these thoughts. Above all one should try to gain insight into those states of mind which always lead to the arising of sensual, hostile and revengeful thoughts. In addition one

should endeavor to practice meditation and awareness and to develop those factors which exclude or at least weaken unhealthy thoughts. According to the Buddha, it is essential for the overcoming of sensuality that a higher happiness and serenity be found<sup>62</sup>; in freeing oneself from animosity one develops *mettā*<sup>63</sup>; in abandoning revengeful thoughts one develops compassion.<sup>63</sup> Buddha said that if one practices *Satipaṭṭhāna* correctly these unhealthy thoughts are gradually extinguished.<sup>64</sup> “Not by fasting and good works can we gauge our progress in the virtuous life, but a sure sign of growth is a waxing love for the eternal and a waning interest in temporal things.”<sup>65</sup>

1. In the *Salla-sutta*<sup>66</sup> Buddha says that the ordinary person knows no other escape from unpleasant feelings except sensual pleasures<sup>67</sup>. Painful feelings, threats to the ego-ideal, and inner conflicts may lead to the arising of sensual thoughts. There are many ways of avoiding suffering, such as alcohol, sex, forced activity or distraction.<sup>68</sup> Such a flight from unpleasant feelings is not a permanent solution, since the conflicts persist as long as they are not deeply investigated. By practicing patience, a person may learn to bear unpleasant feelings without immediately seeking sensual pleasures or other escapes.

<sup>62</sup> M I. 9 — *Majjhima Nikāya*, *Mūlapaṇṇāsa*, p 127; M I. 504 — *Majjhima Paṇṇāsa* p 172.

<sup>63</sup> A III, 291 — *Āṅguttara Nikāya*, *Chakka Nipāta*, *Nissaraniya Sutta*, p 257; D III. 248, 280 — *Dīgha Nikāya*, *Pāthika vagga*, p 205, 238.

<sup>64</sup> *Ime ca, bhikkhave, tayo akusala-vitakkā kva aparisesā nirujjhanti? Catūsu vā satipaṭṭhānesu suppatiṭṭhita-cittassa viharato, animittaṃ vā samādhmṃ bhāvayato.* S III. 93 — *Samyutta Nikāya*, *Khandhavagga*, p 77.

<sup>65</sup> Meister Eckhart, op. cit. Vol.1. p 141.

<sup>66</sup> S IV. 207 — *Samyutta Nikāya* *Salāyātana vagga*, p 409.

<sup>67</sup> *no hi so, bhikkhave, pajānāti assutavā puthujjano aññatra kāma-sukhā dukkhāya vedanāya nissaranam*

<sup>68</sup> Cp.: *Sammoha-vepakkam vā haṃ, bhikkhave, dukkhaṃ vadāmi, pariyeṭṭhi-vepakkam vā.* A III. 416 — *Āṅguttara-Nikāya*, *Chakka Nipāta*, p 364.

<sup>59</sup> Meister Eckhart, transl. by Evans, vol. II. p 9

<sup>60</sup> *kusalūpasamhita nimitta*; cp. S V. 156: *pasādanīya nimitta* — *Samyutta Nikāya*. *Mahāvagga*, p 135.

<sup>61</sup> *vitakkasāhkhārasaṅghāna*

Repressed sensuality may break through in day-dreams and fantasy, and give them their force and compulsiveness. A person acts out in fantasy what he does not dare to put into actual effect, owing to his inhibitions.<sup>69</sup> If one looks for what is common to all these fantasies, insight into unconscious driving forces and compensations may cut the ground from under them. Repressed sensuality, and a negative attitude towards it, may often be traced back to early childhood. As long as these repressions persist, unconscious anti-cathexes will be maintained, unproductively consuming energy. Repression of drives is not a lasting solution, since they remain in the unconscious—in the *ālaya-vijñāna*, as the *Lankavatara-sutra*<sup>70</sup> calls it. Those who practice Buddhist mind training should learn gradually to put conscious control into effect, instead of an unconscious one which shows itself in repressions.

Freud says: “The laws of logic—above all, the law of contradiction—do not hold for processes in the id.\* Contradictory impulses exist side by side without neutralizing each other or drawing apart; at most they combine in compromise formations under the overpowering economic pressure towards discharging their energy . . . In the id there is nothing corresponding to the idea of time, no recognition of the passage of time, and (a thing which is very remarkable and awaits adequate attention in philosophic thought) no alteration of mental processes by the passage of time. Conative impulses which have never got beyond the id, and even impressions which have been pushed down into the id by repression, are virtually immortal and are

preserved for whole decades as though they had only recently occurred. They can only be recognized as belonging to the past, deprived of their significance, and robbed of their charge of energy, after they have been made conscious by the work of analysis.”<sup>71</sup>

2. Many people unconsciously expect from others love, pity, admiration, fear or submission. A few examples suffice to show the connection between unconscious claims, often of a compensatory nature, and resistance<sup>72</sup> or open hostility. The person, for instance, who has a neurotic need for independence, conditioned perhaps by previous coercion and injustice, will set himself against any outside influence. Another may strive for intellectual superiority and becomes angry if his ideas are not accepted. If anything taboo is touched upon, such as a complex, the emotional reaction is particularly strong. Unconscious resistance to repressed impulses turns outwards and directs itself against the person who dares to disturb it.

This anger may also be repressed<sup>73</sup>, especially when one recognizes that love and hate of the same person are incompatible, or when a loss of love is feared if free rein is given to anger. Repressed aggressiveness shows itself in daydream and fantasy as killing and destroying, but in most fantasies there is some displacement or compromise-formation, so that the aggression is turned against other people or objects. It may also be projected outwards, in which case all the animosity which one does not dare recognize in oneself is seen in others. The next step, so well described

<sup>69</sup> An inhibition consists in an inability to do, feel, or think certain things, and its function is to avoid the anxiety which would arise if the person attempted to do, feel, or think those things.” (K. Horney: *The Neurotic Personality of Our Time*, p 53.)

<sup>70</sup> Suzuki: *The Lankavatara Sutra*; Routledge & Kegan Paul, London.

\* The id is “the sum total of crude, unmodified instinctual needs” (New Ways in Psychoanalysis, by K. Horney, p 184.)

<sup>71</sup> Freud: *New Introductory Lectures on Psychoanalysis*; chapter on ‘The Anatomy of the Mental Personality’. “If an impulse would be repressed it would retain its energy and no memory of it would be left behind.” (Freud: *Introductory Lectures on Psychoanalysis*) “The process of repression does not take place once for all, repression demands a constant expenditure of energy.” (Freud: *Collected Papers*, Vol. IV, p 84.)

<sup>72</sup> *pañighānusa*

<sup>73</sup> “If hostility is repressed the person has not the remotest idea that he is hostile.” (K. Horney: *The Neurotic Personality of Our Time*, p 66.)

by Karen Horney <sup>74</sup>, is that one finds thunder, animals and other objects dangerous and threatening. Hate, aggressiveness and fear of retaliation are displaced from their original object onto a neutral one.

While unconscious claims are made on others it is impossible for the person to feel genuine goodwill (*mettā*) towards them. If he fears rejection he is incapable of loving, since his deep inner insecurity bars the way; nor can he love while he strives for power and is concerned to arouse envy, admiration or sympathy.

In the *Anguttara Nikāya* <sup>75</sup> Buddha describes various ways of overcoming ill-will. He advises the practice of *Mettā*, compassion (*karuṇa*) and equanimity (*upekkhā*) if animosity arises; one should remove one's attention from it, or consider that each person will experience the result of his own *Kamma*.

The more the *Mettā*-meditation is practiced, and the right attitude of mind developed, the less will animosity and aggressiveness be able to find a foothold. He will feel compassion instead of anger for those who are overwhelmed by their angry impulses. He preserves his equanimity since he regards unwelcome experiences as a practice in patience <sup>76</sup> and self-discipline. Because he has made conscious the influence on his own mind of both the conscious behavior of others and their unconscious attitude <sup>77</sup>, he does not get excited. He remains objective and realizes that the behavior of others is not his business. If he himself is angry then it hinders his own

development and will only increase the force of unhealthy impulses in others.

3. "Freedom from vengeance is to me the bridge to the highest hope, a rainbow after continual storm." <sup>78</sup> Whoever harbors thoughts of vengeance would do well to examine closely his ambition, feelings of inferiority and need for recognition. In people who were often humiliated when they were young the search for revenge and the tendency to belittle others are frequently stronger than the wish to advance themselves, especially when fear of defeat is involved. Fear of failure restricts the ability to make a decision and the consequent feelings of inadequacy are compensated by aggressiveness and putting others in their place. Such is often the purpose of sarcasm. "Habitual sarcasm and irony destroy the character: in the end one is like a fierce dog, which has not only learnt to bite but to laugh as well" <sup>79</sup>

If one does not understand why thoughts of revenge arise even from slight cause, one should try to discover what is common to all these different reactions, remembering that it may be a question of compensation. In this way a complex or a 'sore point' may be discovered. It is necessary, above all, to look for the cause when our reaction is stronger than the occasion warrants (*ko hetu, ko paccayo*).

### III

Buddha described the more subtle defilements of the mind <sup>80</sup> as thoughts of relatives (*ñāti-vitakka*), country (*janapada-vitakka*), and the thought of not being despised (*anavaññatti-paṭisaṃyutta-vitakka*).

1. In the case of thoughts about relatives we should not forget that in Buddha's time the bonds of family in India were incomparably stronger than they are in contemporary Western Europe. Perhaps the problem for

<sup>74</sup> Karen Horney, op. cit. Cp. also Freud's analysis of the 'Little Hans' in his Collected Papers, vol. III.

<sup>75</sup> A III. 185 — *Anguttara Nikāya*, Pañcaka Nipāta, Āgattapaṭivīnaya Sutta p 163.

<sup>76</sup> *khanti-pāramitā*.

<sup>77</sup> *ajjhataṃ ca bahiddhā ca cittānupassanā* (D II. 216 — *Dīgha Nikāya*, Mahāvagga, Janavasabha Sutta, p 175); *pare vā taṃ kāya-, vacī-, mano-saṅkhāram abhisāṅkharonti, yaṃ-paccayā'ssa taṃ uppajjati ajjhataṃ sukha-dukkhaṃ* (A II. 158 — *Anguttara Nikāya*, Catukka Nipāta, Cetanā Sutta, 476–477; S II. 40 — *Samyutta Nikāya*, Nidānavagga p 276.)

<sup>78</sup> Nietzsche: Also sprach Zarathustra

<sup>79</sup> Nietzsche: Menschliches, Allzumenschliches

<sup>80</sup> *sukhuma-sahagatā upakkilesā*.

‘modern’ man exists in the form of strong attachments to father, mother, brother or sister. For example a man who as an only child, or the youngest, had a strong link with his mother, may marry a considerably older woman who then takes the place of his mother. Another who has developed still stronger and more exclusive attachments to his mother, may find it impossible to enter into any sort of relationship with the opposite sex. He will probably declare that he has a ‘natural’ inclination to asceticism. Freud’s explanation would sound a little different and might mention an unsolved Oedipus complex and fixation of the libido.<sup>81</sup> Wherever it is a question of an exclusive attachment to a single person, accompanied by jealousy, one should see if it is perhaps a fixation or compensation.<sup>82</sup>

2. Thoughts of country and home may occur if one lives in a foreign country and suffers from homesickness. To live abroad for a time may at least help one to see the relative nature of one’s customs and habits. National pride, which some consider as the most stupid sort of pride, falls into this category. It has been well said that ‘patriotism is the last refuge of the scoundrel.’

3. One cannot avoid the impression that in our Western culture, in which so much stress is laid on competition, the fear of failure—so far from being one of the weaker fetters—has assumed an almost neurotic force. A person may have developed this fear through unpleasant early experiences; he may have been an unwanted child, or his brothers and sisters may have been given precedence over

him. If he also has great ambition he will generally try to avoid superior people. He will surround himself with people who do not arouse inferiority feelings in him, and he will—in a somewhat compulsive fashion—unconsciously evaluate everyone he meets: “I am superior” (*seyyo ‘ham asmi*); “I am inferior” (*hino ‘ham asmi*); or “we are equal” (*sadiso ‘ham asmi*).

The inability of such people to live together with a superior person lies in the fact that they must make up for the painful experiences of the past, and must prove to themselves that they are in no way inferior. They cannot bear any reminder that their inflated self-evaluation<sup>83</sup>, which is a compensation for past humiliation and the resultant feelings of inferiority, rests on self-deception.

These people all too easily project their self-hatred outwards and are convinced that others see them as they see themselves, with all their unsolved problems, complexes and contradictions. In order to avoid a fresh rebuff they wait for others to take the initiative, and they approach someone who interests them only after they have assured themselves they will not be cold-shouldered. When they are recognized they easily overvalue the person who—at least momentarily—releases them from the torturing doubt about their own worth.

Since they cannot bear that others think badly of them, they are often insincere.<sup>84</sup> It is essential for their well-being that others have a good opinion of them; they cannot bear the thought of being despised. The recognition of others cannot for long liberate them from their insecurity, for they may have a profound doubt whether their strivings are genuine. This doubt arises because the driving forces (*cetanā*) of their actions are registered in the unconscious, despite all their deceptive maneuvers and the splendid mask they show to the world.

<sup>81</sup> “A person whose experience is determined by his fixation to his family, who is incapable of acting independently is in fact a worshiper of a primitive ancestor cult, and the only difference between him and millions of ancestor worshipers is that his system is private and not culturally patterned.” (Erich Fromm: *Man for Himself*, Holt, Rinehart and Winston, New York, p 49.)

<sup>82</sup> “Love which can only be experienced with regard to one person demonstrates by this very fact that it is not love but a symbiotic attachment.” (ibid. p 130)

<sup>83</sup> *atimāna*.

<sup>84</sup> *makkha, māyā*.



Fear of defeat drives others to collect possessions <sup>85</sup>, offices and titles or to pursue power and security. As long as feelings of inferiority are the motivation, the pursuit takes on a compensatory and compulsive character and even success can only relieve unhappiness and insecurity for a short time. "Really poor in spirit is the man who prefers to do without all unnecessary things . . . And best is he who knows how to dispense with what he has no need of." <sup>86</sup>

The wish not to be despised may show itself in resisting any influence and criticism, particularly when the compulsion towards independence and perfection is present. A person who has these characteristics to a serious extent easily develops into a tyrant.

Equanimity with regard to praise or blame cannot be attained while a person is dependent on the opinions of others and possesses only slight self-confidence. Self-confidence arises when repressions are lifted and the split between incompatible tendencies overcome. Then one sees: "This is not mine; this am I not; this is not my Self".

Nagarjuna says: "Because the arising of all *dharmas* is conditioned all *dharmas* are empty (*apratītya samutpanno dharmah kascin na vidyate; yasmāt tasmād asūnyo hi dharmah kascin na vidyate*) <sup>87</sup>." All things are empty and are not only made such by wisdom" (*na prajñā asūnyān bhāvān sūnyān karoti; bhāvā eva sūnyāh* <sup>88</sup>; *yan na sūnyatayā dharmān sūnyān karoti; api tu dharmā eva sūnyāh* <sup>89</sup>) "Therefore then, Subhuti, the Bodhi-being, the great being, after he has got rid of all perceptions, should raise his thought to the utmost, right and perfect enlightenment. He should produce a thought which is unsupported by forms, sounds, smells, tastes, touchables, or mind-objects, unsupported by *dharma*.,

<sup>85</sup> *lābha-kāma*.

<sup>86</sup> Meister Eckhart, op. cit, vol. II. p 39.

<sup>87</sup> Mādhyamikā Kārikā XXIV, 19.

<sup>88</sup> Samādhirāja Sūtra.

<sup>89</sup> Kāsyapa-parivarta Sūtra.

unsupported by no-*dharma*, unsupported by anything." <sup>90</sup> "Whoever searches for something or strives after it searches and strives for Nothing, and he who asks for something receives Nothing." <sup>91</sup>

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<sup>90</sup> Edward Conze: Buddhist Wisdom Books: Allen & Unwin, London, p 54.

<sup>91</sup> Quint: Meister Eckehart, p 211.

# THE VITAL LINK IN THE WHEEL OF LIFE

By

*Myanaung U Tin*

The Buddhists are firm believers in the doctrine of the wheel of life or round of rebirths. Even boys and girls have a smattering of Paṭicca Samuppāda, which means Dependent Origination or Dependent Arising. It explains the process of birth and death, the cause of rebirth and its concomitants: decay, death, sorrow, lamentation, pain, grief and despair, which are summed up in one word—suffering.

Whatsoever we do, whether it be almsgiving (*dāna*), virtuous living (*sīla*), or mental development (*bhāvanā*), we express our wish, ‘May this good deed of mine or ours be a condition to the attainment of *Nibbāna*!’ *Nibbāna* is our ultimate goal. We believe that “the process of birth and death will continue *ad infinitum* until the flux is transmuted, so to say, to *Nibbāna-dhātu*” However, in practice, because of our ignorance or negligence, we seldom do the right thing that will lead us to *Nibbāna* sooner than later, but instead, knowingly or unknowingly, we intensify the kammic force which turns the wheel of life.

In the Buddhist Texts, we come across a gradual instruction, graduated sermon, discussing the four points of the ladder of ‘holiness’; *dāna-kathā* (charity), *sīla-kathā* (morality), *sagga-kathā* (heavens) and *magga-kathā* (the Path to *Nibbāna*). It will be easily observed that most of us are not pursuing in regular succession the ever higher values of the four points, particularly those of the last one.

The Buddha instructs us to give *dāna* (alms). “He who is giving alms, is bestowing a fourfold blessing: he helps to long life, good appearance, happiness and strength. Therefore long life, good appearance, happiness and strength will be his share, either amongst the heavenly beings or amongst men (A. IV, 57)

Five blessings accrue to the giver of alms: his being liked by many, noble association,

good reputation, self-confidence, and heavenly rebirth.” (A. V, 34)

The benefits of *sīla* (virtuous living) are described in several texts. “Virtues are profitable; they have non-remorse as their aim and non-remorse as their benefit (A. V, 1)

“One who is virtuous, possessed of virtue, comes into a large fortune as a consequence of diligence; of him a fair name is spread abroad; when he enters an assembly, he does so without fear or hesitation, he dies unconfused; on the break-up of the body, after death, reappears in a happy destiny, in the heavenly world. (D. II, 86)

There are the many benefits of virtue beginning with being dear and loved and ending with destruction of cankers or *āsavas*. (M. I, 33)

*Bhāvanā* is of two kinds. *Samatha bhāvanā* (development of tranquility) and *Vipassanā-bhāvanā* (development of insight). *Samatha bhāvanā* leads to concentration (*samādhi*), and *vipassanā bhāvanā* leads to wisdom (*paññā*). Concentration of mind bestows a threefold blessing: favorable rebirth, a present happy life, and purity of mind which is the condition to insight or wisdom. The benefits of developing concentration are described by the Blessed One: (1) Various kinds of supernormal power, (2) Knowledge of the Divine Ear Element, (3) Knowledge of Penetration of Minds of others, (4) Knowledge of Recollection of Past Life and (5) Knowledge of the Passing Away and Reappearance of Beings.

The development of absorption concentration (*jhāna*) provides the benefits of an improved form of existence in the Brahmā World—Fine-material world (*rūpa loka*) and Immaterial World (*arūpa loka*).

Indeed, the Buddha points out the benefits of charity, morality and mental development in this life as well as hereafter. But the Buddha does not stop there. The Blessed One goes further and points out the ultimate goal, Nibbāna and the Path thereto. Unfortunately, most of the worldlings, including so-called Buddhists, are far more concerned with the worldly benefits—material and mental—than with the cessation of the round of rebirths.

Those who get an opportunity to enjoy these worldly benefits as a result of their good deeds may be compared to those who, because of their position or money, travel in carriages *de luxe*. Those whose kamma is not as good or worse travel as first, second or third class passengers. Those whose kamma is very bad are comparable to the workmen and attendants on the train, or the servants of the higher class passengers. But then the train is running ceaselessly on a circular railway, and the passengers of all descriptions are going round and round with one final destination in sight. By far the majority of them are thinking only of improving their lot during their long and tedious journey. Only a small minority possess the know-how to break that circular journey, and still less who make a real effort to make use of that know-how to achieve the end.

Paṭicca Samuppāda explains the cause of rebirth and suffering. The Four Noble Truths are: (1) The truth of suffering, (2) of the cause of suffering, (3) of the cessation of suffering, and (4) of the Eightfold Path leading to the cessation of suffering.

The first truth teaches that all forms of existence whatsoever are unsatisfactory and subject to suffering.

The second truth teaches that all suffering, all rebirth, is produced by craving.

The third truth teaches that the cessation of craving results in the cessation of rebirth and suffering.

The fourth truth shows the Path or the means by which the cessation of rebirth and suffering is to be attained.

Dependent on ignorance of the Four Noble Truths (*avijjā*) arise activities (*saṅkhāra*). The activities, whether moral or immoral, good or bad, rooted in ignorance, turn the wheel of life or round of rebirths.

Dependent on activities arises rebirth-consciousness (*viññāna*). This is the connecting link between the past and the present existence.

Simultaneous with the arising of rebirth-consciousness, mind and body (*nāma-rūpa*) come into being.

Dependent on mind and body are six senses (*saḷāyatana*), which bring about contact (*phassa*). By contact is meant sensorial or mental impressions, which result in feeling (*vedanā*).

These five, namely rebirth-consciousness, mind and body, six senses, contact and feeling are the effects of past actions, forming the passive side of the present life.

The active side of the present life are craving (*taṇhā*), grasping (*upādāna*) and bhava (*kamma-bhava*).

Dependent on feeling arises craving. Craving develops into grasping, which is the cause of *kamma-bhava*. It is *kamma-bhava* that conditions future rebirth and its inevitable consequences: decay, death, etc.

We are yet in the present existence. It is of utmost importance that we appreciate fully our present opportunity to strive to put a stop to the round of rebirths.

In the reverse order of *Paṭicca Samuppāda*, it will be seen that the cessation of craving leads to the cessation of grasping which is the cause of *kamma-bhava*. What *kamma-bhava* is will become clear presently.

So it is not difficult to understand why it is absolutely necessary for us to strive to kill this craving. But do we? By far the majority of us, who are so-called Buddhists, do not. On the other hand, we choose to linger on in the net of craving. Our needs are few but our wants are

many, and they tend to multiply in these days. Life is, indeed, complex and going faster than ever. Even when we are doing meritorious deeds, although we utter the word *Nibbāna* we do not incline our minds towards *Nibbāna*, but have worldly benefits at the back of our minds.

It is true that wholesome *kamma* is essential as a means to the ultimate end, that is, *Nibbāna*. Unwholesome *kamma* must ever be eschewed. Nevertheless, it must be remembered that it is *kamma bhava* or *kamma* process that brings about *kamma*-resultant process (*Upapatti-bhava*). *Kamma bhava* is the accumulation of good and bad actions, forming the active side of life. *Upapatti bhava* is the passive side of life. *Kamma bhava* of the present existence and *saṅkhāra* of the past are synonyms. They mean activities or actions—mental, bodily and verbal.

As long as there is *kamma* process, so long there will be *kamma*-resultant process. Depending on their good or bad *kamma*, sentient beings enjoy or are denied the mundane blessings in the round of rebirths. We must strive to transcend both wholesome and unwholesome *kamma*, which turn the wheel of life.

If our activities or actions are not motivated by craving, then we shall be able to break up that wheel. If we strive to rise above *saṅkhāra* or *kamma*-formations (wholesome and unwholesome volitional activities of body, speech and mind), then we shall get liberated from the round of rebirths.

How, then, shall we kill this craving or nip it in the bud?

Before an attempt is made to answer this question, a story of certain monk may be related. The monks were finding it very difficult to develop concentration at a village where their benefactress had the knowledge of penetration of the minds of others. They were very afraid that their unwholesome thoughts, should they arise, would be discovered by her. So they went and explained to the Buddha their awkward predicament. The Buddha

advised them not to bother about it, but to return to the village and keep a constant guard upon their minds or, in other words, do contemplation of consciousness. Soon, all the monks got over their difficulty and achieved their desired goal.

Satipaṭṭhāna Sutta teaches four kinds of contemplation, (1) contemplation of body, (2) contemplation of feeling, (3) Contemplation of consciousness, and (4) contemplation of mind objects. Let us begin with contemplation of consciousness, upon which we should concentrate. Mind is in a state of flux. It is not the same for two consecutive moments. The meeting of eye and visible object gives rise to eye-consciousness, of ear and audible object to ear-consciousness, of nose and olfactive object to nose-consciousness, of tongue and gustative object to tongue-consciousness, of body and tangible object to body-consciousness, and of mind-door and mind object to mind-consciousness.

Now we must strive to contemplate on the appearance and disappearance of these moments of consciousness of six kinds. They arise and vanish in a moment. In practice, the preceding moment of consciousness is noted by the succeeding one. Momentary origination and dissolution gives a clear idea of *anicca* (impermanence), *dukkha* (unsatisfactoriness), and *anatta* (unsubstantiality), the three characteristics of life.

This is seeing things as they really are *yathā-bhūta-ñāṇa*). When the reality is understood, aversion sets in (*Nibbida-ñāṇa*). Aversion prevents the arising of craving from feeling resulting from contact, dependent on consciousness of one kind or the other. The third stage is *magga-ñāṇa*, resulting in the realization of *Nibbāna*.

As a matter of fact, contemplation of consciousness also involves contemplation of six *hetu* or root-conditions: *lobha* (craving), *dosa* (anger or hate), *moha* (ignorance), and their respective opposites: *alobha* (disinterestedness), *adosa* (amity), and *amoha* (insight or wisdom).

So far as contemplation of body is concerned, in-breathing and out-breathing are watched on the tip of the nostrils or on the upper lip. In the case of contemplation of consciousness, in-breathing and out-breathing are noted mentally. As breathing beings (*pāṇa*), our existence depends on in-breathing and out-breathing. Hence, the necessity of being mindful of them.

When we strive to contemplate on six kinds of consciousness, six kinds of root conditions as well as on in-breathing and out-breathing our contemplation becomes not only of consciousness but also of mental objects. Of course, contemplations of body and feeling are not ruled out either.

But all the same, we should concentrate on the contemplation of consciousness as in the case of the monks mentioned above.

If we steadily strive on, we shall soon discover that no chance is being given to craving to arise, craving that will lead to next-rebirth. This is the vital link between the passive side and the active side of our present life. We must endeavor our utmost to break it up before it develops into grasping that causes fresh *kamma*-process, which in its turn, will link the present existence with the future. If we succeed in breaking up the vital link of the present, then the question of the link with the future does not arise, leave alone the link with the past. It is the break-up of the vital link which results in the realization of Four Noble

Truths, Four successive Stages of Holiness, and Nibbāna.

With this in view, we must strive on with diligence, as enjoined upon us by the blessed One. Otherwise we shall remain so-called Buddhist who stop short at almsgiving, observance of moral precepts, and mind-training, hardly appreciating the higher values of the Path that leads to the ultimate goal, Nibbāna. We cannot get it for the asking, that is, by prayers as most of us are practically doing, notwithstanding the exhortation of the Buddha; “You should exert yourselves, the Tathāgatas are only teachers.”

Whether the wheel of life shall go on, or stop turning depends on our own exertions here and now.

Sir Edwin Arnold writes in the *Light of Asia*:

Higher than Indra's ye may lift your lot,  
And sink it lower than the worm or gnat;  
The end of many myriads lives is this,  
The end of myriads that.

Only, while turns this wheel invisible,  
No pauses, no peace, no staying-place can be;

Who mounts may fall, who falls will mount; the spokes

Go round unceasingly !

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## THE THREE REFUGES

By

*Bhikkhu Nanamoli*

A man first learns about the Buddha's teaching by hearsay. Then he tests what has heard as far as he can. When he has done this enough to feel convinced that it is reliable, he outwardly expresses his conviction by pronouncing the three Refuges, the *Saraṇattaya* or *Tissaraṇa* as they are called in Pāli. And afterwards, whenever he has the occasion outwardly to reaffirm that inner conviction, he does so by pronouncing them aloud.

The practice dates from the time of the Buddha himself; for at that time after hearing a discourse by the Buddha, a new adherent would express his confidence in this way 'I go to Master Gotama for refuge, and to the Dhamma and to the Saṅgha. From today let Master Gotama remember me as a follower who has gone for refuge for life'. Soon after the Parinibbāna, King Madhura Avantiputta, after hearing a discourse by the Buddha's disciple, the venerable Mahā Kaccāna, said he would take that Elder as his refuge, but he was told 'Do not go for refuge to me, Great King, go for refuge to that same Blessed One to whom I go for refuge', and so the king pronounced the refuge in what is nearly its present form: 'Master Kaccāna, since that Blessed One has finally attained nibbāna, we go for refuge to that Blessed One finally attained to Nibbāna, and to the Dhamma and to the Bhikkhu-Saṅgha. From today let Master Kaccāna remember me as a follower who has gone for refuge for life'.

The words normally used now are also to be found in the Pāli *Tipiṭaka*, in the *Khuddakapāṭha*. They are:

*Buddhaṃ saraṇaṃ gacchāmi* — I go for refuge to the Buddha,

*Dhammaṃ saraṇaṃ gacchāmi* — I go for refuge to the Dhamma,

*Saṅghaṃ saraṇaṃ gacchāmi* — I go for refuge to the Saṅgha.

Buddha, Dhamma, and Saṅgha, can respectively be translated by the Awakened (or Enlightened) One, the True Idea (or True Ideal), and the Community. These three Refuges are explained as follows:

The taking of the first Refuge means this: 'The Buddha, the Awakened One, is my refuge, my guiding principle, my defense against evil and my provider of good; it is to Him in this sense that I go, that I resort; it is Him that I serve and honor; that is how I understand and perceive Him.'

As to the second, the word *dhamma* is derived from *dhāreti* to bear, to remember, and to assure. The assurance is given by a path that is reached and by a cessation that is realized; for the Buddha instructs a man to enter upon the path to the cessation of craving, which is the root of suffering; and the cessation of that craving prevents him from falling back into any of the states of misery. In other words, in this context the Dhamma is the Noble Eightfold Path and it is Nibbāna; and in addition it is the mind-deliverance attained here in this life that is the immediate fruit of the Noble Path, namely, cessation of craving; and it is also the whole body of the Scriptures containing the Buddha's doctrine.

Lastly, the Saṅgha is so called because it is the community of Right View and Virtue—of Right View that sees things as they actually are, and of Virtue that prevents remorse. In the strict sense it signifies the four twin types of Noble Person: of personality ennobled by purification from greed, hate, and delusion. In other words, these are, in each of the four stages of realization, the type of personality with defilement as yet un-eradicated that ends with the attainment of the Noble Path and the type with defilement eradicated that begins

with the Noble Fruition consisting in the unassailable mind-deliverance that follows immediately upon the attainment of the Noble Path. The Four Pairs are thus otherwise known as the Eight Persons.

The taking of the refuge has certain aspects that should be made familiar. They are distinguished as the refuge, the going for refuge, he who goes for refuge, the different kinds of going for refuge how the refuge is corrupted, and how it is broken.

*The refuge.*—By deriving the word *saraṇa* from *sarati* (to crush), the *saraṇa* or refuge can be taken as something that combats, that is to say, something that slays and destroys fear and anxiety, suffering and defilement of the mind by craving that severally or together lead to states of misery. It is then a term for the Three Jewels.

*The going for refuge.*—This is the undefiled state of mind in one who has confidence in the Three Jewels and venerates them. It is, in fact, the act of adopting them for one's guiding principle, one's supreme value.

*He who goes for refuge*—is someone who has that state of mind just described. What is meant is that by reason of that state of mind he decides: 'These Three Jewels are my refuge, my guiding principle.'

There are *two kinds of going for refuge*. They are called the supramundane and the mundane (mundane means 'belonging to the world with all its heavens' and supramundane means 'beyond that world' because it has to do with Nibbāna as cessation of craving and suffering). The supramundane refuge belongs to those who have seen, who have actually penetrated for themselves, the Four Noble Truths, thereby reaching one of the four states of realization and liberation. It is actually perfected by them at the moment of reaching the Path, which eliminates any imperfection in the going for refuge. While its object is Nibbāna, it comprehends the Three Jewels in their entirety.

The mundane kind is that of the ordinary man who has not yet reached the path. When perfected, it suppresses any imperfections in his going for refuge. Its object is the special qualities of the Buddha, the Dhamma, and the Saṅgha. Its purpose is the acquisition of confidence in these three ideas. There are four ways in which it can be effected. *First* it can be taken in the form of self-dedication to the Three Jewels by surrendering oneself to them, when its significance is as follows: 'Starting from today I dedicate myself to the Buddha, the Dhamma, and the Saṅgha. Remember me as such'. *Second*, it can be taken in the form of adopting the Three Jewels as one's guiding principle, when its significance is as follows: 'Starting from today I adopt the Buddha, the Dhamma and the Saṅgha for my guiding principle. Remember me as such'. *Third*, it can be taken by assuming the position of a pupil, when its significance is as follows: 'Starting from today I am a pupil of the Buddha, the Dhamma and the Saṅgha. Remember me as such'. Or *lastly*, it can be taken by means of the gesture of prostration, which is the extreme act of veneration of the Three Jewels, and then its significance is as follows: 'Starting from today I perform act of veneration, rising up, reverential salutation and homage only to the Buddha, the Dhamma, and the Saṅgha. Remember me as such'.

The refuge is *taken*, and it is *broken*, only in the sense of the highest value of all. So if, for example, a Sakyan reverences the Buddha as 'My relative', the refuge is not taken. And so, too, in the case of someone who reverences the Buddha out of fear, thinking 'The monk Gotama is honored by kings; he must be very powerful and he might do me harm if I do not reverence him', no refuge is taken. But it is taken by someone who venerates him and regards him as the most to be honored in the whole world. And similarly a follower (*Upasaka*) who venerates even one who has gone forth into homelessness as a sectarian outside the Buddha's Dispensation, thinking 'He is my relative', he does not break the refuge already taken in the Three Jewels, much

less can it be said that he breaks it by so reverencing one not so gone forth. And also one who bows down to a king out of fear, or who shows respect to a non-Buddhist because he taught him a trade or a craft, does not break the refuge already taken either.

As to the *benefits*: those of the supramundane refuge—the refuge taken by those who are actually liberated by reaching the path—are best described in the words of the Dhammapada:

‘One gone for refuge to the Buddha,  
The Dhamma, and the Saṅgha, too,  
Correctly sees with understanding,  
Four Truths: The Truth of Suffering,  
Its Origin, and then its Ceasing,  
And the Way leading to its ceasing,  
Here is the refuge that is safe;  
Here is the refuge without peer;  
And he that to this refuge comes  
Is liberated from all pain’.

On the mundane level—that is to say, for the ordinary man still subject to craving and ignorance and not yet safe from slipping into states of misery—its benefits are that he gets a good kind of existence on rebirth and is favored with worldly blessings during this life too.

The supramundane refuge has no *corruptions* because those who have reached any of the four states of realization beginning with Stream-Entry have right view and no doubt. The mundane refuge, however, can be corrupted by ignorance, by doubts, and by misconceptions about the Three Jewels.

The supramundane refuge cannot be *broken* for the same reasons for which it cannot be corrupted. But the mundane refuge is broken by dedicating oneself to another teacher, by adopting that teacher’s doctrine as one’s guiding principle and supreme value.

The taking of the refuge is thus the first as well as the last act of a Buddhist.

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# THE CHALLENGE OF DHAMMA

By

I. B. Horner M. A.,

*President, Pāli Text Society*

I always think of Vesak as a specially solemn occasion. I know it is a time for rejoicing, but it is a time of solemnity too when year by year, we should allow the memory of the Lord Buddha to act as a challenge to us to reinvigorate ourselves and purify ourselves from within. To all of us the very existence of what we call Buddhism has made a varying degree of difference to our lives. It presents us with something to work on besides something to study. Its Teachings put before us the great ideals of loving-kindness and compassion to all that lives and breathes, and this most certainly includes justice and mercy to animals. And the Teachings put before us personal ethic, in the five *sīlas* to be as consistently followed and developed as each of us can manage.

Good, however, is not for good's sake. Yet it cannot and must not be ignored. As the Dhammapada says: "Think not lightly of good, saying, 'It will not come near me.' Drop by drop is the water-pot filled. Even so, the wise man, gathering it only little by little, fills himself with good".

Because we should be filled with good, we can see it has enormous value. At the same time we must not forget that its value is purely an instrumental one. The goal at its highest and fullest and in its perfection has far more than a merely ethical content. So it is that, if we take what is good as our standard, then every time we are faced by a choice (and it is choice, volition, that affects for better or worse the working of our individual kamma) and every time we choose the better way to act and conduct ourselves in body, speech and thought, or every time that we possibly can we choose the best, the good itself, we are so much the more capable of progressing along the way.

## The Ancient Way

This ancient Way, discovered and trodden by the Buddhas of old, was re-discovered by the Buddha Gotama as one night, when he was about 35 years old he sat deep in meditation under the Bodhi-tree, the Tree of Knowledge, at Buddh-Gaya near the banks of the river Nerañjara.

This ancient Way made known again by him after it had fallen into destitute on the — disappearance of the Tathāgatas of old is the Eightfold Way, the Way to the Beyond. It gives the practice and the method for arriving there, at the Beyond, "where all is still (*Suttanipāta*) and where, in the extended ranges of the mind above normal consciousness, the distracting and perpetual rise and fall of the sensation, having been subjected can be ignored, because sensations are no longer desired.

The Way was likened to a raft by the Buddha it is to be discarded at the moment of the plunge into Nibbāna or deathlessness, *Nibbānogaḍha*, *amatogaḍha*, of the emergence into the Beyond, for then it has served its purpose and is no longer needed. It cannot be said too often that this goal of the Buddhist ethic, and of the mind-development and mind-control the Teaching insists on and makes accessible by means of meditational systems, is a goal capable of realization here and now, and not merely in some future state.

In Buddhism great value attaches to the "Moment", to what belongs to the present. Endeavour belongs to the present, and so diligence, energy and resolution—all of them Buddhist virtues. The treading of the Way likewise belongs to the present, as does, potentially, the consummation, the arrival at the Way's ending.

This is the theory: that by individual striving and effort, the individual's chain or circle of lives or rebirths to which he is held in bondage, to which he is sewn by his desires for sense-pleasures and his profound ignorance of their peril—this circle may be brought to its end here and now thus causing the stopping of the anguish the individual has suffered for incalculable eons. The final or complete Nibbāna, the Parinibbāna, of the Buddha, which is one of the events we commemorate at Vesak, and the Parinibbāna of some of the arahants of the past, have been possible and have taken place leaving not a shred of their psycho-physical congeries remaining, because they have eradicated in full all their clamoring desires for sense-experiences and for continuing life.

### Finding Happiness

To find the happiness that exceeds the happiness of sense-experience is likewise our goal. In practice, however, it may take many and many a life to accomplish. We all know the great Pāli collection of the Jātaka Stories, the tales of 547 of the Buddha's previous lives when he was the Bodhisatta striving with resolute determination for the fruition of the vow he had made eons ago under the Buddha Dīpaṅkara one day to be a Buddha himself. Indeed, the practice is not easy to fulfill. On the other hand, there is no reason to despair. For gradually, little by little and from time to time the wise man may remove his own impurities—and no one can cleanse or purify another—as a smith removes the dross from the silver (*Dhammapada*.)

Of basic necessity in this struggle to develop what is skilled is diligence, *appamāda*, as is clear from the last words the Buddha is reputed to have spoken: *appamādena sampādetha*, strive forward with diligence. This summarizes a tenet he had stressed during the whole of his life. The first of the verses in the section of the Dhammapada known as "Diligence" may here be called to mind: "The path to deathlessness is diligence: the path to death is negligence.

The diligent do not die; the negligent are like unto the dead."

We may rejoice that we are the recipients and heirs of the fruits of the Enlightenment, probably the most remarkable event to have occurred in historical times, which we also commemorate at Vesak. The Enlightened One gave the world, or the world that will listen and pay heed, a superb system of thought, coherent, logical, workable, confined to the human problem of winning freedom, and supported by instructions and guidance on the methods to be practiced so as gradually to make this system of thought effective and constructive for each of its practitioners. And this I find is very solemn.

I find it solemn that not only was the Teaching given by a human being subject to the laws of the body just as we are, and to the laws of the mind too: but that it was enunciated 2,500 years ago. Moreover, it is not dead and is of more than academic interest. It is living and valid, strong and impressive; and great power for good in our disastrous modern predicament. It has always been full of vitality and vigor, as can be seen and known by its preservation, as well as by its developments in non-Indian lands.

Even now it is undergoing a great resurgence in the East where, because things of the spirit are understood, it is the "religion" of millions of people, cherished for the *hope* at its core, for its reasonableness, its completeness, and for the way it gives man nothing to depend on outside himself other than his comprehension of the aims of the Teaching and the methods it lays down for man's self-discipline.

### Self-control

He is taught to think of himself as alone responsible for the worseness or betterness of the line of lives he must undergo in *samsāra* until he has vanquished himself—a much more magnificent and a much harder thing to do than conquering a thousand men in battle. Self-control, with compassion and harmlessness or

non-harming, *ahimsā*, are tenets that Buddhism holds so strongly that no war has ever been waged in its name. The knowledge of it and faith in it have not been spread by battles, or by the extermination of non-Buddhists, or by the torture of those holding to different beliefs.

Of course this tolerance is not due to indifference to the Teaching; the very reverse is true, I think. And the belief that not all men are equally advanced in the great spiritual quality of discernment also plays its part. Such Buddhist missionizing as there has been in the long story of Buddhism's past has been purely peaceful and amicable. The striking difference between the talk of scholars and the harsh talk of kings was recognized by the compiler of the *Milindapanha*, that "masterpiece of Indian literature" as Rhys Davids called it, and on the whole a post-canonical work (by which I mean that in Burma it is regarded as part of the Pāli Canon): scholars argue and bring forward points and counterpoints in their ardent search for knowledge; kings mete out punishments and condemn their subjects to death. It is obvious which is the more worthy of praise. You will remember how, in the Jātaka Story centering on the Resolute Determination (*adhiṭṭhāna*) of the Bodhisatta, the *Mugapakkhajātaka*, the Bodhisatta was terrified of succeeding his father on the throne and determined to avoid this at all costs: "Yesterday my father, when four thieves were brought before him uttered such savage speech as conduces to Niraya Hell. If I were to reign, then coming to birth again in Niraya Hell, I would undergo great anguish" Better were it to pretend to be a cripple though he was not one, to be as though deaf, to be as though dumb, and never show a sign of intelligence.

He kept up this presence for sixteen years until his parents were convinced of his determination to throw aside the pomp of royalty and lead the life of a homeless bhikkhu instead. For its duties partook of none of the cruelty and harm inherent in a king's.

And now we come to another facet of the solemnity I speak of. We of today, in view of

this wonderful gift of the Dhamma that has been vouchsafed to us, cannot be merely recipients. We must be givers too. We, and I now mean we Westerners in particular, have had this lofty privilege of coming to know something of the Teachings of the Buddha. Though the sight of a Buddha is rare, though the sound *Buddho Buddho* is hard to come by in the world, as the householder Anāthapiṇḍika told the rich merchant, nevertheless we live in a Buddha-era, that is at a time when the Teachings of a Buddha are still remembered and are of significance.

This alone, even without our paying any consideration to the remedies needed for the stresses and strains so characteristic of the contemporary scene, would make it incumbent on us to spread this Teaching of Peace, inner and outer, as far and wide and as faithfully as we can.

Long ago, when the Teaching was new, there were no books. It was carried in the minds and memories of bhikkhus and handed on orally from teacher to pupil in an unbroken line. Then came the era of the palm-leaf manuscript, when the Teachings were committed to writing by rather a laborious process, and copies made. Because they were asked now and again, some of these palm-leaf copies were taken, with all reverence to such distant countries as China where they, or at all events some of them, became translated into Sanskrit and Chinese, while new writings embodying subtle philosophical treatises grew out of them and around them, made more palatable for the man in the street or in the bazaar by the accompanying growth of legend or cult.

Perhaps this new audience might be compared to the older audience who sat under the banyan tree in the light of the moon avidly listening to the Jātaka tales as they were unfolded, always with a Buddhist, as against a pure folk-lore, slant. Long after came the era of the printed book, more durable, more manageable, easier to use, reaching more and more hands and heads, and carrying the

Teachings to more and more countries, than were accessible to manuscripts.

The knowledge of Buddhism now-a-days practically encircles the earth. We can read the 26 books comprising the Pāli Canon and some of the vast output of Mahāyānic literature in Pali and Sanskrit and Chinese and so on; or in translations, which are the next best thing, into other Eastern or into Western tongues. We have too the old Commentaries and a certain amount of more modern critical apparatus; and we have a plethora of books about Buddhism, sometimes sound and well based, but sometimes less so without much of Buddhism in them. A standard of criticism can only be gained by reading the text's themselves or a translation regarded by competent authorities as reliable.

Or again, the East has the tradition and the basic knowledge; the West a far more superficial understanding apt to be clouded and obscured by the ingrained dogmas of other

ways of thinking. I do most strongly urge it is Buddhism we want to propagate for the good of the world, as a barrage against its more materialistic attitudes, and not some wan ghost of it, whether we do so by private meditation, by study and practice, by writing about the subject, by teaching and lecturing, or by editing and translating the early texts as they have been handed down.

It is only by a union of the two, of East and West, by making them work as a team, that Buddhism as it was meant to be by its founder and as it still should be, can rightly be called "Buddhism" by Western people. It is only then that it will be able to attract to itself the power it needs to make its full contribution to the peace of the world, now, as it was in the days of the Emperor Asoka, that other amazing son of India, who ordained that the reverberation of the war drums would be replaced by the reverberation of the drum of Dhamma.

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# SCIENCE AND PHILOSOPHY

*A talk by*

*U Thein Nyun*

## THE WORLD OF DELUSION

The world, as we now know it, is unreal. This is a startling statement but, nevertheless, true. That is why the purpose of life is to find the truth of things. Since this is also the purpose of both science and philosophy, there must be some relation between the two and both should be employed in the search for truth, one substantiating the other. They should not be regarded as two distinct, unrelated fields of study. Let me give you a few examples of how these two subjects are inter-related. Incidentally, these will reveal that we are living in a world of delusion, an imaginary world of our own making.

(1) We learn from chemistry that charcoal and diamond are allotropic forms of one and the same element, carbon, differing only in appearance and other physical properties. But if we were given a choice of the two, it would invariably be the diamond. For diamond is scarce and a very much higher value is placed on it by worldly people. But this is not its real value at all. In philosophy we distinguish between two sets of values, namely:—

Absolute.....	Relative
Real.....	Artificial
True.....	False
values on.....	values
the one hand.....	on the other

The absolute values of charcoal and diamond are the same, *i.e.*, carbon. But we—scientists included—don't regard it in that light. For we are always comparing things, making distinctions and putting artificial values on them. And what are the consequences? If one likes the diamond, one wants it and tries hard to acquire it by means fair or foul. This is greed. On the other hand, one has not much use for charcoal. It is not

liked and is most conveniently kept out of sight. If one were presented with a piece of charcoal, one would get into a rage. And that is anger. Both these evil minds arise from delusion, *i.e.*, through not *practically* knowing the true nature of these two substances. As Shakespeare said "There is nothing either good or bad, but thinking makes it so."

Truth is so simple that we generally overlook it or pass it by. Instead, we run after artificial values and that is why the world is becoming more and more artificial. For example, (a) in our speech and actions. We don't really mean all the kind words and actions that we say or do to another person but, nevertheless, we do so simply because something is expected of him or we wish to be in his good books, (b) with our food, clothing and articles of daily use. Owing to the keen competition in trade and commerce, artificial devices have to be employed to attract buyers who like nice, pretty things. So we buy sweets and cakes with nice colours; beautiful, satin, artificial cloth; cosmetics to hide our ugliness. As scientists we know that these genuine things have been tested and proved harmless before putting them on the market but continual use is bound to affect our health and that is why disease is rampant.

If you analyze some of the artifices that a lady employs to enhance her loveliness, it will be found that it is the skirt, perfume, lipstick, *etc.*, that are attractive, not the lady herself. As the saying goes, "Beauty unadorned is best adorned". Although I am not a ladies' man, I have no spite or grudge against them. But truth has no regard for either the weaker or the stronger sex. If it were partial to one it would not be truth. This does not mean, of course, that ladies should not employ those artifices which have been their custom since time

immemorial. By all means do so but be aware of the fact that it is artificial loveliness you have created. Now it is the turn of men. Moral degeneration at the present time is blamed by men on the ladies with their coquettish wiles and artifices. But it is the men who are really to blame for not seeing thing as they *really* are.

(2) As another example, take the case of marble, limestone, chalk, calcite, Iceland spar and the various forms of the same compound, calcium carbonate. They are given different names depending upon the differences in form and other physical properties and in this way we are able to distinguish one from the other.

(3) It is the same with the things we come across in daily life, *e.g.*, chair, table, stool, desk, that are all made of wood. Because of the differences in shapes we give them different names. We can't call all of them wood. Names have to be given so that others will understand what we mean. The first man who constructed a chair called it a chair and so we call it by the same name. If it had been called 'sitter' or something like that, we would still be calling it so. Actually, there is no chair. What we feel and touch is wood. It is only *called* a chair. What we really should say, therefore, is something like this, "This is the thing called a chair", "Bring the thing called a chair". But in common parlance we leave out several words including the most important word 'called' because it would be tiresome and monotonous to repeat these words and, moreover, this is supposed to be understood by everybody. So the common expressions used are, "This is a chair". "Bring a chair". By such repetitions we come to believe in the real existence of a chair. According to psychology, when we go on repeating a statement like "This is a chair" to ourselves (auto-suggestion) or when others drill it into us with a statement like "Bring a chair" (hetero-suggestion) we actually come to believe that a chair exists. As you know Hitler was a past master at this game. When a white lie is inserted along with several true facts and repeated day in and day out on the radio and in the press, the populace come to believe in it. Other examples are 'house' which does not

exist but is the name given to a combination of wood, cement, mortar, bricks, *etc.*, made to a particular shape; or "chariot" which is a mode of expression for wheels, body, shaft, *etc.* In fact, this can be applied to all objects. So there is no gold, silver, platinum,. They are only *called* such. If we come to *practically* realize things in this manner we would never be discontented.

When we studied grammar in school we learnt that a noun is the name of a thing. The name is quite distinct and stands apart from the thing named. But we have always associated the name and the thing as one in our impressionable minds and this has remained fixed in our minds to this day. That is why modern education in schools should lay greater stress on the differences between names and things so that the young will not become attached to materialism, which breeds greed and war, but to philosophical truths which bring contentment and peace.

In the above examples it was learnt that there is no chair but wood. Wood is also a name given to a group of molecules which are composed of carbon, hydrogen and oxygen atoms arranged in a special way. Again, these atoms are so called and distinguished because of the special configuration of protons, electrons, neutrons, *etc.*, which form the basis of all matter. The scientist is only aware of this basic structure of matter when he is absorbed in his laboratory work but, unfortunately, when he gets away from his laboratory, he forgets this scientific value of matter and behaves just like ordinary human beings.

We can also consider such words as "nicer", "better", *etc.*, which are mere words to denote our preference for one thing with respect to another. All this comes of making superficial distinctions and comparisons of things. We say, "This chair is nicer than that". We do so because we like its shape or color better than the other. But their scientific values are one and the same, *i.e.*, protons, electrons, neutrons, *etc.*

(4) We will now consider examples of animate things. As in the above examples there is no man, woman, boy, girl, *etc.*, but they are called such. Then take the name Thein Nyun. It is just a label outside of me to distinguish me from other persons. But by calling myself Thein Nyun repeatedly and being called so by others, I have come to believe in the real existence of Thein Nyun both by auto- and hetero-suggestions. The label, as it were, has been thrust inside of me and become part of myself. My arms, eyes, ears, *etc.*, are all Thein Nyun's—things which are common to each and every human being. And so it is the same with "I" which is a grammatical term to denote oneself in speech and writing. Auto-suggestion has made us believe in the existence of "I", "self" inside of us and with what results? "Who do you think I am?", "I won't stand for this", "This is mine. Don't touch it", *etc.* All this pride and conceit, greed, selfishness, prejudices, petty jealousies, *etc.*, arise from the mistaken belief in the real existence of "I". If you will but ponder seriously over the matter it will be found that there is nothing in this world which can lead a separate existence of its own. A single thing has to depend upon others as supports or props for its very existence. For instance, charcoal depends on its existence on color, hardness, porosity, weight, *etc.* So how can there exist a single "I"? There is the saying, "There is Truth and there is Self. Where Truth is, Self is not. Where Self is, Truth is not".

So these are some of the philosophical truths we lose sight of in our search for fame and fortune, fun and frolic. Thus the basic thinking of us, worldly people as we are, is all wrong. The thinking is grossly superficial. We only look at the surface of things and don't go deeper down and see through things. Everything has been taken for granted. All that we learnt from parents, teachers, elders, *etc.*, have been accepted "*in toto*" as true. We have never cared to or been inquisitive enough to find time to enquire whether facts are really true or not. Moreover, everybody else had the same ideas and beliefs. So it was a case of

"Why bother?" But what does science teach us? It tells us that we must not accept anything as true unless it has been proved to be so. Thus it seems we will have to unlearn most of the things we learnt to be true.

## PHENOMENA

I have now shown that this world of delusion has been created by ourselves, that it is an imaginary world of our own making. All the deliberations and decisions we make are on images that appear in our consciousness (phenomena) and we are never dealing with reality at all. It is the properties—the truth underlying phenomena—that we have to seek and then find out how those properties come into being. So I have treated philosophy under three heads, viz., (1) Phenomena (2) Properties—the truth behind phenomena and (3) Relations—the origin of properties. It is going to be a very sketchy treatment and only the fringe of the subject matter will be touched upon. After giving you these fundamental principles of philosophy I'll deal with the practical methods of applying philosophy and the practical results that are achieved thereby.

Someone could say, "I don't see the protons, electrons, neutrons, *etc.*, which make up matter but I certainly see charcoal, diamond, limestone, marble, chair, man, woman, *etc.*" All I can reply is that what he sees are just phenomena. What, then, is phenomenon? According to Chambers' Twentieth Century Dictionary, it is the appearance which anything makes to our consciousness as distinguished from what it is in itself. The classical example of phenomenon is, of course, the moving cinema. As you know this consists merely of lifeless shadows which appear and disappear on the screen. But in our consciousness we see the actors and actresses in person, full of life and action, because of the speed with which the film is operated. The shadows are not continuous for there is a gap between each negative of the film. The optical illusion of 'moving' pictures is made possible by the peculiarity of the eye called persistence of vision. To illustrate this, let a firebrand be

whirled in a circle. The spot of light appears to be drawn into a luminous circle. For we continue to see an object for a small fraction of a second after the image of it disappears from the retina. Thus what are seen in the consciousness are the phenomena of live actors and actresses when in reality they are just a rapid succession of shadows. The whole world is likened to a cinema wherein we are all phenomenal actors; not a stage with lively actors as Shakespeare said. I suppose this was the closest analogy he could arrive at in his day as moving pictures were not then invented. So you see we are always in the state which could be called a “waking dream”. It is just as in our sleep we believe the events taking place in a dream are really true but are found not to be so when we awake, so also when we are wide awake we believe the events taking place in daily life are really true but are found not to be so when we *practically* realize that they are mere phenomena.

Well, let us return to the example of the chair again to illustrate its phenomenality. We see the red color of the chair because the wood absorbs less of the red rays of white light which falls upon it than it absorbs the others. So that the light which is diffusely reflected contains a larger proportion of red wave lengths than is contained in ordinary light. And it is due to this difference in color from its surroundings that we get the idea of shape. Then when we feel the wood we find it hard. This is due to the great cohesive grouping of the molecules in space and thus we get the idea of solidity. So a combination of color, shape, hardness, solidity and others, gives us an appearance or image in our consciousness which we call a chair. Actually, the sense of sight reveals color only and the sense of touch reveals solidity but we always combine the two and *see* solidity. It is these images that we deal with in our work-a-day world. So you see that it is the sense of sight, sound, smell, taste, and touch which combine to reveal the phenomenal world to us. We should not, therefore, place any reliance, whatsoever, on our senses to find the truth. But as you know science places too

much trust and emphasis on these senses. The scientist is always examining objects by his senses, forgetting the most important thing, the senses themselves, the subject that is conducting the examination. This is one radical departure from philosophy where the senses are studied—in other words, the analyzer is analyzed. It is up to the scientist, employing scientific techniques, to take the lead in the proper analysis of himself (psycho-analysis) and I am sure this would lead to more fruitful methods of application and practical results.

### THE TRUTH BEHIND PHENOMENA— PROPERTIES

If phenomenon is an appearance of something in the consciousness as distinct from its reality, what is its reality or the truth behind phenomenon? For this is the truth we have to seek. The subject is getting more and more involved but I will do my best to explain. Take the case of hydrogen. It is called hydrogen and is so distinguished because it possesses a certain set of properties or characteristics or qualities different from that of each of the other elements. These properties manifest themselves only when the proper conditions are satisfied. For example, the burning property of hydrogen manifests itself only when a light is applied to it. This manifestation of its property, the burning flame, is the phenomenon and the burning property is its reality. So now you know the reality behind phenomenon. This property, characteristic or quality is well known, technically, by all scientists. What then, are some of the general characteristics of property? Property is abstract (not concrete), cannot be felt or seen, substance-less; it has no image, no shape, no life, no possessor; it arises only when the proper conditions are fulfilled and when this occurs no power in heaven or earth can prevent its arising. It is just like any chemical reaction which takes place under certain specified conditions. You know that when the appropriate conditions for an explosion are satisfied, no one—not even supernatural beings—can prevent the explosion from taking place.



Now we will analyze the analyzer, the seemingly important self. I won't go into details. The self is a phenomenal self, the result of the manifestations of physical and mental properties which are the realities behind phenomena. For example, when you feel what is called the physical body, there are the phenomena of hardness, heat, resistance, which are the manifestations of the properties of hardness, heat and resistance. Mental properties, on the other hand, are more refined. Consciousness is a mental property which manifests itself as the mental phenomenon of awareness. Greed is another mental property. It arises as the mental phenomenon of wanting or wishing to have, to hold and to live. Mental phenomena can only be observed by oneself through practical analysis of oneself. For, unlike physical phenomena, they cannot be pointed out to others. This set of physical and mental properties constitutes what we call man, woman, I, self, Thein Nyun and so on. But as I have already mentioned, these properties are abstract, substance-less, imageless, formless, inanimate, ownerless (not yours or mine or anybody else's), ungovernable or uncontrollable with regard to their manifestations when the proper conditions are satisfied. It may here be stated that it is due to the successive manifestations of these physical and mental properties that we observe the physical phenomenal processes of walking, eating, running, *etc.* just like that in a cinema.

Incidentally, these properties have to be named in order to distinguish and identify them. They are the names of existing things which are always there whether we name them or not. But in the case of the chair, it is the name of something which does not exist at all—the chair has no real existence. It is just like when we say, “The horns of a hare” The horns exist in name only. And so, likewise the chair exists in name only.

## ORIGIN OF PROPERTIES—RELATIONS

What is the origin of properties? It is due to what are known as relations. For instance, we make an invisible relation between the kyat and the pya and agree that one kyat is equivalent to a hundred pyas. We can change this relation anytime we like and make the kyat equivalent to sixteen annas as it was before. But this is a manmade, variable relation. The relations that I am going to talk about are real, natural relations. One of my teachers has explained these relations in this manner. Suppose you lent some money to Mr. A on the understanding that he will come and repay it to you tomorrow. The consciousness and mental factors that were manifested at the time the money was lent have all disappeared. That is their nature for they are discontinuous. But certain relations including that of subject and object remain. So when Mr. A comes to you the next day, the above relations give rise to a new set of consciousness and mental factors by which you remember the nature of the appointment you made with Mr. A the previous day. If the mind were continuous, as most of us think, then there would be no need for these relations for we would be able to recall each thought, word and deed of the past. To make myself clearer on this point, let me give you an analogy, though a very imperfect one at that. The mechanical energy from an internal combustion engine is converted into electrical energy which is accumulated in a dynamo. At the proper time this electrical energy is reconverted into mechanical energy which drives an engine. The working of the first and second engines may be compared to the working or functioning of the mental properties at the first and second meetings with Mr. A. The electrical energy stored in the dynamo may be compared to the invisible relations. Thus you will observe that relations are even more refined than properties and this was so stated by the world-famous British philosopher and writer, Bertrand Russell, now Earl Russell. So if we don't want physical and mental properties to rise again—properties which are ceaselessly arising and disappearing

at every moment and giving us so much trouble—we must cut off or destroy all relations. It is due to our ignorance of these relations and what should be done with them that we pass from one birth to another. When we have completely destroyed all relations, our real duty in life is fulfilled and immortality is attained. In passing it may be mentioned that properties are relative realities whereas immortality is absolute reality.

I am afraid I have left you in doubt about many things in my eager desire to give you, as far as it lies in my power, the fundamentals of philosophy in a nutshell. For only when the essentials of a subject are understood that interest will be created sufficient enough for us to find time to make a proper study of it.

### **PRACTICAL APPLICATION OF PHILOSOPHY**

Suppose then that, by proper study, the principles of philosophy have been fully grasped. This is not the be-all and end-all of it. But this is what most people, including philosophers, think. And why? Because they regard book knowledge as practical knowledge and leave it at that. They can't distinguish theory from practice. Let us take the case of the Arts student in college. After reading his history book through and through he says he knows all about it. If by that word 'knows' he really means that he remembers the facts in the book his statement is perfectly true. For he has nothing to realize within himself from such a book. Moreover, no further action is called for from books of that kind. The same student then takes up a book on philosophy and, as before goes through it and lays it aside believing that he knows all about the subject and that there is nothing further to do in the matter: This time he is completely mistaken for he does not realize that book knowledge of philosophy has to be transferred, by practical methods, to make it personal, practical knowledge.

Here's where the scientist comes into the picture. For he knows that there is a world of difference between theoretical or remembered knowledge and practical or personal

knowledge and he also knows of methods of arriving at the latter from the former. So many examples could be given of this from science and daily life but the following one well illustrates what I mean. When a scientist wants to know how to make soap he, first of all, learns the theoretical principles and selects formulas and methods of procedure for making soap from books written by experts. He fully realizes, at this stage, that it is another's knowledge that he has come to learn and understand in a general way, and that he still has to get a working or practical knowledge of soap-making. How does he set about it? He chews and digests all the facts that he has gathered and draws up a definite plan of action. He then enters the laboratory and starts making soap following closely all the directions that he has learnt. It is seldom, if ever, that he succeeds at the very first time. This is because he is not familiar with the work and, generally, because every little detail for preparation is not given in books. It would be cumbersome to express each detail in writing even if that were possible. While conducting the experiments he will be faced with many problems that he has to solve. He will use his common sense and chemical knowledge to find the causes of his failures. As is often the case, the experiments will have to be modified and repeated many times rectifying one defect after another till he finally succeeds in making soap. But still he is not satisfied for he carries out a further step of testing the soap to make sure it is of the right quality. He then repeats his experiments to prove that he can make good soap every time. Then, and only then, will he declare the fact that he knows how to make soap, *i.e.*, he has a practical knowledge of soap-making.

A scientist should employ the same practical methods to philosophy. At the commencement he would, as usual, find out what practical work he has to do on himself—he is now going to study himself—and, later, how he has to carry it out. As I have said earlier he will have to realize that the world is unreal, that there is really no world, no chair,

no gold, no silver, no man, no woman. They are only called such. By meditation and repeated practices when he comes across these things he will get a practical knowledge of this fact. His thoughts, words and deeds will now be in consonance with that knowledge. If it were known only in theory and not by practice, he would not turn out to be different in his ways and actions. Of course, he cannot get away from these phenomenal things but he will often, if not always, be aware of the fact that they are unreal. One result of this will be that he will not be running seriously after what are supposedly 'the good things in life.' It will act as a brake to his latent greed and thirst for external things. Only then will he find time to seek the reality of things in general and of himself, in particular. In the course of his investigations on himself he would perceive his imperfections, such as anger, jealousies, worries, *etc.*, either in the coarse or the most subtle forms. No one in his right mind could accept such impurities as part of himself and so he would seek for practical methods of eliminating them as quickly as he could. Many methods have been recommended by various teachers but some of them are rather doubtful. Just as in science the methods would be tentatively accepted and tried but those that did not produce the desired results would be immediately discarded. Many problems would be encountered—as he did in the making of soap—which he would strive to the utmost to solve. And he would apply tests on himself to find out whether the impurities were removed or not. Such a scientist would be so occupied with his practices and the solutions of their problems that he would not have a dull moment or the time to judge others' faults and frailties. More-over, he would not rest content till he arrived at his final destination, truth and perfection.

But the theoretical philosopher, you will find, has no such problems to solve or practices to be perfected. From the book knowledge that he has acquired he supposes he knows everything of philosophy. Hence, he regards himself as perfect and keeps on finding

fault with others. Since they are mere theorists they keep on theorizing and hold to particular views and form themselves into different sects with different philosophies. I am certain that if scientists take up the practice of philosophy as seriously as they do with science, there will *emerge* one philosophy, the correct philosophy, and it would be just as international as science is today. That will be the time when we will have *the peace* that we all crave for. As at present, with our present, theoretical philosophers, it is just hoping against hope. So, with your permission, may I earnestly beseech you, with all the emphasis at my command, to apply the same scientific principles and methods—you know so well—to philosophy. Only when scientists do that will philosophy regain its ancient glory which was lost in the helter-skelter in our search for material happiness through the industrial revolution. For just as water—muddy water—dirties our feet and water—clean water—cleans our feet, so also the scientist—material scientist—has dirtied our minds by providing frightful, lethal weapons to threaten and destroy nations but the scientist—mental scientist—will clean our minds. I don't know when, I don't know where but one day the mental scientist will have the upper hand and prevent the material scientist having his own way about things.

I often think that, had scientists in the days of Aristotle, not taken his primary elements, earth, air, fire and water in the literal sense but figuratively as properties of hardness, resistance, heat and cohesion, philosophy, not science, would now be the prevailing absorbing interest of the world. Again, I am reminded of Rudyard Kipling's words:—

'East is East, West is West,  
And ne'er the Twain shall meet'.

I, for one, believe that there is a chance of East meeting West or vice versa, when

1. The East practices its philosophy with Western scientific methods.

OR

2. The West applies its scientific methods to Eastern philosophy.

For, in my humble opinion, the West has the correct scientific method while the East has the right philosophy. When that auspicious time arrives we won't have to go through all the trouble and inconvenience in making rockets—with its attendant dangers—to travel through interstellar space. Because we would have learnt enough of our minds to get there on our own and in record time. For the mind travels very much faster than light, the speed of which rockets cannot equal or exceed. Another point that I would like to draw your attention to is the fact that Western scientists have confirmed, in theory at least, what Eastern philosophy has to say of other worlds where a period of one year in them is equivalent to many years on this earth. I have correlated the facts from information given out in a newspaper article and in a recent broadcast from the Burma Broadcasting Service on "Space Flights", a series of discussions by eminent scientists, made possible through the kind courtesy of the British Broadcasting Corporation's Transcription Service. It was stated that if the journey to and from the nearest star, three light years away, were possible with a space ship travelling at almost the speed of light, the traveler in that space ship would be just as much older as the time it took him to make the journey, say a little over six years. During that period the people on this earth would be forty-two years older.

### **THE RESULTS OF APPLIED PHILOSOPHY**

The results achieved by a person practicing philosophy scientifically are too numerous to mention and so I shall just give you some of those that I can think of at the moment. The characteristics of such a person at the average philosophical level are:—

1. Less greed than he had before because the world is not so real as he once thought.

2. Contentment with his present position in life, accepting food and clothing as they come his way and not running after them.

3. Performance of office duties in the absence of superiors or behind their backs. Duty is done for duty's sake with no hope for promotion.

4. Observance of precepts and commandments comes natural to him—second-nature, as it were. No compulsion is required as with ordinary folk who lapse into their old ways and habits. Precepts cannot be kept permanently so long as there is a real man or woman to kill, real gold to steal, real man or woman to commit adultery, real person to tell lies, real alcohol to drink.

5. Thoughtfulness in dealing with other people, being particularly careful not to hurt another's feelings. This is woefully lacking these days and I may be allowed to give you some glaring instances.

- (a) Shouting, making noises, having the radio at full blast, *etc.*, with no thought for others who may be praying, sick, attending to their work, listening attentively to lectures, studying quietly in their rooms, or sleeping.
- (b) Going round offices, houses, *etc.*, shouting dissatisfaction, abusing, throwing stones and similar unruly conduct.
- (c) Causing inconvenience and hardship to travelers going about their business by rash and negligent driving, not allowing sufficient time for passengers to get on and off buses, attacking and wrecking trains.
- (d) Outraging the modesty of women whenever the opportunity occurs in secluded and crowded places.
- (e) No consideration for the others' points of view in discussions, talks, *etc.*, so that politicians of opposing parties are always at loggerheads with one another.

6. Always ready and not afraid or ashamed to admit his faults. The faults of others are more clearly observed but he does not make capital out of them.

7. Disciplined. True respects for parents, teachers, elders, fellowmen. Always abiding by the laws of the land and the rules and regulations framed by the authorities.

8. Clear distinction between liberty and license. Liberty is the freedom to do anything one likes so long as it does not affect the freedom of others to do as they like. License, on the other, does not care a hang for anybody. To give you a very simple example that I often come across:—Some people will not move from their path when they see a person coming straight towards them from the opposite direction. In my younger days both gave right of way. I am talking from experience since, not being the proud owner of a car, I have to do a lot of walking.

9. Realization that right is might and not might is right. So will not join crowds to compel authorities to accede to demands.

10 Promotion of the happiness of others when opportunities present themselves.

11. Treatment of persons of subordinate rank as his equals.

12. Controlling of his passions and curbing of his desires for the pleasures of the senses insofar as he can at his philosophical level but always with the earnest resolve to get rid of them one day.

13. Honesty in his dealings with others. This is also conspicuously absent these days. For example, charging exorbitant prices to customers not in the know; taking bribes for doing one's official duties; evading payment of income tax.

14. Humility, gentleness and kindness shown towards his fellow-creatures and regard for all forms of life.

15. Few worries, anxieties, petty jealousies selfish interests, *etc.*, and little or none of communal, national bias and prejudices.

16. Outward behavior similar to ordinary people but with pure, unselfish motives underlying them.

17. Keeps smiling even under adverse circumstances.

18. Love of quiet and solitude.

19. Recognition of evil thoughts that arise in the mind and does his best to drive them off at once or to prevent them lingering in his mind for a long time.

20. Taking his pleasures calmly and seldom actively participating in frivolous talk and boisterous laughter.

21. Practicing his philosophy and thinking over his problems at any time and at any place whenever he can.

22. Giving more than he receives without any hope of reward. Will do more than his salary's worth.

23. Unhesitatingly choosing death rather than committing crimes, heinous or otherwise, with promise of rich rewards. The ordinary man is undecided at first as he thinks of what he can do with the reward.

24. Acquiescence in the views of others and never forces his views on them.

25. Can be trusted to keep his promises and never makes false promises.

26. Never does things by halves whether evil or good. But when he does evil knows he is doing it because he has not conquered it as yet.

27. Preference for the life of an ascetic but bides his time with patience while performing worldly duties.

This is more than enough. Then when a person has perfected his practices and realized perfection, the state at which he arrives is

tersely expressed in the simple stanza culled from my notes on philosophy:

“The man whose mind, like to a rock  
Unmoved stands, and shaketh not  
Which no delights can e’er inflame  
Or provocations rouse to wrath.  
O! whence can trouble come to him  
Who thus hath nobly trained his mind”.

Would you like to attain this state of mind? There are some who don’t for they lose their appetite when they don’t have a quarrel a day. I’m sorry I, personally, couldn’t tell you whether this state of mind is worth striving for or not as, truthfully speaking, I have not reached anywhere near that stage. I am still a novice at practical philosophy. And I think you will bear me out when you count the number of ‘I’s I’ve said in the talk I’ve given. I haven’t gotten rid of ‘I’.

### CONCLUSION

Just as scientific, material progress made rapid strides when scientific methods of application were made of scientific principles, so also philosophical, mental progress will make phenomenal advances when scientific methods of application are made of philosophical principles. It has to be remembered that not all scientists have the gift of practical application and it is immeasurably difficult for the laymen to acquire this gift which must be inborn. For it is seldom realized that philosophical principles gathered from books, lectures, talks, and discussions have to be transferred to oneself to make it personal, practical knowledge. Now that you learnt that there is no chair but that the phenomenon which appears in the consciousness is called a

chair, you will have to meditate upon it and practice in the mind and be aware of this fact—that it is not a real chair—whenever you come across it. The same practices have it be carried out with all animate and inanimate things including, of course the practice. Only in this way will one personally realize this philosophical truth of the existence of phenomena and readily recollect whenever attention is drawn in that direction. And when people realize this principle in this practical way they will become virtuous for then there will be no real man to kill, no real jewelry to steal and so on. In time such evil thoughts will not occur in the mind. If each and every inhabitant were to realize this existence of phenomena practically, there will be a radical change for the better, in all respects, for that nation. Then the philosophical principle of the real existence of properties behind phenomena will have to be practically realized. There isn’t time to go through that. Our crude minds have always dwelt on crude, solid, concrete objects all the time but when we carry out our practice on properties which are abstract, formless, substance-less, inanimate, our minds will become more refined and clearer. In fact so refined that in time we will come to know the state of immortality which is there but does not manifest itself as phenomenon like physical and mental properties. That is why we cannot express or describe it. I don’t know whether you accept all the philosophical principles outlined but in your search for truth may I remind you of the following:— “Will you chance making a mistake in order to know the Truth or chance losing Truth for fear of making a mistake?”

## BUDDHA DAY (Wesak) CELEBRATIONS ABROAD

### Buddha Jayanti at Kalimpong

Under the joint auspices of the Triyana Vardhana Vihara and the Maha Bodhi Society of India, Kalimpong Branch, Buddhists and non-Buddhists of many nationalities united at Kalimpong to celebrate the thrice-sacred Buddha Jayanti (Vaisakha Purnima) with the usual ceremonies and devotional observances. This year the celebration continued for three days.

On the evening of May 18<sup>th</sup> a special Puja was conducted in the beautifully decorated Shrine of the Triyana Vardhana Vihara, and the Ven. Bhikshu Sangharakshita delivered a discourse on the significance of the occasion to the assembled devotees. Then until 7:30 p.m., when the full moon day began, all present remained absorbed in silent meditation.

The following morning two more Pujas were held, one at 6 a.m., the other at 8 a.m. The first was followed by a period of meditation; the second was preceded by the administration of the Trisarana and Pancha Sila and followed by a discourse by the Ven. Bhikshu Sangharakshita.

At 3 p.m. the image of Lord Buddha was taken out in a colorful procession consisting of Tibetan *gelongs* and *gelsuls* in ceremonial brocade dresses, yellow-robed *bhikkhus* from England, Germany and Vietnam, students of Kalimpong's three Tibetan schools, and members of the public. The gilden and beribboned palanquin containing the image was borne on the shoulders of the stalwart members of the Tsechu Offering Association. The procession, with its multi-colored banners of victory and gigantic Tibetan trumpets, wound from the heights of Durpindhara down through the Main Street and round the Mela Ground to the Kumudini Homes 'Dharma Hall'—a distance of about four miles. Even a shower of rain could not damp the enthusiasm of the crowds who turned out with white scarves and lighted incense-sticks to see it pass.

At 5 p.m. a public meeting was held at the 'Dharma Hall' under the presidentship of Rai Saheb Shri Madan Kumar Pradhan, B.A., LL.B., Chairman, Kalimpong Municipality.

Proceedings were dominated by the golden faced image of the Buddha, which had been removed from the palanquin and installed on a flower-flanked altar complete with rows of silver water-bowls and burning butter-lamps at the rear of the platform. After the assembled *gelongs* had impressively chanted devotional verses in honor of the Buddha, a succession of able speakers addressed the large gathering, among them the well-known Dhardoh Rimpoche. Whether speaking in Tibetan, Nepali, Hindi or English, all stressed the immediate necessity of making Buddhism an effective force not only in private life but world affairs. The speeches were punctuated by sweet devotional songs in Tibetan and Nepali which gave fitting expression to the reverential mood of the audience. At the end of the meeting both the image of the Buddha and the president were deluged with the traditional white scarves.

The following morning, Sunday 20<sup>th</sup>, the image was taken in procession from the 'Dharma Hall', where it had remained all night, back to Durpindhara. This time the sun blazed down from a sky of unclouded blue—surely a fitting conclusion to this year's highly successful Buddha Jayanti celebration.

### At Shillong

The need for spreading the message of Lord Buddha in the present war-torn world was emphasized by several speakers while addressing a public meeting held at the local Buddhist temple on May 19 in celebration of the 2506<sup>th</sup> anniversary of the Lord Buddha's birth, enlightenment and '*mahaparinirvana*'. Assam's Supply Minister, Sri Rupnath Brahma, presided over the meeting.

Flag hoisting, Buddha puja, prabrajyn ceremony, mahila sabha, community feast,

distribution of bread and milk to patients in the hospitals *etc.* were the highlights of the two-day Buddha Jayanti celebration at the Shillong Buddha Vihara. Thousands of people witnessed the exhibition of a few films about Lord Buddha's life and teachings organized by the Plan Publicity wing of the Government of India's Ministry of Information and Broadcasting.

Speaking on the occasion, Sri Brahma said that at the present time of stress and strain, only the message of non-violence, fraternity and peace preached by Tathagata Gotama Buddha alone could ensure lasting peace in the world. Rev. Jinaratan Bhikkhu, the chief priest of the Buddha Bihar, emphasized the importance of the teachings of Lord Buddha for the suffering mankind in the present war-torn world. Prof. K. Das and Prof. C.S. Thakur said that Buddhism alone could be the panacea for all maladies in the present-day world. Sri Ang Raj Chaudhury, Professor of English at the Nalanda Post-Graduate Research Institute spoke about 'Sila', 'Samadhi' and Prajna, the principal teachings of Lord Buddha and said that Lord Buddha was a practical philosopher and a realist. He also highlighted the Lord's bright message in the scientific world of today. Sri Hem Chandra Dutta, Sri Sarat Chandra Kagi, Commissioner of Development of Assam and Sri Gurudatta Bhagawati, an Expert in Community Development also spoke on the occasion.

Devotional songs composed by Prof. K. Das were sung by the students of Shillong Buddha Vidya Niketan, Mukulika Sangha and the Shillong Pāli Tol. Sri H.C. Chattopadhyaya recited a self-composed song. Among those present on the occasion were the Assistant High Commissioner of Pakistan in India. The functions were successfully organized by the Shillong Buddha Samiti under the supervision of Rev. Jinaratan Bhikkhu assisted by Sri Mahim Barua and others.

### **At Washington**

Washington, May 21—Beautiful flowers, flickering candles and fragrant incense adorned

the altar before the golden image of Gautama Buddha at the tenth annual Wesak ceremony at the Washington Friends of Buddhism May 19.

This spring festival, held during the full moon of Kason, was celebrated by Americans who follow the teachings of the Buddha as well as by Buddhists from embassies of many Asian countries who live in the United States capital. It was the culmination of the year's activities and studies.

His Excellency, Nong Kimny, Ambassador of Cambodia sponsored the ceremony held in Pierce Hall of All Souls Unitarian Church. Before the program, ladies of the embassies, led by Mrs. Kimny, placed flowers on the altar, lighted candles and burned incense.

Speakers were Ambassador Kimny, and representatives of embassies of other Buddhist countries.

Dr. Kurt F. Leidecker, Professor of Oriental Philosophy at Mary Washington College of the University of Virginia, and President of the Friends of Buddhism, presided.

As in past year, the image of the Buddha dominated the scene, surmounting the floral offerings and myriad candles. This Buddha statue, made of Thai bronze and cast in the year 1728 A.D. was the gift of Nai Urni Muttamara of Sawankalok, Thailand, to the Buddhists in the United States. The image shows Gautama Buddha in the Dhumisparsa attitude in which he touched the earth in witness of his purity, putting to flight the army of Māra, the evil one. It was brought to the United States by Dr. Leidecker when he returned from Thailand in 1958.

### **At Singapore**

Buddhists in Singapore today celebrated Vesak Day on a more elaborate scale than ever. The cause to rejoice was even greater for the first time in the history our neighbor the Federation of Malaya it was declared a national holiday.

The Singapore Regional Centre of the World Fellowship of Buddhists officially



organized the most elaborate international Vesak (Buddha-Day) Celebration, on the 18<sup>th</sup> May 1962, by holding a mass meeting of Buddhists and well-wishers at the Victoria Memorial Hall, presided over by U Myo Than, Consul General for the Union of Burma, to commemorate the 2506<sup>th</sup> year of the Birth, the Enlightenment and the Passing Away of the Buddha.

The historical symbol of the Buddha's Faith afforded Singapore, the Lion City of the Far East, to mark and embrace a Religion that is praiseworthy of its remarkable significance and tolerance throughout a period of 2,503 years.

Early on Vesak (Buddha Day) morning at 10.00 a.m. to 10.45 a.m. broadcast messages in both Chinese and English were solemnly delivered over Radio Singapore by Ven. Hong Choon, Vice-President of the Singapore Buddhist Federation, Miss Pitt Chin Hui, President of the Singapore Regional Centre of the World Fellowship of Buddhists as well as students of the Maha Bodhi School.

The Centre in its main efforts to convene a Mass Meeting of representatives of all Buddhist congregations in Singapore received overwhelming response throughout the City for in the midst of this august gathering activities were seen in the following:—

1. Administering of Five Precepts by Ven. M.M. Mahaweera Nayaka Thera.

2. Chanting of Sutras by Chinese Bhikkhus.

3. Buddhist Hymns by the students of:—

(a) The Sunday School of Mangala Vihara.

(b) Maha Bodhi School.

4. Welcome address by Mr. Lee Choon Seng, President of the Singapore Buddhist Federation.

5. Opening Speech by the Chairman, U Myo Than.

6. Addresses by:—

(a) Ven. B.C. Pakasit Buddhasansana.

(b) Ven. Hong Choon.

(c) Ven. M.M. Mahaweera Nayaka Thera.

(d) Mr. Yong Phol Bun, Consul-General for Thailand.

(e) Mr. Shri G.J. Malik, Asst. Commissioner for India.

(f) Mr. K.L.R.D. Abeygunawardena, Officer in Charge, Ceylon Commission, Singapore.

(g) Madam Lim Tat Kin.

(h) Vote of thanks by Miss Pitt Chin Hui.

A glittering Procession, following immediately after the Celebration, climaxed the day-long Vesak movements by thousands of Buddhists. It was the highlight of the day's programme, consisting of decorated and illuminated floats, depicting the Buddha, Dhamma and Sangha, which moved along the main streets of the City.

The final stage of activities being distribution of gifts and liberal cash donations to the following charitable institutions, jointly with members of the Singapore Buddhist Federation:—

1. Tong Chye Medical Institute.

2. Kwong Wei Siew Hospital.

3. School for the Deaf and Dumb.

4. Chinese Physician Association.

5. Girls' Homecraft Centre.

6. School for the Blind.

7. St. John's Ambulance.

8. Singapore Girls' Buddhist Institute.

9. St. Andrew's Hospital.

10. Woodstock Home.

11. Bushey Park Home.

12. The S.A.T.A.

13. Trafalgar Home.
14. Perak Boys' Home.
15. The British Red Cross Society Crippled Children's Home.
16. The Girls' Home, Mount Emily.
17. The Muslim Girls' Home.
18. Prince Edward Road Boys' Hostel.
19. The Gimson School for Boys.
20. The Bukit Batok Boys' Hostel.
21. The Children's Convalescent Home.
22. The Little Sisters of the Poor.
23. Buddhist Youth Circle.
24. Ramakrishna Mission Boys' Home.
25. Chinese School Teachers' Union.
26. Building Fund of Proposed Centre for the Singapore Council of Social Service.
27. For the needy published in the Nanyang Siang Pau and the Sin Chew Jit Poh.
28. Branch of Chinese Physician Association.
29. Deaf Association.
30. San Chye Medical Society.
31. Cheshire Home.

### At London

With all the pomp and solemnity befitting such a great sacred occasion this year Vesak was celebrated for two days by the Buddhists in London at the London Buddhist Vihara. More than 700 people belonging to various nationalities and other faiths including six members of the Druid Order attended the celebrations. On Saturday the 19<sup>th</sup> the celebrations began with the hoisting of the Buddhist flag by Mr. W.J.H. Wright, Founder-Hon. Secretary of the Shropshire Buddhist Society to the accompaniment of "*Pirit*" chanted by four Bhikkhus. The Venerable H.

Saddhatissa) Chief Incumbent of the London Vihara who presided over the Vesak meeting appealed to the Buddhists to prove the greatness of their religion by faithfully practicing it; not by boastfully speaking or looking down upon other religions. "Our plea is to learn the other religions, also and to examine them from the point of view of their adherents", he said.

While stressing the great need of the religious tolerance for the peaceful co-existence of a homogeneous society or nation the Venerable Saddhatissa asked the Buddhists to follow the noble example set by Asoka, the great Buddhist Emperor who lived in the 3<sup>rd</sup> century B.C. He also quoted an Asokan inscription which stresses the great importance of religious tolerance. The Venerable Saddhatissa further said: "So many times in the history there have been terrible acts of war and blood has been shed in the name of religions: yet all religions teach love, peace and unity. This cruelty of man to man arises from one or other, or both, clinging to the name or the label of his religion and holding it to be dearer than the teachings of his religion."

Referring to the world situation the Venerable Saddhatissa added: "The whole world with entire human civilization which took years and years to be built has been mercilessly threatened with annihilation in a few seconds by horrors of Atom bombs. A mania for power is reigning all over the world among the powerful which has inevitably resulted in constant fear, insecurity and uncertainty among the weak. It is, therefore, high time for Buddhists to show—not by word but by example—urgent need of the peace-making path of the Buddha who taught to conquer anger and ill-will by *mettā*—Universal love."

About 50 people of various nationalities observed "*Atasi*". To all of them and to the Bhikkhus "*dāna*" was offered by Dr. Dora Fonseka. In the afternoon the "*Bhāvana*" was conducted by the Venerable Saddhatissa. "Singularity of Buddhist Philosophy" was the

topic of the Vesak sermon given by the Venerable Saddhatissa before the large international gathering. U Maung Maung Ji who represented Burma also spoke on the “Four Divine Abodes”.

On Sunday evening a sermon was given by the Venerable Dr. K. Wachissara on “Intellectual Freedom and Buddhism” which was followed by an illuminating talk on Abhidhamma given by Mr. R.E.W. Iggleden of the Buddha Study Association. The famous Buddhist film—Gotama the Buddha was shown by the courtesy of the High Commission of India in Britain. Tea was served to many hundred participants in the celebrations by the Ceylon Tea Centre in London. On Sunday “dāna” was offered by the High Commissioner for Ceylon in Britain Mr. R.S.S. Gunawardena and Mrs. Gunawardena. The Vihara has been gaily decorated by the Venerable Isurumuniye Dhammaratana. An exhibition of Buddhist paintings and images from many Buddhist countries was also held during two day celebrations.

### **In Malaya**

The organizations taking part in the Wesak Day procession on May 18, has increased to 35. The latest float count is 35. One organization is understood to have earmarked an expenditure of \$1,500 for its float.

Meanwhile celebration plans by Buddhists throughout the Federation has drawn this comment from the Prime Minister, Tunku Abdul Rahman, “This shows a warm appreciation of the Government’s decision to declare Wesak-Day a Federal holiday.

And in a message he writes, “One of the greatest factors in our national unity and harmony is the spirit of tolerance and respect Malayans of all racial origins show for the religious beliefs of their fellow men. “Other races and creeds have national holidays for their religious festivals, so it is only right that Buddhists in Malaya should have their’s too because the followers of Buddhism embrace many races.

I take very great pleasure, therefore, in sending my good wishes to all Buddhists in the Federation of Malaya and in hoping that their Wesak Day will be full of joy and happiness.

On the eve of the Buddha Day (May 17) celebrations were held at the Buddhist Temple, Temple Road, Kuala Lumpur, under the chairmanship of His Excellency U Mya Sein, Burman Ambassador. Over 600 Buddhists participated. The following is the extract from U Mya Sein’s Speech.

\* \* \*

*Speech given by His Excellency Thin Pyanchi U Mya Sein, Ambassador of the Union of Burma, at the Buddhist Temple, Temple Road, Brickfield, Kuala Lumpur, on the 17<sup>th</sup> May, 1962 (eve of Wesak Day) to a gathering of about 400 persons.*

“We are gathered here to commemorate the ancient Holy Day of Wesak. We all know that it is a day honored three times over, meaning the Birth of the Buddha at Lumbini Park, the Enlightenment of the Buddha at Budh-Gaya, and the Buddha’s passing into Parinibbana at Kusinara.

It is therefore fitting that today I should take the opportunity to say a few words on the supreme message of the Buddha, namely, the Four Noble Truths, as I understand them. As you are aware the first three Truths out of the four, are merely an introduction, while the fourth is extremely important since it is a practical formula for everyone in everyday practice. Briefly put, the first Truth is the Truth of Suffering. That is to say there is suffering everywhere and all the time. The second Truth is the Truth of the Cause of Suffering. That is to say Ignorance of the facts, of Impermanence, Non-fulfillment, and Self-illusion on the one hand and Desire to possess everything on the other hand. The third Truth is the Truth of Freedom from Suffering. That is to say the possibility of arriving at the stage of permanent Non-Suffering or Nibbana through conscious effort. The fourth Truth is the Truth of Practice which will lead to that stage of Non

-Suffering or Nibbana. That is to say the practice of the practical formula called the Noble Eight-fold Way. We may now enumerate this extremely important practical formula called the Noble Eight-fold Way: (1) Right Speech (2) Right Action (3) Right Livelihood (4) Right Effort (5) Right Awareness (6) Right Concentration (7) Right Intention and (8) Right Understanding.

Now, to some people Buddhism may seem to be an extremely high idealism tinged with pessimism and existing in a vacuum. This is completely false. Buddhism, on the contrary, is a philosophy of moral practice based on the reality of this world. By reality I mean the recognition of Nature, Reason and Self-reliance as a starting point towards the fullest development of man into Nibbana or even Buddhahood. Indeed either Nibbana or Buddhahood is open to all living beings and this highlights not only the highest optimism but also the highest concept of equality of opportunity found only in Buddhism. Thus Buddhism is a practical philosophy based squarely on facts and always exercising free-will in facing facts. In other words our Buddhist free-will simply means that in facing the facts of this world we have the right to think, speak and do what is good on the one hand, and the duty to fight evil on the other hand; that in facing the facts of this world we have the right to think, speak and do what is right on the one hand, and the duty to fight wrong on the other hand. This therefore is Buddhist free-will in action in the battlefield of everyone's conscience. For if in this manner we took care of our todays, our tomorrows will certainly take good care of themselves.

Speaking of the countless facts in this world today may I touch upon an extremely important fact that is known to everyone, as an example. In this 20<sup>th</sup> Century of ours we are living at an extremely crucial time when nuclear and thermonuclear weapons, can cause unimaginable destruction to all life, property and freedom of conscience, possibly destroying this world of ours in the process. We also live at a time when two great camps

of nations are waging a war called the Cold War. I regret to have to say this, but with all respects to those two great camps it must be said that both their cultures are essentially materialistic. Hence the Cold War is nothing but a conflict of two materialistic cultures that we Buddhists are witnessing willy-nilly. To be frank and honest the two great camps share many common factors: for instance, both the camps are more or less guilty of bigotry, self-righteousness and hypocrisy. In both camps hate dominates their thoughts, words and deeds. Both the camps have stooped to the use of undesirable things such as spying, subversion, threats, false propaganda, bribery, blackmail, force and even threat of war. These are the hard facts of international life today, and it should be remembered that it is in these human circumstances that we, as Buddhists, are trying to progress toward Nibbana. I think that we all understand quite clearly that if the world is destroyed there will be no life to start with. And if there is no life on this earth there can be no Buddhism or any other religion for that matter. Thus in our present human situation where nuclear weapon combines with the Cold War we can see that this can mean the life or death of the world. It therefore becomes obvious that the basic or paramount need of the world today is life in peace. That is to say, we are living in a time that is charged with unparalleled importance and urgency, and the most important and urgent problem of the world today is to try to resolve the international deadlock on world disarmament and thus stop world destruction. This, in fact, is our supreme suffering or DUKKHA in our time.

In the spirit of the Four Noble Truths in general and the Noble Eight-fold Way in particular, I believe that we Buddhists—individually and severally—can make some contribution toward the lessening of tensions in the world or toward the taming of 20<sup>th</sup> Century Man, BEFORE IT IS TOO LATE.

I would therefore venture to suggest the following 8 points along the lines of the Noble Eight-fold Way:

- Point (1) For Right Speech let us shun hate propaganda in all its forms including Film, Press and Radio.
- Point (2) For Right Action let us shun power-drunkenness and killing, robbing, rape etc. all in the political or economic or cultural sense.
- Point (3) For Right Livelihood let us shun a livelihood that makes or sells or buys or delivers or uses death weapons.
- Point (4) For Right Effort let us strive to promote life in freedom, peace and progress and to shun Hate, Greed and Destruction.
- Point (5) For Right Awareness let us have a mindfulness of the truths of freedom, peace and progress.
- Point (6) For Right Concentration let us concentrate on the Moral Destiny beyond Material Progress.
- Point (7) For Right Intention let us aim at the improved Moral Climate of the world for survival and progress.
- Point (8) For Right Understanding let us understand that adherence to the foregoing points is the only way of making the Great Moral Breakthrough in our time.

This then would be our humble Buddhist contribution for world survival, for without world survival there can be no men, no beliefs and no hope. Indeed our Holy Wesak Anniversaries may then cease to be.

In conclusion I wish to recall the Buddha's famous words: "Appamādena Sampādettha!" meaning WORK OUT YOUR SALVATION WITH UNFLAGGING DILIGENCE.

### **At Bangalore, India**

The Maha Bodhi Society, Bangalore, observed ENLIGHTENMENT WEEK — *Bodhi Saptaha*—from the 14<sup>th</sup> to the 20<sup>th</sup> of May, 1962, in commemoration of the 2506<sup>th</sup> Buddha Jayanti.

The addition of a newly-built Meditation Block to the Maha Bodhi Meditation Centre in the premises of the Society highlighted the week's programme which comprised of special meditation sessions, discourses, Peace Recitals, Buddha pujas and so on. Of particular interest was the six-day Symposium on 'How have I benefitted through meditation' and the special Peace Recitals.

The participants of the Symposium gave their experiences of meditation and discussed how in their daily life meditation acted both as a means for spiritual development and as a practical mental therapy.

The Peace Recital was started by the resident monks of the Centre from the full-moon day of December 1961, to invoke peace and promote goodwill in the world. This recital will continue for three years, during which the entire Tripitaka will be chanted.

As in previous years, the programme of AKHANDA MEDITATION (continuous meditation in relays) was solemnly carried out from 4:00 a.m. to 9:00 p.m. on the Vaishakha full-moon day. At seven in the morning the new Shrine was consecrated and the new Meditation Block inaugurated with the chanting of Maha Paritta. The resident monks recited the famous Maha Samaya Sutta for this occasion. Then a special Buddha puja was offered on a grand scale. A good number of devotees observed the ATTHA SILA and spent the day in intensive practice of meditation. This proceeding was recorded and broadcasted by the All India Radio, Bangalore.

In the evening, an illuminating Symposium on the 'Life and Teachings of the Buddha' was conducted at the public meeting held in the newly-opened, large Preaching Hall, which was packed to capacity. The Venerable Buddharakkhita Thera, President of the Society, presided. Among those who spoke were The Hon'ble Sri Vaikuntha Baliga, Speaker of the State Assembly, Sri C.S. Seshadri, Commissioner of the Corporation of Bangalore, Sri H.V. Srirangaraja, Deputy Director of Public Instruction, Government of

Mysore, Sri M.L. Subbanna, Joint Director Agriculture, Government of Mysore, Dr. Narasimhaiah, Educationist, Sri B.V. Narayana Reddy, Chairman of the B.M.S. College of Engineering and Sri Narasimha Rao Naidu.

*Release of Publication:* The outstanding feature which marked the evening function was the release of two publications, viz., MEDITATION ON PEACE by Venerable Buddharakkhita Thera, and MAHA BODHI MEDITATION CENTRE SOUVENIR issued by the Maha Bodhi Society to commemorate the opening of the new Meditation Block on Buddha Jayanti day. This contains messages from eminent people such as Dr. Rajendra Prasad, Ex-President of India, Dr. S. Radhakrishnan, President of India, H.E.W. Gopallawa, Governor General of Ceylon, H.H. the Dalai Lama, Mrs. S.R.D. Bandaranaike, Prime Minister of Ceylon, Daw Khin Kyi, the Burmese Ambassador in India, Shri Sri Prakash, Humanist, Maharajkumar of Sikkim, Sri Devapriya Valisinha and Sri S. Nijalinagappa, Chief Minister of Mysore. Also included are some articles on meditation, a detailed report on the aims and activities of the Centre and photographs of various events.

The Souvenir may be obtained free from the Maha Bodhi Society, 20, Gandhinagar, Bangalore—9, India.

### **A Message from the Prime Minister of Ceylon**

It gives me great pleasure to send this message to the Buddha Sasana Council and the Government of the Union of Burma on the occasion of the Final Session of the Tika Sangayana. This is perhaps the first occasion that a Sangayana, where not only the Tripitaka but the Atthakatha and Tika are recited, has been held. The fact that Burma with whom we have had friendly relations from ancient times has had the unique opportunity of organizing this Sangayana, is a matter of pride to us as well.

I am glad that learned monks from my country too have helped in this Great Recital from time to time. Now that you are about to conclude the Final Session, I would like to express our appreciation of this noble service in the furtherance of Buddhism, which has been the common-link binding our two countries.

I wish that this great act of yours will help the propagation of Buddha Dhamma that gives harmony and solace to a strife torn humanity.

## **WHAT OUR READERS SAY**

### **(Recent Appreciation)**

#### **U.S.A.**

I happened to come across a copy of “The Light of the Dhamma” and I was quite amazed at the Thoroughness of it. It has answered many of my questions concerning Buddhism and I only wish more people could have the opportunity of reading it.

What is really needed in this country are more Theravādin missionaries. This true Buddhism would appeal to many and its doctrines would spread fast in this country if only revealed.

#### **Hungary:**

“The Light of the Dhamma” quarterly Buddhist Magazine should be sent regularly to the Pest-district of the Hungarian Buddhist Mission, as that magazine would mean a great help to propagate the Dhamma of the Buddha in our country.

Our library and our Buddhist theology badly need your valuable publication.

#### **Egypt:**

I Consider The Light of the Dhamma as the very best Journal which I ever did read.



Authorised Sangāyanā Editions of the Pāli Tipiṭaka, Aṭṭhakathās and Tikās now available from Union of Burma Buddha Sāsana Council, Kabā-Aye, P.O., Yegu, Rangoon, BURMA.

The Aṭṭhakathās, Commentaries on Pāli Canon, were re-examined and re-edited by scholar Bhikkhus from all the Theravādin countries and were recited at the Sixth Great Buddhist Council (Aṭṭhakathā Sangāyanā) in five sessions lasting from December 1956 till March 1960. The Aṭṭhakathās have been published as the authorised Sangāyanā version in 51 volumes (Pāli language and Burmese script).

**Commentaries (Aṭṭhakathā) 51 Volumes.**

1. Pārājikapaṇḍa Aṭṭhakathā Vol. I. K. 10. 00	17. Saḷāyatanaṭṭhapaṇḍa Aṭṭhakathā (Saṃyutta) Aṭṭhakathā K. 10. 00	35. Thera Gāthā Aṭṭhakathā Vol. I. K. 14. 00
2. Pārājikapaṇḍa Aṭṭhakathā Vol. II. K. 10. 00	18. Aṅguttara Aṭṭhakathā Vol. I. K. 10. 00	36. Thera Gāthā Aṭṭhakathā Vol. II. K. 14. 00
3. Pācīyādi Aṭṭhakathā K. 10. 00	19. Aṅguttara Aṭṭhakathā Vol. II. K. 10. 00	37. Therī Gāthā Aṭṭhakathā K. 10. 00
4. Cūlavaggādi Aṭṭhakathā K. 10. 00	20. Aṅguttara Aṭṭhakathā Vol. III. K. 10. 00	38. Apādāna Aṭṭhakathā Vol. I. K. 12. 00
5. Dīgha Nikāya (Sīlakkhandhavaṃsa) Aṭṭhakathā K. 10. 00	21. Khuddakapāṭha Aṭṭhakathā K. 6. 00	39. Apādāna Aṭṭhakathā Vol. II. K. 10. 00
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7. Dīgha Nikāya (Pāthikavagga) Aṭṭhakathā K. 8. 00	23. Dhammapada Aṭṭhakathā Vol. II. K. 8. 00	41. Jātaka Aṭṭhakathā Vol. II. K. 12. 00
8. Aṭṭhasālinī Aṭṭhakathā K. 12. 00	24. Udāna Aṭṭhakathā K. 8. 00	42. Jātaka Aṭṭhakathā Vol. III. K. 13. 00
9. Sammoha Vinodanī Aṭṭhakathā K. 12. 00	25. Itivuttaka Aṭṭhakathā K. 7. 00	43. Jātaka Aṭṭhakathā Vol. IV. K. 13. 00
10. Papañca pakāraṇa Aṭṭhakathā K. 12. 00	26. Suttanipāta Aṭṭhakathā Vol. I. K. 7. 00	44. Jātaka Aṭṭhakathā Vol. V. K. 14. 00
11. Mūlapaṇṇāsa Aṭṭhakathā Vol. I. K. 10. 00	27. Suttanipāta Aṭṭhakathā Vol. II. K. 8. 00	45. Jātaka Aṭṭhakathā Vol. VI. K. 12. 00
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14. Uparipaṇṇāsa Aṭṭhakathā K. 8. 00	30. Paṭisambhidāmagga Aṭṭhakathā Vol. I. K. 10. 00	48. Mahā Niddesa Aṭṭhakathā K. 12. 00
15. Sagāthāvaṃsa (Saṃyutta) Aṭṭhakathā K. 8. 00	31. Paṭisambhidāmagga Aṭṭhakathā Vol. II. K. 10. 00	49. Buddhavaṃsa Aṭṭhakathā K. 12. 00
16. Nidānavagga and Mahāvagga (Saṃyutta) Aṭṭhakathā K. 10. 00	32. Visuddhimagga Aṭṭhakathā Vol. I. K. 10. 00	50. Cariya Piṭaka Aṭṭhakathā K. 10. 00
	33. Visuddhimagga Aṭṭhakathā Vol. II. K. 10. 00	51. Vinaya Saṅgaha Aṭṭhakathā K. 13. 00
	34. Kaṅkhavitaranī Aṭṭhakathā K. 7. 00	

Price: K. 523 per complete set of Volumes.

The Tikās, the Sub-commentaries, were also edited and re-examined by Scholar Bhikkhus in continuation of the Sixth Great Buddhist Council. Eleven volumes have been published as the authorised version, as recited and adopted at the First Session of the Tikā-Sangāyanā which commenced on the 5th November 1960 and terminated on the 15th January 1961.

**Sub-Commentaries (Tikā). 11 Volumes.**

1. Sārattha Dīpanī Tikā Vol. I. K. 12. 00	5. Vimativinodanī Tikā Vol. I. K. 10. 00	9. Dhammasaṅganī Mūla Tikā and Anutikā K. 12. 00
2. Sārattha Dīpanī Tikā Vol. II. K. 12. 00	6. Vimativinodanī Tikā Vol. II. K. 10. 00	10. Vibhaṅga Mūla Tikā and Anutikā K. 12. 00
3. Sārattha Dīpanī Tikā Vol. III. K. 12. 00	7. Visuddhimagga Mahā Tikā Vol. I. K. 12. 00	11. Pañcapakaraṇa Mūla Tikā and Anutikā K. 12. 00
4. Vajirabuddhī Tikā K. 14. 00	8. Visuddhimagga Mahā Tikā Vol. II. K. 12. 00	

It is expected that the remaining books of Tikās would be recited and published about the beginning of 1962.

N.B. If a complete set is purchased for any Foreign Public Libraries and Institutions such as Universities, etc., the above prices are CIF (cost, freight and insurance will be borne by the Buddha Sāsana Council.)

AVAILABLE FROM:—

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