



BASIC TENETS OF BUDDHISM

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Aids to the Study and Teaching of the Dhamma

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FOREWORD

The carbon copy and the first set of the printed sheets of *The Basic Tenets of Buddhism* have been in the past years read by several guests and resident students of the Verdant Hermitage and have served as the first introduction to new students and as a Refresher Course to advanced students of the Dhamma. Though most of them did not want to read more than a chapter or two, none could lay the whole manuscript aside but read attentively the whole book from beginning to end and it was to them a real Refresher Course in the Dhamma or a good first Introduction to a systematic study of Buddhism.

As expressed by most readers, while reading *The Basic Tenets of Buddhism*, from the first line up to the last page, the reader feels that here a teacher has applied his knowledge of the principles of education, the methods of teaching, psychology of learning and teaching, briefly pedagogy, that is to say, the science and art of teaching, to the exposition of the Dhamma for the adult students of Buddhism.

Acquisition, fixation and application, correct presentation, judicious distribution of the material, using both induction and deduction, analysis and synthesis, starting with the known and the simple, and leading the reader by an easy and graduated course into the realm of the yet unknown or little known and the more complex, forestalling all criticism by answering all possible objections and questions arising out of the exposition, frequent review and restatement of earlier points taught in previous chapters, outlines at the beginning and summaries at the end, brevity and simplicity of expression: all this has been appreciated and praised as the work of an expert in teaching.

Connecting the knowledge of geography and history with Buddhism, in order to make the exposition more lively and realistic, this is another point stressed by the first readers of this book. But for it many Buddhists would have to die without knowing that there are Buddhists in Czechoslovakia, Poland and Hungary, that the Roumanian Universities of Bucharest have so many books on Buddhism in their libraries, and that even a palm leaf manuscript of the Mahā-satipatṭhāna-sutta in Sinhala script is among them, that the first President of Czechoslovakia, Prof. T. G. Masaryk, had in his private library, among thousands of books, some thirty Books on Buddhism, the Abhidhammattha-sangaha among them, or that a Hungarian, Alexander Csoma de Korosi, had been officially declared a Bodhisatta Saint for his research in Tibetan Buddhism, or that the British Imperial policy in India indirectly led to the study of Sanskrit, then to Pali and

Buddhism in the West, or that the International Language Esperanto was used in collecting material on "Studies of Buddhism in East Europe" for the Encyclopaedia of Buddhism: all this would have remained unknown to many if they could not read *The Basic Tenets of Buddhism*.

This Book is recommended to the Teachers of the Dhamma and the University Students, who will find it handy and very helpful. A detailed Table of Contents, division into three parts, indicating the nature of the material discussed, clear arrangement of chapters and sections indicating the progress of study, bibliographies, useful references in footnotes, a valuable complete Glossary of Technical Terms and Proper Names and, above all, a full INDEX will spare the Student and the Teacher all trouble in searching too long for a passage he may want immediately before his class or lecture, and points he wants for reference or in preparing regular tests and examination papers or in organizing his material for review.

Here, in *The Basic Tenets of Buddhism*, he finds everything cut and dried and presented attractively and convincingly by one who has been engaged in teaching for 35 years and has spent 27 years in teaching the Dhamma to students studying critically, and as consultant of non-Buddhist students of Buddhism. An exponent of the Dhamma, with a method of his own, which is, in the opinion of all, both charming and illuminating or interesting, teaching without letting the student notice that he is being taught and led by a master hand, the author, while writing the book, felt that he is fully qualified as Master of the Good Law of the Enlightened One, and he expects that this book will prove of value to the students and the teachers as well as to adult Buddhists, and especially to the marginal Buddhists who have missed a Buddhist Education, and also to the new-comers to Buddhism, fresh converts and of course, to non-Buddhists. All are sure to profit by reading *The Basic Tenets of Buddhism*, which implies Fundamental Buddhism, and they, it is hoped, will thank the Author for his gift of the Dhamma, that is to say, objective instruction in Buddhism.

If a fault is found with the author of *The Basic Tenets of Buddhism*, who tells the reader in this book that it was some Greek letters on a coin that enabled J. Prinsep to decipher Asoka's inscriptions, it is the blame for having so long hidden his light under a bushel by concealing this book, which should have by now been known all the world over. But by his method of forestalling all possible criticism, the author informs the reader that, in extenuation of his guilt, it should be known that the manuscript of this book was ready for publication early in 1955, before the Jayanti (2500 Years of Buddhism Anniversary) as his contribution to the Festivities.

The then inexperienced author, not wishing to sell his book to a Publisher who offered to accept it, gave his manuscript free to the Buddhist Council of Ceylon to be published before the Buddha Jayanti in 1956. By the time the

manuscript was approved by the Advisory Council and tenders for printing the book were called for, the change of the then government and policy, changes of ministers, general secretaries and directors, and the new stress on the National Languages have led to the Book's having been put off, till at last the author took his manuscript back.

The whole of the Book was then retyped, partly rewritten, and new chapters added, "Intermediate Buddhism" became THE BASIC TENETS OF BUDDHISM, and thus the author has produced a new book much superior to his original idea of "Intermediate Buddhism". The readers have to thank Mr. Ananda Semage, the well-known Buddhist Philanthropist of Colombo, for having published this book in its present form.

The Author, though born abroad, has been a citizen of Ceylon since 1955, hence feels and thinks and speaks like any other Sinhala or Ceylonese. He is a pre-war senior pupil of the late Venerable Mahā Thera Nyāṇatiloka of Island Hermitage, Dodanduwa, Ceylon, and this qualifies him to instruct many in the Buddha's Dhamma. May all serious students of the Buddha's Doctrine find in this book a source of objective instruction and happiness, which shall lead them to Enlightenment!

A. P.

P R E F A C E

The substance of the twenty-four chapters of this book on Basic Buddhism has been written in the course of the past twenty six years of the author's attempts at explaining in public addresses the most essential features of the Buddha's Dhamma. This book will be of use, first of all, to the English-speaking section of the Buddhist population in Ceylon and elsewhere in the East and the West. When preparing this book for publication the writer had in mind those Sinhala and other Buddhists who have had no Buddhist education at all in their youth and now feel too old to learn the literary style of the Buddhist books in their mother-tongue, and to whom all the traditional expositions of Buddhism in the archaic language that passes for literary Sinhalese or other Oriental languages appear unreadable, so that books in English are to them easier than books in their 'mother' tongue.

Next to this section with English as their adopted language, the non-Buddhist English-speaking educated readers will find this book useful in that it provides them a good insight into the Teaching of the Buddha and the Buddhist Way of Living and Thinking. It is hoped that a single reading of this book will enable all such students not only to understand Buddhists better but also to work with them and to appreciate fully their spiritual heritage, the Buddha's Dhamma.

Then the Buddhist Teachers and Parents who are called upon to teach the Dhamma to the growing and grown-up children, and find it increasingly more and more difficult to satisfy them and answer all their queries and check their rebellious spirit of challenging authority of the Elders and of sacred books, will certainly find this book useful. This Manual of Buddhism in sections meant for advanced students will give the Teacher the historical background and the most authoritative discourses where the Word of the Buddha is set forth in plain but forceful language, in easy current English.

The Western reader who has never been to the Buddhist East will gain through this book an insight into the real daily life of not only the Buddha and the Bhikkhus but also of the lay Buddhists, and this may serve him as a substitute for a costly voyage to the Buddhist Orient. Chapter III on "Where the Buddha Trod" will prove especially useful to such students who cannot afford the costly pilgrimage.

As for the student who is taking Buddhism in the G. C. E. examination, provided he is good in English, he will find that, though this book differs from the usual Manuals of Buddhism for Students, it gives him the answer to many questions that may have puzzled him. This book was not written to conform to any syllabus of a public examination. Its method differs from

those applied in regular school text-books in that it avoids all frontal attacks and uses suggestion and the method of subconscious assimilation in matters that have been usually overstressed in text-books for students of the Dhamma. But though thus free and discursive, this book deals with many problems more effectually than by merely enumerating all the commentarial details, the usual method used in other text-books. Very little commentarial matter has been used in this manual: almost all the material has been taken from the Earlier Buddhism of the Pāli Tipiṭaka, especially from those texts that reflect the pristine Teaching of the Buddha.

In preparing the manuscript of this book all past writings have been several times corrected and rewritten, and again revised and corrected not only by the author himself but also by his German and English friends. This book would not have seen the light of the day, had it not been for the generous and repeated collaboration of the British Esperantist, scholar, linguist and author, Major R. Raven-Hart. It was a happy coincidence that, fifteen years after having lost almost all contact with the International Language ESPERANTO and Esperantists, the writer was one fine morning visited by a tall bearded Englishman who came to see 'the Esperantist from Central Europe'.

No words of thanks can express the writer's indebtedness to his Esperanto friend for his collaboration. It was not the English style alone that has been polished by Major R. Raven-Hart; his 'raven eye' found fault in the inferences drawn from premises that were not sound, and all doubtful statements were exposed as mere assumptions. It was mainly in the two chapters on the Life of the Buddha— chapters III-IV— that the Major improved much of the account of a description of the places visited before the author's own pilgrimage to India by the Major and described in his book *WHERE THE BUDDHA TROD*, published in 1956 at Messrs H. Cave & Co., Colombo.

Another debt of gratitude the writer must express to the Venerable Nyānaponika Thera, a distinguished disciple of our late Dhamma Teacher, the Venerable Nyānatiloka Mahā Thera, for his very kind attention paid to this book, amidst his more pressing work. But the author alone takes upon himself the responsibility for any defects of this book. The good points are all due to his friends but any defects are entirely due to him, for in the process of incorporating all the valuable suggestions of both the Venerable Nyānaponika Mahā Thera and Major R. Raven-Hart, there may have crept in other imperfections. The last eleven chapters of this book have not been seen by them before going to the Publisher.

Much has changed since the Preface, up to this point, was written in May, 1958. Due to causes beyond our control, the printing of this book took more time than was anticipated. Many references to current

happenings in the years when this book was written are now out of place and much new knowledge gathered in the past seven years could not be incorporated here and cannot be referred to without making the book much bigger.

One fact alone must be stated here. The Buddhist Publication Society, P. O. Box 61, Kandy, Ceylon, has meanwhile issued in their series so many excellent expositions of practically all the aspects of the Dhamma and the Abhidhamma, that the English reading Buddhist public has been supplied with the best material selected and edited and for a great part written by the competent Editor, the Venerable Nyāṇaponika Mahā Thera of the Forest Hermitage, Kandy. If this book succeeds in fitting into his programme of publications, the author will deem it the best reward for his pains taken in giving this book to the public. The author is also under a sense of obligation to two friends who thoroughly had read the printed sheets.

The Publisher, Mr. Ananda Semage, lost his wife in 1957, and he will naturally want to transfer all his merit to her in order to secure her well-being in the hereafter. May also our Venerable Teacher, the late Mahā Thera Nyāṇatiloka, who passed away on 28th May, 1957, share in the author's merit of this publication. May all readers find in this book a source of objective instruction, happiness and progress on the upward path to liberation and enlightenment !

C. Nyāṇasatta Thera.

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BASIC BUDDHISM

PART 1 ESSENTIALS OF BUDDHISM

CHAPTER 1 INTRODUCTION:

BUDDHISM IN ITS RELATION TO OTHER INDIAN AND WESTERN SYSTEMS OF THOUGHT

When Buddhism entered the Indian scene, there was, apart from deep-reaching differences, also a congruence between the trend of thought in Early Buddhism and the conception of the world among the philosophical, ethical and religious systems prevalent in India at that time. The concepts and notions or intuitions common to almost all ancient Indian systems were:-

(1) *SAMSĀRA*, or the round of rebirth, that is to say, the intuition or realization that our present life is but a link in a chain of incalculable rebirths.

(2) Subject to rebirth are not only human beings, but also animals, and all heavenly beings, even the mighty Gods.

(3) The rebirth of men and other beings after death takes place in different spheres called heavens, among human beings, and also in the 'states of woe', or hells, and in the animal kingdom. The manner of rebirth is conditioned by *Karma*, that is to say, the inner character of beings, and this character manifests itself by their volitional actions, speech and thought, which affect not only their surroundings but the doers themselves and thus mature to fruition.

(4) Rebirth takes place in spheres where all life is subject to the law of impermanence and suffering. The liberation from this recurrent entanglement in the process of impermanence and suffering — *samsāra* — or the round of rebirth — is the aim of all religions and systems of philosophy.

(5) It is in our power to determine in this life the nature of our future rebirth by controlling our actions, speech, thoughts and volitions.

(6) Liberation means cessation of and release from the round of rebirth for the liberated individual.

(7) Liberation from suffering and rebirth is realized or actualized through liberating knowledge.

(8) This liberating knowledge means the cessation of all delusion and ignorance that conceals the true nature of things, evokes in beings the craving for things which do not last and satisfy; and it is this very craving that leads to ever-fresh and repeated rebirth. With the extinction of this craving the effect of Karma becomes also extinct.

(9) After enormous periods of time this world system, our universe, is destroyed, and after some time begins to form anew, while beings continue living temporarily in the so-called higher, or spiritual, spheres of radiant gods, and are progressively reborn in the Brahma-world as it forms. But all such beings are subject to rebirth in the newly formed or forming material universe, as soon as rebirth there is possible for the particular species of beings. The destruction and the formation of the universe is not effected by an agency outside the world, but by causes and conditions inherent in the world system itself. In like manner, the rebirth of beings is not directed by a supernatural or superhuman agency, but by causes and conditions created by the beings themselves through their actions—Karma. No first beginning of this round of rebirth can be perceived; but it is of such a nature that a cessation may be effected by creating the necessary conditions for the liberation from all suffering of rebirth.

If we compare the Teaching of the Buddha with the notions prevalent in the West, we see that the apparent incompatibility of some of its tenets with the conceptions found in the West is not so great either. The idea of a Law governing not only the world but also the lives of individuals and nations, was taught already in the Old Testament of the Bible. Impermanence, suffering, and absence of an unchanging core either in man or in the universe, have been well formulated by many Greek and Roman philosophers; and Christianity, especially in the first centuries of its existence, is resounding with the teaching of impermanence, suffering, emptiness and vanity of all things, and a longing for liberation. *The round of rebirth*, though a startling revelation to a Western beginner in the study of Buddhism, was taught in Egypt, Greece, and all over the West in pre-Christian times. Every student of World History knows that the Teutons as well as the Anglo-Saxons of Britain had their firm belief in *Valhalla*, where the warriors after death spent their days in fighting and all nights in feasting. Though indeed very few know of it, it has been found that even in the very land where Christianity arose, the masses of Palestine, disregard-

ing the orthodox view of one life and a single creation of the world, did believe in rebirth. When the disciples met with a blind-born man they asked if he was born so because he had sinned (did this man sin or did his parents sin?)¹. And people held the Founder of Christianity to be either John the Baptist or one of the Prophets of old.² This belief in rebirth was strong among the first Christians, and it was only in the sixth century, in 553, that the Council of Constantinople suppressed the teaching of rebirth among the Christians. Few are aware of the fact that also the most orthodox Christians do believe in rebirth, that is to say, the continuation of one's individual life after death, either in heaven or hell or an intermediate state in a purgatory where 'the soul' undergoes a process of purification before it is fit for entrance into heaven.

At present, when modern science has annihilated the delusion of permanence in the world and teaches a causal relation between all events, and modern psychology teaches the same causality in the *stream of consciousness*, instead of a soul thought of as not subject to the law of impermanence, suffering and impersonal character, more and more students study Buddhism and turn to the '*more scientific*' Buddha-Dhamma. This is the most opportune moment for Buddhists to step in and fill all the gaps still existing in the Westerners' view of life and thus satisfy the yearning of many men who feel that much could be learnt from the East. Though the Buddha Dhamma does not teach about God and soul in the traditional manner, and does not believe in a saviour, yet Buddhism explains all the problems that are not satisfactorily explained with the help of these *Subsidiary concepts*. Buddhism as a religion comes, especially in its ethical teachings, nearest of all the other world religions to the ideal of the modern man. It has influenced for the better more lives than any other religion or philosophy. This is no doubt due to its unbroken existence throughout these 2,500 years. Hence many thoughtful men all over the world feel that Buddhism deserves to be studied by all. An unbiased student of the *Dhamma* will very soon perceive that this *Supertheism* or *Supra-theism* of Buddhism resolves all the dilemmas in which are involved all theistic systems when attempting to explain the incidence of suffering in the world and reconcile it with the conception of a benevolent Creator. The origination of suffering and liberation from all ill are the central problems of Buddhism, and the *Dhamma* points out the path to the attainment of more happiness in this world, to bliss in the future, and to lasting freedom from all limitations of the round of rebirth.

A critical student of Buddhism may ask what all this metaphysical discussion means in our daily life. Well, it means very much if it is well grasped. If the Teaching of Rebirth and Karma is accepted as

1. John ix: 1-2

2. Matthew XVI: 13-14; Marc VI: 14-16; VIII: 27-28.

a fact, and if one lives up to it, then it is impossible to hate others, to harm or injure even the meanest creature or to covet another's property or envy other people for their advantages over us. We are always able to bear lightly what needs must be, and by our attitude to life we become a source of inspiration to all around us. We are able to bear everything and forbear what must be endured. The *Buddha - Dhamma*, that is to say the Teaching of the All-enlightened One in its pristine purity, is the most effective Teaching that can produce the miracle of thoroughly taming and subduing the human heart, disarming the inhuman hand, and eradicating all violent tendencies. The heart, the head, and the hand must learn gentleness. The Teaching of the Enlightened One gives us reasons why we ought to learn it now and here if we are to attain liberation from all pain and suffering.

BUDDHISM

It is here, at the very beginning of our discussion, that we must state concisely the *Quintessence of Buddhism*. Though the Teaching of the Buddha may be studied scientifically as a mental science, it is more like philosophy, and still more like psychology and ethics, hence it is sometimes called *Psychological Ethics*. Buddhism may also denote a form of civilization, culture, and many other things, for in the far off days when it arose, all these departments of study were not yet differentiated, and they were called '*Dhamma*' or '*Dharma*'. For the practical purpose of our present exposition, we shall treat Buddhism also as one of the great world religions, using the word '*religion*' in its earliest meaning as '*respect for truth and law*'. However, in order to avoid confusion and controversy at the very beginning of our exposition, we shall use the term '*Dhamma*' rather than a Western concept which is objectionable to many students of the Buddha's Teaching. The term '*Dhamma*' throughout our discourse stands for the cosmic and moral law that was revealed to the Buddha in the morning of his Enlightenment. *Dhamma*, then, means the moral and philosophical teachings of the Buddha and his immediate disciples. The sacred books providing our knowledge of the Buddha-Dhamma are the *Early Pāli Text-Books*, the scriptures called the *Tipiṭaka*, and the Commentaries in the Pāli language.

THE BUDDHIST

A Buddhist is one who takes refuge in the *Buddha*, the *Dhamma*, and the Order of the Disciples (*Saṅgha*), studies the Teaching and endeavours to follow the Dhamma in his daily life. 'To take refuge' means to put one's trust in the Enlightened One, his Teaching and the Order, to accept the guidance of, and listen to the advice of the Buddha, his Dhamma and the Order of Disciples. In order that the true Bud-

dhist may be able to translate the printed Word of the Buddha Dhamma into practice in daily life, he must first study, understand, investigate, appreciate and love the Teaching. This study, comprehension, appreciation and love of the Dhamma gives rise to unshaken faith, or rather unwavering confidence, in its truth. Confidence arises from application. Every step forward on the Path of the Dhamma gives the student confidence, conviction, and faith in the Teaching.

THE BUDDHA

The Buddha, as a historical personage, is the Enlightened and Compassionate Teacher who by his own effort has discovered and first realized the Truth called the Dhamma, has the ability to reveal the Dhamma and to lead other intelligent beings to the realization of the Truth taught by the Buddha. The Buddha is the ultimate source of our knowledge of the Dhamma. As synonymous with 'Buddha' we have other terms:- *Tathāgata* — the Perfect One; *Bhagavā* — the Blessed One; *Sambuddha* — the Perfectly Enlightened One; *Sammāsambuddha* — the Perfectly All - enlightened One; *Sākyamuni* — the Sage of the clan of the *Sākyans*; *Sugata* — the Happy One, or the Accomplished One. In later Buddhism we have many more terms as synonyms of 'Buddha'. A real Buddhist does not refer to the Enlightened One as *Gotama* or *Gautama*, for it was the non-Buddhists and the haughty Brahmins who called him by his family name. The term 'Buddha' is not a proper name but a title of honour meaning: *The Awakened One*; hence we prefer using it with the definite article, in order to forestall any possible confusion as to a metaphysical principle.

In the *Early Pāli Books* the Buddha is treated as a historical personage born at *Lumbinī*, a place that lies within modern Nepal. Though the exact place of birth is known, there is a disagreement between the scholars of the East and those of the West about the year of birth of the Buddha. According to the Ceylon Chronicles, he was born 2,584 years ago, that is 624 B. C. But students of History have found that the number 218 years after the passing of the Buddha as the year of the consecration of *Asoka* must be wrong, and hence the Buddha must have been born about 60 years later than indicated by the Ceylonese Chronicle, the *Mahāvamsa*, hence they give the date of the birth of the Buddha as 564 B. C. This fact may startle the student: but we must call his attention to the truth that the same is the case with the birth year of the Christ, which some scholars put 30 years later, and even the Church admits that it might have been at least three years later than the year established by the *Church Councils*. As the Buddhists have not yet authoritatively fixed the year, we have different dates for all events in the history of Buddhism, and the student must not worry about this.

The Buddhist year does not coincide with the Western New Year; all dates are calculated by giving the number of years of the reign of the Kings; as some kings might have died at the beginning of the year, and at times rival kings, might have also ruled at the same time, hence this counting results in the difference. We shall adhere to the data given by the Ceylon Chronicle and say that the Buddha was born 624 B. C., or just 2,584 years ago, and hence lived and taught in the sixth century before our era. He was born as a prince, and it was in his 29th year that he renounced the life of ease and pleasures and became a wandering philosopher, a homeless mendicant and religious student. From that time onward till the age of 80, the Buddha spent all his time living in the many monasteries and hermitages or journeying during the fine season from place to place in the various ancient republics and kingdoms of North India, the present *Nepal*, *Bihār*, *Bengal*, *Uttarpradesh* and the adjacent regions. The Word of the Buddha and his immediate disciples has been handed down in Pāli, a beautiful language similar to Sanskrit, and the tongue most probably spoken by the Buddha and widely understood all over North India at that time.

THE DHAMMA, OR THE TEACHING

The *Dhamma* is the Ethical and Philosophical Teaching of the Buddha the cosmic and moral law governing this world and our life, realized and revealed by the Buddha to his immediate disciples. It was the oral teaching of the Buddha that was soon arranged into groups of related topics of similar length; and these groups of the larger units of the books were fixed and named the 'Collection', or '*Piṭakas*', and the whole body of these Collections came to be known as 'The Three Collections of Scriptures', the *Tipiṭaka*. The Three Collections are called '*The Vinaya*', or the Collection of Rules and regulations governing the life of the community of monks; '*Sutta*', or the Collection of Discourses on the Dhamma; '*Abhidhamma*', or Philosophy, literally: Higher Doctrine. After several Councils — *Saṅgāyanā*, or *Saṅgīti* — where the orally-preserved texts were recited, all the Pāli scriptures were written down on hard palm leaves — one of the lasting materials for writing — and these books bearing the Word of the Buddha were guarded all these twenty centuries as the most precious possession of the nations that called themselves Buddhist.

At present the Word of the Buddha is handed down not only in printed books and on palm leaves, but also on marble slabs in Burma. The earliest records expressly referring to the Buddhist scriptures are the Pillars and rock-carved Edicts of Asoka, dating from about 240, or 180 years (according to modern calculation) after the passing of the Buddha. Some Buddhist kings are said to have had whole books engraved on copper plates or even on plates of gold, for no baser metal.

was thought good enough to bear the Word of the Enlightened One. Beside the Pāli Books there are Buddhist scriptures in Sanskrit and translations into Chinese, Tibetan and other tongues from the original source; as all the earlier records agree in essential historical data and facts of the life of the Buddha and the Early Teaching, this agreement proves that our Pāli Books reflect the historical teaching and not compositions made in Ceylon by monks, for all the books refer to conditions of life and geographical and historical facts in North India of the sixth century B. C., with not a single reference to Ceylon, not even to Asoka, who sent the Dhamma there.

THE THERAVADA

The form of Buddhism which has been handed down to us these 2,500 years in the Pāli Scriptures and is known and practised in Ceylon, Burma, Thailand, Cambodia, Laos, and Chittagong in East Bengal is called '*Theravāda*', that is to say the Teaching of the Elders, the immediate disciples of the Buddha. The core of the Theravāda is the historic teaching of the Master; but the word of the chief disciples, other great disciples and other interlocutors of the Buddha and his disciples is side by side with the word of the Buddha. At times it is one of the great disciples that expands the terse formulation of the Master for those who find it difficult to grasp the meaning of the too concise exposition. Hence it is not quite accurate to say, as is often done, that the *Tipiṭaka*, or the 'Three Collections' of the Teachings of the Buddha, contains only the Word of the Buddha.

In process of memorising, writing down and explaining the Teaching, perhaps a new frame giving the occasion and setting of the discourses was added to the Early Message, and many legends, myths, and much folklore entered into the books. Pious stories appealing to the imagination of the more naive listeners were included too, as useful aids in preaching the Dhamma. About nine hundred years after the Buddha, great Commentators like *Buddhaghosa*, *Dhammapāla* and others, completed the work begun in Buddha's time, namely explaining the true meaning of the Early Scriptures. Thus we have the *Pāli Texts*, the *Commentaries* and *Sub-Commentaries*, all in Pāli. Then there are the Mediaeval Compositions and Compendia and Chronicles of the Sinhalese, Burmese and other scholars, composed either in Pāli or in the national languages, all these books being invaluable aids in the study of the pristine Teaching. This process of adding new books to the extensive Buddhist literature continues even in our days, especially in Burma. And as Buddhism spreads all over the modern world, new approaches to the classical Pāli literature are tried, and new methods of exposition necessitate ever fresh additions to the enormous output of Buddhist scholarship. In our own lifetime the Theravāda has obtained footing not only

in the new Eastern lands like Malaya, Singapore, parts of Vietnam, in Nepal, in many new centres in India, mainly those revived by the *Mahā Bodhi Society*, but also in many Western lands, mainly in America, England, France, Germany, and still many more countries of the West.

THE MAHAYANA

It appears that soon after the passing away of the Buddha, and perhaps even in the Teacher's own life time, some erring disciples formed different conceptions and formulations of the Dhamma. While the Master lived, such erroneous views were soon corrected. But after the passing of the Enlightened One, in process of time, there arose a new trend or several new trends in the Teaching, calling themselves, or being called by others, by various names, but later on were known under the collective name '*Mahāyāna*', i. e. the Great Career or the Great Course, sometimes meaning also 'The Great Vehicle'. Long before the term '*Mahāyāna*' was coined, there were various Schools of Buddhism, as for instance the *Sautrantikas*, the *Sarvastivādins*, the *Vātsīlians*, the *Mahāsaṅghikas*, and others.

According to the information given in the Pāli books, the principal source of departure or secession from the main body of disciples was the relaxation in discipline and reluctance or refusal to submit to the disciplinary rules of the *Vinaya*, i. e. the regulations for the guidance of the Buddhist monks, or *bhikkhus*. But the adherents of the Great Career to Enlightenment - *Mahāyāna* - have a different story to tell, namely the intellectual and spiritual inferiority, that is to say the inferiority in intellectual and spiritual attainments of those who were the exponents of the rigorous discipline. Therefore the allegedly more progressive teachers began to call the conservative bhikkhus *backward*, and nicknamed them '*Hīnayāna*', i. e. the followers of the Lesser Vehicle, of the Inferior or Lower Career or Course.

When too many learned Brahmin converts became Buddhist monks, and the restraining power of the Buddha and truly saintly Elders was no more felt or respected, extraneous philosophical ideas and new metaphysical concepts and conceptions began to enter the Teaching. Skill in dialectics, that is to say, dialectical dexterity in enunciating the new ideas as the '*esoteric*', or secret, doctrine of the Buddha himself, who had withheld these doctrines from the Elders, the *Theravāda* disciples, owing to their inferiority in comprehension, succeeded in convincing some students and supporters of the alleged superiority of the new trend. Inspiration, poetical talent and mysticism began to weigh more than one's own selfrealization of enlightenment and liberation, the real goal of the Dhamma. And seeing the new effusion of

productivity and creativeness, perhaps also flushed with the pride arising from applause and large following, the leaders of the new movement began to despise the sober self-effacing virtues of the monks of the Pāli tradition. They began to use Sanskrit as their literary language, called their system the *Mahāyāna*, the Great Career, the Higher Course to Enlightenment, and jeered at the parent stem of Buddhism, calling the Theravāda '*Hīnayāna*', i. e. the 'Lesser Career', the Lower or Inferior Course of Training. There are bitter accusation of the opponents on both sides, for neither side spared its critics.

After more than two thousand years of complete separation, the two great Schools of Buddhism are inclined to come together again. Buddhist scholars have now realized that the *Hīnayāna* referred to in the controversies is not the *Theravāda*, but some long extinct sect of Buddhism, so that the term of reproach, '*Hīnayāna*' is not applicable to any form of Buddhism living. As the opponent has been dead all these fifteen hundred years, the old controversies are becoming a closed chapter in the History of Buddhism.

Though for the erudite Buddhist many points of the old controversies continue to be valid, there is a new trend noticeable in the whole Buddhist world, and also in Ceylon. After more than two thousand years of complete and hostile separation, many Buddhist scholars, especially among the intellectual laity, feel the need for unity among the Buddhists. These *Buddhist Liberals* now emphasise the points of agreement rather than those things that led to the split. The main point of difference had always been that, while the *Theravāda* monks adhered to the ideal of the *Arahant*, that is to say, the enlightenment of the disciple, attainable in his lifetime by following the Noble *Eight-fold Path* of virtue, contemplation and self-realization of Deliverance by Enlightenment, or attainment of Nibbāna, the *Mahāyāna* rejected this ideal as inferior, and proclaimed the ideal of Buddhahood, i. e. everyone becoming an All-enlightened Buddha, as the sole worthy object of human striving. Thus the followers of the *Mahāyāna* consider themselves all potential Buddhas, or *Bodhisattas*, as the beings aspiring to the highest enlightenment are called.

It is only in our lifetime that scholars have realized, or begin to realize, that the ideal of the *Bodhisatta* is now really appreciated in the *Theravāda* countries too, and that the popular form of Buddhism taught in those lands is more akin to the *Mahāyāna* than was the long extinct '*Hīnayāna*'. Philosophy and learning are not despised by the modern monks of the Theravāda countries, and there are very few among them to-day who earnestly strive to attain Nibbāna in their own lifetime, but most of them, like the priests of the 'Great Career', are more like clergymen, ministers, preachers or teachers than the hermit

bhikkhus of old. Hence there is no reason why one should despise the other and feel superior or inferior to those of the other School of Buddhism. If the Mahāyāna Buddhists study a little of the more rational Pāli Buddhism to strengthen their position at home, and if the Theravāda Buddhists practise better the Bodhisatta Ideal and often forego their own pleasure for the sake of doing good to others, we shall have an ideal synthesis of *World Buddhism*.

Largely because some of the principal Mahāyāna lands, China, Tibet, a part of Korea as well as of Vietnam have embraced a new ideology and do not now really count as Buddhist lands, in the old sense, and because Buddhism in Japan might have weakened after the war and years of occupation, some leading Buddhists now fully realize that if the Dhamma is to survive the increasing pressure of new materialistic ideologies and alien religions, and triumph in the whole world as the universal Teaching and the only acceptable Philosophy of the modern man, the Buddhists must feel united in their loyalty to the Enlightened One, always stressing the Early Teaching and discarding many of the later accretions that are now mere ballast and the very things and points criticised by the intellectual Buddhists and by the non-Buddhist critics of Buddhism.

THE SANGHA

The *Saṅgha* is the Order of the Disciples of the Buddha, the Community of those who have realized the Truth first proclaimed by the Buddha or who are seriously striving to realize it and who by example and precept teach the Dhamma. In the Pāli Theravāda usage, *Saṅgha* denotes only the Bhikkhus, *i. e.* the members of the Order who have received the higher Ordination called *Uṭṭasampadā*. Novices and candidates for ordinations do not yet strictly belong to the *Saṅgha*, though the new tendency in the West is to count also the laymen to the Order.

THE ESSENCE OF THE TEACHING

The Quintessence of the Buddha's True Doctrine are *the Four Noble Truths*, the four propositions governing all the Scriptures. The huge volume of Buddhist Literature is but the restatement, amplification and application of this Basic Dhamma.

(a) All conditioned existence, especially human life and the objects of our cognition, striving, craving and grasping, all the manifold objects of our experience are unsatisfactory. Life itself is a conditioned process initiated by conception, followed by birth, pain, sorrow, grief, lamentation, disappointment, despair, union with objects which we hate, sepa-

ration from what we love, old age, disease and death, which is again followed by a new rebirth according to our actions, either in heavens on this earth, or elsewhere. This is *the Noble Truth of Suffering*. Though this proposition is so repugnant to, and so dreaded by the opponents and critics of the Dhamma, the Buddhist calls it noble. The statement of this Holy and Pure Truth of Suffering makes the student pause and reflect; and it may lead to liberation from a new individual life and from all the manifold suffering connected with life, or synonymous with life.

(b) All the various forms of suffering, and all forms of individual life are conditioned or caused by *Craving*. This craving for the continuation of our life and for a new life and for the objects of sense experience is nourished and sustained by *ignorance* or *delusion*. This ignorance and delusion about the true value and nature of life and the world makes man crave for continued life in Heaven or a future rebirth as a powerful king, a great politician, a Leader of a new Movement or School of Thought, or a great personage in some other sphere of life. Instead of learning all about the real nature and value of life and things or conditions, we always crave for new objects which, when attained, will not satisfy us. We move from place to place, from country to country, learn many new languages, perhaps including the international language Esperanto, in order to be able to live with other nationals in the hope to find *our true home* and perfect satisfaction among them but all in vain. Meanwhile one individual existence ceases, our life span ends, and then it is this very craving, never to be appeased by gratification, that links one life with another. This occurs, among human beings, in the moment of conception, the fructification of the ovum-cell by the sperm-cell. By the craving force of a dying being that seeks its own affinity, or congenial conditions for a new life, the two cells become united, and thus a new life germinates in a mother's womb. This process of conception, dependent on three factors, instead of the two admitted by Biology, becomes clearer if we use the illustration of the last spark of an extinguishing fire which kindles new fuel according to its strength. The teaching of craving as the condition, or cause, of new existence is called *the Noble Truth of the Origination of Suffering*.

(c) By attaining true intuitive insight and penetrating vision as a result of systematic training in the patient application of mindfulness and concentration of the purified mind, the real nature of life and the world with all its false attractions, delusions and craving or grasping, is understood, and with the cessation of craving, all suffering ceases. This proposition of the perfectability of man by his own effort, under the benign guidance of the Buddha-Dhamma, is called *the Noble Truth of the Cessation of Suffering*.

(d) The Path, or Method, that leads to the self-realization of the end of Suffering by the Conquest of Craving for the pleasures of senses, Craving for continued life, and Craving for self-annihilation after death, this Method of Training for Enlightenment and Liberation is called *the Noble Eightfold Path*. The eight links, or factors, of the Path may be summed up in the three divisions as: moral life, culture of the mind, and intuitive insight, or wisdom. For a lay student the first part, the path of virtue and morality, is contained in the *Five Precepts*: to refrain from killing or harming living sentient beings, from stealing, from unlawful sex-relations with one belonging or promised to another, from telling lies, and from using intoxicating drinks and drugs that cause loss of mindfulness and moral restraint, lead to moral recklessness, and retard one's progress on the Path to Perfection and spiritual liberation. It is by treading the path of self-control, spiritual culture and wisdom that the student of Buddhism applies the most—in fact the only—effectual method of bringing about the end of all ignorance, delusion, craving and grasping. This is *the Noble Truth of the Path that leads to the Cessation of Suffering*

SPIRITUAL DEVELOPMENT

Moral life, self-control, or self-restraint, leads to a peaceful, or placid, disposition of the mind, to freedom from remorse, worry, and all agitation, restlessness and uncertainty. With such a placid disposition it is possible to devote the best moments of the student's leisure to the practice of mindfulness and concentration. This culture of our latent spiritual faculties leads to the acquisition of spiritual insight or intuitive penetration of the real nature of things as they are, independent of the value we place on them in our delusion, with our mind biassed by craving or ill-will. When we see all the *components* and *aggregates* of our existence and experience, our life and the objects of our cognition and craving, as impermanent, unsatisfactory and fraught with suffering, not self-existing, not self-contained entities or constituting our self, *i. e.* as impersonal, then all delusion and with it all craving and grasping cease. Only then liberation from all sorrow is attained and spiritual enlightenment achieved. The individual who has realized this spiritual perfection or holiness lives his span of life free from all selfish desires. He devotes himself to the service of others: he is a guide of his fellow-men who are striving for the blissful state which he has already attained.

When such a holy one, be it a *Buddha* or an *Arahant-Saint*, passes away, there is no more rebirth for such perfected Saint, a Saint in the highest sense, because his life-affirming and life-linking craving had been extinguished long before his physical death: he enters the *Nibbāna without a substratum of becoming*. The term *Nibbāna*, or

Nirvāna, is used for the state experienced by the Buddha and the Buddhist Saint from the moment of self-realization of enlightenment to the final passing away of his mortal frame. *Nirvāna*, or *Nibbāna*, literally means freedom from craving and delusion, 'the blowing out' of the fire of *lust*, *hatred* and *delusion*. Positively it can be called Enlightenment and bliss unperturbed by any external contingency.

The self-realization or actualization of this condition is the ultimate object of all the striving of every genuine Buddhist. Some earnestly hope and strive to attain Nibbana in this very life time; others fervently hope to achieve the task of liberation in the next life or in one of the lives that lie ahead of them. When Buddhist Teachers attempted to explain logically the intrinsic nature of Nibbana without themselves attempting to fulfil the necessary conditions for this achievement, they disagreed, as doctors often do, and split the Buddhist World of those far-off days into opposing camps. They also created what is now called '*aversion to Nibbāna*'. The student must always bear in mind that Nirvana is a matter of self-realization and that no argument can either bring it nearer or make it a condition of craving or aversion.

In order that the student of Buddhism may become an effectual witness to the living and ever-fresh flourishing Buddha-Dhamma, he must needs bestir himself not to be contented with mere intellectual appreciation of the Teaching, and leave his higher spiritual faculties to starve and stagnate. Neither must he rest satisfied with his present state of life, the continuation, or rather repetition, of which he tries to secure in the future by some small charitable acts. The Buddhist who had learnt the Dhamma piecemeal and uncritically in his youth, must at his higher level of education relearn the Teaching in a '*Refresher Course of the Dhamma*', and only then he will feel inclined or even impelled to practise it in his everyday life. Instead of glorifying the conquest of nature by physical science, he must strive to achieve the conquest—not of space, of Mount Everest, of some as yet unscaled peak or even of the moon and some of the planets but of the blemishes of his own nature. Some faint-hearted men hold the defeatist view, unworthy of the disciple of the All-enlightened One, that man of his own strength cannot achieve this lofty ideal of self-conquest but needs an extraneous superhuman aid or *Grace*, or a *Saviour*. The mere existence of the Law, even of *the Good Law of the Supremely-Self-Enlightened One*, so long as the Law and its statement is merely stored in books, merely memorised and then preached, surely cannot bring the *Deathless* state. But when the noble Law of the Perfect One is once well studied, comprehended, appreciated, and loved, then faith, or rather *confidence based on understanding*, the seed out of which sprouts the progress on *the Way to Perfection*, achieves what '*Grace*' or '*Saviour*' may be supposed to achieve elsewhere,

REALIZATION

This is a period of Buddhist Renaissance. In the past centuries, the eclipse, or the dark ages, in the History of the Buddha-Dhamma, people actually created a defeatist atmosphere, declaring that the '*Gates to the Deathless*' (Nirvāna) are now definitively *closed* and the Buddhists have to await the advent of a new Buddha. Now all this talk has proved wrong, for all over the Buddhist world, the '*expanding universe permeated by the Buddha-Dhamma*', is seen new life and a strenuous effort in the practice of the spiritual conquest of self. Though the *Historical Method*, or the so-called *Higher Criticism*, once really startled the students of Buddhism and threatened to take away all their faith in the Dhamma, now the Buddhists give the lie to the scholars. But let us be quite honest about the true state of affairs: the understanding of the Dhamma is not inherited even by the born Buddhists. Just like the alphabet and the multiplication table, it has to be learnt anew by all of us. The ideal of the Buddhists is the individual who is truly restrained, disciplined, and spiritually liberated, and he is not born as such. Each student of the Dhamma has to learn and acquire the restraints and discipline, and must individually strive and struggle for spiritual liberation and enlightenment.

In a stirring exhortation of the Buddha to *Cunda*, one of the '*eighty foremost disciples of the Blessed One*', the Perfect One says:- "Truly, Cunda, it is impossible for one who is himself sunk in the mire to release another who has fallen into the mire; only he who is himself out of the mire can save another from it. Verily, Cunda, he who is himself not restrained, not disciplined, and not spiritually liberated cannot make others become restrained, disciplined, spiritually liberated and enlightened"¹. Let us hope that among the growing generation of our Buddhists there will be many individuals who are really self-controlled, subdued or self-tamed, and spiritually liberated and truly enlightend.

But lest any students should despair of once becoming such living witnesses to the Buddha-Dhamma, let me by way of encouraging them conclude this chapter with yet another quotation from the Word of the Buddha:— "Even as the great ocean (as seen from a sea beach) deepens gradually, slopes gradually, shelves gradually, with no abruptness like a precipice, even so in the Buddha-Dhamma there is a gradual practice, a gradual training, a gradual course, with no abruptness"². There is no abruptness in attainment of true spiritual insight and liberating knowledge, for the realization of these things is a matter of gradual evolution by repeated conscious efforts.

1. *Majjhima Nikāya* I. 8 (*Sallekha-sutta*, p. 45); *The Middle Length Sayings* I. (1954) p. 56

2. *Udāna* V. 5; *Cullavagga* IX. 1-2; *Anguttara Nikāya* VIII. 19

CHAPTER II

GLIMPSES OF THE HISTORY OF BUDDHISM THE SIX COUNCILS (SANGAYANA)

When a new student of Buddhism reads any book on the Dhamma, he wants to know how the Word of the Buddha has been handed down to us all these 2,500 years of the History of Buddhism. All Buddhists and non-Buddhists know that the Enlightened One did not write any of the Dhamma Books we now study. At that time writing down one's thoughts and instructions was not the practice: all the discourses of the Master and all the rules for the Order were handed down in the memory of the disciples, whose retentive power was much superior to our own. After the passing of the Teacher the task of teaching the Dhamma fell on those of the chief disciples who knew all the Teachings and Rules by heart, learned either direct from the Master or from other chief disciple who had followed the Perfect One during the 45 years of his career of teaching. From time to time the disciples met at a Council to recite all the Teachings and the Rules, so that nothing should be forgotten or changed. All Buddhists know that on the Fullmoon Day of Vesak (May 17, 1954) commenced the Sixth Great Council at Rangoon in the Union of Burma. In the long history of Buddhism there have been already five earlier Councils for the recital, reading and confirmation of the authentic teachings of the Enlightened One and his great disciples.

1. FIRST COUNCIL OF RAJAGAHA

The first *Saṅgāyanā*, or *Saṅgīti*, as the Councils are called in Pāli, took place three months after the passing of the Buddha. According to the *Mahāparinibbāna-sutta* of the *Dīgha Nikāya* II. 16, Venerable *Mahā Kassapa*, one of the Great Disciples, while proceeding with his pupils to render the last homage to the 80 years old Master, who was about to part from his disciples, met a certain ascetic, who informed the bhikkhus that the Blessed One had already passed away. When the younger bhikkhus heard the sad news, they began to mourn aloud, being unable to bear the sudden loss of their beloved and adored Teacher. Upon this, the elderly monk *Subhadda*, who had joined the Order in his advanced age and hence never had mastered the rules, attempted to console the lamenting bhikkhus thus:- "Do not grieve, brothers, for now we are definitively released from the restraint of the Great Teacher and his too rigid discipline. While the Master lived, we were constantly rebuked for failing to observe the hard rules; now we are at liberty to do as we please, hence do not grieve".

Hearing these words and reflecting on the possible future decline in the observance of the Law of the Blessed One, *Mahākassapa* thought of counteracting any such tendency by convening a Council of 500 of the foremost disciples who knew well all the rules of the Order and all the discourses of the Master. With the assistance of King *Ajātasattu*, the holy and competent disciples of the Buddha assembled near *Rājagaha* and chanted during several months the discourses on the doctrine and the rules of the discipline of their Master.

In these sessions of the Council they classified the teachings into groups of related topics of certain length and entrusted the leading scholars among themselves to take charge of the respective collection, or a portion, of the Canon and preserve it in its pristine purity, thus handing on the original teaching to their pupils and pupils' pupils. Thus the instructions of the Buddha were well kept in the memory of the eminent disciples and, possibly with written records or at least a table of contents (*Mātikā*), to assist memory, were handed down through generations of competent teachers in charge of the divisions of the sacred scriptures, until the texts were systematically written down after succeeding Councils. In the course of the chanting of the Canon during these Councils the collected scriptures were divided into three main sections, which came to be called 'receptacles' or 'baskets', or rather 'caskets', according to contents, as (1) Discipline (*vinaya*), (2) Discourse on the Dhamma (*sutta*), and (3) Higher Doctrine, or the systematic analytical exposition of the Buddhist Philosophy (*abhidhamma*). In course of time, the Three Collections of the Texts began to be technically styled "The Three Baskets", '*Tipiṭaka*', and the 'Three Collections' of the Sacred Scriptures are thus called up to the present day.

It was these same texts, this *Tipiṭaka* in the Pāli language, that was recited in Burma. It may be that later generations found it expedient to add explanations, commentaries on the text, or otherwise embellish with verses the sober tone of the genuine Word of the Buddha. They may have added a new frame giving the occasion for the promulgation of a particular rule or discourse, giving the historic setting, in order to fix it in the memory of the disciples. Edifying stories of miracles and supernatural beings, (*devās*), may have been included, in order to maintain the interest of lay devotees. But the core of the scriptures is the very word of the Blessed One, most probably in the Master's own idiom, the tongue once called *Māgadhī* (the language of the country called *Magadhā*), now generally called *Pāli*, whose sonorous tones, even when reproduced by monks who may not always be Saints, fill the audience with a feeling of listening to the Blessed One's discourses presented by the Master himself.

Intellectual students brought up in the critical *Historical Method*,

rejecting everything that, according to the so-called *Higher Criticism*, appears a spurious interpolation or corruption, have a perfect right to disregard the later accretions, for Buddhism does not insist on blind belief and acceptance of irrational dogmas. But a note of warning must be sounded to all who are too over-zealous reformers and critics:- "It is well to guard against reforming everything and rejecting, along with the supposed additions, the very Word of the Buddha". The Word of the Buddha ought to be kept, while the unessential additions, all later accretions, and seemingly irrational stories of the *Jātaka Commentary* (Birth Stories of the Buddha) and of other Commentaries are not so important. And although these stories may offend some students, they have served their purpose well all these 2,500 years, and hence may be tolerated by all for the sake of their antiquity and moral appeal. In those stories it is the *moral* that really matters not the *literal reading of the whole story* as gospel truth. Perhaps the stories were never taken more than allegorically, and it is only we who are to blame if they appear to us irrational!

2. COUNCIL OF VESALI

The Council of *Vesālī* was arranged a hundred years after the first rehearsal. The occasion for the Second Synod was the decline in the strict observance of the rules of the monks. It was at this Council that the practice of accepting or asking for money, carrying salt in a horn in order to improve the taste of the bhikkhus' almsfood when necessary, and similar offences were condemned as unorthodox. But the too many recalcitrant monks of *Vesālī*, offenders against the *Vinaya*, seceded, founded a separate Order, later formed their own Canon of doctrine and Discipline claiming to teach the *Dhamma-vinaya* of the Buddha. Out of this disagreement, which could have been peacefully settled had the Buddha and his great disciples been living, there arose differences in the conceptions of the Dhamma, some fundamental, some unimportant; but in course of time the break became unhealable, and the new trend began to be called the *Mahāyāna*.

3. COUNCIL OF PATALIPUTTA

The third Council of *Pāṭaliputta* (modern Patna), under the patronage of the Buddhist King *Asoka*, is important for its decision to send missions as far as Ceylon and many other far and near lands to teach the Dhamma there. Ceylon was especially fortunate in thus obtaining a Royal 'Envoy of the Truth', a '*dhammadūta*', in the person of the great *Mahinda*, son of King *Asoka*, and a few years later another royal mission with another Saint, the Nun *Saṅghamittā*, daughter of King *Asoka*.

Though the Third Council of *Pāṭaliputta* had such splendid success in purifying the Dhamma and propagating it in so many distant lands, it had also the effect on the dissenting bhikkhus, that their being once more condemned and expelled from the Order obviously increased their dislike for the orthodox *Theravāda bhikkhus*. It strikes one that instead of giving instruction in the true *Dhamma-vinaya* to the erring members after a sympathetic hearing of their reasons for not being able to obey the rules; in fact instead of taking up a more conciliatory attitude to those who thus erred and offended, the Elders simply condemned and expelled all troublesome monks. Purge seems much easier than prevention and amicable settlement of differences. Perhaps the task of 're-educating', by giving a '*Refresher Course*' to the many thousands of 'non-conformists' was really beyond the power of the Elders, and the 'dissenters' must have refused any instruction and advice given to them by the *Theravāda Teachers*. This unrelenting expulsion of the offenders was done with the good intention of perpetuating the pure *Dhamma-vinaya*; but when we now read all the uncomplimentary references to "*Hīnayāna*", the "*Lesser Career*", by its opponents, we feel that much could have been done in those far-off days to prevent this bitter hostility.

4. GREAT COUNCIL OF LANKA, AT ALUVIHARA IN CEYLON

The Fourth Council in Ceylon, in 29 B. C., during the reign of King *Vaṭṭagāmanī Abhaya*, is famous, for it was then that the whole of the recited Scriptures was systematically written down on permanent material, with all the detailed classifications that now obtain in the Pāli Tipiṭaka of the Theravāda School. Some scholars do not count the Ceylon Council as the Fourth but refer instead to a Fourth Council under the *Kushan King Kanishka* in North India, when the celebrated Champions of the Mahāyāna met to fix their own Canon. As this is a Manual of Theravāda Buddhism of the Pāli Scriptures, and a *Practical Course in Buddhism*, it is outside our scope to deal with this Council. As the opposing camp never possessed a complete Canon similar to the Pāli Tipiṭaka the aims of the Kanishka Council were quite different from those of our *Saṅgāyanās*. The Theravāda Councils did not produce a '*Council Version of the Dhamma*' but only confirmed the scriptures recited, not composed, at the Saṅgāyanā.

5. COUNCIL OF MANDALAY IN BURMA

The Fifth Saṅgāyanā at Mandalay, upper Burma, in 1871, when the British were preparing to occupy the whole country, has the unique distinction that the whole Tipiṭaka was then engraved on 729 slabs of marble. This great work was achieved at the command of King *Mindon*.

It seems as if the pious monarch had anticipated the invasion of his domain and thus wanted to prevent the disappearance of the Dhamma, in case all the other books of paper and palm leaf should be burned by the invader. Each of the 729 marble slabs bearing the Word of the Buddha was enshrined in a separate little Pagoda, and this wonderful forest of Pagodas, with some of the slabs in the open sky, can be seen up to our day in the city of the Fifth Council. Though this act of piety did not ward off the imminent occupation of the King's country, the presence of this great number of slab-books of the Tipiṭaka must have been a source of consolation and inspiration in the dark days when kings no more protected the Dhamma in Burma.

6. THE SIXTH COUNCIL OF BURMA.

The Sixth Great Council in Rangoon (1954-1956) used in its preparation of the Texts these same marble slab-books, comparing the old version with the printed Pāli books now extant in Burma, Ceylon, Thailand, Cambodia, Laos, India and even the Roman script of the critical editions of the *Pāli Text Society* of London.

After several years of preliminary work of collating, correcting and emending the faulty passages—for mistakes and misprints are bound to appear in the texts when anyone was permitted to copy the books for new editions—consulting the greatest authorities on what is the most probable correct spelling of the diverging wording or reading, the Saṅgāyanā proper opened on 17 May, 1954, in the artifice-built Rock Cave, specially constructed for this purpose a little distance from Rangoon. The chanting of the Tipiṭaka was completed before the Fullmoon Day of May, 1956, and the approved texts have been printed. A modern printing press has been installed in a separate building near the 'Sacred Cave' (*Pāsāṇa guhā*), and there the approved texts were printed as soon as they had received the necessary sanction by chanting. 2,500 of the most erudite bhikkhus, in relays of five hundred at a time, had during those two years solemnly chanted, or recited, all the books of the Tipiṭaka in the vast hall of the cave, for it was in a pavilion in front of a cave near *Rājagaha* that the first Saṅgāyanā was held.

The opening sessions of this Buddhist Synod were attended by members of the Buddhist Order of monks of the whole Theravāda Buddhist world and even by high-ranking dignitaries of the Mahāyāna Order of Monks and Priests of Japan, China, Vietnam and Malaya. Had there been no *Iron Curtains* at that time, even representatives of Tibet and the other trans-Himalayan lands would have appeared at this truly World Council of the Buddhists. It was for the first time in the long history of Buddhism that Western Bhikkhus, namely the German Elders, were seen at a Saṅgāyanā, if we assume that the 'Yona' or 'Yavana'

(*yonaka*) bhikkhus of the Asokan Council were more like Asiatics than Europeans from Ionia in Greece. It is expected that after this Council the Buddhist 'Envoys of the Dhamma', *dhammadūtas*, will go to more countries than those reached by Asoka's missions. At that time only the near Asian countries and the Mediterranean lands were reached: now all the continents of the world will be able to receive the message of the Enlightened One, either in books or from highly qualified and competent members of the Order of bhikkhus. In Germany, for instance, they planned for higher Ordinations on German soil, of the sons of the soil, to mark the year 2,500 after the passing away of the Buddha.

In order to render full justice to the Sinhalese Buddhists, it must be mentioned here that a *Saṅgāyanā* on a smaller scale has been taking place all these 5-6 years at the Oriental College *Vidyālaṅkāra Pirivena, Kelaniya*, near Colombo. This Council intends to publish the Tipiṭaka in Ceylon, in the Sinhalese script, as soon as the sessions are completed. Thus the Sinhalese Buddhists contributed to the celebrations of the 2,500 Years Anniversary of Buddhism.

The Government of Ceylon contributed five millions or more towards the celebrations, and would have gone to the extent of spending more thousand rupees when need had arisen; the public spent lavishly in order to manifest their faith in the Dhamma. The Buddhists believe that the Buddha-Dhamma will be practised for another period of 2,500 years: hence all these Councils are expected to unite the Buddhists, create consistency in the Tipiṭaka, and thus to secure the practice of the pure Buddha-Dhamma for a long time to come,

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CHAPTER III

A MENTAL PILGRIMAGE TO THE PLACES "WHERE THE BUDDHA TROD"

1. LUMBINI

As a preparation to our study of the life story of the Buddha, we will undertake a mental pilgrimage to some of the places over which the Buddha trod some twenty-five hundred years ago. It is possible to reach those sacred sites from many directions; but as most of us will travel from Ceylon, we shall take the route *via* Calcutta. Now we have entered our *pilgrimage aeroplane* and, leaving behind us the shores of *Lañkā* (Ceylon), we have passed Madras and reached Calcutta. From here we travel by train, passing Banaras (Benares), the ancient city of *Kāśī*, where we shall return in due order of the chronological sequence of events. Our last railway station is *Nautanwa*,¹ and from here we had to go either on horse back, or in a bullock cart or, as is proper for pilgrims, on foot, if our pilgrimage took place before a motorable road was completed for the Jayanti in 1956. We cross the northern frontier of the Republic of India, go about six miles through southern Nepal, and approach a place where in ancient time was a *Sāl* grove called *Lumbinī*.

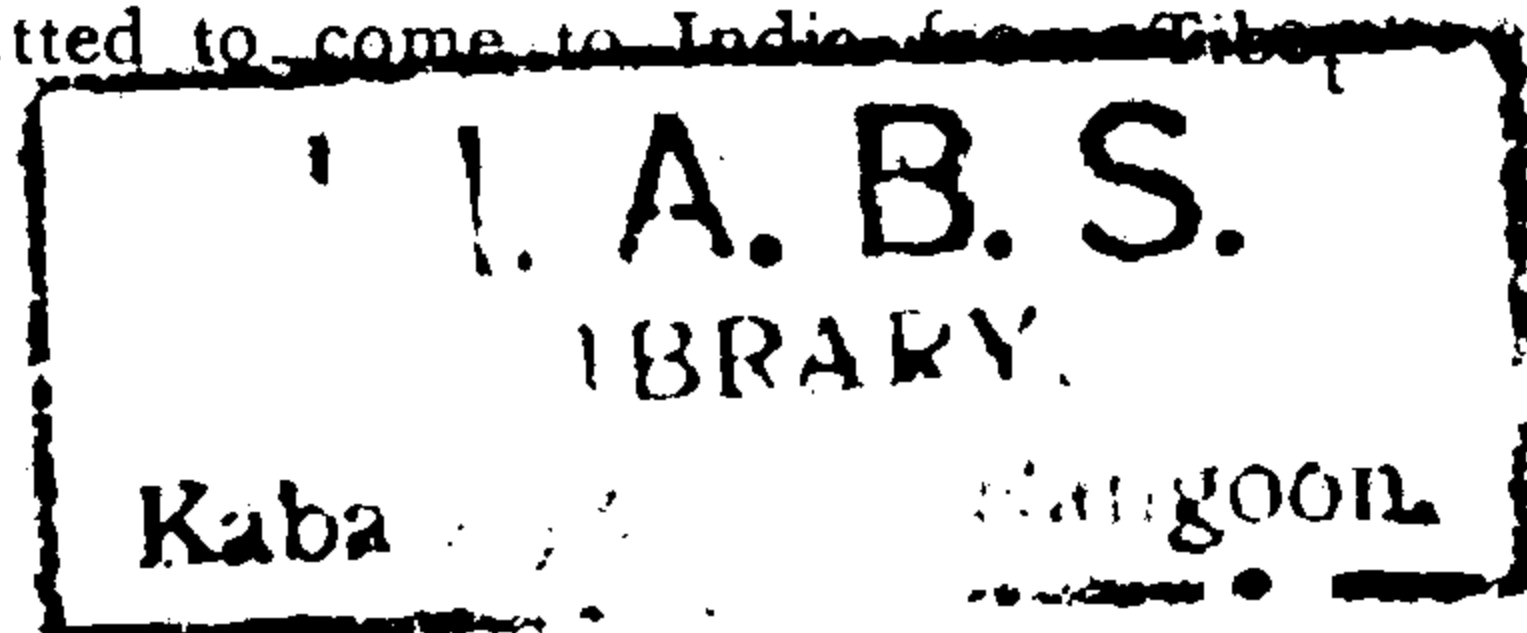
All pilgrims' hearts beat faster, all is hushed as we cover the last few yards bare-foot, hat in hand, and filled with awe. No one thinks of crying '*sādhu*', as is done in Ceylon on a pilgrimage, much less of firing crackers. We look around and see pilgrims from all climes and parts of the world, some from distant Tibet or Mongolia (probably without a permit or passport, and hence without the former pomp, even perhaps without money or provisions),² others from Japan, Indo-China, Siam, Burma, Ceylon, India, Nepal, Kashmir, Ladak, Sikkim or Bhutan: and occasionally even the white faces of rare pilgrims from England, America, Continental Europe and Australia are conspicuous among the throng.

Now we have reached our first goal: we are standing in front of the stone pillar of King Asoka. Those among us who are able to read the strange letters of the *Brāhmī* script eagerly search for the famous passage:— "*Hida Budhe jāte Sākyamunī'ti*" — "Here the Enlightened One, the Sākyan Sage, was born". Our guide explains to us the whole passages thus: "His Gracious Majesty, the King beloved of Gods

1. On a real Jayanti Pilgrimage the author travelled from Lumbini on a good new motorable road to Naugarh, and from there by train to Gorakhpur on his way to Kusinārā and Benares.

2. For the Jayanti two hundred thousands were permitted to come to India from Tibet and Mongolia.

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(Asoka), visited in his twentieth year of reign this sacred spot to worship it, for here the Enlightened One, the Sākyan Sage, was born. Having worshipped at this holy place, the King granted tax relief to the villagers here, and commanded that this pillar be raised here to commemorate the auspicious event".

After silently reverencing this holy historical place we recall to our mind that it was on a *Vesak Day*, the Fullmoon Day of May, 2580 years ago, that Queen *Mahāmāyā*, the Chief Consort of King *Suddhodana*, the ruler of the *Sākyans*, gave birth to her first son just at this very spot. It was on her way to her ancestral city of *Devadaha* that the baby came before she reached her home. After the birth of the Prince and some rest, the rejoicing crowd that accompanied the Queen, and the throng of her relations that had come from *Devadaha* to welcome her, did not continue the journey, but went back to *Kapilavatthu*, where the happy Rājā and the citizens of the royal city welcomed the Queen and the baby Crown Prince.

In our silent meditation on all these historical facts, we bless the good King Asoka for his having perpetuated the memory of this sacred spot by his stone pillar and his famous inscription graven in hard stone so that 2,350 years could not make it disappear. As students of World History, infected by the so-called *Higher Criticism*, we pause here before leaving for *Kapilavatthu*, and for the last time scan the regular lines of the Inscription, asking ourselves if it was really possible for Asoka to avoid error in locating the right spot. According to the Ceylonese Chronicle *Mahāvamsa*, Asoka ascended the *Mauryan* throne 218 years after the passing of the Buddha; but according to modern research, it might have been 60 years less, so that the coronation of Asoka must have taken place somewhere in the year 160 after the *Parinibbāna* (the final passing away) of the Buddha. It is quite possible that a young lad had seen the Blessed One on his last visit to *Kapilavatthu*, as he went from *Sāvattthī* to *Vesālī*; and a few months later witnessed the ceremonial enshrining of the Buddha's holy relics at a spot now called *Piprāva*, not very far from *Lumbinī*. And when this happy youth grew up and lived for another eighty years or more and died only after confiding to the youngest members of the clan his cherished memory of the awe-inspiring moments when he saw the Buddha on his last visit to *Kapilavatthu*, and his holy relics being enshrined; and if these youths lived for another eighty years or more, as people did at that time, then either they or their children saw king Asoka and could truly point out the sacred spot to the royal pilgrim when asked to do so, for the place of birth of the Buddha would have been often visited and marked by the *Sākyan* kinsmen of the Enlightened One. And since it is quite possible that these witnesses of the Buddha were not only clansmen of the *Scion of the Sākyans* but also aged monks,

we need not entertain any suspicion that they would have misled the mighty Emperor, who would not have trusted a single witness only but examined all the evidence then available before undertaking the erection of the Pillar whose transport took several years of labour and cost the Emperor a huge sum of money.

Now after such delay at *Lumbinī*, all because we are so sophisticated and trust more the references to India by early Greek travellers, writers and historians than our book, the *Mahāvamsa*, we still recall to our mind the incident when the Officer in charge of the Government Mint at Calcutta, Mr. James Prinsep, first deciphered the Asokan script. This scholar had long been puzzled by the mysterious script found on ancient coins of India. After obtaining one of the coins with a Greek text and the unknown script on its reverse, he hit upon the idea that it might be a transcription of the Greek legend; and reading letter after letter the new characters, while following the Greek original, he deciphered the *Brāhmī* and later the *Kharoshthi* scripts, the parent of the *Devanāgarī* and all the other writings of India and the adjacent countries that obtained their modes of writing from ancient India.

Soon after this happy incident, already in 1834-1835, Prinsep was the first scholar in modern times to solve the mystery of the rock inscriptions. When he was shown a reproduction of one of the *Rock Edicts*, he deciphered the introductory sentence: “*Devānaṃ-piye Piyadasī lājā hevaṃ āha*”, “Thus has said his gracious majesty, the King beloved of the gods”. From that memorable event it took years of extensive archaeological research and survey of many parts of India before in 1896 the *Lumbini Asoka Pillar* was discovered and its inscription ‘*Hida Budhe jāte Sākyamunī ‘ti*’, ‘Here the Enlightened One, the Sage of the Sākyans, was born’ became known all over the world.

2. KAPILAVATTHU

Now let us continue our mental pilgrimage to the place where once stood *Kapilavatthu*. The place where *Prince Siddhattha* spent his youth in playing, learning, and receiving his early training for the duties of a future King lies in ruins, and the pilgrim sees only heaps of stones lying about, and wild beasts prowling about at night. We imagine ourselves to be walking near the bowers of *Princess Yasodhara*; and where we now stand might be the grounds once trodden by *Prince Siddhattha*. We visualize the Prince’s eventful excursions to the city, from his too secluded palaces, only to meet there old age, disease, and death and the form of a recluse — all these *portents* reminding the Prince that the time for his *Great Renunciation* had come. From that palace he slipped away by night, thus renouncing the throne, wife, son,

and departing on his search of enlightenment and liberation from all suffering not only for self but for the whole human race as well. From that Palace we follow the Prince on his last ride on his favourite horse *Kaṇṭhaka*, with *Channa*, his trusty attendant, behind him. The last ride took all night, for they did not stop until they had reached the further bank of the river *Anomā*, a good distance from *Kapilavatthu*, where King *Suddhodana*'s Officers and Ministers could not arrive in time to persuade their Crown Prince to return to his royal father. Here then, in the kingdom of *Magadhā*, the realm of King *Bimbisāra*, the Prince cut off his youthful locks and beard, and in the plain garb of a religious student, he went on foot to *Rājagaha*, in order to pursue his quest of illumination.

3. RAJAGAHA AND BUDDHA-GAYA

We mentally follow the Prince, now a pilgrim and hermit; we see him eat his first alms food. With our mental eye we endeavour to picture to ourselves *Ālāra-Kālāma* and *Uddaka-Rāmaputta*, the two aged sages, teachers of the royal hermit. We visualize the *Five Ascetics* in whose company our *Prince-Hermit* spent almost six long years at *Uruvelā*, given to austerities. But when he realized that these austerities did not lead to enlightenment and liberation, he broke his futile fasts and began to take some food. Upon this, the *Five Ascetics* deserted their fellow in austere life. It was only then that the Aspirant to the highest Illumination enjoyed perfect peace and solitude, and thus he discovered the *Middle Way* that leads to enlightenment and perfect spiritual Liberation. Here, under the '*Sri Mahā Bodhi*', the Enlightenment Tree, on another *Vesak Day*, the *Bodhisatta* ceased to be an Aspirant to Enlightenment and became the All-enlightened One by attaining to the highest Enlightenment unsurpassed in the world. It was under this very tree that the profound truths and mysteries about life and suffering were revealed, or rather unveiled, in the perfect concentration of the purified mind of the Buddha. Here he decided to reveal the full truth to his former associate ascetics, the band of the *Five Monks*. As a confirmation of this locality we have here the *Bodhi Tree*, the *Buddha-Gayā Vihāra*, successor of that built by King *Asoka*; besides these, we have here the other places and rivers mentioned in the Pāli Books.

5. BENARES -- BARANASI AND SARNATH

From the shade of the *Tree of Enlightenment* we mentally follow the Enlightened One on his Mission to the ancient city of Benares, or *Bārānasi*, sometimes called in the Buddhist books *Kāsi-pura*, the city of Kasi people. A few miles from Benares, we reach *Sārnāth*, marked by another Pillar of *Asoka* with an Inscription indicating the place where

the Blessed One preached his first sermon. With our mental eye we see the haughty pride of the *Five Ascetics* curbed, and see them listening to the first two discourses, 'The Setting into Motion of the Wheel of the Law', and the 'Discourse on Anattā'. Our mental re-hearing of these two discourses gives us a glimpse of the Greatness of the Buddha and his message of perfect spiritual liberation and Illumination.

While tarrying for a while at Sārnāth, we mentally perceive the number of disciples increase steadily; witness the 'conversion' of the three *Kassapas*; see the two Chief Disciples *Sāriputta* and *Moggallāna* 'join' the Blessed One. Now the Buddha goes back to *Rājagaha*, preaches there to king *Bimbisāra*; and then sets out for *Kapilavatthu*, in order to compensate now the aged King *Suddhodana* and the other relatives for their six years of anxiety.

6. SAVATTHI

Our next place of pilgrimage is *Sāvattthī*, present *Sahet-Mahet*, where in the time of the Buddha King *Pasenadi* of *Kosala* was a devoted follower of the Master. Not far from *Sāvattthī* is the site of the most famous monastery of the Buddha, the great *Ārāma* of *Anāthapiṇḍika* in the Jeta Grove (*Jetavana*), the favourite resort of the Master in his advanced age. It was here that the Teacher expounded so many of his Discourses to all who came to listen and learn. The *Ānanda Bodhi Tree*, planted by *Anāthapiṇḍika* on instructions given by the faithful attendant of the Blessed One, *Ānanda*, is still existing there. Not far from *Jetavana* was the *Pubbārāma*, or Eastern Monastery, built by the most devout Buddhist Lady, the *Upāsikā Visākhā*.

7. VESALI, PAVA AND KUSINARA

Other Buddhist Kings, Queens, Princes, and many illustrious and simple followers pass before our mental eye. Many years pass and then we see, after 45 years of toil, the aged but resolute Master leave *Vesālī*, the city of so many devoted lay disciples, the *Licchavian* Princes and Nobles. After a last farewell look at the city, the Enlightened One proceeds to *Pāvā*. There the Teacher took his last alms meal at *Cunda's* house. We wish that Cunda had not served that dish, '*sūkara-maddava*', whatever it was, so that the Blessed One might have lived longer — but alas — this is mere wishful thinking that could not materialize, for all formations, even the Perfect Buddha's body and mental functions, are subject to the inexorable law of impermanence!

It pains us to see the Holy One approach the *Sāla Grove* of the *Mallas* of *Kusinara*, for we know well that after the *Vesak Night* the gods and men will no more see the Great Sage of the clan of the *Sākyans*. With silent grief we witness the cremation and then the

distribution of the holy relics of the Supreme Teacher of the gods and men. It was one of the eight shares of these relics that went to *Kapilavatthu* to be enshrined by the *Sākyans*. In 1898 the *Piprāva Stūpa* monument with these same relics was discovered about half a mile from the southern frontier of Nepal. These relics were found to repose in a casket bearing a pre-Asokan inscription which confirms that the relics are the bodily relics of the Blessed One, enshrined by his blood relatives, the *Sākyans*.

8. DHARMASOKA - THE KING BELOVED OF THE GODS

After the passing away of the Enlightened One, 218 years (according to the *Mahāvamsa*) or perhaps only 160 years (according to latest research) elapse before the ceremonial consecration of King Asoka, whom the Pāli historians call *Dharmāsoka* Asoka the Righteous, and who calls himself, or is called by the officers, in his edicts The Gracious King Beloved of the Gods (*Devānaṃpiya-piyadassī rājā*). It was Asoka who eventually confirmed by his Edicts, Pillars and Rock-carved Inscriptions the Pāli Scriptures and Historical Books. Asoka and his illustrious grandfather, *Chandragupta*, founder of the *Mauryan* dynasty, were closely allied with the Greeks, and envoys were exchanged between the Courts of *Pāṭaliputta*, Antiochia and the other capitals of the *Seleucid* kings.

9. MEGASTHENES AT PATALIPUTTA

In 302 B. C. *Seleucus*, the Greek ruler of all the Provinces west of India, sent his envoy, *Megasthenes*, a learned Greek, to be the Greek Ambassador at *Chandragupta's* Court of *Pāṭaliputta*. From the fragmentary quotations which survive from the writings of Megasthenes we learn much of India at that time and of the system inherited by Asoka. The *Seleucids* and the other 'Yonas' or 'Yavanas' (Ionians), mentioned in Asoka's rock inscriptions as 'Antiyako (Antiochus) and the other Yavana Kings', maintained friendly relations even with Asoka.

10. KING MILINDA - MENANDROS' OR MENANDER

The Greeks led by *Seleucus Nicator* were defeated by *Chandragupta* (Sandrakottos of the Greeks) in 305 B. C. (on this date hinges the change of dates of the Buddhist era), had to withdraw from India, and for a long time did not try to recover their Indian Provinces, once conquered by Alexander the Great. But they came once more to assert their claim to India. When in 200 B. C. the Greeks returned and reconquered the Punjab, they knew of India a great deal more than Alexander did. In 180 - 160 B. C., when *Menandros*, or *Menander*, the Greek King of Sialkot (*Sāgala*) ruled in West India, he could debate with the great Buddhist scholar *Nāgasena*, and thus we obtained the

amous book "*Milinda-Pañhā*". 'The Questions of King Milinda' (*Menandros* or *Menander* of the Greeks). The dialogues of this Buddhist book remind a reader of Socrates and his method of arguing. It was these Greeks and their descendants, some of them converts to Buddhism, that struck coins with Greek legend on one side and with the Asoka's script on the other. One of these coins enabled *James Prinsep* of Calcutta Mint to decipher the Asokan Brahmi script and read Asoka's inscriptions. Thus the Greeks were in some measure instrumental in confirming the truth of the Pāli records, and proving to us that we have in the Pāli Texts a Historical Teaching of the Enlightened One and that the Buddha is a Historical Personage.

11. RETURN FROM OUR PILGRIMAGE

Now we have returned to our respective countries from our mental pilgrimage and educational excursion to the most important sacred sites and historical places of Buddhism. We have seen the places where the Buddha trod 2,500 years ago, we have walked *in the Footsteps of the Buddha*, covering twenty five centuries in time and five thousand miles in space. We have seen the work initiated by the Enlightened One, continued by King *Dharmāsoka*, carried on even by the Greeks, the *yavana* or *yonaka* converts, and now entrusted to our care. We are expected to hand over the Dhamma to succeeding generations and races.

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CHAPTER IV

THE LIFE OF THE BUDDHA

1. THE LIFE STORY OF PRINCE SIDDHATTHA GOTAMA

Like the early life history of almost all the great historical personages of the Ancient World, so also the history of the youth of Prince Siddhattha Gotama, who was to become the All-Enlightened One, or Buddha, cannot be easily reconstructed from a single record belonging to the earliest phase of Buddhism. It can be made continuous only by using later documents, and some of the legends and poetic works in great vogue a few centuries after the passing of the Buddha.

In the middle of the Sixth century before our era, at the foot of the Himalayan mountains lay the peaceful little Principality or Aristocratic Republic of the *Sākya* clan, with about a million of inhabitants. It was not a great kingdom, for the King of Kosala was its overlord. The capital of the Sākyans was *Kapilavatthu* (Sanskrit *Kapilavastu*), the seat of the then reigning *Rājā Siddhodana* and his *Queen Mahāmāyā*. Between the ancestral city of the King and the native place of the Queen, the town of *Devadaha*, there was a grove of *Sāl* trees, the *Lumbini* Royal Park, used by the peoples of both the cities. This Lumbini Park was situated in the South of Nepal, about six miles from the frontier of the modern Republic of India.

It was in the year 564 B. C., according to latest research or 624 B. C., according to the traditionally established calculation of the Buddhist era, that the Queen Mahā Māyā with her royal retinue set out for her ancestral home at Devadaha, to give birth to her first child. But just in the midst of the Sala grove of Lumbini, then in its gayest verdure of May, 'Vesak', when the moon was at its fullest, the pangs of travail overcame the Queen, and there she was delivered of her baby. There being no point now in proceeding further, the Queen returned to Kapilavatthu, where the rejoicing Monarch and the citizens welcomed her and their Crown Prince. The Prince was named *Siddhattha* (Sanskrit *Siddhartha*). "the one who has accomplished his task".

But the Queen never fully recovered from her confinement at Lumbini, and on the seventh day she peacefully passed away, leaving her princely babe to the loving care of her younger sister *Mahā Pajāpati Gotami*, the foster-mother of the Prince, who nursed her elder sister's son along with her own baby, Prince Nanda.

The birth place of Prince Siddhattha was visited later by the mighty Buddhist Monarch *Asoka*, who commanded that a pillar with an inscription be erected there to commemorate and perpetuate the aus-

picious events, the birth of the Prince Siddhattha and the pilgrimage of Asoka to the hallowed spot. The right spot was indicated to the King by the monks and the inhabitants of the place, descendants of the Sākyaans, who were not many generations distant, knew well and guarded jealously the tradition. In Asoka's time the memory of the Buddha still lingered vividly, at least among the bhikkhus and his blood relatives and clansmen, as a tradition similar to any event of the Napoleonic wars in the West, or to any event in the Sinhalese History from the very end of the Dutch Period. Though we may not think much of the events of that time, the Dutch, and especially the *Burghers*, as descendants of the once powerful Dutchmen, certainly cherish up to now the memory of their great relatives from the time of that Period in World History. In like manner, the Sākyaans can be trusted, and hence the Pillar Inscription at Lumbini, still legible, proves beyond doubt that the Buddha is a historical personage.

2. THE YOUTH OF THE PRINCE

Prince Siddhattha received all the education and training fit for a future king. His name indicated his future greatness as the Accomplisher of a Great Task. One of the few events in his early life, attested by the early Pāli documents, is the experience of unworldly bliss, or ecstasy (*jhāna*), under a rose-apple tree. Once, while his father, Rājā Suddhodana, performed a ceremonial first ploughing, as befitted a democratic ruler of a clan whose main source of livelihood was the cultivation of rice (his name really means 'the one who has white or pure rice'), the little Prince was for a short time left alone under a *rose-apple tree* while his attendants or nurses witnessed the Rājā's ploughing, the distribution of food to the people, and their merrymaking. After removing his mind from the busy hum of life around him, the little Prince attained the ecstasy of pure bliss, raising him far above the levels of sense-experience. It was the remembrance of this pure bliss that led him later to training his mind on these lines, after his vain austerities at *Uruvelā*, in his sixth year of homeless life, and it was the continuation of this right type of meditation and concentration that finally yielded complete Enlightenment at *Buddha-Gayā* near *Uruvelā*, modern *Bodh-Gayā* in *Bihār*.

In course of time the Prince married Princess Yasodharā and lived for many years in his palaces, surrounded by all the comfort of an Oriental Ruler. But when he was 29 years old, the call of the vast possibilities of a religious life as a homeless mendicant became so irresistible that it finally enabled him to renounce his life of ease, the crown, wife, and his first-born son, born on the day of his renunciation. The Prince became a religious homeless pilgrim, while his father, the Rājā Suddhodana, his loving foster mother, Princess Yasodharā, and the entire population of Kapilavatthu grieved and lamented over the loss of their

Crown Prince, of whom they indeed expected great things — not in philosophy, religion, mystic attainments, or the enlightenment of a Buddha — but as a nascent universal monarch (*cakkavattī-rājā*), the fond dream of King Suddhodana and his people of Kapilavatthu.

3. THE QUEST OF THE DEATHLESS

From this point onward, we can follow the life of the Prince according to the early records of the *Pāli Tipitaka*. Prince Siddhattha, now *Samana* (monk) Gotama of the *Sākayns*, having ridden on his favourite horse *Kaṇṭhaka*, accompanied by *Channa*, his trusty attendant, a good distance into another King's territory, sent back his groom, his horse and costly princely apparel, cut off his youthful locks and beard, and in the orange-coloured plain garments of a religious student, went on foot to *Rajagaha*. In the hills guarding the royal city of King *Bimbisāra* of *Magadhā*, the Prince-Hermit submitted himself to the guidance and instruction of the most renowned leaders of schools of ecstatic meditation, mystic trance, yoga, and mystic experience of a higher order of bliss and knowledge leading to emancipation and mystic union with the supposed universal absolute *Ātman* or *Brāhman*. This *universal Self*, man's true 'self' or 'Ego', was thought of as all-bliss, eternal, unchangeable, the ultimate and true Being, somehow mysteriously related to man's supposed inner 'self' or 'soul'. The usual method of training for the realization of the desired mystical union in one's own lifetime with this logically postulated, or posited, *Ātman-Brāhman* was austerity, the inflicting on one's body the most severe self-tortures in the forms of fasting, suppression of breathing, broken rest, prolonged squatting, lying on a bed of thorns, walking naked in summer and winter, even in the snowfall of the sub-Himalayan zone, fixing one's mental gaze upon the supposed 'higher self', and ecstatic trance.

The first two great mystic teachers of our Prince-Hermit were the aged *Ālāra-Kālāma* and then *Uddaka*, the son of *Rāma*, teachers of mystic meditation of a higher order. Their pupil soon reached the highest attainment in these mystic disciplines, found the goal unsatisfactory, left his teachers; and then, in the company of the 'band of five ascetics' submitted his body and mind to now almost unimaginable austerities and self-torture. Thus he spent his first six years of religious life all in vain, for he sought guidance; and instead of relying on his own insight and judgement, followed and imitated the examples of others. But when his body was reduced almost to a skeleton, while his mind had not yet attained to the perfect bliss of spiritual enlightenment, he broke his futile fasts and began to take some food. Now remembering his youthful experience of bliss under the rose-apple tree near Kapilavatthu, he resolved to experiment with this new working method, in entire contrast to the previous practice of self-mortification of the flesh.

The five ascetics deserted their chief fellow-student in austere life

because of his giving up their asceticism. Thus the now 35 year-old aspirant to the highest spiritual enlightenment began the right type of practice of concentration, so that soon, in the morning of the full-moon of May, after the *Vesak* night, he emerged, under the *Bodhi Tree* of *Buddha-Gayā*, from the meshes of delusion and achieved the great task he was destined to achieve : He became the Supreme Buddha.

4. THE ENLIGHTENMENT

Whenever the Buddha refers to his own attainment of spiritual liberation and illumination, he states that at first he could recall to his purified and concentrated mind his past individual lives. Then he could perceive with his '*divine eye*', a new faculty attained with his illumination, how other beings die and are instantaneously reborn according to their actions, speech and manner of thinking. But the third and the most important aspect of his enlightenment was the unshaken realization that the truth about life, the Four Pure Truths of Suffering, had been fully grasped and tested, and that the '*āsavās*', the thoughts tainted with craving for sense-experience, craving for continued life, passion for wrong views, mere theories, and even sheer ignorance or delusion, are the root causes of this *round of rebirth*. "This is suffering; this is the origination of suffering; this is the cessation of suffering; this is the path that leads to the extinction of all suffering. These are the toxic thoughts (*āsavā*); this is their origination; this is their cessation; this is the method for the complete conquest of all toxic thoughts. Then, seeing this (with the concentrated mind and whole heart as well as with the *purified eye of wisdom*), my mind became liberated from all '*āsavās*'. In me, thus liberated, there arose the clear knowledge of liberation :— all rebirth is ended, achieved is the highest goal of the holy life, accomplished is the task, and there is no further becoming in the future". These are the identical reports of the Buddha himself in various passages of the Early Scriptures in Pāli.¹ As we shall study these Truths in detail in our subsequent chapters, we may continue our narrative of the first days of the Buddha, for it is only from here onwards that He is called the Enlightened One. The Illuminated One is not born as such : He becomes a Buddha by His own spiritual efforts.

5. THE FIRST WEEKS AFTER ENLIGHTENMENT

His Task being now truly accomplished, the Buddha began to contemplate to whom He should first teach the result of His own attainment. Realizing that His two teachers in mystic meditation were dead, the Enlightened One set out for Benares, in order to initiate into the

1. See e. g. *Majjhima Nikaya* I, Suttas No. 4, 12, 16, 26; the most vivid being Nos. 4 and 26, The *Bhaya-bherava*, and the *Ariya-pariyesana* Suttas, the Discourses on Fear and Terror, and the Quest of Enlightenment.

new Teaching (*dhamma*) the five ascetics, known to us as the '*Pañcavaggiya bhikkhus*'¹, of whom the first and the last are best known. This portion of the early history of the Buddha's mission is certainly genuine, for it shows us the infinite compassion and patience of a truly humane Master walking many miles from village to village, living on alms food, failing with his first casual listener, *Upaka*, the naked ascetic, three times rejected in haughty disdain by the *five ascetics*, and yet asking them for the fourth time to listen to the new *Message of Deliverance*. Later generations would not have invented such a story, for they would have most certainly told us that the Buddha flew through the sky, performed miracles, and converted thousands by his mere appearance.

On the way from Buddha-Gayā (in Bihār) on the banks of the river *Nerañjarā*, to Bārāṇasī, modern Benares or Banaras, and Isipatana, the Park where the five monks then dwelt, the Buddha met a naked ascetic called *Upaka* who, struk by the serenity and unworldly bliss radiating from the countenance of so noble a pilgrim on the highway, asked what teacher he followed and the doctrine he professed. To this enquirer the Buddha clearly indicated his highest self-realization independent of any leader; but even so the poor pilgrim, the naked ascetic *Upaka*, failed to appreciate, and ask initiation in, the new doctrine; he just bowed a little, admitting that it might be true, took the side path as a sign of respect, but then went his own way.

The Buddha patiently continued his journey of good-will, reached Banaras (the ancient *Kāśī-pura*), and came near to the spot where the *five ascetics* lived. They from a distance recognized their former fellow-disciple in the austere life, from whom they had in fact expected great things, but in whom they had lost all their former faith after seeing their friend take some food. Now they resolved not to treat the new-comer with any tokens of submission or respect, not to rise from their seats, not to salute him or offer any special proofs of hospitality. But so composed and majestic was the appearance of the Buddha that they could not resist rising, saluting him, accepting the alms-bowl and upper robe of the noble visitor, and preparing a bath for his feet. But even then they still addressed the Buddha as their equal by the intimate term 'friend' (*āvuso Gotama*).

Then the Master with friendly firmness indicated his new status and asked the five monks to listen to his discourse on the 'Deathless (*amata*) that he had meanwhile realized. Thrice did the stubborn ascetics refuse to listen to any formal instruction: but when, after the third refusal, the Buddha categorically asked if they remembered his ever having spoken thus to them, they yielded, gave ear, and became

1. Kondanna, Bhaddiya, Vappa Mahānāma, and Assaji.

disciples. First three of the five monks went on their alms round, while the two others listened to the Good News. The five monks and their Teacher lived on what the three had collected. On the following day the three bhikkhus who had brought alms on the previous day remained for their lesson, while the two advanced pupils went for alms. And thus, these five bhikkhus, thus initiated, soon perceived the truth and achieved liberation from all limitation of vision and intuitive insight. Koṇḍañña was the first to achieve this distinction, hence he is called 'The Knowing Koṇḍañña'. The other four monks soon became Saints too. The First Discourse at the Deer Park at Isipatana, or Sārnāth, is called *Dhamma-cakka-ppavattana-sutta*, the 'Setting in Motion of the Wheel of the Law, a poetic or rather idiomatic expression for the Inaugural Discourse of the Buddha. The second sermon was the *Anattā-lakkhaṇa-sutta*, the 'Discourse on Impersonality'. It was this discourse that removed from the mind of the former believers in the *Ātman-Brāhman* dogma any vestige of a lingering hankering for a self. We shall deal with these two basic sermons in our subsequent chapters.

6. THE BUDDHA AS TEACHER OF THE LAW OF LIBERATION

After the Five Bhikkhus had attained their own liberation and enlightenment and were sent on their mission of teaching the new Law of liberating illumination, other disciples were initiated and trained by the Master, and very soon *Sāriputta* and *Moggallāna*, the two Chief Disciples of the Buddha, were 'converted' and began to assist the Teacher in training new pupils for enlightenment. King *Bimbisāra* of *Magadhā*, King *Suddhodana* of *Kapilavatthu*, the Buddha's own father, other members of the Sākya clan and all the close relatives of the Buddha now listened to the preaching of the Dhamma, became converts, and thus were richly compensated for the seven years of grieving for their apparently lost kinsman.

A host of new adherents came flocking to listen to the liberating Law of the Blessed One. Among the many distinguished early disciples of the Enlightened One were the Buddha's own kinsmen, cousins, and even his own son *Rāhula*. In course of time, after the death of King *Suddhodana*, even the widowed Queen *Mahāpajāpati Gotamī* and Princess *Yasodharā* renounced home life, joined the new Order of Nuns and attained a bliss they would have never known had the Prince Siddhattha, not Become a Buddha, had he not relinquished his title for the sake of Perfect Illumination.

Forty-five years were spent in the tireless preaching of the liberating illumination by the Enlightened One, journeying thousands of miles annually in the *Middle Countries*, the basin of the river *Ganges* and the

adjacent Kingdoms and Principalities or Republics and Federations. In his last years *Sāvattthī* became the Master's favourite resort, where the *Jetavana* of *Anāthapiṇḍika*, and *Pubbārāma* of *Visākhā Upāsikā* were his usual residences, when not journeying to the outstations and outposts of Buddhism, as far as *Champā* on the lower Ganges.

7. THE LAST DAYS OF THE BUDDHA

Now almost eighty years of age, but still in full mental strength and vigour, the Blessed One well knew that in three months he would part from his disciples. At *Vesālī* the assembled Bhikkhus received his final farewell discourse, and then the Teacher, just barely recovered from a grievous illness, travelled on foot with *Ānanda* to *Pāvā*. There a lay-disciple, *Cunda*, offered the last meal to the aged and convalescent Master. Among the ingredients of this last meal was a preparation called in Pāli '*sūkara-maddava*', "the delight of boars", possibly a kind of truffles relished by wild boars. Among these there may have been some poisonous ones, for the Buddha forbade *Cunda* to serve this particular dish to the monks, and ordered all the remains to be thrown away and buried. Soon after the meal the Teacher's condition again grew worse. But suppressing his pain, the Master continued his final journey, for it was to be at *Kusinārā* that he would pass away.

In his very last hours, while lying on his death-couch under the twin *sāl* trees, the Buddha still instructed his very last convert and personal disciple, the pilgrim *Subhadda*, who came in the last moment to ask the perfect Teacher of Enlightenment if all of the other leaders of schools of thought were, as they all professed, really liberated and perfectly illuminated. Without any trace of bitterness against teachers outside the dispensation of the Buddha's doctrine and discipline, the Master simply stated that only where the Noble Eightfold Path is found, there only are found real saints and truly spiritually liberated and enlightened, perfectly holy individuals. "Now, Subhadda, within this community following my teaching and discipline there are true Saints, for the Noble Eightfold Path is found here, and nowhere outside. And if my disciples follow my Teaching, the world will never be void of Saints"¹

Another most stirring exhortation of the Master, pronounced in the very last hour before passing away, is that addressed to *Ānanda*. While a certain monk, the Venerable *Upavāna*, stood before the Blessed One in order to fan him, suddenly the Master asked him to step aside. On *Ānanda*'s enquiry why the disciple was not suffered to fan the Teacher, the Blessed One told venerable *Ānanda* that countless heavenly beings had come to render their last homage and adoration

1. *Maha-parinibbana-sutta*, *Digha Nikaya* II, 16, p. 151, PTS., 1947; *Dialogues of the Buddha*, Part 2, pp. 166-167; *Sacred Books of the Buddhist*, Edited by T. W. Rhys Davids, Vol. III. Pāli Text Society and Luzac & Co. Ltd. London, 1951.

to the Perfect One, but could not do so owing to the monk who stood in front of the Teacher of heavenly and human beings. After explaining the manner of the divine beings' worship, the Perfect One concluded that this worship with flowers, scents, lights, music, hymns and other outward tokens of adoration, is not the highest form of worship rendered to the Enlightened One. "Ānanda, whoever, be it a monk or a nun, a layman or a laywoman, observes all the major and minor rules of good conduct in his everyday life, behaves in the proper way as a Buddhist, lives in consonance with the Law and Discipline of the Enlightened One, it is he who worships the Master with the highest veneration. Therefore, Ānanda your resolution ought to be: Let us observe all the rules of good conduct, behave in the proper way, live in consonance with the Dhamma".¹

After ascertaining that all the assembled disciples were quite free from all doubt regarding their Teacher, the Dhamma, the Order of Bhikkhus and the Discipline to be observed, the Master gave his final exhortation culminating in the now famous phrase, 'Strive diligently'—'*Aṭṭhamādena Sampādettha*'. Then the Blessed One, for the last time, passed through all the *jhānās*, stages of concentration, and passed away, or, as it is technically called, *entered the Parinibbāna*, the condition of lasting bliss of the perfectly enlightened and spiritually emancipated Saints when even the very last vestiges of the impermanent, unsatisfactory, and impersonal remnants of the *Five Groups*, the Five Aggregates of conditioned existence and our experience, have definitely entered quiescence and the beginningless process of re-grouping or formation has become utterly extinguished on this attainment of the *Parinibbāna* without any remnant of substratum for a new rebirth.

After the cremation of the bodily remains of the Blessed One, the ashes with the remaining pieces of bone and teeth were divided among the ruling princes, chiefs and kings, who enshrined them with the utmost veneration in shrines, or *Stūpas*, the usual Indian monuments. When King *Asoka* became the Buddhist over-lord of all these territories, he is said to have commanded that some of those relic-shrines be opened, in order to build bigger and better *Stūpas* and have the relics distributed more widely over the whole sub-continent of India. Thus it happened that even a far off country like Ceylon obtained a share of the bodily relics of the All-Enlightened One.

During the extensive archaeological surveyes and excavations under the British rule in India, at least one of the original relic-caskets, that of the *Sākyans*, the blood-relatives of the Buddha, the famous *Piprāva Vase* with relics was discovered. This *Piprāva Vase* with inscription in *Prākṛit* confirms the records of the Early Pāli documents, *i. e.* the *Tiṭṭhaka*. Many Buddhists have revered the relics of the

1 *Mahāparinibbana-sutta*, *Dīgha Nikaya*, II, p. 156; Engl. Transl. p. 173.

two great Saints, the *Chief Disciples* of the Buddha, the Venerable *Sāriputta* and *Moggallāna*, who had passed away even before the Master. Their ashes were similarly enshrined and then re-enshrined in the famous *Sānchi Stūpa*. When the British Archaeologists, in the course of their excavation for purposes of research, opened the relic-shrine, they took to England the beautifully-carved steatite caskets with the relics and kept them at a Museum. After the attainment of Independence, the Buddhist leaders of Ceylon requested the return of the sacred relics in order to treat them with proper reverence and not as exhibits at a Museum. Thus the relics came back from London to Colombo and, after exposition for reverence in almost all Buddhist lands, even in the snow-clad mountain fastness of Tibet, the holy relics were re-enshrined in a newly built *Vihāra* in the State of *Bhopal*, in November, 1252; later small fractions of those relics were shared with Burma and Ceylon.

The Buddhists who live in the *Isle of Laṅkā* or in the other Buddhist lands are indeed fortunate in that they belong to this unbroken succession of followers lay and monastic of the Buddha, whose historical existence is thus established beyond the least doubt by the monuments erected by King Asoka at the places of his birth, first sermon and, as the Chinese Pilgrims assure us that they saw at that time, also at the places of enlightenment and the final passing away.

Lumbini, Buddha-Gaya, Sarnath and Kusinara are the four historical holy places, the sources of ever-new inspiration of the Buddhists. There they re-affirm their faith and gain fresh strength so to live in complete harmony with the Dhamma, that all may be effectual followers of the Buddha and always bear witness to the truth and efficacy of his liberating Law of Illumination.

This is a *précis*, a mere outline of the Life of the Buddha as a historical personage. But the career of the Enlightened One, including that of the *Bodhisatta*, the Aspirant to Enlightenment, extends into the dim past or the unthinkable distance of Four Periods of Incalculables and a hundred thousand of Aeons (Four *asaṅkheyya* and a hundred thousand *kalpas*), a figure transcending all astronomical or cosmical computations. This figure is given by the later Buddhist Books, the *Jātaka Commentaries*, especially the Introduction to the *Jātaka* (*Nidāna-Kathā*) and some other books belonging to a later stage of Buddhism, when people delighted in the wonderful and miraculous, and speculated on what preceded the appearance of the Buddha on this earth. This stage of *Later Buddhism* marks the transition to the *Mahāyāna*, for here is glorified the striving of the *Bodhisatta*, who with disdain spurns the ideal of *Arahatship*, though it was within his reach, and prefers the much more arduous path of Buddhahood. It was, according

to the *Nidānakathā*, the Introduction to the Jātaka Commentary, in the dim past of another planet, in another solar system, that the Nascent Buddha, the *Bodhisatta*, lay prostrate before the Buddha *Dīpaṅkara*, when he, as *Sumedha Hermit*, as the *Bodhisatta* was then called, had renounced his immense wealth and embraced the homeless life of a religious hermit. The story stresses that he could have attained *Nibbāna* and liberation as an *Arahant*; but the *Bodhisatta* renounced his own deliverance then, and chose the path of perfect self-Enlightenment of a Supreme Buddha, not that of a disciple. The stories of his fulfilment of the Perfections (*pāramitā*) fill the volumes of the *Jātaka-Birth Stories*, the main sources of popular Buddhism (hence we say that it is more like the *Mahāyāna*) and of the many really fine productions of Sinhalese national literature and other artistic creations. A visitor to any *Vihāra* (Buddhist Temple) may study many of the beautiful stories from the fresco paintings on the walls. The first poetry of the Sinhalese language deals with the themes of the *Jātakas*, and the first drama has the *Jātakas* for foundation, for nothing inspired the Buddhists of old more than the lives of the *Bodhisatta* and his striving after the fulfilment of the training in the practice of the ten Perfection—*Pāramitās*—: liberality, virtue renunciation, exertion, truthfulness, forbearance, determination, loving-kindness, wisdom and similar beautiful qualities that make for perfection and lead to universal enlightenment.

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CHAPTER V

THE FIRST DISCOURSE OF THE BUDDHA

As we have learnt in our previous chapters on the Life of the Buddha, it was to the band of the *Five Bhikkhus*, the five ascetics (*pañcavaggiya-bhikkhū*), that the Master delivered the first discourse on the newly-attained Illumination. But this sermon has been embellished by a reference to all the various heavenly beings (*devā*) who also listened, and then carried the good news of 'the Turning of the Wheel of the Law' up to the *World of the Brahmā*.

There must have been preliminary explanations given by the Buddha, before the solemn and formal Discourse was delivered as a summary of the new Teaching of the *Middle Way*. On the first discourse there followed the famous *Anattā-lakkhaṇa-sutta*, the Discourse on the Impersonal Nature of what we usually call our Self. These two basic sermons furnish the outline of the whole Dhamma. All the later instructions merely fill in the outline or framework given here, hence most students of Buddhism know the two Discourses by heart from frequent rehearsals either in Pāli or their mother-tongue or their adopted language. The second sermon will be the topic of our next chapter.

THE FIVE GROUPS OF EXISTENCE THE FIVE KHANDHAS

'The Five Groups of Existence' (*Pañcupādāna-kkhandhā*) is a basic concept employed throughout the whole *Tipiṭaka* and the Commentaries and other Buddhist Literature. This technical term refers to the fivefold division for purposes of analysis of the physical and psychical phenomena of our experience (processes or states) that make up the 'individual' and his world. Our present existence is, according to Buddhism, due to our past grasping and craving. *The Five Groups* -- our seemingly individual life and the world of our experience -- in their present conformation are the result of our past grasping and craving, for it was the past craving (in our former existence) that has brought about our present formation of the Groups of the Phenomena of our Experience. The *Five Groups* are also the object of our present grasping, craving and clinging. According to Buddhism, our present clinging to our personality, whether in a life similar to our present life or in a better one, is the cause of future rebirth, the formation of new Groups of Experience.

The extinction of this grasping, craving, and clinging is achieved by the attainment of perfect spiritual insight or self-realization that the Groups, our so-called individuality, is but a process of ever-fresh origi-

nation and cessation of states, processes of physical, physiological, and psychological phenomena that, taken either separately or collectively, are impermanent, unsatisfactory, and not-Self, that is to say, they are void of any abiding essence, substratum or spiritual substance, not self-contained entities but processes (*anicca-dukkha-anattā*).

The '*Five Groups*' analysis, though difficult for us now-a-days, is an ancient philosophical method of viewing the whole universe of our experience, and our own 'individual' life as a part of the world as: (1) a Group of physical and physiological phenomena, states or processes—the whole material universe as well as our own corporeality, (2) a Group of Sensations and Feelings, (3) a Group of Perceptions, (4) a Group of Mental formations: volitions, emotions and Mental Factors moulding our character, and (5) a Group of Consciousness in all its aspects and 'layers', from the subconscious through normal forms of consciousness, cognition, intellect and reason, up to the highly spiritual attainments of intuitive insight, absorptions, trances, and supramundane (*lokutara*) states of spiritual perception of reality, states of liberating illumination, and the intuition of the 'Deathless' state (*amata*), Nibbāna.

At the present time the universe is viewed as consisting of physical, physiological and psychological phenomena. This is the modern scientific and psychological standpoint. An earlier method of speaking of the universe of one's experience, in the West at least, was to regard man as body and soul, to postulate an evil principle both within and outside man, and a spirit or God above both man and the nature. In the East the division of personal existence and experience was called 'mind-and-body' (*nāma-rūpa*). At school we learned of the universe as consisting of matter and energy and their various manifestations and forms in space and time, or *space-time*.

In the *Abhidhamma* (Buddhist Philosophy) all elements of possible experience, and the subject-matter of the analytic and synthetic methods of Buddhist Philosophy are grouped in four categories:— (1) Corporeality (*rūpa*) — one's own body in its working, bodies of other beings, all organic and inorganic matter, with all kinds of physical and chemical processes, states and energies, (2) Mind (*citta*) in all its aspects, (3) Mental Factors (*cetasikā*) — the Formation Group, Feeling and Perception of the *Five Groups* analysis, and (4) the Deathless element (*amata-dhātu*) called Nibbāna. In the Dhamma and Abhidhamma analysis are included all the sub-human states of existence, states of woe (*duggati* or *apāya*), heavenly worlds, and even the highly rarefied forms of etherial-spiritual worlds of the *Brahma* worlds and the *Formless Spheres* (*arūpa-loka*) as well as the supra-mundane states of the Saints and Enlightened Liberated Ones. This is the all-embracing Buddhist Philosophical Analysis of all possible experience: the Universe treated as a whole, as a system of experience and thought.

What now follows is the First Discourse, only slightly condensed, and in order to make it easier for beginners, a few words of explanation have been inserted.

THE DISCOURSE OF THE SETTING IN MOTION OF THE LAW¹

Thus I heard:

Once the Blessed One lived near Benares, at Isipatana, in the Deer Park, and there he addressed the Five Bhikkhus thus:-

"These two extremes must must be avoided by the homeless disciple: (1) Attachment to sense pleasures, which are low, common, worldly, unworthy and harmful, and (2) the addiction to vain extreme austerities or self-tortures, which are painful, unworthy and harmful. Avoiding these two extremes, the Perfect One has discovered the *Middle Way* that leads to the self-realization of wisdom, knowledge, peace, intuitive insight, enlightenment, liberation and Nibbāna.

This *Middle Way* is this *Noble Eightfold Path* consisting in: (1) Right Understanding, (2) Right Thoughts, (3) Right Speech, (4) Right Action, (5) Right Livelihood, (6) Right Effort, (7) Right Mindfulness, and (8) Right Concentration of the Mind. This is the *Middle Way* that leads to the self-realization of wisdom, knowledge, peace, intuitive insight, enlightenment, liberation and Nibbāna.

This is the *Noble Truth of Suffering*: Birth is suffering; decay and old age is suffering; disease is suffering; death is suffering; association with what is unpleasant is suffering; separation from what is pleasant is suffering; failure to obtain what one wants is suffering; briefly stated, *The Five Groups* of physical and mental processes that make up the individual, are due to grasping, and are the objects of his grasping, these Five Groups of Grasping are themselves suffering.

This is the *Noble Truth the Origin of Suffering*: It is this Craving (*taṇhā*) that leads to ever-fresh and repeated rebirth, and is connected with delight and pleasure, finding now here, now there its objects of enjoyment, namely: (1) Craving for sense pleasures, (2) Craving for continued becoming (existence), (3) Craving for self-annihilation after death (*Kāma-bhava-vibhava-taṇhā*).

This is the *Noble Truth of the Extinction of Suffering*: It is the complete fading away and extinction of this craving, its forsaking, giving up, the liberation and detachment from it.

¹ DHAMMACAKKAPPAVATTANA-SUTTA, *Samyutta Nikaya*, LV1, Sutta No.

11 *Maha-vagga* (Vinaya Pitaka) 1, Book of the Discipline, Part IV, pp. 13-19

This is the *Noble Truth of the Path that leads to the Extinction of Suffering*: It is this *Noble Eightfold Path*, namely Right understanding Right Thoughts, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration of the Mind.

'This is the Noble Truth of Suffering', thus, concerning things unknown before, there arose in me vision, knowledge, understanding, wisdom and insight. 'This Noble Truth of Suffering must be perfectly realized',... 'This Noble Truth has been realized': thus, concerning things unknown before, there arose in me vision, knowledge, understanding, wisdom and insight.

'This is the Noble Truth of the Origin of Suffering'; and 'It must be totally eliminated'; 'has been eliminated': thus, concerning things unknown before, there arose in me vision, knowledge, understanding, wisdom and insight.

'This is the Noble Truth of the Extinction of Suffering: it has to be achieved (i. e. the extinction of the threefold craving must be accomplished); has been achieved'; thus, concerning things unknown before, there arose in me vision, knowledge, understanding, wisdom and insight.

'This is the Noble Truth of the Path leading to the Extinction of Suffering: it must be cultivated; has been cultivated unto perfection'; thus, concerning things unknown before, there arose in me vision, knowledge, understanding, wisdom and insight.

As long as the absolutely true knowledge and insight in its three aspects and twelve modes as regards these Four Noble Truths was not quite clear in me, so long was I not sure whether I had won that supreme enlightenment which is unsurpassed in all the world with all its beings. But as soon as the absolutely true knowledge and insight as regards these Four Noble Truths had become perfectly clear in me, there arose in me the assurance that I had won that supreme enlightenment unsurpassed. And there arose in me perfect knowledge and realization: "Unshakable is my spiritual liberation, this my last birth, and there is no more becoming for me."

Thus spoke the Blessed One. The company of the five bhikkhus approvingly rejoiced at hearing the speech of the Master. But while this discourse was being delivered, there arose in the venerable Koṇḍañña the pure and stainless insight and realization: "Whatever is of the nature of origination, all that is also subject to cessation".

Thereupon the Blessed One made this solemn declaration: "Koṇḍañña has indeed understood and realized the truth". Thus the venerable Koṇḍañña became known as 'The one who has well understood'.

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CHAPTER VI

THE SECOND DISCOURSE OF THE BUDDHA

It was immediately after the First Discourse that this Second Discourse of the Enlightened One was given to the *Five Bhikkhus* at *Isipatana*, near *Benares*. This sermon was preached to believers in the 'Universal Self' — *Attā* or *Ātman* — to ascetics who for years had undergone severe self-tortures and austerities in order that by thus "crucifying" their body, the 'Self' might be seen or realized by them. The quest of "*The Self*" was at that time equal to the quest of *God* and the endeavour to attain a mystic union with *God* in one's lifetime, as it was seriously pursued in the first centuries after Christ, and in the closing centuries of the *Middle Ages*, when the *Scholastics* attempted to define the terms, and the *mystics* applied their science and 'experimented' in order to verify or reject it. The sub-continent of India, especially the basin of the river *Ganges* and the basins of the tributaries of the *Ganges*, as well as the sub-Himalayan regions, were in the sixth century B. C. full of ascetics, hermits, mystics and philosophers following various courses for the self-realization of the 'Self'. The quest of the '*Ātman-Brāhman*' was then pursued with an intensity that won among the laity supporters for such homeless ones devoted to the path of enlightenment.

Then the Buddha cut across all the speculations about the supposed Self. Though he firmly declared himself to have attained to *the Deathless* (*amataṃ adhigataṃ*), yet this Deathless state, or element, was not a concept but a self-realization, hence its definition took the form of divesting it of all conceptual definitions in terms of the known, *the Five Groups of Grasping, the Five Aggregates of All Elements of Existence and Experience*, that is to say, anything mental or material.

To appreciate the full extent of the standpoint of the Buddha in this discourse, the student of Logic will find additional help in realizing that the whole Discourse could be expressed in the form of a syllogism with *the major premise, or the assumed universal proposition*, omitted, because the five students were so steeped in the major premise that there was no need to restate it. The argument running through this discourse, when expressed in full, might have been stated thus:-

The Self — *Attā* or *Ātman* — as accepted by most students of that far-off day, was believed to be eternal, all-bliss, immutable, not subject to any change whatsoever. *The Five Groups of Grasping*, that is to say, *the Five Aggregates* of all Elements of Existence and possible Experience, when analysed as *corporeality, feeling, perception, formations*, and *consciousness* are found to be impermanent, unsatisfactory,

subject to constant change, hence it is quite out of the question to regard them, or any single element of them, as the supposed Self. If we use the symbolic language of *formal Logic*, we may state the argument thus: If *S* is put for the supposed *Self*, and *P* for the *definition* of the 'Self' as permanent, all-blissful, and not subject to any change whatever, and *M* is used to denote the '*middle term*', the *Five Groups of Experience*, we get the syllogistic figure:

$$\begin{array}{rcl} S_a & P \\ M_a & P \\ \hline \therefore M_a & S \end{array}$$

If the '*Self*' is permanent, all blissful, and not subject to any change whatsoever, but the *Five Grasping Groups* are impermanent, unsatisfactory, subject to constant change, then the *Five Groups* are *not-Self*.

A student not acquainted with logic need not worry about the syllogistic figures if they remind him of *Euclid Geometry*, for the purely formal character of all syllogistic reasoning, or *inference* and *deduction*, will never bring him nearer to the unshaken self-realization that all our personality is void of an element deserving to be designated or considered as permanent, blissful, unchangeable, our true *Self* or the *Ego* in the classical Indian terminology. But this does not imply that Buddhism teaches that our personality is a mere *hallucination* or *Māyā*. Our personality, the *Five Groups of Experience*, is real enough; but it is not the *Self* according to Classical Indian terminology. What we call our '*self*' is not '*The Self*' taught in Indian Philosophy.

It is necessary to warn the inexperienced student at the very beginning of our discussion of *Anattā*, the crucial aspect of Buddhism, that there are in the West some eloquent exponents of Buddhism who, mostly initiated or '*self-initiated*' into the study of the Buddha-Dhamma only after having studied other Indian and Western Philosophies, and relying solely on formal logic, have arrived at the following conclusion: "If the *Five Grasping Groups*, the *Five Aggregates* of all Elements of our Existence and Possible Experience, are not the *Self*, then the *Self* is beyond the *Five Groups*, and hence is *transcendental*, inaccessible to our cognition and reasoning".

These scholars hold this view even when referred to other passages of the *Tipiṭaka*, where the belief in a *Self* outside the *Groups* is shown to be as wrong and un-Buddhist as the assumption that the *Self* is *included* within the *Groups*, is *identical* with all or some of them, or *permeates* the *Groups* and the Whole Universe. The student is referred to the first discourse on this point in the *Majjhima Ni-*

kāya I.¹ For the present, the reader must bear in mind that all discussion of the 'Self' is unprofitable, and hence the correct method of studying the Dhamma is to contemplate the *impermanence, suffering and not-Self* of the *Five Groups of Experience*. This method of working is the only fruitful method in conformity with the Dhamma, for it leads to one's own immediate self-realization of the *Deathless* state, *Nibbāna*, spiritual liberation by enlightenment; while all theorising about 'Self' is a "*Dense Jungle*" out of which the Buddha-Dhamma points out the only path. What now follows is the second discourse of the Enlightened One, only slightly abridged by omitting the too frequent repetitions after each section of the topic.

ANATTA - LAKKHANA - SUTTA

THE DISCOURSE ON NOT-SELF²

Thus I heard. Once the Blessed One lived near Benares, at Isipatana, in the Deer Park. There he addressed the *Five Bhikkhus* thus:-

Corporeality (rūpa) is not the Self. For if corporeality were the Self, this corporeality would not lead to suffering, and it would be possible to obtain from corporeality the fulfilment of our wish 'Let my corporeality (body) be thus and not otherwise'. But just because corporeality is not the Self, therefore it leads to suffering, and it is not possible and not in our power to obtain from corporeality the fulfilment of our wish that it should be thus and not otherwise.

Feeling is not the Self. For if feeling were the Self, it would not lead to suffering, and it would be in our power to obtain from feeling the fulfilment of our wish that it should be thus and not otherwise. But just because feeling is not the Self, it leads to suffering, and it is not in our power to obtain from feeling the fulfilment of our wish that it should be thus and not otherwise.

Perception is not the Self. For if perception were the Self, it would not lead to suffering, and it would be in our power to obtain from perception the fulfilment of our wish that it should be thus and not otherwise. But just because perception is not the Self, it leads to suffering, and it is not in our power to obtain from perception the fulfilment of our wish that it should be thus and not otherwise.

1. *Majjhima Nikaya* I, PTS, 1948, pp. 1-6; *The Middle Length Sayings* I, PTS, Luzac & Co., London, 1954, pp. 3-8

2. *Samyutta Nikaya*, III, xxii, 59, Pāli Text Society, and English Transl. *The Book of the Kindred Sayings III*, PTS & Luzac & Co. London, 1954, pp. 59-60; *Maha Vagga, Vinaya* I, i, English Transl. *Book of the Discipline*, Part 4, pp. 20-21

Mental Formations are not the Self. For if the Formations were the Self, they would not lead to suffering, and it would be in our power to obtain from Mental Formations the fulfilment of our wish that they should be thus and not otherwise. But just because Mental Formations are not the Self, they lead to suffering, and it is not in our power to obtain from Mental Formations the fulfilment of our wish that they should be thus and not otherwise.

Consciousness is not the Self. For if consciousness were the Self, it would not lead to suffering, and it would be possible to obtain from consciousness the fulfilment of our desire that it should be thus and not otherwise. But just because consciousness is not the Self, it leads to suffering, and it is not in our power to obtain from consciousness the fulfilment of our wish that it should be thus and not otherwise.

What do you think, bhikkhus, is *Corporality* permanent or impermanent?

It is impermanent, Venerable Sir.

And that which is impermanent, is it all-blissful or is it subject to suffering?

It is subject to suffering, Venerable Sir.

And that which is impermanent, subject to suffering and change is it right to consider it thus: "This is mine; this am I; this is my Self"?

That is certainly not right, Venerable Sir.

What do you think, bhikkhus, are *feeling, perception, mental formations* and *consciousness* permanent or impermanent?

They are impermanent.

And that which is impermanent, is it all-blissful or is it subject to suffering?

It is subject to suffering.

And that which is impermanent, subject to suffering and change, is it right to consider it thus: "This is mine; this am I; this is my Self"?

That is certainly not right.

Therefore, bhikkhus, whatever there be of corporeality, feeling, perception, mental formations and consciousness, whether past, present or future, one's own or external, gross or subtle, lofty or low, far or near, one should understand according to reality and true wisdom: "This does not belong to me; this am I not; this is not my Self".

When understanding it thus, the wise noble disciple becomes wearied of *corporeality, feeling, perception, mental formations, and consciousness*. Wearied of all the *Five Groups*, he feels revulsion, and on account of this revulsion he attains liberation. And the spiritually liberated disciple knows that he is liberated, that birth has been exhausted, the holy life lived unto perfection, the duty performed, and that there is no more return to this world.

Thus spoke the Blessed One: the five bhikkhus expressed their appreciation of the discourse of the Blessed One. But while this discourse was being delivered, the minds of the five bhikkhus attained perfect spiritual liberation from all grasping and attachment. At that time there were six perfect Saints (*arahanto*) in the world.¹

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1. The Buddha and the Five Bhikkhus.

CHAPTER VII

DETAILED ANALYSIS OF THE FOUR NOBLE TRUTHS

This chapter almost completes the first part of our Course on the Essentials of Buddhism and fills with much detailed classification the bare outlines of our earlier chapters. The student will now at a glance discern that the whole structure of the system of Buddhism rests on the solid foundations of actuality; the four sides are the *Four Noble Truths*; the stone and brick, the materials of which the *World of Buddhism* is built, are the elements or phenomena of existence analysed and then grouped together by the Buddha into *the Five Aggregates*, or *the Five Groups* of Existence, the five forms of grasping, craving and clinging. All the *elements* as well as the *Groups* bear the *three characteristics* of all conditioned things: impermanent, unsatisfactory or subject to suffering, and not-Self (*anicca-dukkha-anattā*).

By now we have learnt much about *The Four Noble Truths*, *the Five Groups*, *anattā* (not-Self), and *the Path* that leads to the self-realization, the intuitive penetration, of the nature of actuality, to the abandonment of all speculation and theorising about '*the Self*' by attaining to the perfect spiritual liberation from all grasping and future rebirth, to the attainment of the Deathless, *Nibbāna*. At a distance we begin to discern the '*Further Shore*' of this round of rebirth, and sense the true nature of *the Deathless element*, the '*amata - dhātu*', that is to say, *Nirvāna*, or *Nibbāna*, as spiritual enlightenment and liberation from all trammels, and from clinging to what is impermanent, fraught with suffering, impersonal, not our own, not our Self but *anattā* or not-Self.

Some too conservative readers may feel that parts of our Course are too academic, and the student ought to be first given more elementary and practical instruction in how he may put into practice in his everyday life what he knows of the Buddha-Dhamma.

The practical aspect of Buddhism, as it is often expressed in the popular formula '*dāna-sīla-bhāvanā*', consists first in giving alms, giving generously and liberally what is needed and to those in need, and at the right time, and not only when one feels inclined to giving something one can spare because one desires to obtain merit or feels that one's departed relatives are crying for help. In the early days of Buddhism, the lay devotees spent their free time in supporting the Buddha and the bhikkhus, providing them with the '*four requisites*': robes; almsfood and drink; monasteries with the necessary equipment; medicine and medical treatment in illness. In the afternoon their practice of the Dhamma consisted in listening to the preaching of the Buddha, and reflecting on the profound Discourses.

The second character of the application of Buddhism is training in the observance of the moral rules, the *Five Precepts* and still higher virtues. Besides mere refraining from violence, stealing or deceiving, adultery, telling lies, and habitually using intoxicating drinks, the higher moral training consists in cultivating loving-kindness to all, compassion, sympathetic joy, and tranquillity of mind as well as readiness to forgive, to help all who need our help.

The third characteristic of a true Buddhist that is truly indispensable and should become habitual is mental training, the culture of the mind (*bhāvanā*). *Listening* to the discourses on the Dhamma, *study* of the Scriptures, are the stepping stones to the edifice of contemplation and concentration, and to the development of mindfulness. Here *right understanding* leads to the discerning of the necessity of training and to the choice of the right subjects of meditation. *Morality* lends steadiness to mind, freeing it of all remorse, unrest, distraction and scruples. *Right effort* provides the tools for this spiritual work; *right mindfulness* gives the subjects of contemplation, such as one's body, feelings, the mind and its states and thoughts. *Concentration* means the yoking of the restless mind to this contemplation.

A Buddhist who devotes at least 15 minutes daily to this culture of the mind applies his knowledge perfectly, gains the necessary strength of will for the restraints demanded by Buddhist morality, makes progress in the study and soon gains the necessary poise of mind, the right frame of mind of a true Buddhist: *santa - danta - vinīta - parinibbata* :—tranquil, disciplined, restrained and serene. This is how the practice of the *three cardinal virtues* of the Buddhist, *dāna-sīla-bhāvanā*, makes us true followers of the Enlightened One.

The three divisions, or steps, in the Dhamma are called: *pariyatti*, *paṭipatti*, *paṭivedha*, that is to say, (1) the study of the books on Buddhism, (2) practice or application, and (3) intuitive penetration or spiritual self-realization of the goal of liberation by illumination. All the three aspects should enter into our study of the Dhamma from the very first beginning, for the study of one who 'knows' but does not apply his knowledge is imperfect; and the application of Buddhism without spiritual insight and penetration of the 'three signs' (*tilakkhaṇa*) i. e. *anicca-dukkha-anattā*, only leads to confusion, misery, new grasping; for instead of achieving renunciation, selfless withdrawal from the throngs of the world, we are liable to become ambitious. Instead of the attainment of a serenity unruffled by anything in the world, we are apt to become self-assertive, busy with disciplining others, while neglecting first to train ourselves. Then there is the danger that such half-hearted meditation may finally induce us to collecting funds for publications, *dhamma-dūta* work, building schools, temples and Buddhist

Houses, while all this collecting of money among unwilling donors would be rendered superfluous if we had more ideal Buddhists who invest all their riches in spiritual values and are ready to spend millions and give their all, even their own selves, their body to work, and their mind to guide, help, instruct and point out the true application of the right understanding of the Buddha-Dhamma. The following Discourse will point out the path to the proper application of the Dhamma, right now and here in our everyday life.

SACCA - VIBHANGA - SUTTA, ANALYSIS OF THE FOUR NOBLE TRUTHS¹

Thus I heard. At one time the Blessed One dwelt near Benares, at Isipatana, in the Deer Park; there he addressed the bhikkhus thus:

It was at this place that the Perfect One set rolling the supreme *Wheel of the Law* that cannot be turned back or stopped by anyone in the world, by any human or celestial being. *The Turning of the Wheel of Law* means the proclaiming, teaching, pointing out, establishing, revealing, analysing and making clear of *the Four Noble Truths of Suffering, the Origin of Suffering, the Extinction of Suffering, and the Path leading to the Extinction of Suffering*. Monks, associate and keep company with Sāriputta and Moggallāna, for they are wise, and great supporters of their brothers in the holy life. Sāriputta may be compared to a mother, and Moggallāna to a nurse. For Sāriputta educates you for the entrance into *the Stream* that leads to Nibbāna (intuitive insight into the true nature of actuality and the first glimpse of the *Further Shore*), but Moggallāna trains you for the highest goal of self-realization. Sāriputta is well qualified to proclaim, teach, point out, establish, reveal, analyse, and make clear the *Four Noble Truths*. Thus spoke the Master; and having said this, the Happy One rose from his seat and entered the monastery. Soon after the departure of the Blessed One, the venerable Sāriputta addressed the bhikkhus thus:-

The Blessed One indeed has well proclaimed and made known these Four Noble Truths of Suffering.

What is *the Noble Truth of Suffering*?

Birth is suffering; old age and decay is suffering; death is suffering; sorrow, lamentation, pain, grief and despair are suffering; not to obtain what one desires is suffering; briefly, the *Five Groups*, i. e. the *Five Aggregates* of the Elements of Existence and Experience, are suffering.

1. *Majjhima Nikaya III* 141, pp. 248-252, PTS, 1951; English Transl. by Lord Chalmers in *The Middle Length Sayings*, PTS; and by Miss. I. B. Horner, the Pāli Text Society, London.

What is birth?

The birth of beings belonging to the various orders of living beings, their being born, their conception and springing into existence, the manifestation of the elements of the *Five Aggregates of Existence*, the arising of the sense-activity:— this is called birth.

What is old age and decay?

The decay of beings belonging to the various orders of living beings: their growing old, frail, grey and wrinkled; the failing of their vital force, the wearing out of their senses:— this is called old age and decay.

What is death?

The departing and vanishing of beings out of the various orders of living beings, their destruction, disappearance, death, the completion of their life-span, dissolution of the elements of *the Groups of Existence* the discarding of the body:— this is called death.

What is sorrow?

The sorrow arising through the various kinds of loss or misfortune which one encounters, the worrying oneself, the state of being alarmed, inward sorrow, inward woe:— this is called sorrow.

What is lamentation?

Whatsoever, through the loss or misfortune which befalls one, is wail and lament, wailing and lamenting, the state of woe and lamentation:— this is called lamentation.

What is pain?

The bodily pain and unpleasantness, the painful and unpleasant sensation produced by bodily impression:— this is called pain.

What is grief?

The mental pain and unpleasantness, the painful and unpleasant feeling produced by mental impression:— this is called grief.

What is despair?

Despair and distress arising through the loss or misfortune that befalls one, distressfulness and desperation:— this is called despair.

What is the 'suffering of not obtaining what one desires'?

To beings subject to rebirth (*Jāti*) there comes the desire: 'Would

that we were not subject to rebirth! Would that no new rebirth was before us! Subject to old age and decay, disease, death, sorrow, lamentation, pain grief, and despair, the desire comes to them: 'Would that we were not subject to these things! Would that these things were not before us!' But this cannot be attained by mere wishing; and not to obtain what one desires, is suffering.

What, briefly stated, are *the Five Groups of Grasping* (the Five Aggregates of the Elements of Existence and Experience)?

They are (1) *corporeality* (body and other physical phenomena), (2) *feeling*, (3) *perception*, (4) *mental formations*, and (5) *consciousness*. These are the Five Groups of Grasping, (*the Five Aggregates of Elements of Existence and Experience*). This is called *the Noble Truth of Suffering*.

What is *the Noble Truth of the Origin of Suffering*?

It is that craving which gives rise to fresh rebirth and, bound up with delight and pleasure, finds everywhere objects of ever-fresh delight; there are (1) the Sensual Craving, (2) the Craving for continued becoming or existence, (3) the Craving for Self-Annihilation after death (*Kamma-bhava-vibhava-tanhā*). This is called *the Noble Truth of the Origin of Suffering*.

What is *the Noble Truth of the Extinction of Suffering*?

It is the complete fading away and extinction of this craving, its forsaking and giving up, the liberation and detachment from it:—this is called *the Noble Truth of the Extinction of Suffering*.

What is *the Noble Truth of the Path that leads to the Extinction of Suffering*?

It is this *Noble Eightfold Path*, namely :— (1) *Right Understanding*, (2) *Right Thought*, (3) *Right Speech*, (4) *Right Action*, (5) *Right Livelihood*, (6) *Right Effort*, (7) *Right Mindfulness*, (8) *Right Concentration*.

What is *Right Understanding*?

To understand (a) suffering (*the Five Groups*), (b) the origin of suffering (*the threefold craving*), (c) the extinction of suffering (*the extinction of craving*), (d) the Path that leads to the extinction of suffering (*the noble eightfold path*):— This is *Right Understanding*.

What is *Right Thought*?

Thoughts free from :— (a) lust, (b) ill-will, and (c) cruelty or

positively: thoughts of renunciation, good-will, compassion and mercy.

What is *Right Speech*?

Refraining from :— (a) telling lies, (b) tale-bearing, (c) harsh language, (d) vain and frivolous talk — or positively, using words that are true, conciliatory, gentle, urbane, polite, and speaking what is profitable.

What is *Right Action* ?

Refraining from :— (a) killing, (b) stealing, (c) unlawful sex intercourse — or positively: being humane, honest, and chaste.

What is *Right Livelihood* ?

When a disciple renounces a wrong way of living and maintains himself by following a right occupation and right way of earning money, this is called Right Livelihood. (The noble Buddhist lay disciple, who has advanced in his understanding of the Dhamma, refrains from *trading in arms, living beings, flesh, intoxicating drinks and poisons*).

What is *Right Effort*?

There are these *Four Great Efforts* :— The Effort to (a) *restrain* unprofitable states of mind (that would otherwise lead to evil acts), (b) to *abandon* the unprofitable states of mind, (c) to *develop*, and (d) to *maintain* the arisen profitable states of mind and make them grow. In this connection the disciple incites his will to prevent the arising of evil and unprofitable states of mind that have not yet arisen; and he strives, puts forth energy, strains his mind and struggles vigilantly. And so he does in overcoming the evil, unprofitable states of mind that have already arisen. (He does not harbour any thought of sensual lust, ill-will, malice or grief: he abandons such thoughts, dispells them, and makes them disappear). He incites his will to arouse in himself wholesome, good and profitable states of mind, thoughts and volitions that have not yet arisen; and he maintains such profitable, skillful, wholesome and pure states of mind, thoughts and volitions that have already arisen; he does not let them disappear, but brings them to growth, maturity and full perfection of development; and he strives, puts forth his energy, strains his mind and struggles vigilantly. He develops all the states that lead to spiritual enlightenment, and maintains his energy in cultivating the suitable subjects of contemplation for the attainment of intuitive insight. This is Right Effort.

What is *Right Mindfulness* ?

The disciple dwells in *Contemplation* of the (a) *Body*, (b) *Feelings*, (c) *Mind*, and (d) *Mind Objects*, or states and contents of his mind,

ardent, clearly comprehending them and mindful, after putting away all worldly covetousness and grief. (He mindfully breathes in and out, watching his respirations; he is mindful of all his postures, is mindful and clearly comprehending while walking, standing, sitting, lying down, eating, drinking, speaking and listening. He watches over his feelings, thoughts and volitions, and all the other pure or impure contents of his mind. He practises this mindfulness and clear comprehension objectively, without approving of the satisfaction at progress, and without being horrified at seeing his own wickedness. He just is aware of, and mindfully watches all that goes on in his mind, so that he may know himself better).

What is *Concentration*?

The disciple (while contemplating his body, feelings, mind with its contents, or mind objects), detached from sensual objects (objects of outward sense-impressions), detached from unprofitable things and thoughts, enters into (1) *the First Absorption*, which is accompanied by applied and continued thought, is born of detachment and filled with rapture and bliss. After stilling applied and continued thought, and by gaining inner tranquillity and concentration of mind, he enters into a state free from applied and continued thought, (2) *the Second Absorption*, which is born of concentration and filled with rapture and bliss. After fading away of rapture, he dwells in equanimity, mindful, with clear awareness; and he experiences in his own person that feeling of which the Noble Ones say: 'Happy lives he who is equanimous and mindful' — thus he enters (3) *the Third Absorption*. After giving up of pleasure and pain, and through the disappearance of previous joy and grief, he enters into (4) *the Fourth Absorption*, a state beyond pleasure and pain, purified by equanimity and mindfulness. This is called *Right Concentration*. This is *the Noble Truth of the Path that leads to the Extinction of Suffering*.

These are *the Four Noble Truths of Suffering* that have been well proclaimed, taught, pointed out, established, revealed, analysed and made known by the Blessed One in His setting into motion of the supreme Wheel of the Law that cannot be turned back or stopped or set in motion by any other being, human or divine. Thus spoke the venerable Sāriputta. The bhikkhus approvingly rejoiced at the discourse of the venerable Sāriputta.

* * * * *

Note: This translation of the Discourse on the Analysis of the Truth has been here amplified by additional further details taken from another Discourse, so as to make clearer the Noble Eightfold Path, especially the links 2, 3, 4, 5, 6, 7.

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CHAPTER VIII

RIGHT UNDERSTANDING

INTRODUCTION

Though no long introduction is needed to the *sutta* to follow now, for the Discourse itself fully explains all technical terms used, yet there are some points in this sermon that need some explanation. The student will notice that *nutriment* in our discourse includes purposive thought, or mental volition (*mano-saṅcetanā*), in other words, *Karma*. *Karma*, or *Kamma*, means the volitional activity and the mental force generated by our volitional activity, or voluntary human acts. It will strike the student that *consciousness* is here named as a kind of nutriment. In this connection *consciousness* refers mainly to *rebirth-linking consciousness* as a condition for the arising of a new process of existence, technically called *rebirth*. This *rebirth-linking consciousness*, is the immediate successive thought-moment arising upon the cessation of the very last thought-moment in the process of dying of an individual. Here all the potentiality and all the dispositions of the dying person crystallise in the final mental state, and the succeeding moment is called *rebirth-linking consciousness*, the starting moment in the formation of a new life. There is much *Abhidhamma* in our Discourse, but all technical terms are explained by the Discourse itself, and by the translation into plain English. The recurring long repetitions after each section are omitted, in order to make the *sutta* readable and fit just one chapter.

One sometimes hears it pointed out that the habitual use of intoxicating alcoholic drinks is not included here as one of the *ten unskilful actions*. The fifth of the *Five Precepts* is in fact included here among the Ten Unskilful Acts (*dasa akusalā*) as 'wrong course in matters of sense pleasures' (*kāmesu micchācāra*). Then we must bear in mind that this discourse is not addressed to laymen but to homeless monks, and expressly refers to the *Ariya-sāvaka*, the genuine, true and noble disciple of the Blessed One. Hence there was no point in saying that to abstain from taking intoxicants is one of the hallmarks of a genuine Buddhist, for the true disciple would not even dream of using such stimulants. The *Five Precepts* are, however meant for both the advanced students as well as for the beginners in, the Training according to the Norm (*dhamma*); hence special and repeated stress on total abstinence is needed here as a constant warning to the weak that drinking of any kinds of alcoholic stimulants leads to loss of mindfulness and vigilance, the twin virtues of a genuine follower of the Enlightened One.

Though this Discourse was preached by the Venerable Sāriputta, the Buddha was in residence at that time in the same monastery; and as in the case of our previous *sutta*, it might have been the express wish of the Master that the Chief Disciple, the Chief Commander of the Law, the *Dhamma-senāpati*, should give this *sutta* to the bhikkhus, hence it carries the same weight as if it had been preached by the Teacher himself.

The Discourse deals mainly with the *Ten Skilful* and *Ten Unskilful Actions* and mental states, with their *roots* or motives. Herein is implied the *Teaching of Karma*. The doctrine of Karma, or *Kamma*, implies that the skilful and the unskilful acts, words, thoughts and volitions modify our mental and physical life. This moulding or shaping and conditioning of our mental and physical structure manifests in our present life as increase or decrease of happiness; and in the moment of *rebirth* it leads to a new life in conformity with our past *Karma*, the sum total of our skilful and unskilful actions, both those visible and audible as well as those inaccessible to the knowledge of others, *i. e.* our mental activity, the most potent factor in modifying our *Karma*. It is our thoughts, volitions, desires, emotions, cravings and graspings, all mental acts, that count as *Karma*, for all visible actions and all voluntary and free human acts have their first origination in thinking.

'The Four Nutriments' (*āhārā*), or rather fuels feeding this process of existence, is a startling revelation in the study of the Dhamma to the beginner. The other central theme of the whole discourse is the famous doctrine of Dependent Origination, *Paṭiccasamuppāda*, the central doctrine of Buddhism, and one of the most difficult points to grasp, for only a patient study and some intuition enables the student to realize that it is we alone who condition not only our present but also our future life. Though the student at first may be rather scared when hearing so much of 'extinction' that some kind of nihilism or annihilation of 'his true being or self' is referred to, there is no reason whatsoever for his being afraid. One need not dread this aspect of Buddhism, for a Buddhist ought to know that whenever anything arises in this world it is only suffering that so arises and, conversely, if something is said to be extinguished, it is invariably something of the nature of suffering that becomes thus extinct. Hence the *Dependent Origination* Doctrine teaches the origination and cessation of Suffering. The full formula of the *Paṭiccasamuppāda* runs thus:-

Origination of Suffering

- (1) Through Ignorance are conditioned the rebirth-producing volitions, or Karmaformations.

- (2) Through the Karmaformations (in the past life) is conditioned Consciousness (in the present life).
- (3) Through consciousness are conditioned the mental and physical phenomena (*nāma-rūpa*), our 'individual' existence.
- (4) Through the mental and physical phenomena (in their rudimentary form at the moment of rebirth) are conditioned the six bases of mental life (*Salāyatana*), i. e. the five sense organs and the base of *mind* as a *sixth sense organ*, according to Oriental Psychology.
- (5) Through the six bases is conditioned sensory and mental impression.
- (6) Through impression is conditioned feeling.
- (7) Through feeling is conditioned craving (*taṇhā*).
- (8) Through craving is conditioned clinging, or grasping (*upādāna*).
- (9) Through clinging is conditioned the process of becoming, in other words, the rebirth-producing Karma-process (*bhava*).
- (10) Through the rebirth-producing Karma-process of becoming is conditioned rebirth (*jāti*).
- (11) Through rebirth is conditioned the subsequent process of old age, and death, sorrow, lamentation, pain, grief, and despair. Thus arises, again in the future, the whole mass of suffering.

Cessation of Suffering

But through the complete fading away and extinction of ignorance the Karma-formations become extinguished; the rebirth-consciousness does not arise in the moment of death of the perfect Saint who has conquered all ignorance: thus mind and corporeality, i. e. a new body and new mental life, do not arise, and thus the whole mass of suffering is extinguished, ceases.

Lest one should still become unduly alarmed by the seemingly appalling extinction of all Formations, the Dependent Cessation of *Suffering* may be stated thus:-

- (1) Dependent on Suffering (when it is realised as such) arises confidence in the Buddha and his Path that leads to liberation.
- (2) Dependent on confidence arises rapture (during contemplation).
- (3) Dependent on rapture arises tranquillity.

- (4) Dependent on tranquillity arises bliss.
- (5) Dependent on bliss arises perfect concentration of the mind.
- (6) Dependent on concentration arises direct knowledge and insight into the Noble Truths of Suffering, i. e. the understanding of them.
- (7) Dependent on understanding arises revulsion.
- (8) Dependent on revulsion arises detachment.
- (9) Dependent on detachment arises liberation.
- (10) Dependent on liberation arises the knowledge of liberation, that is to say the realization of Nibbāna. Thus is the extinction of all suffering.¹

Liberation from all suffering is the goal to which the Buddha's Dhamma points out the only way, the *Noble Eightfold Path* of virtue, Culture of mind, and supramundane wisdom.

THE DISCOURSE ON RIGHT UNDERSTANDING (**Samma-ditthi-sutta**)²

Thus I heard. Once, while the Blessed One dwelt near Sāvattthi, in the Jeta Grove, at the monastery of Anāthapiṇḍika, the venerable Sāriputta addressed the bhikkhus thus: -

One speaks of Right Understanding; but how is a true disciple endowed with Right Understanding, with direct knowledge, and with unshaken confidence in this Dhamma? And at the request of the Bhikkhus, he gave the answer thus:--

The Ten Karmically Skilful and the Ten Karmically Unskilful Actions and Mental States and their Motives, or Roots.

When a true disciple knows what is karmically unskilful (*akusala*),³ and the *roots* of all karmically unskilful things; what is karmically skilful (*kusala*),⁴ and the *roots* of all karmically skilful things, then he is endowed with Right Understanding, with direct knowledge, and with unshaken confidence in this Dhamma.

What is Karmically Unskilful?

(1) Killing, (2) stealing, (3) wrong action in matters of sense pleasures (and especially unlawful sexual intercourse), (4) telling lies,

1. *Samyutta - Nikaya*, II. XII. No. 23, PTS; *The Book of Kindred Sayings II*, pp. 26-27.

2. *Majjhima Nikaya*, I, Sutta No. 9.

3. unwholesome, demeritorious, unprofitable, bad, evil, blamable.

4. wholesome, meritorious, profitable, good.

(5) slandering (tale bearing, backbiting, calumny), (6) harsh language, (7) frivolous and unprofitable talk, (8) covetousness, (9) ill-will or malice, (10) wrong views: these things are karmically unskillful.

What are the Roots of all Unskillful Things?

Lust, hatred, delusion: these are the roots of all Karmically unskillful things.

What is Karmically Skillful?

To abstain from killing, stealing, wrong action in matters of sense pleasures, telling lies, slandering, harsh language, frivolous talk; further, absence of covetousness, of ill-will; and presence of right understanding:- these things are karmically skillful.

What are the Roots of all Karmically Skillful things?

Absence of lust, absence of hatred, absence of delusion: these are the roots of all karmically skillful things.

When a true disciple (*ariya-savako*) thus knows well what is karmically unskillful, what are the roots of all karmically unskillful things; what is karmically skillful, and what are the roots of all karmically skillful things, he completely conquers even the latent tendency or proclivity to lust, ill-will, and conceit of his personality, destroys ignorance and attains wisdom, and in this very lifetime attains the supreme liberation from all suffering. Thus is a true disciple endowed with right understanding, with direct knowledge, and with unshaken confidence in this Dhamma.

The Four Nutriments or Fuels. 4 Ahara

Further, the true disciple knows well the Four Nutriments, their origination, their extinction, and the path leading to the extinction of the Nutriments. There are these Four Kinds of Nutriment for the subsistence of living beings and as support to beings seeking rebirth: (1) Material food, either coarse or fine, (2) Sensorial and mental Impression, (3) Purposive Thought, (*manosancetanā.karma*), (4) Consciousness. These Four Nutriments exist dependent on Craving, with the extinction of craving all these four kinds of nutriment cease; and the path leading to the extinction of Nutriment is the Noble Eightfold Path: Right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

The Four Noble Truths

Further, the true disciple knows well the Four Noble Truths of Suffering, the Origination of Suffering, the Extinction of Suffering, and

the Path leading to the Extinction of Suffering.¹

Further, the true disciple knows well *Old Age and Death*, their origination, their extinction, and the Path leading to the extinction of old age and decay.² Dependent on rebirth arises old age and death; with the extinction of rebirth old age and death are extinguished; and the Noble Eightfold Path leads to the extinction of old age and death.

Further, the true disciple knows well *Rebirth*, its origination, extinction, and the path to extinction of rebirth.³ Dependent on the process of existence arises rebirth; with the extinction of the process of existence rebirth is extinguished; and the Noble Eightfold Path leads to the extinction of rebirth.

The Process of Existence or Karma Process — BHAVA

The Process of Existence or Becoming (*bhava*), also called Karma Process, consists of three planes of existence: (1) Sensuous Existence, (2) Fine-material Existence, (3) Immaterial or Formless Existence (*kāma-bhava*, *rūpa-bhava*, *arūpa-bhava*). The Process of Existence arises dependent on Clinging (*upādāna*), and is extinguished with the extinction of clinging and grasping.

Clinging — Upadana, Fuels feeding the Process of Existence

There are these Four Kinds of Clinging: (1) Clinging to sensuous objects (objects of sense desires), (2) Clinging to wrong views and theories, (3) Clinging to mere rules and ritual, (4) Clinging to personality belief (*kāma-*, *diṭṭhi-*, *sīlabbata-*, *atta-vāda-upādāna*)⁴ The four kinds of Clinging depend on Craving (are a stronger form of craving, hence also called 'grasping'), and with the extinction of craving all clinging and grasping is extinguished; and the Noble Eightfold Path leads to the extinction of clinging.

Craving — Tanha

There are these six kinds of Craving: (1) Craving for visible objects, (2) Craving for sounds, (3) odours, (4) tastes, (5) bodily contacts and bodily impressions or sensations, and (6) mental impressions. Craving is conditioned by Feeling; with the extinction of feeling all craving is extinguished, and the Noble Eightfold Path leads to the Extinction of Craving.

1. The reader is referred to our previous chapter, section on The Four Noble Truths, pp. 48-56

2. See previous chapter, section on Old Age and Death, pp. 48-56

3. See previous chapter, section on Rebirth, pp. 48-56

4. See Nyanatiloka, *Buddhist Dictionary*, 1st edition p. 159.

Feeling

There are these six classes of Feeling: Feeling associated with (1) seeing, (2) hearing, (3) smelling, (4) tasting, (5) bodily impressions, and (6) mental impressions. Feeling is conditioned by Impression (*phassa*); with the extinction of Impression Feeling is extinguished, and the Noble Eightfold Path leads to the Extinction of Feeling.

Impression - Phassa

There are these six classes of Impression: (1) Visual impression, (2) impression of hearing, (3) impression of smelling, (4) impression of tasting, (5) bodily impression, and (6) mental impression. These Impressions are conditioned by the Six Bases of Mental Activity; with the extinction of the Six Bases of Mental Activity Impression is extinguished; and the Noble Eightfold Path leads to the Extinction of Impression.

The Six Bases of Mental Activity — Salayatana

There are these Six Bases of Mental Activity: (1) the eye, (2) the ear, (3) the nose, (4) the tongue, (5) the body, (6) the mind. The six bases *i. e.* the sense organs, are conditioned by Mind and Body (*nāma-rūpa*), that is to say mentality and corporeality, the psycho-physical organism.

Mentality and Corporeality — Nama-Rupa

Feeling, perception, impression, mental advertance: these are called mind, or rather mentality or mentation, (*i. e.* mental processes, mental phenomena, in psychology called the *psyche*; in religions called 'the soul'); the four primary or root elements underlying all corporeality with all physical phenomena derived from these root elements (*paṭhavī-āpo-, tejo-, vāyo-dhātu*): this is called corporeality. Mentality and Corporeality is conditioned by Consciousness; with the extinction of consciousness mentality and corporeality become extinguished, and the Noble Eightfold Path leads to the Extinction of Mentality and Corporeality.

Consciousness - Vinnana

There are these six classes of Consciousness: the consciousness of (1) visible forms, (2) sounds, (3) odours, (4) tastes, (5) bodily impressions, and (6) mind impressions, or mind consciousness. Consciousness is conditioned by Mental Formations, (that is to say the wholesome and unwholesome volitive activities called 'Karmaformation'); with the extinction of Mental Formations consciousness becomes extinguished, and the Noble Eightfold Path leads to the Extinction of Mental Formations.

Mental Formations, Karmaformation.

i. e. Volitive Activity, Karma

There are these three classes of Mental Formations: Wholesome and unwholesome volitive activity or deliberate acts of (1) Body, (2) Speech, and (3) Mind. (These three kinds of Karmaformation generate the Karmaforce by the wholesome and unwholesome voluntary acts, speech, and thought of the individual, and it is this force that conditions rebirth-consciousness and other kinds of consciousness). These Mental Formations are conditioned by Ignorance: with the Extinction of Ignorance all Mental Formations or Karmaformations are extinguished, and the Noble Eightfold Path leads to the Extinction of Mental Formations.

Ignorance -- Avijja

Not to know the Four Noble Truths of (1) Suffering, (2) Origination of Suffering, (3) Extinction of Suffering, and (4) The Path that leads to the Extinction of Suffering:- this is called Ignorance. Ignorance is conditioned by the Biases or Influxes (*āsavā*); with the extinction of the biases all Ignorance is extinguished; and the Noble Eightfold Path leads to the Extinction of the Biases.

The Biases or Influxes — Asava

There are these three classes of Biases:— The sensuous bias, the bias for existence, the bias of ignorance and wrong views (*kāma-, bhava-, avijj'āsavā*). These three classes of biases are conditioned by Ignorance: with the Extinction of Ignorance all Biases are extinguished; and the Noble Eightfold Path leads to the Extinction of Biases.

When the true disciple thus knows well the biases, their origination and extinction, and the path that leads to the extinction of the biases, he completely conquers even the latent tendencies or proclivities to lust, ill-will, and conceit of his personality: he destroys all ignorance, attains wisdom, and in this very lifetime realizes the supreme liberation from all suffering. Thus is a true disciple endowed with Right Understanding, with direct knowledge, and with unshaken confidence in this Dhamma.

Thus spoke the venerable Sāriputta, and the bhikkhus appreciated his discourse.

Note: The full explanation of the Four Noble Truths is found in the preceding chapter, i. e. chapter vii. on the *Sacca-vibhaṅga-sutta*; the serious student of Buddhism is strongly advised to re-read that chapter

before a second reading of our present 'tough' chapter. Furthermore, the student anxious to master the matter, esp. the *Paṭicca-samuppāda*, is advised to read all the entries in the *Buddhist Dictionary* under the names of all the topics referred to in our chapter. If he then follows up our present chapter by reference reading of the sources given below in the *Bibliography*, he may soon become an exponent of this most abstruse Doctrine of *Dependent Origination*, and then of the entire domain of *Right Understanding*. The earnest student may rest assured that it pays to spend time in this study of the *Good Law* (*saddhamma*) in its central aspects.

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CHAPTER IX

RIGHT MINDFULNESS¹

This chapter centres round the famous Discourse on the *Foundations of Mindfulness*. The original *sutta* has been here abridged only by omitting the recurring repetitions after each section; nothing essential has been left out of the Discourse. To compensate the reader for the omission of the 'refrains', additions — usually put in brackets — have been made, so as to make the *sutta* readable and intelligible even for the beginner and the outsider, who also will want to know this most important of all the Discourses of the Enlightened One. Among the Buddhists many know this discourse by heart. It is said in the commentaries that even at a time when the study and practice of the Buddha's Dhamma was at its lowest ebb owing to wars, it was this very discourse that was treasured most. On Full-moon Days the devotees spend their time in reading or reciting from memory the *Satipatthāna-sutta*; and to the dying Buddhist this discourse is recited or chanted by his closest relatives or the bhikkhus. Hence this book would be incomplete without this discourse on the practice of mindfulness in meditation.

The attentive reader will notice that in this discourse actuality is treated not as the *Five Aggregates* or *Five Groups of the Essentials of Existence* but as corporeality, feeling, mind, and mental objects. The *Groups*, or *Aggregates*, of perception and formations are treated here as mental objects.

THE FOUNDATIONS OF MINDFULNESS--SATIPATTHANA

Thus have I heard. At one time the Blessed One was living among the *Kurus*, at *Kammāsadamma*, a market town of the *Kurū* people. There the Blessed One gave the bhikkhus the following discourse—

This is the only way for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of Nibbāna, namely the Four Foundations of Mindfulness.

Herein (in this Teaching) the monk lives contemplating the body, ardent, clearly comprehending and mindful, having overcome covetousness and grief; he contemplates feeling, consciousness and mental objects, ardent, clearly comprehending and mindful, having overcome covetousness and grief.

1. Satipatthana-Sutta, Majjhima-Nikaya I. Sutta No. 10

I. THE CONTEMPLATION OF THE BODY

1. *Mindfulness of Breathing*

A monk, having gone to the forest, to the foot of a tree, or into a hermitage (or to any empty place), sits down cross-legged, keeps his body erect and his mindfulness alert. Mindful he breathes in, and mindful he breathes out. Breathing in a long breath, he knows 'I am breathing in a long breath': breathing out a long breath, he knows 'I am breathing out a long breath': breathing in a short breath, he knows 'I am breathing in a short breath': breathing out a short breath, he knows 'I am breathing out a short breath'. 'Conscious of the whole (breath-) body, I will breathe in', thus he trains. He trains 'Conscious of the whole (breath-) body, I will breathe out, calming the activity of the body, I will breathe in, calming the activity of the body, I will breathe out'. Thus he lives practising the contemplation of the body in himself and at times also in others. He contemplates the origination and dissolution of the processes in his body: 'or his mindfulness that there is a body' is established in him for growth in knowledge and mindfulness, and he dwells independent, clinging to nothing in the world.

Just as a skilful turner or turner's apprentice, making a long turn, knows 'I am making a long turn', or making a short turn, knows 'I am making a short turn', just so a monk knows and is conscious of his own breathing. He contemplates his own breathing, and at times he contemplates the breathing of others, as well as the origination and the dissolution of the processes in his body. Or his mindfulness that 'there is a body' (but not a separate 'self' in it) is established in him for growth in knowledge and mindfulness, and he lives independent (from craving or wrong views and theories), and clings to nothing in the world. Thus indeed a monk lives practising the contemplation of the body.

2. *The postures of the Body*

And again, a monk, when walking, knows 'I am walking': when standing still, knows, 'I am standing still': when sitting down, knows 'I am sitting down': or when lying down, knows 'I am lying down': or he knows every position in which he places his body.

3. *Mindfulness and Clear Comprehension*

And again, a monk practises full awareness in walking to and fro, in looking ahead, and in looking elsewhere, in bending and stretching, in wearing his robes and using his almsbowl, in eating, drinking, chewing and tasting, in obeying the calls of nature, in walking, standing, sitting, falling asleep, waking, speaking, and being silent.

4. *Contemplation of the Repulsiveness of the Body*

And again, a monk reflects on his own body from the sole of the foot up and from the scalp down, bounded by the skin, and full of manifold impurity, thinking thus:— In this body there are head hair, body hair, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, midriff, spleen, lungs, intestines, mesentery, gorge, faeces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucus, synovial fluid, urine.

Just as if there were a double-mouthed provision bag filled with different kinds of grain such as hill paddy, paddy, green-gram, cow-peas, sesamum, and husked rice, and a man with eyes, having opened that bag, were to take stock of the contents thus:— This is hill paddy, this is paddy, this is green-gram, this cow-pea, this sesamum, this husked rice. Just so a monk reflects on his own body from the sole of the foot up and from the scalp down, bounded by the skin, and full of manifold impurity.

5. *Contemplation of the Material Elements*

And again, a monk reflects on his own body according as it is found or placed, by way of the material elements: 'There are in this body the earth-element, the water-element, the fire-element, and the air-element'.

Just as if a skilful butcher or his apprentice, having slaughtered a cow and divided it into portions were sitting at the main cross-road, just so a monk reflects, by way of the elements, on his own body according as it is found or placed.

6. *The Nine Cemetery Contemplations*

(1) And again, just as if a monk were seeing a body one day dead, or two days dead, or three days dead, swollen up, blue and festering, abandoned in a charnel-ground, just so he thinks of his own body: 'Verily, also my own body, is of the same nature; such will it become, and it has not escaped that state'.

(2) And again, just as if a monk were seeing crows, kites, vultures, dogs, jackals, or various kinds of worms devouring a body abandoned in a charnel-ground, just so he thinks of his own body: 'Truly, also my own body is of the same nature; such it will become; and it has not escaped that state.'

(3) And again, just as if a monk were seeing a body abandoned in a charnel-ground a skeleton held together by sinews with some flesh and blood adhering to it, just so he thinks of his own body:

'Truly, also my own body is of such nature; such it will become; and it has not escaped that state'.

(4) And again, just as if a monk were seeing a body abandoned in a charnel-ground, a bloody fleshless skeleton held together by sinews, just so he thinks of his own body: 'Truly, also my own body is of such nature; such it will become; and it has not escaped that state'.

(5) And again, just as if a monk were seeing a body abandoned in a charnel-ground, a skeleton without flesh and blood but held together by sinews, just so he thinks of his own body: 'Truly, also my own body is of such nature; such it will become; and it has not escaped that state'.

(6) And again, just as if a monk were seeing a body abandoned in a charnel-ground, loose bones scattered in every direction — hand-bones, foot-bones, shin-bones, thigh-bones, pelvis, spine, and skull, here and there —, just so he thinks of his own body, 'Truly, also my own body is of such nature: such it will become; and it has not escaped that state'.

(7) And again, just as if a monk were seeing a body abandoned in a charnel-ground, shell-white bones, just so he thinks of his own body, 'Truly, this body too is of such nature; such it will become; and has not escaped that state'.

(8) And again, just as if a monk were seeing a body abandoned in a charnel-ground, bones heaped together for more than a year, just so he thinks of his own body, 'Truly, this body too is of such nature, such it will become; and it has not escaped that state'.

(9) And again, just as if a monk were seeing a body abandoned in a charnel-ground, rotted and crumbling bones, just so he thinks of his own body, 'Truly, this body too is of such nature; such it will become; and it has not escaped that state'.

Thus the monk dwells practising body-contemplation on himself (internally) or on others (externally), or at times internally and at times externally. He dwells practising origination-contemplation on the body, dissolution-contemplation on the body, or both origination-and-dissolution-contemplation on the body. Or indeed the mindfulness that 'there is a body' is established in him for growth in knowledge and mindfulness, and he dwells independent, clinging to nothing in the world. And thus indeed a monk dwells practising body-contemplation on the body.

II. THE CONTEMPLATION OF FEELING

A monk feeling a pleasant feeling, knows, I feel a pleasant feeling; or feeling a painful feeling, knows, I feel a painful feeling; or feeling a neutral feeling, knows, I feel a neutral feeling; or feeling a pleasant worldly feeling, knows, I feel a pleasant worldly feeling, or feeling a pleasant unworldly feeling, knows, I feel a pleasant unworldly feeling; or feeling a painful worldly feeling, knows, I feel a painful worldly feeling; or feeling a painful unworldly feeling, knows, I feel a painful unworldly feeling; or feeling a neutral worldly feeling, knows, I feel a neutral worldly feeling; or feeling a neutral unworldly feeling, knows, I feel a neutral unworldly feeling.

Thus he dwells practising origination-contemplation on feelings, or dissolution-contemplation on feelings, or both origination-and-dissolution-contemplation on feelings. Or indeed, the mindfulness that 'there is feeling' is established in him for growth in knowledge and mindfulness, and he dwells independent, clinging to nothing in the world. Thus indeed, a monk dwells practising feeling-contemplation on feelings.

III. THE CONTEMPLATION OF MIND

A monk knows the mind with lust as with lust, or knows the mind without lust as without lust. He knows the mind with hate as with hate, or knows the mind without hate as without hate. He knows the mind with delusion as with delusion, or knows the mind without delusion as without delusion. He knows the indolent mind as indolent, or knows the distracted mind as distracted. He knows the mind grown great as grown great, or knows the mind not grown great as not grown great. He knows the surpassable mind as surpassable, or knows the unsurpassable mind as unsurpassable. He knows the concentrated mind as concentrated, or knows the mind not concentrated as not concentrated. He knows the freed mind as freed, or knows the mind not freed as not freed.

Thus he dwells practising mind-contemplation on the mind internally (in himself), or externally (by inference in others), or both internally and externally (now his own and then another's mind). He dwells practising origination-contemplation on the mind, or dissolution-contemplation on the mind. Or indeed, the mindfulness that 'there is the mind' is established in him for growth in knowledge and mindfulness, and he dwells independent, clinging to nothing in the world. Thus indeed, a monk dwells practising mind-contemplation on the mind.

IV. THE CONTEMPLATION OF MENTAL PHENOMENA AS MENTAL OBJECTS

1. *The Five Hindrances*

A monk knows the presence of sensuality within, thus, 'There is sensuality in me', or knows the absence of sensuality within, thus, 'There is no sensuality in me'. He knows how the arising of unarisen sensuality comes to be, as well as how the rejection of arisen sensuality comes to be, and also how the absence of future arising of rejected sensuality comes to be. In the same manner he knows the presence or the absence or the total rejection of ill-will, sloth-and torpor, agitation-and-worry, and uncertainty. Thus he dwells practising origination-contemplation on phenomena, or dissolution-contemplation on phenomena, or both origination-and-dissolution-contemplation on phenomena. Or the mindfulness that 'there are phenomena' is established in him for growth in knowledge and mindfulness, and he dwells independent, clinging to nothing in the world.

2. *The Five Aggregates of Clinging*

A monk thinks, 'Thus is matter, thus is the arising of matter, and thus is the passing away of matter; thus is feeling, thus is the arising of feeling, and thus is the passing away of feeling; thus is perception, thus is the arising of perception, and thus is the passing away of perception; thus are formations, thus is the arising of formations, and thus is the passing away of formations; thus is consciousness, thus is the arising of consciousness, and thus is the passing away of consciousness'.

Thus the monk dwells practising phenomenon-contemplation on phenomena internally, or externally, or both internally and externally. He dwells practising origination-contemplation on phenomena, or dissolution-contemplation on phenomena, or both origination-and-dissolution-contemplation on phenomena. Or indeed, the mindfulness that 'there are phenomena' is established in him for growth in knowledge and mindfulness, and he dwells independent, clinging to nothing in the world.

3. *The Six Internal and External Sense-Bases*

A monk knows the eye, knows visible forms, and knows the fetter that arises depending on both. And how the arising of the unarisen fetter comes to be—that he knows; how the rejection of the arisen fetter comes to be—that he knows; and how the absence of future arising of the rejected fetter comes to be—that he knows.

He knows the ear, knows sounds, and knows the fetter that arises depending on both. He knows the nose, knows smells, and knows the fetter that arises depending on both. He knows the tongue, knows tastes, and knows the fetter that arises depending on both. He knows the body, knows tactual objects, and knows the fetter that arises depending on both. He knows the mind, knows phenomena, and knows the fetter that arises depending on both. And how the arising of the unarisen fetter comes to be -- that he knows: how the rejection of the arisen fetter comes to be -- that he knows: and how the absence of future arising of the rejected fetter comes to be -- that he knows.

4. The Seven Factors of Enlightenment

A monk knows the presence of the enlightenment-factor of mindfulness within, thus, The enlightenment - factor of mindfulness is in me, or he knows the absence of the enlightenment-factor of mindfulness within, thus, The enlightenment-factor of mindfulness is not in me. And how the arising of the unarisen enlightenment-factor of mindfulness comes to be—that he knows, and how the perfecting through development of the arisen enlightenment-factor of mindfulness comes to be—that he knows.

He knows the presence of the enlightenment-factors of investigation of phenomena, of energy, rapture, calm, concentration and equanimity, within, thus, The enlightenment-factor of equanimity is in me, or knows the absence of the enlightenment-factor of equanimity, within, thus, The enlightenment-factor of equanimity is not in me. And he knows how the arising of the unarisen enlightenment-factor of equanimity comes to be, and how the perfecting through development of the arisen enlightenment-factor of equanimity comes to be.

Thus he dwells practising phenomenon-contemplation on phenomena internally, or externally, or both internally and externally. He dwells practising origination-contemplation on phenomena, or dissolution-contemplation on phenomena, or both origination-and-dissolution-contemplation on phenomena. Or the mindfulness that 'there are phenomena' is established in him for growth in knowledge and mindfulness, and he dwells independent, clinging to nothing in the world.

5. The Four Noble Truths

A monk knows according to fact, 'This is ill' (the Five Aggregates of Clinging). He knows according to fact, 'This is the origin of ill' (craving or *taṇhā*). He knows according to fact, 'This is the cessation of ill, (extinction of craving). And he knows according to fact, 'This is the way leading to the cessation of ill' (the Noble Eightfold Path).

Thus he dwells practising phenomenon-contemplation on phenomena internally, or externally, or both internally and externally.

He dwells practising origination-contemplation on phenomena, or dissolution-contemplation on phenomena, or both origination-and-dissolution-contemplation on phenomena. Or indeed, the mindfulness that 'there are phenomena', is established in him for growth in knowledge and mindfulness, and he dwells Independent, clinging to nothing in the world. Thus indeed, a monk dwells practising phenomenon-contemplation on phenomena of the four noble truths.

Were a monk to develop these four foundations of mindfulness in this manner for seven years, one of two results may be expected in him: knowledge here and now, or, if there be yet an element of clinging, non-return *anagāmitā*, i. e. the state of holiness preceding the attainment of Nibbāna).

Let alone seven years, were a monk to develop these four foundations of mindfulness for six years, ... five years, ... four years, ... three years, ... two years, ... one year, ... seven months, ... six months, ... five months, ... four months, ... three months, ... two months, ... a month, ... half-a-month, ... for seven days, one of two results may be expected in him: knowledge here and now, or, if there be yet an element of clinging, non-return.

That is why it was said, the sole way of purity for beings, of overcoming sorrow and misery, of destroying pain and grief, of finding the right path, and of realising Nibbāna, is this road, that is to say, the four foundations of mindfulness.

The Blessed One said this, and the monks rejoicing, welcomed the words of the Blessed One.

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PART II. PRACTICAL BUDDHISM

CHAPTER X

BUDDHISM IN SELF-EDUCATION AND PRACTICE

In this chapter it will be pointed out what Buddhism means in practice, how we ought to learn and teach it effectually, how to acquire skill in observing its basic moral precepts, and how we should make the Buddha's Dhamma a real living force through self-education, and thus obtain the best results if the *Essentials of Buddhism* are put into *Practice* in our daily life

BUDDHISM AS A GUIDING PRACTICAL PHILOSOPHY

Although many non-Buddhists, and even some 'progressive' Buddhists admit that Buddhism is not a religion in the traditionally-accepted sense, yet the Buddhist who follows the Dhamma as a personal guiding philosophy finds in it an excellent substitute for a religion, and may even regard the *Dhamma* as his *Personal Religion*.

Non-Buddhists naturally insinuate that the Dhamma is not a religion, for they expect the Buddhists in their confusion to feel that without a religion they lack something, and hence ought to accept the religion offered to them by those who have first insinuated that the Buddhists have no religion. Nowadays the defenders of the old school of thinking cannot argue that without a religion man is incomplete as a truly human being, for most religions have failed to give man strength to be truly humane and complete as truly human being, for religion has been too long used as a cloak for the most inhuman acts. The Buddhist who really feels that he needs religion may regard the Dhamma as the noblest religion. For practical purpose we may define religion as *a body of moral and philosophical teachings, the clear understanding of, and unwavering confidence in, the doctrine, and the practice and observance of the accepted norm of conduct or ethics.*

BUDDHISM IS MORE THAN THE DHAMMA-BOOKS

Hence the Buddhist *Norm of Conduct*, for convenience' sake called *Buddhism* or personal religion and personal guiding philosophy of the Buddhists, means to the real follower of the Buddha and his Teaching much more than the books on the shelves. So long as Buddhism remains the mere academic pursuit of studying Pāli and the Pāli literature, it really remains only a mere philosophy. Buddhism, however, as a real living force means to the genuine follower of the Enlightened

One not only the study of the moral and philosophical teachings contained in the Dhamma, as we find them in the Buddhist sacred books. It means also a thorough understanding of the Buddha's Word, and hence an unwavering confidence, a firm conviction, in the Dhamma. And above all it means the application of one's knowledge, in other words the practice and observance of what one knows to be the Dhamma of the Enlightened One.

If one accepts the Dhamma in this way it will be a personal guiding philosophy, a personal religion, the path to a happy and successful life in this and also in later rebirths. When thus conceived, the Dhamma will become the path that leads to the realisation of direct knowledge and to liberation from all rebirth and suffering. The process by which the contents of the sacred books become a living teaching is education, Buddhist education.

BUDDHIST EDUCATION

Education is a process of imparting knowledge and skill, and the refinement of behaviour that accompanies, or follows from, more information and skill in using one's knowledge. The aim of education is the acquisition of abilities which will make it possible for us to adjust ourselves in an effective manner to our surroundings. Education will be a success if it makes it possible for us to acquire such abilities as will make it possible for us to deal efficiently with situations in real life, and make it easy for us to adjust ourselves properly even to the most intricate of them. Thus **BUDDHIST EDUCATION** should enable all students of Buddhism to behave as real Buddhists in whatever situation and circumstances they are placed, and to let the Dhamma be their guidance through life's most crucial and trying situations.

Do we see this around us to-day? Hence some Buddhists openly confess that there has never been such a thing as a *Buddhist Education*; and others, especially the learned Buddhists, deny Buddhism the position of personal guiding philosophy, personal religion, in their private and public life. And conversely, because too many educated Buddhists deny Buddhism this position, they do not feel the urge to shape their life in conformity with the Dhamma, and do not hesitate to send their children to non-Buddhist schools, thus depriving them of *Buddhist education, an education in an environment permeated by the spirit of the Dhamma*.

In order that those who call the Buddha their Teacher (*satthā*) may become really true Buddhists, that is to say *followers* and not merely *worshippers* of the Enlightened One, all must strive to acquire

a good knowledge of the Buddha's Dhamma, and fix that knowledge in their own and their pupils' mind by all the devices of modern education, such as review, discussion and organisation by writing notes, summaries, and quotations, which they continue to review until all reach the stage when they cannot forget their past lessons. In order to make the learning a complete success, all must apply in their daily life the knowledge that they have thus acquired and fixed.

It is possible to gather a good store of knowledge of the Dhamma from parents, at school, at a Sunday School, or by reading books under the guidance of a competent Instructor or Consultant, and discussing difficult points with learned senior bhikkhus. For an adult student, an effective method of studying the Dhamma thoroughly would be to compile one's own *Hand-Book of the Dhamma*, which one can use all life long, always completing, adding, improving, altering, correcting, and even rewriting it several times as one's knowledge of the subject increases, improves, and becomes more definite and exact. This book is the result of 26 years of application of this method by the writer, while studying and teaching the Dhamma.

It would be a great improvement on the ancient system of monastic education, the archaic method of reading, reciting and memorising, if the new Sunday Schools would make a better use of the new modes of dramatising, free discussion, debate, drawing pictures, and presenting on the stage scenes and incidents from the books. At least each term of the school could be concluded by a dramatic presentation of the central themes studied in that school term. These different devices and new modes of learning and teaching would make the process of learning easier, more interesting, and more effective than mere reading and listening. If it be thought improper to put Buddhist themes on the stage, then it might equally well be argued that using the language of the Buddha and reciting *verbatim* and intoning or chanting, the very word of the Buddha, should also be tabooed as blasphemy. If such scenes from the Texts are acted, the figure of the Buddha may, of course, be left to the imagination of the audience as it was in the older Buddhist art. Such a dramatic presentation at the end of the term of the school year might well stimulate the students through all the year to a greater zeal than the now over-done Prize-distributions at Sunday Schools.

The present methods used in the Buddhist Sunday Schools are too dull, hence the irregular attendance and dwindling interest in the subject, and after every examination the class becomes smaller and smaller, till in the upper classes only very few students remain. The fault is not so much with the children as with the school. While the methods used in secular education have changed radically in the past 50 years,

the Buddhist Sunday Schools have not kept abreast of the times. The only modes used are reading and rehearsing or recitation on the part of the students, and telling or commenting on the part of the teachers. The only incentive to work is the prospect of winning a prize and obtaining a certificate at the end of the school year; hence the results are poor.

ORAL CEREMONIAL EXAMINATIONS

A greater stimulus to more application on the part of the students would be the introduction of oral public examinations at the end of the school year. A well-known Senior Bhikkhu might be invited to conduct such an examination, or the central organization conducting all the Sunday Schools in the country might train for this task of Public *Viva voce* Examinations a special Bhikkhu-Examiner, who would act as Inspector and conduct these oral examinations either all over Ceylon, or in a Circuit allotted to his care. In this case the examinations would take place in the course of the year at any time, and not necessarily only at the end of the school year. If the end of the school year is preferred, many examiners will have to be trained. All Sunday Schools of the area would then send their students to the largest school selected as the centre, or each school in turn could be chosen as a centre in successive years. The parents and relatives of the pupils would be present together with the chief personages of the locality. The presence of adults at such solemnly conducted examinations would not only stimulate the students to more zeal all the year round, but the parents, school teachers, members of the local government committees, Councils or Municipalities, Chiefs of Provinces, Members of Parliament and Cabinet Ministers would themselves refresh their knowledge of the Dhamma, and thus feel more inclined to follow the principles of the Dhamma in shaping the policies of local government and of the State.

SUBCONSCIOUS ASSIMILATION BY FOLLOWING LIVING EXAMPLES

In making the study of the Dhamma more scientific, interesting and effective, we must not lose ourselves in mere book knowledge: concurrently with the acquisition of more knowledge of Buddhism, we must train ourselves and those entrusted to our care so that all may acquire the skill in the application of the new knowledge of the Dhamma. A Buddhist must constantly bear in mind that the ultimate object of our study is the practice of the Dhamma, that is to say acting and living in consonance with the Good Law (*saddhamma*) which we are studying and teaching. It would be a mistake, even a real danger to Buddhism, if we were to stop short of application — if we were to rest satisfied with knowing the theory of Buddhism only and attempt to apply our

knowledge of the Dhamma by teaching others, lecturing, preaching, writing on Buddhism and exhorting others to be ideal Buddhists, when we ourselves have not acquired the skill in living the Good Life according to the Dhamma.

Buddhism will not become a living force if we assume that memorising the five Precepts — the *Pāṇsīl* or *Pañcasīla* — and some Pāli stanzas will suffice. It will be useless if, immediately after reciting our *Precepts* and the stanzas on *Boundless Loving-Kindness (mettā)*, we violate the precepts and go on living as before as soon as we have left the temple or our home shrine room; and if after our worship of the Blessed One and some mechanical rehearsal of the usual Pāli verses we lock up Buddhism in our *Vihāra* or shrine room, and go on living as if there was no Buddhism at all. We must constantly bear in our mind that we are not only students but also teachers, and the example we set in our environment is caught subconsciously by our children, pupils, younger members of our family, or even junior monks, for all these watch us unobserved, watch our conduct, and by subconscious assimilation imitate our example. When we reflect on this, we feel what tremendous influence our conduct has on our juniors, who continually watch us unobserved, especially if they admire us as fine examples worthy of imitation.

For those who have not learned the Dhamma in their youth and now are too old and busy to study new subjects, it would be more profitable if, instead of memorising and reciting many Pāli stanzas without a full comprehension of the true meaning of the rehearsed verses, they would rather pause for a moment and ask themselves in their own mother-tongue: 'What are the followers of the Enlightened One expected to do?' One need not remind the student that every Buddhist does know the correct answer: 'The followers of the Buddha are expected to practise the Dhamma'. For an over-busy person it would suffice if early in the morning and late in the evening he would spend five minutes considering the basic needs of practice and observance of the Dhamma: "I am a Buddhist, that is to say one who has put his faith in the Enlightened One, the Dhamma, and the Community of the Order of the Disciples of the Blessed One (*Buddha-dhamma-saṅgha*). I always not only revere my Teacher, the Perfect One, the Law of Liberation by Enlightenment, and the Noble Order of the Holy Ones, the Saṅgha, but also endeavour to the best of my powers to follow my Guides or Refuges. I take refuge in the Buddha, the Dhamma, and the Saṅgha, and am determined to abstain from harming or destroying living sentient beings, from taking with a dishonest intention what belongs to others, from misconduct in matters of unlawful sex relations, from telling deliberate lies, and from using intoxicants and narcotics,

because these deprive him who uses them habitually of mindfulness and restraint."

One can also formulate the same Five Moral Precepts positively thus: "I firmly resolve always to cherish loving-kindness and compassion for all living sentient beings, respecting their property, virtue and well-being; I will protect my fellow-brothers by being honest and truthful, gentle in speech, and always mindful, sober and free from the effects or after-effects of intoxicants and narcotics that deprive men of self-control and mindfulness".

If one can spare another minute to giving oneself autosuggestions for the day, one may still add to one's silent meditation this suggestion: "I will forestall violation of the *Five Precepts* by restraining all impulsive yielding to thoughts of lust or covetousness, and I will never give way to anger, or even harbour thoughts of malice, envy, jealousy and meanness. I will be in all my acts, words and thoughts mindful of the Dhamma, control and purify my actions, words and thoughts: thus I will honour the Master and the Law of Liberation by Enlightenment".

It is probable that in spite of all our good determinations and aspirations and our inner thoughts for the day, we shall not always be able to live up to our ideal, and stronger motivation will be required to make us better in our application of the Dhamma. Therefore we must repeat our resolution more frequently, just in the moment of our yielding to the thoughts of recklessness in our moral conduct. Catching oneself in the act of violating one's moral determination, and seeing this act intensely, disinterestedly, without either approving or condemning it, just being mindful of the whole process leading up to one's failure, is the most, and the only effectual method in overcoming such a weakness of will-power. There will be no repetition of our error, if once we have seen the whole process with perfect mindfulness.

Now what other methods of stronger motivation, what other incentives are there to a better practice of the Word of the Buddha? What motivation will induce all to follow the Buddha and to a fuller observance of the Buddha's Dhamma? The prospect of attaining Buddhahood or the Enlightenment of a Holy One, Arahatsip, may at times appear so distant and uncertain, and the bliss in one of the Heavens promised as a reward to the virtuous may seem so unattractive that these ideals cannot move us to sustained effort in practice. The instincts or desires that are most likely to move children and adults to living in consonance with the Dhamma are: The thirst for companionship with the Perfect One, and with the great followers past and present. If we once realize that by our observance of the Good Law

of the Blessed One we feel ourselves spiritually near to, and even in the very presence of the Enlightened One, we shall feel impelled to maintain this feeling of companionship with the Perfect One and the true disciples of the Buddha.

Then again, there is in all of us a thirst for approbation and praise, that is to say the feeling that we are on the right path, and having our inner approbation confirmed by others, especially our Elders, Superiors, and those who appear to us better and higher than we are. Such approbation, whether silent or public, stimulates to more zeal and continued practice. There is also in all Buddhists the thirst to emulate, excel and rival. We feel stimulation from emulating and excelling other good followers, and to compete with other Buddhists and non-Buddhists may prove wholesome. Finally, the thirst to investigate thoroughly the whole Law by our study and experiment, in order to verify the claim to its being the only path to present attainment of direct knowledge and liberation from all suffering, this thirst will make all follow the Enlightened One and all the great Saints. This thirst for such investigation will induce all to working with sustained effort on the upward path to the realization of direct knowledge and liberation by enlightenment.

THE POWER OF EXAMPLE

A really powerful incentive to sustained study and practice of the Law of the Buddha will be the desire to 'help our side win' in the race of religions for recognition as a universal law for all. When we hear in public places, and sometimes even in the omnibuses, an alien religion being preached and extolled as the 'true path to salvation of the soul'; when we read how alien preachers slight Buddhism and condemn or condemn the Buddhists; when we read of large-scale missions to the Buddhist countries being trained and well equipped for the attack on Buddhism and the conversion of Buddhist lands to an alien faith and worship, shall we not feel stimulated, not to fight those movements, but to prove by our lives and exemplary practice and observance of the Good Law, that the alien preachers are wrong in contemning and condemning the Buddhists as heathen, pagan, vile and without a religion? When seeing and hearing or reading of all the slander of the Buddhists by aliens, shall we not feel impelled to contribute our share to the moral victory of the Dhamma and to its being recognised as the only religion and guiding philosophy fit for the modern man?

When we have once fully realised that by our study, practice and application of the Dhamma at home we help the spread of the Dhamma and thus support our own missions working in foreign lands, we have a most powerful incentive to a better study and a more intensive

practice of our own Teaching which we love so dearly and wish victory all over the educated world. Besides all these incentives and motivations of the study and practice of the Dhamma, we may also appeal to everyone's desire to live in perfect harmony with others, free from all the friction that may arise in our relationship with our fellow-men when we have not learnt to live in accordance with the Dhamma. In addition to these motivations, we may appeal to the universal desire to maintain social approval, or to win prizes, reputation, and honour. When selfless motives alone do not provide sufficient stimulus, we have to resort to such motives too, just as is done in other kinds of education.

USING STORIES IN THE TEACHING OF THE DHAMMA

By means of suitable *Jātaka* stories and by relating instances from the Buddhist Commentaries, Legends, and Discourses of the *Tipitaka*, we may create in children and adults the desire to follow the example of the *Bodhisatta*, the Aspirant to supreme enlightenment, the Buddha, and the Great Disciples. We may induce children and youthful pupils to be truthful, honest, kind generous and liberal, merciful diligent, polite and willing to follow elders, if we tell them that these are the virtues practised by the Great Ones whom we so admire and reverence. But this method is effective only if applied early. It is now recognised by the greatest authorities on education that character is determined by early education to a much greater extent than was thought possible even by the most enthusiastic educationists of former generations.

We must distinguish between education of character, the education that most matters in effective teaching of the Dhamma, and education in knowledge, which may be called *instruction* in the strict sense. The right discipline aimed at by all the parents, teachers and monks concerned, consists not in external compulsion, but in habits of mind which lead spontaneously to desirable rather than undesirable activities. The real foundation to the education of the character of the Buddhist child is laid in his earliest education by subconscious assimilation. The tendency or disposition to telling lies, cruelty to animals, dishonesty, concealing of true facts, and especially the craving for smoking and drinking become firmly rooted in the young child by observing the doings of his parents and other elders, whose example the child wants to follow.

Hence let us constantly bear in our mind the age-old maxim that 'example is more powerful than precept'. If we want our juniors to follow us and our instruction we must ourselves do what we wish them to do; and conversely, if we do not do what we teach others to do, we cannot expect them to follow our advice. This point is more important in Buddhist Education than in education among non

Buddhists, who openly declare that it is impossible to obey the divine commandments perfectly, even by their so-called saints. Hence they stress vicarious atonement or salvation by forgiveness of sins, not *observance* of commandments but *belief* in grace or saving power of their saviour. But Buddhism rests on the observance of its basic precepts. On the day when no one observes the moral rules of good conduct given to us by the Perfect One, it will not be quite proper to say that Buddhism still lives, even if some still claim to be Buddhists and teach the Dhamma, or even 'fight for Buddhism' but in fact use the Dhamma for their nationalist aspirations.

It is one of the principles of education that pupils must have implicit faith in their teachers, and even more so in the Teachers of the Dhamma. If they once discover that their teachers tell lies or break the rules they impart to others, they do not take them seriously, for most children have a strong sense of 'fair play'. There is the instance of a twelve-year boy who in all seriousness declared that all that is written in the books, even in the holy books, is just a lie.

His way of reasoning, in perfect *syllogism* and even using *induction*, that led to his conclusion and the establishing of his monstrous 'universal proposition', was as follows: "Our own parents, our teachers, masters, friends, and all people tell lies just as we always do. High-ranking government officers, Ministers, Members of Parliament, the Chiefs of the Provinces; and even monks and their Chief High Priests tell untruths. 'The Great Ones', as was observed by the little fellow, often promise-- or at least the people are made by others to believe so--to attend some important functions, alms-givings, or to come to preach or address meetings. People go in procession to meet them at the railway station, but--no one arrives, or a junior is sent instead. During the war governments were suspected of giving the newspapers false news to publish, or at least people said of every piece of information--"That's not true". This being so, even the contents of the sacred books are not true. I don't believe that the Buddha ever existed; and even if he did, he too told lies like others. Therefore, reverend sir, you too should not accept anything as truth, you must not believe in what the Scriptures say".

This is not an invention, for the writer himself is the bhikkhu who was so 'tutored' by his own pupil-attendant, on teaching the little rascal not to catch frogs near the monastery in order to feed with them a water snake in the temple well. The appalling lack of faith in this instance was due to early subconscious assimilation from a thoroughly bad environment. How many children, even if not so eloquently declaring it, think in this way in present-day Ceylon and other countries,

THE RIGHT TYPE OF STORIES

When imparting instruction in the Dhamma by relating stories we must never tell our children and pupils stories which they do not believe as true, or will not accept as true when they grow older and more sophisticated. Fairy tales and fables should not be related to children as gospel truth and dogma. Let us not forget that a story should make abstract moral teaching intelligible and effective. If our stories are always irrational, our moral will be also rejected as unreasonable. In quoting the incident with his own pupil, the writer yielded to the impulse of repeating a harmless story heard just a few days before, when after his own sermon a certain lay-devotee, either to show off his knowledge or demonstrate to the preacher how to preach more interestingly by relating human stories, told the audience that a certain Saint's brother had killed a wild boar that always had destroyed his crop of rice. After this, the brother invited the Thera (an Elder) for a meal of pork.

The Saint, musing on what had preceded the invitation, accepted, on condition that the killed boar's belly would be opened only after the Elder's early arrival, before the preparation of the meal. When the animal's body was opened, they found there a snake, and in the snake's belly a frog. The Saint's explanation was: the little froggy was their former younger sister, who had died young, and was much attached to her newly-built well, hence was born as a froggy, while her mother, who liked her kitchen, was born as a snake, and their father, much attached to his rice fields, was born as a boar and often visited his 'own' rice fields. The Elder's conclusion and advice was: "See, brother, now you have killed our former father; our mother (in a new rebirth), who had a while ago swallowed her own former daughter in the present form as a frog, had been killed and devoured by our former father; bury the pig with all the animals in its interior, do meritorious actions and do no wrong in the future".

This little harmless story with a humanitarian bias, then, was rejected by a temple boy of 12 years, and only strengthened in him his former false conviction and conclusion that what the Books say is none of it true, for neither the Bhikkhu, nor his teacher had seen the Buddha and heard this story from him, the books were not written by the Buddha himself but by monks, and then printed in Colombo, where all the false news in the newspapers was printed, according to the false opinion of the acolyte.

Therefore it is advisable to be discreet in choosing one's stories when teaching the Buddhist moral principles even to children: and tell them in advance that they need not take the story for gospel truth. In advanced students we may arouse the desire to be selfless, gentle,

compassionate, merciful, kind, generous, honest, truthful and always to persevere in the arduous struggle after good conduct, knowledge and enlightenment, if we point out that this is the Buddhist Way of Life, the path of the Buddha and the saints, and that we all may become like those exalted Great Ones. Then our practice of these virtues will make happy lands of our island, the *Isle of Laṅkā*, and the other Buddhist countries; they will become objects of admiration attracting students from the whole world, who will want to learn from us the Buddhist Way of Life, and thus Buddhism will become the universal religion and moral philosophy, the Light not of Asia alone but of the whole world. The radiance of our noble conduct will put out the other 'lights' that now claim recognition as a cure for the many evils and the prevalence of the high incidence of crime among the Buddhists, for to our disgrace before the world, this fair Isle of Lanka ranks high in the world as regards percentage of crime.

We also must point out, not in order to discourage the pupils but to stimulate them to a better application of the lofty moral principles of Buddhism, that it is because of our past slackness in the practice of the Dhamma that some aliens dare to say and write that Buddhism is not a religion, that the Buddhists have no religion and hence ought to be converted to the religion of those who make this assertion. Is this danger that threatens the Buddhist countries not a really powerful incentive to our contributing our just share to the struggle, in order to 'help our side win', excel in the application of the Dhamma, and thus gain universal approbation in the eyes of the whole world;—is it not strong enough to make us form a firm resolution that from this day onward we will be ideal Buddhists, real followers of the Enlightened One and His Liberating Law of Enlightenment?

A PRACTICAL DEMONSTRATION OF THE PRINCIPLES INVOLVED

In order to summarise this brief abstract exposition of the Law, let me illustrate my point by a concrete incident from everyday life. Let us assume that an ordinary Buddhist, who has not been early trained to acquire the necessary skill in observing the fundamental moral principles of Buddhism, happens to find in some place a bag or purse with a large sum of money. We may be quite certain that he will have no scruples in snatching up the article and concealing it well within his garments or big pockets, if no one is close by to watch him, even though he knows perfectly well who the real owner of the money is. If this man still in his sophistry assumes that it is 'his good karma' or a gift from the gods, and the loser's 'bad karma', he will even go to the extent of denying that he found the money, if interrogated by the police. Although this man, on his rising from bed in the morning,

had recited the precept to abstain from taking wrongfully things that belong to others and were not given to him, he fails in practice owing to his lacking in effective training in the skill to observe the *Five Basic Principles* of good conduct, the *Five Precepts*. He has not adjusted himself effectively to his environment, and has failed to control the situation in the proper Buddhist way.

This temptation to his greed proved stronger than all theory about the propriety of Buddhist conduct. This man behaved like a school boy who has memorised and can repeat from memory that two times two makes four ($2 \times 2 = 4$); but allows an unconscientious trader to take from him five cents for two pieces of some cheap sweets at two cents each. As regards our finder of the large sum of money, we shall be right in assuming that he will not become happy or prosperous with the money obtained in this way. On the contrary, the money will prove the cause of his subsequent ruin and loss of his other property as well. He will most probably become a drunkard or gambler, will always keep company with dishonest men, put his trust in deceitful companions, who will in turn rob him of all he has.

THE TRAINED BUDDHIST

A properly trained Buddhist, however, who has acquired skill in observing the *moral precepts*, will behave in a different way. Even though he may not always have the time to recite the *Pansil* in Pāli and with the correct intoning, or to worship at a shrine, but just spends two minutes twice a day in strengthening in himself the will-power and mindfulness, using autosuggestion in saying to himself: "I am a Buddhist; I always revere my Teacher, the Enlightened One, and honour his Law by abstaining from violence to living creatures: from theft or fraud, from misconduct in my sex relations, from telling a deliberate lie, and from using habitually intoxicating drinks and other narcotics that deprive men of mindfulness and self-control, and thus bar progress on the path to perfect liberation and enlightenment. I will cultivate thoughts of loving-kindness, compassion, generosity and good-will to all living beings. I will never harbour in my mind thoughts of covetousness, ill-will, malice or envy. I will endeavour to be at all times truthful, honest, reliable, gentle, polite; and will develop my will-power and mindfulness by keeping my mind free of all things that becloud the clarity of thoughts and keen perception of truth".

A true Buddhist who accustoms himself to think in this way, should he find a bag or purse with money laying in a place where the owner is not seen and no one witnesses the picking up of the article;—such a one immediately reflects thus:—"This money must have

been unfortunately stolen from the owner and then in hot pursuit or fear thrown away. Or more probably it has been unfortunately forgotten or lost here by the owner, or possibly by a man who was entrusted with posting or delivering it. Now in consequence of this loss, such a man is sure to lose his job and perhaps go to prison; or if he is an independent trader, his business may be ruined by this loss. If I do not attempt to find the owner, I shall be guilty of having put him into all this trouble. And, on the other hand, by using this money for myself I shall for ever lose my peace of mind, my good name and pure conscience. I shall constantly reproach myself as a thief, be in continual fear of being detected, punished, and thus lose my reputation. By this one theft I develop in myself the tendency and disposition to stealing and concealing facts, and thus shall attract to me thieves, and dishonest men, find a liking for such men, put my trust and implicit faith in false and deceitful associates, who in their turn will deceive, rob and ruin me; and perhaps even murder me in order to get my ill-gotten wealth; thus it will be they who execute justice on me. And besides suffering materially thus, I shall stray away from the path of virtue and the high road of happiness. Hence I shall not only ruin the man who has lost the money, but shall harm myself much more. In addition to all these evil after-effects of a single act like this, I shall be born in a *hell*, a *state of woe*. Then my hope of ever seeing the Buddha *Metteyya*, or becoming a Buddha myself, will vanish for a long, long time. The prospect of attaining perfection, liberation by enlightenment and nibbāna will not appear for me in the near future: my round of rebirth will be enormously long to me, just as it is said in the *Dhammapada*, verse 60:—

“A night is long to those who wake,
To weary pilgrims long is a league:
The round of births is long to those
Who do not know the Noble Law”.

Thus reflecting, with clear mindfulness, the properly trained Buddhist adjusts himself effectively to his environment, and controls his situation most successfully by proceeding to the police and assisting them to find the real owner, and does not rest until the article is really returned to the legal owner so that both parties are saved from much misery. This is how we have to act and behave in such circumstances; and the opportunity either to violate or observe our moral maxims and precepts, as soon as it arises, will only prove us how far we have advanced on the path of Buddhism.

To a person who can resist temptation in similar circumstances, Buddhism really is a religion in the sense in which the famous German philosopher Kant defined religion when he said: “Religion is the ac-

ceptance of our moral principles as divine laws that must not be transgressed." When we change 'divine' into the statement "The laws given to us by the Enlightened One for our guidance", we may agree with Kant in our more definite statement of what religion is or ought to be. Some readers will object to our rigorous *puritanism*, by saying that in this case life would be impossible. But we may assure them all that a trial of this new mode of life would convince all sceptics that, in the long run, it really pays to act in this way, and the old maxim 'Truth and honesty is the best policy' is valid.

MORAL RESPONSIBILITY

In this respect of inculcating and justifying moral responsibility Buddhism is decidedly much superior to all theistic religions that define religion as 'Belief in God, worship of God and fear of God or the gods', and where 'God-fearing' is identical with religious, or pious, or devout. In order that the follower of those religions should really observe what they teach him, he must firmly believe in the existence, and relation to man, of the supposed God (or the gods) who is said to punish the sinner and reward the virtuous man. Now the consensus of opinion is that most people do not and cannot believe in God. How then can we force them to believe if they cannot? Therefore we see, in those countries where religion is thus tied up intimately with the belief in God, that when the belief in God has gone there remains no justification of moral responsibility and no one feels bound to obey the moral laws whose author is the supposed God. We have seen with our own eyes that men who cannot subscribe to the existence of an assumed Judge in the other world (God), and can manage to escape the Judges of their own countries, are left without any compelling moral principles; they do not see any reason to obey any dictates of conscience, or any other principles that constrain man to act according to them. And when 'God' is taught to be here only to 'save' and pardon the sinner, as some religions really teach, such systems are ineffective in justifying moral responsibility: they become only the tools of priestcraft. Hence we must guard against grafting upon Buddhism the fear of 'God' or the gods as an incentive to virtue.

Now many non-Buddhists may object to the teaching of *Karma*, as we have explained it above in the thoughts of the trained Buddhist who sees an opportunity to enrich himself by taking the money found in a secluded place. They may argue that it is not a stronger incentive to moral conduct than the belief in 'God'. They may even point out the high incidence of crime and dishonesty among the Buddhists. To this objection we may answer that the high rate of criminality is due to the contamination of the pure Dhamma by the assimilation on the part of the Buddhists of alien elements from those who have been

teaching them for the past four centuries. If Buddhism were to be kept pure and without contact with these alien ideologies and beliefs, the rate of crime would be much lower. For over four hundred years the faith of the Buddhists was systematically undermined by foreign missionaries, so that now, for imitating other people's vices, the Sinhalese Buddhists are branded as criminals.

ABSENCE OF TRAINING

It is true that there are Buddhists in the jails of Ceylon, but it is the so-called Buddhists, who now fill the jails — and in extenuation let it be stated here that the writer, when visiting the Welikada Central Jail in Colombo to preach there during *Vesak* days, saw half of the prisoners outside the preaching hall, for they were non-Buddhists; and even so many whites, believers in 'God' were conspicuous among the absentees half-eager to listen to the Dhamma. These poor erring half-Buddhists are now in the jails because they have never learned their lesson in Buddhism and have had no training at all in the acquisition of the skill in living up to the standard required by the Dhamma. They have seen so much killing and slaughter, and have been told and taught that it was justified; they have learnt to drink intoxicants and imitate their teachers' vices, so that now gambling, stealing, stabbing and killing are easy for them. Then again, we must not lose sight of the fact that the government and administration of the country have been so long in the hands of non-Buddhists or nominal Buddhists, and that even now we see little desire to make the tenets of the Dhamma the guiding principles of Government. And this really is now almost impossible, as too high a percentage of non-Buddhists will not allow in a democratic country a return to a pure Buddhist morality in the government and administration of this Island, once called *the Isle of Truth and Law, dhamma-dīpa*.

If we wish to be exemplary Buddhists and acquire skill in observing the fundamental moral precepts of Buddhism in our everyday life, we have not only to realize the blessings that follow from scrupulous observance, but also the dangers of breaking with all restraint and precepts. Only when we have clearly seen, in our daily life, what difference it makes, now and here, whether we follow the Buddha or the foreign teachers, it will be possible — even imperative — to train ourselves and others in this skill by practice just as we learn and teach spelling, reading, writing and arithmetic. As soon as we see our children and pupils, servants and labourers harm living beings or even kill sentient creatures cruelly and wantonly, steal, tell lies, use harsh language and foul words in cursing and swearing, slander others, drink intoxicants and use other kinds of 'dopes' and narcotics, we must im-

mediately check such bad practices before they become habits, second nature, and then all but impossible to eradicate. We must explain very clearly and reasonably to the culprits what follows upon the formation of these evil habits, how man becomes slave to his passion for those things when they are allowed unchecked to take root, and how they lead to the accompanying evils and vices. In order to arouse a little more pride in the young offenders, we may point out that if a Buddhist violates any of the major precepts he is, in Buddhism, no less a failure than a school boy that says that two times two makes three or two times two makes five ($2 \times 2 = 3$, or $2 \times 2 = 5$). But it is very important that we have the full confidence of those we wish to teach and correct. Only then can we expect improvement in the conduct of those we so catch violating one or more of the major Buddhist moral principles.

MAKING EVER FRESH EFFORTS

Every adult Buddhist must always watch himself, and as soon as he catches himself violating the *five moral precepts*, and as soon as he feels guilty of having transgressed any of them, he should know that he has failed in his lesson just as a pupil who says $2 \times 2 = 3$. Now what shall a Buddhist trainee in the school of Buddhism do if he has once failed? Surely he will not give up training and join those who teach that man of his own strength cannot become perfect, but needs a saviour to whom he can pray to make him good or forgive him his trespasses as he forgives those that trespass against him? Does a school boy leave school immediately upon his making a mistake? Certainly not! He relearns his lesson and does his best to avoid errors next time, for he entered the school in order to learn. Even so does a Buddhist always make fresh efforts in order to avoid mistakes, forestall errors, and acquire skill in living up to his standard.

The Buddhists repeat the five precepts in Pāli, but it would be more efficacious if they did so in their mother-tongue, or in their adopted language, if that is to them more familiar than their mother-tongue. When we recite in a foreign language stanzas that we have learned in our youth to repeat by rote, without paying much attention to the profound truth contained therein, the mere mechanical rehearsal is ineffective to give us the necessary will-power to resist temptation to break our promise made in a dead language. The same danger lurks in saying one's 'prayers' or devotional songs and verses in an archaic form of one's mother-tongue.

Perhaps one of the reasons why some religions become ineffectual as guidance in the crucial stages of the life of individuals and whole nations is their insistence on the use of a dead language, or of a very

archaic form of the mother-tongue, as it was spoken or written when the religion was first introduced into the country. Therefore it is advisable, at least for the lay Buddhist, to add to the Pāli form of the precepts the modern translation. A Buddhist repeats the five precepts in order to strengthen his will-power so that he may be able to observe the precepts in his daily life. The daily-re-affirmation of one's faith in the need and possibility of the observance, strengthens our will-power and mindfulness only if we do so with alert mind, wholeheartedly and with full understanding and faith. Only if repeated in this manner, even if it be silently and in privacy, will the precepts become effective in our everyday life. We must train ourselves in their observance until we cannot violate them any more, it having become our established habit, a habitual ability, our second nature, to observe the *Five Precepts* perfectly in our daily life.

Although the reader may feel that this discourse on the *Precepts* is already disproportionately over-written and the same thing is repeated *ad nauseam*, the fact remains that in his 26 years of study and teaching of the Dhamma the writer has met only one Buddhist layman who with much satisfaction declared that he observed the *Five Precepts* perfectly and felt really happy about being able to say so. Some people wonder why so much stress is laid on the observance of the *Precepts*, and if we might not be better Buddhists if we forget all about repeating the five rules of conduct. Yes, the person who has completed his training in this respect need not worry about *precepts* at all, just as a good writer or mathematician need not worry about the rules of grammar or mathematics. The *Five Precepts* should be understood as the negative expression of the cardinal Buddhist virtues of loving-kindness, compassion, mercy, pity, chastity, truthfulness and ever-present mindfulness and constant alert vigilance, self-control or self-restraint as regards our moral conduct. If *religion*, according to H. G. Wells, is *the central part in our education that determines our moral conduct*, we must admit that *Precepts* are not so useless, after all.

The virtues enumerated in the positive expression of the *Five Precepts* are often called *Pāramī* or *Pāramitā*, that is to say training in Perfection. The *pāramī* or *pāramitā* is the path that leads to Buddhahood, the attainment of the condition of a Universal Buddha, the perfectly all-enlightened Teacher of all intelligent beings, both divine and human. The observance of the *Precepts* — but not the mere mechanical repeating — means the following of the *Noble Eightfold path*, which all Buddhists have to tread if they wish to become real Buddhists and make the fullest possible use of their spiritual heritage, the Dhamma of the Enlightened One. Let me for the last time resume all that has been said on this all-important point, and then leave it to my readers to apply the instructions as far as in them lies.

All true Buddhists ought to begin and end every day of their life by a strong determination to attain the necessary strength in order that they may prove worthy witnesses of the Buddha and ideal disciples of the Blessed One, by increasing his glory with their practice of what the Perfect One teaches his followers. This can be accomplished if such true Buddhists repeat the *Five Precepts*, be it in the Pāli language, or in their mother-tongue, or in English, whichever is the language they know and love best. They may do so very briefly in the morning by saying silently to themselves, or half-loud, if no one is near to disturb, or be disturbed by, their self-suggestions and reflections: "I adore the Master, the Blessed One, I put my trust in the Buddha, the Dhamma, and the Saṅgha, and I always observe the moral precepts to abstain from killing, stealing, adultery, falsehood and intoxicants."

If in the evening, upon examination of how we have spent the day, we notice that we have failed to live up to our morning determination, we must repeat our lesson just before falling asleep, the time most suitable to this exercise, and repeat it in the morning and on the following days again and again until we have attained complete mastery and perfection in this practice, in this living of the Good Life. Were it entirely beyond man's power to attain perfection in this practice, that is to say if a layman were unable to acquire the skill in the *Five Rules of Buddhist Living*, the Buddha would not have taught his followers to follow this *Buddhist Way of Life*. The task of controlling one's actions, words and thoughts involved in this practice of the Precepts is by no means easy; but it is also not too difficult if we have once clearly recognized the necessity of training, and if we persevere in the work. We must not brood too much on our past failures, lest we should lose self-confidence, but must view our progress, for this gives us new courage and confidence that one day, either in this very life or in the next or one of those lying ahead, we shall complete our *Course* in this *Training School of Buddhism for Liberation* by the attainment of perfect Enlightenment.

PURITY OF MIND

If a Buddhist notices that by sheer will-power he is not able to progress fast enough, he must support his will by contemplation. It will be a great help in his training if he does not contemplate, much less speak of, the evils and wrongs done by others, for such wrong contemplation will only magnify his feeling of superiority to others, and is sure to lead to stagnation in his training. Instead of uselessly brooding over other people's failings, we must purify our own mind by contemplating the virtues and good qualities of our fellow-men. This contemplation will stimulate us to emulation and following the good

examples of others. But if we, on the other hand, think too much of the bad actions done by others, we shall soon be doing the very things we now criticise and condemn in them.

This point is of tremendous importance for many of our educated Buddhists who seldom go to listen to sermons, where the examples for emulation are held forth; but instead read in the secular daily press of all the accusations against not only lay Buddhists but also the bhikkhus, who are, or ought to be, our teachers and set us the best example of perfect conduct. If we do not hear of those who excelled in the application of the Dhamma and see no one whose qualities evoke our admiration and may serve as subjects for contemplation, then let us reflect or meditate on the lofty virtues of the Perfect One, his Excellent Law, and the Noble Order of the holy disciples of the Enlightened One. Every Buddhist knows by heart the Pāli text of those three contemplations, which most Buddhists take as formulas for worship. The English translation of the Pāli formulas for this contemplation along with the Pāli text is given in a later chapter on Contemplation.

KING PACETANA AND HIS WHEELWRIGHT¹

Two classical examples for emulation are given here as found in the *Anguttara Nikāya*, they are delightful stories, real *Jātakā*, that are found in the Pāli Tipiṭaka itself.

King Pacetana of Benares had an excellent maker of cart-wheels. One day the King said to his skilful wheelwright:

“Six months hence there will be a battle. Can you make me a new pair of wheels within this time for my chariot?”

The wheelright promised to do so, and set about his work. When six months, less six days, were gone, he had finished but one wheel. When the king asked if he could finish the other wheel within six days, the wheelright promised to deliver both wheels in time. On the sixth day the pair of new wheels being brought to the royal palace, King Pacetana examines the two wheels but cannot find any difference between them.

Thereupon the royal wheelwright gives a good push to the wheel that was produced in six days. The wheel rolls as long as the energy imparted to it lasts; but once the force of the impulse ceases, the wheel begins to go in circles, whirl and waver, and soon falls down upon the ground. But the wheel that was made in six months less six days rolls as the other wheel did, although, when the energy that

1. Anguttara-Nikaya III. No. 15; The Book of Gradual Sayings I. 15, pp. 95 - 79; but here additions from the commentary are included.

had set it in motion abates, it does not waver or whirl or circle round and round, but remains standing still as if fixed to an axle.

After this the carpenter explains to the amazed King that the wheel that was made in almost six months is in every respect perfect, for it has been made of well-seasoned timber of trees specially selected and felled for this purpose, and the hub, spokes and rim are without a single flaw or any defect whatsoever. The other wheel, on the contrary, having been completed at so short a notice, in six days, and of the material available at that time, has faults, flaws, knots, uneven and rough spots both in the hub and the spokes and the rim as well. Hence it cannot compete with the other wheel which is perfect in every respect.

At the end of this story from the past, related by the Buddha to his disciples, the Teacher says:

“Now, monks, maybe you are thinking that on that occasion that wheelwright was someone else. But you must not think so. I myself was that wheelwright on that occasion. Then, monks, I was an expert in wood that was crooked, full of faults and flaws. Now I am expert in the crooked ways, the faults and flaws of body. I am an expert in the crooked ways, the faults and flaws of speech and thought, and I teach the removal of those imperfections.

If any of my followers do not abandon their crookedness of body, speech and thought, they fall away from the Dhamma, just like the wheel that was finished in six days. In whatever follower the crookedness of bodily actions, speech and thought is abandoned, — such are firmly established in this Dhamma, just like the wheel that was finished in six months, less six days,

Wherefore, monks, thus must you train yourselves: We will abandon the crookedness, the faults and flaws of bodily action, such as taking life, theft or fraud, misconduct in matters of sex, and taking intoxicants; our speech of falsehood, slandering, harsh words and unprofitable frivolous talk; our thoughts of covetousness, ill-will and perverted views, such as the denial of moral responsibility. That is how you must train yourselves”.

GAVESI - THE SEEKER¹

Once the Blessed One with a great following of monks walked a walk among the *Kosalans*. While the Teacher went along the highway he saw a place where grew a big grove of *sāl* trees; and seeing it there,

1. Anguttara-Nikaya V, 180; The Book of Gradual Sayings III. v, x (180) pp. 158 - 162, PTS., 1952.

he moved down from the road and went towards it and made his way among the trees; and at a certain place he smiled.

Now the venerable Ānanda thought: 'What cause now, what reason moved the Blessed One to show a smile? Not for nothing do the Perfect Ones smile'. And the venerable Ānanda asked him concerning the matter. Upon this, the Blessed One related the following story of the past.

At that place, in olden times, there was a rich and flourishing city, and by the city there dwelt the Buddha Kassapa, the Enlightened One of that time; and Gavesī was a lay follower of the Buddha Kassapa; but this chief supporter of the Enlightened One did not keep the moral precepts the *Pañcasīla*.

Although Gavesī was the leader of a congregation of five hundred lay followers, he was for a long time unable to observe the five Precepts perfectly. His friends followed the lead of their chief, so that they all were equal in the non-observance of the basic moral precepts. One day, on his way to pay his reverence to the Teacher, as he used to do twice a day, Gavesī contemplated the fact that it was not right if the chief supporter of the perfect Buddha and the leader of five hundred devotees had to feel uneasy and dejected when approaching the Teacher and realizing that the All-Enlightened One was aware of the lay-disciple's shortcomings in moral conduct. Then Gavesi made a firm determination and declaration before his five hundred friends that henceforth he would observe the five basic principles or Five Precepts. He thus became a model for the other five hundred followers. When friends realize that Gavesi really lives the Good Life taught by the Teacher, they all imitate their leader and they all attain the skill in the observance of the major five precepts.

Subsequently Gavesi undertakes to observe the rule of celibacy, and live the pure life; his friends follow him in this respect too, and they all maintain the same level of moral habits. Not satisfied with this higher life of moral purity, Gavesi begins to abstain from taking food at night, just as the Buddha and the bhikkhus do, and when the five hundred friends know this, they all take upon them the precept of giving up eating at wrong times. In course of time Gavesi renounces the world and life of laymen and becomes a bhikkhu; the five hundred friends follow suit: all become monks and are supported by their grown-up children and grandchildren in their homeless life.

Finally, after considering the lofty goal of the *Holy Life* of the *Homeless Bhikkhu*, the venerable Gavesi becomes a recluse, and following the course of meditation for direct knowledge and insight, he soon attains the highest in the dispensation of the Enlightened One; he be-

comes an *arahant*, an enlightened and liberated saint. When the five hundred friends realize what change has entered in the life of their leader, they all follow the same course of meditation and reach the same high attainment in the Dhamma, that is to say *arahathship* or the holiness of a genuine disciple of the Buddha. And the Enlightened One concluded his story of the past from the times of the former Buddha called Kassapa thus:

Thus verily, Ānanda, those five hundred monks with Gavesi at their head, in striving from higher things to higher, from strength to strength, came to realize a liberation, above which there is no higher. Wherefore, Ānanda, train yourselves in this way:

'From higher to higher, from strength to strength, we will strive for the sublime heights and will come to realize the liberation, above which there is no higher'. Verily thus, Ānanda, you should train yourselves.

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CHAPTER XI

APPLIED BUDDHISM

This chapter is devoted to the application of Buddhism in the busy life of lay Buddhists. The study and application of the principles explained here will dispel the wrong view still prevalent among the misinformed, that Buddhism is a pessimistic teaching which makes those who study it and follow its tenets melancholic, lethargic, and that the whole teaching is impractical and impracticable. Some go to the extent of insinuating that the whole teaching is sceptical and nihilistic or negativistic, robbing man of all his cherished and inspiring ideals. This, in reality, is the absolute contrary of the truth; it is an erroneous notion introduced by non-Buddhists or superficial students of Buddhism and used to check the phenomenal appeal of the Buddha's Dhamma everywhere among the educated classes, and especially among the progressive sections of the more learned portion of the population of the West and East.

Nothing is more inaccurate than this charge levelled against the teaching that rouses up our energy, gives us self-confidence and self-reliance, and thus induces us to the utmost effort in leading such a life as will make for our economic, social, intellectual, moral and spiritual progress, and at the same time exercise a wholesome influence on our family, relations, friends and associates, the community or society we belong to, our nation and the whole human race. No religious teacher other than the Buddha evokes in a wise man such determination and desire to strive for the conquest of all obstacles to progress, and for the achievement of one's ideal of perfection.

BUDDHISM IS TOLERANT

Though Buddhism teaches much about worlds beyond our power of perception, and even beyond our limited imagination, yet the *Dhamma*, as taught in this book, is concerned mainly with the present life, viewing our present existence as but a link in the long chain or series or the cycle of lives or rebirths. But in spite of this *round of rebirth* and inconceivable first beginning of the *wheel of life*, all thought of the past and the future receives in Buddhism just so much attention as may stimulate the student to a greater zeal in the striving for the good and progress of mankind, our own present existence being viewed as but one aspect of the whole. Buddhism does not teach vicarious atonement — a salvation by proxy — neither by a 'saviour' who takes the sins of all upon himself, nor by automatic evolution; and certainly not by a violent revolution. It requires all followers to live and act so as to save others and themselves, instead of merely

praying for deliverance or expecting liberation from all suffering and limitations, whether from a gradual evolution or a sudden violent and radical revolution. And therefore Buddhism makes its followers tolerant and forbearing with regard to others; for when a Buddhist sees how slowly he progresses on the road to perfection, he cannot be impatient or angry with others for not being better than they are. Hence the true Buddhist's good-will and loving-kindness embraces not only all Buddhists but all humanity.

OUR DUTIES

We have duties not only to ourselves and our family and relations, but also to the community or society we live in, our country and the whole world. The progress of others is our progress too, the sufferings of others, of our fellow-men, affect us as well; and our own progress influences our environment.

All these manifold duties we can fulfil only by active service. As soon as we have finished our education and vocational training we have to start working in order to be able to support ourselves; and by supporting our parents and the younger members of our family, we have to repay the care we have received during our studies. Being actively engaged in some profession, however humble our position may be, gives us a feeling of usefulness and importance; while if we remain idle and unemployed we have only the thought of our worthlessness, and this is detrimental to our further development.

To become fit to take our place in the busy world and to improve our capacity for more and better work, we must have some vigorous recreation, especially if we lead a sedentary life during our working hours. After recreation we need relaxation in order to reduce the tension of our nerves. And in order to make our life more than mere working, eating, drinking, sleeping and procreation, we ought to cultivate and practise some kind of meditation or religious contemplation. As a refined form of relaxation, our meditation will not only add to our store of energy, and increase our inner urge to work even harder and better, but it will also qualify us for becoming leaders in many social, humanitarian and religious activities, and make us radiant examples of happiness within and a source of inspiration to our environment. For we cannot adjust ourselves perfectly to our surroundings, avoid friction in our relationship with our fellow-men and neighbours, and control every situation effectively, unless there is peace, harmony and clear vision within ourselves. All these signs of inner culture can be seen only in the person who often communes with himself, knows himself, and hence trains himself by meditation along the lines of the Buddha's Dhamma.

THE REALISM AND OPTIMISM OF BUDDHISM

In order to deal with the charge of pessimism, we must first realize that all religions and philosophies which face reality are more or less pessimistic in outlook. The Indians in *Vedic* times, the time when the *Vedas*, the sacred books of the Indians and Brahmins arose, when it was believed that the blood of bulls slain and offered to the gods would cleanse men of all sins and secure for them and their ancestors bliss in the other world; and the Greeks of the early Homer's era, who did not much worry about a life after one's bodily death,—these peoples and most of those who lived in that dim past of world history were more optimistic. But the succeeding generations had to revise their naive optimism. Now Buddhism is neither the child's optimism nor the sceptic's pessimism: it lies exactly between the two extremes, for it takes the middle course; it is the *Middle Way* of Realism. The Buddha namely does not ignore the fact of the prevalence of suffering for the unenlightened worldling of this world. But he by no means yields to melancholy and despair, for the whole body of his teaching is but the means of passing beyond all forms of suffering and the tension of disharmony, unhappiness and pain, to the peak of perfection, enlightenment, liberation, and the lasting bliss of nibhāna, that is to say the highest form of happiness realizable in this very life and world, with our own body and mind, by following the path of the Perfect One. Far from being pessimistic, Buddhism, when rightly understood and followed, is the boldest optimism ever proclaimed on this earth and by no lesser personage than the All-enlightened One himself and by his true disciples and followers, the perfected saints, who had verified the truth of the Dhamma by their own self-realization of the goal to which the Dhamma points out the only way.

SOLUTION OF ALL APPARENT PARADOXES IN BUDDHISM

All the apparent paradoxes that confront the beginner in the study and application of Buddhism are solved as soon as we begin to listen attentively and earnestly to the voice of the Perfect One, by hearing and reading the true Words of the Buddha, and make a start in treading the way to enlightenment. Then this way is seen to be a realism which is nearer to optimism than to pessimism; and our pre-Buddhistic melancholy will pass away to hopeful confidence in the good results of our change, and firm faith that the final outcome of our striving will be the glorious condition of perfect supreme enlightenment and liberation from all delusion and suffering. Our pre-Buddhistic lethargy will pass away and we shall become dynamic, ever-anxious to advance in doing positive good. By our own practice and application of the Dhamma we become convinced that, far from being impracticable,

the Dhamma of the Buddha becomes automatically practical as soon as we have seen the pernicious effect of stagnation and indifference both in matters of self-culture and in promoting the progress of others in the same direction. Then all our doubts will melt away, for as soon as we begin to put in practice the principles we have accepted for our guidance, we never fall a prey to scepticism. And finally, the so-called 'nihilism' or 'negativism' of Buddhism is realized as the most solid and positive system that leads to present happiness, to bliss in other worlds and lives, and to the consummation of Enlightenment, peace, purity, and boundless loving-kindness to all living beings, and to the assurance that even the death of such a noble individual who has achieved this goal of perfection does not at all mean the annihilation of a being or a self but the passing into a perpetual condition beyond all change and sorrow, with no possibility of re-entering any new rebirth and suffering any more. The 'nihilism' of Buddhism aims at destroying all forms of suffering through the attainment of lasting liberation by direct knowledge or spiritual enlightenment.

The reproach that Buddhism leads to passive indifference proves baseless when we begin to arouse in ourselves, and by our example in others, the courage and continued energetic effort to achieve the goal of passing beyond all sorrow. None but the Buddha is the ideal of the highest self-sacrificing service to humanity. Whenever Buddhism was really practised, as by King Asoka and other Buddhist rulers and their subjects, the traces of this zeal in universal service to humanity and surrender of their own selfish interests for the good of all mankind remain indelible through thousands of years.

The Buddha's answer to the charge of passive indifference is evident from these famous dicta of the Teacher: — "People call us warriors, and we profess to be warriors, for we wage war for lofty moral conduct, perfect culture of the mind, and supreme enlightenment and liberation." "Go forth and live for the welfare of the many, for the good of the many, for the happiness and progress of the whole world".¹ This last was the exhortation with which the Teacher sent out his first band of the 'Envoys of the Truth' — *dhammadūtā* — as the Buddhist missionaries were called, to be radiant embodiments of perfection, wisdom, loving-kindness and service.

THE ASPIRATION OF A TRUE BUDDHIST

When the sincere follower of the Enlightened One hears and reads of what has been achieved by others, by his predecessors on the Path of the Buddha, then he is animated by but one aspiration:— May I so

1. Maha-vagga I., Vinaya Pitaka; Book of the Discipline, Part 4, I. B. Horner, PTS. & Luzac & Co., London, 1951, p 28

develop my mind and heart that I also acquire the strength to attain the same degree of perfection, so that I also should be able to lead all intelligent beings from suffering to happiness, from the darkness of ignorance and delusion to the light of perfection of enlightenment, from the fire of passion to the purity and peace of nibbāna”.

A serious student and follower of Buddhism should not worry about what outsiders say or write against the Dhamma, or about the lack of its application, so long as he himself responds to the call of the Buddha: “Come and see; learn, test, experiment, tread the path, develop your mind and heart; live according to my advice, and one day you will be one of those with an enlarged vision of reality; and then your love of all beings will give you the necessary strength to advance to the peak of wisdom and perfection”.

SOURCES OF CRITICISM

After prolonged wars of conquest and occupation, and the devastation of the Buddhist countries, a long period of domination by foreigners brought a temporary degeneration, decline, and neglect of the true practice of the pure Dhamma. Then missionaries of alien creeds, through their denominational schools and control of Government services, undermined the faith of the Buddhists in their forefathers' religion, tempted them with promises of economic, social and intellectual promotion, and insinuated that Buddhism was identical with cultural and social inferiority, pessimism, melancholy, lethargy, impracticability, scepticism, nihilism and passive indifference. But this passive indifference was systematically brought about by the foreign missionary schools and colleges themselves.

Now the tide has turned. The education of the Buddhists is now in no way inferior to the foreigners' learning; and their mastery of the Western languages enables the Buddhists to compete with and rival those educated by the missionary schools, and so prove their own work superior to theirs. Active participation in study, work, service, social work, sports, health-giving recreation, relaxation after work and exercise, and finally, at least a minimum of silent contemplation will make the Buddhists useful citizens, the pride of the community to which they belong, and of the teaching they profess to follow.

PRACTICE OF PRISTINE BUDDHISM AS GUIDING PHILOSOPHY AND PERSONAL RELIGION

The practice of pristine Buddhism in the daily life of the layman is possible even without joining the organized manifestations of institutional religion. In this era education and the uplift of the back-

ward classes by social service seems more necessary than restoring all the ruined shrines and *stūpas* or *dāgobas*. Let us not be all the time looking into the past, but let us live in the present, with an occasional look into the future, so that we may adjust ourselves successfully to the needs of our present era and to changing conditions. In these days we must not lose sight of the fact that *real charity* consists in helping the poor, tending the sick, relieving the distressed and teaching the ignorant.

WORK AND SOCIAL SERVICE

As soon as we have completed our school-and-occupational training, we ought to seek permanent employment, engage in constructive work, and take any honest job until we secure a post according to our qualifications. By working hard, living within our means, and saving as much as possible, we can repay the sums spent on our higher education or special training, by supporting parents and needy relatives. From our earnings we can contribute our share to social, cultural and religious activities. To repay our country for the facilities we enjoyed during our studies, we should participate in some social, cultural and humanitarian work, even if it be but an occasional visit to a hospital to enquire if any destitute patient or a poor bhikkhu needs our help; to a Home for the Aged to help and cheer up the old and destitute; to an Orphanage to bring a little warmth of heart and some toys or clothes or books to those who live without parents. We could also train in First Aid Service, or organise a Buddhist substitute for an Institute for Nursing Sisters or the Red Cross.

A few years ago a Buddhist Doctor in Colombo was reported as having said in a public speech that no member of a Buddhist Order of Nursing Sisters can stand the strain of acting as a Nursing Sister, and no Sinhalese lady would do what the Roman Catholic Sisters do at the General Hospital. Why should a Buddhist not be able to do what non-Buddhists are doing in the Hospitals? What the Doctor probably had in mind (though he did not express it) was, that the rule of Buddhist religious Orders to abstain from solid food after midday would make a Buddhist Nun, in point of efficiency, inferior to any Sister of the Roman Catholic Orders of Nursing Sisters. But seeing the many fine figures of strong bhikkhus, who observe this rule, we wonder if the Buddhist Sisters would not perhaps surpass the foreign Sisters.

But why in the world should a Buddhist Nun or Nursing Sister of a non-contemplative Order be forbidden to take nourishment at any time if that is essential to her efficiency? The rules for the Western Nuns were not laid down by Jesus Christ but by the founders of those religious Orders many centuries after the establishing of that religion:

in the same way, the founder or founders of the new Order of Buddhist Nursing and Teaching Sisters could frame regulations for the efficient working of such Buddhist Nuns. In one respect the Colombo Hospital Doctor was right: a Buddhist lady from any College or the University, on entering the Order of the Buddhist Sisters may not be willing to nurse patients with loathsome diseases or spend her life in an Orphanage or a Hostel of a Buddhist School, working often twenty hours in a stretch. The Christian Sisters spent years in convents, or lived there from their earliest youth, being constantly indoctrinated that it is highly meritorious to dedicate one's life to such service. If the Buddhist Sisters are trained from youth for this self-dedication of nursing lepers and tuberculosis-patients, or nursing patients suffering from small-pox and similar diseases, being always ready to die in this service 'for the greater glory of the Buddha and the Dhamma'; and if it is the orphans educated in the Buddhist Orphanages, and if some lady of the foremost family in the country enters such an Order, giving her whole estate as endowment to the Order, the Buddhist Sisters will surpass, and make us gladly dispense with, alien Sisters.

A few years ago a high official of the Government of Egypt and a student of Buddhist meditation enquired of the writer if the Buddhist Nursing Sisters of Ceylon would accept the official invitation of the Muslim Government of Cairo to come to Egypt and take over this work of nursing from the European and American Christian Sisters, for the Buddhist Nursing Sisters would be preferred. To this flattering invitation from Cairo the writer had to reply that the Ceylonese Buddhists, even Buddhist Monks, when in hospital, are nursed by the Roman Catholic Nursing Sisters from France, Ireland, Belgium, Czechoslovakia, America and other Western countries.

Why should Buddhist Bhikkhus and Buddhist Sisters, along with other lay Buddhists be nursed by the Catholic Nuns and Nursing Sisters? Every Buddhist well knows that the Sisters are in the free Wards of the Hospitals in order to facilitate their priests' work in the Wards, and do their share in the conversion of the patients at the most critical time of illness, by offering to pray for the recovery of such patients to their 'Saints' and 'God'. And from the writer's personal experience at Colombo General Hospital, they try such persuasion even on bhikkhus, as their fever rises to or above 104 degrees.

Then again, why should the Christian Brothers and Sisters have an almost entire monopoly of all charitable institutions? Why should our Buddhist children be educated by the Christian Missionary Schools and Colleges? Why should the poor Buddhists send their orphans to a Christian Orphanage? And children from all over Buddhist Ceylon are being sent to these orphanages: often the guardians are even paid for

handing over such destitute or unwanted children to these institutions or private Christian families, where they swell the numbers of non-Buddhists. We have tolerated this state of affairs too long owing to our negligence and thoughtlessness, mainly because we do not want to spend money on Buddhist Orphanages, and have no Sisters to look after the poor orphans living there. Is it not now the proper time to call a halt to this recklessness and supply all these deficiencies? The orphans of Buddhist parents and the unwanted babies, once taken over by the non-Buddhist Institutions may perhaps be seen by the reader to-morrow as Nuns in the Catholic Orders of Nursing or Teaching Sisters trying to convert you and your own children.

The boy orphans may perhaps become such missionaries as are found of late even in the omnibuses in remote areas of Sinhalese Buddhist provinces of *Uva* and *Sabaragamuwa*, where they distribute free tracts and literature on the miraculous healing powers of some priest or 'padre' from the West. In their foreign accent, these once orphans given by unscrupulous Buddhists to Christian Missionaries, will explain to the passengers in the crowded omnibuses between Haputale and Koslande that "Man needs a saviour to take away his sins, just as a patient needs a doctor to cure him; and that religion is the path to the salvation of the soul". This reference to the writer's recent experience in an omnibus from Koslande is no sign of intolerance, for we just a while ago stressed that Buddhism is tolerant. We Buddhists do not want to buy non-Buddhist orphans and 'unwanted' babies in order to convert them. We only point out our thoughtlessness and reluctance to remedy matters by creating the needed Buddhist Institutions.

This is an eye-opener to the youthful Buddhist student who feels that Buddhism means not only to believe something, to learn and teach something from the Buddhist books, but also to do something, to contribute one's fair share to something, especially to the essential services and Buddhist activities, to work enthusiastically and spend liberally in order to see these Institutions in existence. Perhaps soon a very rich lonely Buddhist lady anxious to be a Founder of a Buddhist Order of Sisters will transfer all her estate as an endowment to the Order, where she may become the Superior and train Sisters for this work for 'the greater glory of the Buddha' and the Buddha's Dhamma.

Even those who cannot spend much money in charity of this kind can take part in social work and engage in the uplift of the poor and ignorant rural population, who still "sell" their children to the non-Buddhists, by teaching and advising them, and encouraging their social activities. And when even this work is impossible, we can practise pristine Buddhism by training ourselves in perfect observance of Bud-

dhist moral precepts and rules of good conduct by respecting life, property, truth and alertness of mind, the positive aspects of abstaining from violence, theft or fraud, misconduct, falsehood and intoxicants. This practice and observance we best learn by seeing and investigating all the many evils that result from violating the *Five Rules of Good Conduct*, the rules of self-control and self-restraint that are imperative in a civilized society. We also learn the value of the rules by realizing all the advantages of good moral habits, such as success in life, peace of mind, happiness harmonious adjustment to our surroundings, an enlarged vision of reality, and a right understanding of ourselves and others. And when we see both the right and the wrong courses, we may easily create in ourselves the concentrated aspiration, continued effort, and sustained mindfulness necessary for successfully and perseveringly following the correct path.

RECREATION AND RELAXATION

In order to maintain both mental and physical health, the modern sedentary worker needs outdoor exercises or recreation. Wholesome forms of recreation will gradually and visibly improve our capacity for more and better work. Except hunting, using a gun, or a hook and line — thoroughly unsuitable for a Buddhist — most of the other kinds of harmless sport may be moderately indulged in by the Buddhist. The most profitable and constructive recreation is growing food in one's garden or on some other plot of land. In some large towns of the West they have 'Garden towns' outside the city, on a co-operative basis, separated by fences or hedges, and divided into little plots for an individual holder, and on each plot stands a little cottage of very light material. There the town dwellers go daily to spend their afternoon leisure; there they spend their holidays, weekends and every moment of their free time, growing food, fruit and flowers, while their children play and the elders rest under a shady tree. At times some members of the family live there continually all through the hot season, if they need seclusion for study or writing. In such weekend cottages the writer spent many of his best hours when beginning to study the Dhamma and practise meditation away from the noise of the city.

In Ceylon we could try this too; or at least the Buddhists who wish to have a place of quiet seclusion for the study and practice of the Dhamma in their spare moments, not too far from the city, might try to set up such a *lay retreat* on a co-operative basis, leasing a few acres of suitable land near water, fencing it round, and erecting on the individual plots little huts with hermit-like plain furniture, and there they might cheaply spend their free time, each paying a share of the wages of the watcher who looks after the 'Garden Settlement', a modern hermitage for town dwellers.

What a scope for application of one's knowledge of Botany, Rural Science and other branches of learning opens to a fruit-and-food-grower who does it for recreation! In the West and the new East even a Civil Servant or a Professor is not ashamed to use occasionally the hoe, axe, spade, hammer, saw or any other tools and implements in building or repairing a fence, building a shed or cultivating his garden.

When no outdoor exercises are possible and no call to social or humanitarian work requires our active collaboration, we may relax at home. For a Buddhist who is averse to relaxation in a club, cinema, theatre, dancing hall, or some doubtful place of entertainment, a much less expensive, wholesomer and more profitable relaxation is listening to some of the instructive lectures and sermons of the Radio, reading some useful and interesting Buddhist literature, or spending one's evening with the family. Even a Buddhist wife would feel annoyed or slighted if after a heavy day's work at home, she could not have a good chat with her husband, and lived in perpetual fear of being scolded if either she or the children disturbed her husband in his study of the *Abhidhamma*, or in his writing a treatise on Nibbana, or some other aspect of the Dhamma, or on the cultivation of boundless loving-kindness, while neglecting those so near to him to include them in his *mettā*. It is a form both of charity and relaxation to take a lively interest in the doings of the whole family. Even an old grandmother or grandfather enjoys a little gossip with grown-up children, and will praise our Buddhist *mettā* (loving-kindness) for not neglecting the aged.

But this does not mean that we should waste all our free time in gossiping; we must keep abreast of the times by being well informed of what is going on in the world; we must read something worth reading, study something in order to keep ahead, and use our leisure constructively. We must, however, bear in mind that too much reading dulls our mind and heart, makes us imitative, robs us of our latent creative powers and abilities, and also makes us unfit for action. Reading too much fiction takes us away from reality: and reading only thrillers, crime and detective stories and novels, blunts our sense of justice, makes us *enjoy*, not *abhor*, crime, and ultimately leads us to suspect evil motives even in the most honest fellow-men and associates or friends and pupils, and will end in our becoming involved in criminal offences ourselves.

Instead of devouring such worthless trash, a Buddhist should read some good Buddhist literature or reviews, while having always at hand a pocket notebook wherein to write neatly such quotations or passages as have a special appeal to him. One must not forget to note down the source of such quotations, for this Buddhist *vademecum*—his companion—will prove useful in writing his own articles, public speeches or

even books; and it increases the value of the quotations if we give chapter and verse of their source. His constant companion, this notebook with passages from Books of the Dhamma, will be his solace at times of illness, dejection, despair, great disappointment, and every crisis of his life. Perhaps when seriously ill, or even on his death bed, either he, or another by reading to him aloud, may draw from such a book new hope, strength or change for the better, more effectively than by listening to the chanting of *Paritta*, the stanzas and Discourses of Protection.

PRACTICE OF PRISTINE BUDDHIST MEDITATION

No amount of books on Buddhism read and read again gives the student full satisfaction and direct knowledge or insight into the supramundane states of liberation. This acme in the Dhamma is attained only by contemplation and meditation and the cultivation of concentration and insight. Though the student may at times imagine and feel rather dejected when admitting that he will perhaps never accomplish his course of studies and meditation, yet as he tries it, he will gain more courage and confidence. By repeated intention, renewed efforts, directing the mind to this practice, and viewing dispassionately in moments of calm and passive or spontaneous awareness the progress or lapses in his practice, he soon learns to be mindful and restrained in thought, speech and physical action. The *four factors of right endeavour*, that is to say *concentrated intention, sustained energy, pure thought, and investigation of mental states* are the means to achievement of progress in meditation; and anything possible of achievement can be attained if we have developed the four links of right endeavour (the four *iddhi-pāda*). Then the *Five Moral Faculties*, or controlling forces (*the five indriya*), that is to say *confidence, energy, mindfulness, concentration and wisdom* are the tools we must use in the Training School of Pristine Buddhism. Right intention to undergo the course of training, effort and sustained energy, accompanied by mindfulness, are the most essential points to be applied in the student's practice of genuine Buddhism in his everyday life.

What non-Buddhists call 'saving grace' or 'saviour' we name *Right Effort*, the spiritual faculties latent in us, only waiting to be discovered, developed and used. Only by the application of such hidden forces do we become genuine Buddhists, the followers of the Perfect One. The Buddhist is not without a Saviour, for the Blessed One is rightly called the Saviour of the World —*Lokanātha*—because he has discovered, trodden, described and left us the fullest possible description of the Path to Liberation by Enlightenment. By our study and practice we follow the Blessed One's guidance. To practise Loving-kindness by being always kind, polite, gentle and ready to help, is the hall mark of the true Buddhist who

has understood the Dhamma. Even when we are not able to help materially, an encouraging smile, a kind word, a patient hearing of the complaint of others is a helpful service, applied loving-kindness, Buddhist *mettā*; but active help, both material and spiritual, must result from transmission of thoughts of *mettā* in one's meditation hours. Detailed instructions for systematic development of right Buddhist meditation are contained in the Part III of this book, the chapters on meditation.

It is not at all necessary to go to a far-off place to start with the practice of meditation. It is not absolutely necessary to become a bhikkhu and renounce the life of a layman to try this course of meditation. It should also not be necessary to enter a Centre for a month or two of strenuous application of meditation, though in the beginning it is helpful to retire for a few days to devote all one's time to the study of the Dhamma and experiments in concentration. Only after repeated trials of a few days, weeks and months, if one clearly sees one's aptitude for the contemplative life of a Buddhist meditating *yogi-bhikkhu*, is the proper time to become homeless.

CHAPTER XII

THE BUDDHIST VIEW OF LIFE AND ITS PRACTICAL APPLICATION

Though Buddhism is a logical and scientific teaching, yet in the final realisation it transcends science and logic by stressing the need for DIRECT KNOWLEDGE if the theory of Buddhism is to be transmuted into practical values in our everyday life. In order to induce in the student a direct perception of truth and reality, the Buddha's Dhamma uses many similes, metaphors and parables or even what appears to us as fables (*Jātaka*). In this chapter there are several such mental pictures or images evoked in the hearer and reader, and they are likely to yield good results and may lead to further progress on the path to direct knowledge.

Instead of an abstract exposition of the Buddhist philosophy of life and its application in our everyday life, the gist of it is given here in the form of two parables chosen from a portion of the Text that must be considered as the genuine Word of the Buddha. These parables are so effective that no one who has once read or heard them is able to forget them. Thus the lesson taught here is so effectual that it may work through the subconscious layers of the mind, and thus lead to its application in the most crucial stages of life and in the most trying situations.

THE SERPENTS 1

Suppose that a man who desires a long life and abhors death is put in charge of four irritable, dreadfully venomous serpents, his duty being to awaken in the morning these horrible snakes, wash or bathe them, feed them, take them for a walk and give them some physical exercise in the fresh air, again feed them and then put them to sleep. If any of the four irritable poisonous snakes becomes angry with the attendant, it will bite him, and in consequence of this bite the man would either die or suffer deadly pain. As the man is at liberty either to accept or refuse the offered post, he flees from the serpents.

While fleeing, the man is told that five murderous enemies constantly follow him, in order to take his life as soon as they seize him. The man flees all the faster, especially on hearing that a sixth enemy, a robber chief with his sword drawn, ready to cut off the victim's head, is behind his back.

1. *Samyutta—Nikaya iv, xxxv, 197; The Book of Kindred Sayings in English Translation, Pali Text Society, 1956, pp 107 - 110*

This poor man, who endeavours to escape the four dreadful serpents, the five murderous enemies, and the robber chief with poised dagger, reaches a village where he hopes to find shelter and refuge. But alas! The village is deserted, all houses are vacant, and containers and vessels found in the rooms are quite empty. While the fugitive examines this deserted village, he learns that a gang of robbers is coming to plunder that village. The man flees again, and at last comes to the bank of a large river.

As he sees there no bridge, no ferry or boat, not even a raft to cross the vast mass of water, and knowing for sure that the far bank is safe, the sole refuge in his plight, the man gathers pieces of timber, sticks, bulrushes, creepers, leaves and some resin or sticky clay, and with these makes a raft or a very rude boat. Working it with hands and feet, he crosses the stream and lands on the far shore, on safe ground and is safe.

The meaning of this parable that was related by the Buddha to his disciples at the Jeta Grove, the monastery of Anathapindika, is this:—

'*The four venomous serpents*' is a metaphor for the four great primaries, the four root elements, or the four essential qualities of all material things, especially of our body: the elements of solidity, hardness or extension; cohesion or attraction; caloricity; and oscilation or vibration (*pathavi-āpo-tejo-vāyo-dhātu*).

'*The five murderous enemies*' are the five aggregates or groups of elements and processes and the phenomena that make up all sentient life and the world of our experience and objects of grasping: corporeality, feeling, perception, mental formations and consciousness in all its aspects, *the Five Khandhā* (*rūpa-vedanā-saññā-saṅkhārā-viññāṇa-khandhā*).

'*The sixth enemy*', the robber chief with a poised dagger, is craving for the pleasures of the senses.

'*The deserted village*' is a metaphor for the six internal bases of consciousness, that is to say the five sense organs, and the mind in its aspect as *the sixth sense or internal sense or base* of cognition and consciousness. For when a wise man examines any of these sense organs or bases of mental life and mental activity, he finds but emptiness, and no trace of an enduring substance or spiritual essence, a soul or anything he might call his own, his self or ego.

'*The village-plundering robbers*' in our parable are the six external bases of our mental life and consciousness, that is to say the adequate objects of our senses and cognitions or sensations, namely: visible objects or forms, sounds, odours tastes, objects of bodily contact; and percepts, concepts or ideas as objects of our thinking, imagination and dreaming. Just as the village, though empty, is harassed by robbers so are the '*six internal bases*', that is to say the sense organs and the mind, harassed by the various objects of perception or thought.

'*The vast area of water*' is an allegorical expression for the '*floods*' of sense desire, desire for continued life, theories and false views, and the state of delusion or sheer ignorance about the true nature of life and the world.

'*This bank*' that is fraught with the many dangers referred to above (snakes, murderous enemies, robbers, and others) is a metaphor for our personality, our '*individual*' life.

'*The far bank*', the safety or refuge, is Nibbāna.

'*The raft*' is the core of the Teaching of the Buddha, the Noble Eightfold Path in its three great divisions of moral conduct, culture of the mind, and direct understanding or immediate perception of truth that means the realization of the passing beyond all suffering.

'*The exertion with hands and feet*' is the application of energy for the attainment of the goal: and deliverance or liberation here means the crossing of the stream of desires and setting one's foot on the '*far bank*', that is the attainment of Nibbāna.

In this parable of snakes we have the quintessence of the Buddhist attitude to life. When this Buddhist view of life is rightly grasped with perfect wisdom, it automatically leads to its practical application; and this application means detachment from the things of this world and striving for liberation. Do we always realise what it would mean to apply this philosophy in our everyday life?

If we regard our body and all physical things and all material nature as *Four Venomous Serpents*, we shall not envy others for their more attractive appearance; we shall not be dejected if we do not possess a Roman nose, or an ear of the classical shape, if our eyes have a colour we do not like, our complexion is not of the hue we would prefer: we shall not spend too much time in tending our bodily form, 'the four terribly irritable and poisonous serpents'; and we shall never hurt others, since we know that they are in the same

predicament of nursing 'four ugly snakes'. The putting into practice of our new philosophy of life implies that we shall aid all in their work of liberation from suffering. Though we shall not passionately crave for the possession of '*more serpents*' to nurse and tend, we shall assist all near us in their tending of '*serpents*' and point out to all who care for it the only way to liberation.

What is most needed here for the practical application of our new outlook on life is either a systematic study of the Dhamma and training in the discipline of the Buddha, or a sudden insight into the true nature of life, a direct knowledge of ourselves and the world round us. This direct knowledge, insight or effortless passive pure awareness may at times be so powerful that the '*flood*' is crossed in a single moment, as was the case with the Buddha, or in a series of such moments, as in the case of the disciples. These moments of direct knowledge or insight come at times all of a sudden as the result of the cumulative effect of past training, study, complete detachment in moments of contemplation, and of merit. These moments of the highest intuition are technically called *the supramundane paths and fruitions of the saintly individuals* (lokuttara-magga-phala). These kinds of transcendental knowledge, or better expressed, direct knowledge, may be called the true Buddhist "grace" and "liberator" or "saviour". According to the Texts, these moments of clear vision, free from all self-deception and mere hallucination or delusion, may come to the student in the most critical moments of his life, when he has lost all, and sees no reason for living any longer. If in such moments, instead of despairing and yielding to the thought on suicide, the disciple applies his faculty of direct understanding and insight, he may sever all bonds of attachment and grasping, and win deliverance, as did many before us, both in the time of the Buddha and in much later times, as we learn from the Texts and the Commentaries in Pāli. But such a sudden direct knowledge and understanding of the real comes only as a result of past devotion, study, training, disposition and much merit.

What the student has meanwhile to do is to create the disposition and conditions favourable to his highest self-realisation by repeated efforts to lead a life in conformity with this new norm of conduct, the Buddhist philosophy of life. We must be aware of the dangers lurking in our being wholly addicted to the pursuits of worldly pleasures, empty honours, reputation, publicity, fame and power. Our '*will-to-power*' we must sublimate into the '*will-to-community*' (according to the Psychology of Adler), a good-will to all, a desire to co-operate with others, and a desire, to aid all if it does not hinder our own progress, in the crossing of the flood of desires and craving.

The student anxious to apply this view of life must devote the best moments of his daily life to the cultivation of this 'inner' vision of, or insight into, the nature of our life and the possibility of liberation. Progress in detachment from life and the things of this world, every lessening of craving for life and grasping of the things of this world, makes the possibility of reaching the '*far bank*' more and more real, until it becomes the sole reality worth striving for. What at first had appeared a dreamy vision becomes reality to those who seriously strive and exert themselves in the practical application of this Buddhist philosophy of life, this new way of living. In order to help the student to fix firmly in his mind the new philosophy of life, here is a corollary to the first parable :—

THE LOG OF WOOD¹

Once the Blessed One was staying at Kosambi, on the bank of the river Ganges. There the Teacher saw a great log being carried down the stream of the Ganges, and on seeing it, he called to his disciples saying, "Do you see that great log being carried down the stream?". And on being assured that all saw the log, the Teacher spoke thus :

If this log does not ground on this bank of the river or the far bank, does not sink in mid-stream, and is neither cast upon a shoal nor seized either by men or non-human beings, is not caught in a whirl-pool and does not rot inwardly, that log will float down to ocean, will slide down to ocean, will tend towards ocean. And why? Because the course of the Ganges is directed towards the ocean. In like manner, if you do not ground on this bank or that bank, if you do not sink in mid-stream, and are neither cast upon a shoal nor seized either by men or non-human beings, are not caught in a whirlpool, and do not rot inwardly—then your course will be directed toward Nibbana, you shall attain liberation—for right understanding leads to deliverance.

At these words a certain disciple said to the master : " Venerable Sir, what is the import of all these figurative expressions ? " The Teacher's solution was :—

' *This bank* ' is a name for the six internal bases of our mental life : the sense organs and the mind as the sixth base of conscious life.

' *That bank* ' is a name for the six external bases, that is to say the adequate objects of the five senses (forms, sounds, odours, tastes and contacts), and sensations, percepts, or ideas as mind data.

' *Sinking in mid-stream* ' is a name for the lure of lust, that is to say addiction to the pleasures of the senses.

1. *Samyutta-Nikaya* IV, XXXV 200; *Kindred Sayings* IV, P. T. S. 1956, pp. 113—115. English Translation.

' *Being cast upon a shoal* ' signifies becoming a prey to conceit of one's personality.

' *To be seized by men* ' means to spend all one's time in the company of men, being happy among the rejoicing, and sharing the sorrows of the sorrowing ones, always engaged in attending to all manner of business that befalls.

' *To be seized by non-human beings* ' is to live a virtuous life in the hope of being born as a result of one's merit in one of the heavens, or becoming a 'deva', a celestial being.

' *Being caught in a whirlpool* ' is a metaphor for the pleasures of the senses.

' *Rotting inwardly* ' means vice, immorality, inner impurity, dubious conduct, being rotten within and full of lust though pretending to be living a virtuous and holy life.

* * * *

This parable and its explanation is a very effective illustration of the Buddhist view of life in the words of the Buddha. It points to us what ought to be the aim of a true follower of the Enlightened One, if he wishes to practise the higher virtues praised by the Enlightened One. This sermon does not mean that a Buddhist layman must not lead a normal life but practise some kind of asceticism. It is a sermon to the homeless followers of the Buddha and to those who at least temporarily wish to follow a more rigorous course of the practice of meditation during their free time or on a holiday. But even an ordinary Buddhist layman must not spend his whole time in tending his body, working in order to provide the means of living; and cramming his mind with worthless facts (just because we cannot help storing up for the future more than is needed); nor giving oneself entirely up to the pursuit of worldly pleasures and mere intellectual pastimes. One has no reason to be conceited, for there is little in us or about us to be proud of.

The earnest follower of the 'Higher Course' in Buddhism should endeavour not to spend all his leisure in the company of worldly-minded people like himself, but ought to set apart a good portion of his free time for the sane pursuit of wisdom and virtue, always seeking the company of those who are definitely more advanced in the culture of the mind by study and meditation; or else he must devote some of his leisure to the study of the books of such sages. And in order to

call oneself rightly '*a disciple of the Enlightened One*' one ought to live this life of virtue, purity and discipline with a view of progressing on the path to enlightenment, in order to reach liberation and help others *sailing safely on the stream to Nibbāna*, instead of craving for a temporary rest in some of the heavens as most unenlightened worldlings do in our time.

In order to understand the Buddhist outlook on life, we must know what the '*safety*' or '*the ocean*' in our parables imply. Though one cannot fully realize the implication of the terms while yet on '*this bank*,' one can catch a glimpse of the Buddhist goal while attentively listening to the solemn declaration of the Buddha in his own words:—

"There is an Unborn, Unoriginated, Uncreated, Unformed. If there were not this Unborn, Unoriginated, Uncreated, Unformed, liberation from the world of the born, the originated, the created, the formed would not be possible. But since there is an Unborn, Unoriginated, Uncreated Unformed, therefore liberation from the world of the born, the originated the created, the formed is possible". (1)

The student of Buddhism must always bear in mind that all the various descriptions of *the shallows* and *banks* or the '*river*' with their various dangers, is but the half of the Buddhist philosophy, the descriptive philosophy of life without any speculation on what lies dimly at a distance, beyond '*the stream or the ocean*'. The whole ontology of Buddhism is incomplete if one neglects the second half of the Teaching of the Buddha, the aspect of liberation of those who have attained Nibbana.

Buddhist writers usually do not expatiate on this theme, because this second aspect of Buddhism is not a fit subject for description but is a matter of personal realization or attainment, and hence the Chinese saying '*He who knows does not speak; he who speaks does not know*' applies here. Neither does it fall within the scope of our present discussion to write or say more on this aspect of the Dhamma. The Buddhist student must, however, constantly bear in mind that the philosophy of Buddhism, the Teaching of the Enlightened One, embraces these two aspects, for the Enlightened One solemnly declares:— "These two things do I constantly teach and expound: suffering as well as the liberation from suffering". (2)

1. Udāna viii, 1; see The Word of the Buddha, pp. 24-25

2. Majjhima-Nikaya I. 22. Alagaddupama-sutta, PTS, 1948, p. 140; The Middle Length Sayings I, P.T.S. 1954, p. 180

If the student of Buddhism often reflects on this Buddhist Philosophy of Life and its practical application, he will always live a happy life and be sure of progress on the way to direct knowledge about these things. He will have no anxiety for the morrow, and it will be easy for him in any situation to bear lightly what needs must be and collaborate with all in their work of liberation from all suffering.

NOTE: Throughout these two Parables runs a constant reference to the 'six bases', the *salāyatana*, for they are taken from a collection of discourses (*sutta*) on the SIX BASES, the SALAYATANA - SAMYUTTA of the *Samyutta - Nikāya* of the *Sutta-Pitaka*. Any book of reference will make the student familiar with this type of viewing actuality under the aspects of *aggregates, elements and bases* (*khandha¹ dhatu-ayatana*). In our previous chapters all these technical terms have been not only used but also explained. THE WORD OF THE BUDDHA and BUDDHIST DICTIONARY by Ven. Nyanatiloka Maha Thera, Lake House Bookshop, Colombo, are the best and easiest books of reference for all.

CHAPTER XIII

THE BUDDHIST WAY OF LIFE

The Causes of Dissatisfaction

In Ceylon, just as in the other Buddhist and non-Buddhist lands, a large number of students of all ages study at schools and colleges or at the universities, straining every effort in the hope that one day they may reap the fruit of their education, by entering some of the learned professions or the Civil Service. But on the other hand, many of those who have already entered those professions or the Civil Service hate their position and are far from being happy and contented. Now what is the real cause of this general dissatisfaction among the better educated section of our population? Our parents spent all that money on our higher education not to make us miserable but in order to see us, their children, more happy than themselves. The less educated portion of our nationals really envy us for our better position; then why should we worry so much?

Apart from the fact that all worldly conditions are unsatisfactory (*dukkha*), this general discontent among the educated classes is mainly due to our lack of proper training in the Buddhist Way of Life. Many of us do not know it at all, or even if we know it, we habitually fail to apply it in our everyday life. In our ignorance we blame the government and everybody else except ourselves; and yet, as Buddhists, we ought to know that we alone are to blame for our real or merely imagined misery.

What is it that causes us to worry and be discontented with our life? It is certainly not merely because we have not a large enough income: It is because we do not know how to use wisely what income we have. We do not always think before buying things we really do not want, but yield to the suggestion, especially to the suggestion of efficient commercial propaganda and salesmanship. We are discontented because we fail to realise that our outlook on life and our mode of living must be adjusted to suit our circumstances and purses. We must not forget that we do not live in England or in the United States of America, and hence cannot have all as we read of it in English books and see it in the picture halls or cinemas. If we want to be more happy in our Buddhist countries where we now live, we must learn to be contented with what we have, and our Buddhist thought for every day ought to be "We must be more mindful before spending our money and incurring new expenditure". A Buddhist ought to remind himself often of the saying of the Buddha, 'This Dhamma is for the person who is contented and for the one with few desires, not for the one with many wants and hence never contented, (*App'icchassa ayaṃ dhammo, n'āyaṃ dhammo mahicchassa; santuṭṭhassa ayaṃ dhammo, n'āyaṃ dhammo asantuṭṭhassa*).¹

1. Dasuttara Suttanta, D. N. XXXIV.

The Remedy

After having considered the real causes of our dissatisfaction with our life, let us pass on to ask ourselves: "What is the remedy for that dissatisfaction?" First of all, we must count our blessings and not merely brood over our troubles. We ought to contemplate first our assets; and then our liabilities. One of our chief assets which we most probably fail to enter in our balance sheet is our Buddhist Way of Life. And yet, if this way of life played a more prominent part in our Buddhist accountancy, it would be quite easy for us to spend occasionally a good part of our salary on relieving the suffering and distress of our fellow-men, and yet get on quite well with the remaining part. Or we could at times spend almost all our normal monthly salary on a deserving cause, provided we have some property with income from it to tide over a month.

If we imagine that what we have is insufficient, then we shall be miserable even if we possess the whole world. As a check on our insatiable craving (*taṇhā*) that creates all our wants, we ought to pause for a moment and consider that even the much-envied Premier or any other cabinet minister, even the King or the Queen, the President of the United States of North America, or the greatest Steel Magnate of that country (Provided there are still any), with all his fabulous wealth and immense daily income (minus income tax), can eat but three good meals a day and sleep in only one bed at a time. And all these 'big ones' whom we envy and whose position we covet certainly sleep worse than we do and spend more sleepless nights, owing to their worries from which the civil servant, the teacher, or the Varsity man is free.

And when we contemplate that one day a narrow coffin will be quite enough for the magnate just as for each of us, then all our worry vanishes and we can clearly see *the Buddhist Way of Life*, namely the endeavour not to strengthen but to weaken our craving, and to eliminate all our artificially-produced wants. '*Sabbe dhammā n'ālaṃ abhinivesāya*', the Blessed One has said to no meaner a personage than *Sakka*, the king of the *Devas*: "All worldly things and conditions are unsatisfactory and not worth our craving for them and attachment to them" (1) or as Miss I. B. Horner put it more exactly in her English translation, '*Middle Length Sayings*' I. p. 306: It is not fitting that there should be inclination towards any psycho-physical conditions.

Hence we see that all grasping and all our craving for the gratification of the senses by material means cannot bring us real happiness. The root cause of all our dissatisfaction, our discontent, is that all our life is filled with pursuing a course of trying to gratify all our sense desires instead of viewing all sensory objects in the proper Buddhist way.

1. M. N. I, 37

In order to attain more contentment and perfect peace of mind,¹ we ought to contemplate thus, for a few minutes a day :

Insatiable are all sense-desires, the Blessed One has said ; they produce little satisfaction but much pain and despair, they bring more misery than happiness. The objects of our sense-desires have been very often compared by the Blessed One to *a bone*, blood-stained but scraped of all flesh, and thrown by a butcher to a hungry dog lying near the butcher's block. However much the dog may bite that hard bone, he will find on it nothing to appease his hunger. Sense-desires have been further compared to *a piece of flesh* carried by a bird of prey, and vultures following to snatch it away or kill the bird if it does not leave the flesh. Sense-desires are like *a flaming torch* borne against the wind, for it will burn the hand like *a pit of glowing coals* *a dream* *borrowed goods* . . . , *a fruit-laden tree in a forest*—if one hungry and thirsty traveller climbs up the tree to pluck fruits from it, others come to chop it down ; one has either to renounce the fruit and climb down quickly, or else fall down with the tree and be killed. Sense-desires are like *a mirage* : they are full of pain, produce trials innumerable ; hence real happiness lies in renunciation of them.¹

Resentment and Worry as Source of Dissatisfaction

Other sources of our dissatisfaction are our resentment on account of some slight rebuke or reprimand, and our worrying about such things, but all this should not cause us any worry at all. The small man flies into a rage over the slightest criticism, but the wise man is ever eager to learn from those who have censured him. A Buddhist, with his store of amity and good-will toward all and malice toward none, should really welcome all criticism as a means of self-improvement.

This suppressed resentment and the worry accompanying it are a heavy drag on our efficiency, and make us constantly feel tired, morose and irritable. Most of our fatigue and irritability is caused not so much by over-work, but by worry, frustration and resentment. To prevent worry, we ought to put more enthusiasm into all our work. We can derive the necessary enthusiasm from reflection on the fact that on our efficient work depends or will one day depend the smooth running of the whole administration. It is by the efficient and conscientious fulfilment of our duties as administrators, teachers, civil servants, and citizens of our country that we show all the world the Buddhist Way of Life. Besides, it is through our work that we can satisfy many of our legitimate wants, for we should feel more unhappy if we had no duties to perform, and no responsibility of any kind.

Satisfaction of our Wants

One want that we may have till now felt to be unsatisfied is our feeling of importance. How important our service is to our country we all know. Inefficient work of the Public Services, for instance, may bring about a collapse of the whole administration and often the fall of the government. For a Buddhist Civil Servant a powerful incentive to hard work must be the thought that, if on account of his negligence, this system of democratic government with its legitimate representation of the Buddhist interests should once fail, then most probably our Buddhist Way of Life would not be possible.

In order that we may not carry over from day to day all our resentment and worry, let us daily think for a moment: "Just for today I will try my best to bear lightly what needs must be; I will attempt to adjust myself to what is and not try to adjust everything to my desires. I will talk gently, smile even when I am not quite well; I will talk gently and courteously, act courteously, be liberal with praise, criticise not at all, not find fault with anything, nor try to regulate and improve anyone. Every night I will forgive everything and everybody". Men who do not know how to fight worry die young. The chief characteristic of persons with hypertension (high blood pressure) is resentment. When resentment is chronic, chronic hypertension and heart trouble follow. If we have a weak heart, a fit of anger can kill us. Hence our first and last thought for the day ought to be: 'We will practise forgiveness and good-will to all beings: may all beings be well and happy.'

Selflessness

We have seen that our work itself can be a source of satisfaction to us. But our work is not the only way of satisfying our feeling of importance. We all may play an important, and many of us even a leading part in the activities connected with our monasteries, with the various Buddhist Societies and Associations and with their publications and other educational and cultural activities. We may realise how important is our support of Buddhism when we consider that it is perhaps our monthly contribution and our alms which make the life of many of our best monks possible, and our subscription and collaboration which ensure the regular appearance of our Buddhist Publications and of our favourite Buddhist paper.

The publication of many of our Buddhist papers and reviews offers to us a virgin field for so many activities that none of us need allow his desire for feeling important to starve. To write for the periodicals, to copy passages for publication from the standard books of reference, to type or retype the articles of other literary contributors, to read proofs, to see to the printing and distribution of the publications—what a scope for all our abilities! And

the greatest satisfaction in this work will be derived by the humble worker who does the greatest share of it, although his name is not published, not even mentioned, and his friends do not know at all to what extent they owe to him the excellent get-up of the publications.

By doing all this work for others we shall forget ourselves through becoming interested in others. If we want to be more happy and contented we must do every day a good deed that will put a smile of joy on someone's face. We must not mind if some people unjustly criticise us for this work; and on no account must we give up our selfless work simply because of such unjust criticism. We must bear in mind that unjust criticism is often a disguised compliment: no one ever kicks a dead dog. Such unjust criticism only proves that we are people who matter, and that some men find satisfaction in denouncing those who are superior to them.

The Buddha's Chief Disciple, the venerable *Thera Sāriputta*, is rightly considered the ideal Buddhist. It would be good for all of us to follow this eminent disciple, who most resembled the Master, as it is often said in the Texts. "He was most humble of heart even as one of the scavenger class. He thought of himself as a door mat which all men may trample upon. He was like water, hating none, purifying all. Just as the wind blows on all, he lived with a heart full of boundless compassion. He was selfless. He was grateful: he was a comforter of the suffering and the destitute. He made sad eyes smile; he was the friend of all; he was like a mother unto all". '*Seyyathā'pi janettī evaṃ Sāriputto*—Sariputta is like a mother unto all', is the very word of the Enlightened One in a very important Discourse, the *Saccavibhanga-sutta* of the Majjhima Nikaya III, sutta No. 141, included in part I of this book (chapter 7).

It is recorded in the commentaries that after the monks had gone for alms, *Sāriputta* arranged all the beds and seats that in haste had been left in disorder: he swept the rooms, cleaned the spittoons, and did all other similar work for others, lest ascetics of other Orders visiting the monastery should find fault with the bhikkhus. "We will imitate Sariputta": Let this be our Buddhist Thought for the day.

Self-expression

Self-expression is a dominant necessity of human nature. Why should we not express our novel constructive ideas in our Buddhist papers, whether as an article, a poem, a drawing or a telling illustration of the Buddhist Way of Life? Our creative abilities will find an ample scope for self-expression, and by our using them, we shall become interested in the outside world and lose our feeling of loneliness and lack of being appreciated by others.

Many of us feel lonely because no one takes any interest in us. But we should not wait till others become interested in us : we can make more friends in two months by becoming interested in others than we can in many years by trying to make others interested in us and in our wants and needs.

It is the individual who is not interested in his fellow-men that has the greatest difficulties in life and causes the greatest injury to others. It is among such individuals that all the melancholiacs, social misfits and human failures are to be found. Through our Buddhist Organisations and their activities and publications we can serve thousands of people with the same interests and wants as ourselves. Completely self-centred men are liable to become neurotics, unhealthy in appearance, and finally really ill and unfit for service or any work.

Charity

The greatest social evil of the day is not the inequality of wealth but the selfishness and insensibility to the suffering of others that makes all attempts to secure greater equality so difficult. In order that we may feel more interested in the outside world, we ought to do daily something for others and give something of our substance to those who cry for our help. The essence of true giving is that we should expect nothing in return for our gifts. If we do so, it is not giving but barter. Neither must we expect others to allow us to control them by our support ; we must not expect even gratefulness, for most people are ungrateful or, more correctly expressed, forgetful. Therefore we must forgive men for a fault common to all of us.

Why will doing a good deed every day produce such astounding results on the doer ? Because trying to please others will cause us to stop thinking of ourselves ; the very thing that produces worry, fear and melancholia. This is a reason for practising charity, giving alms and helping others. By giving we receive. Happiness is contagious. By helping someone and giving out love we conquer worry, sorrow, self-pity, and thus feel like new persons. By helping others who are worse off than ourselves, we forget all about ourselves, and thus lose the feeling of senselessness and emptiness of our life. Not only that, but by giving of our substance to those who do not always know in the morning where they will lay their head for the night, and do know in the evening where they will get their breakfast, we realise the vast difference between the destitute and ourselves. Only then we appreciate, what blessings we enjoy, cease to envy others or crave for more possession but feel contented and happy. Hence the Buddhist Thought for the day ought to be : " Let us forget ourselves by becoming interested in others, let us do every day a good deed to others that will put a smile of joy on someone's face ",

TRANSITION OF CIVILIZATION

As a further stimulus to our training in the Buddhist Way of Life, if indeed there is any need of a new motive as a driving force in our learning and teaching this way of life, we must constantly bear in mind that ours is a crucial stage in the transition and change of civilizations and cultures. This is perhaps the very last opportunity for us to learn and teach the application of the Buddhist principles in our private and national life. If we miss this very last opportunity, we may not be able to follow the Buddhist way of life in the chaos of the upheavals of an atomic age and revolutions.

In order to contribute our share to warding off such cataclysms, we have to apply the true Buddhist Way of Life. Those of us who feel that they are poor and ought to become richer, must consider that the rich as a class are no better or happier than the poor as a class. The rich have their own worries and difficulties, and hence the greatest number of suicides are found not among the poor but the rich; and insanity is more rampant among the rich than among the poor. Though we all admire the wealthy and those in high positions, we at times ought to pity and not envy the so-called rich, for by their riches, unless they use them to do good to others, they only deprive themselves of the highest blessings of human life, namely contentment, happiness and charity for all. The Buddhists do appreciate wealth, influence and power and do not, as a rule, admire poverty and low stations in life. But this is mainly because they forget that the Buddha attained perfect happiness only after renouncing all possessions and the urge to acquire new worldly wealth or power, and he is rightly called the Happy One! The ideal of a Buddhist is the great millionaire or a powerful king who gives away all his wealth in charity and renounces his title for the sake of enlightenment and liberation from all suffering and rebirth.

But let no one think that the Buddha would approve of wealthy Buddhists who consider it their *good karma* to keep all the blessings of material prosperity for themselves alone. They must bear in mind that all our possessions are of the greatest benefit to us and all if held as if on trust only, in order to make others happy by willingly sharing with them the benefits of civilization and culture. Let me put the Buddhist Thought for the day thus: "In order to secure lasting peace and freedom for Ceylon, the other Buddhist lands and the whole world, let us bear in mind that it is far wiser to give liberally of our substance in securing happiness, contentment and peace for all than to lose all our possessions in revolutions, civil wars and new atomic world wars".

THE BUDDHIST WAY OF LIFE AS PREPARATION FOR THE HIGHER LIFE IN THE DHAMMA

The most important thing to bear in mind is that all our study of the Dhamma is for action and application. If one knows but fails to act accordingly, one knows imperfectly. "The most excellent is the word of the

Buddha, because it brings peace of mind, liberation from all suffering, and the attainment of Nibbana " (Sutta-Nipata, 454). But to realise the happiness resulting from the study of the Dhamma, one must apply the Teaching in one's daily life.

Through our study and application of the Buddhist Way of Life we shall keep abreast of the times. Even after a heavy day's work at home, office, school, college or the university, thanks to our enthusiasm which opens up new sources of energies and creative powers, we shall feel refreshed by counting our gains in general knowledge and our progress in peaceful co-operation with others. Then all our feelings of inferiority, whether real or imaginary, will vanish while we are thus spending our leisure hours in useful social work and study of the Dhamma, and learning to live without the least friction in our relationship with men. " We must lose ourselves in action lest we wither in despair ".

And when we consider that by our present selfless work for the welfare of all we prepare ourselves for a complete renunciation and qualify for the Higher Life in the Dhamma, we shall ask for more work and watch for every opportunity to support this work, in the hope and conviction that this work and this mode of living for others, this Buddhist Way of Life, paves our way to final deliverance, when we shall be able to say and put into practice :—

' For the last time let me wander,
This great pilgrimage alone,
With no other for companion,
Till my final breath is done. '

May all beings be well and happy walking in the Buddhist Way of Life!

CHAPTER XIV

NEW METHODS OF TEACHING BUDDHISM IN SCHOOLS

In the past, under the influence of foreign standards of life, many Buddhists in Ceylon, particularly in towns, did not trouble about having their children instructed in the Dhamma but sent them to a non-Buddhist school. Now the third generation of those who were thus educated has realized what a loss they all sustained by missing a proper Buddhist Education, and hence all feel that the growing generation of Buddhist children ought to receive systematic instruction in the Dhamma and be educated in an atmosphere permeated by the spirit of pure Buddhism. Most Buddhists now expect the Government to introduce the compulsory instruction in Buddhism to all Buddhist pupils in all schools in Ceylon. In these days all Buddhists, and even non-Buddhists realize the importance of instruction of the young in the Dhamma by really qualified Teachers and Bhikkhus. This teaching of the Dhamma ought to act as a brake on, or restraint of, ruthlessness resulting from proficiency and skill in so many worldly affairs acquired at schools, while Buddhism is not only not taught at all but even ridiculed as superstition. Excessive efficiency in only secular subjects is liable to become ruthlessness when sensory values predominate while the higher moral and spiritual values are set aside by the modern educated, while the elders hold them still in great esteem.

In order to obtain qualified Teachers of the Dhamma, it would be advisable to hold special *rapid courses* in the best methods of teaching the Dhamma on approved lines. These courses should be for both the School Teachers and the Bhikkhus who want to qualify for teaching Buddhism in Schools. The Courses might be held during the vacations and continued on Saturdays and Sundays after the longer vacations are over. The courses ought to be held by the Government in all the areas of each Circuit Inspector, so that all Teachers may easily attend them.

A start was made in this direction in 1954 ; but the Courses or Seminars lasted but one day or three days at the most at the largest Centres only. This is quite an inadequate preparation for teaching such a difficult and important subject ! A full course in Physical Drill for Teachers lasts almost a year, but we want to find in one day or three days the best methods of imparting instruction in the Dhamma, a new subject of much more tremendous importance to the Buddhists than physical drill, though the latter is also important in our lands.

Correspondence Courses, Radio Courses for all Dhamma Study Centres in Ceylon, and special Training Centres and Refresher Courses in Buddhism where expert lecturers in the Dhamma are available, could be easily arranged with the co-operation and good-will of the Teachers, the Bhikkhus and their

Supporters, even without causing much expenditure to the Central Government.

After preliminary research and preparatory work by a selected committee of experts in education and the leading bhikkhu scholars, the prospective Bhikkhu instructors and the regular School Teachers of the Dhamma in all schools should be given a thorough introduction to the study of the latest achievements in modern psychology of learning and teaching, principles of education, the best methods of teaching, and the scientific method of presenting a difficult subject to critical students by appealing more to reason than to the authority of sacred books. All this instruction ought to be given to the lay and monastic candidates with special reference to actual teaching of the Dhamma and the situations arising out of such instruction of Buddhism at school.

The qualified lay teachers who wish to become qualified Dhamma teachers, and the lecturers at the centres of study of the candidates for teaching Buddhism should first of all study the standard books of reference on the Life of the Buddha, well distinguishing facts of history from later legends, poetic embellishments and additions. In the higher forms of the High School it will be sufficient to teach the historical facts only, while in the lower classes some of the legends will serve the prospective teacher much better than dry history. Next they must study the common forms of worship, the *Five Precepts* with clear effectual illustrations of the blessings resulting from the faithful observance of the precepts, and the evils of non-observance of the five rules of good life.

The central theme of all elementary instruction of the Buddha's Dhamma being the faithful observance of the *five basic moral precepts* in the daily life of the students, the Dhamma teacher must know all the motivation of, and incentives to, the real observance in the everyday life of the pupils, always stressing the visible fruits of the good life according to those principles, and relegating the motivations of fear of the hells and hopes of heavenly bliss, less efficacious now-a-days, to the very end of the list of motives and incentives to good life, just as the Buddha always did.

Then the Dhamma Teacher must teach the pupils in the Dhamma class how to spend the *Eight Precept Holiday* (uposatha) so that the observance of the *Eight Precepts* on the Fullmoon day bears fruit in the pupils' daily life. The students ought to understand all about a *Vihāra* and the life of a *Bhikkhu*. They should learn more about the Buddha's daily life as Teacher of the Dhamma. Young pupils must learn to love and respect the Buddha as the all-Enlightened Teacher of all beings, and especially as a Teacher of the young.

Hence the prospective Teacher of the Buddha's Dhamma at school must gather all his illustrations from the *Tipiṭaka* and the Commentaries, taking all young novices (*sāmaṇerā*) as children pupils of the Enlightened One. He need not go too far in his search, for *Rahula*, *Culla-Panthaka* and a host of seven-year novices can be found in all Dhamma books, their stories being told in the commentaries, and every bhikkhu will be delighted to give the teacher all the details about these young pupils of the Buddha.

Especially useful will be the *Ambalaṭṭhika Rahulovada-sutta* of *Majjhima Nikāya* II, 11, (*sutta* No. 61 of the Majjh. Nik.), for it is here that the Blessed One gives special instruction in truthfulness, a point never too much stressed in our teaching the young, who are often inclined to telling lies, or who mix truth with fiction, simply because they are not able to take in all the details of what they once saw or heard, and hence, when reproducing their past experience, add much to their account or narration, thus misleading us. To the very young the teacher may present the son of the Buddha as a little lad, anxious to train himself, but not at all times quite truthful or free from boasting and exaggerating, until the Master gave him this particular instruction.

To older students the Dhamma Teacher can give the *sutta* in full version, pointing out how important it is to be truthful. The touching story from the Dhammapada Commentary about *Culla-Panthaka*, (Dhammapada II, 3, verse No. 25), Buddhist Legends I, Harvard Oriental Series Vol. XXVII, pp. 299-310) shows the Buddha's special method of teaching a pupil who could not learn from his own elder brother a single verse in many months but became a saint after a single lesson given by the Master himself. This story will delight all students and convince them of the Buddha's affection for young and backward pupils and his special methods of teaching.

The Teacher of the Dhamma should be also skilful in teaching the ten skilful and the ten unskilful actions (*Dasa-kusala* and *dasa-akusala*), with their respective roots or motives and their respective blessings and evils, first those visible here and now, and last of all in heavens and hells, just as the Buddha always did. The teacher may, among his own illustrations, point out how the habit of telling lies and concealing truth leads to all the errors in arithmetic, spelling and reading, for here it works through the subconscious habit of transposing fact and untruth. *Karma*, *Rebirth*, *Dependent Origination* (*Paṭicca-samuppāda*), *Anattā*, and *Nibbāna* will be new fields of research, study and teaching in the higher classes of the High School. In addition to this method of teaching the Dhamma according to the *Sutta-piṭaka* and the Commentaries (*atthakathā*), the students in the higher forms may be given a course in the Abhidhamma, in order thus to revise in this new way what they learnt in the lower classes according to the usual method used in Ceylon. In order to stimulate the students in the *Abhidhamma* to more

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need standard text-books of the Dhamma in current plain language. In the lower classes the spoken language, and not the complicated literary language which most resembles Sanskrit, ought to be used both in oral teaching and the text-books of the Dhamma. Every text-book ought to be submitted to an expert educationist who would, prior to publication, reduce the vocabulary of the book to the standard of easy grasp by the pupils of the category for which it is intended.

Dhamma lessons must not be permitted to degenerate into lessons of translating from *Pāli*, *Elu*, *Saṅskrit* and *antiquated Sinhalese* into our modern speech and language. Not a single word of the approved Dhamma text-book ought to remain unintelligible to the pupil, so that he cannot fill its content by his false imagery, or simply memorise what he does not understand. Do the British use in their teaching of the Scripture to children at school Hebrew, Aramaic or Chaldean, Greek, Latin, Anglo-Saxon, Norman-French or Elizabethan English? These languages are taught, but only to students in the University or Theological Colleges for the Priests or Ministers of the Church, but not to pupils in ordinary schools. Every Sinhalese student who attended Scripture classes while in Oxford or Cambridge or one of the Missionary Colleges in Ceylon knows that they explain the Bible in easy modern English. Then why should the Buddhists stick to their dead languages, while teaching not at a *Seminary for Priests* or a *Theological College* but in the *elementary classes* in a *backward* area?

In this respect of using too much Pāli and Saṅskrit, and too many learned quotations or whole poems from books that belong to quite another stage or phase of evolution of Sinhalese, bhikkhus and the lay *Pandits* are the worst offenders, and hence all their text-books must be rigorously revised by expert author-educationists before they are printed and approved as text-books of the Dhamma for school children. On the other hand, such text-books produced by lay teachers ought to be approved by expert scholar-*Theras*, in order to check any deviations from the true spirit of the *Dhamma*, if they go too far in their attempt to rationalise the Dhamma and make it more 'scientific'.

If these text-books on the Dhamma, thus produced, revised and approved by a central authority, the best educationists and the Bhikkhu Scholars, are printed at the expense or with the subsidy of the Buddhist public, instead of the central government, the State will never use the instruction of the Dhamma at schools for political aims. What has been suggested in connection with text-books for schools is valid also for the text-books on the Dhamma for the Sunday Schools. If the text-books used in Sunday Schools, and the training of the teachers teaching at Sunday Schools are the same as in the secular schools, the Sunday school will support the school, and the teaching of the Dhamma at Schools will be an extra help to the pupils of the Sunday

or Saturday Schools of Buddhism, and the *Festive Examinations in the Dhamma* will be at the same time for the school and the Sunday School as well.

It must be constantly borne in mind that the Dhamma lessons should not be overloaded with work. They should be pleasant and stimulating, so that the pupils should learn to love the lessons, the Dhamma taught, the Teacher instructing them, and the Buddha as the ultimate source of all this happiness of study. Only thus can we hope to transmute the Dhamma into action in the daily life of the pupils. Every lesson should be well planned by the teacher, have a brief revision of what was taught in the previous lesson, for this will connect the new lesson with the preceding one and enable those who were then absent from school to understand the new lesson. Then follows the lesson proper, and the last five minutes are reserved to giving a summary of the lesson, or dictating notes to be written by pupils in the intermediate and upper classes.

If this planning of the lesson is followed, even those pupils who missed one lesson can catch up with the material by referring to the notes of other pupils: and if frequent revisions and regular tests in order to organise and fix the new material are the rule, the final tests or *Festive Oral Examinations* will be a full success, and no one will be allowed to fail in the Dhamma examination.

If these lessons in the Dhamma are given in the first periods of the morning sessions, when both the pupils and the teachers are quite fresh, they will be most efficacious, and nothing will be lost, for the subsequent periods will produce better results. Teachers who cannot secure attention of the class without resorting to corporal punishment need not be asked to teach the Dhamma, for it is not desirable that pain be associated with the learning of the Word of the Buddha.

The youngest pupils in the Lower Kindergarten class, who naturally are afraid of big people, may be entrusted to a younger teacher. For the primary classes of the Dhamma senior teachers or the Head Master or a senior Bhikkhu would be best qualified to teach those who are difficult to control and hence kindness with firmness must be used in such classes. The post-primary classes can be conducted by Junior Assistant Masters or Teachers; and the final or G. C. E. classes must be entrusted to an expert senior Teacher, to the Principal, or to a learned *Thera*. The Assistant English Masters and Teachers in the National Schools should be induced to take over the Dhamma classes also, for most of them took the Government G. C. E. examination in the Dhamma, and if not, they may easily learn the new method advocated here from Systematised Expositions of the Dhamma by expert Western

scholars. As the English Master has a great prestige with pupils and can teach in plain language, his lessons would carry more weight, especially if he has passed the complete *Refresher Course in the Dhamma*.

It would be advisable that, where it is possible, teachers other than the class Teachers, should take the Dhamma classes, for then they will be associated in the minds of the sensitive pupils with the Dhamma only, and not the lessons in the Dhamma with the otherwise stern methods of teaching of the class teacher in the other periods. One sees that most people attend sermons of a new bhikkhu and do not so much like to hear the Dhamma from monks who are too familiar to them. In the same manner, pupils will prefer another master of the Dhamma to their class Teacher. If this plan is followed, it would be quite easy to have the pupils seated according to religion in the first period and even call a Bhikkhu to teach the Dhamma to the Buddhist pupils of a non-Buddhist school, or send them to the nearest monastery to have their first period in the Dhamma twice a week in the Temple.

If the school has not enough Dhamma teachers, the classes that cannot have instruction in the Dhamma in the morning could have the last period: and from a non-Buddhist school the Buddhist pupils could go for the last period to the Temple, where a separate Attendance Register would be kept, in order to secure regular attendance of the Dhamma classes held outside the school. In the same way, non-Buddhist pupils attending a Buddhist school could have instruction in their own religion arranged in the school or outside, as it suits them.

All controversial points arising out of teaching the Dhamma at school should be presented for final decision to a learned *Thera*. A visit of the whole school to the *Thera's* monastery for settling all doubts that cannot be settled by lay teachers of the Dhamma would enhance the prestige of the Priesthood and create good relations between the *Sangha* and the laity or between the school and the monastery, so especially desirable to day. Hence the most cordial relations must be cultivated between the Dhamma Teachers and the Sangha.

Outlines Suggested for the Dhamma Text-books for Schools and Sunday Schools.

No text-book is needed for the *Lower Kindergarten* where pupils cannot read well. It will suffice if the little pupils in the first school year learn the correct pronunciation of the *Five Precepts* and the simplest forms of worship at a Shrine. Instruction in the Dhamma as moral teaching will take the form of relating stories about the Bodhisatta, with a large coloured picture as centre of teaching. The *Sumedha-paṇḍita Jātaka* showing him while giving away all his wealth, and then the *Hermit Sumedha* before the Buddha

Dipaṅkara will be a topic appreciated by children. Other *Jātakas*, especially the *Tittira-Jātaka* and the story of the hare willing to give his flesh as alms, stories where animals play the chief role will be useful in this class.

STANDARD I –Upper Kindergarten

A little text-book of some 30 pages only and within the vocabulary of Reader I. This should contain: *The five precepts* in Pāli with meaning in spoken Sinhalese or the mother-tongue of other pupils. Plain formulas of worship, with meaning in the mother-tongue. Some more stories based on pictures of the Sumedha Paṇḍita and the Hermit Sumedha, Dīpaṅkara Buddha, *Vessantara Jātaka* and the scene at *Lumbinī—Kapilavatthu*, with the bare minimum of explanations of the pictures that serve as the centre of instruction. Such coloured pictures may be in the text-book, or borrowed from the children's home or from the nearest temple. At the *Public Oral Examinations* such pictures may be offered as prizes to the class that wins in the contest, and then the pictures thus won will be always kept at school.

Oral Supplementary Instruction must be given by the Teacher in the form of short stories of the Life of the Buddha as Legend without any undue exaggeration—, from Buddha Dipaṅkara's proclamation up to the incident of Prince Siddhattha under the rose-apple tree near Kapilavatthu. This gives the Teacher an opportunity of enlarging the *Jātaka*, both on the early childhood of Prince Siddhattha and his parentage, his school days and early reflections on the suffering of beings, while seated in the shade of the rose-apple tree during the sowing festival. All these stories will be appreciated by the children of this age-group; and this oral instruction by a good narrator will improve the child's language and his capacity of listening attentively to the stories of the lesson.

Standard II

This text-book will again teach the *Five precepts* but with illustrations of their observance in daily life, by resisting temptation and irritation, protecting helpless young creatures, returning things found, confessing to have done something wrong instead of yielding to the impulse of denying one's mistakes: this will be the positive aspect of the *Five Precepts*. *Blessings* resulting from the observance of the *Five Precepts* (eleven blessings of *Mettā* e. g.), being trusted, believed, learning quickly, good memory, correct spelling, no errors in arithmetic, if habitually truthful. *Evils* following upon *violating* the *Precepts*: being ugly, weak, often ill, short-lived, disliked by all, shunned, not trusted, feared and disbelieved even when speaking the truth; forgetful, a poor learner, with sums and spelling mixed owing to the tendency of his mind to tell lies and conceal the true facts. *The Eight Precepts*, and how to observe them up to 6 p. m. at home, at school or at the monastery. The

Recollections of the *Buddha-Dhamma-Saṅgha* in Pāli but with meaning in the mother-tongue, that is to say in the plainest language and not the Sankritised form of Pāli that passes for 'modern' Sinhalese.

Oral Supplementary Instruction

Information about Buddhist Shrines, monasteries, monks, and their life. Life of the Buddha up to Enlightenment, with stories about his austerities at *Uruvelā* on the bank of the river *Neranjarā*. Stories about Rebirth, with human beings as subjects, and the cases of reminiscence of past life, as recorded in our own life-time, and verified by trustworthy witnesses and experiments.

Standard III

The attainment of Enlightenment (*sambodhi*) by the Buddha at *Buddha Gayā*. The Buddha as Teacher: search of pupils, the first five disciples. The first sermon at Benares, *Isipatana*. *Dhamma-cakkapavattana-sutta* extracts in mother-tongue. The two chief disciples: Venerable Sāriputta as especially loved by the youngest pupils, for the Buddha entrusted him with the education of all the seven-year novices and most of the other pupils. This piece of information will make all children want to know more about this eminent disciple. King *Bimbisāra*; return of the Buddha to *Kapilavatthu*. Some *Jātakas* as illustration of *Kamma* and Rebirth. All these topics given abridged in the text-book need much oral supplementation by a talented Teacher with a gift for telling stories convincingly and interestingly.

Standard IV

The Buddha organises the *Saṅgha*. *The Fruit of the Homeless Life* of the *Bhikkhu*, its stimulation of the laity. More about Sāriputta, Moggallāna, Ānanda, Rāhula, Kassapa, Anuruddha, Revata; Devadattā as contrast to the other holy disciples. All about Rāhula and Princess Yasodharā. All this will be told in connection with the Buddha's visit to *Kapilavatthu* after his enlightenment. *Satipaṭṭhāna*: Contemplation of the body. *Mahāmaṅgala-sutta* by heart, after understanding every word of it thoroughly, or in a good translation. Much oral supplementation and supplementary instruction orally on the topics indicated will be required here.

Standard V

The last days of the Buddha according to the *Mahāparinibbāna-sutta* of the *Dīgha Nikāya* (*Sutta* No. 16). Summaries of the essentials of the Dhamma in the words of that *sutta*. *First Council* and *Second Council*. *Karaṇīya mettā sutta*, by heart, after understanding every word of it perfectly, or in a good translation.

Oral Supplementary Instruction : Non-Buddhist contemporary religious teachers in the time of the Buddha and their teachings in outline. The *Vedas* and the *Brahmins*.

Standard VI

Dhammāsoka and the Third Council. *Mahinda* and *Saṅghamitta* in Ceylon. Other Missions of Asoka; Asoka's Pillars and Rock Inscriptions in India. Beginning of Buddhism in Ceylon. *Kamma* : *Kusala-akusala*, and *Kamma vipāka*. Rebirth; Nibbāna as liberation from suffering. Appropriate modern stories about Rebirth, recollection of past life. *Ratana-sutta*, by heart, after understanding its meaning well. *Oral Supplementation* : Life of ancient bhikkhu-recluses and great Teachers in Ceylon. *Buddhaghosa-ācariya*. Excursion to a forest cave hermitage and instruction in *Ānāpānasati* - contemplation of breathing, and some other meditation, especially with *earth-kāsina* prepared by the pupils.

STANDARD VII

History of Buddhism in Ceylon, India, Burma, Siam, Cambodia, Laos : *Theravāda* Buddhism; *Sarvastivāda*. Rise of Mahāyāna : Great Mahāyāna Teachers and poets like *Asvaghosa* and his *Buddha-carita*. Spread of Sarvastivada and Mahayana in North-West of India, Central Asia, China, Korea, Japan, Indo China, Indonesia, Tibet, Turkestan, Mongolia and Eastern Central Asia. Rise of Christianity, Islam and modern Hinduism (Shiva-Vishnu-worship); Vedānta; the worship of Kālī and Kataragama in Ceylon in consequence of incomplete conversion of Ceylon to Buddhism or recrudescence of old forms of beliefs and worship. Decline of Buddhism in India by inner corruption, absorption of alien elements, and after Muslim Conquest. *Jayamangala* and *Dhajagga suttas* by heart, after full comprehension, with a good translation. Places of Buddhist worship and Pilgrimage in Ceylon, India and Burma.

Oral Supplementation : Buddhism under the Portuguese and the Dutch occupation of Ceylon. Rise of the *Nikāya*-system in Ceylon after revivals of Buddhism from Burma and Siam in late Dutch Period. A pilgrimage of the whole school to Anurādhapura, with the Teachers to explain the ruins and the caves at Dambulla and Aluvihāra. The Council at *Aluvihāra* and the writing of the whole *Tipiṭaka* on palm leaves there; a sample of writing on palm leaf shown to the class; eventually asking them to try writing with a *Style* on new palm leaves. The Tooth Relic at Kandy; visit to the Temple of the Tooth during its exhibition.

STANDARD VIII

Buddhist Renaissance in the latter half of the British administration in Ceylon. Discovery by British and other scholars of Pāli, the Pāli Tipitaka

and the Pāli religious, philosophical and historical literature, and of Asoka's Inscriptions on Pillars and Rocks. Re-discovery and restoration of the sacred sites of Buddhism in India and Ceylon. Discovery of Boro-badur in Java, and Angkor-Vat in Cambodia; other discoveries of Buddhism in Central Asia and other parts of the world. Sir Edwin Arnold, author of *Light of Asia*; Prof. T. W. Rhys Davids, founder of Pāli Text Society in England. Colonel H. S. Olcott, founder of the 'Theosophical Society in new York. 'Pānadura-vāda'; Anagārika Dhammapāla, founder of the Maha Bodhi Society. Revival of Buddhism in India. Translation of Pali Texts into English, German and other modern world languages: modern Buddhist movements in the West and the East. First European Bhikkhus in the East: Asoka. Ananda Metteyya, Nyānatiloka, Silācāra; Dr. Paul Dahlke and his Buddhist House in Berlin-Frohnau.

Modern World Buddhism and World Fellowship of Buddhists of Dr. G. P. Malalasekera. *The Tipiṭaka*: Names of the Nikāyas and of the principal books of the Three Pitakas: the chief Commentaries: Visuddhi-magga, Jataka Commentary and Dhammapada Commentary. Extracts from the Vinaya-Pitaka: Opening chapter of *Mahāvagga*, and *sekhiyā-dhammā* of the *Pācittiya Pāli* in translation. Sutta-pitaka: Satipaṭṭhāna sutta *Kāyānupassanā* (recollection of the body): Abhidhamma-Pitaka: easy sections from Dhammasaṅgani on *citta* and some *cetasikas* and *rūpa*. *Oral Supplementation*: the Buddha as a purely historical personage; more about bhikkhus from Germany and England: Nyānatiloka, author of *The Word of the Buddha*; Silācāra: Author of *The Life of the Buddha for the Young*; excursion to the *Island Hermitage* at Dodanduwa or to some other hermitages of the Western Bhikkhus in Ceylon.

STANDARD IX G. C. E. ORDINARY LEVEL

Buddhism for Students or Manual of Buddhism: *The Word of the Buddha*: easy Abhidhamma: *rūpa*, *citta*, *cetasika*; *citta-vīthi*. More about meditation: *samatha-vipassanā-bhāvanā*; Jhāna, magga-phala; Nibbana. Kasiṇa-bhāvana; mindfulness in walking and in breathing. The ideal of the Araha and the Bodhisatta Ideal.

Oral Supplementation: Spending a day in a Forest Hermitage and receiving instruction in meditation from a Thera. Preparing one's own Kasina circle of earth. Arranging a Debate on Rebirth.

Standard X G. C. E. Advanced Level - Intermediate Buddhism and Buddhism for Teachers of the Dhamma

Pali for Teachers of the Dhamma: **NEW PALI COURSE I.** or **ELEMENTARY PALI COURSE.** Visuddhi-magga in translation,

sections only. Modern Methods of Teaching the Dhamma : using Induction and other scientific methods. Home reading of books of reference on the Study of Buddhism. Psychology of Learning and Teaching. Principles of Education. Tests . Conducting Examinations. Preparation of the Dhamma Teacher for Lessons : the methods of setting test papers and giving assignments for home work. Correction of written home work and of monthly tests. Correct assessing and scoring methods ; preparing valid test papers for term tests ; modern diagnostic tests. The latest trends in Buddhism ; latest discoveries in the field of research in Buddhism. Theravada and Mahayana : The main points of Difference and a possible synthesis. The Historical Method : Lower and Higher Criticism : distinguishing between *Early* and *Later Buddhism*. The names of the books of the Tipitaka, and the nature of their contents. The Commentaries and Sub-commentaries ; still later historical Books (*Vamsā*) in Pali, and the Pali Compendia and other mediaeval compositions in Pali by Sinhalese and Burmese Theras. *Abhidhammattha-sangaha* : selected passages. Modern Buddhist Organisations in the East and the West (YMBA), World Fellowship of Buddhists (WFB), Western Buddhist Order (WBO), Arya Maitreya Mandala (AMM). Great contemporary Buddhist scholars and Dhammadutas and their work. Buddhist newspapers and reviews. The Sixth Great Council and Buddha-Jayanti --2500 years of Buddhism.

CONCLUDING REMARKS

It would be a great service to Buddhism if a wealthy supporter of the systematic study of the Dhamma on the lines suggested above would undertake to give annually as the First Prize to the student who has proved himself efficient in the application of the New Method of Teaching of the Dhamma and has passed with credit the *Buddhist Teachers Final Examination* a return ticket and some cash for a pilgrimage to the sacred places in North India. This reward would stimulate many students to continued effort in the higher studies of the Dhamma, and would be a well-deserved compensation for many years of hard and continued study. *The Encyclopaedia of Buddhism* now prepared for publication in Ceylon will provide all the material for the study as suggested in the outlines for the final examination in the Dhamma.

As it was said above, all text-books on Buddhism, especially those for the lower classes, must be written within the working vocabulary of the average pupil of the respective class, all new terms introduced gradually with explanations, and the books must be written and then revised or approved by an expert educationist and author-teacher of Buddhism in consultation with the bhikkhus. And even the books for the upper classes must be readable not only for the born Buddhist, but also for an outsider who is willing to study the Dhamma. At present a non-Buddhist can understand neither the language of the spoken nor of the written word of the Buddha, mainly because of the too technical diction and archaic language, and total disregard of those who

are beginners in the study of the Dhamma . Hence it happens that even the born Buddhist child at the Buddhist Sunday School cannot catch up with the class if he misses but a single lesson, for his text-books cannot be used for selfstudy at home, without a commentary by the Teacher.

All verses must be written in the current language. No quotations in Pāli, Sanskrit or archaic Sinhalese must appear in the text-books for the elementary or primary classes. All such passages must be given in the translation into easy language of the pupil. Short Pali verses and easy technical terms may be permitted only as easy aids to memory and as summaries of well-understood Teachings : as for instance, " Sabba-papassa akaranam...dana-sila-bhāvana... sila-samadhi-paṇṇa-vimutti... pariyatti-paṭipati-paṭivedha.. sunatha-dharetha-caratha dhamme ".

Judicious use of coloured pictures and drawings as centres of instruction in the primary classes is recommended. The pictures are to be loaned by the parents of the pupils or the nearest temple. Later such large pictures may be offered as prizes to the class and then kept at school. All the new text-books should contain some coloured beautiful illustrations of the places and passages taught : for this the books should be better printed on better paper and bound so that they may be long kept by the owners even after they have finished their studies at school.

The predominant mode of instruction in all classes is the Lecture Mode, with talks, explained lecture and demonstrated talk or demonstrated lecture in the upper classes, as the chief devices of teaching. A brief review of past lessons at the beginning of the class, in order to connect the new to the already learnt, and a summary of the lessons or written notes in the last five minutes must not be omitted : for this, every lesson must be well planned beforehand, and diagnostic tests used by the qualified teacher, if in the short period allowed for the Dhamma, the best results are to be achieved, and all pupils are to pass in the final tests and examinations. The teacher must not pitch his standards impossibly high : Better to lower the standard than lose all the pupils at the end of the school year. No one should be allowed to fail in the *Dhamma*, however backward in other subjects.

As suitable motivation for and incentive to sustained endeavour in the study and observance of the Dhamma may be mentioned :— Suggestion, play or acting of some easy and suitable scenes ; excursions to the nearest monastery or the forest hermitage ; rivalry within limits, public praise and prizes at the Annual Festive Oral Examination ; tours of pilgrimage with teachers to see the Buddhist centres of pilgrimage, and holding forth before the students the ideal of making Ceylon a true *Dhamma-dīpa* -- a Land of Law and Truth—by our study and practice of the Dhamma. Imitation and emulation of those Buddhists who are held as ideals. Resistance to irreligion, decay of the Dhamma, and rising of materialism due to partial

conversion of the Buddhists to alien doctrines or loss of faith in all ethical teachings as a result of the influence of other religions on the Buddhists if they have no clear understanding of the Dhamma.

The Dhamma teacher, though lavish in praise and approbation of his pupils, will resort to blame and punishment only in the worst cases of misconduct by the pupils. Thus the learning of the Dhamma will be associated with pleasure, and it will become efficacious in its practical application ; and the process of learning will be completed even without much drill, repetition and revision. Tests must be easy and students must be well prepared for them, so that no pupils should fail to pass in the Dhamma.

In the very rare cases where the Teacher does not satisfy the pupils by his explanations of controversial points, the question may be placed for final decision before a learned *Thera*, who had been in time notified of the case so that he may decide after consulting authoritative books of reference. This procedure is sure to enhance the prestige of the *Mahā Thera* with the whole school. Perfect harmony between the Teachers and the local bhikkhus is essential for promoting mutual respect and prestige before the school.

All ridicule and abuse of other religions and their Teachers and Followers must be strictly avoided. Only thus can we expect that intolerance and discrimination will gradually disappear, till all men will be able to learn one another's doctrine and find that all Teachings contain good points and may lead to harmonious living of mankind, if only the points of agreement rather than our differences are stressed. The motto of the Dhamma Teacher and the student of Buddhism ought to be : — " All religions are good ; 'ours is the best for us " .

All politics must be banned from the class of the Dhamma, lest we should create hostility and resistance between the school and the home. Co-operation of parents with the school is of primary importance. Regular sermons for both school and parents will bring about this harmony between school and parents on the one hand and the Saṅgha on the other hand, and thus a regeneration of our country will be achieved by the merit of our Introduction of Efficient Dhamma Instruction in our Schools by qualified teachers of the Dhamma.

Though this book is but on *The Essentials of Buddhism*, and a more **Advanced Course of Instruction in the Dhamma** will, if needed, follow this book, much material for reference reading is offered here for the ambitious Teacher of the Dhamma who is not a professional Teacher and yet wants to become an expert exponent of the Dhamma. Most of the books indicated are available in Colombo, Ceylon, either at the Lake House Bookshop or Messrs. M. D. Gunasena, the Colombo Apothecaries, K. V. G. Silva or Ananda Book Stores at Ambalangoda. Because Buddhism is often

called a philosophy, psychology or ethics, or rather *Psychological Ethics*, a few books on Psychology, Philosophy, Ethics, and especially the Psychology of Education will be welcome to the advanced student of the Dhamma, especially if he enters any controversy or debates with non-Buddhists. A little knowledge of Philosophy, Logic, and even Comparative Religion will be an asset to the Efficient Teacher of the Dhamma ; this point is especially important for the student who cannot join a University to qualify there for this self-imposed task of teaching the Dhamma to all students up to the University stage, and even to those higher, for here the need of the Dhamma is felt strongest.

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CHAPTER XV

THE SPREAD OF BUDDHISM AND BUDDHIST STUDIES IN THE WEST

Already during the lifetime of the Master, the Dhamma, that is to say the knowledge of the Teaching of the Buddha, began to expand to the North-West of India, and within the next two centuries it came to the lands north of the Indus, to the Punjab and Afghanistan. Soon it reached Persia, and then Turkestan and other Northern Aryan and non-Aryan lands of Central Asia. China began to receive Buddhism from the first century before Christ, and in the first century of our era, Buddhism was definitely introduced into China, so that in the third century of our era it was well established in many parts of China. In the fourth century Buddhism from China reached Korea, and from there it came to Japan in the fifth century. In the seventh century Buddhism reached Tibet, and from there a few centuries later it was introduced into Mongolia.¹ At one time Buddhism was the predominant religion of the whole of Indo-China and present Indonesia, and of almost the whole of South-East Asia.

In Asoka's time Buddhism was carried far and wide, for his rock-inscriptions and inscriptions on relic caskets of that time indicate this fact of Buddhist Missions sent to far lands, among others to the *Yonaka Kings* (*Antiyako*—Antiochus—and the other *Yavana Kings*). We do not know whether the kings referred to were Bactrian Greeks in the North-West of India or those of Syria, Egypt and Greece, the Seleucid successors of Alexander the Great. At present there is—as far as I could ascertain from eminent archaeologists in Egypt, Israel, Greece, Yougoslavia and other Balkan Countries—no satisfactory evidence to prove that Buddhism really reached the shores of the Mediterranean and Aegean lands in Asoka's time, that is about 250 B. C. In spite of all the theories and speculations of enthusiastic writers, no scientifically acceptable proofs of Buddhism in those regions have confirmed the success of Asoka's Missions about 250 B. C. to Asia Minor, Egypt and Europe during that time when Hellenistic civilization there made such contacts with India possible.

It is yet quite possible that such evidence will one day come to light in the most unexpected places. Perhaps the Christian *Catacombs* or the earliest caves of the *Anchorites*, and the most ancient Greek monasteries hide traces of the previous occupation by the Buddhists, and even among some of the '*Pagan*' idols that may one day be discovered there, the archaeologists will one day light upon remnants of a Buddhist civilization in some colonies of Buddhists scattered all over the Aegean and Mediterranean shores, over South-East Europe, and also round the Black Sea, in Greece, on the Balkan,

1. More exactly : Buddh. reached Korea about 372, Japan about 552 ; the first Temple of the Buddhists in Tibet was erected in 642.

in Albania, and even in Italy. This would confirm to us that Asoka's missions, or the missions that once followed the trade routes from North India to the upper Oxus, Persia, the Caucasus, Armenia, Black Sea, and through the Bosphorus and the Hellespont (the Dardanelles) to Greece and other Mediterranean lands and back along the same route to India, actually did succeed in winning converts to Buddhism in Asia Minor and in South-East Europe. In the first century B. C. and in the first centuries after Christ such trade routes between India and Greece, as well as sea routes between India and Ceylon and Italy really existed, and thus not only Oriental Ambassadors but also merchants and among them Buddhists appeared at the Imperial Court of Rome and Buddhists mixed with the inhabitants of the Roman cities at that time.

In the Greek and Roman Philosophies, and also in the Gospels, and especially in the 'heretical' teachings of Early Christianity, there are many points that suggest Buddhist influence in Greece and Alexandria, and even in Palestine before the rise and fixation of Christianity and the Christian scriptures.

The popularity of the Legend of *Barlaam and Josaphat* or *Joasaph*, and still earlier literary records in Hebrew and Arabic, all based on the legendary life of the Buddha and then adopted by the Christians and the Jews and Arabs, would suggest that the peoples of the West in the first centuries after Christ, and then between 8-11 centuries of our era liked to hear of the striving of the *Bodhisatta* and the Teachings of the *Buddha*, and this induced the Churches to adopt such legends in their own versions, and even to canonize the Buddha under the name of *St. Josaphat*, which name is a corruption of *Bodhisatta*; while Barlaam, is the Bhagavan, that is to say the Blessed One, Buddha.

Most of the fables and tales of Aesop (620--544 B. C.), though traditionally attributed to a former Greek slave of that name, are of Buddhist or at any rate Indian origin, a version of the *Jātakas* or of the *Panchatantra*; thus Lafontaine, who collected the fables had fables not of Greece but of India. Also most of the fables from *Gesta Romanorum*, Boccaccio, Straparola and of course Lafontaine, 1. and most of the fables and fairy tales of Europe have their origin in India, and this proves that the Buddhist *Jātaka* Stories were liked even in the West. In the Middle Ages, and even in Shakespeare's time and still later, Asia, especially India, was thought of in Europe as the home of all magic and miracles, of wonders and marvels; and popular Buddhism both that of the East and the little knowledge of it in the West, was so intimately mixed up with fairy tales and magic, that it was only after the rediscovery of *Pāli* and the *Pāli Tipitaka* that the West could see in Buddhism a noble but sober teaching and lofty ethics with the most profound philosophy.

1 Jean de La Fontaine (1621-1695), the celebrated French poet and fabulist, whose fables have been translated into all languages and are unique

Marco Polo, who mentions Buddhism, after his return from the Court of the Buddhist Monarch *Kublai Khan*, on his return journey having touched at Colombo or some other sea port in Ceylon, was on his return to Italy in 1295 actually arrested and had to write his *Book of Travels* in a prison, for no one would believe his 'Tales from the Orient'. But he reports mostly of his business, for as a stranger he must have seen little of Buddhism if he moved and mixed with busy royal officers and not with monks.

Already before Marco Polo, the Franciscan Friar Rubruck wrote in 1253 the description of his travels to Central Asia; and the Franciscan missionary Johannes of Piano di Carpine wrote 1245 of his travels in Mongolia. Next to Marco Polo's description of travels in the Buddhist Far East, is that of yet another Franciscan Friar Odorich of Pordenone (died in 1331); this book is found also in German translation. From the work by Arthur F. J. Remy we learn that Johannes Schildberger from Munich, who gave in 1473 his book to be printed, was the only German before 1500 who travelled beyond Palestine.

It was the Italian, Philippo Sassetti, who first about 1580 discovered a certain relationship between the Italian and the Sanskrit languages. He was the first European known to us who expressed the identity of the origin of the Aryan peoples of India and Europe. This affinity of the peoples of the Indo-Aryan family of languages, races, civilizations and cultures was later confirmed and stressed by La Croze, T. S. Beyer, and especially by the Jesuit Father Coeurdoux. Roberto de Nobilibus (about 1620), and Henry Roth knew Sanskrit. The first and of course very defective Grammar and Dictionary of Sanskrit was written by a Jesuit called Hansleden, who in 1699 went to India and spent there 30 years. This work was later rewritten by the Carmelitan Paulinos a Sancto Bartolomeo (original name: J. P. Wesodin), whom Winternitz (in his History of Indian Literature) calls the most important missionary who opened up the earliest study of the Indian classical literature. The missionary Paulus Sanfidius, who lived in Japan between 1542-1568 wrote in Portuguese the legend of the life of the Buddha; though his legend faithfully follows the Buddhist original, all the names are changed in order not to show its Buddhist origin. Another Christian missionary, the Dutchman Abraham Roger, who lived close to Madras, had 200 proverbs from the *Bhartrhari*, old Brahmanical literature, translated into Portuguese.

At the beginning of the 17th century the mental horizon of the Europeans began to widen along with the expansion of their conquests in the West and the East. After assimilating the classical Greek literature discovered in course of the preceding two centuries, they turned their eyes to further lands namely to Persia, on their way to India. In 1610 the *Gulistan* was translated from Persian by the Polish scholar Otwinowski, and in 1654 by the German scholar Olearius. Anquetil du Perron published in 1800 the *Avesta*, and in 1802-1803 the *Oupnek'hat*, a Persian translation from the Sanskrit

Upanishads by the Mohammedan Prince Mohammad Dara Shakoh, the younger brother of the last great Moghul emperor of India, saying Aurangzeb or Aurangzib (1618 – 1707), who succeeded his father Shah Jehan in 1658 and reigned until his death. It is curious that while this Moghul aroused the hatred of the Hindus by his zeal for Islam, his younger brother engaged in translating the Hindu sacred books, the Upanishads, into Persian, for which he was later murdered by the Muslim party. *Oupnek'hat* was subsequently esteemed too highly and served, in a Latin translation, as the principal early source of knowledge of Indian Philosophy for the Germans, especially Schelling and Schopenhauer.

The systematic study of Sanskrit—Buddhism came to the West in the course of the study of Sanskrit and Sanskrit Buddhist literature was, however, commenced by the British scholars. The first British Governor-General of India, Warren Hastings (1732 – 1818) had commissioned eleven Brahmins to translate into English a selection of Indian Laws (A Code of Gentoo Law) and sent the translation in 1775 to London. In the Introduction to this first translation of the Law Books of Manu from the Sanskrit, there were for the first time more exact informations about Sanskrit literature and a few selected Passages from Sanskrit in Roman transcription. N. Brassy Helhed, the Englishman who assisted the Brahmins, was successful during the work of translation and transcription to penetrate into the secret of reading and writing Sanskrit, though the Indian Pandits had always attempted to keep the secret for themselves only.

At the instigation of Warren Hastings, another scholar, Charles Wilkins, translated in 1785 the *Bhagavadgīta*, and in 1787 the *Hitopadesa*, and it was he who wrote the first good Grammar of Sanskrit. The Athenian Greek *Dimitrios Galanos* (1760– 1833), who had migrated to India in 1786 and lived for about 10 years at Benares as an ascetic with the Brahmins and died there, translated from Sanskrit into Greek, and prepared for his own use a Dictionary of Sanskrit for the Greeks, the manuscript of which is still kept by the Greek National Library in Athens.

Alexander Csoma de Körösi, (Koeroesi) a Hungarian claimed also by the Roumanians as their national (1781 – 1842), spent the best part of his life in India and Tibet and published the first Tibetan Grammar and Dictionary in English, and analysed the *Kanjur*; his analysis of this Tibetan sacred scripture or rather a mass of scriptures was published in 1836 in the *Asiatic Review*, vol. XX. 1

The founder of the systematic study of Sanskrit and founder of the *Asiatic Society*, William Jones, translated successfully, besides episodes from the *Sakuntala*, the *Law Book of Manu* – knowledge of the Hindu Law was the most pressing need of the British Administrations in India of that time – the

1 *Asiatic Review*, vol. XX, pt. I, pp. 41 – 93, 393 – 552 – and in French translation by Leon Foer, in *Les Annales du Musée Guimet*, Lyon, 1881 Tome 2, pp. 143 ff.

Mahābhārata and the Hymns of the *Rigveda*. His successor H. T. Colebrook is often called the real pioneer of Indian Philology. The French and the Germans did not want to remain behind the British Linguists, and soon had their own Sanskrit scholars and translations of Indian classical literature. The foremost German poets *Goethe* and *Schiller* and the famous world traveller *Wilhelm von Humboldt*, as well as the philosopher *Schlegel* were strongly influenced by this work of translation from the Sanskrit.

On his return journey from India to England, *Hamilton* was held up in France owing to a war; this Napoleonic war incident was the starting point for an intensive study of Sanskrit in Germany. While in Paris, Hamilton became the centre of Indian Philology in that city: Karl W. Friedrich von Schlegel (1772—1829), the famous German critic, writer, and author of *Lectures on the Indian Philosophy of Life* and on the *Philosophy of History* was quick in becoming acquainted with Hamilton, and thus learnt from him Sanskrit. The result of this friendship was Schlegel's work on *The Language and Wisdom of the Indians* (1808); this book was the pioneer fundamental work on Indian Philology in German.

August William von Schlegel (1767—1845), another famous German critic, editor of the *Indian Library*, who for a number of years occupied the chair of Professor of History in the University of Bonn, was also the first Lecturer in Sanskrit in Germany, Bonn, 1818. W. Schlegel's contemporary F. Bopp, who also had studied Sanskrit in Paris, from Chèzy, was the first proper special scholar in Sanskrit in Germany. Christian Lassen, Humboldt and Rueckert were pupils of Bopp, the founder of Comparative Philology. F. Max Muller (1832—1900) translated during 1869—1875 the Hymns of the Vedas into German.

With the famous Max Muller, once professor of modern languages in Oxford and authority on Oriental Manuscripts and philological subjects, Sanskrit scholars become also scholars in Pāli and Pāli Buddhism. The study of Sanskrit and of the Sanskrit Texts of the Mahāyāna, either in the original or in Tibetan and other translations, preceded the study of *Pāli* and *Pāli Buddhism*, and this fact was for a long time a disadvantage to *Early Buddhism*, for Sanskrit scholars attempted to see Buddhism through the concepts of Indian Philosophy.

While the study of Sanskrit became more and more established in the West, the study of Pāli and Pāli Theravāda Buddhism began to come to its right. Though already in 1691 reports about Pāli and Pāli Texts, esp. the *Sutta-Vibhaṅga* and the *Pātimokkha* of the *Vinaya* were contained in a book called '*Description du royaume de Siam*', by Simon de La Loubere¹, it was in 1826

1. *Handbuch des Pāli*, Dr. M. Mayrhofer, Heidelberg, 1951, p. 29.

that there appeared the first modern scholarly Treatise on Pāli by Eugene Burnouf (1801—1852) and Christian Lassen (1800—1876); *Essai sur le Pāli*.¹ It was the French scholar Eugene Burnouf who in the years about 1840 lectured at the *Collège de France* and won many students of Buddhism. It was from this School that the Buddhist field obtained, among others, R. Roth and Max Muller.

James Prinsep, (born 1799) officer of Calcutta Mint, was the first Western scholar who in 1834 deciphered the Asokan script and could read the Inscriptions of Asoka and the rock edicts of the first Buddhist Monarch in India. George Turnour, a Civil Servant in Ceylon, published in 1836 his English translation of the *Mahāvamsa* Ceylon Chronicle, while adding to it a few Pāli *suttas* (discourses of the Buddha). In 1841 Prof. Spiegel edited a portion of the *Kammavācā* in Pāli with a Latin translation; this portion of the Pāli Text had been already in 1834 translated by Clough, and Hardy wrote an extensive summary of it in his 'Eastern Monachism'. In 1844 appeared Eugene Burnouf's standard work on Buddhism, his *Introduction à l'Histoire du Bouddhisme Indien*.² In the Preface to this *Introduction to the History of Indian Buddhism* the author refers to B. H. Hogson, the British Resident-General in Nepal, who became acquainted with the form of Buddhism of that country and came into the possession of a large number of Buddhist Texts in Sanskrit. Except the *Lalita Vistara*, which might have been seen or even possessed earlier by Colebrook, all these texts were at that time neither known nor even their existence was ever assumed in original Sanskrit besides the translations in Tibetan, Chinese and other Oriental languages.

From 1828 onward, B. H. Hogson began to write on Buddhism to the *Asiatic Researches* in Calcutta. In 1837 he sent the first portion of his Sanskrit Buddhist Manuscripts from Nepal to the *Societe Asiatic* in Paris. In E. Burnouf's opinion the best expression of thanks to the donor of the Texts was a translation of the most suitable passages of those books, and thus he published in 1844 his *Introduction to the Study of the History of Indian Buddhism*, and then in 1852 his *Le Lotus de la Bonne Loi*, the *Lotus of the Good Law*. He dedicated his work to B. H. Hogson, 'the true founder of the Study of Indian Buddhism'. Burnouf's translation of the 'Lotus of the Good Law' was ready as early as 1840; but a present of further texts subsequently received by him from H. B. Hogson induced E. Burnouf to publish first his *Introduction to the Study of Northern Mahāyāna Indian Buddhism*. He had a plan to publish a second volume on *Pāli Buddhism*, but his death prevented the execution of this plan.

The fundamental work of E. Burnouf on Indian Buddhism was, however, not the very first book on Buddhism published in the West. Already in 1825 J. J. Schmidt, of Petersburg, published in the *Journal Asiatic a Biography*

1. Essay on Pāli.

2. Tome I, Imprimerie Royale, 648 pp. in 1844; second edition in 1877.

of the *Buddha*. Many other publications on Buddhism in Tibet, Mongolia, China and Japan appeared in the first half of the 19th century, but all were based not on Sanskrit original texts but on later texts and translations from Sanskrit. These publications by the linguists influenced other scholars in the West.

Arthur Schopenhauer (1788--1860) was a great admirer and even a lover of Buddhism, though he knew only very little of it, and not in the original form but only of the forms practised at that time in Tibet, Nepal and China, and he did not always clearly distinguish between Hinduism and Buddhism. This was a fault common at that time to many scholars, just as up to now the general Western reader often mixes up Hinduism with Buddhism. Though the Ethics of Schopenhauer's own system comes nearer to Buddhism, his philosophy, which he held to agree with Buddhism, was more like Hinduism, the knowledge of which the philosopher must have gained from the *Oupnek'hat*, the Persian translation of the *Upanishads* made by the Mohammedan Prince *Dara Shakoh*. In Anquetil du Perron's translation *Oupnek'hat* means *Upanishad*. As the title of the book suggests inaccuracy in transliteration, so also the translation itself must have been inaccurate too. The Latin translation of the Persian version made by a Mohammedan Prince from the Sanskrit must have made the study of the *Upanishads* not an easy work. Yet even in this form, *Oupnek'hat* was the consolation of Schopenhauer's Life.

Thus it happened that Arthur Schopenhauer, the famous German Philosopher of the Romantic School, a Philosopher of a pessimistic cast of mind, besides making Buddhism known in Germany, brought it among the critics of his pessimistic philosophy, to some extent at least, into disrepute by his own philosophy, which he imagined came nearest to Buddhism, and of which encyclopaedias tell us that 'his mysticism partakes somewhat of the, higher Buddhism'. In fact, though such an ardent admirer of Buddhism Schopenhauer knew little of the pure and higher Buddhism, and what he knew was from the *Latita Vistara* and similar popular works, if not from his Latin copy of *Oupnek'hat* in A. du Perron's translation.

Though since 1856 there stood a Tibetan Buddha image on a table in Schopenhauer's room, yet his white pet dog was called *Atman*, in order to show 'the equality of animals with man'. This attitude alone shows the synthesis of Hinduism and Schopenhauer's own philosophy, and all Buddhists who are not particularly fond of pessimism need not be scared from the pessimism of Schopenhauer's 'Higher Buddhism'. Buddhism namely does not teach equality of men with the animals: Animals belong to the *state of woe* called in Pāli '*duggati* or *apāya*', while human life belongs to another level called the *happy state* (*sugati*), and it is the result of much merit that we were born in the happy state of human life, though a morose philosopher, a misanthrope, and many of us at times prefer the company of dumb animals to that of speaking men who at times hurt us by their speech.

In 1848 appeared at Leipzig Prof. Friedrich Spiegel's *Anecdota Pālica*: this was the first Pali Text publication in the West, this time only in Devanāgarī script: it contains the Pāli Text of the *uruga-vagga* of the *Sutta-Nipāta* with German translation and notes including extracts from the commentary; the second part consists of one chapter of the *Rasavāhini* with a German translation. The first Complete Pāli Text, published in 1855 at Copenhagen, was Prof. Tausboll's edition of the *Dhammapada* in Pāli with a Latin translation. The first German translation of the *Dhammapada* was made by Albrecht Weber in 1862.

In 1857 - 1959 appeared C. F. Köppen's *Religion of the Buddha*, a work of which Schopenhauer said that it best brought together all the facts known of Buddhism at that time. Köppen's work is also based on Northern Mahāyāna Texts, not on the Early Teachings of the Buddha, hence Schopenhauer was once more misled. At that time even the talented scholar F. Max Müller, an admirer of Brahmanism and their *Vedas* was critically opposed to Buddhism; but at the Congress of Philologists at Kiel (Germany) in 1869 he definitely opposed for the first time the erroneous view that *Nibbāna* was an absolute extinction of a self; and he also stressed that Buddhism must be differentiated from the *Sāṅkhya Philosophy*.

The time about the years 1850 was especially fruitful for the study of Buddhism in the West. At that time appeared the fundamental and oft-quoted works of the British scholar Spence Hardy: *Eastern Monachism* in 1850, and *Manual of Buddhism*, in 1853. These two books were the results of studies made during the author's twenty years spent as a Christian in the Buddhist East. In 1855 —the year of the publication of Prof. Fausboll's *The Dhammapada* at Copenhagen—appeared *The History of Indian Literature* by A. Weber, the first translator of the *Dhammapada* into German (1862). It was also at this time that the large Sanskrit Dictionary by Boethlingk-Roth was published in German at St. Petersburg in 1855 - 1875. This important publication promoted the study of not only Sanskrit but also of Pāli.

Too much of Sanskrit Buddhism favoured at this time the rise of a kind of *Esoteric Buddhism* in Europe: Sanskrit and Tibetan Buddhist Texts and the *Vedānta* led to this form of *Esoteric* and *Occult* trend, perhaps as a reaction to the materialism of that period. In consequence of the penetration of this 'secret' teaching into European Literature, the enthusiasm for Buddhism created earlier by Eugene Burnouf and other early scholars passed away, and the Buddha was often treated as a sun myth. Thus ended the first period of the study of Buddhism in the West on account of the prevalence of 'Northern Buddhism' and its affinity to Hinduism and the *Vedānta* at a time when all metaphysical teachings had to give way to scientific and rational thinking.

After the 'infancy' of Buddhist studies in the West, the second phase, its 'adolescence', was brought about by two circumstances: (1) in 1872 - 1875 a *Pāli Dictionary* by Robert Caesar Childers had appeared and the study of

the Early Pāli Buddhist Texts struck root in the West. (2) In 1882 T. W. Rhys Davids founded the *Pāli Text Society* for the publication of all Pāli Texts and their translation into English. In the Early Pali Texts appeared the books of the *Tipiṭaka*, and it was here that Buddhism for the first time appeared free from all mysticism, asceticism played no rôle of importance, and hence all the wonderful feats of the *yogis* were regarded as misleading and definitely as having nothing in common with the good life and true holiness.

From this time onward there appeared many good translations of the Pāli texts by the *Pāli Text Society* and in the edition of the *Sacred Books of the Buddhists*, and then in the *Harvard Oriental Series*, University Press, Cambridge, Massachusetts, U. S. A., so that the demand for more and better knowledge of Buddhism could be met. From this time onward there existed two tendencies in Buddhism of the West: the older conception of Buddhism as a synthesis of the 'Northern Texts' and the Vedānta continued among the Theosophists and the Occultists: but beside this older and more popular form of Buddhism known in the West, there appeared the rational Dhamma, free from all dogmatism, with its *autonomous ethical system*, where the belief in and reliance on God is rendered superfluous.

We have seen above that Schopenhauer made Buddhism famous in spite of the fact that he did not know it in its purest form. Another German philosopher, Friedrich Nietzsche (1844—1900), made Buddhism appear more important by his praise of its rationality, though he did not like its Ethics as based on compassion, for which he had no place in his own philosophy of a *ruthless struggle for power*. And thus it happened that for Nietzsche not the Buddha but *Zarathustra* became the hero, through whom Nietzsche speaks out his own philosophy in his famous book *Thus Spake Zarathustra*.

Pessimistic philosophy, in great vogue in Germany at this time, invoked the Buddha as champion, and this fact to some extent promoted the study of Buddhism in Europe, at any rate in Germany in the second half of nineteenth century. Pessimism became the popular philosophy, after Schopenhauer, through the works of Eduard von Hartmann, whose book on *The Philosophy of the Unconscious* (1869) made Pessimism a modern philosophy. Pessimism, Atheism, Materialism, and to some extent at least, Socialism favoured the study of Buddhism in the West, and the propagators of those systems were always ready to invoke the Buddha and Buddhism in support and justification of their own doctrines.

Richard Wagner (1813—1883), the great German composer and dramatist, used Buddhist themes in his master pieces and openly declared himself a student of Buddhism and a lover of the Teaching of the Enlightened One, especially in his period of life about 1850, when he struggled for recognition and was influenced by the pessimism of Buddhism, and thus contributed to its being acceptable among the admirers of pessimistic philosophy.

At this time Buddhism in Europe, at any rate in Germany, passed out of the hands of philosophers, linguists, artists and purely academic exponents of the Teachings of the Buddha, and became a tool of much polemics, that is to say, its propagators began to attack Christianity, or Buddhism was used by the Freethinkers and the Atheists for this purpose. That was the time of the *militant Buddhism* of the famous *Panadura Debate*, and the echo of the *Panadura Controversy* ¹ in Ceylon was heard even in Germany, in other countries, and of course also in America, a circumstance that brought the American Colonel Henry Steele Olcott to Ceylon.

In Germany of that time it was the fashion of the day to attack and condemn Christianity on all sides. Theodor Schulze translated in 1885 the *Dhammapada* from English into German, and began to propagate Buddhism by criticizing Christianity. Already before him, Rudolf Seydel was an ardent propagator of Buddhism in Germany. He stirred up a controversy in Germany by his assertion that Christianity had to thank Buddhism for all the beautiful elements, specially the ethical and the poetical elements, of the Gospel that were not taken over direct from the Jews. Though he did not go to the extent of questioning the value of Christianity, there might have been others who were less restrained in their condemnation of the Christian religion.

This criticism of the traditional religion of the land provoked a strong reaction from the Christian side. The leader of the anti-Buddhist polemics was the Jesuit Father Joseph Dahlmann, who at that time was engaged in studying the conditions and religions in India and in the Far East. Bitter language was used on both sides, for neither party spared its critics. Judging from the embittered and sharp tone of the polemical writings of that time, Buddhism must have made its headway in Germany and elsewhere in the West, and this Progress provoked the bitter hostility from the Christians.

But Theodor Schulze defended Buddhism in 1894 also against the Indologist Leopold von Schroeder, and J. Schiller. Schulze had an able supporter in the great German Pali scholar Dr. Karl Eugen Neumann and in the first Apostle of Buddhism in Germany, Dr. Karl Seidenstuecker, an energetic propagator of Pali Buddhism, who in elegant and dignified translations from the Pali Tipitaka spread a better knowledge of the Dhamma in Germany at the end of the last century and the first quarter of the present century. Not so restrained in his propagation of Buddhism was Dr. Arthur Pfungst, who boldly declared that Buddhism was destined to be the religion of the future, and the Buddha was for him the greatest religious reformator of all times.

1. *Panadura-Vada*, an oral debate held in August 1873 at Panadura in Ceylon, between the venerable Thera Migettuwatta Gunanada and several Christian Priests and Christian Missionaries, in which the Buddhists scored a decided victory, which was reported in the press even in the West

The first scholarly work in the West on the Life of the Buddha was J. J. Schmidt's *Biography of the Buddha* in the *Journal Asiatic*, 1825. Next came the book of E. Burnouf in 1844, and after this the works of Spence Hardy, Schiefner and Palladius, all published about 1850. The first German translation of the *Lalita Vistara* made from Sanskrit by Salomon Lefmann appeared in 1874. *The Light of Asia* by Sir Edwin Arnold published in English 1879, appeared in German verse translation by Wernicke in 1891.

With regard to translations of Pāli Texts into German, the first great translator was Dr. Karl Eugen Neumann; he translated from the Pāli into German the whole of the *Majjhima-Nikāya*, *Dīgha-Nikāya*, a great portion of the *Khuddaka-Nikāya*, especially the *Dhammapada*, (made in 1893), the *Thera-and-Therī-gāthā*, and other versified portions of that class of books. The first systematic exposition of the Buddhist Teaching in German translation was made by Dr. Karl Seidenstuecker in his *Pāli Buddhism in Translation*. Prof. Hermann Oldenberg, M. Walleser, L. von. Schroeder, A. Pfungst, and especially J. Dutoit, the translator of the *Jātakas*, are the most important German translators from Pāli of the past century. From the beginning of this century the greatest and most important German translator of Buddhist Texts from the Pāli was the Venerable Nyānatiloka Mahā Thera of the Island Hermitage, Dodanduwa, Ceylon. In course of his 54 years in the Saṅgha in the East, he translated the whole of the *Aṅguttara-Nikāya*, in five volumes of 2,000 pages (two editions, third now to appear shortly at Christiani), the *Visuddhi Magga* (1,000 pages, published for the third time in 1952, Christiani, Constanza), the *Milinda-Pañha*, *Puggala-Paññatti*, and many other books of the *Abhidhamma*, as well as other new translations from the *Sutta-Piṭaka*.

Prof. William Geiger, Dr. Paul Dahlke, Dr. George Grimm are the other more notable translators of Pāli books into German and authors of expositions of Buddhism, in the period between the two world wars. Dr. Paul Dahlke was the most determined propagator of Buddhism for about 30 years, from the end of the past century up to his death in 1928. He started with *Buddhist Stories*, articles and short expositions of the Dhamma; then he translated selected portions from the Pāli Texts and wrote scientific expositions of the most abstruse doctrines, began to publish reviews, give lectures, built the first *Buddhist House* in Berlin-Frohnau, gave radio talks on Buddhism, and at the Buddhist House he trained students of Buddhism in meditation and the *Buddhist Way of Thinking and Living*. This he did till the very last moments before his death on 29th February, 1928, 63 years old. Beside Nyānatiloka, Dr. P. Dahlke is the most widely known German Buddhist. The revival of Buddhism in the West after the first world war was due mainly to Dr. P. Dahlke and a few of his friends.

In the sphere of smaller Buddhist writings, the Germans had their own early translations or compilations of Anthologies like the book *A Buddhist Anthology* (1892) by Dr. K. E. Neumann; *The Word of the Buddha* by Ven.

Nyānatiloka, first published in 1905 in German and in 1906 in English ; not less than 12 editions of the English and 3 of the German versions have appeared by 1956, and the book has been published in no less than nine languages, including French, Hindi, Pāli, Japanese, Czech (several editions) and Finnish. Other short expositions of Buddhism in German and in most European languages that depend on German originals for translations of books on Buddhism, like Polish, Czech, Hungarian, Finnish and Swedish, there are, besides the epic *The Light of Asia, the Buddhist Catechisms* by H. S. Olcott, Freidank, Bhikshu Subhadra, Mac Kechnie, Markgraf, and many others. At present the Publishing House *Verlag Christiani*, Konstanz, in Germany, and *The Buddhist Publishing House* in Kreuzlingen, Switzerland, have undertaken to publish anew all the German Buddhist books of value, and they have already published a good number of the books, mainly the writings of the Venerable Nyānatiloka and Nyānaponika, the foremost bhikkhu-exponents of Pāli Buddhism in German and English.

Martin Steinke (Tao Chuen), Dr. Kurt Schmidt, and Dr. George Grimm were leaders of Buddhist movements in Germany between the two world wars. Dr. H. Palmié was for a long time a spasmodically active exponent of 'scientific' Buddhism and propagator of the Buddha's Dhamma in Germany, especially soon after the world war II, till his death in 1954. He attempted to unite all the Buddhists in Germany and for a long time almost single-handed published his *Studia Pāli Buddhica* and other periodicals at Hamburg, and even now in 1957 Hamburg is one of the most active centres of Buddhism in Germany. Munich and Berlin are the other larger centres in Germany, where the Buddhists have organised themselves into solid societies and hold regular meetings and arrange *Vesak* Programmes. Beside the above scholars, for whom Buddhism meant much, and who devoted their whole lives to the teaching of the Dhamma, often financing their own work and publications by earnings gained as Physicians, Lawyers or Professors, there have been still many other scholars, professional authors or exponents of Buddhism, although Buddhism did not always go deep to their heart. Prof. R. O. Franke is one of those 'professionals'. Prof. Helmuth Von Glasenapp occupies a position between the 'professionals' and real Buddhist scholars by conviction ; he is a really prolific writer on Buddhism and allied subjects. Oskar Schloss, the owner of the once famous *Benares Verlag* Munich, like the present Publisher Dr. Paul Christiani of Konstanz, are instances of believing Buddhists who devote their whole life to the making known of the Buddha's Dhamma by enabling authors to have their books published even if the publisher in the end risks being ruined ; but a Buddhist does not mind losing all his money and wealth in the service of the Dhamma. The only German really regular periodical printed at present at *Verlag Christiani* in Konstanz, *Die Einsicht* (Insight), edited by the efficient Herr Max Ladner of Zurich, has been appearing all these many years since the end of war mainly thanks to men like the two German Buddhist publishers mentioned above. (1) And what

(1) "Zeitschrift für Buddhismus" (Buddhist Review), once edited by Prof. W. Geiger, published by Benares Verlag, was another good Periodical in the years after world war I.

has been said about the Germans is equally valid with regard to the British, the French, the Americans and all other Western Buddhists engaged in publications of their own.

THE REASONS FOR THE SUCCESSFUL AND RAPID PROPAGATION OF BUDDHISM IN THE WEST

The two outward reasons for the rapid and successful propagation of the Dhamma in the West were the two movements: the *Theosophical-occult* and the *Ethical Culture* movements of the last quarter of the 19th century. Already in 1828 J. J. Schmidt of St. Petersburg (present Leningrad) wrote on *The Relations of the Gnostic-Theosophical Teachings with Buddhism*. Theosophy made good use of this outward resemblance of *Northern Buddhism* to various other systems like Gnosticism, Theosophy and Occultism or spiritism or spiritualism and Anthroposophy. In 1875 was founded the *Theosophical Society* in New York. Its president, Colonel H. S. Olcott, wrote his *Buddhist Catechism*, which by this time must have appeared in at least 50 editions, for already in 1914 it had no less than 40 editions. The translations of this handy booklet have appeared even in Poland, Czechoslovakia and other lands of Eastern Europe, so that even there the students of Buddhism have their own translations of this catechism, in which some theosophical notions are carefully inserted.

Though Colonel H. S. Olcott, while in Ceylon, did his best to learn Buddhism and help the Buddhists, especially in organising modern education in Buddhist Secondary Schools of Ceylon, and in fighting for the right of the Buddhists to restore Buddha-Gayā and other sacred sites of Buddhism, he was not a real Buddhist in the traditional sense: for him Theosophy meant more than orthodox Buddhism. Much less orthodox in Buddhism was his collaborator Madame Helene Petrovna Blavatsky, for she placed her '*Mahātmas*' above all, and *anattā* must have meant to her very little. She held and openly taught the view that the real Buddha-Dhamma was not to be found in the Buddhist Texts but only among the *inner circle of adepts*, who guarded it as an *esoteric doctrine*. Though the Theosophical Movement and their *Buddhist Theosophical Society* created modern Buddhist education in Ceylon, some Buddhists feel that it also contributed in great measure to the sceptical attitude to Buddhism among the intellectual Buddhists, who for a long time unquestionably accepted the leadership of the Theosophical movement in Buddhist education in Ceylon.

The Buddhists are grateful to Col. H. S. Olcott and to the Theosophical Movement in Ceylon, without which the *Mahā Bodhi Society* and much of the Buddhist Education might never have come into existence, and in India Buddhism might have been now unknown. But the Buddhists are also aware of the drawback resulting from their support of Theosophy. To give but one instance of the unfavourable influence of Theosophy on Buddhism in Ceylon, it will suffice to point out the latest aftermath in the *Tāpasa monks*

movement. The monks of this now definitely extinct new school of Buddhism, though they outwardly resembled the real Buddhist monks and at times even used their hospitality, as when they came to stay over night, in their monasteries, yet they never saluted the resident bhikkhus. When asked why they did not render due respect to senior Bhikkhus, or at least to the chief thera of the monastery, they replied that they did not regard the traditional monks as Bhikkhus, for they firmly believed that the real followers of the Buddha were only those few elect adepts, not found among the present-day Bhikkhus, for the true disciples possessed miraculous powers not exhibited by the Bhikkhus. Hence the Ordination formula of the 'Tapasa-monks' was : "*I renounce the world under the guidance of those who are real saints in the world*" (ye loka arahantā tesam uddissā mayham pabbajjā).

Though some Buddhists at one time suspected the Christians in Ceylon of having promoted that movement, yet to a great extent, we had to thank or blame the Theosophists for having instilled this contempt for the Bhikkhus among the wandering ascetics and the laymen in general. Now this is a warning to the Oriental Buddhists to be prepared for such attitude among the Western Buddhists, who have been indoctrinated by Theosophy : some of them have their own conception of Buddhism often quite different from the traditional attitude.

The second circumstance favourable to Buddhism and its having become so quickly popular in the West was the *Movement for Ethical Culture*. Also this *Ethical Culture Movement*, like Theosophy, came originally from America. Already in 1883 Ernest Laas in Germany proposed to found a Society for Ethical culture, without having been aware of the existence of such a Society in New York. Ten years later, such a society after the American pattern was really founded in Germany as *The German Society for Ethical Culture*. This new Ethical movement put as the ultimate principle, instead of God, the human Society, the name *Social Religion* was favoured by them, and all dogmatic religion and all dogmatism was condemned and attacked. This new movement had some points of contact with Buddhism as it was then propagated in Germany and other Western countries. Both movements praised their *Autonomous Ethics* because of the freedom from the concept of God, though both differed from atheism. In both systems the problem of the existence of God was relegated to metaphysics, only for those who are fond of speculation. Though the Buddhist Ethics was regarded as more individual and the *Ethical Culture Movement* was a social ethics, the formation of character was important for both systems, and both sides did not entirely agree with crass materialism and materialistic science, and both had to fight against a common enemy : the orthodox Christianity of that day. Besides this, Ethical Culture movement sympathised with Buddhism because of its stress on the protection of animals.

But the real reason for the successful propagation of Buddhism in the West was the need of Europe at that time for a new Teaching to replace the

much criticised Christianity of that time, and the Buddhists did offer such a universal Teaching superior to all dogmatic organised forms of religion. Nietzsche was a champion of the 'paganizing' anti-Christian attitude in philosophy, and hence he admired in Buddhism just this absence of the need for a belief in God, though he did not like the mild Buddhist Ethics, 'a morality of slavery and dumb toleration'. He must have confused Buddhism with Hinduism of that time when all Asia mildly bore the yoke of colonial imperialism. Nietzsche's ideal, the *Superman*, was of another cast of mind, a ruthless, selfish and power-thirsting superman, an *Uebermensch*, as he appears in the book *Thus Spake Zarathustra*.

Men of that time in the second half of the last century did not want to feel subordinate and inferior to any gods, and thus they admired in Buddhism this teaching of the superiority of the perfected man, the Buddha and his saints, to any god. Scientists, Atheists, Free-thinkers, artists and all creative genius found in Buddhism the ideal of victorious humanity, and Richard Wagner used and propagated this ideal of Buddhism through his great compositions and dramas. The more sentimental section of the thinkers of the West found in Buddhism their fulfilment of the highest purity, compassion, love, even the self-sacrificing love of a woman for the sake of the liberation of man, and this theme used by the poets, dramatists and novelists alike, coupled with the belief in rebirth and karma, and the continued life together of the lovers, even after their death, was seized upon by all kinds of literature that sold well at that time.

It was this central theme that caught the fancy of the West, and thus the Buddha and his disciples and followers became the central figures or heroes in many dramas, epics, novels, poems, lyrical poetry and even operas. The *Jātaka* stories became very popular in the West; the story of *Kunāla's Eyes* became a favourite theme all over Europe, and Buddhist topics became all of a sudden most attractive to poets and novel writers.

Psychic experiments and other psychological researches began to confirm many points of the Buddhist Teachings. Pessimistic Philosophy, romantic literature, science, ethical culture, theosophy, occultism—all these found or tried to find support or justification in Buddhism. The Comparative Study of Languages and Religions, dislike of all things at home and admiration of and longing for things foreign and distant: all these factors made the study of Buddhism the fashion of the day. Perhaps also the awakening of the East and the new wave of Nationalism and struggle for freedom in the East won sympathisers for the Buddhists and Buddhism in the West.

Had the Buddhists of the East at the end of the last century and at the beginning of our present century better understood the need of the West for Buddhism and sent qualified Teachers of the true Dhamma to satisfy it and to purify the incorrect conception of Buddhism, and if they had sent millions of books and pamphlets on pure Dhamma to the West, no one knows the extent

of the influence of Buddhism which it could have exerted on the receptive West at that time, fifty years ago: perhaps the two world wars would not have come if the West had assimilated more of the genuine Buddha's Dhamma.

But the Buddhist East was not ready then: it had just begun to learn from the West and copy the material culture of the West, and hence could not make use of this opportunity. Then came the two world wars and robbed the West of much of its former self-confidence. Meanwhile Christianity has recovered, and the Buddhists have split into groups that seem unable and unwilling to collaborate with one another. All religion is at a discount now in the new Socialist States of East Europe: and in the anti-Communist West no one dares to attack or even to criticise or only unfavourably compare Christianity, the main ostensible champion of the fight against materialistic ideologies. Hence it would appear that at present, though the East is ready and feels competent to teach Buddhism in the West, the time may not be in favour of Buddhism so much now as fifty years ago.

Now almost the whole *Tipiṭaka* and even many of the more readable *Commentaries* have been translated and often several times published in German and English. Most nations of the West have had enough Buddhist books from which to learn the Dhamma, (1) and some small pamphlets are regularly sent free to the Buddhists in the West. The Buddhist nations are once more free and fit to send teachers of Buddhism to the West: they could flood the Occident with good Buddhist literature. Shall we be found once more wanting in our sense of duty and miss the second and perhaps the best and last opportunity of sharing with the West in the blessings of the Light of the Buddha-Dhamma? The phases of the youth and adolescence of Buddhism in the West have now given way to the maturity of the Study of Buddhism in the West, and our help, both moral and material, is needed by all Buddhists in the West. But all such Dhammadāta work for the West must be under the guidance and spiritual direction of the Western Bhikkhus, who know the West better, know the needs of the West and hence can advise the wealthy supporters of this work what to do and how to do it best.

WESTERN STUDENTS OF BUDDHISM IN THE EAST

As was mentioned above, there are inscriptions in Asoka's script on relic caskets, and records in Pali Books, that indicate that *Yona* or *Yavana* or *Yonaka* bhikkhus did exist in India as early as 250 B. C. and went to the Himalayan lands as *Dhammadūtas* and perhaps also led or accompanied the royal Buddhist Missions sent by king Asoka to the Greeks in the North West of India and up to Syria, Greece and other Mediterranean lands, then under the Greeks and Hellenistic culture or civilization.

(1) After the death of the first President of Czechoslovakia, Prof. T. G. Masaryk 27 books on Buddhism were found in his Private library; books on the Abhidhamma among them

The first known European who came in modern times to the East not for commerce but in search of Enlightenment was the Athenian Greek—a *Yona* of *Yavana*—Dimitrios Galanos (1760—1833) who migrated in 1786 to India to study there Sanskrit and Indian wisdom at the feet of Indian Teachers. He knew Persian and had been a student of Theology, Philosophy and religious Sanskrit literature. He learnt Sanskrit, could read the religious books in that language and spent much time at Benares. From 1793 *Dimitrios Galanos*, the modern *Yavana*, lived at Benares as an ascetic with the natives for about 10 years till he died there like a native of India. We have mentioned above that Galanos translated many Sanskrit religious books into Greek; and at the National Library of Athens is still kept his manuscript of a *Sanskrit Dictionary* for the Greeks prepared by himself for his translations that were published in Greece and inspired other Greeks to the study of Buddhism.

The second well-known early student of Buddhism in India was the Hungarian aristocrat *Alexander Csoma de Korosi* (1784—1842), who had the unique distinction of 'canonization' in Japan on 22nd February, 1933, that is to say, he was proclaimed a *Bosatsu*—a Buddhist or rather *Bodhisatva Saint* at the Buddhist University Taisho in Tokyo. He was publicly accepted as one of the *Bodhisattvas* who opened the heart of the Western world to the understanding of Buddhism. *Alexander Csoma de Korosi* left in his youth Hungary in order to find the true home of the Hungarian race, the place from which they set out a thousand years ago on their wanderings that ended by their occupation of the Danube basin known today as Hungary. He travelled in India and in Tibet, studied not only the Tibetan language but also the scriptures of the Tibetans and hence Tibetan Buddhism, and wrote in English the first Tibetan Grammar and Dictionary. His *Analysis of the Kanjur* appeared in the *Asiatic Researches*, Calcutta, in 1836, vol. XX., Part I., pp. 11—93, 393—552; this was translated into French by M. Léon Feer, and appeared in the *Annales du Musée Guimet*, Lyon, Tome 2, p. 143 ff. Csoma Korosi, like the Athenian Greek Dimitrios Galanos, died in India, namely in Calcutta.

The first known person who became a Theravāda Bhikkhu from the West was Mr. Gordon Douglas, an Englishman, who was ordained at the *Jayasekerārāma*, Colombo, in 1899; he died as *Bhikkhu Asoka* in 1905 at *Akyab* in Burma. We do not know more of this first British Theravāda Bhikkhu in the East. The next British Bhikkhu in the East, ordained on Vesak Day of 1901 in Ceylon, and in 1902 received as Bhikkhu in Burma, was *Ananda Metteyya* (Allan Bennet, 1872—1923), son of an Engineer, and himself a scientist before taking up the study of the Dhamma. Already in 1903 he edited the excellent English illustrated review "*Buddhism*", appearing in Burma. In 1907 he and Dr. R. Rost founded *The Buddhist Society of Great Britain and Ireland*, and in 1908 a *Buddhist Mission* led by Ananda Metteyya, came to England. It was too early then to found a *Buddhist Vihāra* in London, and besides, Ananda Metteyya, though an excellent writer and scholar, was not a popular preacher and lecturer; but the Society did excellent work for the propagation of Buddhism in the West.

Soon after Ananda Metteyya's ordination, another Briton, Mac Kechnie, became Bhikkhu in Burma as *Silacara*. He was a good lecturer, writer and Teacher of the Dhamma, author of very many lucid articles and pamphlets and books on Buddhism, in which he expounded the truths of the Dhamma in a style that was both fascinating and illuminating, so that the reader was instructed and persuaded without ever noticing that he was being taught.

But the most important, most successful and best known of the early Western Bhikkhus was the Venerable Mahā Thera Nyānatiloka. Born at Wiesbaden, Germany, on 19th February, 1878 as Anthon Florus Gueth, the son of Prof. A. Gueth of Wiesbaden, he received a good education and became an excellent violinist, a virtuoso giving recitals in the foremost cities of West Europe and in North Africa. But music alone did not satisfy him, so he sought happiness in philosophy and religion. As a son of an Educationist and Linguist, language study was the proper sphere for the many talents of this young German travelling all along the shores of the Mediterranean, in Greece, up to Istanbul. He came in 1903 to Ceylon to become a Buddhist monk and live the holy life of a Bhikkhu in order to test the truth of the Buddha's Dhamma. Attracted by Ananda Metteyya, Herr Anthon Florus Gueth went to Burma and became in the same year a novice in Rangoon; his higher ordination (*Upasampada*) he received in Burma in 1904 as *Nyanatiloka*. In 1905 Nyānatiloka returned to Ceylon, where, as the first German Bhikkhu at a time when Germany was so admired in the East, he received the highest honour and the best support in his literary work. He spent 54 years in the service of the Dhamma for the East and the West alike. He passed away in his 80th year in Colombo on 28th May, 1957, and was cremated with the highest honours at Independence Square, where only the first Prime Minister of Ceylon, Mr. D. S. Senanayaka and two other famous Nayaka Mahā Theras received this honour. Though many of the early Western bhikkhus had to give up their life in the East and owing to ill-health or for other reasons continued their work as laymen, Nyānatiloka lived as a bhikkhu to the very last days of his long life and died a bhikkhu in the East.

The Venerable Mahā Thera's first book, which won him world-renown, was the slender volume called *The Word of the Buddha*, now a Buddhist classic. Published first in 1906, it has since appeared in 9 languages, in 3 German and 12 English editions, some of them in 10 000 copies. *Buddhist Dictionary*, second edition in 1956, Colombo, *The Guide through the Abhidhamma Pitaka*, second edition in 1957, Colombo, *Fundamentals of Buddhism*, and his delightful little book called *The Path to Deliverance*, are only a few of his books best known in Ceylon. To the Germans Nyānatiloka is best known, beside the above-mentioned books in German version, as the translator of the *Visuddhimagga*, *Anguttara-Nikāya*, *Milinda Panha*, *Puggala-pannatti* and other translations from Pāli. Among his early writings are a Systematic Pāli Grammar, Pāli Anthology, Pāli Dictionary accompanying the volume of Anthology and still other books, too many to be enumerated here.

It was in 1903 that Dr. K. Seidentuecker founded his *Buddhist Society* in Leipzig, Germany, and in 1905 began to publish his German reviews *Der Buddhist*, and *Die Buddhistische Welt*, and in 1907 *Die Buddhistische Warte* (Watch-Tower). To all these German reviews contributions by Ven. Nyānatiloka were regularly sent from Ceylon and Burma, and the first German bhikkhu was a great inspiration to the early students of Buddhism in Germany. All expositions of the Dhamma by Nyānatiloka are masterpieces written in a very forceful and lucid as well as dignified language that at times approaches the diction of poetry and elevates, while convincing proofs, arguments and illustrations make his arguments conquer all resistance to the Word of the Buddha.

The Maha Thera Nyānatiloka of *Island Hermitage*, Dodanduwa, Ceylon, educated two generations of bhikkhus and lay scholars of Buddhism, founded several seats of study and meditation in Ceylon, ordained about fifty Western pupils, of whom many had already, before their Dhamma Teacher, died in Ceylon, Burma and elsewhere in the Buddhist East. Among his pupils were many Germans, a few Jews, Britishers, Frenchmen, Americans, the Dutch Portuguese, Italians; Pupils from Poland, Russia, Czechoslovakia, Hungary, Roumania, Austria, Australia, besides students from Tibet, Sikkim, Bengal, Burma, Siam, Japan, and of course, Ceylon and still other lands of the six continents of the world, so that his name *The Light of the Three Worlds* came true. (1)

BUDDHIST MONASTRIES IN THE WEST

Russia under the Tsars was the first Western power that took a keen interest in Buddhism and in the monastic institutions of the Buddhists in Tibet, Mongolia and elsewhere in Asia close to the empire of the Tsars, for many Buddhists lived in the Russian Empire. In 1913 a monastery for the *Lamas* was established at *Nova Derevnya*, a suburb of St. Petersburg, present Leningrad; and the first University for Buddhists in Europe was established in 1925 in Moscow, perhaps to win the young Lamas for collaboration with the new *regime*. Another Buddhist Temple was in Poland during the last years of the Russian Empire to attend to the spiritual needs of the *Buryat* and *Kalmyk* Buddhists who served as soldiers in the Russian army in Russian Poland up to 1918: the temple was situated at Ksienzenca Street, near a Muslim Mosque at Warsaw. A third Lamaistic Temple in Europe was at Belgrad, built in 1920 by and for the Buddhists of Asiatic-Mongolian origin, most probably the same Kalmyks and Buryats who as soldiers once worshipped at Petersburg and Warsaw Temples, and then, after the defeat of the Tsarist armies, fled with the remnants of Wrangel's army to Yugoslavia, where they lived till the end of the second world war and then emigrated to America.

(1) See "The Buddhist", Colombo, Vol. 28, No. 3, July, 1957, pp. 131—132: "Late Ven. Nyanatiloka Maha Thera", by C. Nyanasatta, and articles in the secular Press of Colombo, between 29-5—2-6-1957, and in the Buddhist Reviews, June—July, 1957.

The first Buddhist Temple, the famous *Buddhist House*, built by and for the Western Buddhists was that of Dr. Paul Dahlke at Berlin-Frohnau. It was just barely completed but not yet fully paid for before the death of the builder in 1928. The German Doctor had built *Das Buddhistische Haus* from his earnings and hoped to pay off all his bills and debts before dying. But he died too early, and much remained to be paid. After many vicissitudes during and after the second world war, the house was first used by war refugees, then by the *Arya Maitreya Mandala*, a branch of the new *Western Buddhist Order*. Though Dr. P. Dahlke liked only the Early Pāli Theravada Buddhism and the W. B. O. and especially the A. M. M. are Mahāyāna, or Tibetan-influenced Neo-Buddhists, yet there is still some hope that when once real German Bhikkhus and other European and even a few Oriental Bhikkhus can live permanently in Germany, this Buddhist House may yet one day be used by them, as the Founder and Architect (Dr. P. Dahlke) most certainly intended it for this purpose.

Most Buddhists know that in 1954 a *London Buddhist Vihāra* or a Buddhist House was opened in England as *London Buddhist Vihāra*, 10, Ovington Gardens, Knightsbridge, London, S. W. 3, England. It is the present Buddhist Centre of Ceylon-sponsored Buddhist activities, with resident bhikkhus from Ceylon; at times Burmese Bhikkhus stay there too; and sometimes English or at any rate British Buddhist monks reside at this Ceylon Buddhist Vihāra in London.

Though there are other Buddhist Societies in England, and even in London itself, the *London Buddhist Vihāra* will probably be the most important gravitation centre of all Buddhist activities, for it has the blessings and support of the Buddhist East, at any rate of Ceylon. The French Buddhists in Paris have had Bhikkhus from the East with them for many years, and now hope to have a *Buddhist Vihāra* in Paris soon, for some time back a Shrine was opened in Paris. If Dahlke's House in Berlin is converted into a Permanent Buddhist Centre, then from London, Paris, Hamburg, Berlin and Munich or Vienna missions can reach every part of Europe, especially if once the division of Europe into *East* and *West* disappears, and if the Buddhists in Germany unite, and if the Buddhist East supports this movement so long as their liberal support is needed, without insisting on having the right to dictate and control everything. When once Europe and America have their own Bhikkhus willing to live in the West, and the laity there makes use of their services and thus understands the value of the *Sangha* and considers it their duty to support the Bhikkhus, the Buddhist movement will need less and less support from the East, and can even give support to the Buddhist East in the form of scholars exchanged and lecturers and preachers loaned.

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(1) Other material has been gathered from other early and latest publications and from living Buddhists in the West, esp. in East Europe, for the Encyclopaedia of Buddhism, where more details are found. The report about the Greek early student at Benares was obtained from Mr. Georgios Theologou of Thessaloniki ; the University of Bukharest sent us 100 cards with names of books on Buddhism in Roumania ; Esperanto was used in this task.

PART III—THE HEART OF BUDDHISM

CHAPTER XVI

THE PROBLEMS OF BUDDHISM

If a visitor to a Buddhist country like Ceylon studies only superficially the life of the Buddhists, he finds to his surprise that their problems are almost identical with those of most other people, whether they be Christians, Hindus or Muslims. Food, clothing, shelter, employment, education, orderly government, fulfilment of civic duties and participation in the political and cultural life of the country are their basic needs, and their problem is how one is best to adjust oneself to the changing conditions of the modern world or halt the change if that be possible.

The problem of the younger educated Buddhists, even if they happen to be *Bhikkhus* (Buddhist monks-in-training), is how to complete their higher education and then how to make the best use of it. The Buddhist who has already completed his higher education is confronted with the problem of how to find a suitable employment, to earn enough to support himself and found a family and yet save a little in order to spend his leisure as befits an educated person. Thus far the problems of a Buddhist coincide with those of other men, but here is seen the difference.

The Buddhist works hard and endeavours to save more money in order to spend a portion of his earnings in the service of the Dhamma, that is to say, in supporting and maintaining the monasteries and the monks, assisting them in their social, educational and cultural work. He is also anxious to contribute his share towards the teaching and propagation of the Dhamma, making the Teaching of the Enlightened One better known and better practised at home and abroad as well, all over the world. The problem of such a cultural Buddhist worker is how to reach all those who are most likely to accept the Dhamma, profit by studying it, and ready to live up to the ideal of pure Buddhism.

The Buddhist in the West is ever anxious to study the Dhamma more fully and better and practise it better, so that he may propagate it by example and precept, teach directly and indirectly by his life the Theory and Practice of Buddhism. His constant problem is how to obtain from the Buddhist East the right type of literature, and not merely some Buddhist propaganda material or little popular tracts repeating the same themes again and again. He at times feels that the Buddhist Orient could, with the same money and labour spent, provide much better literature if real scholars are invited to write, men of learning who have some new constructive ideas crying in them for expression, and if the writings of such able writers and gifted authors are really published and better edited. The usual popular tracts that he receives from time to time from the East are scientifically of little value to him when he attempts to compare the Dhamma with Modern Thought and win new

friends for Buddhism by pointing out to them the superiority of the Buddha's Dhamma over all modern science and philosophy or other religions.

The Buddhist in Eastern Europe like Poland, Czechoslovakia and Hungary, the Eastern lands with serious students of Buddhism, and in those parts of Asia where Socialism is built, is anxious to teach the wisdom of the Buddha in such a manner that even those who are at present wholly bent merely on constructing a Socialist Society and State first, before paying any attention to things spiritual, may feel that Buddhism would greatly help them even in building up Socialism, for Buddhism begins where Socialism ends. The Buddha's Dhamma, with its twin doctrines on Karma and Rebirth, when made known among those who have lost faith in their traditional dogmatic religions, would bring more contentment and peace of mind to those who are not entirely satisfied with material prosperity promised by Socialism. And of course, in the lands where the threat of Communism makes all conservative Buddhists think how they could use the Dhamma to stem the tide of international revolutionary Socialism, the Buddhists are bent on defending their positions by quoting the word of the Buddha about the inherent inequality of men owing to Karma.

What, then, are the real problems not of *the Buddhist* but of *Buddhism*, the problems which distinguish it from all other systems of thought? In order to discover the problems, we must abstract from the problems of individual Buddhists and Buddhist nations and find out what were the problems of Buddhism at the time of its origination more than 2,500 years ago. Now what were the problems of Buddhism, the problems which the Buddha himself and his first disciples and the Early Teachers of Buddhism set out to solve and which gave them the right of existence as distinct from other systems and communities following their own teachings?

As far back as we can ascertain, that is to say according to the *Early Pali Texts of the Tipitaka*, the problems of the Buddha were indeed very clear and definite. When Prince Siddhattha Gotama, at a time before he set out on his quest of perfect Enlightenment, sat in his mansions or palaces, in spite of all his wants and needs being constantly satisfied, he is represented as thinking frequently whether the life he lived, was the only thing in existence that mattered, or whether there was not a reality higher than the life that men lived.

When the Prince for the first time in his life had seen the cruelty to men and beast as it prevailed in his country, when he for the first time saw human life as it really is and not as the King endeavoured to show it to his son, that is to say, when he for the first time saw old age, disease and death, had the direct experience of them before his eyes as he drove through Kapilavatthu, his ancestral city, he felt an urge to relieve the world of such suffering. And when he thought of the prospect of a new rebirth to repeat the same life again and again, perhaps under still worse conditions, his thought revolted, he felt revulsion. And when he had a glimpse of a homeless wandering philosopher

and religious mendicant whose problem was to understand suffering and to discover the path to the liberation from all Ill and agony, the Prince for the first time clearly recognised the true problem that had been oppressing him all the past twenty-nine years of his life. The awareness of suffering led him to the life of a homeless student of the problem of suffering and release from it.

When Prince Siddhattha became a homeless pilgrim, a wandering philosopher bent on the quest of the path to Enlightenment about Ill and Liberation from Ill, the earliest Pāli Texts formulate his problem thus: "*What is the truth?*" or "*What is true?*", and he is said to have been at that time before his Enlightenment *One searching the truth and the highest good*: in the Pāli Texts he is called '*Kimkusalagavesi*', which is paraphrased as '*Kim saccam gavesi*'; and he speaks of himself in the Texts as *One searching the incomparable, matchless path to Peace, the deathless, that is to say Nirvana: anuttaram santivarupadam pariyesamano, ajatam, anuttaram yogakkhemam nibbanam pariyesamano*'.¹

This truth or the true and the highest good and peace and bliss, sought after by the *Bodhisatta* (the being bent on enlightenment), when found and realized, was then called *the Deathless, AMATAM*, in Sanskrit *amṛta*, that is to say, the element that is not subject to decay and death and rebirth. And when this deathless element was found and the highest good, the supreme peace and bliss had been finally realised and experienced in the morning of enlightenment, and experienced again and again at will in concentration, this condition was called *Nirvana* in Pāli *Nibbana*. Hence the problem of the Buddha had been first to realise what is ill and unworthy of searching, and what is that which is not subject to any change and ill, and hence ought to be attained. When this goal had been once reached, there was no more any problem left for the Buddha: His only task then was to teach all intelligent beings how they also can attain, under the Buddha's guidance, the same deathless element, the highest good, the true and abiding bliss and peace.

The very first disciples of the Enlightened One knew well how to briefly state the problem of Buddhism. It was one of the first five disciples, *Assaji*, who told it to the wandering philosopher *Upatissa*, who later became known as *Sariputta*, the foremost among the Great Disciples of the Master. To Upatissa's question 'What is the Teaching of the Master?', Assaji's reply was: "The Great Sage, the Buddha, teaches the cause of all conditioned things, as well as the extinction of those things". *The conditioned things are the elements of the five Aggregates of experience and graspings, the Five Khandhas*, our life and the world of our experience, the things of this world. This is beautifully stated in the *sutta* quoted above: "Wife and children, elephants and horses and other domestic animals, gold and silver," or as we should say now: money, and similar things that do not last and cannot be

1. Ariyaparivesanā sutta Majjh. Nik. I. 26 p. 163: Engl. tr. p. 207.

held long and yet are sought after by the deluded worldling instead of the deathless element which ought to be the object of his search and research. The cause of the conditioned things is craving based on delusion. This is why the Buddha and his early disciples always briefly stated that the problem of Buddhism is *Suffering and Extinction of Suffering*. *Suffering* means: the world of our experience and object of grasping; extinction of suffering means: the attainment of Nirvāna.

Now to define the problem of Buddhism as distinct and quite different from the statement of the problems of all other systems of thought, it is well to say that *The Truth* or *The True* discovered by the Buddha is frequently stated in *the Four Pure Truths*. The problems of Buddhism appear most clearly in these Four Pure Truths, and nowhere else are they stated in this same lucid manner as in Early Buddhism: All elements of conditioned existence, *the Five Aggregates* of experience and grasping, that is to say, bodily form and all physical or material phenomena: feeling, perception, volition, mental formations and consciousness in the temporary manifestations as living beings, are impermanent, unsatisfactory, not-self, hence causes of suffering. It is due to craving that the formation of new aggregates as new beings comes into existence: extinction of craving leads to enlightenment and direct knowledge of these things, which, in the highest form, means the attainment and knowledge of Nirvāna: and the Pure Path of Purity of Morals, Mental Culture and direct knowledge or the intuitive penetration of truth is the Method or Course for the Attainment of the Deathless, the highest good, matchless peace and bliss, that is to say Nirvāna.

All conditionally-arisen phenomena of existence and experience being impermanent, are unsatisfactory, hence not-self, no self-contained essences but momentarily arising and conditioned processes. The process of repeated origination and conformation of the phenomena called the *Five Groups* or *Five Aggregates* is conditioned or caused by craving for sense-experience, continued existence or annihilation after death. The extinction of craving, which comes about by the acquisition of *direct knowledge* about the true nature the *things* means liberation from all ill. The method leading to the self-realisation of liberation is the Pure Eightfold Path of right understanding, right thinking, right speaking, right action, right living, right exertion, right mindfulness and right concentration of the purified mind that leads to the direct perception of truth and to the liberation from all craving and suffering. The real problem of Buddhism may be reduced to this: *How to bring about the extinction of craving and delusion, how to apply these truths in our daily life, how to tread the path to enlightenment about the deathless element called Nirvana?*

The student of the Buddha's Dhamma studying the Problems of Buddhism is at times a little confused by the new dialectics of Buddhism and thinks that much of what is taught and written on the subject is scientifically worthless to him. Such a student ought to bear in mind that the subject-matter of

Buddhism is *Suffering and the Liberation from Suffering*, and then he will at once perceive that most exponents of the Dhamma adhere to their theme of the problems of Buddhism in all their writings. The following explanations will prove useful to all for they are answers to queries actually made by new students of the Dhamma, who as Christians or Freethinkers are accustomed to hearing other things, namely about sin, God, Creation, Last Judgement, worship of Creator and so on, and hence before they settle down to the study of the Dhamma, they naturally want to know the Buddhist attitude to these problems and compare the nature of the Buddha and Nirvana with God, Heaven, Saviour, Prophet, and thus clarify many other problems arising out of these studies.

Nirvana, Pāli *Nibbana*, the central point in all discussions of Buddhism, has two aspects, which are in Pali called : - *sa-upadisesa-nibbana* and *an-upadisesa-nibbana* or also : *anupadisesa-parinibbana*.

(a) *Sa-upadisesa-nibbana*—the Nirvana with a residue of the result of past grasping— is the condition of enlightenment and liberation attained by the Buddha and the true Saints who have followed the path first pointed out to them by the Buddha. This Nirvana-element (*Nibbana dhatu*) can be attained and experienced in this very life by the wise who follow the path to its realization, that is to say, virtue, culture of mind and intuitive wisdom, To live in the realization of the truth about life and the *Deathless-element* (*amata dhatu*), to understand one's own life and the life of others, to crave for nothing, to long for nothing, to grasp at nothing, to desire nothing, not even the bliss in the heavens, be free from inclination towards any psycho-physical phenomena, to love all and pardon all, to serve others without a desire for reward or even appreciation, to live in peace and harmony as long as life lasts. —this is called the Nirvana attainable in this very life on this earth.

(b) *Anupadisesa-nibbana*, also : *Anupadisesa-parinibbana*, is the Nirvana without the remnant of the result of past grasping and longing : it is the Nirvana or Parinirvana attained at the death of the Buddha and his perfect Saints who had experienced it by the attainment of liberation through the acquisition of direct knowledge or intuitive penetrative insight earlier in their life, or at times in the very last moments of their life. Nirvana is often called positively : *Enlightenment and Liberation*. Our present life, that is to say our seemingly individual bodily and mental structure, is in Buddhism regarded as *the result of past grasping, craving and longing*.

Buddhism operates with the axiomatic truth based on direct experience that, because in the past we craved for a bodily and mental life, and created the necessary conditions for the acquisition of what seemed to us so desirable, our present life is called *the result of grasping and craving* based on the delusion that life is the highest good. After the cessation or extinction of all delusion and craving, a new formation of body-and-mind does not take place after one's

death, and hence the blissful state of Nirvāna that was experienced while in the body is no more perturbed by anything, hence this element of *the deathless Nirvana* is called lasting, the highest reality for those who have attained it, though to an outsider it may at times appear to be nothing.

Another axiomatic truth based on direct knowledge and experience of the wise is the fact that this '*nothingness*' or rather *no-thingness* is the highest good, the true, the highest reality realizable by those who fulfil the necessary conditions for the achievement of liberation by direct perception or direct knowledge of this truth. The Buddha attained that *deathless Parinirvana-element* 2,500 years ago. Already in his lifetime, many disciples had attained Nirvāna, and since then countless saints have realized the same goal pointed out first by the Enlightened One. In order to understand Nirvāna perfectly, it is essential to have first attained the direct knowledge of it by one's own self-realization, and the realization of Nibbana is the only problem in Buddhism for the real follower of the Blessed One.

The Teachings of Nirvāna as well as all the other teachings of the Perfect One are based on the axiomatic truth, a direct knowledge and experience of the Perfect One and his true disciples of that time, and conviction of the advanced student of Buddhism, that our present life is but a link in a chain of a round of rebirth caused by or rather conditioned by delusion and craving. *Enlightenment* in Buddhism means the direct knowledge and intuitive comprehension of this truth.

If we once accept the fact of our past lives, it is quite logical to accept a life after one's death so long as delusion and grasping last. It is yet another axiomatic truth of Buddhism that grasping and craving is a real force, and this real force is not dissipated at death but is then at its height and becomes a link between this and the next life. According to the nature of this force, often called *Karma*, our next rebirth takes place on levels or planes and under conditions corresponding to our past craving, longing, actions, speech and thoughts. It is yet another axiomatic truth of Buddhism that our actions, speech and thoughts, as free voluntary acts, mould this force called *Karma*, and rebirth is the final resultant of the accumulated sum of our actions. Direct knowledge and immediate perception of this truth leads to the extinction of all delusion about life, hence new Karma is no more created or accumulated, and the result of past Karma wears out with the last body and mind of the perfected one in the final existence in this world or another world.

The Buddha is a historical personage, who in his earthly life was called the Self-Enlightened One, the Compassionate Teacher of all intelligent beings. The Buddha attained his wisdom or *Enlightenment* after six years of research and experimenting with all the methods then known and practised in India. As a Prince he had the highest education of that time, and during his six years of research he learnt all that was known about life in this world and in other

worlds known to the experts in yoga. But the highest self-realization of ENLIGHTENMENT was attained by the all-Enlightened One only after his having given up the traditional methods of austerities and by following The Middle Path of Contemplation and Direct Perception of Truth by the Purified Mind.

The Buddha's first disciples treated their Master as such a Guide on the Path to Nirvāna. After the Buddha's Parinibbāna or final passing, some excessively devoted disciples began to conceive the Buddha as a supernatural holy being or divine manifestation, and legends about his previous lives began to appear and began to be established already within the first three centuries after his Parinirvana. About five centuries after the passing away of the Buddha, the Mahayana School of Buddhism transformed the Historical Buddha into an eternal transcendental principle, and prayers began to be offered to the temporary manifestations of this Buddha-Principle, often conceived as underlying our nature or permeating the whole world. To be exact, it is not so much the Buddha but the *Bodhisattvas*—beings bent on Enlightenment—to whom prayers are offered in the Mahayana Buddhist lands, the lands where they teach not the ideal of the Saint Disciple, but the renunciation of one's own self-realization of Nirvana, which is put off in order to help all others to attain what one has refused to have for oneself.

In the Theravada lands, the lands where the more rational Early Form of Buddhism, *the Teaching of the Elders* (thera-vada), the immediate disciples of the Buddha, prevail relatively pure, no one ever thinks that the Buddha as a person is still accessible, for all know quite well that in Nirvāna all individuality ceases, the delusion of a separate individuality does not exist in the enlightened and liberated disciple already in his final earthly life, let alone its continuation or renewal after death. Hence the Buddha is not treated as God. All over the Buddhist world the conception of an almighty and omniscient God does not exist, though the belief in less mighty gods, mostly conceived of as Bodhisattvas, is found; and at times some of the local or Hindu gods are appealed to in minor cases of need, though deliverance is never expected from them but every one must strive individually for liberation.

The Enlightened One is also not a prophet, an inspired teacher, revealer or interpreter of God's will, a spokesman of a new cause or a new religion having the worship of 'the one true God' as its central concept. Buddhism, an autonomous ethical system and Path to Enlightenment, became a religion only much later, only when the bhikkhus no more believed in the possibility of self-realization of the highest goal but contented themselves with lesser attainments and preferred teaching what was handed down, not what they have had themselves realized as true.

The Buddha is neither a Christ, a 'Messiah' or Lord's anointed one'. He is the compassionate, self-enlightened or wise Teacher of Mankind, in no

way inferior to any God, but rather conceived of as a Teacher of Gods and Men. But the Buddhists believe in the appearance in the world of Buddhas, when the time is ripe for their appearance.

Buddhism does not teach that we should refrain from evil because it is a sin, an offence against 'God', but simply because unskillful actions like killing, stealing and deceiving harm others and retard our own liberation. Good actions are done not to please a 'God' but simply because we cannot but act nobly and honourably, and because such conduct leads to liberation from suffering, because it enables us to tread the upward path to enlightenment while unskillful conduct is an obstacle to progress.

As Buddhism teaches that the process of birth and death is a beginningless round of rebirth, it does not believe in a creator. If there is a creator of our life and the world of our experience, it is the beginningless craving and delusion that always leads to a new rebirth and subsequent ageing and death. This 'creator' is not worshipped in Buddhism but must be comprehended and conquered by wisdom and direct knowledge attained by treading the Path of the Buddha. Resurrection in Buddhism means a new rebirth into the world of new suffering. Eternal Life in Buddhism is the beginningless round of rebirth to be shunned and rejected in order to attain Nibbana, which is far better than the ever-repeating round of rebirth. When asked about a first creation of the world and life and their passing into either eternal bliss or annihilation, the Buddhists replies that every origination of a new structure of mind and body is a new creation out of our past actions, and it is impossible to perceive any first beginning of the world and life, though a liberation from the round of rebirth is possible for those treading the path of the Dhamma.

All the problems of Buddhism are simple for the Buddhist ; it is only if one studies the Early Teaching from really competent Teachers that one may attain clarity on all the points. But if one indiscriminately mixes up Early Buddhism with Later Forms of the Teachings, and if one studies Buddhism from books written by non-Buddhists, then all kind of difficulties begin to crop up, and it will require patience and much study to clear up the confusion created not by Buddhism but by the non-Buddhists' expositions. Hence it is better to study first thoroughly the Early Teaching of the Pali Theravada School, and proceed to the study of the more speculative Mahāyāna only if, one finds oneself absolutely incapable of applying this pure form of the Dhamma.

CHAPTER XVII

WHAT BUDDHISM MEANS TO MANKIND

Buddhism, that is to say the knowledge of the Teaching of the Buddha, came to Europe at the end of the 18th century at a time when modern science had made such progress that established religions in the West were not only looked upon with suspicion but even became unwanted, criticised and fought against.

Now Buddhism from the beginning of the nineteenth century was studied in the West by unprejudiced scholars who saw in it a system fit for the new world, a scientific Teaching not contradicting but rather confirming the demands of reason and the new science and modern learning.

It was Renaissance, the revival of the study of Greek Philosophy, literature, art and science, that shook the medieval attitude to the then established Church in the West, and from the criticism and the study of Hebrew arose the Reformation. In the classical Greek literature there are frequent references to Persia and India. Hence, as soon as the West had mastered and assimilated the Greek stores of knowledge, Persian began to be studied by specialists in the beginning of the seventeenth century; and in the beginning of the nineteenth century, when interest even in the dead languages such as Egyptian created a Comparative Science of Languages, Persian, Sanskrit and Pali began to be studied by scholars all over the world.

The study of these languages and their literatures led to the comparative study of religions. Many of the students of Comparative Religion, though not particularly fond of any religion, looked with favour upon Buddhism in the West, for it seemed to them Atheistic. But besides the scholars, the Theosophists supported Buddhism for its stress on spiritual values and pointing to inner experience of enlightenment and intuitive wisdom not based solely on reason or sense experience and logic or the scientific method.

What Buddhism means to the modern world we can best see from what the world lacks and ought to be given: *A New Way of Life* that may bring Peace and Happiness into the life of men who cannot find their satisfaction in their ancestral religion and are not fully satisfied with scientific and philosophic knowledge about life and man's place in this world. What appeals to the modern world in Buddhism is its rationality, the application of the scientific method in dealing with facts that had been before either not understood or considered to be accepted on mere faith.

In Early Buddhism blind faith is discouraged, irrational dogmas and articles of faith are unknown. The Buddha as we know him from the *Pali Texts* expects us all to enquire into, test, experiment with and verify the truth of the Dhamma by direct knowledge. Buddhism can be studied as a science and art, and the Buddha appears to the best educated section as the eminent Master of both the Science and Art of Life, Suffering and the Cessing of Suffering.

and of the pure Path that leads to the Extinction of all Ill, the noble path that is to be applied, trodden and realised by the student of Buddhism. It is in this aspect that the Dhamma is studied by *the Friends of Buddhism in West* and the educated classes in the East, and we shall confine our present chapter to this aspect of Buddhism :

THE SCIENCE AND ART OF BUDDHISM

Dictionaries and Text Books of Science define *Science* as *a body of Systematised knowledge of a particular department of nature or mind*. Science has the following characteristics :—It is restricted to a particular department, is general, systematic or methodical, accurate, reasonable and disinterested.

Art, on the other hand, is *a body of rules for the attainment of some practical end*. Art is essentially practical, but is usually based on science. Science helps to know ; art helps to do. There is an intimate interdependence between science and art. Education, for instance, is based on *psychology as the positive science of the behaviour of living beings*. Navigation is based on astronomy ; and agriculture is based on botany and geology. Logic, again, is both a science and an art, for it endeavours to discover the laws of thinking, and by the application of these principles of valid reasoning it attempts to find the truth, of course only a formal truth, though Inductive Logic, also called *the Scientific Method*, does lead to new knowledge ; and the Indian Logic declares that its object is to attain immortality or the deathless. This must be one of the reasons why *Later Buddhism* in India laid such stress on its Logic.

Buddhism is both a science and art. As science, it teaches the laws that govern our nature, our life. It teaches the *Dependent Origination* or causal genesis of our existence and of the world of our experience, the *Five Aggregates of Existence* : *Pañcupādānakkhandhā*, the five categories affected by clinging. As a modern exponent of Buddhism, Bhikkhu Nyānamoli, calls them in his article in the *Encyclopaedia of Buddhism*.¹ Its special Department of course is the Origination of Suffering and the Extinction of all Suffering. To this end Buddhism teaches *the Structure of the Human Mind*, the working of our mind, and how the mind can be systematically trained, cultivated and developed, in order to realize the *Deathless* ; how to transcend all conditioned life and change, by attaining *Nibbana* in this very life.

As an Art, Buddhism teaches us, among other things, how to attain the goal pointed out by the Science of Buddhism, how to train ourselves so that *the noble Eightfold Path* becomes to us a living reality by being trodden in our everyday life unto the realization of the Deathless (*amata*), that is to say

1. *Encyclopaedia of Buddhism*, Volume of Specimen Articles, Colombo, 1957, p 8, para 1 : *the five categories affected by clinging*.....

Nibbana !. The Buddha is the scientist *par excellence* and the greatest artist as well. The *Arahant*, his perfect disciple, is the best artist, for he has applied the Science of the Buddha on himself.

We may also define science as 'the co-ordination of human ~~experience~~ in a systematic and logical form, the statement of general laws of the world, their use in prediction, and further research on the basis of newly-won experience'. Some students of science might rightly object to our calling Buddhism a science, by saying that science is concerned mainly with the physical aspect of the world, while the Buddhists, though they may claim some good results in some ways, sadly lack in scientific training, and some absurd things are taught in the *Pali Books on Buddhism*, mainly in the *Commentaries*.

This objection is valid, but those who now reject Buddhism because of some irrational teachings found in the commentaries and portions of the *Pali Tipitaka* as well, ought to bear in mind that all these non-rational doctrines or matters not strictly relevant to the pure Dhamma belong to Hinduism rather than Buddhism. These teachings were only later absorbed by the Buddhists in order that they might appear 'modern' at that time when non-Buddhists believed in those things as a matter of fact. Cosmogonies and cosmologies, for instance, are by no means integral parts of Buddhism, for the declared object of Early Buddhism is: **SUFFERING AND THE EXTINCTION OF SUFFERING**. Therefore if some 'modern' Buddhists in Ceylon and Burma turn away from the 'unscientific' Buddhism that prevails in some portions of the commentaries, and references to it even in the Tipitaka, they ought to know that the references e.g. to a big worm that lives in our stomach and swallows the first three or four morsels of food as we begin to eat, and when the stomach is empty the worm makes the big noise that is now known to be due to indigestion; or the stories of *Mount Meru* or *Sineru*, the *Lake Anotatta* and the rocks surrounding our *cakkavāla* world; and the measurements of the world and of the depth of the seas with the huge monsters leagues long:--all this is not the true Teaching of the Buddha but later additions in order to 'modernise' Buddhism and keep it 'up-to-date' at that distant period of time, some more than two thousand years ago, when simple people delighted in such marvels.

Just as we now use the modern expressions of *matter and energy*, *static and kinetic energy*, *relativity*, *atom and atomic energy*, which generations hence may no more be actual and may cause the Dhamma being branded with unscientific attitude, so we must understand the language of the commentaries and portions of the Tipitaka as means to making the Dhamma intelligible to the masses in terms of current language and conceptions. Buddhism loses nothing by casting aside all this irrelevant 'science' of past ages, hence we need not worry about such unessential things as references to non-existent things or the parables, similes and metaphors used in the Pali literature.

We usually identify science with physics and chemistry and the other branches based on mathematics and this physical or natural science, forgetting that science includes also the co-ordination of human experience in a systematic and logical form, the statement of general laws, their use in prediction, and further research on the basis of new experience in mental life as well, and hence *Psychic Research, Psychology, Sociology* and some other mental sciences are the other fields of scientific research. And it is here, as a mental science, that Buddhism not only holds its own, but even surpasses modern science. What now passes for *Modern Psychology* is Buddhism applied in psychological research, and *Para-Psychology* could be called applied Buddhism, though only few of those scientific psychologists acknowledge their debt to the Buddha.

The Buddhist Science of the Structure of the Mind, or the behaviour of living things, and *The Buddhist Applied Science* for knowing the human mind and studying the behaviour of living beings, and to experiment with the methods of training the mind, has its rightful place in the world. *The Buddhist Art of Living* according to *the Science of Buddhism* in order to test its truth and verify its claim to being the only path to the purification of beings, to the liberation from all forms of suffering, and to the attainment of direct knowledge and realization here and now of Nibbana is unsurpassed in the world today, though it is by no means always easy to be a student and exponent of this science and art of Buddhism, and hence modern physical science is more attractive even to the Buddhists themselves.

The most striking feature of science is that it claims that the facts of science are most sound, real, concrete, and as such, can be tested and verified everywhere on our earth by anyone sufficiently qualified. Science is the result of experience and knowledge gained during a long process of trial and error, and a new student of modern science cannot expect to master even his limited subject without years of considerable toil, repeated experiment and minute investigation. But in its highest reaches science shows us that the seemingly sound and solid world of our experience is but a *delusion, a bubble, a soap film, though a little corrugated, empty space welded on to empty time*. The Theory of Relativity makes one dizzy and afraid that the very foundation of science, the ground under our feet, is being cut away from under our feet and we have nowhere to rest. Here science ends and Buddhism begins.

Like science, Buddhism too is not a divine revelation, but the co-ordination of human experience in a systematic and logical form and the statement of general laws of our mind and the world of our experience. Though the Buddha founded this science more than 2500 years ago, after using all the past results of similar sciences, and many of his eminent disciples added to the science their own life-long experience, the research, experimentation and verification in this science have been carried on all this time of its existence even though this tremendous output of energy and work is not always apparent to outsiders. Some Buddhists naturally accept Buddhism dogmatically, without a desire to experiment with, test, and verify this claim of the

Buddha's science to being a real science, with its own problems to solve and a goal attainable in this very life, and the Abhidhamma being the result of the past research by master minds. It is not these who accept the Dhamma on mere faith without an investigation, but the really qualified students of the Buddha's Dhamma and exponents of the Mental Science of the Buddha that can truly say that the laws and theory of Buddhism are perfectly sound, complete and verifiable.

But unlike modern physical science, the science of Buddhism is concerned mainly with the mastery of life, after understanding the facts of human life, of the life most easily accessible to us, namely our own life, for this is the only object of which we may attain a complete mastery. Buddhism is the science of man striving for knowledge about himself in order to understand others and lead others to liberation from all suffering. The Research Institutes, laboratories and operating theatres of Buddhism are the places of meditation, the hermitages and monasteries far from the abodes of noisy men. It is here that the Theory of Buddhism learnt at the University, in the Oriental Monastic Colleges and the Training Centres for Bhikkhus and the Dharmaduta workers, and from Books in Pāli and other languages is put to a test, and the subject of this research and experimentation is the trainee himself, under the expert guidance of a master in meditation. The University with Seminars for Indology, the Oriental Colleges and the Training Centres for the Bhikkhus give the science, its theory. The application of this science is left to the post-graduate student and research scholar, and his whole life is or ought to be devoted to the verification of the Theory of Buddhism.

The Teachings of the Self-Enlightened One are now being studied, investigated, tested and appreciated by the scientists of the West. We do not know how much of the new results of modern discovery is due to the conscious or subconscious assimilation and application of Buddhist principles by modern scientists. Impermanency of all formations, insubstantiality of matter, and relativity or emptiness: these are concepts found in Buddhism and science alike. But in Buddhism the direct knowledge of these laws, when properly applied, leads to the ending of all craving for the things of this nature, while science still uses these new discoveries for the material progress or at times the destruction of the world with all its present civilization.

The facts of Buddhism are real facts, and as such, verifiable by the student himself. But it is only the facts concerning our inner life that are the subjects of the Buddhist research and here Buddhism fills a gap in the mental life of mankind. In spite of 20-30 years of study and training at a school and College, the University or a Research Institute following the non-Buddhist method of work, the thing least known, least understood and mastered by the student and the master or lecturer in modern science is his own life, his mind and behaviour. Is it not really odd to find that the thing always at hand, our own inner life is also the thing least understood in spite of so many

years of study? And it is just here that Buddhism steps in and satisfies the modern educated man and woman by giving expert guidance in this kind of research. This is why the *Dhamma* according to the *Early Pāli Texts* of the *Theravāda Tipitaka* appeals most of all to men of science in the West. Here Buddhism is a complementary science, and Psycho-therapy is applied Buddhism, and could be more developed by taking more of the knowledge stored up in the *Dhamma Books*, especially in the *Abhidhamma* and sections of the *Sutta Pitaka* and the commentaries and books like the *Visuddhi-Magga*, where they deal with meditation and higher culture of mind. At present the study of these books is reserved for the linguists only, but as we have good translations of most of these books, they ought to be the common property of all, not only of the students of Oriental Philology and Philosophy.

For centuries past religion opposed science, and even today, though a truce between them had been arranged, the struggle between them continues in various disguises. Unlike most other religions, Buddhism has nothing to fear from modern science, for it is not a revealed religion. Like the facts of science, the facts of Buddhism were realized by the Buddha after a long preparation and study, struggle with trial and error. Even if we abstract from the legendary past lives of the Buddha, when he as a Bodhisatta, *aspirant to enlightenment*, trained himself for the highest enlightenment, in his historical earthly life as prince *Siddhattha Gotama*, he had the best education that could be acquired by a Prince of that time. He spent much of his 29 years of life before renunciation in study, silent observation and reflection or reasoning about the problems of life.

The culmination of this process of thinking occurred after he had seen old age, disease, death, and the quest for liberation from the suffering of a repeated rebirth or the round of rebirths. The old man bent with age, an ailing wretch by the road side, a corpse carried to cemetery, and a homeless wandering student searching for knowledge and deliverance:—these were, according to an early legend bearing the marks of real events in the life of the Buddha, the four sights that opened his eyes to the other suffering in the world owing to cruelty of man and beast. The new experience made the Prince reflect thus:—“Why should there be suffering in the world? Why should man be born, mature, grow old and frail, suffer from all kinds of illness and finally die, in between undergoing sorrow, grief, lamentation, pain, sadness, despair, separation from what he loves, association with what he dislikes, what is repugnant to him, briefly suffering and agony in many forms?” These were the problems that the Buddha set himself to solve when he went forth to discover the path or course to the liberation from all the suffering of repeated rebirth.

When the Prince set out at the age of 29 on his six years' course of searching for the solution of this problem, he first learnt from the most competent Teachers of Philosophy, masters of concentration and mystical trance and higher order of knowledge. Not satisfied with their science and

art, their goals and his own attainments won under their guidance, the homeless Prince pushed his research further, beyond the limits of his time, and learnt elsewhere all the science and art relevant to his quest of truth. Then he experimented with all forms of the most rigorous ascetic practices, yoga discipline and self-torture as means to enlightenment.

He subjected his body and mind to the most severe forms of asceticism and austerities, in order to verify their claim to being the path to enlightenment. After all these studies and experiments, the Buddha discarded the useless practices and discovered his own new Course or Path to Liberation and Enlightenment. After all his six years of intensive research, in the Four Noble Truths of Suffering, its origination from craving due to ignorance or delusion, its cessation by ending all craving, and the Noble Eightfold Path of virtue, culture of the mind and direct knowledge, is embodied the result of the Buddha's research, his science and art, only waiting for us to be studied again, understood, applied and verified by self-realization. In brief, the science and art of Buddhism may be stated thus :

The five categories affected by clinging, that is to say, our life and our world of experience, all Psycho-physical phenomena, are ultimately the source of suffering. Craving is the true root cause of all our unhappiness. Extinction of craving comes about by the acquisition of direct knowledge about the worthlessness of the objects of our craving and clinging. The practice of concentration and meditation by a mind trained in the observance of perfect moral conduct leads to insight into this truth and to direct knowledge of life, suffering, and to the liberation from all ill. This is the science and art of Buddhism, this is what Buddhism means to mankind.

CHAPTER XVIII

BUDDHIST THOUGHTS ON KARMA AND REBIRTH

There is a growing demand among the educated English-speaking Buddhists for more intelligent discussions on the two central doctrines of Karma and Rebirth. Without being dogmatic, and remaining readable, this chapter offers many useful suggestions and approaches to these two questions, without giving all the commentarial details found in other books on the Dhamma. It is hoped that especially the younger generation will find here much help even for their other studies, if they know more of the true science and art of Buddhism.

Like science, Buddhism is for action and bringing about desirable results in us and in our environment. The central fact of Buddhism being suffering and the liberation from suffering, the Dhamma is another kind of medical science, the science and therapy for liberating man from all suffering and repeated rebirth.

No course of instruction in Buddhism is complete without a full discussion of this aspect of the Dhamma, the Teaching of KARMA and REBIRTH, the two central topics of discussion among educated Buddhists and non-Buddhists. The Teaching of Karma implies that our volitional activity, that is to say, our actions, our speech and our thinking has a profound influence on ourselves too. We not only inflict mental and bodily pain on others by being ourselves uncontrolled, by our lack of self-control, or increase happiness among others by being ourselves restrained in our dealings with others, but these activities have a profound influence on us as well, on our well-being and peace of mind. Here we all very easily can experiment with these facts taken as a working hypothesis, and we can carry on our experiments in our every-day life without losing any time, for we have just to watch our own actions and reactions.

In order to see for ourselves how our dispositions, our habits and our nature are formed and re-formed, moulded, conditioned and re-conditioned by our present activity and by our reactions to our environment, let us spend a day in the observance of higher morality, engage in some philanthropic work, study the books on the Dhamma, listen to the expositions of the Dhamma by expert Masters, let us think kindly of all, radiate loving-kindness and compassion and be as gentle as possible to all who come in contact with us. Let us practise for a few days systematic meditation far from the noise of our homes and colleges or offices. The peace and clarity of vision derived from this practice may change our whole attitude to the world and life subsequently, and the change may last for the rest of our life. Here we find a confirmation of the Dhamma, that in the degree in which the *three roots of all unskilful actions*, that is to say *lust, ill-will, and delusion* are weakened, suffering diminishes; and if they are totally conquered by systematic meditation and direct knowledge or intuitive insight, all suffering will have been conquered.

But what do we feel after a day spent in drinking, gambling, debauchery, vice and killing? Here is the proof to show that our own activities, our free acts or volitional and purposive acts, speech and thoughts affect our inner life and even our bodily health. And seeing men born with a nature quite distinct from others, as soon as it can manifest itself in overt action, and observing how our own nature changes as a result of new strong experience, very little intuition is needed to realize that this process of moulding that went on in the past will continue after our death, that rebirth could be eventually proved scientifically, if we devoted to this aspect of science as much time as we do to the other branches of modern science.

Here students of science will eventually ask : Can rebirth be proved ?

The surest and most satisfying proof for Rebirth and Karma is in our own nature. The fact that we all have a nature quite distinct from one another, and different from our parents, brothers and sisters, even if they be twins, from other blood relatives and ancestors and those of our environment, is a proof that we have acquired that nature, or the dispositions to it, in the past, and from our own experience, and not inherited it in its entirety from our environment. When we see how our thoughts lead to the formation of our nature, that is to say, first to the formation of new dispositions, these to the formation of habits, and habits mould our nature, we see that our nature as it began to manifest itself soon after our birth is the result of past dispositions, habits and past nature.

And seeing the slow change and often the impossibility of change and breaking with our past habits and nature, our heritage, we must frankly admit that our nature will continue to be our nature, our heritage, even after our bodily death.

With some of us the discrepancy between ancestry and offspring is not so apparent. But in the case of the Buddha it was certainly his past that induced him not to follow his father but seek enlightenment as a poor homeless wandering student of philosophy. In our own time we also see sons of kings abdicate and undergo a life of privation rather than follow the routine life of a king. A son of a Field Marshal deserts the Officers College or Military Academy and becomes later a famous scholar and philosopher to the horror of his parents; and the children of this son of an aristocrat, general and Field Marshal of a vast empire may become Buddhist monks or Buddhist nuns; and then, when leaving the West to live in the Buddhist East, they would pity the poor field marshal, for he never enjoyed the happiness found in the life of a homeless follower of the greatest homeless Prince of the Mendicant Monks.

The words *REBIRTH* and *KARMA* are as if written on our foreheads. As all our present experience must involve elements of past experience, our instincts and our inborn and '*inherited*' dispositions varying from those of our

ancestry and environment are sufficient proof of our past lives, when such dispositions were formed. This pointer to our past lives points also to a future rebirth when we shall reap the fruit of our present life. The proof of rebirth is absolutely certain: it is as certain as our present existence. By sheer reflection at any time it is possible for us to see in the structure of our present experience that our existence is necessarily without a beginning, and that it necessarily continues until it puts an end to itself from within by cessation of all delusion, ignorance, and the desire to 'enjoy' life and the objects of our senses. To the extent that we see these necessities at all, we see them with a certainty. The only difficulty is that to see these necessities at all is by no means easy: to see those necessities needs hard work, and also the suitable environment for this work. Hence all our aspirations and activities, our whole life, are directed in our best moments to the penetration of this truth, which in Pali is called *anubodha* and *paṭivedha*: penetrative insight in the beginning stages, and direct knowledge or enlightenment of the perfected disciple, the Arahant.

All mental life of ordinary men is exhausted in the two modes of thinking: One either relies on proof or believes on the authority of others. Normal Buddhists have also yielded to these two common forms of thinking after they have lost or forgotten to develop and cultivate their inborn intuitive gift of seeing things as they are when seen directly but not through the aid of concepts. DIRECT KNOWLEDGE is the third possibility of arriving at truth. Our whole mental and physical structure bears in itself its proof of truth for those who have sufficiently cultivated this faculty of direct knowing things as they are apart from the *mental construction* grafted on them by men. Direct knowledge, intuitive penetration, insight, *vipassanā*, clear perception, receptivity, readiness to receive this direct knowledge by a mind free from its own bondage of conceptual thinking: these are more or less synonymous expressions for that faculty which is to some extent inborn in all of us as a disposition or mental factor, but more or less *overgrown* or covered up by our later learning and assimilation of the thoughts of others either because of proof or belief. The whole time that a Buddhist can spare from occupying himself with the thoughts of others for his livelihood, should be devoted to the culture or awakening of this faculty and its pre-requisites of mental calm and concentration with mindfulness. All our moral conduct and meritorious actions with religious observances ought to be aides to the acquisition of this faculty, which in its highest forms leads to enlightenment and liberation from all suffering.

Apart from intuitive penetration and direct knowledge, the principal reasons for accepting rebirth and karma as rational explanations of life are:—The Teaching of Karma and Rebirth is *The law of evolution* applied to our life and especially to our consciousness. As all things evolve gradually, from simple forms to forms complex, our present complex mental structure must

have undergone such evolution in our past lives, and this process of evolution may continue in the future, if the conditions for it are created by us in this life, otherwise stagnation or even retrogression must be expected.

The law of conservation of energy applied to the mind tells us that the energy called consciousness is not dissipated at death but requires a new organism for functioning, which it finds where a fertilised ovum is ready to start forming a new embryo. In this respect the Buddhist science of rebirth Teaches that it is the consciousness of a disintegrated living being that directs in its subconscious form the formation of a new foetus, the consciousness, or rather the subconscious mind, being latent but active from the first moment of conception, and not arising only after parturition, when sense organs begin to function and receive impressions from the external world, and only then concepts being formed and mental activity being possible.

The Buddhist Teaching of Karma and Rebirth is *The application of the law of cause and effect* to our life. Just as many happenings in our life can be explained only by the teaching of rebirth based on Karma, so the effect of our present activity will bring full fruition in a future life, if there is no opportunity for its fructification in the present life. This feeling or conviction is found among all people, and it is this feeling, that all our noble thoughts and actions are not in vain, though we do not reap the fruit of them in our present life, that impels men to their best actions.

A Practical Knowledge, or rather: *direct knowledge of one's past lives* is possible by cultivating the faculty for it, and at times it comes spontaneously when circumstances evoke our reminiscences of past lives or at least of the life preceding our present life. Just as when reading the obliterated ancient writing on some *palimpsests* by long exposure to the camera or under a microscope, so by the concentrated and trained mind of an expert in this science or art of reading one's past experience, by concentration, one can unravel the traces of our past experience. But we have said earlier that elements of our past experience are always found in our present structure of present experience.

Children often do remember their Past life, and this is by no means so rare as one would imagine: later the confusion created by this faculty leads to forgetting much of the past experience in order to avoid being called a liar or appearing odd. There have been many well-recorded and then verified cases of children recognising their former places of living, though they have been ever so far from the place when they subsequently have been reborn. Such psychological research is being carried on in America and in other countries, and a vast literature on the results of these studies is available to the sceptic.

Some scholars have spent their lives and fortunes in trying to invent and perfect instruments for measuring the wave-length of the energy called consciousness: by comparing the wave-lengths in new-born children with

those of the dead who had indicated before dying to search for them there, one wanted to establish scientifically the identity or continuity of the self-same stream of consciousness in the two lives under investigation. In Tibet *the Dalai Lama* and many important incumbents of the largest temples are always supposed to be the reborn former occupants of those high offices, and they have a science and an art for discovering the right children to occupy the places vacated by the death of the former dignitaries.

Increase in the birth rate of male children after a war is another phenomenon pointing to the rebirth of the soldiers fallen during a war, and is a further reason for accepting rebirth as quite a rational explanation of this regular phenomenon confirmed by the statistical methods of the census. Increase in criminality, especially in murder and culpable homicide, a few years after a war, points to the rebirth of those with a past tendency to killing men.

The appearance of a great genius and of great philosophers or scholars and artists born of parents lacking all such dispositions, points to the logical explanation of this fact by accepting rebirth and Karma. The achievements attained by these great men, who often had very little schooling and training, were certainly facilitated by past proficiency of those individuals: and the desire to excel still more and continue the same kind of work leads to being born with the talent to continue where one had to stop owing to one's death.

Great men all over the world at all times did teach rebirth and karma, and the curious thing to note is that even the adherents of religions that now oppose the Teaching of Karma and Rebirth, do accept karma and rebirth, for they all believe that they will continue living either in a heaven or in a hell or in a purgatory, and this is in Buddhism called *rebirth*, though others might call it resurrection, eternal life, the immortality of the pre-existence of the soul or by still other names.

It may appear strange that in the Buddhist sacred books there is so little evidence of a logical proof of rebirth. The homeless bhikkhu in the scriptures is discouraged from thinking about his past lives and about what he will be like in his future life, for the object of the holy life of the homeless bhikkhu was not to find reasons and confirmation for what all believed at that time and no one doubted. The ultimate object of embracing the homeless life was Liberation from the suffering of rebirth. The liberated disciple, however, saw or could remember his past lives in course of his progress in meditation and this faculty of recollecting one's past lives was preferred to mere speculation and reasoning or arguing about rebirth.

We may rest assured that Prince Siddhattha Gotama would not have embraced the homeless life after renouncing the ease and luxury of the life of an Oriental Prince, had it not been for the determination to find release for all from the repeated suffering of rebirth. He expressly later declared that the Buddha would never arise in the world, that is to say, no one would strive for Buddhahood, the Dhamma of the Enlightened One and his Order of

Disciples would not flourish and shine, if there were in this world no rebirth, old age and death (*Jāti-jarā-maraṇam*). The words denoting what we now mean by *rebirth* are in Pāli: *Jāti*, *bhavo*, *punabhavo*, *puna-uppādo*, *uppādo*, *uppatti*, *upapatti*, *patisandhi*. But the term most frequently used when dealing with rebirth is **PATICCASAMUPPĀDA**: *Dependent Origination*. It is here that a scientific treatment of rebirth according to *Kamma* is found. While explaining rebirth, the *Patīccasamuppāda* also teaches at the same time the way to the liberation from rebirth by the attainment of *Nibbana*.

Patīccasamuppāda briefly teaches us that because of lack of intuitive wisdom or sheer ignorance about the true nature of our life and the objects of our experience, our volitional activity *sāṅkhara* generates the energies that in the moment of death crystallize as *death-consciousness*, whose next form is *rebirth-linking-consciousness* manifested on some newly-forming germ of life, called *nama-rūpa*, the rudimentary form of the psycho-physical organism to develop into a new being. Dependent on this rudimentary embryonic organism gradually arise the senses, and after being born as an 'independent' being, the adequate objects of the senses enter into relation with the sense organs or bases of consciousness. The mental impression thus arising gives rise to the simultaneous origination of feeling; feeling is a condition for the springing up of craving; craving leads to strong attachment called clinging or grasping, which leads to the accumulation of the dispositions for a new rebirth. With rebirth is given also all the suffering summed up in the words: *old age, disease, grief, lamentation, pain, and death*. Thus is the origination of this mass of suffering.

But by the acquisition of direct knowledge and insight, and after the complete fading away and destruction of ignorance, the dispositions due to former ignorance or delusion or misconception and craving, do not arise and thus do not accumulate the energy for a new rebirth-consciousness. Thus no more rebirth takes place and the whole mass of suffering comes to an end. But this process of liberation from the suffering of future rebirth is an increasing of happiness and bliss never before experienced, and this gives the student the assurance that the complete ceasing of all misunderstanding and craving will bring in its wake the bliss and peace that accompanies enlightenment. In the words of the Pāli scripture, the process of liberation is stated thus:

Dependent on suffering (when it is once realized as such) arises unwavering confidence in the Buddha and his path to liberation.

Dependent on unwavering confidence arises joy (when seeing the path to the extinction of suffering, and especially during concentration and the practice of meditation (*jhāna*)).

Dependent on joy arises pleasure and interest or enthusiasm in the practice of Buddhism and especially of contemplation and *jhāna*-concentration.

Dependent on pleasure and interest arises tranquillity.

Dependent on tranquillity arises bliss ; dependent on bliss arises perfect concentration of the mind ; and dependent on concentration comes direct knowledge or intuitive wisdom, comprehension of the pure truths of the Dhamma.

Dependent on direct knowledge and comprehension of things as they really are arises revulsion ; dependent on revulsion (from what is or brings suffering) arises detachment ; dependent on detachment arises liberation, and dependent on liberation arises in the liberated one the knowledge of liberation, that is to say enlightenment and the realization of Nibbāna. So does the extinction of this whole mass of suffering come about. ¹

Liberation from all suffering is the goal to which the Buddha's Dhamma points out the only way, the Noble Eightfold Path of virtue, culture of the mind and direct knowledge or supramundane wisdom, *sīla-samādhi-paññā*. The Teaching of Karma and Rebirth shows the necessity of the practice of Buddhism. Only when we have become quite clear on these two points of Buddhism can we in all earnestness start applying or practising the Dhamma in our everyday life. To that extent the Teaching of KARMA and REBIRTH is well taught in Buddhism and sounds quite modern and rational and convincing when once really grasped and well comprehended. And when direct knowledge of its truth is attained, the realization of this truth brings progress on the path to liberation, and liberation means the attainment of NIBBĀNA. IO



Note : For many points in the exposition of the doctrine of Rebirth the author is indebted to the Venerable Bhikkhu Nāṇavira's admirable essay on *The Proof of Rebirth*, in BUDDHA-JAYANTI III., 20, October, 1956, and in THE LIGHT OF THE DHAMMA Vol. IV, No. 2, April 1956, pp. 37-42 : *Sketch for a Proof of Rebirth*.

Some of the points adduced in the section on Rebirth have been taken from *THE NATURE OF CONSCIOUSNESS* by Dr. Ernest Rost, published in 1930.

More details on the Election or Selection of the Dalai Lamas in Tibet can be found in the books on Buddhism in Tibet by Mme. Alexandra David Neel.

1. Samyutta-Nikāya II, xii, No 23, P. T. S.; English translation : *The Book of the Kindred Sayings II*, pp. 26—27.

CHAPTER XIX

BUDDHIST THOUGHTS FOR THE DAY

The Value of Good-Will And Loving-Kindness—Metta

One of the most characteristic features of a true Buddhist and follower of the Buddha-Dhamma is *Mettā*, that is to say Good-will or Loving-kindness or Amity. A true follower of the Enlightened One practises his *Mettā* to all without distinction. After 26 years of living with the Buddhists I can from afar make out a Buddhist by his readiness to smile and show his *Mettā*, even when meeting a stranger. A few months ago I travelled with friends to *Gal-Oya* in East Ceylon to give a sermon there to the new settlers in the Eastern Province of Ceylon. On our return journey from *Inginiyagala* in Gal-Oya, after having covered so many miles in a car through the Eastern Province where Buddhists are few and far between, what struck me like a new revelation when on our way from Batticaloa to Bibile, was the sight of a large pot with fresh water under a shady tree and the word "water" written on the pot and also cut in the green bark of the tree, and an arrow pointing towards a well not far from the bus road. Then we felt that we were in a different Province, where Buddhists think of others, especially of the thirsty traveller who needs fresh water on his way. Not only fresh water but also the good people who had dug the well and put a sign of its existence in the dry zone became soon visible, when the shy new settlers showed themselves and expressed their joy because we had made use of their water. This convinced us that we were among the Buddhists who thus apply in their daily lives the Teaching of *Mettā* to all, even to those whom they have never seen before and will not see afterwards. They offered us fresh fruit and were almost offended when we suggested that they ought to receive payment for their produce.

This is *Mettā*, loving-kindness and good-will without the desire to receive anything in return, without thinking of self and choosing one's objects of love. Just as the sun shines on all or the rain falls on all without distinction, even so *Mettā* embraces all beings impartially and spontaneously, expecting nothing in return, not even appreciation. *Mettā* is impersonal love, not a sensuous craving and fire burning and scorching, and turning into wrath and revenge when not requited. Just as a mother protects her only son at the risk of her own life, even so the person practising *Mettā* or "Maitre" is anxious to help all and be a protector of all. The All-Enlightened One is the ideal of the highest Love because so did he love all mankind that he sacrificed all in order to discover and point out the only Path to the bliss of *Mettā*, to Enlightenment and Liberation for all beings.

COMPASSION—KARUNA

The followers of the Compassionate Buddha are unrivalled in the world by the practice of all-embracing Compassion. What struck the British conquer-

ors of Upper Burma in the 'eighties of the past century was the sight of the Burmese people showing pity for the suffering invaders by providing them with water, food and medical aid even before their own people could help the wounded British soldiers. No wonder that some of those early invaders later on embraced Buddhism and devoted their best time to teaching Buddha-Dhamma. Other religions too teach compassion, and extol the practice of it even towards an enemy : but as far as we know, it is the Buddhists who up to now adhere to the principle that no one ought to be excluded from our all-embracing compassion.

Our compassion is rooted in our understanding of the Noble Truth of suffering. The world suffers, human life even at its best is yet full of suffering and pain. Hence the disciple of the Compassionate Teacher of human and divine beings, far from adding to the suffering of others and thus increasing his own load of pain, endeavours to mitigate the suffering of others, and that not only in his thoughts but also in practical life. He shows his pity by helping all who are crying for his help, be they living in this or in another world. Buddhist charity is best seen during all the feasts or "*dāna*" given to the homeless monks both to provide them with almsfood and to share one's merit thus acquired with those who once were our relatives and now might need our helping hand in order to attain a higher order of bliss in the other world.

The regular practice of compassion opens our eyes to the Noble Truth of suffering and its Origin : it shows to us how all suffering in the world originates from craving and ignorance, with hatred as the incidental root of all evil. Even if the compassionate person cannot liberate all from suffering, his understanding increases by his application of pity. When seeing the crowds thronging the hospitals and dispensaries, he reflects that few of those sufferers would stand there if they practised compassion for all, for then, instead of complaining of their little pains, they would be engaged in devising new ways and means of relieving the sufferers of much greater sufferings, thus forgetting their own little ills that would soon dissolve and disappear. The Compassionate All-Enlightened One, the Buddha, is the highest ideal of the application of Compassion, for so did he pity all suffering mankind that he did not shrink from undergoing untold privations in order to understand suffering, its origination and its cessation, so that he found for all the path to Liberation from all suffering, so that all beings may be free and well.

SYMPATHETIC JOY MUDITA

The Buddhist nations are well known to respond most readily to joy and express their sympathy with other people's joy by a smile that comes from their practice of rejoicing with others. When preparing to leave Europe more than 26 years ago, on the eve of a world war, it was a great surprise to have seen in the capital city of a Central European country placards announcing the show in Bioscopes of "*The Land of Smiles*" and pictures of Buddha

statues proving that the Land of Smiles was a Buddhist Land of the East. And that was after years of studying many learned books trying to prove that the Teaching of the Four Truths of Suffering makes the adherents of Buddhism melancholic and pessimistic ! Melancholy and Pessimism have no place in the Buddha-Dhamma, which is so permeated by Joy that the Founder is called "The Happy One." No one smiles so readily and so heartily as a true follower of the Happy One.

Small indeed is the share of happiness of beings, and hence the little joys that come to them at times ought to be increased by our sharing with them their joy instead of envying them and attempting to check and thwart their success. Our life gains in joy by our sharing in the happiness of others as if it were our own. Joy is a beautiful and wholesome mental factor and ought to be cultivated as antidote against the poison of envy. The person who cultivates altruistic joy radiates it over all in his surroundings, and thus all enjoy working and living with him. All turn to him with confidence, well knowing that they will find an understanding and sympathetic heart. In this hurried world of ours, we really ought to make it a point to cultivate this sublime state of Sympathetic Joy which, when properly developed, is called a Sublime State—*Brahmā-Vihāra*—a dwelling with a heart that the ancients attributed to the highest divinity, *Brahmā*, the Sublime One. In Buddhism the Enlightened One is the incarnate ideal of all those virtues attributed to Gods, hence he is often called "The one faring with Brahmā," *Brahmabhūto*. All of us may become like him if we systematically apply Altruistic and Sympathetic Joy in our daily lives. This practice dispels all our little worries, makes us stronger, healthier, happier and wiser. As the sight of strength, health, happiness and wisdom becomes contagious by producing in others the states and qualities they admire in us, by our regular practice of Joy we render an important service to our community : we give out and spread or let others produce in themselves and acquire not only Joy, but also strength, health, happiness and wisdom, the pre-requisites of Enlightenment and Liberation. May all beings be always happy and practise Sympathetic Joy !

EQUANIMITY UPEKKHA

The people of Buddhist lands have rightly won the admiration of all by their unshaken balance of mind, especially in misfortune. This Noble quality is the result of deep insight into the nature of all things. When the true follower of the all-Enlightened One understands how unstable and impermanent all worldly things and conditions are, he learns to bear lightly and without grumbling even the greatest misfortune that at times befalls him. This lofty quality of even-mindedness is the most difficult of all virtues to practise and apply in our hurried world. And yet it is at the same times a Mental Factor leading to the highest states of concentration, the basis for practising spiritual insight. In the books it is said that the Yogi anxious to develop this sublime state of dwelling—*Brahmā-vihāra*—must first of all achieve perfection in the

three lower states, that is to say in Loving-kindness, Compassion and Sympathetic-Joy. From this we see that *Upekkhā* is not mere indifference or neutrality, but a beautiful Factor of consciousness—*cetasika*—superior to the preceding sublime states and divine qualities.

How can a lay disciple practise this divine quality of Equanimity? The true follower of the Enlightened One frequently considers the fact that whatever happens to us is not the result of a blind chance but of our own actions: beings experience happiness and pain as the result of their own doings in this or in previous lives. As we advance in spiritual insight we see that we are owners of our Karma, heirs of our actions. Karma, that is to say our actions, is our possession, our heritage, our true refuge, for we are bound to inherit what we have done: good acts, words and thoughts will produce happiness; unwholesome karma will bring suffering in its wake. This is what the homeless disciple ought to consider daily in his contemplation. If a lay follower thinks thus more often he too will acquire the detached frame of mind and will be able to bear lightly what needs must be, and also console others in misfortune. But Upekkhā ought to be applied not only in a crisis but also in moments of elation from success and unexpected luck. This practice will not blind us to the fact that ultimately all worldly conditions are bound to produce pain through their disappearance. Therefore it is good to be hardened against sudden losses and misfortunes by not clinging to worthless things which cannot be held. The things which we endeavour to grasp and hold, all that common worldlings consider as pleasure, has been compared by the Master to a bone scraped of flesh, hence not worth our craving for it.

REFLECTION ON IMPERMANENCE—ANICCA

The most profitable contemplation consists in training oneself in directing one's mind to the thought of impermanence, the first of the "*three signs of all conditioned things*." The Four Sublime States—the Brahma-vihāra or divine dwellings—when well practised, lead to a happy life here and to a rebirth in a highly spiritual world of Pure Form, the Brahma-world. But Liberation from all suffering and rebirth can be achieved only by developing the insight into impermanence, suffering and not-Self of all conditions, states and things. The true follower of the Enlightened One considers in his best moments thus:—"Just as a dewdrop at the point of a grass blade, shining like a brilliant in the sunshine at sunrise, quickly dissolves and does no longer remain: Just so is this dewdrop-like life of men short and fleeting." The genuine disciple of the Master considers thus:—"All conditioned things are impermanent: they arise, change in passing and disappear soon after, they never persist in the same way, but vanish and dissolve from moment to moment." It is this kind of contemplation that counts as the most profitable meditation in the Buddha-Dhamma. "Though filled with faith, one takes refuge in the Enlightened One, his Good Law, and his Brotherhood, or with faithful heart observes the moral rules, or develops a mind full of loving-kindness, by far more meritorious is it if one develops the thought of impermanency, and be it only for a moment."

Many other doctrines teach the contemplation of the divine Self, either in one's self or in the world or beyond the world, as the spirit "in whom we all live and have our being." The Buddhist counterpart of this kind of meditation is the reflection on impermanency of what decidedly is not-self. We first contemplate the transitory nature of our own body, our feelings, perceptions, other mental factors, and then consciousness. We think intensely, feeling it with our whole heart and mind: The body is impermanent, feelings are impermanent, perceptions are impermanent, all mental factors are fleeting, and consciousness changes continually. Like my own self, so are all other things and all beings: all corporeal things, all feeling, all perception, all mental factors, all consciousness, all conditioned things are impermanent. One thinks thus silently, letting the thought of impermanency reverberate in one's mind, so that it becomes firmly rooted there, and works miracles in our attitude to life day and night. If all things are impermanent, it is not wise to crave for what cannot be grasped; it is far wiser to renounce all and strive for Liberation from Impermanency.

CONTEMPLATION OF SUFFERING—DUKKHA

Buddhism is unique in giving the contemplation of suffering the same place in its scheme of liberation as other systems give to the contemplation of the Divine Self. Suffering, misery, unsatisfactoriness and evil are synonyms of the second characteristic of all conditioned things. The disciple who undertakes the meditation on "Suffering" contemplates the three kinds of evil or ill: of (1) Ill bodily or mental pain; (2) Ill due to the conditioned or compounded nature of all formations of existence; and (3) Ill due to change of all arisen things. In this contemplation it is the sensation and feeling of pain which is actually felt, the oppressedness of all formations of conditioned existence through the continual arising and passing away of things, and the fact that every pleasant feeling, even the greatest pleasures and states of happiness, through their being subject to impermanency and change, contain the germ of pain and suffering.

The classical formulation of the Noble Truth of suffering as given in the Four Noble truths is: Birth is suffering; decay is suffering; death is suffering; sorrow, lamentation, pain grief and despair are suffering; in short, *the Five Groups of Existence and Experience connected with clinging* are suffering. Hence the disciple devoting himself to the meditation of suffering contemplates his own body and all feelings, all mental factors and consciousness as intimately bound up with suffering. Then he turns his attention to the outside world of experience to view all elements of experience as ill. For some types it is recommended to contemplate material objects as sources of suffering; others profit by contemplating feeling; still others derive the greatest benefit from contemplating mind and mental factors. Most students of the Dhamma are acquainted with the traditional meditation on the suffering of the body, for this meditation leads many to the attainment of Liberation.

Less known are the various kinds of contemplation of suffering connected with feelings of pain or pleasure, joy or happiness, desires, emotions, sense pleasures and subtle cravings or lust. In this connection the disciple views all sense desires as insatiable, and sense objects as a bone scraped of flesh and thrown to a hungry dog, who will not appease his hunger by biting it ; as a fruit tree with fruit that is plucked by one at the top of the tree while another man tries to chop the tree down to get all the fruit without climbing the tree ; like a piece of flesh carried by a vulture, while other vultures follow to snatch it away or kill the bird if it does not leave it ; like a flaming torch borne against the wind and scorching the hand of the bearer ; like a pit of glowing coals or a dream, a mirage or as empty as foam or a bubble. The disciple who views sense objects and sense pleasures thus, feels detached and attains concentration ; and when applying the faculty of insight, he becomes still more disinterested, and finally may attain liberation from all lust, craving and all suffering. May all attain to this Liberation from all suffering !

CONTEMPLATION OF NOT-SELF—ANATTA

All Buddhist meditation reaches its summit or consummation in the contemplation and realization of the impersonal character of one's body and all mental functions as well as of the world of experience, all the elements of existence and egocentricity. The primitive man identified himself with his body ; the civilized man, seeing how mental functions surpass and to some extent control bodily functions, began to regard as his true self his feeling, his faculty of perception, other mental functions or mind sometimes called by the collective name of consciousness. This appeared satisfactory to most, till some mystics and philosophers put forward the assumption or conviction that the real Self is identical with neither the body nor the soul of man, but pervades the whole universe or is transcendent, that is to say beyond the reach of our thinking, but realizable in trance or after death, when one may become united with this transcendental Self, soul or spirit, one's true Self. All these conceptions were known at the time of the Buddha : he had learnt them all, tested them, and then rejected them all in his transcending all speculations about Self by his attainment of perfect enlightenment. As the Enlightened One had found that all speculation is merely adding new fuel to craving that leads to a new rebirth, and that the belief in a divine Self does not lead to perfect liberation from all suffering, his Dhamma stressed the contemplation of not-Self, that is to say of anattā.

The disciple devoting himself to the practice of insight into the highest truth of not-Self, after contemplating the fact that both his body and the mind are impermanent and a source of suffering, unsatisfactory and not worth our attachment to them, he practises insight into anattā thus : The eye and all visible and material objects are not-Self ; the ear and all sounds are not-Self ; the nose and all odours are not-Self ; the tongue and all tastes are not-Self ; the sensitive body and all contacts are not-Self ; the mind and mind objects are not-Self. After contemplating the six internal and the six external

bases or sources of consciousness as not-Self, but constantly arising and passing away, he understands the conditional origination of consciousness, and sees both his body and "soul" or "spirit" as impersonal processes, not worth clinging and craving. He sees how the cognition of visual objects arises dependent on the sense organs and outward stimuli. He next contemplates the origin of the cognition of sounds, tastes, odours, bodily impressions, and then of his mind consciousness, his inner sense. Thus he sees his own "self" as a dynamic process of origination and cessation of a succession of impressions, feelings, perceptions, emotions, volitions and apperceptions with all the other mental formations and mental factors that are collectively called "consciousness" or "mind," and which the average man calls his soul. If this contemplation is undertaken with a concentrated mind, it may reach the desired effect of weakening one's delusion about a "Self" either within or without, so that the delusion of a "higher" or "Universal Self" gradually fades away and the disciple realizes all phenomena as impersonal processes, not self-contained essences but causally arisen phenomena, as Anatta, not-Self. The highest realization of Anatta means liberation from all delusion and from all craving, that is the bliss of Nibbāna.

CHAPTER XX

DISCOURSES OF THE BUDDHA

THE EXPOSITION^o OF THE DISCOURSE ON LOVING-KINDNESS—KARANIYA-METTA-SUTTA

The Discourse on loving-kindness is the *sutta* most frequently recited both by monks and laymen in all Buddhist lands, for all feel the spirit of true Buddhism and of the Buddha breathe through the nine verses. The commentary on this discourse of the *Sutta Nipāta I.* gives us this setting to the preaching in the time of the Buddha of this important portion of the canon :

Several *bhikkhus* (monks) took their subjects of meditation from the Master and went to find a suitable place to spend the three months of the Indian rainy season from July to October. Having found what they thought would be a convenient place, they settled down and devoted their free time to concentration. But the inhabitants of that locality resented the presence of the *bhikkhus* and attempted to drive them away by disturbing their meditation. Unable to carry on their meditation, the monks returned to the Buddha, who sent them back to the self-same place after having taught them how to win the good-will of all *devās* and men by the practice of loving-kindness according to this very short discourse. Then the monks had peace and support in that place all the three months of retreat, and before the rains ceased, they all attained perfection in the training and became saints. From times immemorial, the Buddhists use this *sutta* both for protection and meditation: the mother listens to it before her baby is born, and the dying hear it as their last consolation before parting from this world. In plain language the discourse is thus :

He who is skilled in attaining his own good in this world and also wishes to reach the calm and peace of Nibbāna, should conduct himself thus :—

He should be efficient, upright and honest, gentle and courteous, polite and humble, and not overbearing or haughty.

He should be contented with what he has, fond of plain living and hence easy to support, with few duties and hence not overworked but having some leisure too, self-controlled, discreet, not too much attached to people owing to greed.

He should abstain from doing the least harm to anyone for which wise men might blame him, for his constant thought ought to be : May all beings be happy and at peace and secure.

Whatever living beings there are—whether weak or strong, long, stout or of medium size, short, small or large, those seen and those unseen, those living far and those near, those who are born and also those who are searching for a rebirth as they are dying in their present form of existence : may all beings without exception be happy.

No one should deceive another or despise others for some reason or other. Out of anger or because of ill-will one should not wish any harm to one's fellow-men.

Just as a mother would be ready to protect or save her only son even at the risk of her own life, in the same manner one should develop a heart of limitless lovingkindness towards all living beings.

His thoughts should be cultivated to embrace all the world, his heart should not know any boundaries for the practice of good-will : he should think with lovingkindness while transmitting mettā in his meditation—above, below and all round, knowing of no obstruction preventing him to develop lovingkindness to someone, for he should be at the time of such meditation without any hate, and have no enemies to whom he could not transmit thoughts of mettā.

While standing still, walking, sitting or lying down, so long as he is awake and free from fatigue, he should develop mindfully this meditation on lovingkindness. This practice of mettā is called a sublime or Divine State or Dwelling. (The other three brahmavihāras being : compassion, joy and equipoise).

Liberating himself (through the attainment of insight or direct knowledge) of all wrong views about himself, being endowed with the purity of virtue, and in possession of insight or direct knowledge in conformity with the Dhamma, he who develops this meditation on mettā and clear insight, has so far developed his understanding of the true nature of all things that he is no more attached to sense objects and is free from sense desires. This person will truly no more be reborn in this world of sense desires, in a womb.



The meaning of the concluding passage of the sutta is that concurrently with practising concentration and dwelling like a *Brahmā* god free from all limitations due to hate, the meditator cultivates insight in the access meditation just after rising from full *Jhāna*-concentration. It is in these moments that the meditator not only lives happily but also sees things as they are. He sees that all elements of existence are not lasting but impermanent, and hence connected with suffering, and hence not-self but conditionally arising phenomena that last as long as the conditions for their production last, but then pass away like all other things in the world. The development of mettā is not difficult in itself : but like in all Buddhist meditation, more than present bliss, the cultivation of insight is the highest aim ever kept before the eyes of

a Buddhist meditator. The reference to the acquisition of insight and passing beyond the possibility of being born again in this world will become clearer if we state here the position by reference to the four supramundane paths and fruitions implied in the last verse of the mettā-sutta.

THE FOUR SUPERMUNDANE PATHS AND FRUITIONS (*Lokuttara-maggā-phalā*) and THE FOUR NOBLE INDIVIDUALS (*Ariya-puggalā*)

According to the Abhidhamma, 'supermundane path', or simply 'path' (*maggā*), is a designation of the moment of entering into one of the four stages of holiness—Nirvāna being the object—produced by intuitional insight (*Vipassanā*) into the impermanency, suffering and impersonal nature of existence, flashing forth and for ever transforming one's life and nature. By 'Fruition' (*phala*) are meant those moments of consciousness, which follow immediately thereafter as the result of the path, and which under certain circumstances may repeat for innumerable times during life-time. The four paths and fruitions are the path of Stream-Winning (*sotāpatti*), the path of Once-Returning *sākadāgāmi*, the path of Never-Returning (*anāgāmi*), the path of Holiness (*arahatta*).

Through the *path of stream-winning* he becomes free, from the 'three lower fetters' of false conception of personality (*sakkāya-diṭṭhi*), uncertainty and attachment to mere ritual. Such a person may be born seven times at most if he does not cultivate the higher paths. Through the *path of once-returning* he is nearly free from sensuous craving and ill-will. Through the path of once-returning one attains so much freedom from craving that only once more can be reborn here. The *path of never-returning* liberates one from all sensuous craving and ill-will, and hence the person is no more reborn in this world but only once more in a highly spiritual world, where he attains Nibbāna. Through the *path of holiness* all fetters are overcome and Nibbāna is the result.

After the thought-moment of attainment of the Supramundane Paths there follows immediately the thought-moment of Fruition. The individuals who have attained the *Four Supramundane Paths and Fruitions* are in Buddhism called the *eight noble individuals* (*ariya-puggalā*), and their attainments, with Nibbāna as the ninth, are called the *nine supramundane things*, (*nava-lokuttara-Dhammā*), sometimes called in English: Hypercosmic States, if not transcendental states of transcendent knowledge, though all these expressions suggest to the Buddhists things different from the connotations of the words as used in the West.

The stereotype Sutta-texts referring to the attainment of holiness are thus :

(1) There the monk after the disappearance of the three fetters (false conception of individuality, uncertainty, and attachment to ritual) has won

the Stream (to Nirvāṇa) and is no more subject to rebirth in lower worlds, is firmly established in the Dhamma and in morality, is destined to full enlightenment.

(2) After the disappearance of gross sensuous craving and ill-will, he will return only once more to be reborn in this world; and having once more returned to this world, he will put an end to suffering (by attaining holiness)

(3) After the total disappearance of the *five fetters* (false views, uncertainty, attachment to ritual, sensuous craving and ill-will), he appears in a higher world, and there reaches Nibbāna without ever returning from that world (to the sensuous world), for he will attain Nibbāna in that higher or spiritual world, called the abode of the pure: *suddhāvāsa*.

(4) Through the extinction of all *biases* (of sensuous bias, bias for existence, bias of views, and bias of misconception: *kāmāsava-bhavasava-diṭṭhāsava-avijjāsava*), he reaches already in this very life the deliverance of Mind, the deliverance through intuitive wisdom, which is free from biases, and which he himself has understood and realised ¹

This is the exposition of the mettā-sutta and of the four noble individuals, ending with the *khināsava*, the one free from all biases.

THE EXPOSITION OF THE DISCOURSE ON BLESSINGS (*Mahā-mangala-sutta*)

This discourse is in importance equal to the *sutta on Mettā*. Most Buddhists in all lands of Buddhist South East Asia know it by heart for frequent recital and monks chant it daily for themselves, and to the laity at most functions connected with religion. Though the discourse is used thus for protection and invoking blessings, it has a lofty ethical value too. This discourse was preached by the Buddha at the *Jetavana Grove* monastery at *Sāvatthī*, in answer to a question by a visitor as to which are the auspicious Performances or *maṅgalāni* in the world, what is profitable, or what are the skilful actions to be performed by him who wants to attain progress in the world and in the Dhamma too.

The commentator on this *sutta* of the *Sutta Nipata*, *Cūḷavagga*, 16, 258-269, tells us that at one time, before the Enlightened One was asked to preach this *sutta*, there was a great discussion going on among men and the *devās* too, as to what constituted a *maṅgala*. One party asserted that auspicious sights in the early morning, that is to say the sight of a woman with a child, little boys, white bulls, and similar objects should be considered as an auspicious sight. Other people considered the odour of fragrant flowers, the touching of the earth, favourable sounds and similar things to be auspicious

¹ See *Nyānatilaka Buddhist Dictionary*, 2nd edition, pp. 17-19.

To settle the matter a *devatā* was sent to ask the Buddha what is the best auspicious performance or *maṅgala*. Like the *mettā-sutta*, this *mahā-maṅgala-sutta* is recited to mothers expecting a baby, to the young and old on festive occasions, and also to ward off illness and any danger or calamity, and the dying hears the *mahā-maṅgala-sutta* before his death. Given in simple language with all necessary comments, the discourse is thus :

Thus have I heard :—Once the Blessed One was dwelling near the city of *Sāvattthī* in the *Jeta Grove* at the monastery of *Anāthapiṇḍika*. Then a certain *Deva*, a divine being, towards dawn having illuminated the whole of *Jeta Grove, the Victor's Park*, where the Buddha's monastery stood, with surpassing splendour, came to the presence of the Blessed One and having come, made his respectful salutation to the Enlightened One, and stood on one side ; and standing thus, the Deva addressed the Blessed One in verse :—

“Many divine and human beings, wishing for welfare, have pondered over auspicious performances. Tell us what is the best auspicious Performance”.

To that deva, the Teacher gave this reply :—

Not to keep company with fools, that is to say, with men ignorant of the Dhamma, but associating with the wise who are well versed in the Dhamma, honouring those who are worthy of honour, that is the Buddha and his disciples, Parents and Teachers of the Dhamma and our guides ; this is the best auspicious Performance and blessing.

To live in a suitable place, that is to say where the Buddha, his Law and his followers are found and honoured, having done good deeds, or meritorious actions, in former birth or existences, directing one's mind in the right direction, that is to say towards virtue, confidence generosity and similar virtues ; this is the best auspicious Performance and blessing.

Profound knowledge of the Dhamma, skill in one's professional occupation self-control and discipline according to the Dhamma, pleasant speech and well-spoken words at the right moment ; this is the best auspicious Performance and blessing

The support of father and mother, the cherishing of wife and children, and peaceful occupation, that is to say an occupation free from entanglement into what is contrary to the Dhamma ; this is for the laymen, the best auspicious Performance and blessing.

Liberality in giving alms and support to worthy causes, living righteously, helping relatives in need of help, and blameless deeds ; this is the best auspicious Performance and blessing.

Ceasing and abstaining from all evil, total abstinence from all kinds of alcoholic intoxicating drink, steadfastness and continued effort in righteous acts and following the Dhamma; this is the best auspicious Performance and blessing.

Reverence, humility, contentment, gratitude, and hearing the Teaching or studying it at a proper time, that is to say, when one feels the need for a better understanding of the law in order to do what is right and in conformity with Dhamma; this is the best auspicious Performance and blessing.

Patience and forbearance, obedience and submissiveness to teachers and elders, visits paid to the monks, and religious discussion at the proper time: this is the best auspicious Performance and blessing.

Self-control and perseverance in the practice of the Dhamma, renunciation of the household life and living the holy life of the homeless, seeing the Four Noble Truths, that is to say, having the direct knowledge of the Four Pure Truths of suffering, origination of suffering, ceasing of suffering, and the noble eightfold path that leads to the ceasing of all suffering; the realisation of Nibbāna that follows on the direct knowledge of things as they are, and the conquest of all delusion and craving, in other words, enlightenment and liberation: this is the best auspicious Performance and the highest Blessing.

He whose mind is not affected when touched by any of the eight worldly conditions, that is to say, gain and loss, success and defeat, praise and blame, happiness and suffering; freedom from sorrow, freedom from the stains of lust, hate and delusion, and the peace resulting from liberation, that is to say, when all the bonds of sense desires, desire for existence, wrong views and all ignorance have for ever ceased to affect the mind of the liberated one: this is the best auspicious Performance and the highest Blessing.

Those who accomplish such things, cannot be defeated or made lose their attainments, they move safely everywhere: these then are the best auspicious Performances and the Highest Blessings.



When examining the progress of this discourse on *the Thirty-eight Blessings* or *Auspicious Performances* as taught by the Blessed One to that Devatā (who does not believe in devās may assume that this fine discourse was given to any royal personage, for kings are also addressed as *Deva*): starts with the easy things that can be done by the ordinary lay follower, then moves into the realm of the study of the Dhamma, leads to renunciation of the life of a layman, and through realization of the goal of Nibbāna leads to the really highest blessing attainable in this life and world. It is the last three verses that stir the reader or listener to a sense of urgency in the practice of the Law.

Though there will always and everywhere be those who wish to see Kings and Queens, Princes and Princesses from far-off lands, not asking whether there is anything special to be admired in them from the stand point of a true Buddhist, and those who are satisfied with mere chanting of some verses about becoming Buddhas themselves in the future, though doing little in the present to achieve that objective, yet the sense of urgency is visible everywhere among the Buddhists in our time. Considering that the best time for the practice of the pure Dhamma and the realization of the highest blessings draws to an end as the first half of the duration on the Good Law closes, they find or found empty huts in the *Centres of Meditation* to devote there a few days or weeks to the systematic practice of *Mindfulness* and *Insight*. To those the MAHĀMANGALA-SUTTA is a beacon light on as yet a distant hill that can be reached if this sense of urgency for the practice of the Dhamma lasts in them longer.

Approaching the Teachers of the Dhamma and its Application in humility to learn at the right time to follow the Path, discussing with them the points that seem not quite clear, this is an auspicious performance. Energy and Perseverance in living the holy life, be it but for a limited period, if one is unable to sever all connections and obligations to others, may lead many to a different understanding of the Four Pure Truths. They would then better understand in themselves the cause of the sense of urgency, when seeing how all life is full of anguish and agony ; craving is the cause of all our suffering : its extinction through the practice of the Higher Life in the Dhamma is the liberation, and the Noble Eightfold Path of virtue, culture of mind and intuitive wisdom leads to liberation.

EXPOSITION OF THE VYAGGHAPAJJA—SUTTA,

The Discourse on Accomplishments

(*Aṅguttara Nikāya VIII – VI – 4*)

This discourse was given by Lord Buddha to a *Koliyan*, a citizen of a principality adjacent to that of the *Sākya*s, the kinsmen of the Buddha. Like in many other discourses, the Master begins with the simple things belonging to the life of the laymen, and then leads his listener to the realization of the higher things pertaining to the realization of enlightenment. The discourse is thus :

At one time the Blessed One lived among the *Kolians*, in their market town called *Kakkrapatta*. Then *Dīghajānu Vyagghapajja*, the 'long-kneed, descendant of a clan once living in places infested with tigers, a Koliyan son, perhaps a relative of the Buddha, came to the Blessed One, and after a respectful salutation of the Master, he sat at one side and addressed the Blessed One thus :

Venerable Sir, we are laymen who enjoy all worldly pleasures, living amidst women and children, use perfumes, other embellishments and garlands and wear fine silk clothes, find pleasure in money and things made of gold and silver. Though we are not homeless followers of the Blessed One, may the Blessed One teach us the Dhamma in such a manner that it may be conducive to our welfare in this world and happiness in the other world. To him the Blessed One gave this instruction :

These four things conduce to the good and happiness of a layman in this very life. What four ?

Accomplishment in exertion, accomplishment in caution, accomplishment in friendship, and accomplishment in regular life.

What is the accomplishment in exertion (*utthāna-sampadā*) ? It is dexterity (*dakkha*) and diligence (*anāsa*). By whatever activity a man earns his living, whether as a cultivator or a trader, whether as a herdsman or archer, a minister of the king or by any other profession, he achieves accomplishment in dexterity and diligence endowed with genius in finding ways and means in the performance of the duties of his profession. This is called accomplishment in exertion.

What is the accomplishment in caution (*ārakkha-sampadā*) ? Whatever property a man acquires through his exertion and dexterity, acquired justly by right means, he protects and watches over his property against thieves, fire, floods, ill-disposed heirs or relatives, and at times against kings, or the Government, as we would say today. This is called accomplishment in caution.

What is good friendship (*kalyāṇamittatā*) ?

In whatever town or village he lives, he keeps company with those who have confidence (*Saddhā*) in the Dhamma he professes, who have virtue, that is to say, observe the same moral Principles (*sīla*), who practise charity or are liberal in supporting their religion and their religious institutions, and he always seeks the company of the wise, trying to emulate those possessing these good qualities. This is called good friendship.

What is accomplishment in regular life

layman knowing his income and expenses leads a regular life, being neither extravagant, not showing falsely abundance and then soon being in want. Thus he lives within his means and accomplishes the requirements of a regular life.

Just as a goldsmith or his apprentice knows, on holding up a balance, that by so much it has dipped down, by so much it has tilted up : even so a layman, knowing his income and expenses, leads a regular life, being neither extravagant

nor abundant and then soon in want, seeing to it that his expenses are not in excess of his sure income. If a layman with little income were to lead a luxurious life, others would blame him for wasting his hard-earned cash. On the other hand, if a man with a large income were to lead a wretched life of a miser, there would be those who would say : 'This man will one day die like a starvelling in spite of all his wealth.'

The wealth thus acquired has four sources of destruction :—Debauchery (*itthidhutto*), Drunkenness (*surādhutto*), addiction to gambling (*akkhadhutto*), and friendship or companionship with evil-doers.

Just as in the case of a great tank with four inlets and four outlets, if a man should close the inlets and open the outlets and there should be no adequate rainfall, then decrease of water in that tank is to be expected ; even so there are these four sources for the destruction of acquired wealth, that is to say, debauchery, drunkenness, gambling and companionship with evil-doers. But the abstinence from debauchery, abstinence from drinking, abstaining from gambling, and friendship with the good are the four sources of increase of one's acquired wealth. Just as in the case of a great tank with four inlets and four outlets, if a person were to open the inlets and close the outlets, and there should be adequate rainfall, an increase of water is certainly to be expected in that tank and not a decrease. Even so the four above-mentioned are the sources of increase of one's wealth acquired in the right way by one's exertion. These four things are conducive to the good and happiness of a layman in this life itself.

Causes of Spiritual Progress.

These four things are conducive to the good and happiness of a noble son in the other world or in the Higher Life in the Dhamma :—

Accomplishment in confidence, accomplishment in virtue, accomplishment in charity, and accomplishment in wisdom.

What is accomplishment in confidence (*saddhā-sampadā*) ?

Here a clansman has confidence in the enlightenment of the Perfect One :—Thus indeed is the Blessed One : he is accomplished, fully enlightened, endowed with wisdom and virtuous conduct, perfect, knower of worlds, an incomparable leader of those to be trained, teacher of devas and men, enlightened and Blessed. This is called accomplishment in confidence.

What is the accomplishment in virtue (*sīla-sampadā*) ?

If a follower of the Buddha abstains from killing, stealing, sexual misconduct (adultery), telling lies, and intoxicants that cause infatuation and heedlessness : this is called accomplishment in virtue.

What is the accomplishment in charity (*cāga-sampadā*) ?

Here a follower lives in his house free from meanness ; he is bounteous, open handed, giving gladly, accessible to those who come to ask something from him, cheerful in sharing, liberal in giving. This is called accomplishment in charity.

What is accomplishment in wisdom (*paññā-sampadā*) ?

Here a disciple is wise, endowed with wisdom that leads to spiritual growth, endowed with penetrative insight leading to the utter destruction of all suffering. This is called accomplishment in wisdom..

To resume the whole instruction contained in this discourse on Accomplishments, there follow some verses given here in plain prose translation so that they may fix the lesson learned here :

Strenuous and efficient in his work, heedful and ordering his life well, protecting or guarding what he has acquired :

Endowed with confidence and virtue, generous, and free from avarice, he clears the path of happiness to the other world.

Thus the eight accomplishments in exertion, caution, good friendship, regular life, confidence, virtue, charity and wisdom have been well preached by the Blessed One for the progress of all.



Though this sutta lacks in poetic diction or loftiness of thought, yet in all its homeliness it teaches us the most important lesson, especially after the Buddha Jayanti. This was to be my last sermon over Radio Ceylon in the Jayanti series of discourses, but the text was not used then but only now in this book, hence let me speak out my mind

Though I live in a hermitage at Bandarawela, far away from the centres of life, yet I do at times visit on my dhammaduta work places all over Ceylon. Everywhere I see work started before the Jayanti in expectation of generous and liberal support by philanthropic Buddhists from other places or from abroad. We brought to our Island Kings and Queens, Princes and Princesses, Premiers and other important personages to see our Jayanti and perhaps add their share to support things that needed more support and liberal support at that. Yet with all that, in spite of all that, many, many things have remained unfinished or only half-done. Even this book was to be printed for the Jayanti, but lack of support did not allow its publication by the Buddhist Council of Ceylon. I chose just this sutta to conclude my Buddha Jayanti series of

expositions of the Dhamma, in order to point out that we should think about this matter: we should not endeavour to seek 'soft jobs' and live as if we were princes. Let us not expect *others* to do what ought to be done by *ourselves*. Then the sense of urgency in all our actions will be aroused, and many things will be done better and sooner when we start doing them ourselves instead of expecting others to do our duties. May we all mind this lesson on ACCOMPLISHMENTS.

CHAPTER XXI

THE HEART OF BUDDHISM

Buddhism may be studied either as a philosophy or as one of the mental sciences. But often it is also treated as one of the great world religions counting more than 550 million adherents, these being either pure Buddhists or those who in adopting Buddhism had already assimilated some local cults, beliefs or practices taken from other systems. In order to let the reader decide for himself whether the Dhamma is to him a philosophy, a science or religion, it will be useful to consider some of the general concepts of religion, even if we risk to incur the displeasure of some impatient readers who will notice that in this chapter we repeat much of what has been said earlier. But as adult students of the Dhamma cannot be drilled, some review or revision and recapitulation or re-statement of the essential features of our book will help to fix and organise what has been stated earlier, but not so clearly and definitely: this is the closing chapter on formal instruction in the Dhamma, the last three chapters being not on the doctrine but on meditation.

WHAT IS RELIGION?

The Oxford Dictionary defines *religion* thus: System of faith and worship; human recognition of superhuman controlling power, and especially of a personal God entitled to obedience, and the effect of this in conduct. *Religious* is accordingly defined as: *imbued with religion, god-fearing, devout*; but also as *scrupulous* or *conscientious*. Hence if one says that one has no religion, one implies that such a person is an unscrupulous man, reckless in his moral behaviour, and not at all conscientious. If we are to be counted by non-Buddhists as cultured, we Buddhists are constrained to declare that the Buddha's Dhamma is our religion. In order to do so, we have to look for different definitions of *religion*.

We know that H. G. Wells expressed his view on religion thus: Religion is the central part in our education that determines our moral conduct. The famous German Philosopher Kant stated his definition of religion thus: Religion is the recognition of our moral principles as laws that must not be transgressed. This comes quite near to our conception of what religion ought to be.

In a very broad sense, religion may be defined as a body of moral and philosophical teachings, the acceptance with confidence of such a teaching, and the practice of the accepted teaching. In this sense Buddhism is a religion, and the Buddhists have indeed a very noble religion to follow.

If we had asked the men of whom we have our first historical records : “*What is religion*”? they might have answered in accordance with the Oxford Dictionary, saying that religion was *the ways of worshipping the gods*. By *gods* they would have understood the unseen powers that manage the world or at least interfere with it ; by *religion* they would have meant the whole attitude to be taken towards these powers. There are two aspects of the Dhamma of the Buddha, that is to say as *a personal religion*, and *an organized or institutional religion*.

PERSONAL RELIGION means the inward veneration of one's religious teacher or teachers and the application of one's moral principles in one's daily life, without participating in the showy manifestations of the Organized Religion of the masses. Most of the educated classes belong to this category.

ORGANIZED or INSTITUTIONAL RELIGION is the popularly practised religion of the masses, with much pomp, many ceremonies, processions and public worship. In Ceylon the Kandy Perahera, Kataragama Perahera, Temple Festivals and Public Preachings, all-night-paritta-chanting, and Alms to the monks in great numbers are typical examples of Institutional Religion. The intellectual classes seem to shun this kind of religion, but the broad masses of the Buddhists understand only this kind of religion. Buddhism satisfies all temperaments : to the intellectual classes it gives a lofty philosophy and moral teachings that lead to enlightenment and liberation from all suffering ; to the common man and woman it gives a gorgeous worship and a hope of life in heaven. Further, religion is subdivided into two main classes : *revealed religion*, and *natural religion*.

REVEALED RELIGION is one revealed by ‘God’ through the Prophets or special messengers of ‘God’ or *son of ‘God’*. The Hebrew, the Christian and the Moslem religions are counted as the typically revealed religions, and according to the light of the adherents of those religions, the only true religions. All three are monotheistic religions, teaching but one God, though the Roman Catholic religion has yielded to the popular and more natural demand for more gods by introducing the belief in the intercession of the ‘Mother of God’ and their Saints, the worship or adoration of the relics of the Saints, three aspects of the one God, the Mother of ‘God’, and still many other ways of approaching God and obtaining what one wants without having to ask it from the ‘One God’.

NATURAL RELIGION or rather Natural Religions are, according to the Christian writers, all the other manifestations of religion. Natural Religion has been classified under three headings :

PHYSICAL RELIGION, the worship of natural phenomena and forces, is said to have been inspired in the primitive man by the aspect of Nature. The first forms of physical religion might have been really inspired by the awe

experienced in the presence of strong natural phenomena, such as mountains, rivers, the sea, earthquakes, thunderstorms, floods, and any violent changes in one's environment. Fear with praying, and a desire to win the favour of the powers behind the natural phenomena, gave rise to the belief in gods, souls, spirits and mighty divine beings, and the possibility of incurring their displeasure or winning their favour.

ANTHROPOLOGICAL RELIGION is founded on the nature of man and leads to the worship of ancestors or the First Man, or a God, who is supposed to have been the originator of the imperial family and of all men. The Japanese and the Chinese are counted as adherents of this kind of religion, insofar as they do not count as Buddhists or adherents of other systems.

PSYCHOLOGICAL RELIGION is occupied with the study of the nature of the human soul and its relation to God. Though the Hindus declare that their religion is one revealed by God or successive incarnations of God, their religion is often counted among Psychological Religions, with admixtures of other forms of Natural Religion.

Buddhism is the greatest stumbling block for the scholars of Comparative Religion, for it does not fall under any single heading of all the categories of religions, though it contains elements of both the revealed and natural religions. It has been revealed by the Buddha, who is called The Teacher of Gods and Men (*satthā devamanussānam*). In course of time, Buddhism has assimilated elements of natural religions. We may now define Buddhism as the Truth attained and revealed by the Enlightened One and to be realized by each of us individually.

Though Freethinkers and Atheists and even Materialists at times acclaim the Buddha as one of their own, yet Buddhism is not an Atheistic Teaching, if the word *atheism* is used as a term of reproach and condemnation. Buddhism does not waste time in fighting against the belief in God or the gods, though, when rightly understood, it supersedes all Theistic Doctrines. Buddhism, sometimes called '*Divine Atheism*' may be called *Supertheism* or rather *Supratheism*, for, as said above, the Buddha is in the Early Teaching of the Pāli Texts called *The Teacher of Gods and Men* (*Satthā devamanussānam*).

The founders of many religions claim to have received their message from a supposed god, but the Buddha is in the scriptures of the Pāli Tipitaka represented as having taught in heaven, and convinced even the 'Most High Maha Brahṇā' of his delusion if he thinks that he is the Father of All. Though the common followers of the Enlightened One, or rather the worshippers of the Buddha, placed in this world of opposing forces, and factors, do at times expect help, collaboration and protection from the gods, and for most of them any of the gods is God for them, yet these gods or divine beings are in the Early Pāli Texts treated as good lay Buddhists, disciples of the Buddha.

and always anxious to protect the true follower of the Enlightened One, if he needs their protection. And in the Commentaries the 'devās' assume an increasingly important, benevolent and helpful role, till in later Buddhism the Buddha appears as the chief among them.

Buddhism is inspired by the aspect of suffering, and is the Path to the Liberation from all Suffering. The Buddha's quest of Enlightenment was motivated not by fear or craving, but by the determination to solve the problem of suffering and to lead all intelligent beings to Liberation and Enlightenment. If fear has any place in Buddhism, it is the abhorrence of suffering; and if craving motivates religion, in Buddhism it is the striving for liberation and enlightenment that moves us to the application of the Dhamma in our daily lives. When knowing what people understand by 'religion' we avoid that word and call Buddhism by the original word DHAMMA or DHARMA.

THE LIFE OF THE BUDDHA

THE LIFE STORY OF THE BUDDHA, as far as a historical personage, can be told very briefly; it is thus: He was born 2588 years ago, that is to say in 623 B. C., at Lumbini in Nepal, as the son of Rājā Suddhodana and his Consort Mahā Māyā. The mother gave birth to her first child on her way from Kapilavatthu to her relation's home at Devadaha. The son was named Siddhattha Gotama, and spent his first 29 years of life in the mansions or palaces of his father, the Chief among the Rājās of the clan of the Sākyans, a proud race of warriors occupying a region of the sub-Himalayan plain now called the Terai of Nepal, just on the northern frontiers of the Republic of India. The birth place of the Buddha was visited by the Buddhist King Asoka, who ruled over all India about two hundred years after the passing of the Buddha. A pillar with an inscription of Asoka proclaims to the sceptic that "Here the Buddha, the Sākyan Sage, was born":—*Hida Budhe Jate Sākyamuniti*.

In his twenty-ninth year, the son of Rājā Suddhodana renounced the world, became a wandering philosopher, yogi and recluse, practised all kinds of Yoga and Austerities, till at last, six years later, he attained perfect Illumination at Buddha-Gayā, in modern Bihār of India. As the All-Enlightened One, he taught the Path to Enlightenment for 45 years, and passed away at Kusinārā, in the Gorakpur District of modern India. Many of the events in the life of the Buddha are confirmed by Asoka's Pillars with Inscriptions, telling us where the Enlightened One was born; the Buddha-Gayā Temple in its present form is the enlarged and rebuilt shrine originally erected by Asoka; at Sārnāth the author saw on his pilgrimage in the Jayanti Year of 1956 the fine pillar of Asoka with the magnificent capital with Asoka Lions, now used as India's emblem. This Pillar shows the place where the Buddha preached his first sermon to the five

bhikkhus. Other monuments in place of older ones erected by Asoka can be seen at Kusinārā, the place of the final passing away of the Buddha. When looking from near at these monuments and contemplating their antiquity, we cannot but feel that we walk in the footsteps of the Buddha.

THE RECORDS OF THE BUDDHIST SCRIPTURES have been confirmed by the archaeological discoveries by British scholars, who have deciphered the Asokan inscriptions and excavated the sites where stood the monuments containing the relics of the Buddha and his Chief Disciples.

Western scholars differ among themselves in giving the date of the birth of the Buddha. It may be that the year was 564 B. C. or about 60 years later than the Sinhalese Chronicle Mahāvamsa says. Then the father of the Buddha might not have been such a mighty monarch as later Buddhist legends make him: perhaps he was not a king in our modern sense but only the Chief among the ruling princes of the clan, for at that time the chief free citizens of the warrior class of that region were called rājās. This only endears to the Buddhists the father of the Buddha for he was more in keeping with the democratic ideal of our own time because he attended to his rice cultivation while his son practised meditation under the roseapple tree. What matters is that there are historical places, and historical facts are found to prove that the Buddha was a really historical personage, and his Dhamma is a Historical Teaching, even if some of the later legends cannot be proved to be strict historical facts. When we have once discovered the Heart of Buddhism and adhere to the practice of the Essentials of the Buddha's Dhamma, we shall be good Buddhists, and that in spite of some scholars arguing that the Buddha-Dhamma is so very different from all religions. In order to adhere to the practice of the Heart of Buddhism, we must first know it well.

THE ADVANTAGE OF A SYSTEMATIC STUDY OF BUDDHISM consists in our learning not only to understand but also to teach, discuss and defend our Teaching. As many Buddhists dislike all formal instruction in the Dhamma by real scholar-exponents of Buddhism, they often remain in the Lower or Intermediate Classes of the Dhamma, and hence, when exposed to influences destructive of Buddhism, they find it extremely difficult to maintain their position against better-indoctrinated adherents of other systems.

What do we mean by saying that a person knows the Dhamma? Most people in Buddhist lands of South-East Asia, and especially in Ceylon, mean by it that such a Buddhist knows *the Precepts*, all the common forms of worship, the usual stanzas or '*gathas*' (verses), *suttas* (discourses of the Buddha) and stories illustrating the essentials of the Dhamma. He is also expected always to know how to do the right thing in public and in private life, when expected to lead others. Further he knows the Life of the Buddha, the common forms of meditation, a few *Paritta-suttas* (discourses recited for protection), and hence can give consolation in a calamity, and eventually take the place of a

Bhikkhu (a Buddhist monk, called erroneously also 'priest') at Funerals, if a *Bhikkhu* is not at all available at that time or place. He also can teach the Dhamma to his children and pupils, can conduct a '*Sunday-School*' or a *Refresher Course in Buddhism* and give a lecture on any aspect of the Dhamma. In Burma he also knows much of the Abhidhamma, or at least the essentials of the Abhidhamma, the Higher Doctrine much studied in that land. We have everywhere many such competent Buddhists; but they all have one fault in common: When it comes to discussing the Dhamma among non-Buddhists, and defending the Teaching effectively when it is attacked by others, they fail at times. Hence though Buddhism could be spread more widely among races quite willing to learn it, yet understanding Teachers of the Dhamma for non-Buddhists are rarely found. This is why Buddhism is liable to disappear when there are no qualified exponents of the Dhamma and no *Bhikkhus* to lead the lay devotees in crises.

As explained above, *two aspects of the Dhamma* can be discerned by a student: *Institutional* or *Organized Religion*, and *Personal Religion*. Institutional or Organized Religion is the form of Buddhism found among the rank and file of the Buddhists in the East. Buddhism as a Personal Religion predominates in the West and among the intellectuals in the East. Many sincere students and followers of the Buddha are at times alarmed at the 'disappearance' of religious zeal among the Buddhists. In fact there is an increased devotion to Buddhism among the educated classes: but it is the personal aspect of religion that predominates among them.

Organized Buddhism and the unifying force in Buddhist lands, centres round the monasteries; while the Dhamma as personal Religion and guiding philosophy usually takes the form of literary activities, study and propagation, appreciation and a deep desire to apply the Teachings in one's daily life. Both the aspects of Buddhism must be fused together if we are to be real Buddhists and if the Dhamma is to flourish. When the act of inward veneration expresses itself in worship and exemplary life, we have achieved the fusion or synthesis of the two aspects of the Buddha's Dhamma.

The usual Method of Teaching the Dhamma in Ceylon (in Burma they begin with the Abhidhamma), is to teach *the Five Precepts* and the *refuges* with some easy forms of worship, both in public and in private. This instruction can be undertaken by parents and then supplemented by Teachers and *Bhikkhus*. Next we teach the Life of the Buddha, the Basic Truths of Buddhism, the *Paritta-suttas*, and Meditation, at least the *Satipatthana-sutta* the Discourse on Mindfulness. Advanced adult students still learn the History of Buddhism and the History of Buddhist Thought as it can be found in the many Buddhist lands.

BUDDHA-DHAMMA-SANGHA, the Teacher, the Teaching, and the Order of Disciples are the subjects of our study. It is also a custom unavoidable in this modern world to discuss the Dhamma in comparison with other religions,

and with non-religion: and in the future we shall be constrained to discuss Buddhism not only in terms of atheism, materialism, science and philosophy but also in the light of dialectical materialism, if we are not to lose our younger generation lost in their admiration of the Sputniks in the skies

BUDDHISM is the System or the Teaching of the Buddha. It is a Philosophy, Ethics, Psychology and Religion.

THE BUDDHA is a Historical Personage, the All-Enlightened and Compassionate Teacher who by his own effort has discovered and first realized the truth called Dhamma and has the ability to lead other intelligent beings to the self-realization of truth taught by Buddha. This conception of the Buddha is valid only with regard to the Founder of Buddhism as we have it in the Early Pali Texts of the Tipiṭaka. In order to create clarity first, we abstract from the later teaching professed by the Buddhists of Far East: to learn them, the student has first to be well established in the more rational doctrine taught here as **BASIC BUDDHISM**.

THE DHAMMA of the Buddha is the Ethical and Philosophical Teaching of the Buddha, the cosmic and moral law governing this world and realized as well as revealed by the Buddha, the All-Enlightened One.

THE SANGHA is the Order of the Disciples of the Buddha, the Community of those who have realized the truth first proclaimed by the Buddha or who are striving to realize it, and who by example and precept teach the Dhamma. Though in the new Western usage of *the Western Buddhist Order* not only their 'priests' but also all laymen are called members of their Order, in the original Early Buddhist usage *Sangha* refers only to the fully ordained Bhikkhus, and even the novice (Sāmaṇera), though outwardly resembling a Bhikkhu, is not counted as a member of the *Sangha*. Hence in South-East Asian countries the *Sangha* consists only of those monks who have received the Higher Ordination (upasampadā) and really follow the rules: these alone are called *Bhikkhus* and it is they who constitute the *Sangha*, the Order of the Custodians and Exponents of the Dhamma.

THE BUDDHIST is a person who accepts the guidance of the Three Refuges (Buddha-Dhamma-Sangha) and endeavours to the best of his ability to observe the basic moral precepts of Buddhism. The Buddhist reveres the Buddha, studies the Dhamma, follows the Teaching in his daily life, and gladly supports the members of the Sangha, the Bhikkhus, in their work of deliverance and Enlightenment

THE ESSENCE OF THE DHAMMA, the basic Four noble and pure Truths of suffering, its cause, its cessation, and the Noble Eightfold Path leading to the extinction of suffering, is the special Teaching of the Buddha for these basic four pure truths are found only in Buddhism and nowhere else.

at least not in the perfection and lucidity we find them proclaimed by the Buddha. These Truths were never preached to new pupils who were unprepared to comprehend them and accept the facts.

To a new disciple the Teacher first spoke of liberality and charity, of virtue or morality and the good results visible now and here and those to be attained in heavenly worlds. Then the Master exposed the unsatisfactory nature of all sense pleasures and pointed out the bliss of renunciation. Only when seeing that the heart of the hearer was pliable and attuned to the realization of the highest Truth, the Buddha pointed out how all life, both here and in the heavenly worlds, is not the highest happiness, for it always leads to suffering because of the transitoriness of all conditions. The root cause of suffering is craving for sense pleasures, for continued life and for prosperity and then self-annihilation at death. If this threefold craving is extinct, all suffering ceases, and the Path of Virtue, Culture of the Mind, and Intuitive Penetration or direct knowledge is the path to the extinction of all suffering and to the attainment of liberation.

Virtue, meditation and intuitive wisdom with deliverance (*sīla-samādhi-paṇṇā-vimutti*), is the briefest summary and definition of the path to liberation and enlightenment. Charity, virtue and contemplation (*dāna-sīla-bhāvanā*) is the same path as trodden by the lay devotee of the Enlightened One. Hear and study, bear in mind and practise the Dhamma (*suṇātha-dhāretha-caratha dhamme*) is another brief summary of the Course to be followed by the Buddhists. The study of the Dhamma leads to practice; practice means spiritual development, and spiritual development leads to the self-realization of Enlightenment and Liberation.

APPLIED BUDDHISM

After a good synopsis of the whole subject of our study according to the analytical method of exposition, let us now use synthesis and build up our knowledge of the Dhamma from the simplest elements according to the traditional method of teaching the Dhamma in the East, and especially in Ceylon, where unlike in Burma, we do not start with the Abhidhamma. To start with, we shall now learn the meaning of the first and most frequently used formula: *Namo Tassa Bhagavato Arahato Sammā-Sambuddhassa*. In English we say: Veneration to Him, the Blessed One, the Holy One, the All-Enlightened One!

This salutation is the expression of one's inward veneration. It was the disciples who spontaneously uttered this homage after realizing the greatness of the Buddha in the course of a sermon delivered by the Teacher or in progress of their realization of the sublime goal of peace and enlightenment first pointed out to them by the Master.

The next formula most frequently used by the Buddhists is the Triple Refuge (*ti-sarana*) :

Buddham saranam gacchami.
Dhammam saranam gacchami.
Sangham saranam gacchami.

In plain English the formula—also the spontaneous expression of faith of the very first disciples of the Buddha— means :

I take refuge in the Buddha.
I take refuge in the Dhamma
I take refuge in the Sangha.

The words used in the second and third repetition of the refuge, 'dutiyaṃ'pi', 'tatiyaṃ'pi' mean: For the second time, for the third time. To make the declaration more effectual, one repeats in thus.

A true Buddhist does not render the same veneration to anyone except the Buddha, the Dhamma, and the Order of Disciples or Sangha. Even if he under compulsion of circumstances salutes kings, superiors, members of non-Buddhist Priesthoods and Orders, even if he transfers his merits to the gods or conforms to other people's worship of God or the gods, yet his reverence for the Triple Refuge surpasses all his merely outward tokens of worship of other objects or persons, even of gods or 'God'.

There are some nominal Buddhists who worship the statues of the Buddha and His Disciples in the Shrine room but refuse to salute the bhikkhus, for they falsely assume that the refuge implies only the Saints or the immediate disciples of the Buddha. As the living Bhikkhus are the real custodians of the Dhamma and our Teachers and Guides, a wise Buddhist renders a Bhikkhu the same homage by prostration as he does to the Buddha, for he thinks: *I am the least qualified person to judge who is a Saint.*

After the Triple Refuge formula usually follows the recitation of the Five Moral Precepts, the *pañcasila*. The first precept is *Pamātipata-veramanī-sikkhāpadam-samadiyāmi*. I undertake to train myself in the observance of the precept to abstain from taking life.

As regards the first precept non-Buddhists may object to the possibility of applying this precept universally, for they may argue that all higher forms of life depend on the destruction of lower forms of organic life, therefore, according to the categorical imperative, we must not attempt to observe a precept if it cannot be observed by all. The Buddhist attitude to this objection of the practicability of this basic moral precept is this

"We do not wait till it will be possible for all to observe this precept, for we know that the observance is quite possible to those who strive for the release from all suffering".

The precept refers to deliberate and wanton destruction of visible living sentient beings that breathe. The Buddhist need not violate this precept if he is mindful, practises loving-kindness, and understands that his own life is not so valuable as to need the support and maintenance by killing other sentient beings. But the Buddha and the Buddhists do not attempt to enforce the observance of this precept or any other precepts, for there will always be few who are now able to conform to the practice of absolute harmlessness.

Hence it is not considered as a transgression of the rule to eat any kind of food that is offered for sale by those who professionally engage in selling fish and meat and similar animal foods. One can see that the Buddhists are not vegetarians in a higher degree than the adherents of other religions teaching compassion for all that lives.

The perfect observance of the first Precept of Buddhism is possible only to the homeless bhikkhu, and among them only to the perfect Saint, for only such are ready to give up their own life rather than kill the aggressor. Hence the lay Buddhist respects those who observe the precept fully, and meanwhile he trains himself in the practice. The various degrees of demerit arising from killing are in descending order thus : Killing one's father, mother ; killing of a Saint ; attempting to kill the Buddha with the result of wounding him, for the Buddha cannot be killed by anyone ; killing a virtuous person, an ordinary man, a wicked man, large and useful animals, small animals, pests and vermin. But 'killing' in Buddhism means more or less *murder*, for only deliberate, planned, intentional, and actual taking of life of beings large enough to be seen : only this is counted as transgression, not accidental or involuntary harm caused, as for instance by a doctor or a surgeon who by some misadventure brings about the death of a patient whom he actually wanted to cure by his treatment.

The result of killing, its effect on the deliberate killer, is :—illness, deformity, ugliness, short life, being despised and shunned by others, violent death and rebirth in a state of woe.

The observance of this precept becomes easy if we develop and practise amity and good-will to all, understand the true nature of life as an impersonal flux or process (*anattā*) and realize that, while violence leads to more suffering not only for the dying but also for the murderer and torturer, abstinence from killing leads to happiness, long life, health, beauty, spiritual progress and to liberation from all fear and from the suffering and rebirth by the attainment of enlightenment. The observance of this precept will lead to World Peace. The Buddha's Dhamma, that is to say the Teaching of the Enlightened One in its pristine purity, is the only teaching that can produce the miracle of

thoroughly taming and subduing the human heart, disarming the inhuman hand, and eradicating all violent tendencies. It is by the adherence to the first moral precept that the heart, the head, and the hand must learn gentleness.

The need for the observance of the First Precept of Buddhism arises from the Buddhist conception of life as a round of rebirth, or, as it is called, SAMSĀRA. The belief in rebirth was so common to all India and the whole of Asia at the time of the Buddha when Buddhism arose, that it was taken for granted, and there was no need to establish or defend it. According to Buddhism, subject to rebirth are not only all men but also animals and all divine or heavenly beings, even the supposed mighty gods or 'God'.

Bound up with the teaching of rebirth is the teaching of Karma. *Karma* or *Kamma* means voluntary and free acts, human deliberate actions, words and thoughts. The volition behind all our actions, speech and thinking is the factor that conditions rebirth. Hence in Buddhism, though eating meat and fish is not an offence against the precept, to command another to kill or even only mentally assent to the killing, is considered demeritorious, unskillful, *akusala*.

Buddhism teaches that it is in our power to determine our future rebirth by controlling our actions, words and thoughts and emotions. Non Buddhists, who do not believe in rebirth, do not understand the working of Karma, and do not aspire to complete liberation, therefore need less restraint and less self-control than the Buddhist, for what they want is future life, and this is sure to all with the craving for it.

Liberation from all suffering and from all future rebirth is possible only through enlightenment and cessation of all craving, especially of the craving for rebirth or for future life in heaven. Rebirth is a fact, and the belief in rebirth or the teaching of rebirth is found and taught in one form or another everywhere, both among the unsophisticated primitive races and also among the most advanced and intellectual people. The Maori of New Zealand believes that after his bodily death he will be reborn as a white Englishman and then return to new Zealand to govern his people. The Egyptians had an unquestioned belief in rebirth. The Teutons, and the Anglo-Saxons of Great Britain, believed in their *Valhalla*, where the dead warriors would spend all their days in fighting and their nights in feasting, eating meat and drinking their strong wine.

In Palestine at the time of Jesus Christ, people did believe in rebirth, for when the disciples saw a blind-born man, they did not ask their Master, as some Christians would do nowadays, why God had created the man blind or allowed him to be born blind. They simply asked: "Did this man sin or did his parents sin?" As it would be a monstrous thought to assume that the

man would be born blind for his sins that were to be committed subsequently, the disciples manifested their unhesitating belief in rebirth.¹ Jesus Christ was believed to be the reborn John the Baptist or one of the Prophets of old.²

The belief in rebirth was so strong among the Christians in the first centuries after Christ, as it was in the centuries before the origin of Christianity, in Greece and all the lands next to the Mediterranean Sea, that the Theologians, who thought that the belief in an almighty God and the need for salvation through the intervention or mediation of the Church would be rendered invalid if people believed in rebirth, called in 553 a Church Council at Constantinople, where the belief was declared a heresy: "Whoever shall support the mythical doctrine of the pre-existence of the Soul and the consequent wonderful opinion of its return, let him be excommunicated and accursed" is the exact text of the sentence.

In conclusion I still want to remind the Buddhist reader that, though indeed very few are aware of the fact, even the most orthodox Christians do believe in rebirth either in heaven or in hell, though the Roman Catholics admit an intermediate state, a purgatory, for those who need some preparation and purification before they are fit to enter heaven. But although most Christians and the adherents of other revealed religions believe in a future life in heaven, their conception of heavenly life is an exalted reproduction of their present life on this earth. They simply transfer all their hopes and unfulfilled desires into their next life, and this leads them to a new rebirth in this very world. Thus they are assured of a long life in the future until they penetrate this delusion of an eternal life in heaven and strive for liberation from all craving, even from the craving for a rebirth in heaven, for only then will they be able to follow the Noble Path that leads to enlightenment and Nibbāna.

Most of those people dread now the teaching of rebirth and Karma, for they imagine that if they accept it they may be born in their next life as dogs or some other animals. This is a debased form of Buddhism that teaches such rebirth of a true Buddhist. The Enlightened One in his discourses declares that all those who turn themselves to him with devotion and trust are all destined to a rebirth in heaven (*sagga-parāyanā*), while all who follow the Dhamma in their daily life are destined to attain perfect illumination (*sambodhi-parāyanā*).¹

Let it be once more said here that the Teaching of Rebirth is the Buddhist conception of the current beliefs in the pre-existence of the soul, resurrection, incarnation, reincarnation, the immortality of the soul, continuity of life or even eternal life in heaven. In the Buddha's Dhamma all these beliefs are

1. St. John IX : 1—2.

2. St. Matthew XVI : 13—14 : St. Mark VI : 14—16 : VIII : 27—28.

1. Alagaddupama-sutta, Majjhima-Nikāya 1. xxii. pp. 141—142 ; Engl. Translation Discourse on the Parable of the Water-snake, the Middle Length Sayings I, 22, p. 182, by L. B. Horner, Pāli Text Society.

purified of all wishful thinking, for according to the Buddha's Dhamma, all conditions are impermanent, unsatisfactory, and not-self, and this applies also to the delusion about eternal life in heaven. Buddhism does not deny the existence of heavenly worlds: but it teaches that even the beings once born there as a result of their merit die and are reborn in any other world, not necessarily once more in the same happy divine state.

The Second Precept of Buddhism is given as: *Adinnādānā-veramanī-sikkhāpadam samādiyāmi*. It means: I undertake to train myself in the observance of the precept to refrain from stealing.

Just as the observance of the first moral precept, so also that of the second precept is absolutely necessary to harmonious life in human society and also in the State, hence all religions and all ethical systems teach respect for other men's property, and even in a Socialist State they inculcate the observance of respect for common or private property.

The bad effect resulting from stealing and all cheating or fraud is poverty, loss of one's own property, and subordinate position; and if the craving for other men's belongings is not checked, it leads to a rebirth in a state of woe. The blessings of a strict observance of this moral rule leads to a charitable disposition, detachment from greed, and it may culminate in total renunciation of all possessions and liberation from all craving and grasping on the attainment of spiritual liberation and illumination.

Liberality is the antidote to craving for more wealth. The Buddha in one of his previous earthly lives as *King Vessantara* is the ideal of every true Buddhist, for thus did the Buddha attain that freedom from all wants by giving away all his possessions. Hence all who aspire to enlightenment have to follow the example of Vessantara as the Buddhist Teachers elaborated it in the Vessantara Birth Story or *Jātaka*.

The Third Moral Precept of Buddhism is: *Kāmesu-micchācārā-veramanī-sikkhāpadam samādiyāmi*. It means: I undertake to train myself in the observance of the moral precept to refrain from sexual misconduct.

The ideal of a Buddhist is a well-disciplined and controlled or subdued individual, and the third precept is a most effective method of subduing one's craving for transgression with one not belonging to us. If one once realizes that the craving for the possession of one that belongs already to another person may ultimately lead to the murder of the one who stands as an obstacle in our way, one gives up even the most latent and subconscious longing for intimate relation with such a person. The precept refers to adultery and similar misconduct in matters of sense pleasure, in sensual pleasures in the real sense, and the strict observance of it leads to liberation from the most powerful craving. Normal sex relations between husband and wife, even if the wife is not really

registered as such but only treated as wife, is not condemned in Buddhism; it is only the taking from another man or from the protection of parents or relatives a woman or a girl against the wish of those to whom she already belongs or has been promised, that is looked upon as an offence against the third precept of Buddhist morality.

The Forth Moral Precept of Buddhism is: *Musāvādā-veramaṇī sikkhāpadaṃ samādiyāmi*. The meaning is: I undertake to train myself in the observance of the moral precept to refrain from telling lies.

The observance of this moral precept leads to the acquisition of an innate feeling and desire for truth. Minor forms of telling what is not strictly true, as for instance when a householder says that he has not the thing that one wants to borrow from him, simply because he never returns what has been lent to him—such forms of speech, though better avoided, are not counted as a very serious offence.

But when we give false evidence in law courts or publicly declare what is not true, and know well at the time of doing so that it is an untruth, then this constitutes an offence against the fourth precept of Buddhist morality, for it counts as deliberate lying. Men resort to telling lies out of fear, out of craving, out of spite, in order to harm or injure others, to gain some advantage, or simply because they have acquired the bad habit of telling lies,

The bad effect of telling untruths, on the speaker—apart from the harm he causes to others—is that he is not believed and trusted even when he once tells the truth. In children we see or can observe that the liar cannot learn, forgets soon, and because of the subconscious habit of concealing true facts and telling what is not true, such a pupil mixes up facts with fiction and is a very bad student, especially in arithmetic, spelling, reading and all subjects where exact reproduction is required.

In the sphere of religion, the liar disbelieves all truth and has much faith in what is fiction. On the other hand, the person who adheres to truth and never resorts to telling a lie, though he may not always be a pleasant companion to those accustomed to flattery and entertainment, he has an innate sense for truth. It is obviously only such a person that can expect to see the truth and progress on the path to enlightenment.

The Fifth Precept of Buddhism is as follows: *Surā-meraya-majja-ppamāda-ṭṭhānā-veramaṇī sikkhāpadaṃ samādiyāmi*. It means: I undertake to train myself in the observance of the precept to refrain from drinking alcoholic intoxicating drinks, the cause of negligence and recklessness.

As a serious student of Buddhism needs all his intellectual and spiritual powers unimpaired, and because under the influence of intoxicants and all kinds of narcotics the study of the Dhamma and the application of it is impossible,

we are expected to give up all such evil habits if we have already acquired them, or to never fall into the vice of blunting our intellect by such drugs and drinks.

There are these six dangers in being addicted to intoxicants : visible loss of wealth by spending money on drink and neglecting one's duties under the effect or after-effects of intoxicants ; increase in quarrels while drunken ; as an occasion for disease while exposing oneself at night and losing health in consequence of drinking and loss of resistance to illness ; a cause of ill fame ; a producer of immodesty ; a weakener of intelligence as sixth. The time spent in drinking and recovering from the after-effects of intoxication an earnest disciple of the Buddha spends in the study of the Dhamma and in meditation or engaging in some religious activities, and in doing charitable and social work with the money he would have otherwise spent on poisoning himself by alcohol

ADDENDUM

THE A. B C OF BUDDHIST CEREMONIAL FOR DAILY RECITAL

These formulas in Pali are recited at all public religious functions and in the home shrine room or for oneself in all South-East Asian Buddhist lands ; at least this minimum of Pali Buddhism is expected from all who claim to belong to the Buddhist Community. Who once heard the recital will be able to read these few sentences : who is not sure of the intonation may listen to a Sinhalese sermon over Radio Ceylon, for the sermon opens with the recital of Precepts. For one who is far from the Buddhist East, the English version may serve better than the Pali formula.

Note : 'c' is pronounced like 'ch' in "church". 'j' like in "Judge". 'g' like in "garden".

- 1 Namo tassa Bhagavato Arahato Sammā-sambuddhassa,
 Namo tassa Bhagavato Arahato Sammā-sambuddhassa,
 Namo tassa Bhagavato Arahato Sammā-sambuddhassa

Veneration to him, the Blessed One, the Holy One, the All-Enlightened One !
It is repeated thrice, as usual in Oriental recitation.

- 2 Buddhāṃ Saraṇaṃ gacchāmi. I take refuge in the Buddha,
 Dhammāṃ Saraṇaṃ gacchāmi. I take refuge in the Dhamma,
 Saṅghaṃ Saraṇaṃ gacchāmi I take refuge in the Saṅgha

Dutiyam' pi Buddham saraṇaṃ gacchāmi. For the second time I take refuge in the Buddha.

Dutiyam' pi Dhammaṃ saraṇaṃ gacchāmi. For the second time I take refuge in the Dhamma.

Dutiyam' pi Saṅghaṃ saraṇaṃ gacchāmi. For the second time I take refuge in the Saṅgha.

Tatiyam' pi Buddham saraṇaṃ gacchāmi. For the third time I take refuge in the Buddha.

Tatiyam' pi Dhammaṃ saraṇaṃ gacchāmi. For the third time I take refuge in the Dhamma.

Tatiyam' pi Saṅghaṃ saraṇaṃ gacchāmi. For the third time I take refuge in the Saṅgha.

3. Pānātipātā-veramaṇi sikkhāpadaṃ samādiyāmi.

Adinnādānā-veramaṇi sikkhāpadaṃ samādiyāmi.

Kāmesu-micchācāra-veramaṇi sikkhāpadaṃ samādiyāmi.

Musāvādā-veramaṇi sikkhāpadaṃ samādiyāmi.

Surā-meraya-majja-ppamāda-tṭhānā-veramaṇi sikkhāpadaṃ samādiyāmi.

I undertake to train myself in the observance of the precepts to abstain from: (1) the taking of life, (2) stealing, (3) sexual misconduct, (4) telling lies, (5) drinking alcoholic intoxicating drink, (distilled and fermented), the cause of negligence and recklessness.

CHAPTER XXII.

THE BUDDHIST MEDITATION ON BUDDHA-DHAMMA-SANGHA—RECOLLECTION OF THE ENLIGHTENED ONE

(*Buddhānussati -bhāvanā*)

All Buddhists at times strongly feel the need for devoting some of their time to meditation, for they all know that meditation is an integral part of Buddhism and that it leads to happiness in this life and to bliss in the next rebirth, and at the same time meditation brings us nearer to the realization of enlightenment and Nibbhāna. Direct knowledge of things as they are and the peace when all craving has been conquered: these are the highest fruits derived from meditation.

We can devote to meditation the gaps in our routine work, or the odd moments after our work, when those who do not know the value of the application of the Dhamma seek company and unprofitable gossip, indulge in drinking, gambling or some other foolish and destructive forms of un-Buddhist pastimes. Buddhist meditation is an essential part of the application of the Dhamma: it is an excellent substitute for churchgoing, prayer, or other ceremonies. No Buddhist is able to live the good life required by *the Dhamma*, our Norm of Conduct, unless he or she devotes daily at least five or ten minutes to the right type of meditation. Some students are scared from the practice of meditation by the complicated explanations and the inordinate use of Pali formulae to be memorised and repeated without being fully understood.

Though a knowledge of Pāli is useful to the student of Buddhism, it is quite possible to practise the Buddhist Meditation without knowing Pāli, and especially the recollection of the Enlightened One can be profitably followed without knowing a single word of Pāli. Another advantage of this meditation is that it does not require any special posture, for it may be practised while sitting in the oriental manner or in any other way, even while walking up and down or lying in bed when ill or unwilling to show others that one meditates while others sleep. But who has a little shrine in one's home, he may learn the meditation on the Buddha while sitting before an image or picture of the all-Enlightened One.

A meditator with confidence in the Enlightened One who wants to develop firstly the recollection of the Enlightened One among the three to be discussed here should go into solitary retreat in a favourable place for meditation when and where all is quiet around him or her and recollect the special qualities of the Enlightened One, the Blessed One, as follows:

That Blessed One is such since he is accomplished, fully enlightened, endowed with clear vision and virtuous conduct, sublime, the knower of worlds, the incomparable leader of men to be tamed, the teacher of gods

and men, enlightened and blessed'. This is the translation of the Pāli formula beginning with: *Iti pi so bhagavā, araham...* Those who do not know the Pāli text may consult Venerable *Nārada's* MIRROR OF THE DHAMMA, Lake House publication in 1954 or 1955, where the Pali text is printed in Roman script and an English translation of all the Pāli stanzas and discourses is given with the Pāli text. Those who know the Pāli text but not the meaning, should consult THE PATH OF PURIFICATION, the new English translation of the VISUDDHI-MAGGA by the venerable Bhikkhu *Nyānamoli*, published by Mr. A. Semage, sole distributors: LAKE HOUSE BOOK SHOP, Colombo. Let them not waste time but look straight at page 206 for the *Recollection of the Enlightened One*.¹

Here the way the student recollects is thus: 'That Blessed One is such since he is accomplished; he is such since he is fully enlightened;... he is such since he is blessed'. '*The Blessed One is such since he is accomplished*' means that he is remote from all evil, since he has accomplished perfection by his enlightenment, has no enemies, and *the wheel of rebirths* has been brought to an end by him. He is worthy of honour and offering; in him there is no secret evil-doing; he has nothing to conceal for evil-doing is quite impossible for him, therefore he is called accomplished. The name for accomplished is '*araham or arahā, or arahant*'. Whatever others may mean by this word, in Buddhism it means *holiness, accomplishment, purity*, and hence the person who is so accomplished is worthy of the highest honour, and hence the Buddhist knows of no one who deserves such honour more than the Blessed One, hence he is called '*accomplished*'.

The Blessed One is called *fully enlightened (sammāsambuddho)* because he has understood all things rightly and by himself. Enlightenment here means the knowledge of *the Four Truths*, that is to say, the direct knowledge of suffering, of craving as the root cause of suffering, ceasing of craving as the end of suffering, and the noble eightfold path as the course to the realization of direct knowledge about these facts. In these four pure truths we see the essence of the enlightenment of the Buddha, hence he is called '*fully enlightened*'. The Buddha knows all the elements of being, all conditions and elements of experience, even the highest possible attainments of meditation, hence he is called *fully enlightened*.

The Enlightened One is *endowed with clear vision and virtuous conduct*. He recollects his past existences, sees the working of karma in beings as they are reborn according to their actions, he knows how all suffering arises, its cause, its cessation and the path leading to the end of all sorrow. He has experienced the highest stages of concentration. The direct knowledge of these things and the supernormal powers of the Buddha, the penetration of the hearts of other beings and various wonder-making powers constitute *the clear vision* of the Buddha. *The virtuous conduct* of this

1. To spare readers the need of referring to other sources, the Pāli text of the Recollections is added at the end of this exposition.

enlightened being, always restrained and ready to help all who need his help, makes the Enlightened One *endowed with the highest virtue*.

The Enlightened One is called *Sublime (sugata)* because he has gone to what is good; because of his attainment of excellence and because he has not only attained but also proclaimed this excellence of the Noble Path and the goal of Nibbāna to which it leads. The Excellent One knows all the worlds in all ways and also how to transcend the world, hence he is called *Knower of Worlds*. Then the Enlightened One is an *Incomparable leader of men to be tamed* because there is no one like him with regard to the art of leading all intelligent beings to enlightenment. Even some of the most intractable beings were subdued by the Buddha, not by force but by kindness and love, hence he is called so.

The Enlightened One teaches by means of the here and now, of the life to come, and of the ultimate goal, according to the inclinations of the particular hearer, hence he is called *the Teacher of Gods and men*. Because he has discovered everything that can be known, the Buddha is called *Enlightened*; and he is called *Blessed* because he receives the highest veneration and respect as the highest of all beings.

RECOLLECTION OF THE DHAMMA

One who wants to develop *the Recollection of the Dhamma* should go into solitary retreat and recollect the special qualities of the Dhamma, that is to say the Law as it is handed down in the scriptures, as well as the *supramundane states* that constitute the Dhamma. He will do it thus:

'The Dhamma is well proclaimed by the Blessed One, visible here and now, not delayed, timeless, inviting of inspection, onward-leading, and directly experienceable by the wise'.

Well proclaimed is the Dhamma as we know it from the scriptures and the supramundane Dhamma as it is experienced by the advanced student of the Dhamma. The Dhamma of the scriptures is well proclaimed because it is good in the beginning, the middle, and the end, and because it announces the life of purity that is utterly perfect and pure with meaning and with detail. Even a single stanza of the Blessed One's teaching is good in the beginning with the first word, good in the middle with the following words, and good in the end with the last word, because the Dhamma is altogether admirable. A Discourse of the Dhamma is good because it inspires faith in the student and in the hearers. The entire Dhamma of the Blessed One is good in the beginning with virtue as one's own well-being. It is good in the middle with serenity and insight and with *path and fruition*, that is to say *the supramundane states of the saints*. It is good in the end with Nibbāna as the highest attainment. And when listened to, the Dhamma does good through

hearing it because it suppresses the hindrances to concentration and clear vision, thus it is good in the beginning. And when it is made the way of practice it does good through the way being entered upon because it brings the bliss of serenity and insight, thus it is good in the middle. And when it has thus been made the way of practice and the fruit of the way is ready, it does good through the fruit of the way because it brings unshakable equipoise, thus it is good in the end. So the Dhamma is '*well proclaimed*' because of being good in the beginning, the middle and the end, it announces the life of purity that is utterly perfect and pure with meaning and with detail.

The Dhamma is '*visible here and now*' because the path is visible by a noble person himself when he has done away with greed, hatred and delusion; and when the path is once attained, it can be reviewed again and again without having to rely on faith in another. The supramundane path, when once attained, is visible to the disciple through reviewing knowledge in moments of concentration. The Dhamma is '*not delayed*' because the fruit of its practice comes without any delay. The knowledge of the Dhamma leads to the purity of conduct, this purity then leads to purity of vision, and clear vision leads to liberation.

The Dhamma is called '*inviting of inspection*' because it is worthy of an invitation to inspect as if calling all 'come and see this Dhamma'. The Dhamma in its purity can be investigated, tested, applied in practice, in order to verify its claim to being the path to direct knowledge and liberation, hence it is called *inviting of inspection*. The Dhamma is called '*onward-leading*' because it induces a noble person onwards to nibbāna if he treads the path. The Dhamma is realizable, that is to say, the paths and the fruits of the noble individual, can be attained by the practice of the Dhamma. The Dhamma is also called '*directly experinceable by the wise*', because it can be experienced by the wise men each in himself when the path has been developed, fruition attained, and cessation of all lust, ill-will, and delusion achieved by the realization of the supramundane paths and fruits to which the practice of the Dhamma leads those who have applied it.

RECOLLECTION OF THE SANGHA

One who wants to develop the recollection of the Community (*sangha*) should go into solitary retreat and recollect the special qualities of the Community of the Noble Ones as follows:

'The community of the Blessed One's disciples has entered on the good way, the community of the Blessed One's disciples has entered on the straight way, the community of the Blessed One's disciples has entered on the true way, the community of the Blessed One's disciples has entered on the proper way, that is to say, the Four Pairs of Men, the Eight Persons; this community of the Blessed One's disciples is fit for gifts, fit for

hospitality, fit for offerings, fit for reverential salutation, as an incomparable field of merit for the world.

Herein, *entered on the good way*, (*supatipanna*) is thoroughly entered on the way that is the right way, the way that is irreversible, the way that is in conformity with truth, the way that has no opposition, the way that is regulated by the Dhamma, for the Dhamma is that way. They hear (*sunanti*) attentively the Blessed One's instruction, thus they are his disciples (*sāvaka* lit. hearers). *The community of the disciples* is the community of those disciples who possess in common both virtue and right view. That right way, being *straight*, unbent, uncrooked, unwarped, is called noble and *true* and is known as *proper* owing to its becomingness, therefore the noble community that has entered on that is also said to have *entered on the straight way, entered on the true way, and entered on the proper way*.

Those who stand on the path can be understood to have *entered on the good way* with respect to the way to their possessing the right way. And those who stand in fruition can be understood to have *entered on the good way* with respect to the way that has led them to the realization of the fruit. The *way* in this context refers to the supramundane path (*lokuttara-magga*), which is a metaphorical expression for the moment when the disciple has discerned the truth while practising insight (*vipassanā*), and *fruition* here means the supramundane fruit (*lokuttaraphala*), the moment immediately after the consciousness discerning the *way or the truth* of the saintly individual.

The four pairs of men taking them pairwise, the one who stands on the first path (*sotāpatti-magga*) and the one who stands in the first fruition (*sotāpatti-phala*) as one pair, in this way there are four pairs (*sotāpatti-sakadāgāmi-anāgāmi-arahatta-magga-phala*), that is to say, the individuals who are firmly established in the Dhamma, those who will be born only once more in this world, those who will not be reborn in this world any more but only in a high spiritual sphere, where they attain nibbāna, and the perfect saint who has realized nibbāna in this very life. These persons are called *the noble individuals*; the *eight persons* are the same four counted as in the moment of attainment of the *path* different from those who have attained the *fruition* which follows immediately upon the *path*. *This community of the Blessed One's disciples* means this community of the Blessed One's disciples taken by pairs as the four pairs of men and individually as the eight persons. This community is truly *fit for gifts, fit for hospitality, fit for offerings, fit for reverential salutation* consisting in placing both hands with palms together above the head.

The Community of the Blessed One's disciples is called *an incomparable field of merit for the world*, because it is a place without equal in the world for growing merit, the world's various kinds of merit leading to

welfare and happiness grow with the Community as their support, therefore the Community is 'an incomparable field of merit for the world'.

The Buddhist who recollects the special qualities of the Enlightened One, the excellent Law of the Blessed One and the Community of the Blessed One's disciples, is respectful and deferential towards the Master, his noble Law and the Community of Disciples. He attains fullness of faith, mindfulness, understanding and merit. He has much happiness and gladness, conquers fear and dread, is able to endure pain and any misfortune. He comes to feel as if he were living in the presence of the Master, his Dhamma and the Sangha. And the body of the person, when the recollections of the Buddha's, the Dhamma's and the Sangha's special qualities dwell in it, becomes as worthy of veneration as a shrine room. His mind tends towards the plane of the Buddhas, the realm of the Dhamma and the Community of the noble followers of the Blessed One. When he or she encounters an opportunity for transgression, an awareness of conscience and shame as vivid as if face to face with the Master arises in such a person devoted to these recollections. And if such a Buddhist does not in this very life penetrate any higher, he is at least headed to a happy destiny.

I cannot but conclude this discussion with a verse at the end of each section of this recollection as given in the Visuddhi Magga:

Now when a man is truly wise,
His constant task will surely be
These recollections of the Buddha-Dhamma-Sangha
Blessed with such mighty potency.

May all true Buddhists devote a good portion of their free time to the Recollection of the Buddha, Dhamma and Sangha. Here is the Pāli Text of the Three Recollections:

I. BUDDHĀNUSSATI - THE RECOLLECTION OF THE ENLIGHTENED ONE

Iti pi so bhagavā araham, sammāsambuddho, vijjā-carana-sampanno, sugato, loka-vidu, anuttaro purisa-damma-sārathi, satthā devamanussānam buddho bhagavā'ti.

II. DHAMMĀNUSSATI - THE RECOLLECTION OF OF THE DHAMMA

Svākkhāto bhagavatā dhammo, sandiṭṭhiko, akāliko, ehipassiko, opanayiko, paccattam veditabbo viññuhi'ti.

III. SANGHĀNUSSATI-THE RECOLLECTION OF THE SANGHA.

Supatipanno bhagavato sāvaka-saṅgho; ujupatipanno bhagavato sāvaka-saṅgho; nāya-patipanno bhagavato sāvaka-saṅgho; sāmīpatipanno bhagavato sāvaka-saṅgho, yadidaṃ cattāri purisa yugāni, atṭha-purisa-puggalā, esa bhagavato sāvaka-saṅgho āhuneyyo, pāhuneyyo, dakkhineyyo, añjalikaraniyo, anuttaram puñña-kkhattam lokassā'ti.

CHAPTER XXIII

THE BUDDHIST MEDITATION ON LOVING-KINDNESS METTA-BHAVANA

The Recollection of Lovingkindness as a subject of meditation is even easier than *the recollections of the Buddha-Dhamma-Sangha*, for not a single Pali word is here required by the student. This type of meditation is recommended to all as a general subject: and as a special meditation it is most suitable for the person who easily and often becomes irritated, for the angry-minded.

A meditator who wants to develop this meditation on lovingkindness, should first of all find the most convenient time and place for his practice. The best time will be when there is no one near to disturb him, and the best place will be an empty room or the home shrine room at a time when no one is likely to enter it. One must be free from fatigue at the time of meditation: and all disturbing thoughts about work must be banished, hence the evening, after a walk and some outdoor exercise, and not immediately after a heavy meal, will be the most convenient time. The room or place where the meditation is being developed should be neat and quite free of noise or anything likely to irritate the nerves, and one must have a feeling of lightness and cleanness, be free of all impediments. When one has finished all work of the day and got rid of any dizziness and restlessness, one should seat oneself comfortable on a well-prepared seat in a secluded place. A lay Buddhist will of course first take the *refuge*; recite *the five precepts*, perhaps recite *the recollection of the Buddha-Dhamma-Sangha*, and only then start with *the recollection of Mettā*. He should first review the danger in hate and the advantage in patience, because hate has to be abandoned and patience attained in the development of this meditation subject, and one cannot abandon unseen dangers and attain unknown advantages.

The danger in hate should be seen in accordance with the discourses of the Enlightened One as this: 'When a man hates, is a prey to hate and his mind is obsessed by hate, he kills living beings and does many other unbecoming things' The advantage in patience should be understood according to such suttas as these:

'No higher rule, the Buddhas say, than patience.

And no nibbana higher than forbearance.

Patience in force, in strong array:

'Tis then I call him brahman:

No greater thing exists than patience'.

Thereupon the meditator should embark upon the development of loving-kindness for the purpose of secluding the mind from hate seen as a danger and introducing it to patience known as an advantage. But first of all the beginner must know that some persons are of the wrong sort at the very

beginning, and that lovingkindness should be developed towards certain kinds of person and not towards certain other kinds at first. Lovingkindness should not be developed at first towards an antipathetic person, a very dearly loved friend, a neutral person, and a hostile person. Also it should not be developed specifically towards the opposite sex, or towards a dead person.

First of all metta should be developed only towards oneself, doing it repeatedly thus : '*May I be happy and free from suffering*' or '*May I keep myself free from enmity, affliction and anxiety and live happily*'. This is only a preliminary exercise, not mettabhavana proper. Developing lovingkindness to oneself makes one conscious that all beings want happiness, and hence should not be harmed, therefore one should first, as an example, pervade himself with lovingkindness.

Next after that, in order to proceed easily, the student should develop metta towards a venerable person like his parent, spiritual teacher or one's instructor in the Dhamma. He can now recollect such gifts, kind words and other acts of kindness as inspire respect and reverence met with in a teacher or instructor in the Dhamma, developing lovingkindness towards him in the way beginning '*May this good man be happy and free from suffering*'. With such a person taken for meditation one attains quick progress. If one has not such a respected Dhamma Teacher, One may chose any person from one's circle of acquaintances who inspires trust and veneration.

When one has become proficient in the practice of lovingkindness towards a venerable and respected person and does not rest content with just that much and wants *to break down the barriers*, he should, next after the meditation on One's teacher, develop lovingkindness towards a very dearly loved friend or perhaps one's child, using the same formula '*May this dear one be happy and free from suffering*'. If one has advanced thus far and does not rest content with that much, one should immediately after one's meditation on the beloved person take a neutral person treated now for purposes of meditation as a very dearly loved friend. After this, one should develop mettā towards a hostile person considering him as if he were neutral. While doing so, one should make one's mind malleable and wieldy in each instance before passing on to the next.

But if the meditator has no enemy, or he is of the type of a great man who does not perceive another as an enemy even when the other does him harm, he should not interest himself as follows : '*Now that my consciousness of lovingkindness has become wieldy towards a neutral person, I shall apply it to a hostile one*'. Rather it was about one who actually has an enemy that it was said above that he should develop lovingkindness '*towards a hostile person as neutral*'.

Getting Rid of Resentment

If resentment arises in him when he applies his mind to a hostile person because he remembers wrongs done by that person, he should get rid of the resentment by entering repeatedly into lovingkindness practice towards a venerable person, a dearly loved friend or a neutral person to whom he had been practising mettā in the early stages of meditation and then, after one has emerged each time from such meditation, one should direct lovingkindness towards one's enemy.

But if resentment does not die out in spite of his efforts, then one should reflect upon the simile of the Saw with other similes of that kind, and strive repeatedly to leave resentment far behind. He should admonish himself in this way: Now, you who get angry, has not the Blessed One said this saw, he Bhikkhus, even if bandits brutally severed limb from limb with a twohanded saw, he who entertained hate in his heart on that account would not be one who carried out my teaching'.

Further one may reflect upon the following discourse of the Enlightened One: Monks, there are seven things gratifying and helpful to an enemy that happen to one who is angry, whether woman or man. What seven? An enemy does not delight in an enemy's beauty. Now this angry person is a prey to anger, ruled by anger; though well bathed, well annointed, with hair and beard trimmed and clothed in white, yet he is ugly, being a prey to anger. This is the first thing gratifying and helpful to an enemy that befalls one who is angry, whether woman or man. Furthermore, an enemy wishes thus for his enemy, "Let him lie in pain".... "Let him have no good fortune".... "Let him not be wealthy." "Let him not be famous"... "Let him have no friends"... "Let him after death be born in a state of woe, in a hell, not in a heaven"... Why is that? An enemy does not delight in an enemy's going to a happy destiny. Now this angry person is a prey to anger, ruled by anger; he misconducts himself in body, speech and mind. Misconducting himself thus in body, speech and mind, on the break up of his body, after death, he reappears in a state of loss, in an unhappy destiny, in perdition, in hell, being prey to anger.

If the meditator's resentment subsides when he strives and makes effort in this way, it is good. If not, he should remove irritation by remembering some good side of his enemy's character, some controlled and purified state in that person, which inspires confidence when remembered. For one person may be controlled in his bodily behaviour with his control in doing an extensive course of duty known to all, though his verbal and mental behaviour are not controlled. Then the latter should be ignored and the control in his bodily behaviour remembered.

Another may be controlled in his verbal behaviour, and his control known to all—he may naturally be clever at welcoming kindly, easy to talk with,

congenial, open-countenanced, deferential in speech and he may expound the Dhamma with well-rounded phrases and details—, though his bodily and mental behaviour are not controlled. Then the latter should be ignored and the control in his verbal behaviour remembered.

Another may be controlled in his mental behaviour, and his control in worshipping at shrines evident to all. For when one who is uncontrolled in mind pays homage at a shrine or at an Enlightenment Tree or to Elders, he does not do so carefully, and he sits in the Dhamma-preaching hall with mind astray or nodding, while one whose mind is controlled pays homage carefully and deliberately, listens to the Dhamma attentively, remembering it, and evincing the confidence in his mind through his body or his speech. So another may be only controlled in his mental behaviour, though his bodily and verbal behaviour are not controlled. Then the latter should be ignored and the control in his mental behaviour remembered.

But there may be another in whom not one of these three things is controlled. Then compassion for that person should be aroused thus: Though he is going about in the human world now, nevertheless after a certain number of days he will find himself in one of the many hells. Thus resentment and irritation subsides also through compassion. In yet another all three, namely body, speech and mind may be controlled. Then the meditator can remember any of the three in that person, whichever he likes; for the development of lovingkindness towards such a person is easy.

But if resentment still does not subside when the student admonished himself thus, then he should review the fact that he himself and the other are owners of their deeds or Karma. Herein he should first review this in himself thus: Now what is the point of your getting angry with him? Will not this karma of yours that has anger as its source lead to your own harm? For you are the owner of your deeds, heir of your deeds, having deeds as your parent, deeds as your kin, deeds as your refuge; you will become the heir of whatever deeds you do. And this is not the kind of deed to bring you to enlightenment or rebirth as a great man or god, but rather this is the kind of deed to lead to your downfall and to the manifold suffering in the hell. By doing this you are like a man who wants to hit another and picks up a burning ember or excrement in his hand and so first burns himself or makes himself stink.

Having reviewed ownership of deeds in himself in this way, he should review it in the other also: And what is the point of his getting angry with you? Will it not lead to his own harm? For he is owner of his deeds, heir of his deeds...and he will become the heir of whatever deeds he does. And this is not the kind of deed to bring him to enlightenment or rebirth as a great man or god, but rather this is the kind of deed to lead to his downfall and to the manifold suffering in the hell. By doing this he is like a man who wants to throw dust at another against the wind and only covers himself with it.

Resentment also subsides if one reviews the patience of the Master when he was a Bodhisatta, an aspirant to enlightenment :—he proved his patience and forgiveness in the various lives depicted in the Birth Stories, as for instance when as *king Sīlavant* he rather allowed his kingdom to be captured by an enemy than to fight him, and when he was installed in his former palace, he forgave the enemy and they became friends for the rest of life. In the *Khantivāda Jātaka* he is shown patient and forgiving to his torturers even when mutilated ; and in the *Dhammapāla Jātaka*, even as a child, he shows his patience and forgiveness to his murderers. Even while living in the animal kingdom, the Bodhisatta was a model of patience and forgiveness, then why should not we, the Buddha's followers, learn this virtue of bearing and forbearing by the practice of metta ? The wars, murders and homicides in the world are due to the lack of this virtue, hence a start ought to be made by us right now.

In order to be able to quench one's thoughts of resentment, the meditator should review the advantages of lovingkindness thus : Now you who call yourself a Buddhist, has it not been said by the Blessed One as follows : 'When the mind-deliverance of lovingkindness is cultivated, developed, much practised, made the vehicle, made the foundation, established, consolidated, and properly undertaken, eleven blessings can be expected. What eleven ? A man sleeps in comfort, wakes in comfort, and dreams no evil dreams, he is dear to human beings, he is dear to non-human beings, deities guard him, fire and poison and weapons do not affect him, his mind is easily concentrated, the expression of his face is serene, he dies unconfused, if he penetrates no higher he will be born in the Brahma World'. If you do not stop this thought of resentment, you will be denied these advantages.

If the meditator is still unable to stop the thought of resentment in this way, he should try to resolve the enemy into elements thus : When you are angry with the man, what is it you are angry with ? Is it the head hairs you are angry with ? or body hairs ? or nails ?...or is it the excreta and the urine in the man you are angry with ? Or is it the earth element in the head hairs and the other parts of his body you are angry with ? or the water element ? or the fire element ? or is it the wind element you are angry with ? Or among the five aggregates and other elements of being, is it the materiality or the feeling or perception, mental formation or consciousness you are angry with ? Or are you angry with his eyes or ears or any other sense organ or his mind ?

If one cannot resolve one's enemy into elements one should try the giving of a gift or accepting a gift from one's adversary, and then all resentment is sure to subside. As soon as the meditator can develop a thought of amity even towards his enemy, treating him as friendly-neutral, he may break down all the barriers in his discrimination between beings, and practise metta to all in all directions, thinking that all beings living in the eastern quarter should be happy and free from all suffering. Then he thinks of the beings living in the

western quater...in the south...north...in the intermediate points of the compass, above and below, without discriminating between beings as friends or neutral, he dwells intent upon one direction with his heart endued with loving-kindness, everywhere and equally he dwells pervading the entire world with his heart endued with lovingkindness, abundant, exalted, measureless, free from enmity, and free from affliction.

It is this meditator who develops the mind-deliverance of lovingkindness thus that obtains the eleven advantages, that is to say he sleeps in comfort, and dreams no evil dreams, he is dear to human beings, he is dear to non-human beings, deities guard him, fire and poison and weapons do not affect him, his mind is easily concentrated, the expression of his face is serene, he dies unconfused, and if he does not attain nibbana in this very life he will be reborn in the Brahma world.

May all Buddhists embellish their days after the *Buddha Jayanti* and *Dhamma Jayanti* by developing this meditation on LOVINGKINDNESS!

Note : Most of the material used in this discourse on Metta has been taken from Ven.Nanamoli's English translation of the VISUDDHI-MAGGA, The Path of Purification, published in 1956 by Mr. Ananda Semage, sole Distributors: The Lake House Bookshop, Colombo. The Section on Metta is found on pages 321—340, where more material can be found but not used here for lack of space.

CHAPTER XXIV

MINDFULNESS OF BREATHING—ANAPANASATI

Mindfulness of Breathing as a meditation subject takes in Buddhism the highest place among the many kinds of Buddhist Meditation. It has been recommended and praised by the Enlightened One thus: 'This concentration through mindfulness of breathing, when developed and practised much, is both peaceful and sublime, it is an unadulterated blissful abiding, and it banishes at once and stills evil unprofitable thoughts as soon as they arise'. Though of such a high order, the initial stages of this meditation are well within the reach of a beginner, even if he be only a lay student of the Buddha Dhamma. Both in the Discourse on Mindfulness (*satipaṭṭhāna-sutta* of the *Majjhima-Nikāya*, *Sutta* No. 10, and in Discourse No. 118 of the same Collection, the instructions for the practice are indeed very simple:

'Here the meditator, gone to the forest or to the root of a tree or to an empty place, sits down; having folded his legs crosswise, set his body erect, established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out. Breathing in long, he knows "I breathe in long"; or breathing out long, he knows "I breathe out long". Breathing in short, he knows "I breathe in short"; or breathing out short, he knows "I breathe out short". He trains thus "I shall breathe in tranquillizing the process of breathing"; he trains thus "I shall breathe out tranquillizing the process of breathing".'

These are instructions given by the Buddha to the bhikkhus, who after their alms round had the whole remaining time to devote to this meditation. But what about the lay Buddhist who wants to devote at least one hour daily to this practice? Fortunately, among the places described as fit for the meditation is one available to all: *suññāgāra* lit.: *empty house*, may mean any room in the house that has no occupant at that moment, and one may in the course of the 24 hours of the day find the time when a room in one's house is empty. For the lady or the daughter of the house it will be at the time in the forenoon when all children have been sent to school, all men have gone to their work, and the servants rest a while after their breakfast or are busy cleaning the house and preparing for cooking the food. At this time no one will grudge the housewife half an hour of "rest", which she may spend in the home shrine room or in her private room while developing this mindfulness of breathing. For the master or the son of the house it will be in the evening, when all children are busy at their home work and women in preparing the dinner, that no one will find fault with him if he retires for half an hour's rest into his quiet study or his home shrine room, where he may unnoticed practise ānāpānasati meditation. Those who work hard all day and feel too tired in the evening for meditation, may devote the first hour in the morning to the practice of mindfulness of breathing.

The other problem is the right posture for this meditation. The full *lotus posture* of the yogi, *padmāsana*, is now within the reach of very few, though a youthful meditator may learn how to bend both his legs so that the feet rest on the thighs as it should be in the full *pallaṅka* posture as we see it in the Buddha statues or pictures. Those above 40 years of age and the prospective yogis with somewhat stiff rheumatic knees, and occasional symptoms of initial gout, sciatica or lumbago, must not be scared from this practice on account of their inability to sit in the proper *padmāsana*—lotus-posture. There are other *āsana*s suited to them, e.g. the *Siddhāsana*, the half-lotus-posture and other substitutes for the oriental way of sitting on the floor.

The Westernised Buddhists who from their childhood have been using chairs may start practising *ānāpāna sati* while seated on low broad chairs, stools, benches or beds, by having only one leg bent, while the sole of the other foot rests on the floor. By changing legs when the bent knee begins to ache, they may sit for 20—30 minutes at a time in a posture comfortable and conducive to concentration. The next step would be to try sitting cross-legged as far as one is able to bend both one's legs. The right leg may be bent so far back that one feels the heel under the buttock, and the sole of the left foot may be placed so as to touch the thigh or shin of the right leg. One may render this makeshift posture comfortable by inserting a cushion, a hard pillow or a folded blanket or towel from behind the back under one's buttock and between the right foot. By this means the weight of one's upper body will be thrown on the thighs, shins, and the base of the spine equally. When the body is supported on this *triangular basis*, instead of on the spine only, a feeling of ease and comfort will make it possible to sit thus comfortably for 20—30 minutes at a stretch without changing posture and without any harm to knees, spine or ankles, provided the seat is not too hard, because it has a folded blanket or a fibre cushion on it or one sits on a mattress. Who is able to achieve so much may next try to place the right foot on the left shin and then make it rest on the thigh while in this improvised yogi posture; or one may attempt placing also the left foot on the right thigh, and then soon the lotus-posture is achieved.

There is yet another very easy method of sitting for meditation, viz. by bending one's knees and both shins parallel under or beside the thighs in the manner that lay female devotees sit during a sermon or aged bhikkhus, when seated on the floor. There will be no harm if one sits in any other comfortable posture so long as it is conducive to concentration. Only when the right place, time and posture have been found, will the systematic practice of this meditation be successful and bring happiness.

Though we have been breathing for some 20—40 years or more, we have done so devoid of mindfulness, and hence when we try to follow each breath, we find that the commentators of old were right when they compared the "*natural*" state of mind to an untamed ox. For our mind has long been

dissipated among visible data and other objects of the senses and thought, and it does not want to keep to the concentration through mindfulness of breathing; it runs off the track like a chariot harnessed to a wild ox. Now suppose a cowherd wanted to tame a wild calf that had been reared on a wild cow's milk, he would take it away from the cow and tie it up apart with a rope to a stout post dug into the ground; then the calf might dash to and fro, but being unable to get away, it would eventually sit down or lie down by the post. So too, when the meditator wants to tame his own mind which has long been spoilt by being reared on visible data and other objects of the senses as objects for 'its food and drink', he should take it away from visible objects, sounds, and other objects of the senses and bring it into an empty room and tie it up there to the post of in-breaths and out-breaths with the rope of mindfulness. And so his mind may then dash to and fro when it no longer gets the objects it was formerly used to, but being unable to break the rope of mindfulness and get away, it 'sits down', 'lies down' by that object under the influence of concentration.

At the beginning of the practice the meditator should only breathe in and breathe out and not do anything else at all, and it is only afterwards that he should apply himself to the arousing of knowledge and other states connected with the concentration. In this discourse only the first stage for the beginner can be discussed; for more information the student must refer to the English translation of the VISUDDHI-MAGGA by the venerable Bhikkhu Nyāṇamoli, *The path of Purification*, pp. 285—317, or Ven. Soma Thera's *The Way of Mindfulness*, and Ven. Nyāṇaponika Thera's *The Heart of Buddhist Meditation*.

The lay Buddhist who undertakes the development of this Mindfulness of Breathing, having gone to a secluded place, and seated comfortably, will first *take the three refuges, the five precepts*, perhaps review *the recollections of the Buddha-Dhamma-Sangha*, transmit thoughts of *lovingkindness* in all directions, recollect that this meditation shall help him to reach the goal of liberation through direct knowledge and calmness, and only then he will start with the mindfulness of breathing proper, first by way of counting.

COUNTING

The meditator who is a beginner should first give attention to this meditation subject by counting. And when counting, he should not stop short of five or go beyond ten or make any break in the series. By stopping short of five his thoughts have not enough room for contemplation, and by going beyond ten his thoughts take the number rather than the breaths for their object, and any break in the series would upset the meditation. When counting, he should at first count mentally when the in-breath or the out-breath is completed, not when it just begins. So taking in-breath first, he counts mentally 'one' when that single in-breath is complete, then he counts 'two' when the out-breath is complete, 'three' when in-breath, and 'four'

when out-breath is complete, and so on up to ten, and then again from one to ten and so on. If the in-breath is clearer than the out-breath, that is to say, if one feels the air strike the nostrils or one of the nostrils; or the out-breath appears clearer than the in-breath, one may count that which is clearer, and then count only up to five, for both in-breath and out-breath are counted as "one".

Sitting in a place with dimmed light, having all mindfulness established in front of one's face, with the eyes half-opened, in order to exclude as far as possible all visible data, makes concentration easier, and then the tip of one's nose appears to one as the only datum of sight, and one tries to feel the current of air as it touches the nostrils or the upper lip when entering or leaving the nose. All congestion of the nose must be first cured in order to have the passage quite clear, so that one may really experience the breaths. At times practice in the fresh colder air in the open sky might make the 'feeling of the breaths' easier than breathing in a room. The counting is meant to eliminate all intruding irrelevant thoughts while developing this mindfulness of breathing.

After some practice in counting '*late*', that is to say when the in-breaths or the out-breaths are complete, one may notice that one naturally breathes faster. One should not force the breaths to be longer or shorter: one has but to be mindful of their occurrence as they come and go. Now the meditator may try counting "one" when he begins to breathe out or breathe in, counting up to five or ten, and then again from one to five or ten. One must not follow the breaths beyond the tip of the nostrils but try to feel them there as they enter and leave the nostrils. One counts as long as it is necessary or until, without counting, mindfulness remains settled on the in-breaths and out-breaths as its object. For counting is simply a device for settling mindfulness on the in-breaths and out-breaths as objects by cutting off the external dissipation of applied thoughts.

CONNEXION

Having given attention to breathing in this way by counting, the meditator should now do so by connexion when his mind is concentrated even without having to count the breaths. *Connexion* is the uninterrupted following of the in-breaths and out-breaths with mindfulness after counting has been given up. One again does not follow the breaths beyond the point where they touch the nostrils as they enter and leave that place. One follows the whole breaths but only in one place, that is at the tip of the nose or in the nostrils when the air either enters or leaves the place of contact. While following the breaths thus, they become fainter and fainter, and it is at times not easy to feel them by the sense of touch. Keener mindfulness is required to follow the breaths then; but if one perseveres, one day one feels a different sensation, a feeling of ease and happiness, and at times there appears something

like a star or a similar sign, which means that one has attained access concentration. Steadying the newly acquired sign, one may cultivate complete Jhāna, the absorption, or at least the preliminary concentration as a basis for practising insight. Direct knowledge and present happiness being the object of all meditation, the concentration gained by the practice of the mindfulness of breathing should be used for insight or clear understanding of oneself and the things of one's experience. The ultimate object of all meditation is the attainment of nibbāna; but the process of liberation by direct knowledge brings with it manifold blessings.

If we have become habituated to following our breaths for a longer period of time and can exclude all intruding irrelevant thoughts, we can apply concentration to all our activities, be always mindful and self-controlled. Just as our breathing, so all the processes in our body and mind will become clear to us, we shall come to know more of ourselves. We shall act with mindfulness, our speech will be accompanied by mindfulness, and all our thoughts will be subject to mindfulness and control. Mindfulness of breathing belongs to the contemplation of body, but it indirectly leads to the contemplation of feelings and all mind processes. A keener awareness of all processes in ourselves and in our surroundings follows from the development of the mindfulness of breathing.

Mindfulness of breathing developed and repeatedly practised, is of great fruit, of great benefit, for it fulfils the four foundations of mindfulness; the four foundations of mindfulness, developed and repeatedly practised, fulfil clear-vision and deliverance. To resume our exposition: after finding the best time and place for the meditation, one has to learn how to sit comfortably for long in order to follow the process of breathing. One counts from one to ten, and then again from one to ten while breathing in and breathing out, then drops counting at the end of each in-breath and counts fast by counting mentally from one to ten at the beginning of each in-breath and out-breath. When the mind does not stray away from the process of breathing, one can dispense with counting and follow the breaths as they enter and leave the passage in the nose or touch the upper lip in some persons with a short nose.

This meditation is different from the Yoga practice, hence is not meant for strengthening the lungs, though it may do so incidentally. Hence it must be borne in mind that in this meditation one does not in any way consciously control the breathing, in order to breathe longer breaths than usually: one just follows mindfully the in-breaths and the out-breaths, and this alone is sufficient to make the breathing rhythmical.

When the process of breathing has become so delicate that it is not noticed at all, one watches for the in-breaths and out-breaths to reappear in the usual place at the tip of the nostrils, where they were all the time, though not felt as such. If one continues patiently this mindfulness of breathing, one perceives the 'sign' of this meditation as a feeling of ease, a fine touch of cool

breeze, or at times as something shining like a star. If one steadies this 'sign' by paying to it repeated attention, access concentration can be reached.

Having reached this stage of access concentration, one may practise full Jhāna. But usually the meditator is satisfied with access concentration and then turns his 'mental eye', that is to say mindfulness thus developed by this contemplation, to the process of breathing, searching for its origination in the body, and its dissolution at the dissolution of the body. One watches the momentary origination and dissolution of the single in-breaths and out-breaths, seeing impermanence, suffering and no-self in this process of breathing. When well established in the mindfulness of body, one turns one's attention to other processes, to one's feelings, perceptions and other mind-data, viewing all processes as impermanent, connected with suffering, and as not-self. If one is well versed in the Dhamma, one may gain direct knowledge of all the things which one has till now known only through learning or through one's faith. The direct knowledge and bliss of liberation from all craving and delusion: This is the highest fruit of this meditation of breathing.

GLOSSARY

ABHIDHAMMA, Higher Doctrine, the third collection of books of the Tipitaka. It consists of seven books; the last, Paṭṭhāna, comprising several volumes. In the Abhidhamma, the teachings of the *Suttas* (Discourses), given there mostly in the conventional language, find here systematization, classification and elaborate treatment, in the strictly philosophical language of ultimate reality (*paramattha*). Several of the Abhidhamma Books have been translated into English and German. The first book, *Dhammasaṅgaṇī*, with the commentary *Atthasālinī*, *Katthāvatthu* (Points of Controversy), and *Puggala-paṇṇatti* are well known and used. *Abhidhammattha-saṅgaha* (Compendium of Philosophy) is the most useful introduction to the study of the Abhidhamma. *Guide through the Abhidhamma-Pitaka*, by Mahā Thera Nyānatiloka, Colombo, Lakehouse Bookshop, second edition in 1957, is the most handy first introduction to the study of Abhidhamma, though none but a patient scholar with a good memory and capacity for assimilating new material can succeed in the mastery of the Abhidhamma.

AJATASATTU, King of Magadhā, succeeded his father King Bimbisāra, whom he is alleged to have imprisoned and starved to death. As Prince he was a supporter of Devadatta, the opponent of the Buddha; but later he became a follower of the Buddha, and it was under his patronage that the First Council of Rājagaha was held soon after the passing of the Buddha.

ALARA-KALAMA, the first teacher of Yoga of Prince Siddhattha Gotama after his renunciation, while living at Rājagaha.

ALL-ENLIGHTENED ONE, Pali *Sammā-sambuddha*, an epithet of the Buddha, signifying that he knows all the elements of being, their origination, their cessation, and the path to the cessation.

ALUVIHARA, Pāli *Alokavihāra*, a cave monastery in Ceylon where the Fourth Council was held in 29 B. C. and the whole Tipitaka systematically written on palm leaves.

ANAGARIKA DHARMAPALA, (the Homeless Defender of the Law) (1865-1933), born as D. H. Hewavitarna, son of a rich family in Ceylon, founder of the Mahābodhi Society (1891) for the revival of Buddhism in India and restoring the sacred sites of Buddhism in North India. He succeeded, after much fighting, and the Buddhists have to thank to him for what has been achieved in India for Buddhism.

ANANDA, the constant attendant and follower of the Buddha, the cousin of the Master, foremost among those who knew the discourses of the Teacher, hence he is said to have recited from memory all the sermons and discourses of the Buddha at the First Council at Rajagaha.

ANANDA METTEYYA, (Charles Henry Allan Bonnet, 1872-1923), the first well-known British bhikkhu in Burma (from 1901) and England, author of many expositions of Buddhism, editor and brilliant writer of articles, leader of the first Buddhist Mission to England in 1908.

ANAPANA-SATI, Contemplation of breathing as form of meditation.

ANATHAPINDIKA, a wealthy treasurer of Sāvatti, the chief supporter of the Buddha and the Order, the donor of the famous monastery in the Jetavana near Sāvatti, called *Anāthapindikassa Arāma*.

ANATTA, no-self, impersonal, not a self-contained entity or absolute being: one of the three signs or characteristics of all conditioned phenomena: the other three 'signs' being *dukkha* (suffering), and *anicca* (impermanent).

ARAMA, lit. Park, the Pāli name for a monastery in the middle of a park or a grove.

ARAH, ARAHANT, Sankrit *Arhat*, 'The Worthy One', applies to the Buddha and the disciples who have attained perfect enlightenment and freedom from rebirth or renewed existence. This ideal was regarded as inferior and rejected by the Mahāyāna by accepting the Bodhisatta Ideal.

ARUPA-LOKA, Formless sphere, highly spiritual sphere of life where 'matter' or form of individual beings is subordinate to spiritual perception of boundless space, consciousness etc. To these worlds correspond the *arūpa-jhānas*, the absorptions of concentrated mind.

ASAṬA, bias, influx, thought tainted by bias or prejudice, namely the four biases for sensual experience, continued becoming, theories and lack of intuitive wisdom.

ASOKA, also called Dharmāsoka, Asoka the Just, in his inscriptions called The Gracious King Beloved of the Gods (Devānam-piya-piyadassiraja), grandson of King Chandragupta the founder of the Mauryan dynasty of kings of Pāṭaliputta. Asoka (Emperor of India c. 270-230 B. C.) known for his patronizing of Buddhism, his missions to foreign lands, including Ceylon, and his many inscriptions on pillars, and his rock-carved edicts, his other Buddhist monuments and the Buddhist Council of his own time.

ASOKN SCRIPT. the script used by Asoka in his inscriptions; the two variants of the script are called Brāhmī and Khāroshtī; they are the 'parents' of Devanāgarī (the script used now for writing Sanskrit) and other scripts of India and the adjacent countries that obtained their mode of writing from ancient India. The Asoka letters resemble Greek and Latin, and the origin of this script, first used by Asoka in his inscriptions in stone, is said to be the Phoenician alphabet that in the West developed into Greek, Latin, Old Gothic (German), Church Slavic, modern Russian and other scripts related to old Slavonic writing. In the East the script took the form of the Asokan writing and the letters of the other Indian languages and of those beyond India which borrowed their mode of writing from India. The language used by Asoka is Prākṛit, the Māgadhan tongue in various dialects according to the place of the inscriptions, and Pāli does not much differ from it.

ASANKHEYYA, an incalculable period of aeons, and 'eternity' expressed only in symbols and similes.

ATMAN-ATTA, the supposed Self, or the absolute Being identical with the concept of Brāhman in Indian Philosophy. In the Pāli Texts *attā* is often used in the sense of the reflexive pronoun 'self' or instead of the personal pronoun I, or mine.

BANDARAWELA is a town in the Central-East part of Ceylon called Up Country, among hills and tea estates, about 120 miles from Colombo, on the Main Line and road from Colombo to Badulla. It is a famous health resort, only second to Nuwara Eliya, owing to the mild climate and relatively dry air. Bandarawela is the second largest town in the Uva Province, in many respects rivalling the chief Provincial Town BADULLA, which is only 18 miles from Bandarawela. Pilgrims visiting the Mutiyangana Temple at Badulla may break journey at Bandarawela to visit it, and then take the next train or travel by 'bus. Kolatenna Hermitage is only 1½ miles from Bandarawela town, on the main road, below the railway

line, only 2 minutes of foot on good road from the bus road, easily reached and found. for it has been known all these 25 years as the place where European bhikkhus live.

BARANASI-BARANAS-BENARES,- also called *Kāśi-pura*, the ancient city on the Ganges, the place where the Buddha preached his first sermon to the five bhikkhus. The exact spot of the first sermon is about seven miles from the city proper as it is now; it is called Sarnath or Isipatana: the Deer Park of Isipatana was a sanctuary of antelopes or deer, and so it is even today. The Mahā Bodhi Society has its cultural centre here, and the place is the best restored Buddhist site in modern India.

BHAGAVA. the Blessed One, an epithet of the Buddha.

BHĀVANA, culture of mind, recollection, contemplation or meditation, systematic training in penetrative insight into the true nature of all phenomena: this leads to direct knowledge and to liberation.

BIMBISARA, the king of Magadhā with Rajagah as his city: father of King Ajātasattu; a great supporter of the Buddha and the Order; it is an established legend that in his old age Bimbisāra was imprisoned and starved to death by Ajātasattu, on instruction by Devadatta.

BHĪKKHU, Sansk. BHĪKSHU, a member of the Buddhist Order of disciples, the Saṅgha. The word means *mendicant*, a monk living on alms: at present *monk* is the equivalent used by educated Buddhists, but *priest* is more commonly used by the less educated English-speaking Buddhists, though the Bhikkhu is not a priest in the sense of theistic religions, as a mediator between God and man.

BLESSED ONE—Bhagava, an epithet of the Buddha.

BODHISATTA, Sanskr. BODHISATTVA, also Mahāsatta, one aspiring to the highest enlightenment of a Buddha: the ideal common to both the Theravāda and Mahāyāna; in Early Pāli Texts the word refers only to the Buddha before his enlightenment, then in his previous existences, and finally to the future Buddha who is to be called Metteyya. The Pāli term applies to one who strives for enlightenment, is still subject to rebirth, and not in possession of the highest knowledge, while an Arahant Saint, though inferior to a Buddha, is no more subject to further rebirth. In the Mahāyāna the worship of the Bodhisattvas has led to the conception of a Bodhisattha Saint being superior in knowledge to an Arahant, in fact an Arahant who has voluntarily renounced the bliss of Nibhāna. though in his power, in order to aid others on the path to Buddhahood. But this position leads to the absurd conclusion that in the end all will want to help others to Nibbāna though all renouncing it, which means refusing to strive for liberation from the fires of lust, hate and delusion, the fetters holding one in saṃsāra.

BRAHMA-LOKA the world of Brahmā, the world of Pure Form, also called rūpa-loka.

BRAHMAVIHARA, sublime states of dwelling in this world while practising amity, compassion, joy, and equanimity; the practice of these leads to a rebirth in the world of Brahmā, the rūpa-loka.

BRAHMAN, the supposed universal Self or absolute Being in its impersonal aspect, identical with Atman; in Early Buddhism we read only of Brahmā, a god, in Buddhism regarded as protector of the Dhamma, anxious to assist the Buddha and his Order, though not free from the delusion of being the absolute, the essence of all being.

BRAHMI, the southern variant of the Asokan script, written from left to right, while the northern and western variant was Kharoshti, written like Arabic, from right to left.

BUDDHA, the Enlightened One, the Awakened One. In the Earliest Buddhism, the earliest strata of the Pāli Texts, this name refers to the Buddha Gotama; later previous Buddhas are referred to, and also the Buddha Metteyya who is to be the next Buddha to appear in this world at some future time when the time is ripe for his appearance. In the Māhāyāna the Buddha term is more complex, the historicity of the Buddha is not insisted upon, in fact one often does not know if the Buddha of some of the later sects of Far East is much different from God.

BUDDHA-GAYA or Bodh-Gayā, the place about 12 miles from Gayā, in modern Bihār, where the Buddha attained the highest Enlightenment. The present great Temple at this place is said to be the rebuilt shrine of King Asoka. The Maha Bodhi Tree near the shrine is a 'descendant' of the original Enlightenment Tree under which the Buddha attained Enlightenment. There is a good motorable road and even regular omnibus service between Gaya and Buddha-Gaya.

BUDDHA-DHAMMA-SANGHA, the three refuges, the three Jewels, or the Triple Gem of the Buddhists: The Buddha, the Teaching, and the Order of the Disciples applying that Teaching for the realization of Nibbāna.

BUDDHAGHOSA, the most famous Buddhist Commentator of the 5th century present era, author of the Visuddhi-magga, the Path of Purification, and of many other commentaries.

BUDDHAHOOD, Bodhi, Sambodhi, Sammāsambodhi, the condition of a Self-Enlightened Teacher of all intelligent beings willing to listen to the Dhamma and follow the Path to liberating knowledge.

BUDDHISM, the Teaching of the Buddha, the system of the ethical and philosophical teachings of the Enlightened One, the organized system grown round this teaching.

BUDDHIST, the student and follower of the Teaching of the Buddha and supporter of the Community of Monks, a person evincing confidence in the Buddha-Dhamma-Sangha and observing the major rules of Buddhist morality, the Five Precepts of abstaining from: taking life, theft, sexual misconduct, falsehood and intoxicants.

BUDDHIST EDUCATION, the process of instruction and refinement or control of one's feelings, emotions, volitions and dispositions which enable a Buddhist student to behave as a real Buddhist in all circumstances and let the Dhamma be his guidance through life's most crucial and trying situation: education permeated by the understanding of the Dhamma that leads in later life to the application of the tenets of Buddhism in one's everyday life.

CAKKAVATTI-RAJA, Sankr. Cakravartin, a legendary universal ruler of a vast empire, a ruler who subdues all by his amity, and rules according to the Dhamma.

CANON, the sacred books as criterion of authority, or the standard accepted by followers: in Buddhist terminology: the Tipitaka.

CHANNA, the groom and attendant of Prince Siddhattha, his charioteer; and then on his last ride on Kanthaka into homelessness; became a monk later but was not a success till after the passing of the Buddha.

CHIEF DISCIPLES, Agga-savaka, the foremost disciples of the Buddha Sariputta and Moggallana. Sariputta most resembled the Master in wisdom and skill in teaching others; Moggallana excelled in supernatural powers, rather supernormal faculties developed by meditation (iddhi) and in leading other disciples to enlightenment by his stirring discourses and instructions.

CLINGING (upādāna), or grasping, a stronger form of craving.

COLLECTIONS, the Three Collections of Scriptures or Texts—Tipitaka—consist of: vinaya, sutta, abhidhamma:— 1. rules and regulations for bhikkhus, 2. discourses, 3. philosophy, or the Higher Doctrine.

COMMENTARIES, *atthakathā*, the Buddhist commentaries in Pali, re-translated from the Sinhalese, are voluminous books, mostly several times larger than the books commented upon. The exposition of the meaning of terms is relatively concise; the large volume of the books is formed by stories and incidents illustrative of the application of the text, the historical background and circumstances accompanying the incidents referred to in the Pali Text.

CONSCIENCE, faculty or a mental factor distinguishing between right and wrong and influencing conduct accordingly.

CONSCIOUSNESS, (*viññāṇa*), being conscious, according to modern psychology, means an activity of a subject (the material organism, the senses and vitality in sound condition) directed to an object, the cognitive activity arising between the six senses and the six adequate objects. Consciousness does not exist of itself, but is an activity of some being, which in all cases of which we have positive knowledge, is a material organism, but which we may conveniently give the general name subject. To be conscious is to be conscious of something; which thing is properly called the object of consciousness; consciousness is thus the relation between the subject and object.

CONTEMPLATION, reflection with concentration and mindfulness.

CORPOREALITY, *rūpa*: the first of the Five Groups or Aggregates of existence or experience, comprises the four primary, underived, or root-elements of all material things: the solid or earth-element, the liquid or water-element, heat or fire-element, and motion or wind-element (*paṭhavi-āpo-tejo-vāyo-dhātu*). These are the primary, underived qualities of physical phenomena; further belong here the peculiar formations derived from the primary elements: physical sense-organs of seeing, hearing, smelling, tasting and bodily sensitivity; physical sense-objects, called the adequate objects of the respective senses: visible form, sound, odour, taste, and some more subtle phenomena, as well as the whole nature insofar as it becomes an object of experience.

COUNCILS (*saṅgāyanā*, *sangiti*), meetings of hundreds or thousands of *bhikkhus*, the most competent and erudite members of the Order, for reciting the whole *Tipitaka*, in order to confirm it and reject any false practice or interpretation of the Teaching. Such a council may last from three months up to several years. The Buddhist Councils recorded in the Pali Texts do not produce a new version of the *Dhamma*, but create consistency and ensure a better practice and harmony.

CRAVING, *tanhā*, or the thirst for sense pleasures (for the objects of sense-desires), continued becoming, and self-annihilation after death, this threefold craving is the cause of the round of rebirth and all suffering connected with life.

CUNDA, the lay supporter who gave the last meal to the Buddha at *Pāvā*, on his journey to *Kusinarā*; he was of a respectable family of goldsmiths. Another *Cunda* referred to in our first chapter of this book was one of the 80 Great Disciples (*mahā-sāvaka*).

DAGOBA (*dhātu-garbha*), also called *stūpa*, *thūpa*, *cetiya*, pagoda, is a monument erected over some relics of the Buddha or a Saint.

DANA, the first Pāramitā, the first cardinal virtue of a Buddhist: generosity or liberality, especially the philanthropic and liberal support of the bhikkhus; in this aspect it is called charity; Buddhist charity is not restricted to the Order or to Buddhists alone though here the fruit of it surpasses all charity practised towards others; but dhamma-dāna, the gift of truth, surpasses all other dāna.

DEATHLESS (amata); the deathless state, or the element of the Deathless (amata-dhātu) is another name for liberation and attainment of Nibbāna, the passing beyond rebirth and death.

DEER PARK (miga-dāya), the name given to the park or grove at Isipatana or Sarnath, six miles from Benares, because it was a sanctuary of the deer and antelopes, and so it is even up to now; it was here that the Buddha gave his first sermon after enlightenment.

DEPENDENT ORIGINATION (paṭicca-samuppāda), the doctrine of the dependent or conditioned origination & extinction of suffering.

DEVADAHA, the city of the Koliyans, the neighbours and blood relatives of the Sākyans and the home of Mahā-Māyā, the mother of Prince Sidhattha.

DEVADATTA, the cousin of the Buddha, a member of the Order, but later he became the leader of a faction opposing the Buddha. He went to the extent of attempting to kill the Buddha; he is often called the Buddhist *Judas*.

DHAMMA, Sanskrit DHARMA, the cosmic and moral law governing the world; this universal law as revealed and formulated by the Buddha in his Teaching; in Abhidhamma applied to the single elements of being.

DHAMMA-CAKKA-PAVATTANA-SUTTA, the first discourse of the Buddha on the Setting in Motion of the Wheel of the Law, a figurative expression for teaching the Dhamma.

DHAMMA-DIPA, Sanskrit *Dharmadvīpa*, the Island of the Dhamma, an ancient Pāli name for Ceylon as the Land of the Law.

DHAMMA-DUṬṬA, envoy of the Law and Truth, a Buddhist Missionary.

DHAMMAPALA, a famous Buddhist commentator of the fifth century; the name of the late modern Dhammadūta, also called Anagārika Dhammapāla, (1865—1933), the founder of the Mahābodhi Society.

DHAMMASOKA, Dharmāsoka, 'Asoka the Just, one of the greatest monarchs of India (270-230 B. C.); his other name is 'the Gracious King

Beloved of the [Gods', Devānampiya-piyadassi-rāja; we know of Asoka from his Pillars and inscriptions and the Buddhist Historical Books like the Mahāvamsa, the Chronicle of Ceylon.

DHAMMA-VINAYA, the Teaching and the Discipline of the Buddha.

EASTERN MONASTERY, Pubbārāma, a great monastery near Sāvatti offered to the Buddha and the Order by Visākhā, the foremost Lady Supporter of the Buddha and the Order.

EDUCATION, the process of imparting knowledge and skill, and the refinement that accompanies, or follows from, more information and skill in using one's knowledge.

EIGHT PRECEPTS, (aṭṭhaṅga-sīla, Sinhalese aṭasil); to the usual five precepts one adds perfect celibacy, abstinence from solid food in the afternoon and at night, abstinence from amusements like dancing and music, embellishments and from the use of high and luxurious seats and couches; these precepts are observed by laymen for a day or two on the fast days, by some devotees for a longer time, by children only in the day time, by some workmen only half a day in the afternoon, and by candidates, novices, monks and nuns at all times. Though solid food may not be used at such a time from noon till dawn next day, many kinds of refreshment drinks and sweets are permitted, and in the absence of any physical work at such a time, it is quite easy to observe these precepts without injury to health.

ELDER, used in Buddhism often incorrectly for *Thera*, a senior bhikkhu. The Sanskrit form is *Sthavira*. A Thera is a monk with at least 10 years after his higher ordination (upasampadā); a monk with at least 20 years seniority in the Order (after upasampadā) is called Mahā Thera, the great Elder. At one time the title Thera designated a high rank similar to Patriarch or chief Head Monk, a Superior of the Order; now even a novice is at times wrongly called Thera; the form thero is used at times: it is the nominative case, while Thera is the neutral base of the same word.

ENLIGHTENED ONE, the Buddha or the Awakened One.

ENLIGHTENMENT, the direct or immediate perception of the Truth in the highest sense through intuitive insight, not a momentary intuition but direct knowledge of the whole reality after a course of systematic training for this attainment. The faculty of enlightenment has various degrees; here the highest degrees are implied. Apart from the initial stages of insight, the three degrees of Enlightenment are: The Enlightened One's unlimited enlightenment accompanied by the ability to teach all willing to listen and follow; the Single-Enlightened Sage, *Paccekabuddha*, who perceives the whole truth but lacks the skill of leading others to illumination; the enlightenment of a disciple who achieves liberation and perfect comprehension

of the law by following the path of the Buddha, and he may or may not possess the skill of teaching the Dhamma, though lack of such a skill is rather exceptional, for most of the enlightened disciples (arahants) showed their ability of teaching the Dhamma, and Sāriputta almost equalled the Buddha in teaching the Dhamma and leading others to enlightenment; it was only in later Mahāyāna that such disciples were shown as inferior.

ENLIGHTENMENT TREE (Bodhi Tree, bodhi-rukkha, bodhi-druma), *Ficus religiosa*, the tree at Buddha-Gayā under which the Buddha attained the highest Enlightenment. A 'direct descendant' of this tree is seen at Anurādhapura in Ceylon, and 'descendants' of the original tree have grown all these 2588 years at the same spot near the famous Buddha-Gayā Temple in Bihār. The Bodhi Trees growing in all Buddhist lands are mostly the varieties of the same species of the Enlightenment Tree, now planted even in the West, and apparently thriving also there, to prove the adaptability of the Dhamma to all climes.

ETHICS, science of morals, moral principles or code.

ETHICAL, relating to Ethics, conforming to the moral principles or code of conduct.

FIVE BHIKKHUS, the five ascetics in whose company the Bodhisatta (Prince Siddhattha), after his renunciation, spent several years at Uruvelā in Magadhā, present Bihār, near Buddha Gayā, after he left his first two teachers of Yoga. These five ascetics were the first disciples who listened to the first discourses of the Buddha at Isipatana near Benares. The names of the five bhikkhus are given as: Koṇḍañña, Bhaddiya, Vappa, Mahānāma, and Assaji. Of these the first was most quick in realizing the Dhamma, and the last is known to have won for the Dhamma Sāriputta, the Chief Disciple, not so much by his eloquence as by his saintly appearance and a single terse stanza preached to Sāriputta.

FIVE GROUPS (Pañca-khandhā), the five categories, the data of our knowledge, the five aggregates of all elements of existence as groups of corporeality, feeling, perception, mental formations, and consciousness; the universe of Buddhism. Here the Buddha has analysed and then grouped together all the elements of existence and experience; the five categories affected by clinging (Panc'upādānakkhandhā) are the objects of grasping, and at the same time—in their present conformation as our personality—they are the result of our past grasping, clinging, craving or desiring.

FIVE PRECEPTS (panca-sila, Sinh. *pansil*), the five basic moral rules of good life; the training in the observance of the five moral rules to abstain from: killing, stealing, sexual misconduct, falsehood, and intoxicants.

FOUR ELEMENTS (4 mahābhūtā), the primary qualities of all physical phenomena, the root elements of extension, cohesion, caloricity, and motion.

FOUR NOBLE TRUTHS, the basic teachings or the heart of Buddhism : the pure truths of suffering, its origination from craving, cessation or extinction by direct knowledge, and the noble eightfold path or virtue, meditation and intuitive wisdom.

FOUR NUTRIMENTS (*āhārā*), the fuels feeding the process of existence : material food, sensorial & mental contact or impression (impinging on the senses of the objects as sources of consciousness), purposive thought (*the karma-energy*), and consciousness. The first maintains the body ; the second (the acting of the objects on the sense-organs) is the source of all mental activity because it provides the data of our knowledge : the third produces karma as the fuel for rebirth ; the fourth maintains the process of existence and kindles a new rebirth at one's bodily death.

GOOD LAW (*saddhamma*), the Teaching of the Buddha as leading to liberation from all suffering.

GOTAMA, Sans. **GAUTAMA**, the family name of the Buddha : non-Buddhists esp. the haughty Brahmins & ascetics usually referred to the Buddha as *Samana Gotama*, the monk Gotama ; but the Buddhist never refers to the Buddha in these terms of familiarity, but as *Bhagavā*, the Blessed One, while the Buddha refers to his own person as *Tathāgata*, the Perfect One.

GREAT RENUNCIATION, the going forth of Prince Siddhattha into the homeless life at the age of 29.

HIGHER CRITICISM, dealing with the composition and status of sacred scriptures in order to fix the date of their origin from reference to historical events referred to in the books etc. ; opposed to Lower Criticism or the textual criticism of books. To give an instance : the absence of any reference to King Asoka, and references only to geographical and other conditions of North India previous to Asoka prove that the Early Pāli Texts of the Tipitaka have their origin before the 4th century B. C. in North India and hence are not the product of the monks of Ceylon. Another instance : the fact that the rainy season of retreat for monks in Ceylon falls in the brightest part of the year, and the rains begin only after the retreat (*vassāna*), proves that the *vināya*-rules were not framed in Ceylon but suited conditions of India.

HISTORICAL METHOD, acceptance of books only if vouched for by history and dealing with historical events, and rejecting anything not confirmed by history. Buddhism has stood the test of the Historical method.

IGNORANCE, (*avijjā*, Sans. *avidyā*), lack of intuitive wisdom, the non-understanding of the Four Pure Truths : it is from this absence of intuitive wisdom that craving as the cause of rebirth and suffering arises again and again.

· IMPERSONAL, (*anattā*), not-self, no-self ; one of the three *signs* (*lakkhaṇa*) of all conditioned existence, implies that beings, things, states, conditions and phenomena are not self-contained, self-existent, absolute entities but processes of continually changing phenomena without a stable nucleus, core, or spiritual or even material substance or substratum in which they inhere, or a 'Self in which we all live and move and have our being.' The direct knowledge or intuitive penetration of this truth leads to liberation from craving for the world of this nature, for we crave for what we falsely consider our self or belonging to ourselves.

· ISIPATANA or Sārnāth near Benares, the spot where the Buddha preached the first sermons to the *five bhikkhus* and the first disciples.

ISLAND HERMITAGE, Dodanduwa, Ceylon, the first monastery of the Western bhikkhus founded by the late Mahā Thera Nyānatiloka in 1912 ; a settlement consisting of two islands of some 12 acres joined by a bridge, in the middle of a lagoon, about a mile from Dodanduwa, a town in South Ceylon, between Galle and Ambalangoda, easily reached by train or omnibus, and from Dodanduwa a regular boat service takes visitors to the Hermitage, locally called *Polgasdūwa*, Palm Island ; now a Sinhalese pupil of the Founder Mahā Thera is the incumbent, but Western bhikkhus continue living there under his administration with the help of faithful supporters from Colombo and all over Ceylon. Bhikkhus belonging to the community of pupils of Ven. Nyānatiloka Mahā Thera live also in hermitages at Kandy & Bandarawela.

JAMBUDIPA, the continent of the rose apple ; the subcontinent of India appeared to the ancients to be of the shape of the rose apple.

JĀTAKA, Birth Story, the stories referring to the previous lives of the Buddha ; the Jātaka Commentary with some 550 such stories ; but Jātakas not included there are found in the Sutta-pitaka and commentaries ; the Jātaka Books are the source of popular Buddhism in the Buddhist lands and show a tendency to the Mahāyāna.

JAYANTI, Buddha-Jayanti, or Sambuddha-Jayanti, the 2500th anniversary of the passing away of the Buddha, celebrated in 1956—1957 all over the world.

JETAVANA, a grove near Sāvātthi, bought at an enormous price from Prince Jeta by the Treasurer Anāthapiṇḍika, who had a grand monastery built in it for the Buddha and the Order.

JHANA, ecstasy, trance, absorption ; the state of a fully concentrated mind.

KANṬHAKA, the favourite horse of Prince Siddhattha, on which he rode into homelessness, and which is said to have died of a broken heart when seeing the Prince go forth on foot into homelessness from the bank of the river Anomā.

KAPPA, Sans. *Kalpa*, a world period of time between the formation, continuation, dissolution and a new formation of the world system ; an aeon eternity.

KAPILAVATTHU, Sans. *Kapilavastu*, the city of Rājā Suddhodana and of the Sākyans, home of Prince Siddhattha.

KARANIYA-METTA-SUTTA, the Discourse of Sutta-Nipāta I. on the Practice of Loving-kindness to all ; this sutta is frequently recited in the Buddhist countries of South-East Asia.

KAMMA, Sans. **KARMA**, literally doing, deed, action ; technically applied to all deliberate, free, volitive or voluntary human actions by body, speech and thought of a person still subject to rebirth. It is the rebirth-producing volition behind the actions that counts as karma. The main categories of Karma : Kusala & akusala-kamma ; all acts of body, speech and thought arising from lust, hate, and delusion, the three roots of all unskill, are unskillful ; all that has as its root or motive absence of lust, hate and delusion, in other words : what springs from disinterestedness, amity and understanding is skillful. The result of such actions may be experienced in this very life, or in the next life, or in a life after that. But by direct knowledge and liberation, the effects of past karma are cut off at the passing away of the Saint, though in his lifetime, even as a Saint, he may still reap the fruit of his past actions.

KASSAPA, usually called Mahā-Kassapa, Kassapa the Great ; one of the foremost disciples, exponent of the most rigorous discipline and strict observance of extra hard rules called the *dhutaṅga*, as living only on alms received on his almsround, wearing only robes made from rags picked up in the cemetery and from the dust heap, living only in the forest, possessing only three robes, and similar special observances not obligatory for all bhikkhus. After the passing of the Buddha, Kassapa led the Order, and presided over the First Council at Rājagaha.

KASI-PURA, Benares of the Pāli Books ; here the Buddha preached his first sermons to the five monks and resided also on later occasions.

KHAROSHTHI, a variant of the Asokan script used predominantly in the northern and Western regions of Asoka's vast empire, and later by the Buddhists of Central Asia, esp. In Khotan and Tokhara. Early Sanskrit and Prākṛit literature was also written in this script, written from right to left like Arabic or Urdu.

KOLATENNA HERMITAGE, Verdant Hermitage, once also called Rock Hermitage, now called so after a little village Kolatenna nearest to the Hermitage. Kolatenna village is one mile from Bandarawela on the road to Haputale, and the K.H. is a little distance above the village, along the 'bus road ; and then along the railway line in the direction toward Diyatalawa, a distance of two minutes' walk on level road from the level crossing along the

line. The Hermitage is situated in the middle of tea gardens among a cluster of large leafy trees, with a rock cave as its centre and a small Hindu Shrine on the rock above the cave. K. H. was built in 1940 for Western bhikkhus, and here C. Nyānasatta Thera has lived ever since that time. It is a place in the most salubrious part of Upper Ceylon, 4400 feet above sea level, not too hot and not cold, with always fresh air and good water, unlimited walks through the tea estates all round, with rice fields in the valley and hills all round, a place conducive to concentration and mental culture. With a good library and an instructor, it is also a suitable place for study and literary work. With some more additions to the buildings, many bhikkhus and students of the Dhamma could live there, and it is already now an important centre of the propagation of the Dhamma.

KONDANNA the first of the *Five Bhikkhus* who attained full comprehension of the Dhamma.

KUSINARA, modern *Kāsiā*, about 40 miles from Gorakpur, North-India, the place where the Buddha passed away. Asoka is said to have erected there monuments ; these were seen by the Chinese Pilgrim Hiuen Tsang (in India in 626—645), but now no trace of them is seen : all the new monuments are of Jayanti origin. The place is now fully restored and a good road from Gorakpur, with regular bus service, makes the travelling very comfortable. The place of cremation of the Buddha is not yet restored, or the *Angāra-cetiya* built on the spot is now overgrown but may be restored soon. The whole place when visited in late afternoon suggests the atmosphere of solemn sombre peace as is befitting the place, and the restoration has been very successful.

LANKA, the old name of Ceylon, now revived as the official name of the Island ; Ceylon is a Portuguese corruption of the word *Sinhala*, the real name of the inhabitants of the island, and hence *Sinhala-dīpa*, like *Laṅka-dīpa* are synonymous ; there is yet a still older name *Tambapaṇṇī* ; the copper colour of the soil made the palms of the hands of the early settlers look like copper, hence they called their new home *Copper-leafy*.

LESSER VEHICLE, *Hīnayāna*, a term of contempt when applied to the Pāli Theravāda School of Buddhism by the Mahāyāna Teachers and followers ; now applicable only to the long-extinct *Sarvastivāda* and some early sections of the *Sthaviravāda* not to the *Theravāda* proper as practised now. The Mahāyāna Teachers and authors of books on the controversies between the rival sects of Buddhism must have been ignorant of the Theravāda of the Pāli Tradition, for at that time it no longer existed in its pristine form in India, and hence other forms of Buddhism were transplanted to Far Asia, but not the Pāli Theravāda Scriptures. Opposed to *Hīnayāna* is *Mahāyāna*, the Great Vehicle or Course to Enlightenment.

LIBERATING KNOWLEDGE, extinction of delusions and ignorance through the attainment of the highest supramundane paths and fruitions of the Saint.

LICCHAVIANS or Licchavi, the people of Vesāli and the Confederation of the Republics with Vesāli as the centre.

LIFE, the sum of processes peculiar to living things ; but Buddhism treats mostly of human life, for only that can be guided by the Dhamma, and very little can be done for other forms of animal life.

LOGIC, the science of reasoning ; the study of the general conditions of valid inference (or the proof)) ; the science of valid reasoning ; Logical ; conforming to the laws of logic, reasonable.

LUMBINI modern *Rummin-Dei* in southern Nepal called Terai ; the royal park of *sāl* trees (not one is to be seen at present in the place) between Kapilavatthu and Devadaha ; the place where Prince Siddhattha was born. Though the restoration of Lumbini lags behind that of the other places of Buddhism in India, work is being done there. The nearest railway station from which Lumbini can be reached on a motorable road is Naugarh in Gorakpur District in North India, and the new 'bus road' from Naugarh to Lumbini was quite good in 1956. A road to Lumbini from the other railway station in India, i. e. Nautanwa, is much shorter than that from Naugarh, but may not be so safe in rains, the same caution applies to the road from the Air port of Bhairawa to Lumbini, for the bridges across the streams may be washed away after any floods in that sub-Himalayan region.

MAGADHA, modern Bihār or Behār, the ancient Kingdom to the south of Kapilavatthu, with Rājagaha, modern Rajgir, as the royal city of King Bimbisāra, and then King Ajātasattu, his son ; in later times Pāṭaliputta (modern Patna) became the capital, especially in the time of the Mauryan dynasty, of which Asoka was the most famous king. In this kingdom the Buddha spent much of his time ; it was in Magadhā that he became a homeless pilgrim, and in Magadhā many of the chief events in his life took place. The Pāli language is often called Māgadhi, the tongue of the Magadhans, though it slightly differs from the language of the Asokan inscriptions. Pāli might have been once the Kosalan dialect or the court language, and the literary form of the same tongue called Prākṛit of the Magadhan or some other language, a dialect spoken by the common people, later used by Asoka, and still later in the literature of that time other than in either Pāli or Sanskrit. But it is quite reasonable that in course of the 2500 years of its existence, Pali has absorbed many words or idioms of languages where it was once widely used, esp. in South India of the Dravidian races.

MAHA-MANGALA-SUTTA, the discourse on Auspicious Performances or Blessings or beneficial acts; after the Karāṇiya-mettā-sutta, the most frequently recited discourse of the Buddha.

MAHĀ-MAYA the consort of Rājā Suddhodana of Kapilavatthu and mother of Prince Siddhattha. She is said to have died seven days after the birth of her first son.

MAHA PAJAPATI GOTAMI, the second consort of Rājā Suddhodana, the younger sister of Mahāmāyā,; aunt and foster-mother of Prince Siddhattha; mother of Prince Nanda; in later life the widowed Queen of King Suddhodana renounced the world and went forth into homeless life under the Buddha; she was the first nun of the Order of Buddhist Sisters.

MAHAPARINIBBANA-SUTTA, Digha Nikāya II, Discourse No. 16, contains the fullest account of the last days of the Buddha, his passing away, cremation, and the subsequent distribution of relics; besides very early records from the time of the Buddha, there may be later additions to this sutta by the editors of that class of books; the reference to relics and places of Buddhist pilgrimage points to the time of Asoka, who was a great believer in relics and undertook pilgrimages to distant places to worship at the places where the Buddha was born and had trod.

MAHASANGHIKA, the first faction and then sect of the Great Saṅgha, so called after seceding from the Saṅgha proper at the council of Vesālī; precursor of Mahāyāna.

MAHAYANA, the Great Vehicle or Course (to the Enlightenment of Buddhahood), a collective name for the forms of Buddhism practised in China, Korea, Japan, Indo-China, Malaya, Nepal, Sikkim, Bhutan, Tibet, parts of Kashmir, Mongolia. At one time also Turkestan, Central Asia, Indonesia, and even parts of Burma, Siam, Cambodia, Laos, almost all India were Mahāyāna, and even Ceylon was influenced by it. The most distinctive feature of the Mahayana is the rejection of the ideal of present attainment of the enlightenment of a disciple (arahantship) by proclaiming Buddhahood for all as the highest ideal. Philosophically, Mahayana is transcendental, and at times even subjective idealism, ethical negativism, and its most distinctive doctrine is the Teaching of Emptiness or the Void (suññata), and identity of Nibbāna with Saṃsara.

MAHINDA, son of king Asoka, the leader of the first Buddhist mission to Ceylon in Asoka's time.

MALALASEKERA, Dr. G. P., Professor of Pāli and Buddhist Civilization, Dean of the Oriental Studies Faculty of the University of Ceylon, founder and president of the World Fellowship of Buddhists, and first Ambassador of Ceylon to Moscow, U. S. S. R., author of many books on Pali Buddhism, good organiser and orator.

MANDALAY, the last capital of the Burmese Kings, upper Burma, seat of the Fifth Buddhist Council and up to now a centre of Buddhist activities.

MEGASTHENES, a Greek ambassador at Chandragupta's Court of Pāṭaliputta, who wrote an account of the system of government of the Mauryan Empire; only fragments quoted by other Greek writers are now in existence,

METTA, Sanskrit Maitri, lovingkindness, amity, friendship, good will to all.

MIDDLE WAY, the noble Eightfold Path of virtue, culture of mind and intuitive wisdom as the middle course between the two extremes: asceticism and self-indulgence, which were denounced by the Buddha in his first sermon at Isipatana. Applied also to the Mādhyamika School of the Mahāyāna, which also called their Idealism the Middle Way.

MILINDA, King Menander or Menandros, a Greek ruler from Bactria, who re-conquered the Punjab in the second century B. C.; loved arguing with teachers of philosophy and religions, was converted to Buddhism by the monk Nāgasena; their dialogues form the subject matter of the famous Pali book *Milinda Pañha*, The Questions of King Milinda.

MIND, according to modern psychology, is an organized system of mental and purposive forces: the mind of any organism is the sum of the enduring conditions of its purposive activities. According to Buddhism, mind is the flow of the stream of conditionally-arising and self-maintaining single thought moments of cognition that spring into existence conditioned by the impingement on the inner (subjective) bases, or senses, by the outside (objective) bases, the objects of the senses; such as, forms, sounds, odours, tastes etc. The unity of this process is maintained by subconsciousness (*bhavanga*), and the dispositions created by mental activity. Mind is in Buddhist Psychology counted as a sixth sense in its function as subconsciousness and the faculty of receiving sense stimuli and organizing them into what is called in psychology *the structure of the mind*.

MINDFULNESS, (*sati*) a mental factor important in all skilful acts, and in all meditation, for it directs the mind to taking in the three essential characteristics of all the elements of existence, the 'three signs' of impermanence, suffering, and not-self.

MINDON, king of Burma, the convenor of the Fifth Council of Mandalay in 1871; it was at his command that the whole Tipitaka was carved on 726 slabs of marble.

MOGGALLANA, mostly called Mahāmoggallāna, Moggallāna the Great, the second of the two Chief Disciples of the Buddha, said to have been pre-eminent in the practice of supernormal psychic powers (*iddhi*); besides

Sāriputta, the best Instructor of the disciples striving for perfect holiness ; he was called Kolita before he became a bhikkhu.

MORAL concerned with right and wrong conduct or duty to one's neighbours and to oneself, capable of the notion of duty, practising virtue, conforming to the required or justified law or conscience. In Buddhism the word skilful -kusala—is the equivalent.

MORALITY, Ethics, good conduct, observance of the norm of conduct ; in Buddhism *sīla* is the equivalent.

MORAL RESPONSIBILITY, or justification of moral conduct, in Buddhism follows from the realization that all our voluntary acts leave behind dispositions that mould our present and future lives, besides producing either happiness or suffering in the world for others as well as for the doer.

NĀMA-RUPA, mind and body, mental and physical life, another name for the seemingly 'individual' existence but in fact only a flux of psychophysical phenomena.

NAUGARH and NAUTANWA, the terminus railway stations in North India on the way to Lumbini in Nepal ; from Nautanwa it is about 12 miles on unsafe roads, across several streams ; from Naugarh it is longer, some 20 miles, or more, but there is a good motorable road all along up to Lumbini.

NIBBĀNA, Sanskrit Nirvana, freedom from craving and delusion, the 'blowing out' or extinction of the three fires of lust, hate, and delusion ; the condition of enlightenment and liberation of a Buddha and a Saint called arahā. The intrinsic nature of Nibbāna is realized only by individual attainment.

NOBLE EIGHTFOLD PATH, the Fourth Noble Truth, the path leading to deliverance : virtue, concentration and intuitive wisdom or direct knowledge that lead to liberation from the suffering of this round of rebirth.

NOVICE, (sāmaṇera), a monk who either for purposes of study or because of insufficient age cannot receive the higher ordination (upasampada) ; outwardly there is no difference between a full member of the Buddhist Order (a bhikkhu) and a novice : novices wear the same robes, eat the same food, follow the same routine and mode of life as the bhikkhus of the Order ; but the novices observe fewer rules and cannot join in some acts of the autonomous administration of the Order and in some functions of vinaya-proceedings.

NYĀNASATTA, usually addressed as the Venerable C. Nyānasatta Thera, born as M. Novosad 25.1.1908 in South Moravia of the ancient Greater Austria, the part of which became after 1918 a part of Czechoslovakia, though formerly gravitating to Vienna, only 50 miles away from his birth place. Former Language Master, with special qualification as lecturer in Esperanto,

he began to study Pāli and Pāli Buddhism in 1935; came to Ceylon from Prague and entered the Island Hermitage 15.3.1938, became monk 15.5.1938, and received the Higher Ordination, *upasampadā*, on 20. 8. 1939 from the late Venerable Nyānatiloka Mahathera at Island Hermitage, with a chapter of monks from Burma, and several bhikkhus from Ceylon. Came on 15. 12. 1940 to occupy Kolatenna at Bandarawela, and has lived there ever since as the incumbent of the monastery. He divides his time between study, writing, meditation, teaching, at times lecturing or giving radio talks on Buddhism, giving sermons both in English and in Sinhalese, and doing also some parish work expected of a bhikkhu. He is the first Western bhikkhu who can speak fluently in good literary Sinhalese, hence is able to explain the Dhamma in that tongue too. He is the author not only of this book but also of many other expositions of the Dhamma, a prolific writer, with at least a hundred literary contributions that appeared during the Jayanti, of which a portion appears here as this book.

NYANATILOKA, the late Mahā Thera, (19. 2. 1878—28. 5. 1957), the first German bhikkhu and also the first from continental Europe; founder and first Superior of the Island Hermitage at Dodanduwa in Ceylon and of the Community of Western Bhikkhus. Author of many books, translator from Pāli into German and English, an authority on the Dhamma and Abhidhamma, and the best exponent of Buddhism for the West.

OLCOTT, Colonel Henry Steel, founder of the Theosophical Society, whose branch in Ceylon opened Buddhist Schools with English and Sinhalese as medium of instruction, in order to counteract the influence on the Buddhists of Christian missionary schools in Ceylon. Anagārika Dhamapāla derived much of his zeal for Buddhism from his close association with Colonel H. S. Olcott in Ceylon and in India.

ORDER OF BHIKKHUS (sangha), the Community of the homeless disciples following the discipline and the teaching of the Buddha more fully than the novices and the lay followers. They are the guardians, students, teachers and exponents of the Dhamma.

PABBAJJA, renunciation, going forth from home into the homeless life of a Buddhist monk; the lower ordination of a novice; the higher ordination that can be given only to those of 20 years of age and with some knowledge of the Dhamma and Vinaya, is called Upasampada; there is no upper limit in age to the upasampada, though an aged man from abroad will not be able to live happy in the Saṅgha, unless he had trained himself for such a life for many years while yet younger and able to change his habits. For novices are best boys between 15—19 years of age, though a mature man from abroad may learn the life of submission to teachers if he has the understanding of the Dhamma and confidence in it.

PACETANA, a legendary king who had the Bodhisatta as his expert wheelwright.

PADMASANA, lotus posture, the oriental manner of sitting cross-legged of a Yogi. In this posture (*āsan*) the feet rest upon the thighs; only very few Westerners can sit thus, but the Orientals can sit in this posture for quite a long time if they have learnt sitting thus.

PAGODA, a Buddhist monument or shrine; in Ceylon the names *cetiya*, *dāgoba*, *thūpa*, *stūpa* or *vihāra* are used for these structures. This Buddhist monument as object of worship usually contains relics.

PALI, also, though not quite correctly, called Magadhi, the language of the Tipiṭaka and the Commentaries, as well as of the vast post-canonical Buddhist literature; it is an Ariyan tongue closely related to Sanskrit, older than the Prākṛits (Middle-Indian dialects); as it has no script of its own now, it is written with the letters of the languages of the various Buddhist lands, and for the last hundred years also with the Roman characters. A Highly inflected language, not easy for home study without an instructor, but textbooks suitable for home study available. Ven. Aggamahāpaṇḍita A. P. Budhadatta Nāyaka Thera of Ambalangoda has published a series of books, The New Pāli Course, in three volumes, with vocabularies and glossaries, other Dictionaries Pali-English & English-Pali, a Hand Book of Conversation, Translation & Composition; all available at the Colombo Apothecaries & Co., Colombo, at relatively low prices. Pāli Text Society, 30 Dawson Place, LONDON, W. 2, England, has issued almost all the Pāli Texts, translations in English, commentaries, and a PALI-ENGLISH Dictionary; for a List of Issues one may apply to the Hon. Secretary, PTS., 30, Dawson Place, London, W. 2.

PANCASILA, *sinh.* Pansil, the Five Precepts observed by a lay Buddhist: see under Five Precepts.

PARAMI, PARAMITA, exercises in Perfection in the Practice of charity, virtue, renunciation, wisdom, energy, forbearance, truthfulness, resolution, lovingkindness, and equanimity, the path followed by the *Bodhisatta*, the Aspirant to the highest Enlightenment of the Buddha.

PARINIBBANA, PARINIRVANA, the final release, the passing away of the Buddha or a perfect Saint.

PARINIBBANA SUTTA, Discourse No. 16 of the Digha Nikaya II, with the most authentic records of the last days of the Buddha, his passing away, and distribution of relics.

PARIYATTI, S. Paryāpti, the study of the Buddhist literature, esp. of the Tipiṭaka, as a preliminary to the practice and observance of the Dhamma.

PASENADI, King of Kosala, with Sāvattthī as his royal city, a faithful supporter of the Buddha and the Order.

PĀTALIPUTTA, modern Patna, the capital of Magadha, esp. under the Mauryan dynasty; the seat of king Asoka and the place of the third Buddhist Council.

PATIPATTI, S. Pratipatti, the practice, application, following and observance of the precepts, of the Dhamma, and esp. of meditation.

PATIVEDHA, direct knowledge, intuitive penetration, and self-realization of the goal of liberation by attainment of the Deathless element of Nibbāna, through supramundane knowledge.

PAVA, a place between Vesāli and Kusinara; here the Buddha took his last meal at Cunda's house.

PERCEPTION, (sañña), is not only the recognition of objects and ideas as belonging to a class known to us, but also the formation of signs or dispositions by which we later recognize objects of which we have had past experience; thus memory is explained in Buddhism as the formation and recognition of these dispositions.

PHILOSOPHY, the pursuit of wisdom or the knowledge of things and their causes, the study of ultimate realities and general principles.

PILLARS, huge stone pillars erected by King Asoka at the historic places of Buddhism; these pillars and the other Asokan rock-carved inscriptions are the first written documents confirming the Pāli Texts.

PIPRAVA, a locality in Nepal, only three quarters of a mile from the Indian frontier; here was found the oldest Buddhist monument, a pre-Asokan dagoba of the 4th century B. C., with the relics of the Buddha in a vase with a pre-Asokan inscription, discovered in 1898 by W. Peppe.

PRACTICE OF BUDDHISM, does not mean so much the propagation of the Dhamma as rather the application of the Teachings in our daily life. He who follows this interpretation, does the most effective service for the propagation of Buddhism. It is often only when we forget to follow our Teaching that we feel the urge to 'convert' others to what we ourselves do not apply.

PRAKRIT, the form of the Māgadan language known to us from Asokan inscriptions, and the literature of the Jains, a rival sect co-existent with Buddhism from the earliest time; any Middle-Indian language or dialect other than Pāli and Sanskrit; Pāli itself is nearer to Sanskrit than any of the Prākritis known to us.

PRINCE SIDDHATTHA GOTAMA, the Bodhisatta's name before his renunciation, referring to his life up to the age 29 in the mansions at Kapi-lavatthu.

PRINSEP, James Prinsep, born 1792, of the Govt, Mint of Calcutta, the first scholar of modern times who deciphered the Asokan script in India in 1834.

PSYCHOLOGY, the positive science of the behaviour of living things ; science of mind ; science of inner experience ; an empirical science which deals not with a limited group of specific contents of experience, but with all immediate experience, independent of all the subsidiary concepts with which science deals. The central problem of psychology is the discovery of the laws of function, structure and genesis of the normal human mind. The aim of psychology is to increase our understanding of mind, and our power of guidance and control over the behaviour of beings, and especially of our own behaviour.

RAJAGAH, modern Rajgir, the capital of ancient Magadhā, with hills for hermitages and caves, where the Buddha spent some time before his enlightenment : the city frequently visited by the Buddha all through his life, for near it was the famous Veluvana Vihāra offered by the King Bimbisāra : the seat of the first Council.

RELIGION, system of faith & worship ; human recognition of superhuman controlling powers or single power and especially of a personal God entitled to obedience ; effect of this on conduct. The Early Pāli School of Buddhism is not a religion in this sense. But if 'religious' means scrupulous and conscientious, then the original meaning of religion as 'respect for truth reverence for law and truth, acceptance of and respect for a moral and philosophical teaching' makes the word 'religion' fully applicable also to Buddhism, especially if we remember that for H. G. Wells religion was 'the central part of our education that determines conduct', and Immanuel Kant's conception was expressed as : Religion is the recognition of our duties as fixed laws that must not be transgressed. Religion also means a body of moral and philosophical teachings, the acceptance of them with confidence, and the practice of such teachings ; it is in this sense that Buddhism is a religion pre-eminent in the world.

ROOTS OF SKILFUL ACTIONS, (kusala-mūla) : absence of lust, absence of ill-will, absence of delusion or misconception.

ROOTS OF UNSKILFUL ACTION, (akusala-mūla) : lust, ill-will, delusion.

ROUND OF REBIRTH, saṃsāra, succession of rebirths, a basic concept in Indian Philosophy and Religion, known also in ancient Greece, Egypt, and other Western countries, began to spread also among the early Christians ; finally condemned by the Church Council of Constantinople in 553.

RUMMIN-DEI, the modern name of Lumbini, the birth place of the Buddha, about 12 miles from the terminus railway station in India, with not quite a safe road over too many streams apt to destroy any bridges over them. But there is a good and safe motorable road to the place from the railway station Naugarh near Gorakpur, about 20—30 miles from Lumbini.

RUPA-LOKA, world of form, the so-called world of Brahma, spheres of highly rarefied or attenuated form; ethereal-spiritual worlds of bliss; in Buddhism also these spheres of bliss are impermanent states; the prerequisite for a rebirth in these worlds is the practice of the rupa-jhanas or absorptions.

SADHU, 'well done or good', an interjection (also adjective and adverb) of approval, used sometimes almost like the Christian words 'Amen' and 'Hallelujah'.

SAKYAMUNI, the Sakyan Sage, an epithet of the Buddha, used much by the Mahayana Buddhists, but also in the Pali Texts.

SAKYANS, also Sākiyans or Sakkas, a clan or race of Aryan people in the sub-Himalayan region of modern Nepal called Terai; their capital was Kapilavatthu, or Kapilavastu, among these the Buddha was born; Pāli may be the language of these Sākyans, or the Kosalan-Magadhan speech strongly influenced by the pronunciation of the Sākyans.

SAMANA, Sanskrit sramaṇa, ascetic, monk, a homeless philosopher and pilgrim.

SAMSARA, the round of rebirth, the wheel of life, basic Oriental concept.

SANCHI STUPA, of 3rd century B. C., where the relics of Sāriputta and Moggallāna were discovered in the last century. The new Sanchi Stupa or Vihāra in Bhopal where the relics were re-enshrined was completed at the end of 1952.

SANGAYANA, or sangiti, a Council for reciting of the Tipiṭaka, on a large scale, in order to restore and ensure purity and consistency of the Texts and practice.

SANGHA, the Order of Bhikkhus (Buddhist Monks) governed by the *Vinaya*, the rules of discipline.

SANGHAMITTA, daughter of king Asoka, sister of Mahinda; leader of the second Buddhist mission to Ceylon in order to establish the Order of Buddhist Nuns.

SARANAGAVESI, also only Gavesi, the seeker; a model disciple of the Buddha Kassapa who taught others by his own practice and example.

SARIPUTTA, also known as Upatissa, the Chief Disciple of the Buddha, often called the Commander of the Law—*dhamma-senāpati*—; the other chief disciple was Moggallāna.

SARNATH, Isipatana, 7 miles from Benares; the place of the first sermon of the Buddha; now a spiritual centre of the Maha Bodhi Society of India, the best-restored of the Buddhist sacred places in India.

SARVASTIVADA, a branch of Theravāda; usually referred to as Hinayāna by the Teachers of the Mahāyāna. The difference between the Theravada proper (*vibhajjavada* of the Pali Texts) and this sect was that Sarvastivada (*sabbatthi-vada*:-All-is-Teaching) maintained that all the present, past, and future mental states, factors and phenomena exist as fixed, hence their name 'All-is-doctrine'; while the original non-philosophical and non-speculative Theravada of the Early Pali Texts of the Tipitaka teaches conditional origination and cessation of all physical and psychological phenomena that did not exist as such before and become extinct on their cessation, after having caused new dispositions in the flux of the next-arising mental states. Though the Pali Texts teach 'categories affected by clinging' yet the single elements of these categories exist only at the time of arising till their passing away in the very next moment; Sarvastivada, on the other had, seems to have speculated that though the components are only of momentary duration, the *Dharmas*, as the single units were called, have more or less a permanent existence: it must have been this point that was fiercely contested by the Mahayana Teachers, hence it must be surprising that the Theravada is erroneously classified as hinayana for a doctrine it never did teach. The Sarvastivada had a Canon in mixed Sanskrit and Prakrit (Buddhist Sanskrit) similar in arrangement to the Pali Tipitaka, but only parts are known now from re-translations from Chinese, Tibetan and other Asiatic languages, and only fractions in the original Buddhist Sanskrit, have been up to now recovered in caves of Central Asia. Sarvastivada, with Prakrit and Sanskrit as literary language has been extinct these 15 centuries hence 'hinayana' refers to a non-existent dead school of Buddhism, not at all to the Theravada of the Pali Texts of the Tipitaka.

SATTIHA, the teacher, another epithet of the Buddha, applied to him as the Teacher of all intelligent beings, divine and human.

SAVATTHI, Sanskrit Sravasti, modern Sahet-Mahet, the seat of king Pasenadi of Kosala, the ancient kingdom rival of Magadha, whose language must have strongly influenced Pali before it coalesced with Magadhi. The ruins of Savatthi can be reached by an omnibus from Balraampur railway station above Gorakpur in North India.

SELEUCUS NICATOR, or Seleukos Nikator, a Greek general of Alexander the Great, defeated by Chandragupta in 305 B. C.; founder of a

dynasty of the Seleucids who maintained friendly relations with the Court of Pataliputta in India.

SELF, The *Self* is a subsidiary concept used in psychology and philosophy similarly to that of science, viz., matter, and God in Theology, to denote the unity of the stream of life, or nature in science, and the world in Theology. Some psychologists say that the Self is Craving in its manifold manifestations in our personal existence; in metaphysics, the *Self* denotes the supposed essence of man and things that endures and is not subject to any change or suffering; the supposed soul or spiritual essence of man and the universe, in India assumed as Atta-Atman-Brahman. Buddhism does not work with this or any subsidiary concepts, for it leads to direct knowledge, hence no need of subsidiary concepts of any kind.

SERPENTS, in a metaphor the Buddha compares our material body with its four primary elements to four poisonous serpents that are nursed but finally bite us and cause our death.

SIDDHATTHA, Prince of the Sakyans, the name of the Buddha given to him at birth; no Buddhist refers to the Buddha after his enlightenment in this term of familiarity.

SIDDHASANA, the easier posture of a Yogi; here the feet do not rest on the thighs but are tucked under them.

SILA, virtue, morality; the second paramita, a training in the observance of the basic moral precepts of Buddhism as the first part of the noble eightfold path.

SILACARA, J. F. MacKechie, one of the first bhikkhus from Britain in the East, assisted Ananda Metteyya as editor; author of many books on Buddhism in English with an easy style.

SIR EDWIN ARNOLD, (1832—1904), author of the *Light of Asia* published in 1879, and since then translated into many languages; it is an epic on the Life of the Buddha based on the Legends of Northern Buddhism.

SIX BASES, (*salayatana*), the six spheres of the senses and their adequate objects as sources of consciousness or the conditions for the arising of all mental activity. The impingement of the external stimuli on the sense organs is the source of consciousness.

SIXTH COUNCIL, in Burma, Rangoon, 1954—1956; the greatest of all the Councils of Buddhism and a great event in the Buddhist world.

STATES OF WOE, (*duggati*, *apaya*), condition of life where pain and suffering is much more intensive than in human life; human life is counted as a happy state (*sugati*) compared with the realms of these sub-human

spheres of life in hells or purgatories, animal life, ghosts (peta or preta), and demons (asura), all subdivisions of the impermanent states of woe as a result of demerit from past lives.

STUPA, Pali Thupa, also cetiya, dagoba or pagoda, a monument rivalling the Pyramids; usually some relics are said to have been enshrined within such monuments as objects of worship in the Buddhist East.

SUB-COMMENTARIES (ṭika, anu-tika, yojana) are commentaries adding further details, thus making clear what was not so made in the commentaries; while the commentaries are in a Pali of a later period than the Tipitaka commented upon, in the Tikas we often have mixed Pali, viz. Pali with the early form of Sinhalese.

SUBHADDA, an elderly monk who joined the Order in his middle life, did not master and observe the rules of discipline, and hence expressed his satisfaction when the Buddha passed away; another Subhadda was the very last disciple, instructed by the Master in the night of the final passing away of the Buddha.

SUDDHODANA, king or chief of the Sakyans, the father of Prince Siddhattha Gotama, said to have died as a Saint after repeated instructions by the Buddha, for which the Blessed One purposely went all the distance from far places to Kapilavatthu, hence it is impossible to reproach the Buddha with lack of filial love: all his close relatives, with the exception of the incorrigible Devadatta, attained Nibbana after instruction given to them by the Buddha.

SUKARA—MADDAVA, the last meal of the Buddha contained this dish; the Master forbade Cunda, the giver, to serve it to the bhikkhus, but himself ate of it to please the supporter, though he might have known that it would make him ill on the eve of final passing away. Scholars have not yet decided what this dish was; it appears as if it was some tender pork, 'the delight of the boar'; others argue that it was a kind of truffles, mushrooms relished by wild boars; among them might have been some poisonous ones; but the Buddha did not suspect anyone of evil motives but praised the donor of this last alms meal; the passing of the Buddha was imminent and fixed, hence it did not matter what the final meal was.

SUNDAY SCHOOLS, of Buddhism; though Sunday is not a Buddhist holiday, yet so tolerant are the Buddhists that they teach the Dhamma and often even observe the Fast day on Sundays, even if it does not coincide with their religious holidays.

SUPRAMUNDANE (lokuttara) are the thought moments of intuition or direct knowledge of the Deathless, viz. Nibbana, the realization of liberation and enlightenment: 'That which leads to, and is the liberation', is called upramundane: the 4 paths & fruitions with Nibbana.

SUTTA, discourse; Sutta-pitaka is the Collection of some 31 volumes of Books. The Sutta-pitaka is subdivided into 5 Nikayas, classes of books: (1) Digha-Nikaya, viz., Long discourses, (2) Majjhima-Nikaya, viz., Medium length discourses, (3) Samyutta-Nikaya, viz., Kindred discourses, (4) Anguttara-Nikaya, numbered discourses with increasing numbers of topics dealt with, (5) Khuddaka Nikaya, Short Discourses; this last class consists of 15 books; other Nikayas consist of 3—5 volumes.

SYLLOGISM or syllogistic figure, a form of reasoning in which from two given or assumed propositions called *major* and *minor premises* and having a common or middle term is deduced a third, called the conclusion, from which the middle term is absent.

TATHAGATA, the Perfect One, an epithet of the Buddha; the Buddha calls himself thus when referring to his own person.

TEACHING, the Dhamma, the body of the discourses and regulations of the Buddha handed down in the Pali Tipitaka.

TEN KARMICALLY SKILFUL THINGS, (*dasa-kusala*), absence of the 10 unskilful things and positive practice of the opposites of the 10 evil acts.

TEN UNSKILFUL THINGS, the ten karmically unskilful or unwholesome acts (*dasa-akusala*) are: killing, stealing, sexual misconduct, telling lies, slander, harsh language, unprofitable gossip, covetousness, ill-will, wrong views.

THERAVADA, the Teaching of the Elders, also called *Early Buddhism*, and contemptuously called 'Hinayana', the 'Lesser Vehicle' or 'Primitive Buddhism' by the opponents, who erroneously identify it with the long-extinct Hinayana of the controversies two thousand years ago.

THERA, Elder, a senior monk, a bhikkhu who counts ten or more years after his higher ordination in the Sangha.

THREE SIGNS (*tilakkhana*): *anicca-dukkha-anattā*: impermanence, suffering, and not-self of the Five Groups of Existence or five aggregates of experience (*five-khandha*).

TIPITAKA, the Three Collections of the Scriptures of the Buddhists, the Buddhist Canon: *sutta-vinaya-abhidhamma*, Discourses, Rules, and Philosophy.

TRAINED BUDDHIST, a Buddhist trained in the observance of the Dhamma, and especially in the observance of the moral precepts through a deep understanding of the Teaching.

TWO EXTREMES, (*dve anta*) to be avoided by the homeless disciple of the Buddha: sensual pleasures and extreme self-torture by austerities.

UDDAKA RAMAPUTTA, the second teacher of Yoga under whom the Bodhisatta practised for some time after his renunciation while living at Rajagaha.

UNTRAINED BUDDHIST, the rank and file of the average Buddhists without special skill in the practice of Buddhism.

UPAKA, a naked ascetic whom the Buddha met on his way from Buddha-Gayā to Benares to preach his first sermon to the five bhikkhus at Sārnath.

UPAVANA, another bhikkhu-attendant or servitor of the Buddha who waited on the Master in the very last night before his final passing away at Kusinara; Nagita was yet a third of the chief servitors of the Buddha, Ānanda being the chief among them and pre-eminent in his services.

URUVELA, near Buddha-Gaya in Bihar, former Magadha, where the Bodhi satta spent years practising austerity, and where He attained perfect enlightenment under the Bodhi Tree after renouncing the extreme of self tortures and following the peaceful path of concentration. It was to Uruvela that the Buddha returned from Isipatana, after his first discourses there, to win a thousand disciples, former fire-worshippers, with the three Kassapas, the leaders of the three groups of ascetics.

VAITULYANS (Vetula), a faction of the Buddhists; precursors of Mahayana proper, once also found in Ceylon and of some influence under certain kings.

VESAKHA or VESAK, Sanskrit Vaisakha, the name of the month of May; on the full-moon day of Vesak the Buddhists celebrate the birth, enlightenment, and final passing away of the Buddha. This applies to the Theravada Buddhist Lands only, though now also others observe the day as THE BUDDHA'S DAY.

VESALI, the capital of the Licchavians, a favourite resort of the Buddha; the seat of the second Council.

VIHARA, the Pali name for a Buddhist monastery; now applied also to a shrine with images of the Buddha.

VINAYA, discipline, the collection of five books of rules and regulations governing the life of the bhikkhus and novices.

VISAKHA, the chief Lady Supporter of the Buddha and the Order, the pre-eminent lady-disciple; donor of the Eastern Monastery, the *pubbārāma* at Savatthi. Her father was the Treasurer Dhananjaya of Saketa, mother was : Sumanadevi; Dhananjaya's father: Treasurer Mendaka of Bhaddiya

in Anga: his wife was Candapaduma, all were gifted with extraordinary powers and immensely rich. Visakha met the Buddha at her grandfather's instruction when she was only seven years old; she listened to the Dhamma so attentively that she attained full comprehension, and from that time onwards lived for the service of the Buddha-Dhamma-Sangha. Married to a son of the Treasurer Migara of Savatthi, by her wisdom she won the whole family for the Buddha, and her father-in-law called her his own mother, because she led him to the comprehension of Buddha's Dhamma; she is called Mother of Migara (migara-mata).

YASODHARA, a Princess of the Koliyan clan, wife of Prince Siddhattha, mother of Rahula; in later life she became a nun in the new Order of the Buddhist Sisters founded by Mahapajapati Gotami at Ananda's intercession.

YAVANA-YONA-YONAKA, from Ionia, a division of the Greeks, who had their colonies in Asia Minor; hence all Greeks were thus called after Alexander's invasion of India, and later even the Muslim Arabs were called Yonakas.

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