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IS IT POSSIBLE TO BECOME A STREAM ENTERER WITHOUT JHĀNA?

By MAḌIHE PAÑÑĀSĪHA MAHĀ NĀYAKA THERA

“*Kathaṃ dūbhatovutthānavivattane paññān magge ñāṇaṃ? Sotāpatti-maggakkhaṇe dassanattihena sammā-dīṭṭhi micchādīṭṭhiyā vutthāti, tadanuvattakakilesehi ca khandhehi ca vutthāti, bahiddhā ca sabbanimittehi vutthāti, tena vuccati: dūbhatovutthānavivattane paññā magge ñāṇaṃ. Abhīnī-ropanattihena sammāsankappo micchāsankappā vutthāti . . . pe . . . Pariggahanattihena sammāvācā micchāvācāya vutthāti . . . pe . . . Samutthānatthena sammākammanto micchākammantā vutthāti . . . pe . . . Vodānatthena sammā-ājīvo micchā-ājīvā vutthāti . . . pe . . . Paḡ-gahattihena sammāvāyāmo micchā, vāyāmā vutthāti . . . pe . . . Upatthānatthena sammāsati micchāsatiyā vutthāti . . . pe . . . avikkhepatthihena sammāsamādhi micchāsamādhi vutthāti, tadanuvattakakilesehi ca khandhehi vutthāti, bahiddhā ca sabbanimittehi vutthāti, tena vuccati: dūbhatovutthānavivattane paññā magge ñāṇaṃ.”*

(“In what way is it that understanding of emerging and turning away from both (the external and internal) is knowledge of the path? Right view in the sense of seeing emerges from wrong view, and it emerges from defilements and from aggregates that occur consequent upon them, and externally it emerges from all signs, hence it was said: Understanding of emerging and turning away from both

(the external and internal) is knowledge of the path. Right Intention in the sense of directing emerges from wrong intention . . . Right Speech in the sense of embracing emerges from wrong speech . . . Right Action in the sense of moulding emerges from wrong action . . . Right Livelihood in the sense of cleansing emerges from wrong livelihood . . . Right Effort in the sense of exerting emerges from wrong effort . . . Right Mindfulness in the sense of establishing emerges from wrong mindfulness . . . Right concentration in the sense of non-distraction emerges from wrong concentration, and it emerges from defilements and from aggregates that occur consequent upon them, and externally it emerges from all signs, hence it was said: Understanding of emerging and turning away from both (the external and internal) is knowledge of the path’: Paṭisambhidāmagga Nānakathā.)

THIS makes it quite clear that eight mental factors are established at the moment of the Path of Stream Entry. And how the same eight mental factors are established in similar manner at the path moments of Once-Return, Non-Return and Arahantship is also made clear in the Paṭisambhidāmagga in the paragraphs that follow the passage just quoted. This is further explained in the comment-

aries. So it is abundantly clear to all versed in the Buddha's teaching that Right Concentration (*sammā-samādhi*) has to be established at the path-moments of Stream Entry and the rest, and that no path-consciousness can arise lacking Right Concentration.

The commentators, in their explanation of the Path consisting of Right View and the rest, have underlined this fact in the following way: ‘*Aṭṭhangiko ti pañcavag-gika-tūriyaṃ viya aṭṭhakūṭiko gāmo viya vā aṭṭhangamatto yeva hutvā aṭṭhangiko, na angato añño maggo nāma atthi.*’ (“Eight-factored”: like music with its five modes or like a village with eight cottages, the path is eightfold only as consisting of the eight factors, and there is no path apart from the factors”).

When Visākha asked the Theri Dhammānā whether the three Aggregates, those of Virtue, Concentration, and Understanding, are comprised within the Eightfold Path or whether the Eightfold Path is comprised within the three Aggregates, she said: ‘*Tihi ca kho āvuso Visākha khandhehi ariyo aṭṭhangiko maggo saṅgahito. Yā c’āvuso Visākha sammāvācā yo ca sammākammanto yo ca sammā-ājīvo, ime dhammā silakkhandhe saṅgahitā; yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi, ime dhammā*

samādhikkhandhe saṅgahitā; yā ca sammādītthi yo ca sammāsankappo, ime dhammā paññākkhandhe saṅgahitā (' Friend Visākha, the Noble Eight-factored Path is comprised within the three Aggregates. For as to the Right Speech, Right Action, and Right Livelihood, these things are comprised within the Virtue Aggregate; and as to the Right Effort, Right Mindfulness, and Right Concentration, these things are comprised within the Concentration Aggregate; and as to the Right View, and Right Intention, these things are comprised within the Understanding Aggregate.')

This Sutta passage makes it plain that the Eight-factored Path is simply the three qualities of Virtue, Concentration, and Understanding, which are those embodied in the stanza in the Samyutta Nikāya beginning—

*'Sīle patitthāya naro sapañño
Cittam paññañ ca bhāvayam'*
('When a wise man, established well in Virtue,
Develops Consciousness and Understanding '),

which was the verse chosen by Buddhaghosa Thera on which to expound his *Visuddhimagga*.

In the *Visuddhimagga* these qualities are explained right at the outset as follows: '*Ettha hi silena adhi-sīlasikkhā pakāsitā hoti, samādhinā adhicittasikkhā, paññāya adhipañ-ñāsikkhā.*' (' And here the training of higher virtue is shown by 'Virtue'; the training of higher consciousness, by Concentration (that is, "Consciousness"); and the training of higher understanding, by "Understanding"). Now "higher consciousness" is explained in the commentaries thus: '*Kāma-vacaracittam pana cittam nāma, tam upādāya rūpāvacaram adhicittam nāma, tam pi upādāya arūpāvacaram adhicittam nāma; api ca sabbam pi lokiya-cittam cittam eva lokuttaram adhicittam*' (' When sense-desire-sphere consciousness is meant by "consciousness", then compared with that, form-sphere (i.e. jhāna) consciousness is meant by "higher consciousness"). And when compared with form-sphere consciousness "higher consciousness" means formless-sphere (formless-jhāna) consciousness. Furthermore, when all mundane consciousness (including jhāna) is meant by "consciousness" then "higher consciousness" means the supra-mundane. (Anguttara Nikāya Commentary) and '*Dasa kusala-*

kammāpathavasena uppannam cit-tam citam eva, vipassanāpādakam atthasamāpatticittam tato citato adhi-kam cittam ti adhicittam' (' The kind of consciousness arisen through the ten profitable courses of action are "consciousness" and since the consciousness in the eight attainments made the basis for insight is higher than that kind of consciousness, it is thus "higher consciousness" ': Majjhima Nikāya Commentary) and '*Adhicitte ti atthasamāpattisākkhāte adhicacitte.*' (' "In the higher consciousness" : in the eight attainments called the "higher consciousness" ': Dhammapada Commentary) and '*Adhicitte ca āyogo ti atthannam samāpattinam adhiyamāya bhāva-nānuyogo. Aparo nayo: Adhicitte ca āyogo ti sabbacittānam adhicattā uttamattā adhicittasākkhāte arahatta-phalacitte sādhetabbe tassa nipphādanattham samathavipassanābhāva-nāvasena āyogo*' (' "Devotion to the higher consciousness" : devotion to development by arrival at the eight attainments. Another way: "Devotion to the higher consciousness" means devotion, by means of quiet and insight for the purpose of producing Arahant's fruition consciousness, to that fruition consciousness called "higher consciousness" since it is higher than and superior to all other kinds of consciousness" : Udāna Commentary). Now all who have studied the *Visuddhimagga*, be they laymen or bhikkhus, will surely agree that Buddhaghosa Thera has explained the terms 'higher consciousness' and 'concentration' in the *Visuddhimagga* strictly in accordance with the Sutta and the commentarial expositions cited above.

Again, the Buddha declared that one without Virtue has no concentration, that one without concentration has no knowledge and seeing of how things are, that one without knowledge and seeing of how things are has no dispassion and fading of lust, and that one without dispassion and fading of lust has no knowledge and seeing of deliverance; and he said further: '*Silavato bhikkhave silasampannassa upanissayasampanno hoti sammāsamādhi. Sammāsamādhiṃ sati sammāsamādhisampannassa upanissayasampannam hoti yathābhūtanānadassanam. Yathābhūtanānadassane sati yathābhūtanānadassanasampannassa upanissayasampanno hoti nibbidāvirāgo. Nibbidāvirāge sati nibbidāvirāgasampannassa upanissayasampannam hoti vimuttiānadassanam.*' (' Bhikkhus, when someone

is virtuous, when he has perfected virtue, right concentration has a perfected support in him. There being right concentration, when he has perfected that, knowledge and seeing of how things are have a perfected support in him. There being knowledge and seeing of how things are, when he has perfected those, dispassion and fading of lust have a perfected support in him. There being dispassion and fading of lust, when he has perfected those, knowledge and seeing of deliverance have a perfected support in him' : Anguttara Nikāya).

Here the 'knowledge and seeing of how things are' obtained by virtue of right concentration is the 'tender insight' that starts with the 'Knowledge of Delimitation of Name-and-form', the 'dispassion' gained through the knowledge and seeing of how things are is 'strong insight', 'fading of lust' is the Path, and 'knowledge and seeing of deliverance' is the deliverance of the Path's Fruition and also Reviewing Knowledge. So the commentary explains it. And the 'tender insight' is fourfold, namely Knowledge Embracing Name-and-form, Knowledge Embracing Conditionality, Knowledge of Comprehension, and Knowledge of What is the Path and What is Not the Path, while the 'strong insight' is also fourfold, namely Knowledge of Appearance as Fearful, Knowledge of Contemplation of Disappointment, Knowledge of Desire for Liberation, and Knowledge of Onlooking Equanimity towards Determinations. So it is stated in the Anguttara Nikāya Tikā.

The Buddha himself has said that it is impossible for someone lacking Right Concentration to obtain even a single one of those kinds of knowledge: '*Yo vata bhikkhave bhikkhu sanganikārāmo sanganikarato sanganikārāmataṃ anuyutto ganārāmo ganarato ganārāmataṃ anuyutto eko paviveke anavirato cittassa nimittam gahessati ti n'etaṃ thānam vijjati. Cittassa nimittam agāhanto sammādītthim paripūressati ti n'etaṃ thānam vijjati. Sammādītthim aparipūretvā sammāsamādhiṃ paripūressati ti n'etaṃ thānam vijjati. Sam-māsamādhiṃ aparipūretvā samyojanāni pajahissanti ti n'etaṃ thānam vijjati. Samyojanāni appahāya nibbāvam sacchikarissati ti n'etaṃ thānam vijjati*' (' Indeed; Bhikkhus, that a bhikkhu whose delight is in company, who delights in company, who is devoted to delighting in

company, whose delight is in society, who delights in society, who is devoted to delighting in society, who has no delight alone in seclusion, shall make his consciousness grasp the sign : that is not possible. That when he does not make his consciousness grasp the sign he shall fulfil Right View : that is not possible. That without fulfilling Right View he shall fulfil Right Concentration : that is not possible. That without fulfilling Right Concentration he shall abandon the Fetters : that is not possible. That without abandoning the Fetters he shall realize nibbana : that is not possible' : Anguttara Nikāya).

The fact that emerges from all these pronouncements is that Right Concentration is indispensable for the overcoming of the defilements. Now the Buddha himself defines Right Concentration thus : '*Katamo ca bhikkhave sammāsamādhi? Idha bhikkhave bhikkhu viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati . . . pe . . . catutthajjhānaṃ upasampajja viharati*' ('And what is Right Concentration, bhikkhus? Here, quite secluded from sensual desires, secluded from unprofitable things, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by thinking and exploring and has happiness and pleasure born of seclusion . . . the fourth jhāna, which has neither pain nor pleasure and the purity of whose mindfulness is due to on-looking-equanimity' : Mahāsatipatthāna Sutta).

Right Concentration as defined here is neither the momentary concentration (*khaṇika-samādhi*) nor the access concentration (*upacāra-samādhi*) found in the commentaries but is absorption concentration (*appanā-samādhi*), to use the commentarial terminology : this will be recognized at once by anyone who knows the Dhamma.

Then in expounding the *Mahāpurisavitakkā* the Buddha said that his Dhamma was not for the distracted but for the concentrated, for those who have jhāna : '*Samāhitassa ayaṃ bhikkhave dhammo nāyaṃ dhammo asamhitassa*' ('Bhikkhus, this Dhamma is for the concentrated, not for the unconcentrated' : Anguttara Nikāya). The commentator explains the words "*ayaṃ dhammo*" ("this Dhamma") as "*ayaṃ navalokuttara-dhammo*" ("This Dhamma consisting

of the nine supramundane states"). And later in the same Sutta the Buddha himself explains the word "concentrated" thus '*Idha bhikkhave bhikkhu viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati . . . pe . . . catutthajjhānaṃ upasampajja viharati. Samāhitassāyaṃ bhikkhave dhammo nāyaṃ dhammo asamhitassā ti iti yan taṃ vuttaṃ idam etaṃ paṭicca vuttaṃ*' ('Here, quite secluded from sensual desires, secluded from unprofitable things, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by thinking and exploring and has happiness and pleasure born of seclusion . . . the fourth jhāna, which has neither pain nor pleasure and the purity of whose mindfulness is due to on-looking-equanimity. So this was the reason why it was said "Bhikkhus, this Dhamma is for the concentrated, not for the unconcentrated"').

Now when the Buddha himself has stated the matter thus so unequivocally in the Eights of the Anguttara Nikāya—that this nine-fold supramundane Dhamma is for those who have jhāna and not for those without jhāna—, how can it possibly be admitted that the Path consciousnesses beginning with that of the Stream Enterer might arise through 'bare insight' (*suddha-vipassanā*) conceived as devoid of such concentration?

Also in this connexion what is said in the Rathavinīta Sutta has to be considered : '*Raṇṇo Pasenadissa Kosalassa Sāvattiyā paṭivasantassa Sāketē kiñcīdeva accāyikaṃ karaṇiyaṃ uppajjeyya tassa antarā ca Sāvattiyā antarā ca Sāketā satta rathavinītāni upatthapeyyuṃ. Atha kho āvuso rājā Pasenadi Kosalo Sāvattiyā nikkhamitvā antepuradvārā paṭhamaṃ rathavinītaṃ abhirūheyya, paṭhamaṃ rathavinītaṃ duttiyaṃ rathavinītaṃ pāpuṇeyya ; paṭhamaṃ rathavinītaṃ vissajjeyya duttiyaṃ rathavinītaṃ abhirūheyya, duttiyaṃ rathavinītaṃ tatiyaṃ rathavinītaṃ pāpuṇeyya ; duttiyaṃ rathavinītaṃ vissajjeyya . . . pāpuṇeyya ; tatiyaṃ . . . pāpuṇeyya ; catutthaṃ . . . pāpuṇeyya ; pañcamaṃ rathavinītaṃ vissajjeyya chaṭṭhaṃ rathavinītaṃ abhirūheyya, chaṭṭhaṃ rathavinītaṃ sattamaṃ rathavinītaṃ pāpuṇeyya ; chaṭṭhaṃ rathavinītaṃ vissajjeyya sattamaṃ rathavinītaṃ abhirūheyya, sattamaṃ rathavinītaṃ abhirūheyya, sattamaṃ rathavinītaṃ Sāketā anupāpuṇeyya antepuradvārā . . .*' (Suppose that

while living at Sāvattī King Pasenadi of Kosala had some urgent business to settle at Sāketa, and that between Sāvattī and Sāketa seven relay-coaches were kept ready for him, and then King Pasenadi of Kosala came out from the palace door in Sāvattī and mounted the first coach and by its means arrived at the second coach, then he left the first coach and mounted the second coach and by its means arrived at the third coach, then he left the second coach . . . arrived at the fourth coach . . . arrived at the fifth coach . . . arrived at the sixth coach, then he left the fifth coach and mounted the sixth coach and by its means arrived at the seventh coach, then he left the sixth coach and by its means arrived at the palace door in Sāketa') and '*Evam eva kho āvuso sīlavissuddhi yāvadeva cittavisuddhatthā, cittavisuddhi yāvadeva diṭṭhivissuddhatthā, diṭṭhivissuddhi yāvadeva kankhāvitaraṇavisuddhatthā, kankhāvitaraṇavisuddhi yāvadeva maggāmaggañānadassavisuddhatthā, maggāmaggañānadassanavisuddhi yāvadeva paṭipadāñānadassanavisuddhatthā, paṭipadāñānadassanavisuddhi yāvadeva nānadassanavisuddhatthā, nānadassanavisuddhi yāvadeva anupadā parinibbānatthā*' ('So too, friend, purification of virtue is for the purpose of purification of consciousness, purification of consciousness is for the purpose of purification of view, purification of view is for the purpose of purification by crossing beyond doubt, purification by crossing beyond doubt is for the purpose of purification by knowledge and seeing of what is the path and what is not the path, purification of knowledge and seeing of what is the path and what is not the path is for the purpose of purification by knowledge and seeing of the Way, purification by knowledge and seeing of the Way is for the purpose of purification by knowledge and seeing, purification by knowledge and seeing is for the purpose of attaining nibbāna through not clinging'). The commentary explains the second purification here thus : '*Cittavisuddhi ti sa-upacāra-āṭṭha-samāpattiyo, cittasīna k'ettha samādhi vutto*' ("Purification of consciousness" is the eight attainments with access ; for here concentration is stated in the guise of "consciousness"). Also the commentary to the Dasuttara Sutta says : '*Cittavisuddhi ti vipassanāya padatthānabhūtā attha paṇasamāpattiyo*' ("Purification of consciousness" is the eight attainments

when familiar and made the basis for insight').

In the simile given here it is impossible for the king to mount the second coach without having travelled the stretch to be covered by the first coach. Nor is it possible for him to mount the third coach without having travelled the distance to be covered by the second. And so with each stage. And as in the simile, so too it is said that purification of virtue has for its object the achieving of purification of consciousness, and that purification of consciousness has for its object the achieving of purification of view, and so on. It is plain that without purification of virtue no purification of consciousness can be gained, and without purification of consciousness no purification of view can be gained.

It is clear from the *Paṭisambhīdāmagga* passage quoted at the beginning what are the eight mental factors that arise at the Path moment. Of these Right Concentration is one. Consequently without Right Concentration no Path-consciousness can arise. And according to the Buddha's definition Right Concentration is the four *jhānas*. Can, therefore, any path consciousness arise without *jhāna*?

The second quotation stated how the Noble Eight-factored Path is divided into the three headings of Virtue, Concentration, and Understanding; and then it was shown how those three headings are explained as higher virtue, higher consciousness, and higher understanding. Then the higher consciousness was explained in the commentaries as *jhāna*. If that is so, then where there is no *jhāna* there is also no higher consciousness, and there is no concentration. And where there is no concentration there is no Eightfold Path. Now can a Path-consciousness arise devoid of the Noble Eightfold Path?

Then in the third Sutta quotation it was shown that one with no virtue has no Right Concentration, and that one with no Right Concentration has no Knowledge and Seeing of How Things Are, and that one without that has no Dispassion and Fading of Lust, and that one without that has no Knowledge and

Seeing of Deliverance. Considered in that way too, if there is no *jhāna* (here called 'Right Concentration'), can any Path-consciousness arise?

Here it may be asked: But are there not some who did attain the Path and its fruition without any virtue or unification of consciousness, that is, the Stream-Entry Path and so on, simply by hearing the Buddha's words? Now in the cases of those who have developed their minds by the practice of quiet and insight and by fulfilling the Perfections for a period of a hundred thousand aeons, the Buddha has said that when such as they listen attentively to the Dhamma, their hindrances become suppressed and the seven Enlightenment Factors come to fulfilment: '*Yasmim bhikkhave samaye ariyasāvako atthikavā manasikatvā sabbacetaso samanāharitvā ohiatasoto dhammaṃ suṇāti pañc'assa nīvaranā tasmim samaye na honti, satta bojjhangā tasmim samaye bhāvanā pāripūriṃ gacchanti*' ('Bhikkhus, on an occasion on which a noble disciple hears the Dhamma carefully, attentively, applying his whole heart and giving ear, then on that occasion he has no five hindrances, and on that occasion the seven enlightenment factors come to fulfilment through development': *Samyutta Nikāya*).

No matter how suddenly the Path-consciousness may arise in the Stream Enterer and the rest, still Right Concentration is indispensably one of the factors of that Path. And, as it has already been seen, the Buddha defined Right Concentration as the four *jhānas*. So even in those who gain Stream Entry simply by listening to the Dhamma without any apparent virtue or concentration there must nevertheless be that *jhāna* which is called Right Concentration.

When these facts are carefully pondered it does seem questionable whether it is possible to become a Stream Enterer without *jhāna*. But I leave it to those experts in the Dhamma who read this to provide an answer to this question. And the Buddha has set forth the 'Four Principal Appeals to Authority' as a guide to the solution of such questions about the Dhamma as this: 'Bhikkhus, here a bhikkhu may say "Friends, I heard it in the

Blessed One's presence, I had it from the Blessed One himself: this is the Dhamma, this is the Vinaya, this is the Master's dispensation". Now that bhikkhu's utterance should neither be at once approved or opposed. Without either approving or opposing, those words and syllables should be well learned so that it can be seen whether they accord with the Suttas and are found in the Vinaya. If when that is done they neither accord with the Suttas nor are found in the Vinaya, it can be concluded "Surely this is not the Blessed One's word, and this bhikkhu has grasped it wrongly," and so it should be rejected. But if they accord with the Suttas and are found in the Vinaya, it can be concluded "Surely this is the Blessed One's word, and this bhikkhu has grasped it rightly". This is the first Principal Appeal to Authority that you should bear in mind.' (*Mahāparinibbāna Sutta*).

This says, in fact, that even if a person claims to have come to know something by having heard it from the Buddha himself, then, without at once either accepting or rejecting it, one must still consider whether it agrees with the Sutta and Vinaya as taught by the Buddha. If it agrees, it can be accepted, otherwise that person's word should not be accepted on his authority alone.

This article has not been written for dispute's sake. It was written rather in order to suggest that the experts in the Dhamma might well review a belief recently, it seems, become prevalent in some quarters that it is possible to gain the Path and its fruition through bare insight (*suddhavi-passanā*) without *jhāna* at all. So may the Dhamma experts who read this, without first affirming either that it is possible to attain the Path and its fruition without *jhāna* or that it is not possible so to attain them, consider this matter impartially and in accordance with the Dhamma.

A further question arises, and that is: who is the "bare-insight worker" (*sukkhavi-passaka*) or what is the "bare insight" (*suddhavi-passanā*) so often mentioned in the commentaries? The answer to this question will be provided in a further article.

Just like a beautiful flower that is brilliant but devoid of fragrance, even so fruitless are the fair words of him who does not put them into practice.

THE MARCH OF BUDDHISM

By Ven. SHANTI BHADRA,
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FROM the attainment of Buddhahood up to the very day of his Parinibbana, the Buddha carried His message from village to village unceasingly. Men and women, kings and beggars, brahmins and sudras, the rich and the poor accepted His message. Those who accepted this new message were reflective people who were not satisfied with mere business, wealth, sport and politics; their life was not dull prose without any ideal meaning, but they had that spiritual dimension, that mood of reflective enquiry, that anxiety of mind to know and understand.

It was not simply a message: it was a purifying and unifying movement—a whole civilization. Opposition to such a movement was natural from self-interested persons; and opposition came in all shapes and manner, but he met them with a disarming smile, with Metta, with understanding and patience.

On one occasion in Kosabi, Ananda complained to the Buddha that some ascetics were using the coarsest and filthiest language against them and said that it would be better to leave the place. The Buddha quietly listened to what Ananda said and asked: "But suppose, Ananda, that we are ill-treated and abused in the next place we go to, what shall we do then?" "Then we shall go to some other place," said Ananda. "And if we are reviled and mis-called in that new place, too, what shall we do then?" "Then we shall go to another place," replied Ananda. The Buddha was silent for a while and then with a gentle glance at Ananda said, "O Ananda, a little patience properly exercised now, will save us all the trouble of so much moving about. We cannot say for certain we shall find the peace we want in any new place we may go to; but we are sure to find it just where we are, if only we practise patience. By patience and forbearance those that are wise overcome all their enemies."

The first sixty monks can in actual fact be considered the first Dhammadhutas of a religion the world has seen. From the very early times the Dhammadhutas

went forth with joy in their hearts, for they recognised their work—the work of carrying this "cleansing fire"—the Buddha's message—a mighty one.

One of those early Dhammadhutas came to the Buddha and told Him that he wished to go to a country where people were considered to be wild and barbarous. "But what will you do there, bhikkhu, if the people of the country abuse you and say all sorts of bad things about you?" Then answered the bhikkhu: "I shall say to myself, 'These people are very good people they only use their tongues to me; they do not beat me with their fists.'" "But, suppose they beat you with their fists, Bhikkhu, what will you do then?" "Then I shall say to myself, 'these people are very good people; they do not thrash me with sticks,'" replied the bhikkhu.

"But if they thrash you with sticks, what then?" "Then I shall say, 'they are very good people; they do not cut me with swords.'" "And if they cut you with swords?" "Then I shall say, 'they are very good, they do not kill me.'" "But if they try to kill you, what will you do then?"

"Then, Lord, I shall say to myself, 'these people are doing me a great favour, for this body of mine is a painful thing of which I shall be glad to be rid; and these good people are going to rid me of it.'" Then the Buddha said, "Go, bhikkhu, and make known my teaching among the people. Bhikkhus like you are the proper kind of bhikkhus to publish abroad my doctrine among all the peoples and nations of the world".

In the face of reverses and trials, abuses and whisperings, they went forward, nothing daunted them or made them turn from their noble and mighty purpose, for the example of the Buddha and his ennobling exhortations were functioning realities in their lives. They served by example. "The spectacle of achieved holiness" is the greatest gift a Buddhist monk could present to a world run amok by greed and hatred.

The gift of a bhikkhu to mankind is that he is a living proof that the

pleasures of the world are well exchanged for a life of understanding and peace, and that being "abstemious in the satisfaction of desire" one gains more and leads a richer life than what one really loses. Wherever the Buddhist monk goes he must carry this advice of the Buddha: "Wherefore, bhikkhu, if anyone to thy face abuse thee, were to strike thee with fist, or stick or sword, thou must train thyself to this: 'My heart shall be unwavering. No evil word shall I send forth. I will abide compassionate of others' welfare, of kindly heart and without resentment'. Moreover, though robbers or highwaymen should with a two handled saw, carve you in pieces, limb by limb, whose grows darkened in mind will not be fulfilling my injunction."

The Buddha Dhamma spread throughout the world through its inherent and intrinsic power of greatness—by its very quality of Truth and gentleness and because of monks whose life was a personification and a living illustration of the Dhamma. Neither magic nor miracles were used in the propagation of the Dhamma. The Buddha says; "There are three kinds of miracles. The first is miracle of power, in which extraordinary power is manifested, as in walking on water, exorcising devils, raising the dead and so forth. When the believer sees such things, his faith may become deepened, but it would not convince the unbeliever, who might think that these things are done by the aid of magic. I, therefore, see danger in such miracles, and I regard them as shameful and repulsive. The second is the miracle of prophecy, such as thought reading, sooth-saying, fortune-telling, etc. Here also there would be disappointment, for there, too, in the eyes of the unbeliever would be no better than extra-ordinary magic. The last is the true miracle of instruction. When anyone of my disciples bring round a man by instruction rightly to employ his intellectual and ethical powers, that is the true miracle."

It is plainly seen that the whole world, war scarred to a great extent and living in fear and doubt, looks forward urgently to come to

an understanding with life. People may be seeking wealth, power, excitement but they are no longer sure whether all these are worthwhile.

A large question mark hangs in the distant. Life has become distracted, fragmentary, uncertain and futile. Nothing matters much. Thoughtful and enquiring minds all over the world are doubting and

discussing, groping and seeking for a more precious meaning of life, a profounder reality.

The intellectual classes everywhere are generally well informed of the religions and the great achievements of science and that very understanding makes them look to Buddhism with a deeper reverence, a greater admiration and appreciation. It is now up to the Dhammadutas of the

Buddhist countries to interpret the momentous and perennial truths propounded by the Buddha 2500 years ago in a way that would appeal to their reason and persuade those whose minds are sunk in doubt that what they are called upon to accept is a reasonable one, a live philosophy, a way of life and not a way of talking and preaching, a vital religion which can be tried, tested and followed with self-respect and creative joy.

THE RIDDLE OF LIFE

(*Patichcha Samuppada*)

By ARTHUR DE SILVA

(*Gangasiri, Panadura*)

(THIS article is an attempt to explain three abstruse Buddhist doctrines in a manner suited to modern inquirers and the writer takes personal responsibility for his opinions. These views have since been supported by eminent scientists of different countries independently).

1. **Created or Evolved ?** Curiosity is natural in man. It is the product of reason and the spring of knowledge. Puzzles, conundrums and riddles always aroused his interest. The greatest of these is the Riddle of Life. There are two main theories: All religions, with the exception of Buddhism, teach that man and all around him have been created by the Will of a Supreme Power in their present forms. Science, on the other hand, has found abundant proof of a slow evolution of life from simple forms by the operation of laws of nature. So much so, that a growing section of those who held the former view has since modified it. The Buddha discouraged inquiry into the origin as it avails little in seeking a way out of man's present troubles. But the view has been expressed which agrees with the verdict of science:—

Naheththa dēvō Nabrahmā Samsārasaththi Kārahō ;

Suddha dhammā pavaththanthi hētū Sambhāra pachchayā.

Neither God nor Brahma created the universe :

The cosmos is sustained by the laws of Cause and effect.

Yathāva Suriyā aggi nawanimhi Nagōmarjā

Nathesanthahi Sō aththi Sambharēhi Sanjāyathi.

There is no fire in the sunbeam, in the lens, or dried matter beneath ;

Nor still outside ; but in combination, it is produced.

First Appearance of Life.—The modern sceptic is not satisfied however without going to the very root of the subject. Shall we say that matter is ever present but ever changing by circumstances which operate on them ? Low forms of vegetation came into being chemically and floated on the waters. A specimen developed the power of locomotion ; whilst the rest of its fellows developed as plants, this developed differently forming separate species by slow degrees as fish and reptile to that of the mammals ending with the apes and man. The brain cell came into being some day. Can it be that the gray matter which first went to make it produced in the combination from simple forms, an activity, radio or electro, as you will, which to associate with the mind in its power to discriminate, to conceive, and to sustain a being, and which we call life ?

2. **Theory of Rebirth.**—The Buddha's view is that life in all sentient beings reappears after death in a form consequent on his past actions (karma) the immediate succeeding state being materially influenced by the state of mind at death. Although the trend is upward in the scale of life and in the development of the individual personality till, by persistent endeavour, he reaches the stage of arahantship—possessed of

absolute self-control and limitless vision (the Superman of Science), there is the risk, till one reaches a certain stage, of a slide back to a lower form. This has ever been the stumbling block to those new to the theory of rebirth. But we find species falling back in the march, and deteriorating, and individuals in the most advanced races, bestial in all but their physical forms. Indeed, we know of greater wonders—of change of sex occurring during life.

What Chances Human Form ? Granted that a slide can take place. A matter disturbing to contemplate, the slender chances of rebirth as man are realised by a comparison of the relative members of human beings and of the lower animals though of course a statistical nicety is not possible. The total human population must be an infinitesimal fraction of the total of the lower forms of life.

Control of Future Existence.—How important then is a possibility of influencing the future life, a tremendous possibility, the greatest in the history of man. The decisive factor is the state of mind at death (chuti chitta), when, however infinitesimal the time, like the flaring up of the lamp before it dies out, one's life passes in review (a fact testified to by those saved from drowning). But the habits of thought of a lifetime influence at that moment. It is owing to this that great stress is laid in Buddhism on right conduct and culture of the mind throughout life.

Athithe hēthawō pancha ithāni phala panchakan :

Ithāni hēthewōpancha āyathin phala panchakan.

Five successive causes in a life produce five effects in the next life. Five like causes in that life produce five like effects in the life following : The seed produces the tree, the tree produces the seed and so on *ad infinitum*.

How the causes pass the bounds of death and re-act shows an insight into the little understood principle of *karma*. Ignorance of the nature of existence and cause of suffering, *avijjā*, allows the thought of committing, *samkhārā*, and almost simultaneously the craving, *taṇhā*, to commit, a specific act. At accomplishment, the desire is intensified into clinging, *upādāna*, which will leave its impress in the mind. At the review at death, the cumulative effect of the impressions of a lifetime coupled with the mental effect of the shock at the sundering, is to cause an intense desire to cling to life, *bhavō*. Telepathic messages are long known. The desire to cling to life projects at death a powerful thought-ray, which not unlike the action of light rays on the sensitive photographic plate, impresses on some suitable germ in a womb an indelible microscopic record of the past to develop and unfold in time to come. This, it is that completes the facundity of the ovum but for which it will pass out sterile.

On the other side of death, the result at conception is a re-birth consciousness, *viññāna*, however delicate, the accompanying physical state being mind and body, *nāmarupa*. Development of the six spheres of sense, *salāyatana*, follows resulting later in the working of the senses, *phassō*, which further results in sensations, *vedanā*. The senses being now given full play, go through the same circuit of "causes" gathering impressions which will re-act later, generally long after.

3. How Karma Operates ? How the reaction of a particular act takes place can now be followed and explains the working of karma. The impression of a particular act (or thought) is repeated in the new brain and later when circum-

stances favour, it will cause the reaction physically. Then the dormant thought record is aroused by an associated idea and causes either self-infliction of an act subjectively or by affinity of thought records causes a rebound at the hands of the individual previously made subject to the thought—often in an intense degree. As with a fault in a gramophone record, reaction has a tendency to repeat itself. Hence the danger of criminal tendencies and, on the other hand, hope for the future in benevolent thoughts and actions. The position of parent and

child is another matter which is misunderstood. Heredity is a factor and the resultant germ with its transmitted qualities is no doubt a factor which influenced the natural selection for the operation of the thought-ray. The dying life has deliberately chosen its new parents.

Such life thus carries in its brain, from the embryo, even as the acorn carries the giant oak in it, the record of its dim past, and the potentiality of the future. Every man is his own Saviour or Destroyer as he chooses.

MEDITATION AND BREATHING —A CURRENT ARGUMENT

THE practice of using the breath as a subject of meditation is probably as old as meditation, and has been used by Buddhists for 2500 years. Now a school has arisen in Rangoon, with branches in Ceylon, New Delhi and elsewhere, which advocates concentration on the rise and fall of the abdomen, as achieving quicker "results". Those who undertake the course speak glibly of hours in "Samadhi" within a few weeks, and we even hear of "diplomas" for proficiency. The new movement has not gone unchallenged, its most active opponent being the Ven. Kassapa Bhikkhu of Ceylon, who was for many years a well-known doctor. In pamphlets and articles, as a doctor of experience and Buddhist of profound learning, he attacks the new system as (a) not Buddhist at all, (b) medically undesirable, and (c) such a departure from the "pure Buddha word" that it should be discouraged in every way. He states in a recent article that all at Vajirarama, one of the most famous monasteries in Ceylon, are against the practice, and we think it right that our readers should know of these opinions before they lightly embark on such a course of training. Those who have given us their own experiences in the course are sharply

divided, some speaking of it as "revolting", others as "interesting", while some speak of attaining for a time a welcome measure of mental tranquillity, however that may be named. But it is all too easy for those with little knowledge of the psychic plane to confuse psychic trance and self-hypnotism with genuine spiritual advance, and we gently suggest that the methods tried and tested for thousands of years are good enough for the Westerner who essays to enter the Path to Enlightenment. As it happens there is an excellent article, "The Technique of In and Out Breathing and Subjects for Meditation" by the Ven. Bhikkhu Anoma Mahinda in the January *Maha Bodhi Journal*. As the Bhikkhu will shortly be in London, and has considerable experience of meditation in monasteries of the Theravada and Zen schools, he may be able to help those in doubt about the value of the new technique. Meanwhile we wait for proof that the new system is in the interests of the Dhamma, as practised in the East or West.

CHRISTMAS HUMPHREYS.

Courtesy—The Middle Way, May, 1959, Vol. XXXIV, No. 1.

A fool who thinks that he is a fool is to that extent a wise man; but a fool who thinks of himself as wise is indeed a fool.

Associate not with evil companions; nor seek the fellowship of the vile. Associate with good friends and seek the fellowship of noble men.

THE DEVOTIONAL

THE SALUTATION

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.

Homage to the Perfect One—the Fully Awakened One—the Fully Enlightened One—the Blessed One—the Lord Buddha.

Tisarana

The Three Refuges

*Buddhaṃ saraṇaṃ gacchāmi-
Dhammaṃ saraṇaṃ gacchāmi.
Saṅghaṃ saraṇaṃ gacchāmi.*

I take my refuge in the Buddha.
I take my refuge in the Dhamma.
I take my refuge in the Saṅgha.

Pancha Sila

The Five Precepts

*Pānātipātā veramani sikkhāpadaṃ
samādiyāmi.
Adinnadānā veramani sikkhāpadaṃ
samādiyāmi.*

*Kāmesu micchācarā veramani sikkhā-
padaṃ samādiyāmi.*

*Musāvādā veramani sikkhāpadaṃ
samādiyāmi.*

*Surā-meraya majja-pamādatthānā
veramani sikkhāpadaṃ samādi-
yāmi.*

I abstain from destroying life.

I abstain from taking what is not mine.

I abstain from unchastity.

I abstain from lying and deceiving.

I abstain from intoxicants.

The incomparable doctrine of the Buddha can be comprehended only after a long, hard discipline—and by enduring what is most difficult to endure—and by practising what is most difficult to practise.

What is before thee—lay it aside.
Let there be nothing behind thee.

If thou wilt not grasp after what is in the middle—thou wilt wander calm.

May all living beings be happy !

Response : I wish all living beings happiness ;

May every living creature be happy.

Response : I wish every living creature happiness.

Whether they are great or small,

Whether they are far or near,

Whether they are visible or invisible,

I wish every living creature happiness.

Unison : Through me this day may no living creature suffer.

(Compiled by the Buddhist
Nun Dhammadinna).

BOOK REVIEWS

සදහම් මග, **Sadham Maga**, Part Two, written by the Ven. Nārada Mahā Thera in collaboration with Mr. K. D. de Lanerolle, Assistant Registrar, Vidyālañkāra University, Ceylon. Illustrated by Mrs. Sybil Wettasinghe. Published by the Associated News-papers of Ceylon, Ltd. Seventy-six pages. **Price 1.35.**

This book is intended for the Upper Kindergarten. There are in all sixty-six illustrations in the book, which contains explanations of the Three Refuges, the Five Precepts, and the practice of loving-kindness, among its thirty-three useful

lessons. Included here are also a number of chants (දී), and rhymed verses (සේ) by the Ven. Yakkaḍḍuve Paññārāma Mahā Thera. One of the most difficult subjects for children to become interested in is religion and no teacher can hope to draw their attention to it without first convincing them of its usefulness and of the pleasure it is capable of yielding if it is wisely practised. If this book is used by teachers according to the instructions given by the author in his foreword there should be no dullness at all during a lesson on the Dhamma.

THE BOOKWORM.

Buddha's Words of Wisdom, compiled by G. F. Allen—10s. 6d. nett. George Allen and Murin, Ltd., London.

Mr. Allen, who is no stranger to Ceylon Buddhists, has added to the increasing number of Buddhist compendiums in English, a very thoughtful handbook of quotations from the Canons. He has selected 365 such maxims and arranged them for convenient memorizing for each day of the year. It ought to prove an invaluable bedside book to anyone, not only Buddhists, to begin and end the day, by repeating, if not memorizing a helpful proverb.

D.

For one ever eager to honour and respect elders, these four blessings accrue—long life, beauty, happiness and power.

One should first establish oneself in what is proper, then only should one instruct others. Thus the wise man will not be reproached.

If one would do what one teaches others, then, being himself well-controlled, he would control others. For, difficult, indeed, is self-control.

Letters to the Editor

SOME BUDDHISTS STILL LIKE TO PRAY

Is it right for one who has gone for refuge to the Three Jewels to seek the protection of devatās? When a Buddhist seeks such protection does it mean that his faith in the Three Refuges is not strong? What really is the meaning of going for refuge to the Buddha, the Dhamma, and the Sangha?

X.Y.Z.

II.

It is alarming to see the large number of those who call themselves Buddhists who through fear, ignorance and craving rush to the altars of gods and godlings to ask for this favour and that, promising to repay them if their prayers are answered. This, in my view, is diametrically opposed to the Buddha's teaching.

Am I right? Am I wrong?

MALLIKA DELPITIYA.

III.

Is there any difference between offering a bribe to a god, major or minor, and offering it to a KKS, counter-clerk, apothecary, P.W.D. overseer or engineer, M.P., Minister? Could a Bribery Commission not call for evidence regarding those Buddhists who with a view to securing benefits for themselves, mostly unfair, have prostrated at the altars of Kataragama, Lunawa, Kochchikade, Davatagaha and Borella?

ABDUL CAREEM.

IV.

At one of the houses of God where thousands assemble weekly to pray for manifold favours—may be a house, may be a wife or husband, a job, a pair of shoes, frock or suit, may be any of thousand other things, one has to write one's name and address on a slip of paper and pass it on to the officiating priest. Is this not redundant? God knows everything. So why bother to write?

P. ARIYAPALA.

V.

Pansil twice a day; Atasil every Poya day; bhavana at different centres in different ways. Also regular visits to devales. These are our Buddhists. I have seen highly-placed ones, temporarily displaced, weeding the garden of a devale, clad in nothing but an *amude*; others polish brass; others do various other menial work at the behest of a god transmitted through a woman. How do all these accord with the teachings of the Buddha?

JAYA.

(Note by Ed.—In view of the increasing pilgrimages Buddhists make to churches, mosques and kovils and other places in search of favours from gods, we would invite the views of our readers on this opportune question raised by X.Y.Z., a well-known Buddhist and others.

BHIKKHUS AND CARS

The view expressed by Sramanera Jivaka of India on bhikkhus who own cars and operate bank accounts is very interesting indeed. While I do appreciate that in modern times it is extremely difficult for a bhikkhu to travel without money in his possession to pay for his fare and even for a meal the spectacle is ugly of bhikkhus who carry bags and walk into a bank to deposit money. Similarly cars are necessary for travel but should bhikkhus own cars for private use or hire? Some very prominent theras appear in the role of mudalalis.

JEEVANANDA.

WETTIMUNI LECTURE

The talk on "Some Problems of Consciousness", given a few weeks ago by Mr. R. G. de S. Wettimuni, Engineer, the popular writer on Buddhist subjects, at the Y.M.B.A., was worth going a long way to listen to. There was a fair audience, but if members had the slightest notion that Mr. Wettimuni was such a pleasant speaker who could talk on such a subject to his audience and not above their heads, the hall, I say, would have been full. May I suggest to the Literary Secretary to arrange for a series of talks by Mr. Wettimuni?

L. GUNAWARDENA.

COLOMBO Y. M. B. A. NEWS

The following books have been purchased for the Library:—

Siddhartha by Hermann Hesse; The Lord of the Autumn Moons by Radhakamal Mukerjee; The Creed of Buddha by Edmond Holmes; Buddhism and Marxism and other Buddhist Essays by J. R. Jayawardena; The Buddha Image and Ceylon by D. T. Devendra; The Buddha the Prophet and the Christ by P. H. Hilliard; The Essence of Buddha-Dhamma by H. de S. Kularatne; Gautama, the Story of Lord Buddha; The Abhidhamma Philosophy or the Psycho-Ethical Philosophy of Early Buddhism, Vol. I by Bhikkhu J. Kashyap; The Road to Nirvana by E. J.

Thomas; The Dhammapada by S. Radhakrishnan; The Dhammapada by Narada Thera (Translated); Dhammapada with Accompanying Narratives by Samuel Beal (Translated); Karma and Rebirth by Christmas Humphreys; Buddha and Caste System by Bhikkhu Dhammaratana; Catholic Imperialism and World Freedom by Avro Manhattan; The Catholic Church against the Twentieth Century—Avro Manhattan; Ten Jataka Stories by I. B. Horner (Translated).

PALI AND SANSKRIT CLASSES

The Pali and Sanskrit Classes for beginners are conducted every Tuesday and Thursday. Those who wish to follow these classes are kindly requested

to write to the Hony. Secretary, Literary Activities Branch.

Sanskrit Class begins at 5.15 p.m.

Pali Class begins at 6.20 p.m.

Tuition Fees—

One subject Rs. 7.50
Both subjects ,, 10.00

The month begins on the day of the enrolment of the student. To those who are unable to attend the Sanskrit Class held at 5.15 p.m., an additional class will be held at 7 p.m. provided there is a sufficient number of such students.

The following texts have been recommended for the beginners:—

First Book of Sanskrit (English) by Sri R. G. Bhandarker; Sanskrit—Infant

Reader in Sanskrit by K. L. V. Sastri; Pali—New Pali Course by P. Buddhadatta Thera.

FORT BUILDING FUND

The following contributions are acknowledged with thanks:—

Mr. S. A. Gunawardene, Rs. 100-00; Mr. O. A. Gunawardene, Rs. 100-00; Asia Foundation, Rs. 47,500-00; M/s. Welimada Tea Co. of Ceylon, Ltd., Rs. 125-00; M/s. Wijesiri Stores, Hingurakgoda, Rs. 15-00; Mr. H. W. Amarasuriya, Rs. 4,500-00; Mrs. M. B. Koelman, Rs. 50-00; and Mr. J. P. Fernando, Rs. 15-00.

NEW MEMBERS

13.7.59 : S. H. L. Gunasekera, 267, Union Place, Colombo 2.

27.7.59 : G. A. Gunawardene, 519, Nawala Road, Rajagiriya; A. J. Mendis, 140/8, Seevali Lane, Colombo 8.

10.8.59 : H. J. V. Waidyakulatileke.

OBITUARY

Mr. Athule Jayasinghe

We record with deep regret the sudden death of Mr. Athule Jayasinghe, an old and respected member of the Association, and a member of the Board of Management. Three days before his death he

attended a meeting of the Board, and in fact, the day previous to his death he was seen in the premises apparently hale and hearty. Mr. Jayasinghe who joined the Association in the early twenties served in the former Committee of Management at different times, and was once in charge of the Religious Examinations Branch.

Mr. H. Welivitigoda

We also regret to announce the death that took place in August of Mr. H. Welivitigoda, Proctor. He too was one of our veteran members and took a keen interest in all our activities.

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NEWS AND NOTES

UNFORTUNATE INCIDENTS

Two unfortunate incidents, unparalleled in history, occurred in August in connexion with Buddhist festivals. One was in Bellanwila and the other in Kandy, and in both cases elephants became fractious and caused damage to life and limb and property.

DHARMACHAKRA DAY AT SARNATH

Mr. A. N. Jha, Vice-Chancellor of Sanskrit University, who presided at the Dharmachakra celebrations Day at Sarnath said that the creation of a new nation was possible only through tolerance and the capacity for assimilating new ideas, and the teachings of the Buddha had a lasting effect on Indian cultural life. The Buddha had given a new turn to the religious, social and cultural life of India by His Teaching, and the mediaeval Buddhist India was a link between the ancient Aryan and the later Hindu Indias. That Buddhist period was specially significant because it was during that time that different races with different cultural backgrounds and almost diametrically opposed views had met on common ground and, by blending those ideas gave a new mould to Indian society, which led to tolerance and a common

attitude to life, and also widened the scope of Indian philosophy and literature, considerably enriching both.

Sarnath, he said, was sacrosanct because there the Buddha first turned the Wheel of the Law, the Law of non-violence and compassion. The Tathāgatha lit a beacon that had illumined the world for two and a half millennia. Tolerance and compassion were the essentials of Buddhism. Doubtless those virtues were also extolled in the Upanishads but only in Buddhism had they been actually practised, thus producing a mighty revolution in human behaviour. Indian society today was feeling the impact of new life and concepts of internationalism and democracy were to form the foundations of a new India. Liberty, equality and unity should be the essentials of this new society; intolerance and narrowness were fatal to social development and retarded progress; and tolerance was the heritage bequeathed to India by the Buddha.

A vote of thanks to the speaker was proposed by the Ven. Sangharatana.—Cor.

FEUDAL PREROGATIVES

“Everyone should welcome the abolition of feudal prerogatives in the monasteries in Tibet which conform with

neither the constitution nor Buddhist teaching.”

This is the opinion of Gahdan-tsi-pa Thubten Kunga, Chairman of the Executive Council of the Tibet Branch of the Chinese Buddhist Association and the 96th successor of Tsong Kapa, the founder of the yellow-hat sect of Tibetan lamaism.

Thubten Kunga further said: “According to Buddhist teaching a genuine Buddhist should live in sanctity refraining from a worldly life, the exploitation and oppression of other people and from the taking of lives. But the feudal prerogatives of the monasteries in Tibet have brought disgrace and crime to our religion. Reactionary upper strata elements of a number of monasteries made use of such prerogatives to cruelly oppress the serfs and the ordinary priests in order to acquire wealth. In defence of such prerogatives they even compelled the ordinary priests and the serfs to take up arms in rebellion betraying the country.

“More than 500 years ago the great master Tsong Ka-pa reformed the old corrupt religion with excellent results. This shows that it is necessary and imperative to do away with wrong practices in the monasteries. Only thus can Buddhists sincerely worship and meditate.”—Cor.

Let none neglect one's own welfare for the sake of another's, however great. Clearly knowing one's own welfare let one be intent upon the good.