

DHAMMA TEXTS
by
SAYAGYI U BA KHIN

WHAT BUDDHISM IS
THE REAL VALUES OF
TRUE BUDDHIST MEDITATION
THE ESSENTIALS OF
BUDDHA-DHAMMA IN PRACTICE

compiled by
Sayagyi U Chit Tin,
Saddhamma-Jotika-Dhaja

Published by
The International Meditation Centres
In the Tradition of Sayagyi U Ba Khin

Dhamma Texts Series 1

What Buddhism Is

1st printing, 1951 (6,000 copies)
2nd printing, 1953 (2,000 copies)
3rd printing, 1954 (5,000 copies)
4th printing, 1958 (5,000 copies)
5th printing, 1971 (5,000 copies)
6th printing, 1980 (5,000 copies)

The Real Values of True Buddhist Meditation
(A Paper Read by Thray Sithu U Ba Khin)

1st edition, 3 Aug. 1962 (3,000 copies)
2nd edition, 1966 (1,000 copies)

The Essentials of Buddha-Dhamma in Practice
The Wheel, n° 231 (1976)

Revised edition © 1991
The Sayagyi U Ba Khin Memorial Trust, U.K.

Dedicated to
Mother Sayamagi
(Mahā-Saddhamma-Jotika-Dhaja
Sayamagi Daw Mya Thwin)

Published on the occasion of
the centennial of the birth of
Thray Sithu Sayagi U Ba Khin

This gift of the Dhamma is made possible
through *dāna* given by meditation students.

*Yo ca pubbe pamajjitvā
pacchā so na-ppamajjati,
So 'maṃ lokaṃ pabhāseti,
abbhā mutto va candimā.*

Whoever was previously negligent, if he is diligent
afterwards,
He illumines the world, like the moon freed from a cloud.

Dhammapada, verse 172

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*Dīghā jāgarato ratti,
dīghaṃ santassa yojanaṃ
Dīgho bālāna saṃsāro
saddhammaṃ avijānataṃ.*

The night is long for one who is awake.
The distance (to go) is long for one who is tired.
Journeying-on is longer for the ignorant who do not
know the True Doctrine.

Dhammapada, verse 60

PREFACE

We have gathered here in one booklet all the public talks given by our teacher Sayagyi U Ba Khin. As we pointed out in *The Anecdotes of Sayagyi U Ba Khin* (Dhammadāna Series 1), his principal goal in life was practising and teaching others the practice of the Buddha-Dhamma. This did not leave much time for scholarly endeavours, such as writing books. In Burmese, for example, we have only two small tracts: *The Revolutionary Aspect of the Buddha-Dhamma: The Dhammacakkapavattana Sutta* and *Theoretical Learning and the Actual Fruits Gained Through Practice*. But when he was invited to speak on the Buddha-Dhamma, Sayagyi showed that his grasp of the theory was up to the level of his practice.

This does not mean, however, that Sayagyi did not appreciate the importance of the texts. He constantly referred back to the Buddha's Teachings as preserved in the Pāli canon and commentaries to verify the results obtained in his own meditation and the progress made by his students. And he was always pleased to encourage those who were doing research in a sincere effort to understand the Dhamma. "There is no limit on the time necessary for [acquiring] the theory and practice of Buddhism," Sayagyi wrote to an American student in 1963. "Understanding Buddhism will not be complete unless you know also the rudimentary principles in the theory of Buddhism."

Sayagyi always insisted that he was a practical man. Often, when approached by people who wanted to know about Buddhist meditation, he would give a brief explanation and

then say, “But that's enough talking. Now let's try it.” The “brief explanations” that make up this book are an excellent introduction to the theory of Buddhism. May they inspire those who read them to give true Buddhist meditation a fair trial.

Sayagyi U Chit Tin
International Meditation Centre
Heddington, Wiltshire
January 19, 1985

INTRODUCTION

Myanmar regained her independence from the British on January 4, 1948. It was a memorable day for the people of Myanmar when the actual ceremony for the transfer of power took place in the grounds of Government House (previously the Governor's Residence and then the Residence of the President of the Union of Burma). It was in the early hours of a pleasant morning, at 4.20 A.M., when the first rays of the sun flashed forth above the horizon at dawn. The time must have been chosen according to the Myanmar tradition of timing important events to coincide with the most favourable moment, one which occurs when the signs of the Zodiac in the sky are those for Peace, Prosperity and Stability and when those of the three traditional destroyers—war, famine and pestilence—are not encountered. The people of Myanmar wished to time this event so that there would be timely rains and bumper crops each year after independence, and they made the resolve to promote the Buddha-Sāsana, for they felt that the Buddha's Teachings had been on the wane during the period they had been dominated by aliens—a period ranging from 62 years for Upper Burma to 122 years for the Arakan and Tenasserim Divisions.

The most exciting event that took place was the lowering of the British flag—the Union Jack—and the raising of the

Union of Burma flag while the Burmese National Anthem was being played. This marked the end of British colonial rule in Myanmar. Patriotic people of Myanmar have always remembered the dates on which the British annexed Myanmar to the colonial Indian Empire. This happened in three stages:

- (i) in 1826 Arakan and Tenasserim, both coastal regions;
- (ii) in 1852 the whole region of Lower Burma; and
- (iii) in 1885 the entire country, including Upper Burma.

Everyone in Myanmar felt that with Independence regained, not only were the people freed, but Buddhism in Myanmar, the Buddha-Sāsana, was freed, like the moon free from the grasp of Rāhu after an eclipse. Sayagyi U Ba Khin, the first Accountant General of Burma, was perfectly right when he declared to his disciples that this “Burmese Independence Day” was the “Buddha Sāsana Independence Day” and we observed it as one of the special days of the tradition beginning in 1951 when the Vipassanā Association was formed in the office of the Accountant General.

One of the first actions of the Burmese government after independence was to plan the Sixth Buddhist Council. The first three councils were held in India, the fourth in Sri Lanka, and the fifth in Myanmar. They were all held in order to purify the Buddha’s Teachings of any deforming influences which might have crept in. Following this tradition, one of the main aims of the Sixth Buddhist Council was to prepare editions of the Pāli canon and commentaries. The texts that were used as the basis for these editions were those inscribed on 729 marble slabs in Mandalay. These were erected by King Mindon when the Fifth Buddhist Council (or Synod) was held in Myanmar in 1871.

The Sixth Great Buddhist Conference (Chatṭha Saṅgāyanā) was held in Yangon on the Kaba Aye Sīri Maṅgalar Hill,

where the Mahā Pāsānagūhā (a large, man-made cave) was especially constructed for this purpose. The Council lasted from 2498 Buddhist Era (A.D. 1954) to 2500 B.E. (A.D. 1956) and was timed to coincide with the Buddha Saṅgīti (the 2500th anniversary or Buddha Jayantī). During these two years, an assembly of eminent scholarly bhikkhus from the five Theravāda countries of Myanmar, Sri Lanka, Thailand, Cambodia and Laos, working in groups, prepared the texts of the Pāli canon for publication. They worked at the Kaba Aye Sīri Maṅgalar Hill in Yangon, comparing and correcting the texts through reference to the Singhalese and Cambodian editions and the Roman-script edition of the Pali Text Society. The Pāli texts were published there by the Buddha Sāsana Council and were recited in the Mahā Pāsānagūhā, all this being brought to conclusion on the full-moon day of Kason (May 24, 1956—Buddha Jayantī Day). The Commentaries and Sub-commentaries were also prepared in the same manner, though this took place later, immediately after the canonical texts had been prepared.

Sayagi U Ba Khin was very active in planning for that momentous occasion as he was an Executive Committee Member of the Buddha Sāsana Council from its inception in August 1950. He was not only the Chairman of the Subcommittee for Practical Buddhist Meditation, but was also the Honorary Auditor of the Council, responsible for supervising and maintaining the accounts of the Sixth Buddhist Council. It was in this connection that I came to be directly involved. I was posted on loan from the Accountant General's office on July 1, 1952, to the Buddha Sāsana Council as Chief Accountant, working under Sayagi's guidance. Sayagi had been given the title of "Sithu" when Myanmar gained independence on Jan. 4, 1948. Now he was given the title of "Thray Sithu" on Jan. 4, 1956, and several of us who were directly

involved in helping with the planning and organizing of the Council were also given titles when the honours list came out on Buddha Jayantī Day. A group of officers of the Buddha Sāsana Council were given the title of Wunna Kyaw Htin (WKH) for services rendered. I felt very privileged to be included in this group.

Several foreigners who were invited to the Great Council came to Yangon and visited the International Meditation Centre, 31-A Inya Myaing Road, Yangon. A good number of the delegates and observers who attended the Conference took advantage of the opportunity to take a ten-day meditation course under Sayagyi's guidance and greatly benefited thereby. After that, there was a steady flow of visiting foreigners who came to the Centre, became interested in Buddhist Meditation and spent several weeks meditating with Sayagyi as their teacher.

English Texts by Sayagyi U Ba Khin. The Dhamma texts collected in the present volume all came to be written as a result of Sayagyi's contact with the various foreigners who visited the Centre to work under his guidance and who frequently called upon him to explain certain aspects of the Buddha's Teachings and the practice of meditation. After independence, Sayagyi U Ba Khin was a very busy person as Head of the Burmese Treasury, responsible for proper maintenance of the accounts and also as financial adviser to the Government. He was appointed to serve on various ad hoc Committees of the Prime Minister including those of the National Planning Projects to be run by Boards, Corporations and Councils of the new Independent State.

In his capacity as a member of these committees he came into contact with many high-ranking officials of many foreign missions, such as the Ford Foundation, the Asia Foundation,

the Special Technical and Economic Mission (STEM) to Myanmar from the United States, and missions from West Germany, etc. This was how he met Mr Gerald F. Winfield and Mr Roger C. Thorpe, who invited him to give the talks published under the title *What Buddhism Is*.

What Buddhism Is contains three lectures given by Sayagyi to the Religion in Life Forum, headed by two Americans of the Special Technical & Economic Mission (STEM) to Myanmar: Mr Gerald F. Winfield, Information Officer, and Roger C. Thorpe, Economic & Finance Officer. The talks were given in the English Methodist Church of Signal Pagoda Road, Yangon, on September 23rd, 30th, and October 14th in 1951. Mr Thorpe was a meditation student of Sayagyi's who made every effort to fit in as many hours as possible in his busy schedule, in order to benefit to the maximum from his opportunity to work under our teacher's guidance.

These talks were actually the second occasion for Sayagyi to talk in public on Buddhist Meditation, as he pointed out in a letter to Mr Thorpe, dated September 22, 1951: "As you know, the first address written and made by me to a semi-public body was when I met Dr Malasekera. This is going to be my second address and I have to do so to such high personalities as those belonging to STEM. I am not sure whether I will be quite successful in my attempt. But I am making preparations to give you the best I can."

An extract from the first talk mentioned is given as an addendum to *What Buddhism Is*. In all these talks, Sayagyi encourages people to make as much effort as possible, without insisting that they go against their own beliefs. The first steps in Buddhist Meditation, as he points out, are compatible with other religions, and anyone who makes a sincere effort can develop concentration. It is far better, of course, to aim for the

highest goal, which is release from all forms of suffering, and Sayagyi would always make sure that people knew this goal exists and that developing in concentration was only one step in that direction.

At the time of these talks, Sayagyi was the Accountant General of Burma and we had them printed at the Baptist Mission Press near his offices, where he had a meditation room in which he taught. This, of course, was before the founding of the International Meditation Centre, Yangon. The Burmese Information Authority was also close by for sending copies abroad.

What Buddhism Is was widely circulated throughout the world. Many people wrote asking for copies, and translations of extracts were published in French by *Les Amis du Bouddhisme* and in German in *Indische Welt*. Many Westerners became interested in coming to Myanmar to meditate under Sayagyi's guidance through reading this book or through hearing about the experiences of others. Many people were able to come to Myanmar and make progress in Buddhist Meditation.

The Israeli Ambassador (Mr Ben-Horin) did a ten-day meditation course and was very impressed. On Dec. 3, 1961, Mr Pundik, a journalist from Tel Aviv, started meditating under Sayagyi's guidance. He had arrived in advance of the Israeli Prime Minister, Mr Ben-Gurion, who was coming to Myanmar. Mr Pundik had become very interested when he visited the Centre, but unfortunately a telegram came on the third day saying his father had died suddenly and he had to go back to his country. Sayagyi taught him Vipassanā before he left and gave him instructions for future reference and guidance. This has been described in detail in "Anecdote 2" of *The Anecdotes of Sayagyi U Ba Khin*, published by the Sayagyi U Ba Khin Memorial Trust, UK, as Dhammadāna

Series 1. Sayagyi prepared the text of *The Real Values of True Buddhist Meditation* for the group from Israel to show them the advantages in everyday life of practising the Buddha's Teachings.

The Essentials of Buddha-Dhamma in Practice was written by Sayagyi in February, 1968. He wrote this text in answer to several questions put forth by Dr John Hislop while he was with Sayagyi at the International Meditation Centre in Yangon on Feb. 17, 1968. Later, in December 1970, just a month before his death, Sayagyi recorded the text on tape. He addresses himself to all his foreign students who were unable to return to Myanmar for further instruction. This short work has also been widely read and was published in Sri Lanka in the *Wheel* series.

Sayagyi's Approach to Teaching Western Students and Their Reactions. One of Sayagyi's Western students who was a scholar wrote a short text about her experience at the Centre, and Sayagyi included it in a booklet which served as an introduction for those wishing to come to meditate in Yangon at the Centre. We are pleased to be able to include her text along with Sayagyi's Introduction to IMC, Yangon.

Not all who wrote were able to come or even encouraged to do so if Sayagyi felt that they were already firmly on a path that would make it difficult for them to work properly, or if it was clear that it would mean unreasonable sacrifice.

Sayagyi sent the following answer to an enquiry from America in October, 1960, in which a prospective student asked Sayagyi, "Can you lead me to God-consciousness here and now, in this very life?":

"I presume you have read the pamphlets containing my lectures on *What Buddhism Is* and the paper of Dr Elizabeth K. Nottingham on *Buddhist Meditation in Burma*. You will

note from the contents of these pamphlets and the appreciations of many people who have taken courses of meditation at my Centre that the training given at the Centre will normally lead one to inner peace in this very life. But there can be also exception to the rule, as in the case where a person *cannot be properly adapted* to the techniques of meditation for some reason or another.

“As you will find in the pamphlet *What Buddhism Is*, the problem of God-consciousness does not arise in the Teachings of the Buddha. To gain inner peace and insight through Buddhist meditation, you need a Teacher. The first essential for a successful course of Buddhist meditation is the complete faith the disciple should have in the Teacher. If he is sceptical about the Teacher, he had better wait till he becomes convinced of the qualities of the Teacher and has an implicit faith in him.”

The prospective student answered that he had made a certain amount of progress in another meditation technique, and made it clear that he had a strong belief in a supreme being. But he also showed that through what he had learned concerning Sayagyi, he already had great confidence in him. “Since you are a man of undoubted spiritual power,” he wrote, “I shall rely on your answer to me as the very best answer possible for me—if you say yes, I shall come to you in faith and anticipation; if you say no, then I will realize that it is the best with the same faith.”

In his reply, Sayagyi apologised for a late reply due to preoccupations and said he was happy that the student was able to consult Dr John Hislop who had already meditated with Sayagyi. “I am glad that you appreciate the technique of meditation which is applied to students at our Centre,” Sayagyi wrote. “If you embark upon a journey to Burma for the course of meditation, I can very well understand that you are taking a great risk and that you must be sure of your achievements.”

This last remark refers to the fact that the prospective student was contemplating giving up his job in order to come to Myanmar. While Sayagyi always encouraged people to practise the Buddha-Dhamma, his approach was a reasonable and practical one. So he continues in his letter: “While I can guarantee that I will spare no pains to give you the best out of me, it is rather difficult for me to say whether the level to which you can be raised will be such that *you will accept it as worth the trouble*. In this connection it must be admitted that the Buddha-Dhamma is very subtle, deep and difficult to understand.

“To Prince Bodhi, the Buddha said:

I cannot say what exactly should be the time for the complete realization of the Truth. Even assuming that you renounce the world and join the Order of my Saṅghas, it might take you seven years or six years or five years or four years or three years or two years or one year as the case may be. Nay it can be six months or three months or two months or one month. On the other hand, I do not discount the possibility of the attaining of Arahatsip in a fortnight or seven days or in one day, or even in a fraction of a day. It depends on so many factors.

Bodhirājakumāra Sutta

Middle Length Sayings, II, 279-284.

“There can therefore be no assurance as to the degree or the extent of understanding of the Buddha-Dhamma which is likely to be achieved in practice during any meditation course. What really counts for good progress in the realization of the Truth are:

(a) the ability of the Teacher to diagnose the case of the student and give him the necessary help with proper instructions, and

(b) the *pāramī* of the student and *his compliance, without reservation, with the instructions given by the Teacher*. This is particularly so when the student is developing well and is well set to make an entry into the realm of Peace. At this stage it is essential for the student having regard for the very fruitful personal experiences gained, to take refuge in the Buddha, Dhamma and Saṅgha as a prelude to the goal of meditation. It is here that the setback comes for not a few. A strong determination is therefore necessary to discard the religious elements which are rooted in him, if he means to go the whole way in Buddhist Meditation and you should be prepared for this.

“My suggestion therefore is that you do not take such a risk in coming to Burma at this time. It would be more advisable for you to approach Dr Hislop and get lessons from him on Buddhist Meditation, which I hope he will be kind enough to give.

“When you are quite sure of the ground and become more and more convinced of the quality of the Buddha-Dhamma in practice as a result of the training you receive under Dr Hislop, you may then think of your future programme.”

In 1961, Sayagyi had the Secretary of the Vipassanā Association, Saya U Ba Pho, write to another prospective student. The following extracts from that letter will help to give a more complete picture of the training given at the Centre.

“I am desired by Thray Sithu U Ba Khin, President of the International Meditation Centre, to acknowledge receipt of your letter of Oct. 20, 1961, and to inform you that if you are really interested in Buddhist Meditation you will be welcome at the Centre.” He goes on to suggest that the prospective student should discuss the matter thoroughly with two former students of Sayagyi who lived near her, “because it will be necessary for you to completely forget what you are doing for

the present under the guidance of [your present teacher].” This woman had written of her financial difficulties, so Saya U Ba Pho tells her, “When you are in Rangoon, you will be the guest of the Centre and you need not worry about expenses for lodging and food.” Native Burmans paid for their food and lodgings at the Centre in Yangon. The Teachings, of course, were free. Foreigners and people in Myanmar who had their meals brought in for dietary reasons were not charged.

He concluded his letter by saying, “For progress in meditation, the following are the essential requirements:

- (a) confidence in the Teacher,
- (b) strict adherence to the instructions and the rules of discipline,
- (c) the ability to work hard, and
- (d) the capacity to appreciate and understand the Buddha-Dhamma in practice.

“As the accommodation available is limited, I would like you to let us know before when you intend to come over to Burma for a course of meditation which should in no case be less than one month.

Concerning this last remark, Sayagi gave more details in a letter written to another prospective student on July 14, 1962: “The initial course is for a period of 10 days, but this is too short a period for those who want to understand the technique of meditation more thoroughly. I hope you will be able to arrange for a longer period of stay at the Centre, if possible, for a month or so.”

Sayagi did not insist that a student stay longer than the normal ten days, however. One person who was only able to do one course at the Centre was Mr Mauno Nordberg from Finland. Before going to the World Buddhist Conference in Myanmar he wrote to the editor of *The Light of the Dhamma*, “It goes without saying that I would highly appreciate it if I

could get the tuition of U Ba Khin for a few days. That would be more useful than travelling about, as interesting as that might be.” He was able to meditate from Dec. 7 to 16, 1954, and Sayagyi said of him, “In spite of his age [70] and poor health, he was able to obtain a state of Samādhi and was well advanced in the Vipassanā course.”

Eliashiv Ben-Horin wrote on Oct. 19, 1960: “I doubt whether any ordinary being can point to many periods in his lifetime that further his inner development as much as these ten brief days under your guidance. No doubt due to my insufficient Pāramī my achievement here may have fallen somewhat short of what it could have been. By perseverance, I hope, however, to improve. And I already take back with me considerable added strength and composure. You yourself are the finest example of what you set out to obtain in your pupils. Your wisdom, your tolerance and patience and your deep loving devotion leave a profound impact on the personality of those who come and sit at your feet. To yourself and to your dedicated helpers goes my true gratefulness.”

Even students who did not wish to continue meditating had high praise for Sayagyi. Here are a few quotes from a student who wrote to Sayagyi in 1962: “I was deeply impressed by what I learnt about Buddhism from you ... and though I could not accept all that you told me, it seemed the most satisfying religion (or philosophy) that I have encountered. Were I to adopt any belief ... it would certainly be Buddhism. I am convinced, too, that the fruits of meditation can be very worthwhile—if you have the right mentality. I confess that I have not. My mind was made for motion, not immobility. Nevertheless, I know I have benefited from the course: my concentration has become acuter, and I can regard the world with a greater detachment than before. I thank you again for the unique experience.”

The most outstanding characteristic of Sayagyi U Ba Khin, the one that made a deep impression on us all, was his “great effort”, Viriya. He put forth great effort in all his undertakings, whether in worldly affairs or in his endeavours to develop his control over his mind (Bhāvanā) and his understanding (Paññā). This is described to a fair extent, though not in full, in his biography, written by one of his eminent disciples, U Ko Lay, former Vice-Chancellor of Mandalay University.

Sayagyi U Chit Tin
International Meditation Centre, U. K.
Heddington, Wiltshire
January 19, 1985

Note concerning the revised edition:

I wish to thank Dr Robert Ilson, Mr Buz Hargraves, and Dr William Pruitt for their help in preparing this new edition of Sayagyi U Ba Khin’s *Dhamma Texts*.

Sayagyi U Chit Tin
International Meditation Centre, Perth
Mahogany Creek, Australia
January 19, 1991

*Sāraṅ ca sārato ñatva
asāraṅ ca asārato
te sāraṃ adhigacchanti
sammā-saṅkappa-gocarā.*

Knowing the essential to be essential, the
unessential to be unessential,
They attain the essential, living with right
intention.

Dhammapada, verse 12

WHAT BUDDHISM IS

Lecture No. 1 (September 23, 1951)

I consider it a great privilege to be in your midst today and to have this opportunity of addressing you on the subject of "What Buddhism Is." At the outset, I must be very frank with you. I have not been to a university, and I have no knowledge of science except as a man in the street. Nor am I a scholar in the theory of Buddhism with any knowledge of Pāli, the language in which the Tipiṭakas (literally, the "Three Baskets" of Buddha-Dhamma) are maintained. I may say, however, that I have read in Burmese to some extent the treatises on Buddhism by well-known and learned Buddhist monks. As my approach to Buddhism is more by practical than by theoretical means, I hope to be able to give you something of Buddhism which is not easily available elsewhere. I must admit, however, that for the time being I am just a student of practical Buddhism, an experimentalist trying to learn through Buddhism the truth of the nature of forces. As this has to be done as a householder and within a limited time available in between the multifarious duties of a responsible officer of Government, the progress is rather slow, and I do not claim for a moment that what I am going to say is absolutely correct. I may be right or wrong. But when I say a thing, I assure you that it is with a sincerity of purpose, with the best of intentions and with conviction.

The Lord Buddha said in the “Kālāma Sutta”:¹

Do not believe in what you have heard; do not believe in traditions because they have been handed down for many generations; do not believe in anything because it is rumoured and spoken by many; do not believe merely because a written statement of some old sage is produced; do not believe in conjectures; do not believe in that as truth to which you have become attached from habit; do not believe merely the authority of your teachers and elders. After observation and analysis, when it agrees with reason and is conducive to the good and gain of one and all, then accept it and live up to it.

Pray do not, therefore, believe me when I come to the philosophical issues until and unless you are convinced of what I say, either as a sequel to proper reasoning or by means of a practical approach.

To abstain from evil,
 To do good,
 To purify the mind,
 These are the teachings of all the Buddhas.

Dhammapada, verse 183

This extract taken from the Dhammapada gives in brief the essence of Buddhism. It sounds simple, but is so difficult to practise. One cannot be a true Buddhist unless one puts the doctrine of the Buddha into practice. The Buddha said:²

You, to whom the truths I have perceived have been made known by me, make them truly your own, practise them,

¹*Gradual Sayings*, I, pp. 171f. References, unless otherwise specified, are to the publications of the Pali Text Society.

²See the Buddha’s instructions to his first disciples in the *Book of the Discipline*, IV, p. 28.

meditate upon them, spread them abroad: in order that the pure religion may last long and be perpetuated for the good and the gain and the well-being of gods and men.

Before I take up the teachings of the Buddha, which form the basic foundation of Buddhism, I propose to acquaint you, first of all, with the life story of Gotama Buddha. For this purpose, I feel it is my duty to give you a background of certain Buddhist concepts which may be foreign to most of you. I propose, therefore, to give you a short descriptive explanation of such concepts in Buddhism as the universe, the world-system, the planes of existence, etc. These will, no doubt, give you some food for thought. I would, however, appeal to you to give a patient hearing and to pass over these matters for the time being, *i.e.*, until we come to the question time for discussion.

The Universe

The Buddhist concept of the universe may be summed up as follows: there is the *Okāsa-loka* (the universe of space) which accommodates *nāma* and *rūpa* (mind and matter). In this mundane world, it is *nāma* and *rūpa* (mind and matter) which predominate under the influence of the law of cause and effect. Next is the *Saṅkhāra-loka* (the universe of mental forces), creative or created. This is a mental plane arising out of the creative energies of mind through the medium of bodily actions, words and thoughts. The third and last is the *Satta-loka* (the universe of sentient beings), visible or invisible, beings that are the products of these mental forces; we may rather call these three the “three-in-one” universe, because each is inseparable from the others. They are, so to speak, interwoven and interpenetrating.

What will interest you most are the *Cakkavālas* or world-systems, each with its thirty-one planes of existence. Each world-system corresponds to the human world with its solar

system and other planes of existence. There are millions and millions of such world-systems; they are simply innumerable. The ten thousand world-systems closest to us are within the *Jāti-khetta* (or the field of origin) of a Buddha. In fact, when the renowned *sutta* (or discourse), the Mahā-Samaya (meaning the “Great Occasion”) was preached by the Buddha in the Mahāvana (forest) near the town of Kapilavatthu, not only the *brahmās* and *devas* of our world-system but of all the ten thousand world-systems were present to listen to the teachings of the Buddha.¹

The Lord Buddha can also send his thought-waves charged with boundless love and compassion to the sentient beings of a billion such world-systems within the *Ānā-khetta* (the field of influence). The remainder of the world-systems are in the *Visaya-khetta* (infinite space), beyond the reach of the Buddha’s effective thought waves. You can very well imagine from these concepts of Buddhism the size of the universe as a whole. The material insignificance of our world in the *Okāsa-loka* (the universe of space) is simply terrifying. The human world, as a whole, must be just a speck in space.

Now I will give you an idea of the thirty-one planes of existence in our world-system, which, of course, is the same as in any of the other world-systems. Broadly speaking, they are:

- | | |
|------------------------|---|
| (i) <i>Arūpa-loka</i> | The immaterial worlds of the <i>brahmās</i> |
| (ii) <i>Rūpa-loka</i> | The fine-material worlds of the <i>brahmās</i> |
| (iii) <i>Kāma-loka</i> | The sensuous worlds of <i>devas</i> , mankind, and lower beings |

¹This *sutta* is found in *Dialogues of the Buddha*, II, pp. 284-293.

The *Arūpa-loka* is composed of four *brahmā* worlds of immaterial state, *i.e.*, without *rūpa* or matter. The *Rūpa-loka* is composed of sixteen *brahmā* worlds of fine-material state. The *Kāma-loka* is composed of:

- (a) Six *Deva-lokas* (or celestial worlds):
 - (i) *Catumahārājika* (the world of the Four Guardian Kings)
 - (ii) *Tāvatisa* (the world of the Thirty-three)
 - (iii) *Yāma*
 - (iv) *Tusita*
 - (v) *Nimmānaratī* (those who enjoy their own creations)
 - (vi) *Paranimmita-vasavati* (those who enjoy others' creations)
- (b) The Human World
- (c) The four Lower Worlds (*apāya*):
 - (i) *Niraya* (hell)
 - (ii) *Tiracchāna* (the animal world)
 - (iii) *Peta* (the ghost world)
 - (iv) *Asura* (the demon world)

These planes of existence are pure or impure, cool or hot, luminous or dark, light or heavy, pleasant or wretched—according to the character of the mental forces generated by the mind through the volition (*cetanā*) associated with a series of actions, words, and thoughts. For example, take the case of a religious man who suffuses the whole universe of beings with boundless love and compassion. He must be generating such mental forces as are pure, cooling, luminous, light and pleasant, forces which normally settle down in the *brahmā* worlds. Let us now take the reverse case of a man who is dissatisfied or angry. As the saying goes, “The face reflects the mind.” The impurity, heat, darkness, heaviness and wretchedness of his mind are immediately reflected in the person—visible even to

the naked eye. This is due, I may say, to the generation of the evil mental forces of *dosa* (anger) which go down to the lower worlds of existence. This is also the case for the mental forces arising out of *lobha* (greed) or *moha* (delusion). In the case of meritorious deeds such as devotion, morality, and charity, which have at their base attachment to future well-being, the mental forces generated are such as will normally be located in the sensuous planes of *devas* (celestial beings) and of mankind. These, ladies and gentlemen, are some of the concepts in Buddhism relevant to the life story of Gotama Buddha.

The Preparation to Become a Buddha¹

Gotama Buddha is the fourth of the five Buddhas to arise in the world-cycle which is known as a *Bhadda-kappa* (an auspicious world-cycle). His predecessors were the Buddhas Kakusanda, Koṇāgamana, and Kassapa. There were also innumerable Buddhas who arose in earlier world-cycles and who preached the very same Dhamma that gives deliverance from suffering and death to all matured beings. Buddhas are all compassionate, glorious, and enlightened.

A hermit by the name of Sumedha was inspired by Buddha Dīpaṅkara—so much so, that he took the vow to make all the necessary preparations to become a Buddha in the course of time. Buddha Dīpaṅkara gave him his blessings and prophesied that he would become a Buddha by the name of Gotama after a lapse of four incalculable periods² of world-cycles plus one hundred thousand world-cycles (*kappas*). From then onwards, existence after existence, the Bodhisatta (future Buddha) conserved mental energies of the highest

¹For more details concerning past Buddhas, the ascetic Sumedha's vow to become a Buddha, and Buddha Gotama's life, see the *Clarifier of the Sweet Meaning* (the commentary on the *Chronicle of Buddhas*).

²An "incalculable" (*asaṅkheyya*) is equal to a number equivalent to a "1" followed by 140 ciphers.

order through the practice of the ten *pāramitās* (or *pāramīs*, virtues leading toward perfection):

- | | |
|--------------------------------|---------------------------------------|
| (i) <i>Dāna-pāramī</i> | Virtue in alms-giving (or generosity) |
| (ii) <i>Sīla-pāramī</i> | Morality |
| (iii) <i>Nekkhamma-pāramī</i> | Renunciation |
| (iv) <i>Paññā-pāramī</i> | Wisdom |
| (v) <i>Viriya-pāramī</i> | Great effort (or perseverance) |
| (vi) <i>Khanti-pāramī</i> | Forbearance (or patience) |
| (vii) <i>Sacca-pāramī</i> | Truthfulness |
| (viii) <i>Adiṭṭhāna-pāramī</i> | Determination |
| (ix) <i>Mettā-pāramī</i> | All-embracing love |
| (x) <i>Upekkhā-pāramī</i> | Equanimity |

It is, therefore, a most arduous task to become a Buddha. Utmost strength of will-power is necessary even to think of it. The Bodhisatta's preparatory period came to an end with the life of King Vessantara¹ who excelled any living being in alms-giving. He gave away his kingdom, his wife and children, and all his worldly possessions, for the consummation of his solemn vow taken before the Buddha Dipaṅkara. The next existence was in the Tusita (celestial plane) as the glorious *deva* Setaketu, until he got his release from that plane of existence and took conception in the womb of Māyā-Devī, the queen of King Suddhodana of Kapilavatthu, a place near modern Nepal. When time was drawing near for her confinement, the queen expressed her desire to go to the place of her own parents for the event. King Suddhodana accordingly sent her there with a befitting retinue and guards. On the way, a halt was made at the Lumbinī Grove. She descended from her palanquin and enjoyed the cool breeze and fragrance of sal flowers. While holding out her right hand to a branch of a

¹See *Jātaka Stories*, n° 547.

nearby sal tree for a flower, all of a sudden and unexpectedly, she gave birth to a son who was to become the All-Enlightened Buddha. Simultaneously, the natural order of things in the cosmos was revolutionized in many respects and thirty-two wonderful phenomena were vivified. All material worlds were shaken from their foundations up. There were unusual illuminations in the solar system. All the beings of the material planes could see each other. The deaf and dumb were cured. Celestial music was heard everywhere, and so on.

At that moment, Kāladevala, the hermit teacher of King Suddhodana, was discoursing with the celestial beings of the Tāvatiṃsa *deva* world. He was a hermit of fame who had mastered the eight attainments (*samāpattis*) which gave him super-normal powers. Learning of the birth of a son to the king in the midst of the rejoicing in all the *rūpa* and *kāma* worlds, he hurried back to the palace and desired the baby to be brought before him for his blessings. As the king was about to place the baby before his teacher for the occasion, a marvel took place. The baby rose into the air and rested his tiny feet on the head of Kāladevala who at once understood that the baby was no other than the Embryo Buddha. He smiled at this knowledge, but cried almost immediately thereafter, because he foresaw that he would not live to hear his teachings, and that after his death, he would be in the *arūpa-brahmā-loka* (the immaterial planes of the *brahmās*) whence he would have no relationship with any of the material planes. He regretted bitterly that he would miss the Buddha and his teachings.

On the fifth day, the child was named Siddhattha in the presence of renowned astrologers who agreed that the child had all the characteristics of a Buddha-to-be. His mother, the queen, however, died a week after her confinement, and the child was taken care of by his maternal aunt, Pajāpatī-Gotamī.

Siddhattha spent his early years in ease, luxury, and culture. He was acclaimed to be a prodigy in both intellect and strength. The king spared no pains to make the course of his life smooth. Three separate palaces were built to suit the three seasons (hot, cold, and rainy) with all the necessities that would make the prince sink in sensuality. That was because the king, out of paternal affection, desired his son to remain in worldly life as a king rather than become an Enlightened Buddha. King Suddhodana was ever watchful that his son should be in an environment that would give him no chance for higher philosophical ideas. In order to make sure that the thoughts of the prince would never turn in this direction, he ordered that nobody serving him or in his association was ever to speak a single word about such things as old age, sickness, or death. They were to act as if there were no unpleasant things in this world. Servants and attendants who showed the least sign of growing old, weak, or sickly were replaced. On the other hand, there was dancing, music, and enjoyable parties right through, to keep him under a complete shade of sensuality.

The Great Renunciation

As days, months, and years passed, however, the monotony of the sensual surroundings gradually lost their hold over the mind of Prince Siddhatta. The mental energies of virtue conserved in all his earlier innumerable lives for the great goal of Buddhahood were automatically aroused. At times, when the world of sensuality lost control over his mind, his inner self worked its way up and raised his mind to a state of purity and tranquillity with the strength of *samādhi* (concentration) such as had raised his baby form into space and onto the head of Kāladevala. The war of nerves began. An escape from sensuality and passion was his first consideration. He wanted to know what existed outside the walls of the palace, for he had

not gone out even once. He wished to see Nature as it is and not as man has made it. Accordingly, he decided to see the royal park, outside the palace walls. On the way to the park, in spite of the precautions taken by the king to get the roads clear of unpleasant sights, he saw an old man bent with age on the very first visit. Next he saw a sick person in the agony of a fatal malady. Thereafter he met with a human corpse. On the last trip he came across a monk. All these predisposed his mind to serious thinking. His mental attitude was changed. His mind became clear of impurities and tuned up with the forces of his own virtues conserved in the *saṅkhāra-loka* (the plane of mental forces). By then his mind had become freed from hindrances, was tranquil, pure, and strong. It all happened on the night when a son was born to his wife, a new fetter to bind him down. He was, however, immune to anything which would tend to upset the equilibrium of his mind. The virtues of determination worked their way for a strong resolve, and he made up his mind to seek the way of escape from birth, old age, suffering, and death. It was midnight when the solemn determination was made. He asked his attendant Channa to keep his stallion Khanthaka ready. After a parting look at his wife and the newly born babe, Prince Siddhattha broke away from all the ties of family and of the world and made the Great Renunciation. He rode across the town to the river Anomā, which he crossed, never to return until his mission had been achieved.

The Search for Truth

After this Great Renunciation, Prince Siddhattha went around in search of possible teachers in the garb of a wandering ascetic with a begging bowl in his hand. He placed himself under the spiritual guidance of two renowned Brahman teachers, Āḷāra and Uddaka. Āḷāra laid stress on the belief in the *atman* (soul) and taught that the soul attained per-

fect release when freed from material limitations. This did not satisfy the prince. He next went to Uddaka, who emphasized too much the effect of *kamma* (volitional actions) and the transmigration of the soul. Both could not get out of the conception of “soul,” and the prince ascetic felt that there was something else to learn. He, therefore, left both of them to work out the way to emancipation on his own. By that time, of course, he had learned the eight attainments (*samāpattis*) and had become adept in the exercise of all the supernormal powers including the ability to read events of many world-cycles to come and a similar period of the past. These were all in the mundane field, and they did not much concern the prince ascetic, whose ambition had been an escape from this mundane field of birth, suffering, and death.

He was joined later by five ascetics, one of whom, Koṇḍañña by name, was the astrologer-palmist who definitely foretold on the fifth day after his birth that he would surely become a Buddha. These ascetics served him well throughout the six years during which he was engaged in fastings and meditation, subjecting himself to various forms of rigorous austerities and discipline till he was reduced to almost a skeleton. In fact, one day, he fell down in a swoon through exhaustion. When he survived this condition, he changed his method, followed a middle course, and found the way to his Enlightenment was clearer.

The Attainment of Buddhahood

It was on the eve of the full-moon day of Vesākha,¹ just 2,540 years ago,² that Prince Siddhattha, a wandering ascetic, sat cross-legged beneath a Bodhi tree on the bank of the river

¹Or Wesak, the full-moon day of the month of Kason in the Burmese calendar.

²That is 2,540 years before 1951.

Nerañjarā in the Forest of Uruvelā (near present day Buddhagayā)—with the strongest of determinations—not to rise from that posture on any account until he gained the Truth and Enlightenment, Buddhahood—even if the attempt might mean the loss of his very life.

The great event was approaching. The prince ascetic mustered up all his strength of mind to secure that one-pointedness of mind which is so essential for the discovery of Truth. The balancing of the mind, the prince found on this occasion, was not so easy as hitherto. There was not only the combination of the mental forces of the lower planes with those of the higher planes all around him, but also interferences strong enough to upset, off and on, the equilibrium of his mind. The resistance of the impenetrable masses of forces against the radiation of the light normally secured by him was unusual, perhaps because it was a final bid for Buddhahood, and Māra, the supreme controller of evil forces, was behind the scene.

The prince, however, worked his way through slowly but surely, backed up by the mental forces of virtues which must inevitably come back to him at the right moment. He made a vow and called upon all the *brahmās* and *devas* who had witnessed the fulfilment of his ten great perfections to join hands with him in the struggle for supremacy. This done, the association with the transcendently pure mental forces of the *brahmās* and *devas* had a salutary effect. The thick masses of forces, which seemed impenetrable for a time, broke away, and with steady improvement in the control over the mind, they were wiped out once and for all.

All the hindrances having been overcome, the prince was able to raise his power of concentration and put the mind in a state of complete purity, tranquillity and equanimity. Gradually, the consciousness of true insight possessed him. The solution to the vital problems which confronted him made its

appearance in his consciousness as an inspiration. By introspective meditation on the realities of nature in his own self, it came vividly to him that there is no substantiality, as there seems to be, in the human body and that it is nothing but the sum total of innumerable millions of *kalāpas*, each about the size of 1/46,656th part of a particle of dust raised by the wheel of a chariot in summer. On further investigation, he realized that this *kalāpa* also is matter in constant change or flux. So also with the mind, which is a representation of the mental forces (creative) going out and the mental forces (created) coming into the system of an individual continually and throughout eternity.

The Buddha then proclaimed that the Eye of Wisdom (*paññā-cakkhu*) arose when he overcame all false perception of substantiality within his own self. He saw by means of the lens of *samādhi* (concentration) the *kalāpas* on which he next applied the law of *anicca* (impermanence) and reduced them to nonentity or behaviour, doing away with what we, in Buddhism, call *paññatti* (concept) and coming to a state of *paramattha*, understanding the nature of forces or, in other words, Ultimate Reality.

Accordingly, he came to a realization of the perpetual change of mind and matter in himself (*anicca*) and as a sequel thereto the Truth of Suffering (*dukkha*). It was then that the ego-centralism in him broke down into the void, and he got over to a stage beyond suffering (*dukkha-nirodha*) with no more traces of *attā*, or attachment to self, left behind. Mind-and-matter were to him but empty phenomena which roll on forever, within the range of the Law of Cause and Effect and the Law of Dependent Origination. The Truth was realized. The inherent qualities of an Embryo Buddha then developed, and complete Enlightenment came to him by the dawn of Vesākha. Verily, Prince Siddhattha attained *Sammā-sambodhi*

(Supreme Enlightenment) and became the Buddha, the Awakened One, the Enlightened One, the All-Knowing One. He was awake in a way compared with which all others were asleep and dreaming. He was enlightened in a way compared with which all other men were stumbling and groping in the dark. He knew with a knowledge compared with which all that other men knew was but a kind of ignorance.

Ladies and gentlemen, I have taken so much of your time today. I thank you all for your patient listening. I must also thank the clergy of the church for their kind permission given to me for this address.

Lecture No. 2 (September 30, 1951)

Last Sunday I gave you a brief outline—a very brief one too—of the life of our Lord Buddha, up to the moment of his attainment of Buddhahood. I am going to tell you today what his teachings are. Buddhist teachings are preserved in what we call the Tipiṭakas, consisting of the Suttas (Discourses), the Vinaya (the rules of discipline for Saṅghas, or monks and nuns), and the Abhidhamma (the philosophical Teachings). We have the Tipiṭakas in Pāli in several volumes which will require an intelligent Pāli scholar some months just to read through. I propose, therefore, to confine myself today only to essentials, that is to say, the fundamental Truths of Buddhism.

Before Lord Buddha took upon himself the task of spreading his Dhamma (Teachings), he remained in silent meditation for a continuous period of forty-nine days, that is, seven days under the Bodhi tree and seven days each in six other spots nearby, enjoying at times the peace of Supreme Nibbāna and at other times going deeper in investigation into the most delicate problems of *paramattha-dhammā* (Ultimate Realities). On his complete mastery of the Law of *Paṭṭhāna* (the Law of Relations), in which the infinite modes of relations between thought moments are dealt with, there emerged from his body brilliant rays of six colours, which eventually settled down as a halo of six-coloured rays around his head. He passed through this seven-times-seven-days' meditation without food. It is beyond us all to be without food for forty-nine days. The fact remains that he was throughout the period on a mental plane as distinct from a physical plane, in which mankind normally is. It is not material food that maintains the fine-material existence

and life-continuum of beings in the fine-material worlds of the *brahmās*, but rather the Jhānic *pīti*, which in itself is a nutriment. So also was the case with the Buddha, whose existence during this long period was on a mental rather than physical plane. Our experiments in this line of research have firmly convinced us that for a man of such high intellectual and mental development as the Buddha, this is a possibility.

It was the dawn of the fiftieth day of his Buddhahood when he arose from this long spell of meditation. Not that he was tired or exhausted, but, as he was no longer in the mental plane, he felt a longing for food. At that time, two traders of a foreign land were travelling in several carts loaded with merchandise through the Uruvelā forest. A *deva* of the forest who had been their relative in one of their previous existences advised them to take the opportunity of paying homage to the All-Enlightened Buddha who had just risen from his meditation. They accordingly went to the place where the Buddha was seated, illumined by the halo of six-coloured rays. They could not resist their feelings. They lay prostrate in worship and adoration before the Buddha and later offered preserved rice cakes with honey for the first meal of the Buddha. They were accepted as his lay disciples. On their request that they might be given some tokens for their worship, the Buddha presented them with eight strands of hair from his head. You will be surprised to know that these two traders were Tapassu and Bhallika from Ukkalā,¹ which today is known as Yangon, where you are at this moment. And the renowned Shwedagon, which you all probably have visited, is the pagoda in which were enshrined all the eight hair-relics of the Buddha under the personal direction of the then ruler of Ukkalā, 2,540 years ago. It has been preserved and renovated till now by successive

¹In Burma, usually spelled Okkala.

Buddhist kings and devout laymen. Unfortunately, however, these two traders of Ukkalā, who had the privilege of becoming the first lay disciples of the Buddha, were disciples only by faith, without a taste of the Buddha-Dhamma in actual practice, which alone would give them deliverance from suffering and death. Faith is, no doubt, a preliminary requisite, but it is the practice of the Teachings which really counts. The Buddha therefore said, “The path must be trod by each individual; Buddhas do but point the Way.”¹

The Teachings of the Buddha

Buddhism is not a religion according to the dictionary meaning of the word *religion*² because it has no centre in god, as is the case in all other religions. Strictly speaking, Buddhism is a system of philosophy co-ordinated with a code of morality—physical and mental. The goal in view is the extinction of suffering and death.

The Four Noble Truths taught by the Buddha in his first sermon, known as the Dhamma-cakka-ppavattana-sutta (The Discourse to Set in Motion the Wheel of Dhamma) form the basis on which is founded this system of philosophy. In fact,

¹See Dhammapada, verse 276.

²The *Oxford English Dictionary* gives among its definitions of *religion*: “Action or conduct indicating a belief in, reverence for, and desire to please, a divine ruling power; the exercise or practice of rites or observances implying this. ... Recognition on the part of man of some higher unseen power as having control of his destiny, and as being entitled to obedience, reverence, and worship ...” The transferred usage given is closer to the way the word may be correctly applied to Buddhism: “Devotion to some principle ...” But even so, it is important to exclude any idea of a creative and controlling god or principle behind the existence of the universe. Buddhism only recognizes that the functioning of mind and matter can be understood as it follows the fixed law of cause and effect. The Dhamma in its highest sense is this Truth, which is rediscovered by each Buddha and taught by him.

pleasures which are but occasional spotlights in the darkness. Were it not for the *moha* (delusion) which keeps him away from the Truth, he would surely have worked out his way to emancipation from the rounds of life, suffering, and death.

Secondly, the Buddha made it known to his disciples that the human body is composed of *kalāpas* (subatomic units), each dying out simultaneously as it comes into being. Each *kalāpa* is a mass formed of the following nature elements:

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|--------------------|---------------------------------|
| (i) <i>Pathavī</i> | Extension (literally, earth) |
| (ii) <i>Āpo</i> | Cohesion (lit., water) |
| (iii) <i>Tejo</i> | Radiation (lit., heat and cold) |
| (iv) <i>Vāyo</i> | Motion (lit., air) |
| (v) <i>Vañña</i> | Colour |
| (vi) <i>Gandha</i> | Smell |
| (vii) <i>Rasa</i> | Taste |
| (viii) <i>Ojā</i> | Nutritive essence |

The first four are called *mahā-bhūtas*, *i.e.*, essential material qualities which are predominant in a *kalāpa*. The other four are merely subsidiaries which are dependent upon and born out of the former. A *kalāpa* is the minutest particle noticeable in the physical plane. It is only when the eight nature elements (which have merely the characteristic of behaviour) are together that the entity of a *kalāpa* is formed. In other words, the coexistence of these eight nature elements of behaviour makes a mass which, in Buddhism, is known as a *kalāpa*. These *kalāpas*, according to the Buddha, are in a state of perpetual change or flux. They are nothing but a stream of energies, just like the light of a candle or an electric bulb. The body, as we call it, is not an entity as it seems to be, but a continuum of matter with the life-force coexisting.

To a casual observer, a piece of iron is motionless. The scientist knows that it is composed of electrons, all in a state of perpetual change or flux. If it is so with a piece of iron, what

will be the case for a living organism, say a human being? The changes that are taking place inside the human body must be more violent. Does man feel the rocking vibrations within himself? Does the scientist who knows that all is in a state of change or flux ever feel that his own body is but energy and vibration? What will be the repercussion on the mental attitude of the man who introspectively sees that his own body is mere energy and vibration? To quench thirst one may just easily drink a glass of water from a village well. Supposing his eyes are as powerful as microscopes, he would surely hesitate to drink the very same water in which he must see the magnified microbes. So also, when one comes to a realization of the perpetual change within oneself (*i.e.*, *anicca* or impermanence), one must necessarily come to the understanding as a sequel thereto of the Truth of Suffering as the consequence of the sharp sense of feeling of the radiation, vibration, and friction of the subatomic units within. Indeed, life is suffering, both within and without, to all appearances and in ultimate reality.

When I say, life is suffering, as the Buddha taught, please be so good as not to run away with the idea that, if that is so, life is miserable, life is not worth living, and that the Buddhist concept of suffering is a terrible concept which will give you no chance of a reasonably happy life. What is happiness? For all that science has achieved in the field of materialism, are the peoples of the world happy? They may find sensual pleasure off and on, but in their heart of hearts they are not happy concerning what has happened, what is happening and what may happen next. Why? This is because, while man has mastery over matter, he is still lacking in mastery over his mind.

Pleasure born of sensuality is nothing compared with the *pīti* (or rapture) born of the inner peace of mind which can be secured through a process of Buddhist meditation. Sense pleasures are preceded and followed by troubles and pains, as in

the case of a rustic who finds pleasure in cautiously scratching the itches over his body, whereas *pīti* is free from such troubles and pains, either before or after. It will be difficult for you, looking from a sensuous field, to appreciate what that *pīti* is like. But I know you can enjoy it and have a taste of it for comparative evaluation. There is, therefore, nothing to the supposition that Buddhism teaches something that will make you feel miserable with the nightmare of suffering. But please take it from me that it will give you an escape from the normal conditions of life, a lotus as it were in a pond of crystal water immune from its fiery surroundings. It will give you that Peace Within which will satisfy you that you are getting not only beyond the day-to-day troubles of life, but slowly and surely beyond the limitation of life, suffering, and death.

What then is the Origin of Suffering? The origin of it, the Buddha said, is *tanhā* or craving. Once the seed of desire is sown, it grows into greed and multiplies into craving or lust, either for power or for material gains. The man in whom this seed is sown becomes a slave to these cravings, and he is automatically driven to strenuous labours of mind and body to keep pace with them till the end comes. The final result must surely be the accumulation of the evil mental forces generated by his own actions, words, and thoughts which are motivated by *lobha* (desire) and *dosa* (anger) inherent in him. Philosophically again, it is the mental forces of actions (*saṅkhāra*) which react in the course of time on the person originating them and which are responsible for this stream of mind and matter, the origin of suffering within.

The Path Leading to the Extinction of Suffering

What then is the Path Leading to the Extinction of Suffering? The Path is none other than the Noble Eightfold Path taught by the Buddha in his first sermon. This Eightfold Path

is divided into three main stages, namely, *sīla*, *samādhi*, and *paññā*.

Sīla (The Precepts)

1. Right Speech
2. Right Action
3. Right Livelihood

Samādhi (Tranquillity of Mind)

4. Right Exertion
5. Right Attentiveness
6. Right Concentration

Paññā (Wisdom, Insight)

7. Right Aspiration
8. Right Understanding

A. *Sīla*. The three characteristic aspects of *sīla* are:

1. *Sammā-vācā*: Right Speech
2. *Sammā-kammanta*: Right Action
3. *Sammā-ājiva*: Right Livelihood

By Right Speech is meant: speech which must be true, beneficial, and neither foul nor malicious.

By Right Action is meant: the fundamentals of morality, which are opposed to killing, stealing, sexual misconduct, and drunkenness.

By Right Livelihood is meant: a way of living by trades other than those which increase the suffering of all beings—such as slave trading, the manufacture of weapons, and traffic in intoxicating drugs.

These represent generally the Code of Morality as initially pronounced by the Buddha in his very first sermon. Later, however, he amplified it and introduced separate codes for the monks and lay disciples.

I need not worry you with what has been prescribed for monks. I will just let you know what the code of morality, or

the precepts, for a Buddhist lay disciple is. This is called *pañca-sīla*, or the Five Precepts, which are:

- (i) *Pāṇātipata*: Abstaining from killing any sentient being. (Life is the most precious thing for all beings, and in prescribing this precept, the Buddha's compassion extends to all beings.)
- (ii) *Adinn' ādāna*: Abstaining from taking what is not given. (This serves as a check against improper desires for possessions.)
- (iii) *Kāmesu-micchā-cāra*: Abstaining from sexual misconduct. (Sexual desire is latent in man. This is irresistible to almost all. Unlawful sexual indulgence is therefore something which the Buddha prohibited.)
- (iv) *Musāvāda*: Abstaining from telling lies. (This precept is included to fulfil by way of speech the essence of Truth.)
- (v) *Surā-meraya*: Abstaining from intoxication. (Intoxication causes a man to lose his steadfastness of mind and the reasoning power so essential for the realization of Truth.)

The *pañca-sīla*, therefore, is intended to control actions and words and to serve as a foundation for *samādhi* (Equanimity of Mind).

B. *Samādhi*. Ladies and gentlemen, we now come to the mental aspect of Buddhism, which I am sure will greatly interest you. In the second stage of the Eightfold Noble Path (*samādhi*) are included:

1. *Sammā-vāyāma*: Right Exertion
2. *Sammā-sati*: Right Attentiveness
3. *Sammā-samādhi*: Right Concentration

Right Exertion is, of course, a prerequisite for Right Attentiveness. Unless one makes a determined effort to narrow

down the range of thoughts of one's wavering and unsteady mind, one cannot expect to secure that attentiveness of mind which in turn helps one to bring the mind by Right Concentration to a state of one-pointedness and equanimity (or *samādhi*). It is here that the mind becomes freed from hindrances—pure and tranquil, illumined within and without. The mind in such a state becomes powerful and bright. Outside, it is represented by light which is just a mental reflex, with the light varying in degrees from that of a star to that of the sun. To be plain, this light which is reflected before the mind's eye in complete darkness is a manifestation of the purity, tranquillity, and serenity of the mind.

The Hindus work for it. To go from light into the void and to come back to light is truly Brahmanic. The New Testament, in Matthew, speaks of "a body full of light." We hear also of Roman Catholic priests meditating regularly for this very miraculous light. The Koran, too, gives prominence to the "manifestation of Divine Light."

This mental reflex of light denotes the purity of mind within, and the purity of mind forms the essence of a religious life, whether one be Buddhist, Hindu, Christian, or Muslim. Indeed, purity of mind is the greatest common denominator of all religions. Love, which alone is a means for the unity of mankind, must be supreme, and it cannot be so unless the mind is transcendently pure. A balanced mind is necessary to balance the unbalanced minds of others. "As a fletcher makes straight his arrow, a wise man makes straight his trembling and unsteady thought, which is difficult to guard, difficult to hold back."¹

So said the Buddha. Exercise of the mind is just as necessary as exercise of the physical body. Why not, then, give

¹Dhammapada, verse 33.

exercise to the mind and make it pure and strong so that you may enjoy the Jhānic Peace Within?

When Inner Peace begins to permeate the mind, you will surely progress in the knowledge of Truth.

Believe it or not, it is our experience that under a proper guide, this Inner Peace and Purity of Mind with light can be secured *by one and all* irrespective of their religion or creed, provided they have sincerity of purpose and are prepared to submit to the guide for the period of trial.

When by continued practice one has complete mastery over one's mind, one can enter into Jhānic states (absorption states) and gradually develop oneself to acquire the attainments (*samāpattis*) which will give one supernormal powers like those exercised by Kāladevala, the hermit teacher of King Suddhodana. This, of course, must be tried with very strict morality and away from human habitations, but it is rather dangerous for those who still have traces of passion in them. Anyway, such a practice, which gives supernormal powers in this mundane field, was not encouraged by the Buddha, whose sole object of developing *samādhi* was to have the purity and strength of mind essential for the realization of Truth.

We have in Buddhism forty methods of concentration, of which the most outstanding is *ānāpāna*, that is, concentration on the incoming and outgoing breath, the method followed by all the Buddhas.

C. *Paññā*. Ladies and gentlemen, I will now take up the philosophical aspect of Buddhism in the third stage of the Noble Eightfold Path, *paññā* or Insight. The two characteristic aspects of *paññā* are:

1. *Sammā-saṅkappa*: Right Aspiration (or Right Thought)
2. *Sammā-ditṭhi*: Right Understanding

Right Understanding of the Truth is the aim and object of Buddhism, and Right Aspiration (or Right Thought) is the analytical study of mind and matter, both within and without, in order to come to a realization of Truth.

You have heard of *nāma* and *rūpa* (mind and matter) so many times. I owe you a further explanation.

Nāma is so called because of its tendency to incline towards an object of sense. *Rūpa* is so called because of its impermanence due to perpetual change. The nearest terms in English to *nāma* and *rūpa*, therefore, are mind and matter. I say “nearest” because the meaning is not exact.

Nāma, strictly speaking, is the term applied to the following:

- (i) Consciousness (*viññāṇa*)
- (ii) Feeling (*vedanā*)
- (iii) Perception (*saññā*)
- (iv) Volitional Energies (or Mental Forces)
(*saṅkhāra*)

These, together with *rūpa* in the material state, make what we call the *pañca-kkhandā* or five aggregates. It is in these five aggregates that the Buddha has summed up all the mental and physical phenomena of existence, which in reality is a continuum of mind and matter coexisting, but which to a layman is his personality or ego.

In *sammā-saṅkappa* (Right Aspiration), the disciple, who by then has developed the powerful lens of *samādhi*, focuses his attention into his own self and, by introspective meditation, makes an analytical study of the nature—first of *rūpa* (matter) and then of *nāma* (mind and the mental properties). He feels—and at times he also sees—the *kalāpas* in their true state. He begins to realize that both *rūpa* and *nāma* are in constant change—impermanent and fleeting. As his power of concentration increases, the nature of the forces in him

becomes more and more vivid. He can no longer get out of the impression that the *pañca-kkhandhā*, or five aggregates, are suffering, within the Law of Cause and Effect. He is now convinced that, in reality, all is suffering within and without, and there is no such thing as an ego. He longs for a state beyond suffering. So eventually going beyond the bounds of suffering, he moves from the mundane to the supramundane state and enters the stream of *sotāpanna*, the first of the four stages of the *ariyas* (Noble Ones). Then he becomes free from (i) ego, (ii) doubts, and (iii) attachment to rules and rituals. The second stage is *sakadāgāmi* (Once-Returner), on coming to which sensuous craving and ill-will become attenuated. He ceases to have any passion or anger when he attains the third stage of *anāgāmi* (Non-Returner). Arahatsip is the final goal. Each of the *ariyas* can feel what Nibbāna is like, even as a man, as often as he may choose by going into the fruition stage of *sotāpanna*, etc., which gives him the Nibbānic Peace Within.

This Peace Within, which is identified with Nibbāna, has no parallel because it is supramundane. Compared with this, the Jhānic Peace Within, which I mentioned earlier in dealing with *samādhi*, is negligible because while the Nibbānic Peace Within takes one beyond the limits of the thirty-one planes of existence, the Jhānic Peace Within will still keep one within these planes—that is to say, in the fine-material world of the *brahmās*.

Ladies and gentlemen, just a word more. What I have said includes only some of the fundamental aspects of Buddhism. With the time at my disposal, I hope I have given you my best:

To come to a state of Purity of Mind with a light
before you;
To go into a Jhānic state at will;
To experience for yourselves Nibbānic Peace Within.

These are all within your reach.

Why not, then, try for the first two at least, which are within the confines of your own religion? I am prepared to give you any help that you may require.

May I again express my gratitude to you all for your patient listening. My thanks are also due to the clergy of the church for their kind permission.

Lecture No. 3 (October 14, 1951)

My talks on “What Buddhism Is” will not be complete without a reference, though in brief, to the Law of *Paṭicca-samuppāda* (the Law of Dependent Origination) and the Law of *Paṭṭhāna* (the Law of Relations, or Cause and Effect).

The Law of Dependent Origination

It will be recalled that in summing up my first lecture, I mentioned how Prince Siddhattha, the wandering ascetic, realized the truth and became a Buddha. Lest you forget, I will repeat that portion again.

Verily, Prince Siddhattha attained *Sammā-sambodhi* and became the Buddha, the Awakened One, the Enlightened One, the All-Knowing One. He was awake in a way compared with which all others were asleep and dreaming. He was enlightened in a way compared with which all other men were stumbling and groping in the dark. He knew with a knowledge compared with which all that other men knew was but a kind of ignorance.

All religions, no doubt, claim to show the way to Truth. In Buddhism, for so long as one has not realized the truth (*i.e.*, the Four Noble Truths), one is in ignorance. It is this ignorance (*avijjā*) that is responsible for the generation of mental forces (*saṅkhāra*) which regulate the life continuum (or consciousness) (*viññāṇa*) in all sentient beings. Just as the life continuum is established in a new existence, mind and matter (*nāma* and *rūpa*) appear automatically and correlatively. These, in turn, are developed into a vehicle or body with sense centres (*saḷāyatana*). These sense centres give rise to contact

(*phassa*), and contact of these sense centres with sense objects gives rise to sense impressions (*vedanā*), which have the effect of arousing desire (*taṇhā*) followed closely by attachment or clinging to desire (*upādāna*). It is this attachment, or clinging to desire, which is the cause of becoming (*bhava*) or of existence with the attendant birth (*jāti*), old age, illness, death, anxiety, agony, pains, etc. (*jarā-marāṇa*, etc.), all of which denote suffering. In this way the Buddha traced the origin of suffering to ignorance.

So the Buddha said:¹

Ignorance is the origin of mental forces
 Mental forces, the origin of the life continuum
 The life continuum, the origin of mind and matter;
 Mind and matter, the origin of the sense centres
 The sense centres, the origin of contact
 Contact, the origin of impression
 Impression, the origin of desire
 Desire, the origin of attachment
 Attachment, the origin of becoming (existence)
 Becoming (existence), the origin of birth
 Birth, the origin of old age, illness, death, anxiety,
 agony, pains, etc. (which are all suffering)

This chain of origination is called the Law of Dependent Origination, and the root cause of all these is therefore *avijjā*, ignorance—that is, ignorance of the Truth. It is true that, superficially, desire is the origin of suffering. This is so simple. When you want a thing, desire is aroused. You have to work for it, or you suffer for it. But this is not enough. The Buddha said, “The five aggregates, which are nothing but mind and matter, also are suffering.” The Truth of suffering in Buddhism is complete only when one realizes by seeing mind

¹See *Kindred Sayings*, II, pp. 23f.

and matter as they really are (both within and without) and not as they seem to be.

The Truth of Suffering is therefore something which must be experienced before it can be understood. For example, we all know from science that everything that exists is nothing but vibration caused by the whirling movement of infinite numbers of sub-atomic particles, but how many of us can persuade ourselves to believe that our own bodies are subject to the same Law? Why not then try to feel things as they really are in so far as they relate to yourself? One must be above physical conditions for this purpose. One must develop mental energy powerful enough to see things in their true state. With developed mental power, one can see through and through; one can see more than what one can see with the help of the latest scientific instruments. If that be so, why should one not see what exactly is happening in one's own self—the atoms, the electrons and what not, all changing fast and yet never ending. It is, of course, by no means easy.

Here is an extract from a diary of one of my disciples which will give you an idea of what Suffering Within is:

21/8/51. As soon as I began to meditate I felt as if someone were boring a hole through my head, and I felt the sensation of crawling ants all over my head. I wanted to scratch, but my Guru forbade me from doing it. Within an hour I saw the sparkling radium of blue light tinged with violet colour entering inside my body gradually. When I lay in my room continuously for three hours I became almost senseless, and I felt a terrible shock in my body. I was about to be frightened but my Guru encouraged me to proceed on. I felt my whole body heated up, and I also felt the induction of the electronic needle at every part of my body.

22/8/51. Today also I lay down meditating for nearly three hours. I had the sensation that my whole body was in flames, and I also saw sparkles of blue and violet rays of light moving from top to bottom aimlessly. Then my Guru told me that the changing in the body is *anicca* (impermanence), and the pain and suffering following it is *dukkha*. and that one must get to a state beyond *dukkha* or suffering.

23/8/51. My Guru asked me to concentrate on my breast without the radiation of light and added that we are reaching the stage of philosophy of our body. I did accordingly and came to the conclusion that our body is full of sufferings.

In reality, this suffering within is a sequel to the keen sense of feeling of the vibration, radiation and friction of the atomic units experienced through a process of introspective meditation called *vipassanā* with the aid of the powerful lens of *samādhi*. Not knowing this truth is indeed ignorance. Knowing this truth in its ultimate reality means destruction of the root cause of suffering, that is, ignorance with all the links in the chain of causation ending with what we call “life” with its characteristics of old age, illness, anxiety, agony, pains, etc.

So much for the Law of Dependent Origination and the root cause of suffering.

The Law of Cause and Effect

Let us now turn our attention to the Causal Law of Relations as expounded by the Buddha in the Law of *Paṭṭhāna* in the Abhidhamma Piṭaka. This is the Law in the course of the analytical study of which six coloured rays emerged from the person of the Buddha during his non-stop meditation for forty-nine days soon after the attainment of Buddhahood. We have five volumes of about 500 pages each of Pāli text on this very

delicate subject. I will just give here only an idea of the Law. There are twenty-four types of relations on which the fundamental principles of cause and effect in Buddhism are based. They are:

1. Condition	<i>Hetu</i>
2. Object	<i>Ārammaṇa</i>
3. Dominance	<i>Adhipati</i>
4. Contiguity	<i>Anantara</i>
5. Immediate Contiguity	<i>Samanantara</i>
6. Coexistence	<i>Sahajāta</i>
7. Reciprocity	<i>Annamanna</i>
8. Dependence	<i>Nissaya</i>
9. Sufficing Condition	<i>Upanissaya</i>
10. Antecedence	<i>Purejāta</i>
11. Consequence	<i>Pacchājāta</i>
12. Succession	<i>Āsevana</i>
13. Action	<i>Kamma</i>
14. Effect	<i>Vipāka</i>
15. Support	<i>Āhāra</i>
16. Control	<i>Indriya</i>
17. Ecstasy	<i>Jhāna</i>
18. Means	<i>Magga</i>
19. Association	<i>Sampayutta</i>
20. Dissociation	<i>Vippayutta</i>
21. Presence	<i>Atthi</i>
22. Absence	<i>Natthi</i>
23. Abeyance	<i>Vigata</i>
24. Continuance	<i>Avigata</i>

I will explain to you now about the correlation of *hetu* (condition) and *kamma* (action) and the effect produced by their causes, as I understand them.

Hetu is the condition of the mind at one conscious moment of each *kamma* (action) whether physical, vocal or mental. Each *kamma* therefore produces a condition of mind which is either moral, immoral or neutral. This is what in Buddhism we call *kusala-dhamma*, *akusala-dhamma*, and *abyākata-dhamma*. These Dhammas are mere forces—*i.e.*, mental forces—which collectively create the universe of mental forces as explained in my first lecture.

Moral (kusala) Forces are positive forces generated from *kammas* (actions, words, and thoughts) motivated by such good deeds as alms-giving, welfare work, devotion, purification of mind, etc.

Immoral (akusala) Forces are negative forces generated from *kammas* (actions, words, and thoughts) motivated by desire, greed, lust, anger, hatred, dissatisfaction, delusion, etc.

Neutral (abyākata) Forces are neither moral nor immoral. This is the case, for example, of an Arahāt who has got rid of all traces of ignorance (*avijjā*). In the case of an Arahāt, contact (*phassa*) of sense objects with the sense centres produces no reaction to sense impressions (*vedanā*) whatsoever, just as no impression is possible on flowing water which is ever changing. To him, the whole framework of the body is but an ever-changing mass, and any impression thereon automatically breaks away with the mass.

Let us now adjust the moral and immoral forces generated by conditioned actions with the planes of existence. For this purpose, I will classify the planes of existence roughly as follows:

(1) *Arūpa- and Rūpa-Brahmā Planes*. These are beyond the range of sensuality. Supreme love, supreme compassion, supreme joy at others' success or greatness and supreme equanimity of mind are the four qualities of mind which generate transcendently pure, brilliant, and extremely pleasing,

cool, and light mental forces which find their location in the highest of the planes of existence. This is the reason that in these planes matter is superfine, and there is nothing but radiance, and the vehicles or bodies of the *brahmās* cannot be identified with matter but with radiation or light.

(2) *The Sensuous Planes* which are composed of:

- (i) the Planes of Celestial Beings
- (ii) the Human World
- (iii) the Planes of the Lower Forms of Existence

The Planes of Celestial Beings. All good or meritorious deeds, words or thoughts which have a taint of desire for future well-being create moral mental forces which are very pure, luminous, pleasant, and light. These find their location in the higher planes of celestial beings where matter is fine, luminous, pleasant, and light. These celestial beings therefore have astral bodies varying in fineness, luminosity, and colour according to the planes to which they belong. Ordinarily they live in heavenly bliss till their own moral mental forces are consumed, when they revert to the lower planes of existence.

I will now pass on to (iii) the planes of the lower forms of existence. I will come to our human world last.

The Planes of the Lower Forms of Existence. All malicious, evil, demeritorious actions, words, and thoughts create mental forces which by nature are impure, dark, fiery, heavy, and hard. The most impure, dark, fiery, heavy, and hard mental forces should therefore find their place in hell, the lowest of the four planes of existence. The matter in all these planes must, therefore, be hard, crude, unpleasant, and hot. The human world is just above the concentration of these forces, which are meant for consumption by those beings destined for these lower forms of existence. These beings, with the exception of those in the animal world, are invisible to the ordinary human eye but visible to those only who have

developed the higher powers of *samādhi* and secured the Divine Eye. Here, suffering, both physical and mental, predominates. This is just the reverse of what happens in the planes of celestial beings.

The Human World. Now I come to the human world. This is a half-way house between heaven and hell. We experience pleasure and pain mixed together, in degrees as determined by our own past *kamma*. From here, we can, by developing our mental attitude, draw in our own mental forces that are in the higher planes. It is also from here that we can go down to the depths of depravity and tune up with the forces of the lower order. There is no such constancy as in other planes of existence. One may be a saint today but one can be a rogue thereafter. One may be rich today but one may soon become poor. The vicissitudes of life here are very conspicuous. There is no man who is stable, no family which is stable, no community which is stable, no nation which is stable. All are subject to the Law of *Kamma*. As this *kamma* comes out of mind, which is ever-changing, the effects of *kamma* must necessarily also be changing.

It is the condition of the evil mental forces submerged in the Earth just under our feet which gives rise to the Law of Gravitation. For as long as man has inherent impurities in him which, *prima facie*, exist, he is subject to this gravitational pull, and if he dies with the mental attitude tuned up with mental forces of a plane of lower existence at the last moment of his life, at the moment of death, the next existence is automatically in that plane, in order to clear, in a manner of speaking, his debit account of mental forces there. On the other hand, if at the moment of death his mental attitude is associated with forces in the human world, the next existence can be in the human world again. If, however, his mental attitude at the last moment of death is associated with the reminiscence of his

good deeds, etc., the next existence will normally be in the celestial world, in order to enjoy the credit balance of his own mental forces there. One goes to the *brahmā* world if, at the moment of death, one's mind is not sensual, but is pure and tranquil. This is how *kamma* plays its role in Buddhism, with mathematical precision.

These, ladies and gentlemen, are the essential teachings of the Buddha. The way in which these teachings will affect the individual depends on how one takes it. The same applies to the family, the community, or people in general. We have Buddhists in Faith and Buddhists in Practice. Yet there is another class of Buddhists who are just labelled Buddhists by Birth. Only Buddhists in actual practice can secure the change in mental attitude and outlook. Let them only observe the five precepts. They are the followers of the teachings of the Buddha. If this were followed by all the Buddhists in Burma, there would be no internecine strife such as we have here in Burma. But there is another disturbing factor: bodily requirements. One must have the bare necessities of life. Life is more precious to a person than anything else. The tendency, therefore, is for a person to break laws of discipline, whether religious or governmental, for his self-preservation and for others depending on him.

What is most essential is the generation of pure and good mental forces to combat the evil mental forces which dominate mankind. This is by no means easy. One cannot rise to a level of pure mental attitude without the help of a Teacher. If we want effective power to combat these forces, we must work for it Dhammically, *i.e.*, according to the Dhamma. Modern science has given us, for what it is worth, the atomic bomb—the most wonderful and, at the same time, the most dreadful product of man's intelligence. Is man using his intelligence in the right way? Is he creating good or bad mental forces,

according to the spirit of Buddhism? It is our will that decides how and upon what subject we shall use intelligence. Instead of using intelligence only for the conquest of atomic energy in matter without, why not use it also for the conquest of atomic energy within? This will give us the Peace Within and will enable us to share it with all others. We will then radiate such powerful and purified mental forces as will successfully counteract the evil forces which are all around us. Just as the light of a single candle has the power to dispel darkness in a room, so also the light developed in one man can help dispel darkness in several others.

To imagine that “good” can be done by means of an “evil” is an illusion, a nightmare. The case in point is that of Korea. For all the loss of lives on both sides, now over a million, are we nearer to or further away from peace? These are the lessons which we have learnt. A change of the mental attitude of mankind through religion alone is the solution. What is necessary at the moment is mastery over mind and not only mastery over matter.

In Buddhism we differentiate *loka-dhātu* from *dhamma-dhātu*. By *dhātu* is meant the nature elements or forces. *Loka-dhātu* is therefore matter (with its nature elements) within the range of the physical plane. *Dhamma-dhātu*, however, comprises mind, mental properties, and some aspects of the nature elements which are not in the physical but in the mental plane. Modern science deals with what we call *loka-dhātu*. It is just a base for *dhamma-dhātu* in the mental plane. A step further and we come to the mental plane; not with the knowledge of modern science but with the knowledge of Buddha-Dhamma in practice.

At least Mr H.A. Overstreet, author of *The Mature Mind* (New York: W.W. Norton) is optimistic about what is in store for mature minds. He said:

The characteristic knowledge of our century is psychological. Even the most dramatic advances in physics and chemistry are chiefly the application of known methods of research. But the attitude toward human nature and human experience that has come in our time is new. This attitude could not have come earlier. Before it came, there had to be long preparation. Physiology had to be a developed science; for the psychological person is also physiological. His mind, among other things, is a matter of brain tissue, of nerves, of glands, or organs of touch, smell and sight. It was not until about seventy years ago that physiology was sufficiently developed to make psycho-physical research possible, as in the laboratories of the distinguished German psychologist, William Wundt. But before physiology there had to be a developed science of biology. Since brain, nerves, glands and the rest all depend upon processes, the science of the living cell had to have its maturing before a competent physiology could emerge. But before biology there had to be chemistry; and before chemistry, physics; and before physics, mathematics. So the long preparation goes back into the centuries. There is, in short, a time clock of science. Each science has to wait until its hour strikes. Today, at least, the time clock of science strikes the hour of psychology, and a new enlightenment begins. To be sure, the interests explored by this latest of the sciences are themselves old; but the accuracy of research is new. There is, in brief, a kind of iron logic that is in control. Each science has to wait for its peculiar accuracy until its predecessor has supplied the data and tools out of which its accuracy can be made. The time clock of science has struck a new hour: a new insight begins to be at our service.

May I say that it is the Buddha-Dhamma which should be studied by one and all for a new insight into the realities of human nature. In Buddhism we have the cure for all the mental ills that affect mankind. It is the evil forces of the mind (past and present) that are responsible for the present state of affairs all over the world. By inspiring a strong sense of Buddhism in the minds of the people during the most critical days of Burma some two years ago, we have been able to get over the crisis.

Nowadays, there is dissatisfaction almost everywhere. Dissatisfaction creates ill-feeling. Ill-feeling creates hatred. Hatred creates enmity. Enmity creates war. War creates enemies. Enemies create war. War creates enemies, and so on. It is now becoming a vicious circle. Why? Certainly because there is lack of proper control over the mind.

What is man? Man is after all mental forces personified. What is matter? Matter is nothing but mental forces materialized, a result of the reaction of moral (positive) and immoral (negative) forces. The Buddha said: *Cittena niyyati loko*, "The world is mind-made."¹

Mind, therefore, predominates over everything. Let us then study the mind and its peculiar characteristics and solve the problem that is now facing the world.

There is a great field for practical research in Buddhism. Buddhists in Burma will always welcome whoever is anxious to have the benefit of their experience.

Ladies and gentlemen, I have made an attempt to give you the best of what I know about Buddhism. I shall be glad to give any interested person such further explanation on any point that he may wish to discuss. I am grateful to you for your kind attendance and the interest taken in my lectures. May

¹*Kindred Sayings*, I, p. 55; *Gradual Sayings*, II, p. 185.

I again thank the clergy of the church for the permission so kindly given for this series of lectures on their premises.

Peace to all beings.

APPENDIX

A Comparative Study in the Field of *Samādhi*

Extract from a speech delivered on May 9, 1952, by Sayagi U Ba Khin on the occasion of the anniversary of the day of the birth of Lord Buddha at the Ramakrishna Society Hall in Rangoon.

Samādhi, as I see it, is the common ground on which all religionists work for their respective goal. It is, in other words, the essence of the religious life for all.

The Hindus work for it. In the last three verses of a Tantric Text we find the following:

When the Yogi closes the house which hangs without support, the knowledge whereof he has gained by the service of Parama-guru, and when the Chetas by repeated practice become dissolved in the place which is the abode of uninterrupted bliss, he then sees within the middle of and in the space above [the triangle] sparks of fire distinctly shining.

He then also sees the Light which is in the form of a flaming lamp. It is lustrous like the clearly shining morning sun, and glows between the sky and the earth. It is here that the Bhagavan manifests himself in the fullness of his might. He knows no decay, and witnesseth all, and is here as he is in the region of Fire, Moon and Sun. This is the incomparable and delightful abode of Vishnu. The

excellent Yogi at the time of death joyfully places his vital breath [prana] here and enters [after death] that supreme, eternal, birthless, primeval deva, the Purusha, who was before the three worlds and who is known by the Vedanta.

So, for Hindus, to be in tune with the Divine Light is a great achievement.

In the Koran (Section 5: Manifestation of the Divine Light) we find the following

God is the light
Of the heavens and the earth.
The parable of his light
Is as if there were a niche
And within it a lamp,
The lamp enclosed in glass,
The glass as it were
A brilliant star,
Lit from a blessed tree,
An olive, neither of the east
Nor of the west,
Whose oil is well-nigh
Luminous.
Though fire scarce touched it,
Light upon light?
God doth guide
Whom he will
To his light;
God doth set forth parables
For men, and God
Doth know all things.
(Light is such a light)
In houses, which God
Hath permitted to be raised

To honour for the celebration,
In them, of his name;
In them is he glorified
In the mornings and
In the evenings, (again and again).

There is no doubt that the followers of Prophet Mohammed also work quietly in secluded spots for this very Divine Light.

When Guru Nanak was about to breathe his last he ordered the crowd which assembled around him to pray that he might meet the Lord. He then drew a sheet over himself, made obeisance to God and blended his Light with that of Guru Angad his successor. No doubt Guru Nanak also has worked for that Divine Light.

What about the Christians? Do they also meditate? I should say "Yes" from what I learn of the Roman Catholic monks. I will just read out an extract from an article in *La Nazione* published in Florence:

Sit down in a corner, shut your door and raise your spirit above everything vain and temporary; then bend your head forward on your breast, and with all your soul open and with the perceiving eye which is in the middle of your body, restrict the exits of the air so that you should not breathe too easily. Force yourself to find the exact site of your heart, where all the forces of your soul are destined to live. First you will encounter darkness, and the resistance of impenetrable masses; but if you persevere and continue with this work day and night, you will finish by feeling an inexpressible joy; because as soon as you have found the site of the heart, the spirit sees that which it could never realize previously. It then sees the air between it and the heart glowing, clearly and perceptibly with a miraculous light.

Here also the aim and object of meditation is to secure the Divine Light.

The common belief, however, is that it is an extremely difficult affair even to get a glimpse of the Light in meditation and that courses of meditation are meant only for men who have renounced the world. Our experiments, however, show that under the proper guide, the inner peace and purity of Mind with Light can be secured by one and all irrespective of their religion or creed.

As President of the Vipassanā Research Association, I should like to dispel that common belief and say definitely that we have developed a technique whereby we are able to help a sincere worker to experience a state of purity of mind in the course of a few days.

We do not claim, however, that this is possible for everyone. While for a normal type of student there should be no difficulty whatsoever, provided he is sincere, we are somewhat concerned with those of the abnormal type, such as persons:

- (1) who are associated with the spiritual forces of the lower order either on their own initiative or through the influence of others;
- (2) who are in the tight grip of *taṇhā* (craving), *māna* (conceit, pride) or *diṭṭhi* (wrong beliefs [though they themselves consider their beliefs to be right]).

Even in their case, there is a possibility of success, if there is sincerity of purpose, complete submission to the Guru (teacher) and strong determination and effort to get the desired result.

For ourselves, we have set the ball rolling. I wish to make it known to you all that we have just acquired a piece of land near University Avenue and that we are developing it into a

Meditation Centre which will also be open to non-Buddhists who are interested in our work and who aspire to secure that Divine Light and go into states of Jhānic Peace Within. We will be all too glad to give them the necessary help without interfering with their own religious faith. We should also be prepared to help any such person who cares to have a taste of the “Nibbānic Peace Within.”

The success of our endeavours will depend, however, on the encouragement given by people interested in our work. We hope, with the grace of the Buddha, Dhamma and Saṅgha, that such encouragement will be forthcoming and that we will shortly be able to conduct our meditation classes for the benefit of all concerned.

[“True extract,” (signed:) S. Venkataraman, Secretary,
Vipassanā Research Association,
Office of the Accountant General, Burma.]

**International Meditation Centre
Rangoon, Burma**

Founded by
The Vipassanā Association
Office of the Accountant General, Burma.

1. The International Meditation Centre is founded with the sole object of promoting the practice of Buddhist Meditation according to the teachings of the Lord Buddha.
2. It is open to members of the Association and also to foreigners who are really anxious to experience the “Nibbānic Peace Within.”
3. Courses of training in practical Buddhist Meditation will be given in English and each candidate for the course must be prepared:
 - (a) to submit himself wholly to the Teacher and to pay the respects normally due from a disciple to a Teacher;
 - (b) to observe strictly the eight Precepts (*uposathasīla*);
 - (c) to remain within the precincts of the Centre for the entire period of the course.
4. The initial course will be for a period of 10 days, which may be extended according to individual needs.
5. Individual development depends on one's own *pāramitā* and one's capability to fulfil the five Elements of Effort

- (*padhā-niyaṅga*), viz, Faith, Health, Sincerity, Energy and Wisdom.
6. In practical work, every candidate will be required to follow strictly and diligently the three indisputable steps of *sīla*, *samādhi*, and *paññā* of the Eightfold Noble Path or the Seven Stages of Purity (*satta-visuddhi*).
 7. It is the responsibility of the candidate to restrain himself properly to ensure that the Eight Precepts (*uposatha-sīla*) are duly observed. With a view to promoting *sīla*, he should further restrain the sense-centres (*indriyasamvara*) by keeping himself alone, as far as practicable, in a cave or a secluded spot.
 8. The Teacher will arrange for the development of the candidate's power of concentration to one-pointedness (*cittass' ekaggatā*). For this purpose, the training to be given will be in accordance with such principles enunciated in the Ānāpāna-sati Sutta or the Visuddhi-magga as may be found suitable to the candidate. (In this respect, the Teacher is merely a guide. The success in the development of the power of concentration to perfection (*sammā-samādhi*) depends entirely on the right exertion (*sammā-vāyāma*) and the right mindfulness (or right attentiveness) (*Sammā-sati*) of the candidate concerned. The achievement of *appanā-samādhi* (Attainment-concentration) or *upacāra-samādhi* (Neighbourhood-concentration) is a reward which goes only to highly developed candidates.
 9. When the candidates have developed sufficiently well in the power of concentration, they will be acquainted with the fundamental principles of Buddha-Dhamma closely connected with the practical lessons in Vipassanā which are to follow.
 10. The course of training will then be changed to Vipassanā or Insight. This involves an examination of the inherent

tendencies of all that exists within one's own self. The candidate learns in due course of time, by personal experience: the nature of *anicca*, *dukkha* and *anattā* as taught by the Buddha. Maybe, following a realization of the Four Noble Truths, he will break through to a state beyond Suffering (*dukkha-nirodha*), enter the first stream of Sotāpanna and enjoy the fruit (*phala*) of his endeavours in the "Nibbanic Peace Within."

11. He who can enjoy this Nibbanic Peace Within is an Ariya. He may enjoy it as and when he may wish to do so, when in that state of Peace Within called *phala*, but for the supra-mundane consciousness in relation to the Peace of Nibbāna, no feeling can be aroused through any of the sense centres. At the same time, his body posture becomes tightened. In other words, he is in a state of perfect physical and mental calm, as in the case referred to by the Buddha in his dialogue with Pukkusa of Malla while halting at a place on his way to Kusinara for the Mahā-Parinibbāna.

Sithu U Ba Khin
Accountant General, Burma (Retd.)
President,
Vipassanā Association,
Office of the Accountant General
Burma

Dated, Rangoon, 17 May 1954

[Note: In 1956, Sayagyi was awarded the title of "Thray Sithu" in addition to "Sithu," which he gained in 1948, when Burma attained independence.]

*Aneka-jāti-samsāraṃ
sandhāvissaṃ anibbisaṃ
Gaha-kāraṃ gavesanto;
dukkhā jāti punappunaṃ.*

*Gahakāraka diṭṭho 'si;
puna gehaṃ na kāhasi;
Sabbā 'te phāsukā bhaggā;
gaha-kūṭaṃ visaṅkhataṃ;
Visaṅkhāra-gataṃ cittaṃ;
taṅhānaṃ khayam ajjhagā.*

I have run through countless births in journeying-on,
seeking, but not finding the builder of the house.
Being born again and again is suffering.

You are seen, housebuilder. You will not build a house
again.

All your rafters are broken. Your ridge-pole is torn
asunder.

The mind has arrived at the extinction of conditioned
phenomena. The complete destruction of cravings has
been experienced.

Dhammapada, verses 153, 154

Buddhist Meditation in Burma

by

Dr Elizabeth K. Nottingham*

On a little knoll, in the heart of Rangoon's Golden Valley district stands a small modern pagoda. Its golden spire and umbrella-*hti* sparkle in the sunlight, while at night its electric lights twinkle against the darkened sky. Unlike most Burmese pagodas, this is not a solid structure; its central chamber is a shrine room, while eight smaller pie-shaped rooms, each topped with its own little *hti*, surround this central shrine. These small separate rooms or "caves" are for the practice of Buddhist meditation. Over the archway which gives entrance to the property a sign reads "International Meditation Centre, founded 1952," while inside there stands a notice board with the further information that this Centre is the property of the Vipassanā Association whose headquarters are in the Office of the Accountant General. To an American the idea of a centre for religious meditation being the property of a voluntary association with its central focus in a government department may perhaps seem surprising. Even in Burma, the fact that the Teacher, or *saya*, of this Centre is a prominent government official rather than a monk, is regarded as somewhat unusual.

* From a paper contributed by the writer in 1958.

U Ba Khin, the *saya*—or, if one prefers the Indian term, the *guru*—of the International Meditation Centre is indeed an unusual person. In addition to his purely voluntary and quite time-consuming activities as teacher of meditation at the Centre, he is also a highly responsible government official. As Chairman of Burma's State Agricultural Marketing Board, which handles the rice crop, the export and sale of which is crucial to the country's economic existence, U Ba Khin's responsibility to the government is outstanding and his competence and absolute integrity a matter of public satisfaction. In his former capacity as Accountant General, as well as in his present office as Chairman of the S.A.M.B., he has good reason to know how vital are the honesty and efficiency of Burma's civil servants if she is to consolidate and maintain her existence as an independent state.

The Centre sponsors each month meditation courses of ten days' duration under the personal direction of the *saya*. The courses are geared to the needs and the capacities of the individual, whether he be from the East or from the West. They are engaged in by a wide variety of people, ranging from an ex-president of the Burmese Republic to an attendant at a gas station. Senior and junior officials of the government services, mainly from the offices of the Accountant General and the S.A.M.B., furnish the majority of the candidates, with a sprinkling of university professors, foreign visitors, including one member of the American Foreign Service, and other Burmese householders and housewives.

At the beginning of every course, each trainee takes a vow of loyalty to the Buddha and his teaching—a vow which is modified in the case of non-Buddhists—and promises not to leave the Centre during the training period and in other ways to be obedient to the direction of the Teacher. He also promises to obey eight of the ten Buddhist Precepts, three more than the

usual five precepts that are considered to be binding on all devout Buddhist laity. The Five Precepts require that the individual refrain from taking the life of a sentient being, from taking what is not given, from fornication, from speaking falsely and from intoxicating liquor. Those who abide by eight precepts are also required, as are all monks, to refrain from eating after twelve noon each day. Trainees at the Centre are also required to hold a strict vegetarian diet for the period of the course. During the training period foreigners are provided with sleeping quarters, as well as all meals, free of charge.

The routine may seem exacting to those unacquainted with the schedule of meditation hours that are common in the East. The hours allotted to relaxation and sleep are more generous at the International Centre than at some other meditation centres in Burma. U Ba Khin believes that a prerequisite for all successful practice in meditation is good health. Trainees get up each morning a little after four, and are in meditation from 4.30 to 6.00 A.M. Breakfast at 6.00 A.M. is followed by a second period of meditation from 7.30 to 10.30 A.M. after which lunch, the last meal of the day, is taken. 12.30 to 5.00 is the afternoon meditation period, and at 5.00 P.M. there is a period for rest and relaxation, followed by an informal talk from the Teacher from 6.00 to 7.00 P.M. The evening meditation period from 7.00 to 9.00 P.M. ends the day and most of the trainees are ready to take to their beds—or rather their mats—at 9.00 P.M.

The training the student undergoes is though essentially a process of purification or refinement of the moral, mental and spiritual perceptions. The Buddha admonished his followers, “Cease to do evil, learn to do good, purify the mind.” The training at the Centre is directed towards the fulfilment of this injunction. In line with the classic Buddhist tradition the requirements for such training fall into three parts, *sīla*,

samādhi, and *paññā*. These three Pāli words might be regarded as the watchwords of the Centre. *Sīla* signifies morality, the purification of conduct; hence at least formal or temporary adherence to the Five Precepts are a minimum essential for all who would proceed to further mental and spiritual training. *Samādhi* is concentration, a mental discipline that has much in common with *yoga*. Though training in *samādhi* may take place in a Buddhist context, it is not in itself necessarily Buddhistic. It is merely a means, though an exacting and essential one, whereby the student learns, in the words of the Teacher, to “put a ring through the nose of the bull of consciousness,” and so harness that wayward will-o’-the-wisp, the faculty of attention. *Paññā*, wisdom or insight, is the product of Vipassanā, or Buddhist meditation properly so called.

Sīla, *samādhi*, and *paññā* are thus stages in the achievement of spiritual proficiency and, according to Buddhists, in the process of detachment from the craving that binds all living things to the wheel of existence and rebirth. They constitute a grouping into three parts of the eight requirements of the Buddha’s Noble Eightfold Path for the realization of the Cessation of suffering.

About the practice of *sīla*, little needs to be said. It is taken for granted as a basic requirement for all trainees. The Westerner may have to exercise conscious control in refraining from swatting mosquitoes, but he soon learns to regulate his hunger and otherwise fairly readily adapts himself to the routine. *Samādhi*, however—the practice of concentration—demands patience and persistent endurance, just how much only those who have attempted to practise it can know. There are a number of techniques used by a Buddhist in the practice of concentration. The beginner at the Centre is taught to concentrate on the breath as it enters and leaves the nostrils. In

doing this he must be tireless in excluding all other thoughts and at the same time learn to relax his body and gradually to narrow the focus of his attention until he is eventually aware only of a tiny “spot” at the base of the nose. Little by little all conscious awareness of breathing stops and he is mindful only of a minute point of light and warmth. It may take four or five days of practice to achieve this result, though some students succeed within a much shorter period. Other systems of Buddhist concentration may adopt slightly different means—some begin the practice by concentration on an external object, such, for example, as a neutral-coloured disc. But no matter what the precise means employed the aim is the same, namely the attainment of *one-pointedness*—the power to gather up the attention into a single powerful lens and to focus it at will upon any object, material or ideational. *Samādhi*, then, is a technique that can be practised by members of any—or of no—religious faith. A developed power of concentration is, needless to say, of inestimable value in the ordinary, everyday business of life. It may well make the difference between an efficient or an inefficient public servant or professional worker. Of this fact the *saya* is well aware. *Samādhi*, however, is *essential* for the practice of meditation, and without the strong “lens” of concentration the student can never hope to attain *paññā*; that is, wisdom or insight.

The practice of *Vipassanā*, the heart of meditation, the means by which *paññā* or insight is attained, is something to be experienced rather than described. A non-Buddhist, and a non-adept, can say but little and should perhaps be content to say nothing at all. Nevertheless, an attempt will be made to describe its underlying principles.

Vipassanā is grounded in the Four Noble Truths, the outstanding contribution of the Buddha to the world’s religious thought. The First Noble Truth, that suffering is basic to all

existence, is not regarded as requiring merely a cool intellectual assent from the devotee. The reality of this First Noble Truth must be faced and experienced subjectively before the other Truths, which locate the cause and point out the method of release from suffering, can be realized. Suffering, in the Buddhist sense, is not simply something to be “accepted” as a preferably temporary condition of one’s own being or as a more permanent state for the world’s unfortunates. Rather it is to be viewed as an integral part of matter and mind (*rūpa* and *nāma*), the very stuff of existence itself. The Pāli words *anicca*, *dukkha*, and *anattā*, which may be translated as impermanence, suffering and the non-self—or perhaps as the illusion of the separate self—are the key themes in this meditation. These themes are to be experienced introspectively—in accordance with his capacity—by the meditator as on-going processes of his own organism. He must endeavour to become *aware* of his mental and bodily components in the process of change, to experience impermanence as suffering, and to perceive with his inward eye the illusory nature of the separate self.

Only when suffering is thus faced and realized can the way to release be opened. In meditation the student should develop a sharpened consciousness of the imperious nature of his desires and of his attachment to them. This is what the Buddha meant by *taṇhā*, or craving, which he saw as the cause of all suffering, and so enunciated in his Second Noble Truth. If the trainee longs with an intense desire for release from this condition of craving and for the calm of Nirvāna, or the Great Peace, he may then gain some insight into the Third of the Noble Truths, namely, that to free oneself from craving is the way to be released from suffering. In so far as his desire to detach himself from craving is sincere and deep he will act upon the Fourth Noble Truth and follow more closely in the

Eightfold Noble Path. By so doing he should experience, even in his present life, some measure of the great Peace.

It is a challenging experience for a Westerner to undergo a course in meditation at the International Centre. He not only may explore new realms of consciousness, but he can scarcely avoid the attempt to re-phrase his experiences, where possible, in terms of his traditional religious beliefs. Furthermore, certain incidents, certain expressions in both the Old and the New Testaments spring to life, so to say, and take on new and vivid meaning. For instance, the Biblical verse “If thine eye be single thy whole body will be full of light” may be experienced subjectively as almost literal truth by one who in practising *samādhi* is able to approach one-pointedness in his concentration. Indeed, many biblical phrases that to a Westerner may have seemed vague or merely allegorical take on specific meaning, thus recalling the fact that Judeo-Christianity is a faith of eastern rather than western origin.

Even a Westerner who does not accept the major premises of the Buddhist faith will, if he follows instructions given at the Centre faithfully, experience a deep and invigorating calm, a calm possibly deeper than anything he has previously known. He may or may not enter into the more rarefied forms of consciousness—*jhānic* states in Buddhist terms—for individuals vary very much both in their capacity and in their willingness to do this. Nevertheless he will almost certainly learn to tighten his control of his mental processes to experience a feeling of cleansing, strengthening and relaxed peace. He may also learn something of the technique for inducing such peaceful states at will, an accomplishment not to be despised in these days of hurry and of strain. To do so, as it seems to the writer, what is required is not a willingness to renounce one’s traditional religious faith—or even one’s agnosticism—but an open-minded determination to experience

something new. There is no compulsion exercised at the Centre to make Buddhists out of Christians or Jews. The *saya* invites his students freely to take and use what appears to them to be good and, should they so wish, to leave the rest. The atmosphere of tolerance and of active loving-kindness that surrounds the western visitor to the Centre does much to strengthen the appeal of the mental and spiritual discipline.

Apart from any possible meaning that the meditation Centre might have for Westerners is the question of its actual present meaning for those Burmans who make up the bulk of its membership. Most of those who come to receive training, or who, having received it, frequent the Centre are, broadly speaking, middle class people in active middle and young adult life. Almost without exception they are old enough to remember the war years and the Japanese occupation, the tragic murder of General Aung San and the stormy years of the birth of the new republic. They remember, too, the period of post-independence insurrection, when at the height of the Karen rebellion the government was in effective control only of Rangoon. If it is true that stress and suffering are generating forces in religious revival, there is no doubt that Burma's responsible middle classes have had their fill of both. Few Americans appreciate the suffering and destruction that the war and postwar periods have witnessed in Burma, or the amount of dislocation of communications and of economic life that still prevail. The leading members of the International Centre, therefore, have been led by many vicissitudes of fortune to learn how to live in good times and in bad, in safety and in peril. In the quest for that calm of spirit that would enable them not merely to exist with the unawareness of mere animals, but to turn their experiences to positive account, some have been discovering anew the ancient truths of their Buddhist faith.

Furthermore, most of those who attend the Centre are occupied in business and in the professions, and the program at the Centre is geared to their needs. It is a fellowship of laity, under lay leadership, and Buddhist meditation is presented to them not as something that may be practised only in the seclusion of the monastery but rather as an activity for Buddhist "householders," those who are immersed in family cares and public responsibilities. For these people the Centre affords a Fellowship of the like-minded. For Buddhists are not organized in congregations as are most Western religious groups—indeed, the need for such organized gatherings is hardly felt in the country districts where a whole village may, in effect, compose the community of faithful laity which supports and frequents a particular monastery. In a big city, however, where territorial bonds are less strong, there would seem to be a growing need for voluntary religious associations with some congregational features. Each Sunday, for instance, the Centre is open from seven in the morning until late in the afternoon to all who wish to take advantage of a quiet time for meditation, of informal instruction and advice from the Teacher, of a communal lunch and the companionship of friends. The degree of devotion which the Centre, in turn, inspires in some of its supporters may be judged from the number of volunteer workers always on hand to supervise the kitchen and the housekeeping, to initiate new students and take care of foreign visitors and to keep watch over the premises during the night. The increasing numbers of those who come for instruction, and the spontaneous manner in which funds are supplied for new building, seem to show that the Centre fulfils a growing need.

To what extent are such meditation centres typical developments in the Buddhist practice of Burma today? Granted that the individualistic tendencies within Buddhism are very strong,

so that in important respects the International Meditation Centre must be considered as unique, nevertheless, there seems to be a definite tendency in the contemporary emphasis on Buddhism in Burma to place especial stress on the practice of meditation. Meditation occupies a central place in orthodox Buddhist practice, and, though in popular Buddhist observance it has at times played a minor role, it has always been a main activity of those monks who do not specialize in scholarly pursuits. Today, however, the government, acting through the intermediary of the Buddha-Sāsana Council—a body drawn from monks and laymen which is responsible for the well-being of Buddhism in Burma and its extension both within the Union and also in foreign lands—claims, in a report issued on the *Situation of Buddhism in Burma* since 1955, that there exist at present some 216 meditation centres within the Union as of November, 1956. Of these centres, some under monastic and others under lay leadership, a total of 142 were recognized by the Sāsana Council and received government subsidies. Other Centres, like the International, depend entirely on voluntary support. The Council also sponsors a central meditation centre in Rangoon, where those who wish to undergo training as teachers of meditation and who are approved by the Council will receive a small monthly stipend to defray their maintenance expenses while receiving such training in Rangoon. In addition, a certain number of students from overseas who have expressed a wish to receive training in meditation in Burma have also been subsidized by the Council. During the period covered by the report, eleven foreigners from nine different countries received such subsidies.

Though the numbers of those actually practising meditation systematically in Burma today may well be small indeed in proportion to its total population of Buddhists, nevertheless

meditation enjoys the prestige of government support and more particularly the interested support of Prime Minister U Nu himself—so that to a degree it has become almost fashionable. Shrines for meditation are sometimes to be found in government offices, and official leave may be granted for the practice of *Vipassanā*.

While a number of Westerners would probably admit that the extension of relaxation and mental control—perhaps even of meditation itself—might furnish a needed corrective to the frenetic activity and hypertension attendant on living in their own countries, what shall be said as to the social value of today's emphasis on the practice of meditation in a country such as Burma? Does this overt attempt to foster it by governmental and other agencies merely accentuate an existing over-strong tendency to withdraw from social responsibilities either for religious reasons or out of downright idleness? Or, on the other hand, may it not possibly help to create a reservoir of calm and balanced energy to be used for the building of a "welfare state" and as a bulwark against corruption in public life? Such questions are far easier to ask than to answer. Both possible alternatives would appear to exist, and any accurate assessment must necessarily depend on the situation—or even the individual under consideration. Undoubtedly U Nu and U Ba Khin combine the practice of meditation with the exercise of exacting public responsibilities. If it is actually true that *meditation* "keeps them going," then the promotion of the means whereby other such individuals may be produced could be important for Burma's national existence.

Can meditation, then, be viewed not only as a means of self-development—a development that must be regarded by Buddhists not in terms of one short lifetime but against the almost timeless background of thousands of rebirths—but also as this worldly task? Do there exist elements in the broad

tradition of Buddhism itself, which, if now emphasized, might furnish the moral motive power that Burma needs? Perhaps there is this much that may be said: if one of the effects of meditation on its practitioners is to strengthen and deepen their adherence to the Five Precepts here and now, both public and private life would be benefited. And there is also the positive example of the Buddha himself, who for forty-five years after his Enlightenment, instead of withdrawing from the world to enjoy in peace and solitude the liberation he had won, laboured on as a Teacher of a struggling humanity.

APPRECIATION

Dr Nottingham was quite modest when she wrote in the Guest Book that she had learnt from the Centre how to find a deep pool of quiet in the midst of the activities of a busy life, although she might not have been able to learn very deeply about the Dhamma. It was an agreeable surprise when I read her paper on “Buddhist Meditation in Burma” to find that she understands Buddhism very deeply indeed.

Her expressions (1) of one-pointedness of Mind with a minute point of light and warmth at the base of the nose (*citta-vissudhi*), (2) of the awareness of mental and bodily components in the process of change (*anicca*), (3) of the experiencing of impermanence as suffering (*dukkha*), and (4) of perceiving with the inward eye the illusory nature of the separate self (*anattā*) are really very commendable.

I congratulate Dr Nottingham very warmly for the paper, which deserves worldwide attention and interest.

Ba Khin, President
International Meditation Centre
Inya Myaing, Rangoon

*Yo saḥassaṃ saḥassena
saṅgāme mānuse jine,
ekañ ca jeyya m' attānaṃ
sa ve saṅgāma-j-uttamo.*

A man may conquer a thousand times a thousand
men in battle,

But if one conquers oneself, one indeed is victori-
ous in battle.

Dhammapada, verse 103

The Real Values of True Buddhist Meditation

Preface

Man needs rest and peace of mind, which means and includes living a full life. The best means of attaining real peace of mind is meditation.

The main object of Buddhist meditation is the realization of the ultimate goal of life leading to Nirvāna; experience, however, proves that the process of meditation inevitably involves two important aspects of present-day life, namely, acquisition of mental equilibrium and of physical fitness.

A man who has undergone courses of Buddhist meditation is able to make quick decisions, correct and sound judgments and a concerted effort—mental capabilities which definitely contribute to success in life. And at the same time, by the same process of purification of mind, the physical body becomes automatically cleansed and physical fitness is ensured. To attain these objectives the correct method or technique of meditation is essential.

Herein lies the secret of the simple and yet efficient technique of U Ba Khin, who is the founder of the International Meditation Centre, which is, so far as experience goes, one of the best of all meditation centres.

Those who wish to enjoy a full life involving the mental bliss of peace and physical well-being, without, of course, dedicating themselves to self, are well advised to visit the centre and take a course under his guidance.

Lun Baw, Chairman
Public Service Commission of the Union of Burma
Rangoon, 6 July 1962

Foreword

The accompanying paper was read to the press representatives of Israel who were entertained to tea on the 12th December 1961, at the International Meditation Centre, by arrangement with the Directorate of Information, on the occasion of the visit of their Prime Minister Mr Ben Gurion to Burma. The press representatives, led by Mr Joseph Laip of the *Maariv* newspaper, Tel Aviv, were already acquainted with the contents of “What Buddhism Is” and “Introduction to the International Meditation Centre” which were published by our Association. They were preceded by Mr Pundik, a journalist from Tel Aviv, who arrived earlier in Rangoon and paid a visit to the Centre on the 3rd December 1961.

Our President, Thray Sithu U Ba Khin, was able to gather from his discussions with Mr Pundik that the Israelis were materialistic in outlook and were more interested in the present values of Buddhist Meditation than in what one would gain in the after-life. Accordingly, the paper was prepared in time for the visit of Mr Ben Gurion and his entourage, to bring home the real values of True Buddhist Meditation, both in regard to one’s own well-being and mankind’s, even in this lifetime. In doing so, U Ba Khin has been forced to draw from the wealth of his own personal experiences the necessary materials which, being supported by facts and figures, will appeal to Western minds.

Ba Pho
Secretary,
Vipassanā Association
31-A Inya Myaing Road, Rangoon

The Real Values of True Buddhist Meditation

I. The Foundation of a Buddhist

A Buddhist is a person who takes refuge in the Buddha, the Dhamma and the Saṅgha.

We have four categories of Buddhists, namely:

1. *Bhaya*: A Buddhist because of danger
2. *Lābha*: A Buddhist because of the need for gratification
3. *Kula*: A Buddhist because of birth
4. *Saddhā*: A Buddhist because of faith.

Buddhists may be further divided into two classes, namely:

1. Those who intend to make a bid for release in this very life;
2. Those who are just accumulating virtues (*pāramī*) with a view of becoming:
 - (a) a Buddha
 - (b) a Pacceka Buddha (*i.e.*, a non-teaching Buddha)
 - (c) one of the Agga-sāvakas (chief disciples)
 - (d) one of the 80 Mahā-sāvakas (leading disciples)
 - (e) an Arahat

For the consummation of the vow to become a Buddha, a Pacceka Buddha, etc., the length of time that is required for the accumulation of the virtues is roughly:

1. For teaching Buddhas:
 - (a) a Viriyādhika Buddha (with effort as the pre-dominating factor): *16 incalculable World-cycles (asankheyya, a unit followed by 140 ciphers) plus 100,000 World-cycles (kappa)*
 - (b) a Saddhādhika Buddha (with faith as the pre-dominating factor): *8 incalculable World-cycles plus 100,000 World-cycles*
 - (c) a Paññādhika Buddha (with wisdom as the pre-dominating factor): *4 incalculable World-cycles plus 100,000 World-cycles.*
2. For a Pacceka Buddha: *2 incalculable World-cycles plus 100,000 World-cycles*
3. For an Agga-sāvaka: *1 incalculable World-cycle plus 100,000 World-cycles*
4. For a Mahā-sāvaka: *100,000 World-cycles*
5. For an Arahat: *100 to 1,000 World-cycles approximately.*

Once a person becomes a Buddhist, he acquires the seed of the Buddha-Dhamma which he is to develop according to his capacity. Every Buddhist is expected to walk on the Noble Eightfold Path in order to attain the goal of Nibbāna in his capacity as a Buddha, a Pacceka Buddha, or an Agga-sāvaka, etc., as he may choose. He must work for the consummation of his goal himself.

Among those who intend to make a bid for release in the same lifetime, there are four types of individuals:

1. *Ugghaṭitaññū* (of quick understanding)
2. *Vipancitaññū* (understanding in detail)
3. *Neyya* (needing to be led)
4. *Padaparama* (one whose highest attainment is the text)

An *ugghaṭitaññū* is an individual who encounters a Buddha in person and who is capable of attaining the Noble Path and Noble Truth (Dhamma) through the mere hearing of a short discourse.

A *vipancitaññū* is an individual who can attain the Paths and the Fruition states only when a discourse is expounded to him at some considerable length.

A *neyya* is an individual who does not have the capability of attaining the Paths and the Fruition states through the hearing of either a short or a long discourse but who must make a study of the teachings and practise the provisions contained therein for days, months or years in order that he may attain the Paths and the Fruition states.

In answer to a question raised by Bodhirājakumāra, the Buddha said,¹ “I cannot say what exactly should be the time for the complete realization of the Truth. Even assuming that you renounce the world and join the Order of my Saṅgha, it might take you seven years or six years or five years or two years or one year as the case may be. Nay, it can be six months or three months or two months or one month. On the other hand, I do not discount the possibility of attaining Arahātship in a fortnight or seven days or in one day or even in a fraction of a day. It depends on so many factors.”

A *padaparama* is an individual who, though he encounters a Buddha-Sāsana,² and puts forth the utmost possible effort in both the study and practice of the Dhamma, cannot attain the Paths and the Fruition states within this lifetime. All that he can do is accumulate habits and potential. Such a person cannot obtain release from *saṃsāra* (continued rebirth) within his lifetime. If he dies while practising *samatha* (calm)

¹See the *Middle Length Sayings*, II, pp. 279-284.

²The period during which the Teachings of a Buddha are available.

for *samādhi* (concentration) or *vipassanā* (insight) for *paññā* (wisdom), and secures rebirth either as a human being or a Deva in his next existence, he can attain the Paths and Fruition states in that existence within the present Buddha-Sāsana which is to last for five thousand years from the date of the passing away of the Buddha into Mahā-parinibbāna.

It is therefore to be assumed that only those quite matured in the accumulation of virtues (*pāramī*), such as those of the four types of individuals referred to above, will be inclined to make that bid for release and take seriously to courses of Buddhist Meditation. As a corollary, we have no doubt that whoever is determined to follow strictly and diligently the Noble Eightfold Path through a course in Buddhist Meditation under the guidance of a *qualified* Teacher, is an individual either of the *neyya* or *padaparama* type.

II. The Essence of the Buddha-Dhamma

The Buddha-Dhamma is subtle, deep and difficult to understand. It is by strictly and diligently following the Noble Eightfold Path that one can

1. come to the realization of the truth of suffering or ill,
2. annihilate the cause of suffering, and then
3. come to the end of it.

Only the accomplished saint, only the Arahāt, can fully understand the truth of suffering or ill. As the truth of suffering is realized, the causes of suffering become automatically destroyed, and so, one eventually comes to the end of suffering or ill. What is most important in the understanding of the Buddha-Dhamma is the realization of the truth of suffering or ill through a process of meditation in accordance with the three steps of *sīla*, *samādhi* and *paññā* of the Noble Eightfold Path. As the Buddha put it, "It is difficult to shoot from a distance

arrow after arrow through a narrow key-hole and not miss once. It is more difficult to shoot and penetrate with a tip of a hair split a hundred times a piece of hair similarly split. It is more difficult to penetrate to the fact that ‘All this is suffering or ill.’” He who has, by the practice of the Buddha-Dhamma, passed into the four streams of sanctity and enjoyed the four Fruition states, can appreciate the six attributes of the Dhamma:

1. The Dhamma is not the result of conjecture or speculation, but the result of personal attainments, and it is precise in every respect.

2. The Dhamma produces beneficial results here and now for those who practise it in accordance with the techniques evolved by the Buddha.

3. The effect of the Dhamma on the person practising it is immediate in that it has the quality of simultaneously removing the causes of suffering with the understanding of the truth of suffering.

4. The Dhamma can stand the test of those who are anxious to try it. They can know for themselves what the benefits are.

5. The Dhamma is part of one’s own self, and is therefore susceptible to ready investigation.

6. The Fruits of the Dhamma can be fully experienced by the eight types of Noble Disciples:

- (a) one who has attained the first Noble Path, called Sotāpatti-magga, the Path of Stream-winning,
- (b) one who has attained the first Noble Fruition State, called Sotāpatti-phala, the Fruition of Stream-winning,
- (c) one who has attained the second Noble Path, called Sakadāgāmi-magga, the Path of Once-returning,

- (d) one who has attained the second Noble Fruition State, called Sakadāgāmi-phala, the Fruition of Once-returning,
- (e) one who has attained the third Noble Path, called Anāgāmi-magga, the Path of Non-returning,
- (f) one who has attained the third Noble Fruition State, called Anāgāmi-phala, the Fruition of Non-returning,
- (g) one who has attained the fourth Noble Path, called Arahatta-magga, the Path of Final Emancipation,
- (h) one who has attained the fourth Noble Fruition State, called Arahatta-phala, the Fruition of Final Emancipation.

III. On the Path (Training at the Centre)

Whoever is desirous of undergoing a course of training in Buddhist Meditation must go along the Noble Eightfold Path. This Noble Eightfold Path was laid down by the Buddha in his first sermon to the five ascetics (Pañca-vaggiyā) as the means to the end, and all the student has to do is *to follow strictly and diligently* the three steps of *sīla*, *samādhi* and *paññā*, which form the essence of the Noble Eightfold Path.

Sīla (The Precepts)

1. Right Speech
2. Right Action
3. Right Livelihood

Samādhi (Tranquillity of Mind)

4. Right Exertion
5. Right Attentiveness
6. Right Concentration

Paññā (Wisdom, Insight)

7. Right Aspiration
8. Right Understanding

Sīla

For the first step, *sīla*, the student will have to maintain a minimum standard of morality by way of a promise to refrain from killing sentient beings, stealing others' property, committing sexual misconduct, telling lies and taking intoxicating drinks. This promise is not, I believe, detrimental to any religious faith. As a matter of fact, we have noticed good moral qualities in the foreigners who have come to the centre for the course of meditation and a promise of this kind was of no moment to them.

Samādhi

This is the second step, the development of the power of concentration to the degree of one-pointedness of mind. It is a way of training the mind to become tranquil, pure, and strong, and therefore forms the essence of religious life, whether one be a Buddhist, a Jew, a Christian, a Hindu, a Muslim or a Sikh. It is, in fact, the greatest common denominator of all religions. Unless one can get the mind freed from impurities (*Nīvaraṇa*) and develop it to a state of purity, he can hardly identify himself with *Brahmā* or God. Although different methods are used by people of different religions, the goal for the development of mind is the same, that is to say, a perfect state of physical and mental calm.

The student at the Centre is helped to develop the power of concentration to one-pointedness by encouraging him to focus his attention on a spot on the upper lip at the base of the nose, synchronizing the inward and outward motion of respiration with the silent awareness of in-breath and out-breath. Whether the energy of life is from mental forces (*saṅkhāra*) resulting from one's own actions, as in Buddhism, or from God, as in

Christianity, the symbol of life is the same. It is the rhythm, pulsation, or vibration dormant in man. Respiration is, in fact, a reflection of this symbol of life. In the Ānāpāna meditation technique (*i.e.*, respiration mindfulness) which is followed at the Centre, one great advantage is that the respiration is not only natural, but is also available at all times for the purpose of anchoring one's attention to it, to the exclusion of all other thoughts. With a determined effort to narrow down the range of thought waves, first to the area around the nose with respiration mindfulness and gradually, with the wave-length of respiration becoming shorter and shorter, to a spot on the upper lip with just the warmth of the breath, there is no reason why a good student in meditation should not be able to secure one-pointedness of mind in a few days of training.

There are always *pointers* to the progress of this meditation when steered in the right direction, by way of symbols which take the form of something "white" as opposed to anything "black". They are in the form of clouds or of cotton wool, and sometimes in shapes of white such as smoke or cobwebs or a flower or disc. But when the attention becomes more concentrated, they appear as flashes or points of light or as a tiny star or moon or sun. If these pointers appear in meditation (with the eyes closed, of course), then it should be taken for granted that *samādhi* is being established. What is essential, then, is for the student to try after each short spell of relaxation to get back to *samādhi* with the pointer of "light" as quickly as possible. If he can do this, he is quite ready to be switched on to Vipassanā meditation to gain insight into the Ultimate Truth and enjoy the Great Peace of Nibbāna. If he is able to focus his attention *on one point* at the base of the nose *with a minute point* remaining stationary for some time, it is all the better, because at that time he reaches *upacāra-samādhi* or Neighbourhood Concentration.

“Mind is intrinsically pure,” the Buddha said. “It becomes polluted however, by the absorption of impurities [*akusala* forces].” In the same way that salt water can be distilled into pure water, so too a student in *Ānāpāna* meditation can eventually get his mind distilled of impurities and brought to a perfect state of purity.

Paññā

Paññā means insight into what is true of nature which is realized only when one has attained the Noble Paths (*magga*) and enjoyed the Fruits (*phala*) of one’s endeavours in Buddhist Meditation. Meditation is inseparable from the development of the power of mind towards *samādhi* and the intimate study of what is true of nature towards the realization of the Truth.

When the student has reached a certain level of *samādhi*, preferably *upacāra-samādhi*, the course of training is changed to Vipassanā or Insight. This requires the use of the powerful lens of *samādhi* already developed and involves an examination of the inherent tendencies of all that exists within one’s own self. He is taught to become sensitive to the on-going processes of his own organism which, in other words, are sub-atomic reactions ever taking place in all living beings. When the student becomes engrossed in such sensations, which are the products of nature, he comes to the realization, physically and mentally, of the Truth that his whole physical being is after all a changing mass. This is the fundamental concept of *anicca* in Buddhism—the nature of the change that is ever taking place in everything, whether animate or inanimate, that exists in this universe. The corollary is the concept of *dukkha*—the innate nature of suffering or ill—which becomes identified with life. This is true because of the fact that the whole structure of a being is made up of sub-atomic particles (*kalāpas* in Buddhism), all in a state of perpetual combustion. The last concept is that of *anattā*. You call a

substance whatever appears to you to be a substance. In reality there is no substance as such. As the course of meditation progresses, the student comes to the realization that there is no substantiality in his so-called self, and there is no such thing as the core of a being. Eventually he breaks down the ego-centralism in himself in respect to both mind and body. He then emerges out of meditation with a new outlook—ego-less and selfless—alive to the fact that whatever happens in this Universe is subject to the fundamental laws of cause and effect. He knows with his inward eye the illusory nature of the separate self.

IV. The Fruits of Meditation

The Fruits of Meditation are innumerable. They are embodied in the discourse on the advantages of a *samaṇa*'s life, the *Sāmañña-phala Sutta*.¹ The very object of becoming a *samaṇa* or monk is to follow strictly and diligently the Noble Eightfold Path and not only to enjoy the Fruition (*phala*) of Sotāpatti and Sakadāgāmī and Anāgāmī and Arahatta, but also to develop many kinds of faculties. A layman who takes to meditation to gain insight into the Ultimate Truth also has to work in the same way, and if his potentials are good, he may also enjoy a share of those fruits and faculties.

Only those who take to meditation with good intentions can be assured of success. With the development of the purity and power of the mind, backed by insight into the Ultimate Truth of nature, one might be able to do a lot of things in the right direction for the benefit of mankind.

The Buddha said, “O monks, develop the power of concentration. He who is developed in the power of concentration sees things in their true perspective.”

¹*Dialogues of the Buddha*, I, pp. 65-95.

This is true of a person who is developed in *samādhi*. It must be all the more so in the case of a person who is developed not only in *samādhi* but also in *paññā* (wisdom).

It is a common belief that a man whose power of concentration is good and who can secure a perfect balance of mind at will can achieve better results than a person who is not so developed. There are, therefore, definitely many advantages that accrue to a person who undergoes a successful course of training in meditation, whether he be a religious man, an administrator, a politician, a businessman or a student.

My own case may be cited as an example. If I have to say something here about myself, it is with a sincere desire to illustrate just what practical benefits can accrue to a person practising Buddhist meditation, and with no other motive whatsoever. The events are factual and, of course, one cannot deny the facts.

I took up Buddhist meditation seriously in January 1937. My life sketch in "Who is Who" of the *Guardian Magazine*, December 1961, gives an account of the duties and responsibilities of government which I have been discharging from time to time. I retired from the service of the government on March 26, 1953, on attaining the age of 55, but was re-employed from that date *till now* in various capacities, most of the time holding two or more separate posts equivalent to those of Head of Department. At one time I was holding three separate sanctioned appointments of the status of Head of Department for nearly three years, and on another occasion, four such sanctioned posts simultaneously for about a year.

In addition, there were also a good number of special assignments either as a member of Standing Committees in the Departments of the Prime Minister and National Planning or as chairman or member of ad hoc committees. (Please see statement A.)

Dr Elizabeth K. Nottingham, in her paper “Buddhist Meditation in Burma,” asked:

May it [meditation] not possibly help to create a reservoir of calm and balanced energy to be used for the building of a “welfare state” and as a bulwark against corruption in public life?

To this question, in view of statement A placed before you, my answer would definitely be Yes. I can say this with conviction because the achievements in all spheres of work happened to be most outstanding in spite of the fact that each of the posts (Director of Commercial Audit, Chairman of the State Agricultural Marketing Board, and Principal of the Government Institute for Accounts and Audit) is a challenge to any senior officer of government.

I was appointed Director of Commercial Audit, that is, I was Head of the Directorate of Commercial Audit, starting on June 11, 1956, with the responsibility of reorganizing the Directorate, which was formed on Oct. 4, 1955, with a staff of just fifty men, including only three qualified accountants. The problem was to reorganize the Directorate and raise the standard of its efficiency to cope with the work of auditing the transactions of the developing Boards and Corporations of Burma, the annual receipts and payments of which were roughly fifteen and eighteen hundred million kyats respectively in 1955 and 1956.

Next, I was appointed as Chairman of the State Agricultural Marketing Board on June 21, 1956 (just ten days after the appointment as Director of Commercial Audit) to take charge of the affairs of the Board, which were found to be deteriorating; the accounts being in arrears for five years, the surplus stock at the end of the preceding year was 1.7 million tons, and the market price of rice (S.M.S.) having fallen from 5/860 per ton in 1953 to 5/834 per ton in 1956. There was also the

problem of disunity between the officers and members of subordinate rank.

In 1958, acting upon the recommendation of the Board's Enquiry Commission (headed by the Prime Minister) of which I was a member, the establishment of a Government Institute for Accounts and Audit was brought up. Burma was extremely short of accountants and account clerks. The result was that, with the exception of two organizations of pre-war origin, the accounts of the Boards and Corporations were badly in arrears (for two to four years), and in addition many irregularities came to light. I was accordingly charged, in addition to my own existing duties, with the responsibility of establishing a State Institute of Government Accounts and Audit which was to give training to the officers and staff of all Boards and Corporations in Burma. I assumed charge of the post of Principal of the Government Institute for Accounts and Audit on 1/4/58, to do spade work, and the Institute itself was formally opened by the Prime Minister on July 11, 1958.

The results of these undertakings¹ will surely illustrate what "a reservoir of calm and energy" one can create with Buddhist meditation to be used for the building of a "welfare state".

V. Human Relations

The attitude towards life of a Buddhist who makes a bid for release during this lifetime differs from that of one who is in the process of accumulating virtues in order to consummate his

¹Please see:

- (i) Annex A—State Agricultural Marketing Board
- (ii) Annex B—Directorate of Commercial Audit
- (iii) Annex C—Government Institute for Training in Accounts and Audit

vow to become a Buddha. For example, Rājagaha and Sāvātthi were the chief seats of the Buddha during his lifetime. Rājagaha was the capital of the kingdom of King Bimbisāra, who had made a bid for release during that very lifetime and who attained the first Noble Path and became an *ariya* (Noble One). He was very devoted to the Lord Buddha and had built a stupendous monastery, known as the Veḷuvana Monastery, for the Buddha and his disciples. He accorded pardon to all the citizens who had committed crimes if they joined the order of the Buddha's Saṅgha. He was known as King Abhaya, the Harmless King. He would not harm anybody himself and would avoid encouraging others to harm anybody. His power in administration was his love for humanity.

On the other hand, Sāvātthi was the capital of Kosala where Pasenadi was king. He too was very devoted to the Buddha. In fact, the Buddha stayed in Sāvātthi longer than elsewhere. This king was in the process of accumulating virtues in order to become a Buddha, and although he would try by all possible means to avoid doing harm to others, when occasion demanded it, he was prepared to suffer himself the consequences of saving those depending on him.¹ Once he stopped at the Buddha's monastery on his way back to the palace after his conquest of the enemy in a battle which took place on the border of his kingdom. He led the army out to fight the enemy in order to save his country and his people from the invaders, failing which, his countrymen would have suffered maltreatment and torture. When he mentioned to the Buddha his conquest of the enemy, the Buddha smiled and told him, "You have made more enemies than you had before the incident." It can therefore be understood that those who are

¹According to the Anāgatavaṃsa (see the *Journal of the Pali Text Society*, 1886, p. 37).

in the process of accumulating virtues cannot, at times, avoid committing an offence which would take them to the sub-human planes of existence, and in consequence are prepared to suffer themselves for the offence for the sake of humanity. As to how loving kindness reinforced with the power of Truth can do something tangible in the domain of human relations, let me cite a few of my own experiences.

I was required by the Prime Minister to investigate the many irregularities suspected in the State Agricultural Marketing Board, and accordingly I was appointed on Aug. 15, 1955, to be Chairman of the S.A.M.B. Special Enquiry Committee. The reports made by me to the government led to further enquiries by the Bureau of Special Investigations, and their enquiries led to the arrest of four Officers of the Board, including the General Manager, during the time of the annual conference of the Board's Officers. This was so resented by the officers in conference that they submitted their resignations *en masse* from their appointments under the Board. This action by the officers created an impasse and the situation was aggravated when the Union of Employees of the Board gave support to their cause through their all-Burma annual conference being held at Pegu. The government decided to accept their resignations, and this decision upset most of the officers, who half-heartedly had taken that course of action. Eventually, after some negotiations by third parties, they withdrew their resignations and surrendered themselves to the government for a token penalty.

It was in this atmosphere that I had to join the State Agricultural Marketing Board as its Chairman, before I could forget their slogans denouncing the Special Enquiry Committee and the Bureau of Special Investigations. I had no grudge, however, against anybody, because I had worked for the best interests of the country and was sure that I could prevail upon

them with my point of view that my acceptance of the offer of the post of Chairman of the Board was to save the situation of the Board and the country at that critical juncture, and to work for the efficiency and welfare of the employees, as well as the other people connected with the business of the Board. In point of fact, after a few meetings with the representatives of these bodies, I should say I had really turned the tide. The officers and the staff were reunited and there was co-ordination between the Board and the millers and other traders. New plans were drawn up and improved techniques introduced. The results were better than what anyone could have dared imagine. These results have already been mentioned in the section "The Fruits of Meditation." As a result of their whole-hearted co-operation and unrelenting effort which contributed to the success of the undertaking I had very strongly recommended, the government very kindly granted the title of "Wunna Kyaw Htin" to the two officers of the Board, one of whom was the Deputy General Manager (administration) and the other was the President of the State Agricultural Marketing Board Employees' Union. Employees' Unions normally run counter to the government, and I presume such a case of awarding a title to the President of an Employees' Union must be rare. For the Directorate of Commercial Audit, the case is not at all difficult. There is a Buddhist Society, many of the members of which are my disciples in meditation, and there is also a Social Club, where there is a brotherly feeling among all the officers and staff of the Directorate. Religious functions are held annually where one and all join hands for the common objective, and twice a year they pay homage to the Director, both as a Teacher and as the Head of the Organization. The Social Club arranges annual trips in a chartered launch or other means of transportation to outstations for relaxation where members of the employees' families also join them, and a pleasant atmo-

sphere is created for all. All this helps to promote understanding and pave the way for efficiency in the Directorate.

For the Institute of Accounts and Audit, where teachers with extraordinary patience and goodwill are required apart from their qualifications and teaching experience, the Vice-Principal and the lecturers are mostly those who have taken courses of meditation at the Centre. For all types of students the good intentions of the teachers prevail on them and the response of the students in all the classes has been consistently excellent. From the date of the inception of the Institute, there has not been a single complaint from the students. On the other hand, at the close of each course of study there are parties held by the students in honour of the Principal and the teachers, where they invariably express their gratitude for the kindness shown to them and the pains taken to help them understand their lessons thoroughly.

I have no doubt, therefore, that meditation plays a very important role in the development of the mind to enable one to have the best in human relations.

VI. By-Products

In the section “The Fruits of Meditation,” I have explained what the advantages of meditation can be. I would particularly refer to the advantages of meditation as mentioned in the *Sāmañña-phala Sutta* (the discourse on the Advantages of a Sāmaṇa’s Life) and the records of appreciation by foreigners in the “Introduction to the International Meditation Centre.” What I am going to state here concerns the very minor by-products of meditation relating to physical and mental ills. This is not the age for showing miracles, such as rising into the air and walking on the surface of the water, which would be of no direct benefit to people in general. But if the physical and

mental ills of men could be removed through meditation, it should be something for one to ponder.

According to the Buddhist way of thinking, each action, whether by deed, word or thought, produces or leaves behind a force of action (Saṅkhāra) which goes to the credit or debit account of the individual according to its good or bad objective. This invisible something, which we call Saṅkhāra or forces of action, is the product of the mind, with which each action is related. It has no element of extension [*i.e.*, it is not confined by space]. The whole universe is permeated with the forces of action of all living beings. The causal theory of life has its origin, we believe, in these forces—each individual absorbing continually the forces of his own actions and at the same time releasing new forces of actions by deeds, words and thoughts creating, so to speak, an unending cycle of life with pulsation, rhythm and vibration as its symbol.

Let us take the forces of good actions as positive and the forces of bad actions as negative. Then we get what we may call the positive and negative reactions which are always taking place everywhere in the universe. They are taking place in all animate and inanimate objects—in my body, in your body and in the bodies of all living beings. When one can understand these concepts through a proper course of meditation, one knows nature as it truly is. With the awareness of the Truth of Anicca and/or Dukkha and/or Anattā, one develops in oneself what we may call the sparkling illumination of Nibbāna Dhātu, a power that dispels all impurities or poisons, the products of bad actions which are the source of one's physical and mental ills. Just as fuel is burnt away on ignition, the negative forces (impurities or poisons) within are eliminated by the Nibbāna Dhātu which one generates with the true awareness of Anicca in the course of meditation. This process of elimination should

go on until such time as both mind and body are completely cleansed of such impurities or poisons.

Among those who have taken courses of meditation at the Centre, there were some who were suffering from complaints such as hypertension, T.B., migraine, thrombosis, etc. They became relieved of these even in the initial course of ten days. If they maintain the awareness of Anicca and take longer courses of meditation at this Centre, there is every likelihood of the diseases being rooted out in the course of time. Since anything which is the root cause of one's own physical and mental ills is Samudaya (the origin of suffering), and since this Samudaya can be removed by the Nibbāna Dhātu which one generates in true Buddhist Meditation, we make no distinction between this or that disease. One aspect of meditation is Samudaya Pahātabba, which literally means, "for the removal of the causes of suffering."

A note of caution is necessary here. When one develops Nibbāna Dhātu, the impact of this Nibbāna Dhātu upon the impurities and poisons within one's own system will create a sort of upheaval which must be endured. This upheaval tends to increase the sensitivity to the radiation, friction, and vibration of the sub-atomic units within. This will grow in intensity, so much so that one might feel as though one's body were just electricity and a mass of suffering. In the case of those who have diseases, such as those mentioned above, the impact will be all the stronger and, at times, almost explosive. Nevertheless, enduring it, one becomes alive to the fact that a change is taking place within oneself for the better, and that the impurities are gradually diminishing, and that one is slowly but surely getting rid of the disease.

Mankind today is facing the danger of radioactive poisons. If such poisons absorbed by a man exceed the maximum permissible concentration (m.p.c.), he enters the danger zone.

I have a firm belief that the Nibbāna Dhātu which a person in true Buddhist Meditation develops is Power that will be strong enough to eradicate the radioactive poisons, if any, in him.

*Jighacchā paramā rogā,
saṅkhāra paramā dukhā,
etaṃ ñatvā yathā-bhūtaṃ,
nibbānaṃ paramaṃ sukhaṃ.*

Hunger is the greatest disease. Conditioned existence is the greatest suffering.

Experiencing this as it truly is (results in) Nibbāna, the greatest happiness.

Dhammapada, verse 203

Appendix

Statement A: Posts Held by Thray Sithu U Ba Khin

During the period August 15, 1955 to February 28, 1956

Name of Post Held	Sanctioned Pay	Officers	Staff
O.S.D., Auditor-General's Office	K 1600*	1	10
Chairman, S.A.M.B., Special Enquiry Committee	none	1 Sec'y 3 Ofers	19

During the period March 1, 1956 to June 10, 1956

Name of Post Held	Sanctioned Pay	Officers	Staff
O.S.D., Ministry of Trade Development	K 1600	2	9
Chairman, S.A.M.B., Special Enquiry Committee	none	1 Sec'y 3 Ofers	19

During the period June 11, 1956 to June 20, 1956

Name of Post Held	Sanctioned Pay	Officers	Staff
Director of Commercial Audit	K 1600	9	151
O.S.D., Ministry of Trade Development	K 1600	2	9
Chairman, S.A.M.B., Special Enquiry Committee	none	1 Sec'y 3 Ofers	19

During the period June 21, 1956 to September 18, 1956

Name of Post Held	Sanctioned Pay	Officers	Staff
Director of Commercial Audit	K 1600	9	151
O.S.D., Ministry of Trade Development	K 1600	2	9
Chairman, S.A.M.B., Special Enquiry Committee	none	1 Sec'y 3 Ofers	19
Chairman, S.A.M.B.	K 1600	141	3454

* K=kyats

During the period September 19, 1956 to October 3, 1956

Name of Post Held	Sanctioned Pay	Officers	Staff
Director of Commercial Audit	K 1600	9	151
O.S.D., Ministry of Trade Development	K 1600	2	9
Chairman, S.A.M.B.	K 1600	141	3454

During the period October 4, 1956 to October 7, 1956

Name of Post Held	Sanctioned Pay	Officers	Staff
Director of Commercial Audit	K 1600	9	151
O.S.D., Ministry of Trade Development	K 1600	2	9
Chairman, S.A.M.B.	K 1600	141	3454
Deputy Chairman, S.A.M.B.	K 1400	...	...

During the period October 8, 1956 to October 14, 1956

Name of Post Held	Sanctioned Pay	Officers	Staff
Director of Commercial Audit	K 1600	9	151
Additional Director of Commercial Audit	K 1300	...	...
O.S.D., Ministry of Trade Development	K 1600	2	9
Chairman, S.A.M.B.	K 1600	141	3454
Deputy Chairman, S.A.M.B.	K 1400	...	...

During the period October 15, 1956 to November 16, 1956

Name of Post Held	Sanctioned Pay	Officers	Staff
Director of Commercial Audit	K 1600	11	167
O.S.D., Ministry of Trade Development	K 1600	2	9
Chairman, S.A.M.B.	K 1600	141	3454
Deputy Chairman, S.A.M.B.	K 1400	...	...

During the period November 17, 1956 to February 2, 1957

Name of Post Held	Sanctioned Pay	Officers	Staff
Director of Commercial Audit	K 1600	11	167
O.S.D., Ministry of Trade Development	K 1600	2	9
Chairman, S.A.M.B.	K 1600	141	3454

During the period February 2, 1957 to March 6, 1957

Name of Post Held	Sanctioned Pay	Officers	Staff
Director of Commercial Audit	K 1600	11	167
O.S.D., Ministry of Trade Development	K 1600	2	9
Chairman, S.A.M.B.	K 1600	141	3454
Deputy Chairman, S.A.M.B.	K 1400	...	...

During the period March 7, 1957 to December 31, 1957

Name of Post Held	Sanctioned Pay	Officers	Staff
Director of Commercial Audit	K 1600	16	243
O.S.D., Ministry of Trade Development	K 1600	2	9
Chairman, S.A.M.B.	K 1600	141	3454

During the period January 1, 1958 to March 31, 1958

Name of Post Held	Sanctioned Pay	Officers	Staff
Director of Commercial Audit	K 1600	16	243
O.S.D., Ministry of Trade Development	K 1600	2	9
Chairman, S.A.M.B.	K 1600	141	3454
Deputy Chief Executive (F & A) S.A.M.B.	K 1600	13	377

During the period April 1, 1958 to March 15, 1959

Name of Post Held	Sanctioned Pay	Officers	Staff
Director of Commercial Audit	K 1600	16	243
O.S.D., Ministry of Trade Development	K 1600	2	9
Deputy Chief Executive (F.&A.) S.A.M.B.	K 1600	13	377
Principal, Government Institute for Training in Accounts and Audit	K 1600		

During the period March 17, 1959 to August 31, 1959

Name of Post Held	Sanctioned Pay	Officers	Staff
Director of Commercial Audit	K 1600	16	243
O.S.D., Ministry of Trade Development	K 1600	2	9
Principal, Government Institute for Training in Accounts and Audit	K 1600		

During the period September 1, 1959 to 1962

Name of Post Held	Sanctioned Pay
Director of Commercial Audit	K 1600
Principal, Government Institute for Training in Accounts and Audit	K 1600

Special Assignments

Under A.F.P.F.L. Government

A. Standing Committees

1. Member, Committee of Advisers to the Planning Commission
2. Member, Standing Committee for Supervision and Coordination (Prime Minister's Department)
3. Member, Transport Coordination Committee
4. On the following assignments for three years:
 - (a) Member, Executive Committee, Buddha Sāsana Council
 - (b) Chairman, Sub-Committee for practical Buddhist Meditation
 - (c) Member, Chaṭṭha Saṅgāyanā Advisory Committee

B. Adhoc Committees

1. Member, State Agricultural Marketing Board Commission
2. Member, Civil Supplies Enquiry Committee
3. Member, Imports Enquiry Committee
4. Member, Boards Enquiry Commission (Chairman—Prime Minister)

Under Care-Taker Government

1. Introduction of Commercial Budgeting Systems in all Boards and Corporations
2. Review of the financial position of B.O.C. (1954) Ltd.
3. Review of the financial position of Mawchi Mines (Burma) Ltd.
4. Review of the financial position of Anglo Burma Tins Co. Ltd.
5. Investigation into affairs of Evans Medical Supplies Limited (London) and Burma Pharmaceutical Industry.

Under Union Government**A. Standing Committees**

1. Member, Committee of Advisers to the Planning Commission
2. Member, Development Projects and Operations Supervision Commission (Chairman—Prime Minister)
3. Member, Government Contracts Screening Committee in the Ministry of National Planning.

B. Adhoc Committees

1. Chairman, Committee for Valuation of Assets of B.O.C. (B.T.) Ltd.
2. Chairman, Committee for Valuation of the Ships of the Union of Burma Shipping Board

Annex A: State Agricultural Marketing Board*

I. Introduction: I assumed charge of the duties and responsibilities of the Chairman of the S.A.M.B. with effect from June 21, 1956, under orders of the Honourable Prime Minister. He gave it to me through the Secretary of the Ministry of Trade Development at about 10.45 P.M. on an earlier date in the third week of June (which I cannot now recollect exactly) at the close of a meeting of the Prime Minister with the representatives of the Trade and Commerce, held at his residence. I was present as a member of the Standing Committee for Co-ordination and Supervision. This order was received just a few days after my appointment as the Director of Commercial Audit, and the situation was such that I could not refuse these assignments. Although the assignment

* Note that in Burma, large numbers are often given, as here, in terms of lakhs and crores. One lakh = 10,000. One crore = 10 lakhs (written 1,00,000). This is why the comma is placed differently than the way most Westerners are used to seeing it.

was intended to be a temporary measure, I could not be relieved of the Chairmanship of the Board for some considerable period, for reasons best known to the Government. In consideration of the need for paying greater attention to the Directorate of Commercial Audit, a request was made of the Prime Minister to relieve me of these duties. This resulted in the review of the constitution of the S.A.M.B. which was revised by an Act of Parliament. From January 1, 1958, the Minister for Trade Development became the Chairman of the Board with five Deputy Chairmen to assist him. As the Finance and Accounts Departments of the Board still required straightening out, I had to remain as Deputy Chairman (Finance and Accounts), in the new set-up. It was only after the Caretaker Government assumed office, that I was relieved of the duties of the Deputy Chairman (Finance and Accounts) on March 16, 1959.

As soon as I assumed charge of the Board as its Chairman, my first consideration was to boost up the sales and increase the shipments so as to earn as much more foreign exchange for Burma as might be possible. Other matters for priority were to be decided in consultation with the Heads of Departments. There was co-ordination between the Departments and also between the officers and staff throughout the tenure of my office as Chairman, and the astounding achievements recorded herein were the result of the good team work of the officers and the whole-hearted co-operation of the entire staff, which I shall never forget.

2. Shipments and Foreign Exchange: The Monsoon was raging in Burma when I took charge of the Board as Chairman on June 21, 1956. The shipments for the last quarters (July, August, September) of the fiscal years 1952-53, 1953-54, and 1954-55, were 2,14,818; 3,09,516 and 2,75,255 tons respectively. The most optimistic estimate that could be made for

shipment during July to September 1956, was 3.5 lakhs tons. Therefore, we were able to include in the revised estimates a figure of Kyats 82.76 crores only in lieu of Kyats 79.72 crores in the original estimates for foreign shipments of rice. At the end of the year, however, the actuals showed that the shipment for the period July to September 1956, amounted to 5,17,705 tons (over 2,00,000 tons more than the record figure of 3,09,516 in 1954) and that the total earnings of foreign exchange for the year was raised to Kyats 89.06 crores (*i.e.*, 9.34 crores more than the original estimate). In the following year of 1956-57, the shipment for the corresponding period rose further to 5,24,679 tons. In the following two years during which I was no longer Chairman, the shipments fell miserably and the foreign exchange earnings for those years, on account of rice shipments, also went down to Kyats 73.38 and 68.99 crores respectively. (Please see statements B and C.)

Statement B: Shipment of Rice and Rice Products

Statement Showing Shipment of Rice and Rice Products in the Last Quarter of Each Financial Year

All Columns: Rainfall/Quantity Shipped						
	1952-53	1953-54	1954-55	1955-56	1956-57	1957-58
July	15.60/57430	14.51/102874	19.42/95664	28.73/138014	19.51/160869	17.90/136770
Aug	31.54/88720	20.69/101870	18.61/74770	14.88/211300	26.21/182435	12.55/136186
Sept.	12.69/69118	13.18/104772	21.39/104821	8.98/168391	16.16/181325	15.74/70077
Total	59.83/214818	48.41/309516	59.42/275255	52.59/517705	61.88/524679	46.19/343033

Chairman: Thray Sithu U Ba Khin from June 21, 1956 to December 31, 1957.

Statement C: Foreign Exchange Earnings

*Extract from the Review of the Financial and Operational Results
of Boards and Corporations of the State Agricultural Marketing Board*

**Foreign Exchange Earnings: Comparative Statement Showing the
Estimates and Actual Sale Proceeds of Rice and Rice Produce in Foreign
Currency for the Years 1955-56 to 1960-61.**

Financial Year	Original Revised Estimates	Increase (+) or decrease (-) from Orig. Estimates		
		Estimates	Actuals	to Actuals
1955-56	7,972.00	8,276.20	8,906.11	+934.11
1956-57	8,318.00	8,486.32	8,726.14	+408.14
1957-58	8,014.64	7,374.75	7,338.34	-676.30
1958-59	8,806.92	7,182.85	6,899.17	-1,907.75
1959-60	7,958.57	8,100.00	7,989.44	+30.87
1960-61	7,119.35	7,507.48	7,019.62	-99.73

Chairman: Thray Sithu U Ba Khin from June 21, 1956 to December 31, 1957.

3. Rice Stocks: According to the accounts of the Board, the carry-over stock of rice and rice produce on September 30, 1955, *i.e.*, the end of the financial year 1954-1955, was 17,27,662 tons. This formidable surplus stock was reduced to 10,60,944 tons on November 30, 1956, and then to 4,54,000 tons on November 30, 1957. This shows that the sales drive of old stock had been excellent. It should be placed on record also that the surplus stock of rice which was one year old, was sold through trade channels at prices which were on the average £2 more than the contracted price for the new crop of the season. (Please see Statement D.)

Statement D: Stock of Rice and Rice Products

Extract from the Review of the Financial and Operational Results of Boards and Corporations of the State Agricultural Marketing Board

Statement Showing Stock of Rice and Rice Produce at the End of the Financial Year

Financial Year of the Board	Stock of Rice and Rice Produce Tons
30-9-55	1,727,662
30-11-56	1,060,944
30-11-57	454,000
30-11-58	506,837
30-11-59	651,099
30-11-60	250,164

Remarks: The Board's financial year has been fixed as December 1st to November 30th instead of October 1st to September 30th, with effect from 1955-56.

Chairman: Thray Sithu U Ba Khin from June 21, 1956 to December 31, 1957.

4a. Demurrages: Foreign Shipping. The Rangoon Port was notorious for the inordinate delay in the handling of cargoes of rice. For this reason the freight of cargo from Bangkok to London was said to be less than that from Rangoon to London. This was the subject meticulously discussed in the Board's Enquiry Commission. When I took charge as the Chairman of the S.A.M.B., there was a ship, S.S. *Tomini*, which was in port for nearly a month and could not move out, because the right type of cargo could not be made available. There was the difficulty of transport from the interior to port, because at that time the Burma Railways were wanting about one thousand seven hundred wagons and the Inland Water Transport Board forty barges of 200 tons. (They were made available from 1957 onwards). There was also difficulty of getting the specified quality of rice in time for the loading of ships which had come into port in bunches. The position was reviewed and necessary adjustments made. The result was that

even in the later part of 1956, Despatch Money was earned. The position was completely reversed from then onwards and the Despatch Money earned was Kyats 11.05 lakhs in 1957, and Kyats 10.78 lakhs in 1958, as against a Demurrage Money of Kyats 5.78 lakhs in 1957, and Kyats 0.8 lakhs in 1958. (Please see Statement E.)

Statement E: Demurrage Incurred and Despatch Money Earned on Foreign Shipment of Rice & Rice Products

Extract from the Review of the Financial and Operational Results of Boards and Corporations of the State Agricultural Marketing Board

Statement Showing the Demurrage Incurred and Despatch Money Earned on Foreign Shipments of Rice and Rice Produce

Calendar Year	Demurrage		Net Payable	Net Receivable
	Money	Despatch Money		
	<i>All figures in Kyats</i>			
1955	5,74,763	1,66,994	4,07,769	...
1956	13,12,002	5,33,139	7,78,863	...
1957	5,78,969	11,05,744	...	5,26,775
1958	80,522	10,78,393	...	9,97,871
1959	38,137	11,657	26,480	...
1960	...	47,609	...	47,609
Total	25,84,393	29,43,536	12,13,112	15,72,255

Chairman: Thray Sithu U Ba Khin from June 21, 1956 to December 31, 1957.

4b. Demurrages: Railways. Demurrage charges are payable after 24 hours at the unloading point if the goods are not discharged. Railway demurrage charges are normally high during the rainy season. For the period July to September 1955, the demurrage charges amounted to Kyats 2,29,804. For the three months of July to September 1956, soon after my assumption of charge of S.A.M.B., they fell to Kyats 62,678.

The charges were further reduced to Kyats 54,425 for the corresponding period in 1957.

After relinquishment of my charge as Chairman of the Board, the demurrage charges for the corresponding period rose to K 1,75,672 in 1958, K 78,568 in 1959, and K 2,52,048 in 1960. (Please see Statement F.)

Statement F: Burma Railways Demurrage Charges

Monthly S.A.M.B. Demurrage Charges

	1954-55	1955-56	1956-57	1957-58	1958-59	1959-60
<i>All Amounts in Kyats</i>						
Oct.	4206	54487	4523	29527	203609	52524
Nov.	59530	25317	16947	15654	20123	254
Dec.	173105	48551	57981	77411	52850	40250
Jan.	49144	20073	67069	56033	2800	23440
Feb.	56878	51967	10000	3700	1790	34906
Mar.	20196	38769	17761	17000	16037	26836
Apr.	63431	32523	82564	34269	27450	71414
May	41773	71879	26952	9137	26522	10362
June	53650	72445	29193	78012	16467	97132
July	92882	24499	28067	42300	11000	36705
Aug.	67563	17159	14426	48854	64737	96298
Sept.	<u>69359</u>	<u>21020</u>	<u>11932</u>	<u>84518</u>	<u>2831</u>	<u>119045</u>
Total	751717	478689	367415	496415	446216	608166

For the last quarters of 1954-55, 1955-56, 1956-57, 1957-58, 1958-59, and 1959-60

	1954-55	1955-56	1956-57	1957-58	1958-59	1959-60
July	92882	24499	28067	42300	11000	36705
Aug.	67563	17159	14426	48854	64737	96298
Sept.	<u>69359</u>	<u>21020</u>	<u>11932</u>	<u>84518</u>	<u>2831</u>	<u>119045</u>
Total	229804	62678	54425	175672	78568	252048

Chairman: Thray Sithu U Ba Khin from June 21, 1956 to December 31 1957.

5. Survey Cuts: These were the nightmare of the S.A.M.B. Just as the cargo was loaded into the ships, there were disputes as to the quality of the rice sold. If the rice loaded for shipment

was below specification, a survey cut was made on the advice of the Panel of Surveyors. The survey cut for the fiscal year 1955-56 was Kyats 288.17 lakhs, With better arrangements for internal checks and survey, storage and transport, the survey cut came down to Kyats 163.01 lakhs in 1956-57, paving the way for further reductions in the following years. (Please see Statement G.)

Statement G: Survey Cuts

Extract from the Review of the Financial and Operational Results of Boards and Corporations of the State Agricultural Marketing Board

Statement Showing Survey Cuts Sustained by the Board, in Lakhs

Government	Exported			
Financial Year	Tons	Amount (K)	Survey Cut (K)	Percentage
1955-56	19.30 8763.51	288.17	3.29	
1956-57	20.05 8951.08	163.01	1.82	
1957-58	14.63	6630.46	108.89	1.64
1958-59	16.14 7164.93	62.59	.87	
1959-60	20.80 8347.56	83.17	1.00	

Chairman: Thray Sithu U Ba Khin from June 21, 1956 to December 31, 1957.

6. Outstandings on Foreign Sales: The outstandings on foreign sales were round about Kyats 7.5 crores. The cause of the running outstanding of such a heavy sum was investigated. As the Government of the Union of Burma had to take very heavy loans from foreign governments and organizations on payment of interest to finance its budget, the reduction of these outstandings would result in the saving of several lakhs of kyats as interest on loans. The causes of the heavy outstandings were traced to:

- (a) the very high percentage of retention money (ten percent) and
- (b) the undue delay in the preparation of invoices.

With the approval of the Planning Commission, the retention money was reduced to three percent, and the consent of the Buyer Governments was taken. Remedial measures were also taken to expedite the preparation of invoices. The arrangements worked well and the outstandings, which amounted to Kyats 7.45 crores on September 30, 1956, were reduced to Kyats 5.79 crores in September 30, 1957, and Kyats 2.57 crores on September 30, 1958. This should give the Government an annual saving of something like Kyats twenty-five lakhs if the checks and controls can be meticulously maintained. (Please see Statement H.)

Statement H: Outstanding Collections

Extract from the Review of the Financial and Operational Results of Boards and Corporations of the State Agricultural Marketing Board

Statement Showing Outstanding Collections in Respect to Foreign Sales

Date of the end of the Government Financial Year	Kyats (In Lakhs)
30-9-56 (55-56)	745.77
30-9-57 (56-57)	579.29
30-9-58 (57-58)	257.51
30-9-59 (58-59)	521.10
30-9-60 (59-60)	801.88

Chairman: Thray Sithu U Ba Khin from June 21, 1956 to December 31, 1957.

Deputy Chairman (Finance): Thray Sithu U Ba Khin from Jan. 1, 1958 to March 16, 1959,

7. Accounts: The Accounts Department of the Board was in chaos when I took charge of the Board. The Chief Accounts Officer was weak, and the officers and staff below the required standard of efficiency. The Accounts of the Board were closed up to the year 1949-50. It was a formidable task to reorganize the Department, to give training to both officers and their staff, and to get the accounts shaped into the required form. The Chief Accounts Officer was replaced and under

strict supervision over all the sections of the Department and proper co-ordination, it was possible to bring the accounts almost up-to-date before I left the S.A.M.B. on March 16, 1959. The accounts to end of May, 1959, were closed by the end of September, 1959.

All these achievements in the S.A.M.B. are nothing short of a miracle and I attribute them to the purity of mind backed by the Truth of the Buddha Dhamma which I have been developing in accordance with the technique evolved by the Buddha.

Annex B: Directorate of Commercial Audit

Origin of the Commercial Audit Department: Before the second World War there existed only a few commercial undertakings sponsored by the Government of Burma, such as, the Boot Factory at Insein Jail, Dawbon Dockyard, P.W.D. Stores Division, Port Trust, etc., and their accounts were audited by the Commercial Audit Branch under the control of the Accountant General, Burma.

Since the independence of Burma, many Boards and Corporations were formed in rapid succession in implementation of the policy envisaged in Sections 23 and 44 of the Constitution of the Union of Burma to operate public utility undertakings and other major economic activities by the State.

As the investment of Capital by the Union Government in these Boards and Corporations runs into crores of Kyats, it is of vital importance to audit their accounts effectively, and for that purpose a separate Directorate was formed with effect from October 4, 1955, with a skeleton staff of 54 personnel transferred from the Accountant General's Office. Of these personnel only 3 were fully qualified in commercial auditing.

Scope of work and its progress: There are now 38 Boards (25 major Boards and 13 sub-Boards), which are audited by this Directorate, and owing to the scarcity of personnel possessing the requisite standard of knowledge in auditing and accounting, it has been found difficult to recruit the minimum number required to conduct an effective audit of their accounts. Even when the required personnel have been recruited, it is still necessary for them to attain the requisite practical efficiency and quality. Arrangements have been made, therefore, to train the existing staff, as well as the available recruits at the Government Institute for Training in Accounts and Audit, which has been functioning since July, 1958. Practical training has also been given by Mr G. Ronson, who has been attached to this Directorate as United Nations Commercial Audit Adviser since March, 1959. As a result of such intensive training, this Directorate is now in a much better position to conduct an effective audit of the Boards and Corporations with its 272 audit staff who are now quite well qualified in commercial auditing. The progress of audit achieved can be seen in the following table, which shows the number of audit reports submitted to the Public Accounts Committee in increasing numbers year by year.

Number of Audit Reports Submitted to the Public Accounts Committee

Order of Reports	No. of Pages	Date of Submission	Month the Report Was Examined	No. of Boards	No. of Accounts
1st	135	2-8-54	August, 1954	14	14
2nd	82	20-6-55	January, 1956	8	8
3rd	163	15-1-57	August, 1957	13	15
4th	123	8-7-58	January, 1959	14	16
5th	209	9-7-59	June, 1960	16	25
6th	629	28-6-60	December, 1960		
			January, 1961	28	58
7th	...	1961	...	33	66

With a view to removing the disparities in the rules adopted by the Boards and Corporations, regulating the Provi-

dent Fund, Gratuity, Travelling Allowance, Leave etc., this Directorate has prepared the following draft Model Bye-laws for the employees of the Boards, to bring the rules into uniformity:

- (a) Model Draft Provident Fund Bye-law
- (b) Model Draft Gratuity Bye-law
- (c) Model Draft Service Rules
- (d) Model Draft Leave Rules
- (e) Model Draft Travelling Allowance Rules
- (f) Regulations for Transport Facilities
- (g) Regulations for Entertainment Charges

Increasing Scope of Duties: During the time of Bogyoke's Government, the Burma Companies (Amendment) Act, 1959, was enacted by the Parliament. Through this act this Directorate, on behalf of the Auditor General, Burma, became responsible for reviewing the workings of the Joint Venture Corporations and other Joint Venture enterprises, such as the B.O.C. (1954) Ltd., etc., in which the Union Government has shares, and submitting reports to the Union Government.

Arrangements are in hand to give more emphasis in Management Audit in auditing the accounts of the Boards and Corporations with a view to providing assistance to the Managements for better and more effective control in their organizations.

Annex C: Government Institute for Training in Accounts and Audit

Aims and Objects of the Institute: The Government Institute for Training in Accounts and Audit was officially opened by the Honourable Prime Minister U Nu on July 11, 1958. Reasons leading to the opening of this Institute were that, at the time of attaining Independence, there was a dearth

of trained and qualified personnel in accountancy and yet, in pursuance of the objectives of the Union Constitution, there arose numerous Government sponsored Boards and Corporations with annual expenditures running into crores of Kyats, with the result that accurate accounts could not be rendered in time. As a remedial measure, therefore, this Institute was opened and charged with the duty of training the staff of the Directorate of Commercial Audit and the accounts staff of the various Government sponsored Boards and Corporations with a view to improving their knowledge in various aspects of Commercial Accountancy and Audit.

Later, when defects in Budgetary and Financial Control by the various Government Departments were brought to the notice of the Public Accounts Committee, this Institute, at the Committee's request, provided additional and separate training classes for the accounts staff of all the Ministries and Government Departments.

Training Classes: There are, in this Institute, two separate Courses; one for the Government sponsored Boards, Corporations and Banks which are run on Commercial Systems, and the other, for Ministries and purely Governmental Departments. In each course, there are different Grades or classes to cater for the trainees of different ranks, viz., Grade I for the Clerical Staff, Grade II for the Supervisory Staff, such as Superintendents and Branch Assistants, and Grade III which is meant for the Gazetted Officers. The Grade I class is run full time and lasts for six weeks, while in the case of Grade II and III classes, trainees attend only two days in a week, each course lasting for six and a half months. At present, the training of the twentieth batch of the Grade I class, and the fourth batch of the Grade II and III classes are in attendance.

In the classes meant for the staff of the Boards and Corporations, rules and regulations prescribed by Government, such as, Service Regulations and Financial Regulations are also taught, in addition to such commercial subjects as Commercial Accountancy and Auditing, thereby affording the trainees the opportunity to fully equip themselves for successful discharge of their duties.

A knowledge of certain aspects of Accountancy and Financial Control is an essential equipment for the Managerial Staff, and accordingly, special classes for them were also conducted and, with the co-operation of the Ministry of National Planning, six Seminars were held, and the response was very enthusiastic. Chairmen, Chief Executive Officers, and Chief Accountants were amongst the many officers who participated in these Seminars.

The number of staff who have completed courses in this Institute are as follows:

Serial No.	Boards/Department	Grade I	Grade II	Grade III	Total
1	Boards and Corporations	1,192	138	39	1,369
2	Directorate of Commercial Audit	202	109	...	311
3	Defense Services	127	20		
4	Ministries & Government Departments	245	74	4	470
Total		1,766	321	63	2,150

Out of the above trainees, those who have passed the examinations held by the Institute are:

Grade I	519
Grade II: either Part I or Part II	13
both Parts	11
Grade III: either Part I or Part II	1
both Parts	12

Encouragements for the Institute: The Asia Foundation has provided much needed help to this Institute. It has donated many valuable text books prescribed for the various courses in this Institute at a time when these were not available in the market, and more recently, it has donated a complete Public Address System to enable the Lecturers to overcome the considerable noise of the busy traffic around the vicinity of the Institute.

The Public Accounts Committee, in ascribing the improvements achieved in the accounts of the Boards and Corporations to the training given by the Institute, has the following to say in their Report submitted to Parliament during September, 1961:

This report deals with 56 Annual Accounts of 28 Boards and the Committee is glad to notice the improvement in accounts and audit as in some Boards, Annual Accounts for 5 years have been included. This improvement is the result of the opening of the Government Institute for Training in Accounts and Audit, and the training given there to the staff of the Boards and the Audit Department. It is hoped that the remaining Annual Accounts of the Boards will be submitted to the Committee in the near future.

For the future, with a view to enabling the Senior Officials from the Accounts and the Managerial Staff of Boards and Corporations to acquire modern techniques in their respective spheres of duties, the Institute is in the process of acquiring the services of an expert with the help of either the U.N.T.A.B. or the Colombo Plan. When these experts become available, it is the intention to expand the activities of this Institute and to hold classes on Accountancy and Management activities, based on accounts for the benefit of the senior officials of Boards and Corporations.

Over great areas of the world it [Buddhism] still survives: it is possible that in contact with western science, and inspired by the spirit of history, the original teaching of Gautama, revived and purified, may yet play a large part in the direction of human destiny.

H.G. Wells
(The Outline of History)

The Essentials of Buddha-Dhamma in Practice

Anicca, *dukkha* and *anattā* are the three essential elements in the Buddha's teachings.

If you know *anicca* (impermanence) truly, you know *dukkha* (unsatisfactoriness) also as a sequel and *anattā* (no-self) as the ultimate truth. It takes time to understand the three together. *Anicca* is, of course, the essential factor which must first be experienced and understood by practice. A mere reading of the books on Buddhism or book-knowledge of the Buddha-Dhamma will not be enough for the understanding of true *anicca* because the experiential aspect will be missing. It is only through experience and understanding of the nature of *anicca* as an ever-changing process within your very self that you can understand *anicca* in the way the Buddha would like you to understand it. This understanding of *anicca* can be developed, as in the days of the Buddha, by persons who have no book-knowledge whatsoever of Buddhism.

To understand *anicca*, one must follow strictly and diligently the Eightfold Noble Path which is divided into the three steps of *sīla*, *samādhi*, and *paññā*.

Sīla or virtuous living is the base for *samādhi*, that is, control of the mind to one-pointedness. It is only when *samādhi* is good that one can develop *paññā* (wisdom). So, *sīla* and *samādhi* are the prerequisites for *paññā*. By *paññā* is meant the understanding of *anicca*, *dukkha* and *anattā* through the practice of Vipassanā.

Whether a Buddha has arisen or not, the practice of *sīla* and *samādhi* is present in the world of mankind. In fact, they

are the common denominators of all religious faith. They are, however, not the means to the end—the end of suffering.

In his search for this end of suffering, Prince Siddhattha found this out and he worked his way through to find the Path which leads to the end of suffering. After solid work for six years, he found the way out, became completely enlightened and then taught men and gods to follow the Path which leads them to the end of suffering.

In this connection I should like to explain that each action, either by deed, word or thought, leaves behind a force of action, *saṅkhāra* (or *kamma*), for everyone, which becomes the source of the supply of energy to sustain life, which is inevitably followed by suffering and death. It is by the development of the power inherent in the understanding of *anicca*, *dukkha* and *anattā* that one is able to rid oneself of the *saṅkhāra* which becomes accumulated in one's own personal account. This process begins with the true understanding of *anicca* while further accumulations of fresh actions and the reduction of the supply of energy to sustain life are taking place simultaneously from time to time and from day to day. It is, therefore, a matter of a lifetime or more to get rid of all of one's own *saṅkhāra* or *kamma*. He who has got himself rid of all *saṅkhāra* (or *kamma*) comes to the end of suffering, because by then, there is no remainder of his *saṅkhāra* to give the necessary life energy to sustain him in any form of life. This end of suffering is reached by the Buddha and the Arahats on the termination of their lives, when they pass into Parinibbāna. For us of today, who take to Vipassanā meditation, it should suffice if we can understand *anicca* very well and reach the stage of an Ariya (Noble One): a Sotāpattipuggala (the first stage of Enlightenment), one who will not live more than seven lives to come to the end of suffering.

This *anicca*, which opens the door to the understanding of *dukkha* and *anattā*, and then leads to the end of suffering eventually, can be encountered only through a Buddha or, after he has passed away, through his teachings for as long as those aspects relating to the Eightfold Noble Path and the 37 Factors of Enlightenment (*bodhi-pakkhiya*) remain intact and are available to the aspirant.

For progress in Vipassanā meditation, a student must keep knowing *anicca* as continuously as possible. The Buddha's advice to monks is that they shall try to maintain the awareness of *anicca* or *dukkha* or *anattā* in all postures, whether sitting or standing or walking or lying down. The continuity of awareness of *anicca* and so of *dukkha* and *anattā* is the secret of success. The last words of the Buddha, just before he breathed his last and passed away into Mahā-parinibbāna were:

*Vaya-dhamma saṅkhāra;
Appamādena sampādetha.*

Decay or *anicca* is inherent in all compounded things.
Work out your own salvation with diligence.

Digha-nikāya, Sutta 16¹

This is in fact the essence of all his teachings during the forty-five years he taught. If you will keep up the awareness of *anicca* that is inherent in all compounded things, you are sure to reach the goal in the course of time.

In the meantime, as you develop in the understanding of *anicca*, your insight into “what is true of nature” will become greater and greater. So much so that eventually you will have no doubt whatsoever of the three characteristics of *anicca*,

¹*Dialogues of the Buddha*, II, p. 173.

dukkha and *anattā*. It is only then that you are in a position to go ahead for the goal in view.

Now that you know *anicca* as the first essential factor, you should try to understand what *anicca* is with clarity and as extensively as possible—so as not to get confused in the course of practice or discussion.

The real meaning of *anicca* is impermanence or decay—that is, the inherent nature of impermanence or decay in everything that exists in the universe, whether animate or inanimate.

To make my work of explanation easy for the present-day generation, I might draw attention to the opening sentences of the chapter “Atomic Contents” in the book *Inside the Atom* by Isaac Asimov and also to a portion of the contents on page 159 of the book about chemical reactions going on at the same time in all parts of the body of a living creature such as a human being.

This should be sufficient to bring home the point of view that all things, different as they are, are made of tiny particles called “atoms.” These atoms have been proved by science to be in a state of arising and dissolution or change. We should accordingly accept the concept of the Buddha that all compounded things are subject to change, decay or *anicca*.

But in expounding the theory of *anicca*, the Buddha started with the behaviour that makes matter, and matter as known to the Buddha is very much smaller than the atom that the science of today has discovered. The Buddha made it known to his disciples that everything that exists in the universe, whether animate or inanimate, is composed of *kalāpas* (very much smaller than atoms), each dying out simultaneously as it comes into being. Each *kalāpa* is a mass formed of the eight nature elements, namely, *paṭhavī*, *āpo*, *tejo*, *vāyo*, *vaṇṇa*, *gandha*, *rasa*, *ojā* (solid, liquid, heat, motion, colour, odour, taste and nutriment). The first four are called material qualities which are

predominant in a *kalāpa*. The other four are merely subsidiaries which are dependent upon and born out of the former. A *kalāpa* is the minutest particle in the physical plane—still beyond the range of science of today.

It is only when the eight nature elements (which have merely the characteristics of behaviour) are together that the entity of a *kalāpa* (the tiniest particle of matter in the physical plane) is formed. In other words, the co-existence for a moment of these eight nature elements of behaviour makes a mass, just for that moment, which in Buddhism is known as a *kalāpa*. The size of a *kalāpa* is about 1/46,656th part of a particle of dust from the wheel of a chariot in summer in India. The life span of a *kalāpa* is a moment, there being a trillion such moments in the wink of an eye of a human being. These *kalāpas* are all in a state of perpetual change or flux. To a developed student in Vipassanā meditation they can be felt as a stream of energy. The human body is not an entity as it seems to be, but a continuum of an aggregate of matter (*rūpa*) with the life force (*nāma*) co-existing.

To know that our very body is composed of tiny *kalāpas*, all in a state of change, is to know what is true of the nature of change or decay. This nature of change or decay (*anicca*) occasioned by the continual breakdown and replacement of *kalāpas*, all in a state of combustion, must necessarily be identified with *dukkha*, the truth of suffering. It is only when you experience impermanence (*anicca*) as *dukkha* (suffering or ill) that you come to the realization of the Truth of Suffering of the Four Noble Truths, on which so much emphasis has been laid in the teachings of the Buddha. Why? Because when you realize the subtle nature of *dukkha* from which you cannot escape for a moment, you will become truly afraid of, disgusted with, and disinclined to continue your very existence of *rūpa* and *nāma* and look out for a way of escape to a state

beyond—that is, beyond *dukkha*, and so to the end of suffering. What that end of suffering would be like, you will be able to have a taste of, even as a human being, when you reach the level of a Sotāpatti and are developed well enough by practice to go into the unconditioned state of the Peace of Nibbāna within.

Be that as it may, for everyday life, no sooner are you able to keep up the awareness of *anicca* in practice, than you will know for yourself that a change is taking place in you, both physically and mentally, for the better.

Before entering into the practice of Vipassanā meditation, that is, after *samādhi* has been developed to a proper level, a student should first be acquainted with the theoretical knowledge of *rūpa* (matter) and *nāma* (mind and mental properties). If he has understood these well in theory and has come to the proper level of *samādhi*, there is every likelihood of his understanding *anicca*, *dukkha* and *anattā* in the true sense of the words of the Buddha.

In Vipassanā meditation, one contemplates not only the changing nature (*anicca*) of *rūpa* or matter, but also the changing nature (*anicca*) of *nāma*, thought-elements of attention projected towards the process of change of *rūpa* or matter. At times the attention will be on the *anicca* of *rūpa* or matter only. At times the attention may be on the *anicca* of thought-elements (*nāma*). When one is contemplating the *anicca* of *rūpa* or matter, one realizes also that the thought-elements arising simultaneously with the awareness of the *anicca* of *rūpa* or matter are also in a state of transition or change. In that case you are knowing the *anicca* of both *rūpa* and *nāma* together.

All I have said so far relates to the understanding of *anicca* through the body-feelings, to the understanding of the process of change of *rūpa* or matter, and also of the thought-elements depending upon such changing processes. You should know

also that *anicca* can be understood through other types of feeling as well.

Anicca can be developed through feeling

- (i) by contact of visible form with the sense organ of the eye,
- (ii) by contact of sound with the sense organ of the ear,
- (iii) by contact of smell with the sense organ of the nose,
- (iv) by contact of taste with the sense organ of the tongue,
- (v) by contact of touch with the sense organ of the body,
- (vi) by contact of thought with the sense organ of the mind.

In fact, one can develop the understanding of *anicca* through any of the six organs of sense. In practice, however, we have found that, of all types of feelings, the feelings of the contact of touch with the component parts of the body in a process of change covers a wide area for introspective meditation. Not only that, but the feeling by contact of touch (by way of the friction, radiation and vibrations of the *kalāpas* within) with the component parts of the body is more tangible than other types of feeling, and therefore a beginner in Vipassanā meditation can come to the understanding of *anicca* more easily through body feelings of the nature of change of *rūpa* or matter. This is the main reason why we have chosen the body feeling as a medium for the quick understanding of *anicca*. It is open to anyone to try other means, but my suggestion is that one should have oneself well established in the understanding of *anicca* through body feelings before an attempt is made through other types of feeling.

There are ten levels of knowledge of Vipassanā, namely:

- (i) *Sammasana*: the appreciation of *anicca*, *dukkha* and *anattā* by close observation and analysis, of course, theoretically.
- (ii) *Udayabbaya*: knowledge of the arising and dissolution of *rūpa* and *nāma*.
- (iii) *Bhaṅga*: knowledge of the fast-changing nature of *rūpa* and *nāma*—as a swift flow of current or a stream of energy.
- (iv) *Bhaya*: knowledge of the fact that this very existence is dreadful.
- (v) *Ādīnava*: knowledge of the fact that this very existence is full of evils.
- (vi) *Nibbidā*: knowledge of the fact that this very existence is disgusting.
- (vii) *Muccitu-kamyatā*: knowledge of the urgent need to escape from this very existence.
- (viii) *Paṭisaṅkhā*: knowledge of the fact that the time has come to work with full realization for salvation with *anicca* as the base.
- (ix) *Sanḅhārupekkhā*: knowledge of the fact that the stage is now set to get detached from *saṅkhāra* and to break away from ego-centrism.
- (x) *Anuloma*: knowledge that would accelerate the attempt to reach the goal.

These are the levels of attainment that one gets through during the course of Vipassanā meditation, which in the case of those who reach the goal in a short time can be known only in retrospect. With progress in the understanding of *anicca*, one gets through these levels of attainment; subject, however, to adjustments or help at certain levels by a competent teacher. One should avoid looking forward to such attainments in anticipation, as this will distract one from the continuity of

awareness of *anicca* which alone can and will give one the desired reward.

Now let me deal with Vipassanā meditation from the point of view of a householder in everyday life and explain the benefit one can derive from it, here and now, in this very lifetime.

The initial object of Vipassanā Meditation is to activate *anicca* in one's own self or to experience one's own inner self in *anicca* and to get eventually to a state of inner and outer calmness and balance. This is achieved when one becomes engrossed in the feeling of *anicca* within.

The world is now facing serious problems—threatening mankind. It is just the right time for everyone to take to Vipassanā meditation and learn how to find a deep pool of quiet in the midst of all that is happening today. *Anicca* is inside everybody. It is with everybody. It is within reach of everybody. Just a look into one's own self and there it is—*anicca* to be experienced. When one can feel *anicca*, when one can experience *anicca* and when one can become engrossed in *anicca*, one can at will cut away from the world of ideation outside. *Anicca* is, for the householder, the gem of life which he will treasure to create a reservoir of calm and balanced energy for his own well-being and for the welfare of society. *Anicca*, when properly developed, strikes at the root of one's physical and mental ills and removes gradually whatever is bad in one, that is, the sources of such physical and mental ills. In the lifetime of the Buddha there were some 70 million people in Sāvatti and places around, in the kingdom of Pasenadi Kosala. Of them, about 50 million were Ariyas who had passed into the stream of Sotāpatti. The number of

householders who took to Vipassanā meditation must therefore have been more.¹

Anicca is not reserved for men who have renounced the world for the homeless life. It is for the householder as well. In spite of drawbacks that make a householder restless in these days, a competent teacher or guide can help a student to get *anicca* activated in a comparatively short time. Once he has got it activated, all that is necessary would be for him to try and preserve it, but he must make it a point, as soon as time or opportunity presents itself for further progress, to work for the stage of Bhaṅga—the third level of knowledge in Vipassanā. If he reaches this level, there will be little or no problem because he should then be able to experience *anicca* without much ado and almost automatically. In this case *anicca* shall become his base, for return thereto as soon as the domestic needs of daily life, all physical and mental activities, are over. There is likely, however, to be some difficulty with one who has not as yet reached the stage of Bhaṅga. It will be just like a tug-of-war for him between *anicca* within and physical and mental activities outside the body. So, it would be wise for him to follow the motto of “Work while you work; play while you play.” There is no need for him to be activating *anicca* all the time. It should suffice if this could be confined to the regular period or periods set apart in the day or night for the purpose. During this time at least, an attempt must be made to keep the mind/attention inside the body with the awareness exclusively of *anicca*, that is to say, his awareness of *anicca* should be from moment to moment, or so continuous it does not allow for the interpolation of any discursive or distracting thoughts which are definitely detrimental to progress. In case this is not

¹See the commentary on the Dhammapada (I, 4) [*Buddhist Legends*, I, 147]. The commentary says twenty million people did not attain the state of an Ariya.

possible, he would have to go back to respiration mindfulness, because *samādhi* is the key to *anicca*. To get good *samādhi*, *sīla* has to be perfect, since *samādhi* is built upon *sīla*. For good *anicca*, *samādhi* must be good. If *samādhi* is excellent, awareness of *anicca* will also become excellent.

There is no special technique for activating *anicca* other than the use of the mind set to a perfect state of balance and attention projected to the object of meditation. In Vipassanā the object of meditation is *anicca* and therefore in the case of those used to drawing back their attention to body feeling, they can feel *anicca* directly. In experiencing *anicca* on or in the body, it should first be in the area where one can easily get his attention engrossed, changing the areas of attention from place to place, from head to feet and from feet to head, at times probing into the interior. At this stage, it must be clearly understood that no attention is to be paid to the anatomy of the body but right to the formation of matter (*kalāpas*) and the nature of their constant change. If these instructions are observed, there will surely be progress, but the progress depends also on one's *pāramīs* (Perfections) and the devotion of the individual to the work of meditation. If he attains high levels of knowledge, his power to understand the three characteristics of *anicca*, *dukkha* and *anattā* will increase and he will accordingly come nearer and nearer to the goal of Ariya—which every householder should keep in view.

This is the age of science. Men today have no utopia. They will not accept anything unless the results are good, concrete, vivid, personal and here-and-now.

When the Buddha was alive, he said to the Kālāmas:

Now look, you Kālāmas. Be not misled by report or tradition or hearsay. Be not misled by proficiency in the collections, nor by reason or logic, nor after reflection on and approval of some theory; nor because it conforms

with one's inclination nor out of respect for the prestige of a teacher.

But Kāḷāmas, when you know for yourselves, these things are unwholesome, these things are blameworthy, these things are censured by the intelligent; these things, when practised and observed, conduce to loss and sorrow; then do you reject them. But if at any time you know for yourselves, these things are wholesome, these things are blameless, these things are praised by the intelligent; these things when practised and observed are conducive to welfare and happiness; then Kāḷāmas should you, having practised them, abide therein.

The time clock of Vipassanā is now struck—that is, for the revival of the Buddha-Dhamma, Vipassanā in practice. We have no doubt whatsoever about definite results accruing to those who would with open mind sincerely undergo a course of training under a competent teacher. I mean results which will be accepted as good, concrete, vivid, personal, here-and-now, results which will keep them in good stead and in a state of well-being and happiness for the rest of their lives.

MAY ALL BEINGS BE HAPPY,
AND MAY PEACE PREVAIL
IN THIS WORLD.

EXTRACT from *Inside the Atom* by Isaac Asimov

Chapter I: *Atomic Contents, What All Things Are Made Of.*

There are so many things in the world that are so completely different from one another that the variety is bewildering. We can't look about us anywhere without realizing that.

For instance, here I sit at a desk, made out of wood. I am using a typewriter made out of steel and other metals. The typewriter ribbon is made of silk and is coated with carbon. I am typing on a sheet of paper made of wood pulp and am wearing clothes made of cotton, wool, leather, and other materials. I myself am made up of skin, muscle, blood, bone, and other living tissues, each different from the others.

Through a glass window I can see sidewalks made of crushed stone and roads made of a tarry substance called asphalt. It is raining, so there are puddles of water in sight. The wind is blowing, so I know there is an invisible something called air all about us.

Yet all these substances, different as they seem, have one thing in common. All of them—wood, silk, glass, flesh and blood, all of them—are made up of small, separate particles. The earth itself, the moon, the sun, and all the stars are made up of small particles.

To be sure, you can't see these particles. In fact, if you look at a piece of paper or at some wooden or metallic object, it doesn't seem to be made of particles at all. It seems to be one solid piece.

But suppose you were to look at an empty beach from an airplane. The beach would seem like a solid, yellowish stretch of ground. It would seem to be all one piece. It is only when you get down on your hands and knees on that beach and look

closely that you see it is really made up of small, separate grains of sand.

Now the particles that make up everything about us are much smaller than grains of sand. They are so small, in fact, that the strongest microscope ever invented could not make them large enough to see, or anywhere near large enough. The particles are so small that there are more of them in a grain of sand than there are grains of sand on a large beach. There are more of them in a glass of water than there are glasses of water in all the oceans of the world. A hundred million of them laid down side by side would make a line only half an inch long.

These tiny particles that all things are made of are called atoms.

Extract from page 159:

... Chemists now have a new tool with which to explore the chemistry of living tissue. (This branch of science is called biochemistry.) In any living creature, such as a human being, thousands upon thousands of chemical reactions are all going on at the same time in all parts of the body. Naturally, chemists would like to know what these reactions are. If they knew and understood them all, a great many problems of health and disease, of life, ageing, and death, might be on the way to solution. But how are all those reactions to be unraveled? Not only are they all going on at the same time, but there are different reactions in different parts of the body and different reactions at different times in the same part of the body.

It is like trying to watch a million television sets all at once, each one tuned to a different channel, and all the programs changing constantly.