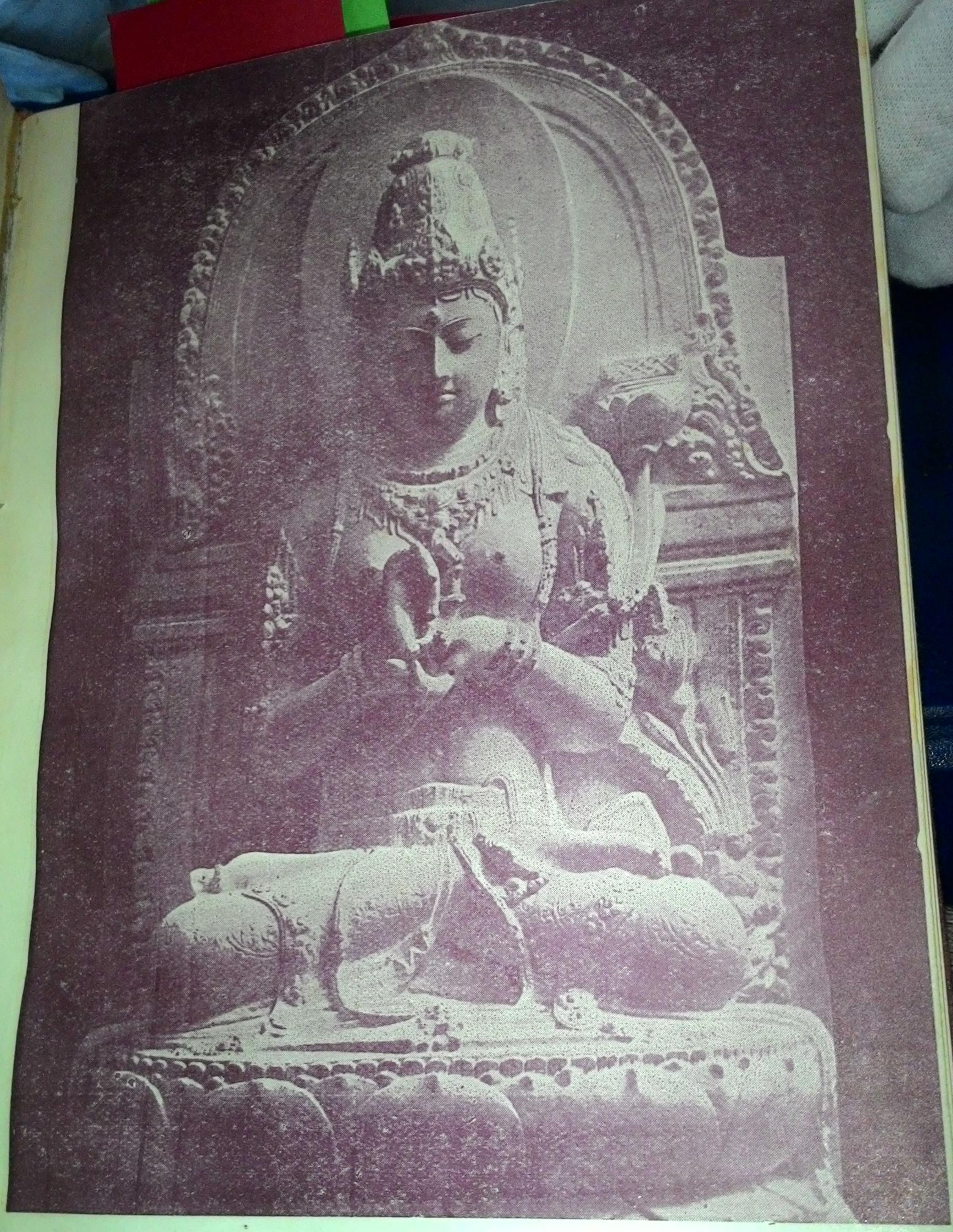

A BODHISATTVA PREACHING THE PRAJNA PARAMITA.
The Bodhisattva reflects the full splendour of *Prajna*
(Wisdom) which is the sixth and highest
of the *Paramitas* (virtues).

IV

A Weapon of the Mind

To my Press Colleagues in East and West

by

BASIL CRUMP

I desire to call the attention of journalistic comrades everywhere to the immense importance at the present time of the forging of what Mr. Wickham Steed aptly terms "A WEAPON of the MIND" in his recent book "The Fifth Arm" (1940) from which I quote at p. 24 of this pamphlet. My object is to show, first of all while I am in India, to the true Asiatic Aryans how they can forge this weapon by their own ancient science of Raj Yoga. Later on the whole world will be driven to do this also if they want to overcome once and for all the dictator powers. In the last analysis there is no other way, so I beg you to help me to spread this idea as widely as possible. Now see what Mr. Haldar ("Amicus") has to say on this point in the *Hindusthan Standard* of April 27, 1941 :—

Thinking is an art which stands a good chance of perishing from among us. This was said by the late Lord Rosebery. He spoke of his own countrymen. The observation would apply with much greater force to the Bengalis. Young Bengal is for ever wrapped up in the prevailing atmosphere of current politics and depends entirely upon its favourite newspaper and on the utterances of popular orators for mental sustenance.

* * * * *

The horrors of war abroad and the terrors of internal discord at home have drawn away all attention from the more serious concerns of life. Thus, very few of us think at all of the wonderful approach made by modern science to Hindu Vedantism. Herbert Spencer pointed out how the spectroscope proves that molecules on the earth pulsate in harmony with molecules in the stars and how this leads to the inference that every point in space thrills with an infinity of vibrations passing through it in all directions.

The researches of Sir Jagadish Bose have confirmed Spencer's statement that each generation of physicists discovers in so called "brute matter" powers which formerly the most learned physicists would have thought incredible. The conception to which science tends is much less that of a universe of dead matter than that of a universe everywhere alive ; and the conviction is forced upon the student of science that he is ever in the presence of an Infinite and Eternal Energy, from which all things proceed.

* * * * *

The Mahayana or the Northern School of Buddhism is on all fours with Vedantism. Mr. Basil Crump, an English Barrister, formerly editor of the *Law Times* of London, is an old member of this school and is attached to the Esoteric Yogacharya School of Tibet and has issued at this critical time an appeal to all true Asiatic Aryans, on the "Replenishment from the Central Source by a new method of Raj Yoga". He is living in close touch with the Brahmacharya Sangha, Hinoo P.O., Ranchi. The neat little pamphlet which is distributed free from that address has a Foreword written by Acharya Sasibhusan Ghosh of the Sangha. He states that Mr. Crump has done noble service to mankind by dealing in this pamphlet by a truly scientific method with the right approach to the Universal Intelligence from which the Divine Spark (the individual soul) emanates.

* * * * *

Madame Blavatsky who acquired occult knowledge in Tibet foretold a serious crisis. Acharya Ghosh has observed that there is at present a clamant need for a change in the outlook of life itself. Our higher nature is expected to be replenished and strengthened through this remarkable pamphlet. Mr. Basil Crump invites correspondence. He has observed: "Mankind stands on the edge of an abyss, and the appeal is now made to this devotional power of the true Aryans to save it by Replenishment of the Divine Spark of *Manas* (Mind) which may otherwise fade and finally be extinguished in many cases altogether."

AMICUS

FOREWORD.

By

ACHARYA SASIBHUSAN GHOSH, M. A.

Evil forces have got the upper hand in the world to-day and the higher nature of man—the *Buddhi-Manas*—is getting clouded. The lower nature—the *Kama-Manas*—is gathering force and selfishness, egotism and hydra-headed passions are making a chaos of human affairs. Now there is a crying necessity for a change in the outlook of life itself. Our higher nature needs replenishment and strengthening. The physical side has acquired exaggerated importance, but by bread alone man does not and cannot live; being higher than a mere brute, he requires the food of the spirit. When the Divine Spark in man—the higher mind or soul—is recharged by contact with the Supreme Source, life becomes more spiritualised, the human mind becomes elevated, and bliss and peace are assured.

Mr. Basil Crump has done a noble service to mankind, dealing in this treatise with a truly scientific method of approaching the Supreme Being—the *Mahat*. It is only by deep devotion, unquenchable thirst for the contact, by absolute surrender to the Supreme Being that man can have a glimpse of beatitude. Mr. Crump has given the method with full explanations and

scientific reasons as an erudite authority of his age and experience is well fitted to do. Let the enquiring public make full use of it and fulfil the mission of life.

In conclusion I wish to warn all truth-seekers to be watchful not to be led astray by so-called sadhus and yogis. The more precious a thing the more are its counterfeits; so in the realm of spirituality many who assume the garb of religion have made it a fruitful means of amassing wealth. They have made the holy garb a cloak to carry on a trade, promising eternal youth, earthly prosperity, lasting health and what not for a money payment. They will teach the technique of rhythmical breathing, control of muscles, postures, etc., but all these have only a little to do with true religion, and taking money for them is forbidden by the Hindu scriptures. They may help to some extent on lower planes, but devotion, heartfelt craving, prayer from the core of the heart, above all self-surrender to the Higher Will, the Supreme Consciousness, is true religion. Spirit can be touched by spirit only. Remember this and march on.

The following article on this pamphlet is reprinted from

The Amrita Bazar Patrika

of March 11, 1941 :—

New Light On Old Path

(By "An Old Musafir")

Western civilization is in a cleft stick. There are some indeed who believe that all the signs portend an early end of the world. They believe that this unhappy world is in the octopus grip of the power of Evil and that fire and brimstone will bring it to an end and make it ready for the coming of the Kingdom of God. This idea is derived from a gloomy theology ; but it is not shared by those who really believe in the benevolence of God, and who find in this world a mixture of good and evil though evil may seem to preponderate.

* * * * * *

The poet Shelley was one of those who believed in the ultimate perfectibility of man. The astronomer

Herschel declared that "Man's progress towards a higher state need never fear a check, but must continue to the very end of history." Herbert Spencer exclaimed : "Always towards perfection is the mighty movement towards a complete development and a more unmixed good." Such views are health and hope-inspiring and give us assurance in the goodness of God. But Cardinal Newman, as believer in a gloomy theology, does not believe in the progress of the human race and he holds that "our race's progress and perfectibility is a dream, because revelation contradicts it."

* * * * * *

Herr Hitler, the twentieth century Avatar, has his own views. According to him, the Germans alone are God's chosen people possessing a specially-favoured position in the world. He asserts openly that the Jews and coloured races (amongst whom the unhappy people of India must be reckoned) are sub-human and that they must be crushed out of existence in order to make the world safe for Germany and her friends. He has launched his campaign of world-conquest in order to enforce this view.

* * * * * *

Religion, unfortunately, has proved a disintegrating force in this world. Lucretius, the great Roman poet-philosopher, said in the first century before Christ: "Tantum religio potuit suadere malorum." (So much misery could religion inflict upon the world !). Madame Blavatsky wrote in the last century : "There is no more fertile source of hatred and strife than religious

differences." Only a few days ago the "Statesman", the leading exponent of Christianity in India, wrote: "Time was, and a bad time too, when a man's religion was of great importance in England. It had an importance for civil war, persecution, privilege, unfair advancement or depression."

Be that as it may, the world still wants a religion, though not one of a gloomy brand. A few modern thinkers have, in fact, drawn up designs of new and better religious schemes, for the betterment of the world. Mr. H. G. Wells, for one, has essayed this in his "Homo Sapiens." But so far, only one man has set to work on old materials which have in the past proved their worth in securing the end we seek for, in bringing about goodwill and peace. This gentleman is Mr. Basil Crump, an English barrister, who is an old Buddhist of the Mahayana School and and an initiate of the Esoteric Yogacharya School of Tibet, in which he has spent many years. He has published a tract entitled "Replenishment from the Central Source", in which he has followed a scientific method in indicating the path by which the spiritual powers of Raja Yoga may disclose a magnificent outlook on life and discover the universal Unity in Diversity. The time is ripe for a serious study of the principles which will enable men to realize that a spark of the All-Supreme is in themselves, and to acquire a natural explanation of all that they see around themselves.

Mr. Crump, who is a philanthropist, is willing to explain the principles fully to those who may communicate with him to the care of the Brahmacharya Sangha, Hinoo P. O., Ranchi. Copies of the valuable pamphlet may be obtained, free of cost, from the same address. Is it too much to expect seekers after the Truth to avail themselves of this opportunity for their own spiritual benefit and for the good of humanity ?

The writer of this article is MR. SUKUMAR HALDAR B.A., Late Provincial Civil Service, Bihar, and author of the following books :—

A Mid-Victorian Hindu
A Sketch of the Life and Times of Rakhal Das Haldar. 1921.

The Lure of the Cross
An Enquiry into the Claims of Christianity. 1924.

The Cross in the Crucible
An Enquiry based upon Biblical Ethics. 1927.

The Dead Sea Apple
A View of the Indian Reform Bill. 1935.

The Bible Examined
Dedicated to Maharshi Debendra Nath Tagore. 1938.

In Preparation
A Short Review of Christianity.

The Brahmacharya Ashram and Vidyapit
of
Brahmacharya Sangha
Gives young students moral and spiritual training along with Matriculation Course.

Printed by Mr. K. C. Trivedy at Sudarshan Press, Ranchi.

AN APPEAL TO ALL TRUE ASIATIC ARYANS.

Replenishment from the Central Source

by

A New Method of Raj Yoga.

——:——

Modern Civilisation is heading for an irrevocable and cataclysmic end through unleashing everywhere of brutal forces. In spite of the intellectual heights attained so far by man, he is going steadily down, morally as well as spiritually.

Santiniketan, Jan. 27, 1940. RABINDRANATH TAGORE.

In every individual there is a Spark of Sacred Fire, a Spark which the passions may defile but cannot put out. It inclines us to the love of the highest virtue. The purpose of education is to help the free growth of the soul.

SARVAPALLI RADHAKRISHNAN.

——:o:——

The true Asiatic Aryans came down into Aryavarta from Central Asia some 25,000 years ago when the Gangetic plain was rising from the waters, but the race is actually at least a million years old. The method of Raj Yoga advocated in this pamphlet for the replenishment

of the Sacred Spark of Mind (*Manas*) is specially offered first to these true original Aryans because they alone of all the races now on the earth have inherited the high spiritual quality of *Devotion* from their *Mind*-born ancestors more than eighteen million years ago when man first became endowed with Mind. The history of early man in this connection will be given further on. Suffice it to say now that what is here given out for the first time (sooner than was at first intended because of the terrible danger now threatening man's higher nature) comes from the Esoteric Yogacharya School of Tibet of which I have been a member since 1893. This School preserves the Archaic Records of the complete evolutionary history of our Solar System and of man in his present form. After the death some fifty years ago of the Initiate who was Head of the School in the West, a personal disciple and myself were appointed custodians of secrets connected with it and we carried on the work until the death of this disciple in 1938, working mainly through the Northern or *Mahayana* Buddhist organisations in India and China. This will explain why it is that I, an English-born member, have been directed to offer this new teaching to the Asiatic Aryans at the present critical time. I am encouraged to make this effort by the fact that there is a growing movement now in India for the establishment of an Aryan religion embodying mainly the best elements of Hinduism and Buddhism, the latter being in fact not a new religion but a reform of the former based on the fundamental principles of the Esoteric School

of Tibet which are practically identical with those of the Esoteric Vedanta. I am writing this preliminary pamphlet in English, using the simplest language that the nature of the subject permits and a few necessary Sanskrit terms familiar to all Indians. If there is sufficient demand, this and later material can be issued in Hindi also for wider circulation.

The Meaning of Mental Replenishment.

In all that follows, those parts in quotation marks are not mine but mainly word for word what I have been told to say. Thus :—

"We believe in the living spirit of man and its natural though benumbed capabilities. We also know that this Divine Spark may be quenched if it is not carefully guarded and constantly replenished, especially if the life that man leads is unfavourable to its expansion, as perforce it must be in most cases. *Replenishment is therefore imperative*, as gross material surroundings are apt to smother this divine part of our being. No matter how hard we try to extricate it from the grossness of physical matter by meditation on its perfections, we can never succeed without the help of the Higher Power. This Higher Power will radiate Its own brilliance to that within us if we by our will and desire make the contact possible. The Voice of the Silence calls to us, and how do we respond ? Our very consciousness implies our limi-

tations, and our limitations demand recognition from the Absolute Consciousness, which demand can only be obtained by willingness and appeal. Our finite intellects are so faulty and the Divine Spark so immersed in physical matter that we can never hope to disentangle it completely from the clogging substance without the replenishing which we so sorely need. The great deceiver of our senses (*Mara*) will always tend to lead us astray, and our rescue can come from one Source alone, the knowledge from the Universal Knowledge."

To avoid confusion and misunderstanding I must here explain that the "Divine Spark" in man is Mind (*Manas*) and the "Higher Power" from which it emanates is called in Sanskrit "The Great One" (*Mahat*) defined as "the first principle of Universal Intelligence and Consciousness." It is this element of Mind which sets man so far above the rest of creation because through it he alone is *self*-conscious and able to think and reason. This will be more fully explained later in connection with the early evolution of man when his senseless form became a thinking being. In all that follows it must be remembered that Mind is dual, the higher immortal part being in direct contact with *Buddhi* the vehicle of *Mahat*, and hence called *Buddhi-Manas*. The lower part, being defiled by immersion in physical matter, is called *Kama-Manas*. It is connected with the Higher Mind by a bridge (*Antahkarana*) which makes contact with the higher elements possible.

The Method of Communication

"The process of communication with the Central Source (*Mahat*) is as directed now. After due meditation, expel from your mind all thoughts, even of the All Supreme. Relax mentally and physically. It is essential for arms and legs to be uncrossed ; not even may there be any contact between right and left side. After a few minutes bring all the energy of mind you can upon your desire to make the contact, using every ounce of your will power, and send your soul towards the goal for which you strive, appealing to that Power to replenish and burnish that Spark of Divinity (*Manas*) which has temporarily left your body. Act as if you were switching on an electric current. Will yourself to watch that Spark float away and you will surely see it leave you. After a few minutes you will feel it return, but you will not see it. You will know that a complete contact has been made by a feeling of warmth, thrilling and wondrous, permeating your whole body, and a sense of well-being which will follow."

By "due meditation" is here meant the usual Yogi posture with closed extremities. The question naturally arises : "Why is it then necessary to unclose the extremities in order to attain contact with the Central Source (*Mahat*) ? The answer is as follows :—

"Remember, your right side is positive and your left side negative. Therefore in sitting with arms and legs crossed, inflowing power is kept out by the complete circle of electricity and magnetism interpenetrating each other. Evil forces were kept out by this method and unfortunately good forces as well (See Lakhovsky's "Secret of Life" on the various cosmic radiations from the Sun, the stars, the Milky Way, etc, to which man as a 'receiving set' is sensitive.—B. C.) Hence it is that, even for those who have conscientiously tried to attain that great good, but fractional parts have been absorbed and only by those whose mental capacity has been far beyond their fellows. So many have tried and succeeded up to a certain point and then fallen back discouraged at lack of success. Our teachings say that man is positive and female negative. A woman with child is uncertain of the sex of the child she bears, but a little close study will show that males are carried on the right side and females on the left. Now you know that 'like unto like' is a law of nature. Therefore if you sit for contact with the Supreme Power (*Mahat*) the terminals of your body must be so placed as to take the current when it comes, as come it will. It is most imperative that the purpose be pure. Your door is open; see to it as to whom you admit; the choice lies with you. *Your motive is your greatest guide; be sure of its purity.* Perhaps the world was not ready for this, but we take the risk, if risk it is, as something must be done to bring the Realities of life back to mankind.

"As *Maya* obliterates so much from our sense of the real, small wonder that man is apt to forget, and not even try to realise what he *is* in so many hundreds and thousands of cases. So long as this state of existence remains, so long will man suffer the deteriorating influences of that Illusion. But when he is able by his efforts to cast this aside and is really disillusioned, he will then feel and realise that there exists nothing else in the Universe but the Supreme.

"The method given here may seem impossible of accomplishment, and may by some be put aside as folly and untrue, but no one has the right to challenge it before an earnest effort is made to do as directed. All that is necessary is for trial time and again, and success will come. Experience is the source of all knowledge, and 'Men believe a thing when they behave as if it were true. There is no other test.' Spinoza was the author of this saying and it contains the whole of what we wish you to do. Remember always that the One willed to be many and prolific, and became manifold. Hence the atom of Divinity (*Manas*) within you, which cannot be perfected except it be replenished by contact with the Main Source (*Mahat*). *In time of trouble appeal to the Compassionate element, in time of weakness to Its Power in time of darkness to Its Light*, and all of it will be given to you according to your need. Each stage of life is devoted to achievement. See to it that, as the way is made comparatively clear, the endeavour to accomplish what is before you is there."

Some Practical Experiences

Actual experiences of the method of replenishment are helpful, and here is a typical one reported by a student :—"The first sensation is a feeling of chill in the extremities which eventually comes over the whole body. It is then that the Spark *can be seen* leaving the body and floating away into the unknown. I have *never* seen it return, but a sense of warmth presently passes through my body, beginning again at the extremities and gradually permeating through and through till it reaches the the top of the head. There is a deep pulsating sensation in the throat at this time. After this a sense of well-being is experienced. Repeatedly my appeal for Light, Strength, Patience and Tolerance is immediately responded to, and what seemed almost impossible before appears easy of accomplishment. I am more fully conscious now of the fact that the reality of this contact belongs to my mind (*Buddhi-Manas*) which transcends the limitations of Time and Space, but to express in intelligible terms what this contact *really* means seems far beyond my capabilities. I cannot say, I only *know*."

Some have expressed the fear that evil influences might get in with unclosed extremities. This is dealt with in the following statement :—"During the hours of sleep our conscious minds no longer function on the physical plane, though our bodies lie inert and at

rest. Our conscious wills no longer direct our actions, and, if in deep sleep, we are in one of the seven planes of consciousness. We cannot remember what has happened when we awake, and all seems blank; but in reality we have been in full possession of our faculties which have been functioning on another plane during that period. What happened to our bodies then? With arms and legs extended, no longer influenced by our active wills, are we not as much in danger of drawing into our bodies harmful forces? Complete darkness is conducive to the powers of evil (Therefore students are told to use a nightlight.—B. C.). More evil than good should therefore be absorbed during sleep. Our consciousness during our waking hours of evil thoughts and actions is directed by our will. How, then, are we protected from these evil forces when our will to accept or reject no longer functions? Are you not told that to know the universal laws of Nature your mind must be as that of a child? Does a child doubt the protecting abilities of its mother? When you are told to obtain contact by other means than those already known, then Fear, the Slayer of the Will, stands sword in hand to guard the entrance, although the will is fully active during the process of contact and the consciousness is completely alive. Remember, before you can reach the goal for which you strive, you will have to kill all thought-sensations which float across the mind unbidden. 'Be humble if thou wouldst attain to wisdom; be humbler still when wisdom thou hast mastered' (Tibetan Golden

Precepts)"

A Brahmachari deeply versed in Raja Yoga reports an experience similar to that of the student already quoted who is of Western origin although born in India and a life-long resident. He emphasises the importance of making the effort to project the Spark at the right moment, and also a recognition of the electro-magnetic forces in the body. He says:—"After due meditation in the usual posture with closed extremities, I am quite at ease, with harmony in breathing and pulse which gradually slows down until almost imperceptible. I then sit with feet and hands apart, placing the right hand on the right knee and the left hand on the left knee with palms downward, back erect, eyes half closed and gaze fixed between the eyebrows (This is exactly the attitude of the Egyptian statues of King-Initiates and of the Maitreya Buddha.—B.C.). Then I resume with meditation on thoughtless thought. When there is absolutely no thought, I feel a sensation beginning from the lower end of the spinal cord and rising towards the head. A wonderful sensation passes from the feet all over the body to the head through the finer nerves. The hair on the body stands on end owing to the electricity set in motion, and gradually the thrilling sensation subsides. Then a bright light like a spark appears before the mind's eye and consciousness of the body is lost altogether; an indescribable silence ensues, the mind goes into an ever deeper region, and a blissful state of calmness and harmony reigns. This is more soothing

and refreshing than hours of deep sound sleep when the inner man goes into that subconscious state which is free from thoughts. He dives deep into the region of Cosmic Consciousness, and this 'contact' of limited consciousness with Cosmic consciousness, or *Manas* with *Mahat*, is more invigorating. refreshing, blissful and full of harmony than anything else. It is an experience that lasts for ever, changes the outlook on life, and discovers the universal principle Unity in diversity. There is no Time and Space consciousness, no internal or external, no name and form; so here any definition is impossible."

The Nature and Function of Electricity in Man and the Cosmos

The Tibetan name for cosmic electricity is *Fohat*, and man as crown of Creation by virtue of his mind (*Manas*) is the recipient of the finest of its quality. In him the electric "Serpent Power" (*Kundalini*) coiled up at the base of the spine is extremely dangerous to rouse without the guidance of a competent *Guru*, for it can as easily kill as it can create. It is not used in the process of replenishment, only the spiritual powers of the higher or *Raja Yoga* being used in the Yogacharya School. A separate treatise would be required to give even an outline of the Esoteric teaching on *Fohat*, but for the present purpose the following will be found useful:—

"Electricity, handled and treated now as an ordinary everyday need, is a direct emanation of the Supreme Power interpenetrating all and everything around you. If man cannot realise that a Spark of the All Supreme (*Mahat*) is in himself, how much less can he realise that when he handles Electricity he handles part of the Creator of his being. A new system of thought, not fear-inspiring but reason-invoking, is necessary to adjust man's mind to the study of the science of himself and his future being. This is going to be attained through the one Essential Electricity. Man is a rational being and instinctively craves for a natural explanation of all that he sees around him. Gone are the days when he was prepared to accept knowledge second-hand. Superstition held him fast, but now he is mind-free. He is living in a scientific age and science will give him the proofs he needs—in time. All experience that life has had tc offer has been and is based on materialist reason, and so he still seeks the same method in the research of his being; and until he can find it in its, to him, new form he will cling to the old method of life.

"The solar plexus and ductless glands are mysteries still unsolved by men of science who have devoted years to the study. Herein lies the clue, herein lies the secret. The solar plexus is the seat of the electrical stream which is part of the All Supreme. This solar plexus, being the seat or junction of the numerous nervous cells, receives the inflow and distributes this life-stream to all parts of man's being. The

body being under the control of chemicals, the ductless glands take up the electric stream flowing from the solar plexus and separate the various chemicals for the various parts of the human frame. Scientists are deeply absorbed in the study of these glands, which are so complicated that a vast amount of the whole is yet unknown. The world seems willing to try and solve the mystery in every way but the right way.

"The great Power that guides the Universe and its inhabitants will show the way to a better understanding of man's being, but he will have to seek diligently. Mankind is hungry for a greater and vaster knowledge of all around him. He cannot realise that his own wanton actions have brought things to this tragic condition. He is searching for a higher and better life and at the same time is haunted by dark shadows of an unexplainable condition of things. His divine instinct may be clouded over by faulty teachings, but one day it will emerge from this chaos to the true light of understanding. 'God is a Spirit' and those that desire contact with that Great Source must do so in spirit alone. Electricity, consisting as it does of atoms, in its passage through space, ge s heated and emits rays collected from the Central Source and propels these rays to the animal, vegetable and mineral kingdoms which are known to us as Nature. The all-Creator willed into being creatures which emanated from Its own creative power as spirit and made material by clothing these in flesh composed of the same component parts as those of Nature, but the electric Spark of Its

own Being is manifest by human will power. This Flame can never die. It may deteriorate in strength or escape al ogether, as in the case of imbeciles or lunatics, or it may be tended and cared for till it becomes a living Reality, unmistakable, shining from the windows of the soul, the eyes. Others, again, neglect that Spark of Divine Life, and the will, deprived of its support, automatically reverts to earth and its aims, and when this is far enough buried in the background to be almost lost it escapes and seeks other chances of development, leaving the empty casket which finally seeks destruction in suicide. If men were wise enough to realise this fact they would foster to the utmost of their being the germ of electricity within themselves. By this means alone can they make contact with the Central Source, allowing the uninterrupted law of nature full scope—'like unto like' thus by each contact strengthening and burnishing the Spark of Life Eternal. The Supreme Intelligent Ruler (*Mahat*) sees that Its creatures are in danger of crushing that Spark completely out and with it all remembrance of Itself by the fatal materialistic earthly desires to the exclusion of all else. *Something must be done quickly.* Once man becomes aware of the real existence of that Supreme Power—Love, Compassion, Tolerance, Patience, Force and Intelligence, and is also able to realise in full the immense as well as minute interpenetrations of that stream into all Nature, he will no longer doubt the facts which to him now seem mere mystical nonsense. No true bearer of the divine

Spark should be able to hate, despise or envy another. These blemishes are foreign to the true germ and must be cleared away before the full benefit of its virtues can be realised. Concentrate on 'contact' and get others to do likewise. Generate more and more electric force which will automatically draw others into the magic Ring. Fear not, 'thou art enlightened—choose thy way'".

How the Lords of Mind Ensouled Man

We now come to the early history of the human race which is essential to a full understanding of what is meant by "Replenishment from the Central Source". According to Brahmin chronology, man in his present form as separate sexes is at least 18,000,600 years old. The Esoteric Archaic Records state that this change from androgyne to man and woman occurred in what is known as the Third Root Race on the continent of Lemuria, most of which was in the Pacific and sank in the Secondary geologic Age (See Appendix). Up till that period the physical form of man had been gradually evolving through a much longer period until it was complete in all respects save one—it lacked the element of Mind (*Manas*). In the stately words of the Archaic Record :—

"THE BREATH [Man] NEEDS A MIND TO EMBRACE THE UNIVERSE."

The various constructive powers which had combined to build man's physical form confessed their

inability to provide this element. Man therefore remained "an empty senseless *bhuta*" (shadow) until the "Lords of Mind" (*Manasaputras*) descended and projected into him their "Spiritual Fire" which alone could make of man a divine and perfect entity. These Lords of Mind are individual self-conscious immortal entities who have developed *through experience* in previous cycles of evolution (*Manvantaras*). They are Rays or Mind-born Sons of the Universal Mind (*Mahat*) and they imparted to the hitherto senseless form of man their *living* Fire which gave it the power of self-perception and self-consciousness or *Manas*. In so doing they were our real 'Saviours' (says the Record) for had they not "skipped intermediate worlds in their impulse towards intellectual freedom, the animal man would never have been able to reach upward from this earth and attain *through self-exertion* his ultimate goal.....It is owing to this rebellion of intellectual life against the *morbid inactivity of pure spirit*, that we are what we are — *self*-conscious."

This great basic truth, so little realised to-day, is symbolised in the Greek Æschylean drama of *Prometheus*, the Divine Titan who stole the Creative Fire from the Gods in order to benefit humanity; and in the Christian story of Lucifer (the Light-Bringer) later converted by the Church into their mythical Satan, reputed "enemy of mankind"!

The history of the dawn of mind is a long and complicated one covering millions of years. For the present purpose it will be sufficient to say that some of the

Manasaputras incarnated fully, others only projected a spark, and yet others deferred their entry until the Fourth or Atlantean Root Race in the Tertiary Age. This accounts for the various grades of intelligence and creative power in different individuals. Those who incarnated fully in the Third Race Androgynes created the "Holy Fathers, Ancestors of the Arhats," the mind-born Sons from whom the Asiatic Aryans inherit their faculty of Devotion already mentioned and also dealt with further on. They were created in a truly immaculate way by the power of *Kriyasakti* (Creative Will) and hence were called the "Sons of Will and Yoga." Afterwards the separation into sexes gradually took place and evils arose in those who had a weak spark or else none at all, so it was decided to endow all men with Mind "lest worse befall."

To Western science and psychology Mind has ever been a great puzzle, although a few leading lights have had a faint glimpse of the truth. Sir James Jeans suggests that the Universe is "more a great Thought than a great machine" and Sir Arthur Eddington writes:- The mind of man which on the old outlook was a random and insignificant outcome of alien forces, is once more restored as the central mystery of the universe it surveys." The late Dr. Henry F. Osborn, President of the American Museum of Natural History, wrote in 1930:—"Anthropology is forced to share with chemistry and physics entirely new notions of Space and Time. To my mind the human brain is the most marvellous and mysterious object in the whole Universe, and no geologic period

seems too long to allow for its natural evolution." As the discovery of Radium has enabled geologists to measure periods running into hundreds of millions of years, the significance of Dr. Osborn's words becomes at once apparent. They can be regarded as the most remarkable ever made by a Western scientist and of course really apply to the Mind acting through its purely physical organ the brain. Dr. Osborn sent me his thesis on "The Dawn Man" when I was writing a condensed account of Evolution according to the Archaic Records, and the vastly greater age therein assigned to man interested him greatly. In this system three streams of evolution meet in man and *man alone*, viz.—The Monadic or Spiritual, the Mental, and the Physical. In my book I said:—"Western science, having no physical data on which to base its deductions and hypotheses beyond the skulls and other remains hitherto found, naturally cannot envisage Root Races millions of years old, still less the far earlier development of man's physical form in previous cycles of evolution covering the enormous period in the ancient Indian chronology of 1,664,500,990, of our years."

Universal Mind (*Mahat*) the only Individual Deity

From the foregoing I hope it will be clear that the key to the mystery both of Mind and Deity is *Mahat*. To a few Western disciples of the Tibetan Esoteric Yogacharya School the following extremely important teaching was given by its Head in 1889:—"*Mahat* is the

highest Entity in Kosmos ; beyond is no diviner entity. It will not be destroyed, even at the end of the *Mahamanvantara* when all the gods are absorbed, but will re-emerge from *Parabrahmanic* latency. This is because it is evolving through experience, like the individual *Manas* in man. *Alaya* is above it as a principle."

Alaya is the *Anima Mundi* (Soul of the World), and one sees here the distinction between it as a principle and *Mahat* as an Entity. The tremendous significance of this teaching was entirely missed at the time, but now becomes clear in the light of the new teaching of Replenishment from the Central Source. Kosmos (with a K) is the entire Universe as distinguished from Cosmos (with a C) which is our Solar System only. That *Mahat* is not only Universal Mind but also an *an actual Entity which is the most divine in Kosmos and also survives the Mahamanvantara* when all other gods are absorbed, clearly establishes It as the one and only truly immortal Being to Whom mankind can appeal for Replenishment and inspiration. That It and Its Sparks in man are immortal because they are "evolving through experience" is also very important to bear in mind in view of our teaching that "the reason for all evolution is *the gaining of experience.* The Dhyan Chohans (celestial beings) are passionless, pure and mindless. They have no struggle, no passions to crush. They are made to pass through the 'School of Life'." Hence the fallacy of the teaching that man should seek to escape from earthly life through which alone his evolution can progress.

Plato, the great Greek Initiate, recognised man's instinctive need for something concrete and understandable in the idea of a Supreme Being, and the tendency to deify great leaders and teachers is an expression of this feeling. The American novelist Pearl Buck, who was born in China and understands the Orient, says in the Foreword to her recent book "Other Gods" that "the most powerful force on earth is the desire of men for a God". An old French peasant told a journalist after the fall of France that the cause of it was that it had hitherto been an avowedly Godless state. "We have lacked an ideal", he said, "We came to imagine that the proper duty of man was to arrange an easy way of life, individualistic to the point of selfishness." The same may be said of her conqueror and other Totalitarian countries, and the Karmic results are inevitable.

The great Vedantic orator Swami Vivekananda always insisted that the masses should be taught about the *Atman*, by which he meant the Spark of *Mahat* in man. The *Atman* is a universally diffused principle which overshadows man without entering him. It is not an actual Entity like *Mahat* which projects Its Essence (Manas) into man. Vivekananda declared he would go through anything if he could raise his countrymen to "stand on their own feet and be men inspired by the spirit of *Karma Yoga*" (See *Gita* III) which is "Devotion through Action." All great leaders and teachers have recognised the need of the masses to

realise their divine origin, and it should be made clear to them that the Central Source of the Divine Spark within is *a real Divine Being* with Whom they are thus closely connected. Not worship of "gods", elaborate ceremonies or rituals will avail. It must be done by a definite process of *Raja Yoga* as here described.

The Atomic Nature of Mind-Substance

The following additional information was received while going to press:—"Our bodies are magnets which attract certain minute atoms. These uncounted millions of hitherto unknown living atoms which the physical eye cannot see, but which exist all the same, are units which contain Mind-substance. Hence the importance of the open position when sitting for contact with *Mahat*. As in all nature, there is the positive and the negative, and the positive or Mind-bearing atoms automatically gravitate to the positive side of the physical body, to be ultimately absorbed by the spiritual counterpart. It is almost impossible to say where one begins and the other ends, or draw a line of demarcation between the physical or tangible and the etheric or intangible. The former is measured by three dimensions, the latter by the sixth sense alone (i.e. *Buddhi-Manas*)

"These atoms of Mind-substance have a very high rate of vibration, and when we have calmed the outer and clogging thoughts relating to worldly matters,

the natural vibrations of the mind assert themselves, no longer hampered by the brain, and are then ready to absorb the inflow of fresh atoms which are always gravitating round us but are so seldom recognised. What, you may ask, is inspiration ? Nothing but that a slit is made for the flash of a second which permits the inflow to enter uninterrupted. Nature abhors stagnation. Life cannot for one instant be still. The great law which we call Evolution influences every atom ; it is the parent or Father-Mother of progress, mentally and physically. It has been said that everything in nature pays tribute to mankind. Surely it were more reasonable and truthful to say that everything in nature, obeying the great law of Evolution when it reaches its highest physical development, finds expression in man.

"Every atom of the minutest was born of darkness where the rapid light vibrations could not impede its development, and as time passed, like unto like, has gravitated to greater and greater degrees till, unable to contain itself, it has merged into man. As the old Eastern proverb has it : 'Darkness is Father-Mother ; Light their Son. Darkness is the Eternal Matrix in which the sources of Light appear and disappear.' The Universe itself is but an aggregation of atoms propelled from the Central Source of Light and Life. All life is material, whether we can with our physical senses realize this or not. This material substance is not evidential until it is clothed in physical substance which is in its component parts the same, only that it is grosser."

As a great Teacher of the Esoteric Yogacharya School wrote to a Western pupil so long ago as 1882:—"It is the particular faculty of the Infinite Mind—which no one would ever think of calling God—to be eternally evolving subjective matter into objective atoms (you will please remember that these two adjectives are used only in a relative sense), or cosmic matter to be later on developed into form." (M. L. 138).

The Origin of Asiatic Aryan Devotion.

Earlier in this pamphlet I appealed to the true Asiatic Aryans as the only race which has inherited the faculty of Devotion from its Mind-born ancestors. The following statement, published in England over fifty years ago, will now be understood more clearly:—

"When, moved by the law of evolution, the Lords of Wisdom (*Manasaputras*) infused into man the Spark of self-consciousness (*Manas*) the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element (*Manas*) he felt within himself, and who yet were *outside and independent of him* (Hence the need for projecting the Spark *outwards* for Replenishment, and sitting with uncrossed extremities.—B. C.)

"DEVOTION arose out of that feeling, and became the first and foremost motor in his nature.....It has settled in all its ineradicable strength and power in the Asiatic Aryan heart from the Third Race direct through its first 'Mind-born' sons—the fruits of *Kriyasakti*" (Creative Will).

Hitherto this has fallen mostly on deaf ears, even among the Aryans themselves as well as in the West, with the awful results we are now suffering. Mankind stands on the edge of an abyss, and the appeal is now made to this devotional power of the true Aryans to save it by Replenishment of the Divine Spark of *Manas*, which may otherwise fade and finally be extinguished in many cases altogether.

In his book "The Fifth Arm" (1940) Mr. Wickham Steed advocates the forging of a "Weapon of the Mind" in order to counter the propaganda of Totalitarian countries which are trying to enslave the mind as well as the body and have so far succeeded to an alarming extent. The teaching offered in this pamphlet is intended to replenish and strengthen the mind. As Mr. Steed says at the end of his book:—"It is for this lofty purpose that we need a Fifth Arm as the sword of the spirit for the war of faiths, the weapon of the mind for the battle of wits. Not a day should be lost in forging it aright, and in learning to wield it with sure and valiant hands."

Let the Asiatic Aryans never forget that they were originally a race of warriors in the best sense.

The *Ramayana* is a mystic narrative of the struggle between Rama, the first King of the *Divine* dynasty of the early Aryans, and Ravana the symbolical personification of the Atlantean race of Lanka (Ceylon) ; the former the incarnations of the Solar Gods, the latter of the Lunar Devas. It was a Titanic conflict between the forces of Light and Darkness, and is being repeated on the purely physical plane now with every material resource of modern mechanisation directed by the cunning and brutality of the lower mind (*Kama-Manas*) devoid of all morality and spirituality.

The Arya path

Compassion is no attribute. It is the law of laws—eternal Harmony, Alaya's SELF ; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal.

'The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which IS, the more thou wilt become' COMPASSION ABSOLUTE.

Such is the Arya Path, Path of the Buddhas of perfection.

Yea ; on the Arya Path thou art no more a Srotapatti, thou art a Bodhisattva. The stream is crossed. 'Tis true thou hast a right to Dharmakaya vesture ; but Sambogakaya is greater than a Nirvani, and greater still is a Nirmanakya—the Buddha of Compassion.

Self-doomed to live through future Kalpas, unthanked and unperceived by men ; wedged as a stone with countless other stones which form the "Guardian Wall", such is thy future if the Seventh Gate thou passest. Built by the hands of many Masters of Compassion, raised by their tortures by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow.

The Voice of the Silence

(Tibetan Golden Precepts)

There is a Road steep and thorny, beset with perils of every kind—but yet a road ; and it leads to the Heart of the universe. I can tell you how to find Those who will show you the Secret Gateway that leads inwards only, and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer...There is no trial that spotless purity cannot pass through. There is no difficulty that strong intellect cannot surmount. For those who win, onwards there is reward past all telling—the power to bless and save humanity. For those who fail, there are other lives in which success may come.

There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally SELF-REDEEMED.

H.P.B ∴

AUM VAJRAPANI HUM

APPENDIX

Lemuria and Atlantis

Lemuria is the name given by the German naturalist Haeckel to a continent which he regarded as the cradle of mankind. This agrees with the Archaic Records if by mankind he meant the later Third Root Race when separated into sexes and endowed with mind. The Archaic system of evolution presents the only comprehensive and logical one of seven Root Races, each developed on a separate continent, those of the Third and Fourth evolving on Lemuria and Atlantis respectively, while our own Fifth Race began with the Aryans in Central Asia.

The Genuine Asiatic Aryan Race

Owing to Nazi propaganda claiming Aryan descent, it has become necessary to assert that this claim has no justification whatever. As the original Aryan race is at least a million years old, being the first to appear after the sinking of Atlantis who fought and defeated the Atlantean black magicians, branches gradually spread elsewhere to some extent. As a race, however, the Aryans remained in Central Asia until they descended into Aryavarta as it rose from the waters. This race, say the Archaic Records, is destined to survive all others of the Fifth Root Race.

The Vedas were the work of Aryan Arhats, and Democracy (to-day on the defensive in the West) was originally Aryan, being fully expounded in the Rigveda. The term Aryan is worthy of this race's great heritage, for it means noble, learned, and one devoted to high ideals. Why, then, have the Aryans tamely submitted ever since the time of the Persian King Darius Hystaspes (521–485 B.C.) to the substitution

of the term Hindu which is a term of opprobrium meaning the antithesis of everything Aryan ? It is indeed high time that the Aryans roused themselves to a realisation of their present degeneracy (so often referred to in the Indian press to-day), and the Yoga of Replenishment from *Mahat* will help them more than any effort on lower lines. Then perhaps we may some day see the name India changed back to Aryavarta, the Land of the Nobles, and with an Aryan religion on the sure foundation of the Esoteric philosophy her ancient glories will rise again to bless and inspire mankind.

The Yogacharya Esoteric School

This school is usually confused by exoteric writers and others with the *Tantra* or *Mahatantra* school, for there are two Yogacharya schools, one esoteric, the other popular. The doctrines of the popular one were compiled in the sixth century of our era, and the mystic tantras and mantras, the formularies, litanies, spells and mudras, would certainly, if attempted without a *Guru*, serve rather the purpose of sorcery and black magic than real Yoga. They are practised by the Red Lamaists of Tibet and the Tantrikas and Hatha Yogis of India.

The Esoteric Yogacharya School came into being with the dawn of mind in man, when the "Sons of Will and Yoga, Ancestors of the Arhats" were the first to incarnate fully. The Chiefs of this school have always been these Arhats, who are the custodians of the accumulated Wisdom of the Ages which is known as the Esoteric Philosophy. It is the result of the actual experiences of countless generations of Arhats, seers and prophets. No vision of one Arhat was accepted until checked by the visions—so obtained as to stand as independent evidence—of other Arhats, and by centuries of experiences. Only Raj Yoga is taught in this school.

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ADDENDUM

A Famous Writer's Experience of Mental Replenishment.

In her book of reminiscences "Adventures of a Novelist", Gertrude Atherton relates the following remarkable case of help given in answer to an appeal to the "Creative Force" when inspiration was entirely lacking for her next novel. She had signed a contract and received a cheque in advance, but her mind was a blank. She went to Rouen in N. W. France for local colour and for a week walked about in vain. "Then", she writes, "inspiration came in a singular manner." Her landlady advised her to visit Bonsecours where there is a monument to Joan of Arc, and a famous pilgrim's resort. "As I was leaving she said earnestly: 'Now mind you make a prayer up there for what you want most in the world. The first prayer in that shrine is always granted.' 'Prayer!' I laughed. 'I've not said my prayers since I was a child. I had enough of prayers then.' She was a good Catholic and shook her head reprovingly. 'Very naughty of you. But if you are wise you will take my advice. Always, *always* the first prayer is granted.' It was a balmy day and I did enjoy the ride up the Seine.....I eyed the open shrine speculatively and wondered....Was it worth while?... ..Why not? By this time I was desperate and ready to try anything. I looked about to make sure there was no one approaching and then plumped down on my knees. My address to the Almighty was somewhat unorthodox. 'Look here,' I said. 'You have given me *a Spark of your great body of Creative Force* (recalling Herbert Spencer) and it is your duty to help me out of a hole. I must write that book! I must! I must!' I became a trifle more humble. Please. Please.' When I told Madame d'Oliviera what I had asked for she exclaimed in dismay: 'Oh, why didn't you pray for a nice handsome husband?' 'Husband!' I cried. 'Husband! What is a husband to a book? I want nothing else in life just now.' But she was far too French to understand. The next morning I sat down at my writing table, determined that as I had gone so far I would assume that my prayer must be granted. But my fiction tract was as barren as the Arctic Circle. And so it was on the next day and the next. I was in a state of profound disgust, and told Madame d'Oliviera what I thought of her and of superstition in

general. And then, on the fourth day, I walked almost automatically to my table and began to write. The story flowed forth in an unceasing torrent. I never knew what was coming next, hardly as if it came out of my own consciousness—rather as if it were conceived somewhere out in the ether and was using my passive brain as a medium. And there was never a hiatus ; the source never ran dry for a moment ; in six weeks the book was finished. As a rule I write every book three times, but this was as perfect as I could make it in one, and I made scarcely a verbal correction. Self-hypnotism ? Suggestion ? The subconscious jarred into action ? Who knows anything of the psycho-mental processes ? Catholics to whom I have told the story insist that it was a direct answer to prayer. Perhaps it was. What do we know about anything ? Nothing."—See Chapters XIV, XV, XVI. pp. 264—271.

This bears a striking resemblance to the method of Replenishment from the Central Source (*Mahat*) described in this pamphlet to the Aryans under that title. Evidently, without knowing it, Mrs Atherton had appealed to *Mahat* and had thus received from the Source of Mind the replenishment of her own Manasic principle needed for her novel which she rightly calls "a Spark of Creative Force." No more striking proof of the truth of this teaching could well be imagined.

Of her second book "What Dreams May Come" Mrs Atherton writes (p. 114):—"This new book that popped out of the unknown was a story of reincarnation.....I sent it to every publisher in the United States. It returned with painful regularity. Some were more than shocked. They appeared to be quite indignant. My 'central theme was too much for any sane person to swallow.' This was shortly before the organization in London of the Theosophical Society and reincarnation was practically unheard of. For that matter, the word itself had not come into use, and I used the old alternative metempsychosis. A few years later the market was flooded with reincarnation novels." At p. 319, after relating a convincing ghost story, she writes :—"I am far too much of an egoist to believe that physical death will be the last of me. I rather like the idea of reincarnation ; better still of being born into other worlds where human intelligence may be more highly developed than it is on this planet. But while the discarnate ego is roaming round in space why shouldn't it

swoop down on its old haunts occasionally, if only out of curiosity ? After all, there is only one thing we do know and that is that we do not know anything.

Some Advice from a Great Rajput Rishi.

Alice L. Cleather, my lifelong co-worker (see back cover) was a *Chela* since 1888 of one of the Aryan Chiefs of the Esoteric Yogacharya School. The following selections from his teachings to her will be found very applicable to those given in this pamphlet. Her complete record 1888 to 1938 will be contained in her Esoteric Memoirs which I am now preparing. They will contain much of importance bearing on the last and the present war and world affairs in general.

W. C.

MOTIVE:—"Pure motive gains admission to where the MASTERS are. A *Nirmanakaya* is what you need. Analyse your motives. You miss clues and threads ; clues to your *real* nature important to determine. The talisman is in the motive. If the motive be impure—Beware !"

PRAYER:—"The prayer of faith shall heal the sick. Pray and fast—Pray and fast. 'This kind cometh not out save by prayer and fasting.' Prayer is the inner will in action. Test its efficacy. More things are wrought by prayer than this world wots of, for prayer is silent will. Prayer can move mountains." Millions in England, led by the King, are uniting in silent prayer every night at 9 p.m. As their motive is mainly if not entirely unselfish, the effect of these massed wills is incalculable. To pray for strength to fight, or even to fight actively, in a just cause is approved both by Krishna and the Buddha. If an act is done as a matter of duty, without passion or prejuduce, it is done in the spirit of *Ahimsa* (non-violence) whether it be violent or non-violent. "The Dictators," writes Mr. William Orton, "have discovered how to put the tremendous forces of collective emotion behind the collective destiny. That alone is the secret of their power." But collective will is a far greater power than collective emotion.

CRITICISM:—"One of the 'Dwellers' of your race is pert and shallow criticism. Unless you know, forbear to speak. Thus will you never

speak, for never can you know. The Oriental mind accepts. It neither cavils nor judges "

FEAR:—'We would help you more definitely had you but more faith and less fear. Fear not. Be not so fearful. Obey and trust and all will be well. Have faith—Have faith—Have faith.

COMMUNICATION:—"Clairaudient and clairvoyant—this you must become. Call thou upon ME and I will answer—but you must call with your whole being, as if your very life depended on the answer—*as it does*. Do not fear to put down what comes into your head. You draw nearer to that Force which has within itself—in its heart—a supreme and awful Power ; therefore the vehicle must be refined lest it be destroyed. Communication may be constant and direct but effort, often severe, is needed from *your* side. Devote more thought to overcoming obstacles. The strain of undivided service is immense, and cannot be supported by the unprepared. The training must be gradual—a question of elimination and refining carried on through years, and then the Master Hand will start the works. A serious flaw would cause destruction and many years of patient work be lost. All voices, all places are as one ; and one the Power, *the God*—that which is not what thou thinkest thyself to be. You must be cast into another mould ; the old one broken, the 'metal' melted in the *refining fire*, and then poured out into another mould, *which is already prepared*.

THE PRESENCE dwells with you. Strive to be conscious of this Divine Inspirer, forgetting self. Love is the fulfilling of the Law. Without this ye cannot travel on the Path. Invoke the Power ; become its servant. Let it act through thee ; let it direct thy course.

M.

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FOREWORD

The whole world is flooded with books and ideas written by thousands, but nobody is able to gather a correct information about the Spiritual Path and to get the real success in life. You all will be surprised to see the plain truth in these pages that comes for your guidance and future success in all your attempts in the Spiritual practices.

Now you are in a dilemma as to the real path. You are confused with the different methods that exist now. You are worried much as you are not able to proceed even an inch. The next moment what will be your condition you do not know. I am giving you just what you actually require at present. I know well that without this you will be misguided. Have a deep study of these pages. You will understand the real secret. Just see for yourself. Think deeply on every point from the beginning to the end very carefully. Then proceed furtherand further in the Spiritual Path. Be steady. Reach the Goal and enjoy the Highest Bliss for ever and ever.

Ananda.

OM

Sat Guru Paramatmane Namah

SPIRITUAL ASPIRANTS BEWARE!

POORVA SANSKARAS

The spiritual knowledge and thirst is a question of *Poorva Sanskaras*. You cannot expect the same amount of zeal and enthusiasm you have, from each and everyone. If you reflect upon the past, you will clearly see how the *poorva sanskaras* exihibited even in your youth at the age of 5 to 12. Those things you did, of course, due to the subtle influence of the *sanskaras*, which you could not have seen in a solid way with your naked eyes, in your young age and some of you will not believe that even now.

During the age of 5 to 12, if you remember, some of you would have frequented the temples, *Bhajana* parties, smeared the holy ashes over the body here and there, prostrated before the deity at

times and received *prasadams* with respect. You did all these things aimlessly or out of curiosity, though not regularly and systematically. In the case of *Utsava* days, your feelings and enthusiasm were different. Some of you would have visited the temples, because your devotional parents went or for praying the Lord to give you success at your class examinations or to free yourself from the punishments of your parents by praying for their death, if they were to be strict and careful towards your behaviour and character. At times when you come across a party of *Bhaktas* doing *Bhajana*, singing His Name and Glory, you had a very great interest. You enjoyed it. You also wanted to cram a few songs to sing. You joined them in their singing. You were anxiously waiting for another *Bhajana* day. Gradually this side of activities grow by taking keen interest and part in visiting holy places, temples and *Tirthas* outside your town also on *Utsava* days. You know pretty well that you have not seen any God there, but still you continued. You do not know 'why?'

Some of you would have been prevented to do all these by your parents, if they were not spiritually inclined. If you had strong spiritual *sanskaras*, you would have attempted to continue these activities in silence, secretly, without the knowledge of your parents and before them you would pose as if you were interested much in your study and household duties. These are all the outward symptoms of the subtle spiritual *sanskaras*. You would have had a spiritual push or life lift in the path, if your parents were to be of devotional type. It is a rare combination — pious parents and children of strong spiritual *sanskaras*. Even in such cases, *Maya* will do havoc through the parents in the form of *Moha*, its chief agent and restrict the spiritual progress.

As you are a man of spiritual *sanskaras*, you had a little interest in the spiritual path and you did not keep company with useless friends, classmates and the boys of your neighbouring houses. You were interested in the spiritual activities at times and you were forced to forget all these, when you were deeply engaged in your

study or in the house-hold works and when your parents checked you or at the sight of a beautiful lady.

VICIOUS CIRCLE OF THE WORLD

Reflect for a moment about the various sorts of the worldly people. They keep company with useless friends, waste their precious time in play not caring even for their own study, always chit-chatting and irregular to the school. Some will go out with books in their hands, pretending to their parents that they are going to the school, but actually they will waste their time in playing in the streets or sitting in a temple with their comrades — but will punctually return to the houses just after the school hours for their dinner. "Idleness is the key of beggary and the root of all evils." In this way their activities also will grow, by smoking, playing cards, disobedience, carelessness, reading novels, attending cinemas, dramas, and when they grow, it is quite unbearable— visiting houses of ill fame, gambling, drinking, and developing a host of vices and impurities, thus becoming a strong

nuisance to the public at large. They are the embodiment of vicious qualities. Law courts and police department are maintained only by the Grace of this society. If you analyse their nature, you will find they are worse than a tiny germ. They are destined to have everlasting sufferings through their powerful, revolting senses. When they grow old, they repent. In some cases, this repentence never comes. They are hopelessly ruined. *Yatkarma kurute tadbhisampadyate*—as he does action, so he attains" [Bri. Upa.] Just hear of their fate: "*na sa tatpadamapnoti samsaram chadhigaschati* — Whosoever is indeed ignorant, thoughtless, always impure, he does not obtain the Goal (but) comes again into *Samsara*" [Katho. Upa.]

These people will at times mock at the pious persons, causing them disturbance in every way. They are the greatest obstacle to the spiritually minded people. When they go hand in hand with ladies and at other instances, the minds of the spiritual aspirants are poisoned. These people are not so vicious in their youth

They had only very little bad *sanskaras*. But their vicious circle, useless society made them worse day by day. Such is the powerful influence of bad society. Automatically and unconsciously they came into the clutches of these people. If they had taken recourse to the society of the pious people, they would have been saved.

ORDINARY WORLDLY PEOPLE

Again you have another set of people who are neither particular about the spiritual path nor are they affected by the vicious society. They are quite indifferent to this promiscuous assembly. They are very particular in their youth only about their own studies, household work and obeying their parents. Only these people now appear with different distinctions and worldly fame. They move along with the world in the usual way. When they grow they are particular about their stomach, wife, property, and children. Nothing else seems to be important to them. By the influence of *Maya*, they are strongly attached to their wife and children. Their chief aim and

Goal in life is how to get more money to adore and worship their family. In the acquisition of money, some will commit all sorts of undesirable actions, even murder. These people out of curiosity to acquire some Siddhis or God's Kripa, will attempt to do some kind of *Japa* and *Puja*, so that they might fulfil their ambition. They will never get any progress as their minds are fixed in the objects of sense-enjoyment. Some will work with selfish motive to get few conveniences, public fame and popularity. If they fail to get fame, they will never give up hope. After a little study of a few religious books, with their own corrupted heart and poor book knowledge, they will come to the public to proclaim some nonsense as Truth through their irrefutable arguments as to the non-existence of God. They form their own friends and followers. This is another set of people that go in the world without knowing what will be their condition the next moment.

THE PIOUS SOCIETY

If some of the common people are affected in their health or in case they

have heavy loss in their business or due to the death of their nearest relatives, they enter into religious controversies — they seek *Sat Sanga* and begin to do a little *Japa, Puja*, etc. As they do for a few days, there will be some break due to death in their family, if not at least a buffaloe. If nothing happens in their family, perhaps they will have to attend the cremation of their friends. If this is not the case, they will have to be present for the marriage function and in satisfying others for "formality" sake. Apart from this obstruction, there will be a drama by the famous actors or the extra-ordinary feats of Prof. Ramamurthy. At once they will determine to attend. In addition to this, some of their useless friends will tempt them by saying: "He is no man without seeing this rare opportunity." Even if they have only half mind to go, this will make them attend surely. Even in this temptation some will hesitate to go. In that case, a word from their wife is quite sufficient. It is the only *Mahavakya* for them. In this way if they are carried

away, what spiritual progress they can have? Some will grumble "I have no progress. I am doing *Japa*, etc. sincerely for the last 6 years. God has no eyes". Such people cannot fix their minds on the *Lakshya* even for a single second. They will not care to see their own weakness. Some will know that they are not advancing at all, but will pose as a great *Mahatma* by wearing a lot of *Rudraksha*, smearing a bag of holy ashes and ringing the bells before the deity. They will dress themselves in a grand way to get public attraction. At times before their friends they will talk to the deity and convey the demands, requests and orders of the deity to the public, thus cheating the world. Who are fond of mutton, drink, etc. will sacrifice a flock, in the name of God. If some are sincere, they will plainly accept their bankruptcy in devotion and ask all the *Sadhus, Sannyasins,* priests and *Jyotish* to show them a remedy to get success.

One *Sannyasi* will ask him to worship Krishna, another Rama and afterwards Kali. After a few days another *Sadhu*

will ask him to do *Nitya Karmas*, *Pitru Srardhams*. Again there will be another suggestion from a *Jyotish* to do *Santi Abishekam* to Sani Bhagawan and will produce a bill for Rs. 120. There will be no benefit still. On enquiring a *Yogi*, they will have instructions "Do *Pranayams* 160 times daily and bring the *Kundalini* to Swadhistana Chakra." There a doctor will boldly assert "Your nervous system is very weak." In this way in running here and there they are assailed with more doubts and confusions. Some get a thorough hatred of the spiritual path and will enjoy a fine bon-fire of their scriptures and will actually attempt to break the idols and pull down the temples if they have no fear of the existing Georgean rule.

Some who do not bother much, with a little steady faith in one *Guru*, one *Mantra*, one *Devata*, will do some sort of spiritual practices according to their capacity and be contented with their lot. They begin to read religious books. They come in contact with different living sages. They select their own Guru. They have

perfect faith in his words. They do self-surrender and support all the religious people and institutions. Gradually they attain Peace and Happiness.

TRUE ASPIRANTS IN THE WORLD

In this way you begin to analyse the various kinds of people in the world. As you have good spiritual *sanskaras*, you had no concern with the worldly people. You are trying to do something in the spiritual path. Everyday as you reflect upon the miseries of the world and the happiness of the *Sadhus*, there is a symptom of *Vairagya* and you prefer to become a *Sannyasi*. When you attend a *Katha*, *Bhajana* or on *Utsava* in a temple, you are elevated much and you resolve to devote your whole life at the service of the Lord. The world distracts you at every step. The moment you look at the man in the company of a woman or when you see a man going in a car in full suit, you at once wish to imitate. When you glance at a man with a nice crop, you also desire to have a crop — the result is, to-morrow you will stand before me

with a crop. Here is another man whom you recognise "my intimate chum," will take you for Raghavadas Laddu, and Arya Bhavan *Alva*, Komala Vilas Coffee. Another will tempt you with the latest invention "Pictures are talking, singing and dancing." Even if you had not the desire of your own, you will satisfy me by bringing your foolish principles "etiquette, manner and discipline" of the world.

You are carried away by the worldly waves whenever you look to this side of sense-enjoyment and you are taken by the spiritual path when you open the misery pages of the fleeting world. Thus you are kicked here and there like a foot-ball until you get a strong *Vairagya* and the Grace of a Guru.

When the aspirants are thus struggling, if they had poor spiritual *sanskaras*, they will enter into the world by marrying a girl and undergo miseries, troubles and worries from all sides. The real pity is when once they are caught in the net, they cannot leave the world, even if

they sincerely wish it. They are under the bondage for life through "wife."

There are some parents who dupe their children by giving them in marriage while they are too young and ignorant, thinking that it is *Dharma* as if they know the *Shastras* well. How many cases of weakness, poverty, disease, unemployment young widows and premature death. This is the root of all evils. Every house contains some blessings of this sort. Your neighbour's daughter was given in marriage to a boy 5 days ago. Yesterday the boy was attacked by fever and now his body is taken to the burial ground. Similar cases are seen everywhere. Just consider the condition of the mind of the father of the girl. Remarriage is not possible, as the head of all the *mutts* and priests will force him with *Sanatana Dharmic* rules. It is contrary to the *Kula* and *Gotra* to admit her in the college for study. He is worried for days together and after all the girl is kept fully shaven in the corner of a room counting her *iddlis* and *thosais* : "A minute to smile and an hour

to weep in ; A pint of joy and a peek of trouble." I am not saying anything against the principles of religion in the name of Sanatana Dharma and God. I am only suggesting to the parents not to force the marriage bond till their children grow. When they attain age, if they are slaves of their senses, let them marry even half a dozen times. This will remove poverty from the world. Thousands of troubles and worries can be easily removed. You will see the Peace and Happiness everywhere. The world will contain several Sankaras, Ramanujas, Christs and Buddhas. Worldly-minded elderly fools know pretty well that there is not an iota of happiness in a woman. From their own long experience let them honestly say whether they had spent a single happy day after their marriage. They repent from the bottom of their hearts and pray to God to remove their sufferings of the family life. Still, I wonder, how they dare to dupe their children.

Those who have strong spiritual sanskaras, cannot remain long in this

nasty world. Their minds will always be on Spiritual Glory and even after their marriage, in a few days or months, they will run away from the world leaving their wives helpless. The public will accuse the innocent aspirants. Think well — who is to be blamed?

Some real aspirants if they are wise, when they come to know that their parents are proposing marriage, that very moment they will slip away and nobody can find out their whereabouts. After a few years they will be known to the public as Swami so and so.

Now you have seen sufficient examples of the different types of people in the world. If you are destined to enjoy the Spiritual Glory, you will be running after *Sat Sang*, temples, etc. You are busy in reading religious books by various authors. Really you do not know the A, B, C, of the spiritual path. You have studied only a few books with half understanding. You have seen one or two *Sadhus* and *Sannyasis*. Now according to your own mentality, you imagine a

particular method to be the real spiritual path. God only knows whether you are right in your mental conception. If you are carried away to the spiritual path with your present convictions, you only will realise the result, good or bad. Your enjoyments, sufferings or repentence in the spiritual path is based upon this mental conception. Therefore,

BEWARE!
BEWARE!!
BEWARE!!!

Be very careful in forming a defenite conception of the spiritual path. Now I will describe about the different conceptions of the aspirants. From the following, you can easily predict whether you will enjoy or suffer in your spiritual march. Your horoscope and good omens are not at all necessary. Read this carefully, my dear brothers, and be sure of your future condition.

THE TEMPEST.

From the old Puranas and the imaginary pictures of old *Rishis* and sages, you form an opinion that real spiritual

path is in having a long beard, full hair on the head (*Jada*), body adored with holy ashes, wandering with a *Kaupeena* without an abode. You also want to do the same.

When you look at a Sannyasi neatly dressed with *Kashaya* cloth, shoes, umbrella and a clean face shave, you begin to think that this is the proper way and at the same time you begin to criticise that Sannyasi with a *Kaupeena* and *Jada*.

Here you see another Sadhu preaching to the public some Vedantic idea with quotations from the Upanishads. You also want to cram something from the scriptures and preach to the public. After a few days you will imagine yourself that you can take up the part of Swami Vivekananda in the ensuing Parliament of Religions in America.

Again when you read the life of Sri Ramakrishna Paramahamsa, you will desire to worship Mother Kali and in a few days thinking yourself to be an *Avatara* of Ramakrishna, you will exhibit your foolishness.

As you read Hatha Yoga Pradipika, your mind will at once go to shake the *Kundalini* through *Mudras*, *Bandhas*, *Nauli*, etc. to get *Anima*, *Mahima siddhis*. If any trouble comes, you are driven hopeless and you are in search of a Yogi Guru. At this moment you will ask all the Sannyasis "how far your *Kundalini* has gone?" If you get a negative reply, you will think all the Sannyasis are below your rank in spirituality.

In case you happen to know some Vedantic terms, you will ask all the Mahatmas "What is *Avyaktam*? What is *Maya*? What is *Nirvikalpa Samadhi*?" and so on. If they hesitate to tell you, you will consider all the Sadhus are begging Mahatmas who could not earn their bread by honest means.

If you look at the 'Study' section, you will read Gita to-day a few *slokas*. If you hear Upanishad quotations in a meeting to-morrow, you will leave the Gita book in a corner as a pukka feast for the white ants and take to Upanishads. When you could not follow even a single syllable or

the real significance of the Upanishad texts, you will leave it altogether and you will jump from Aparokshanubhuti to Viveka Chudamani, and so on.

When you see the whole *vedas* in Sanskrit language, now your mind will say "without Sanskrit knowledge, there is no use of reading scriptures like a parrot." Immediately you will purchase a Bhandarkar Grammer. If you cannot understand that, the suggestion of your friend, "Sastri's Grammer is the best and easiest" will appeal to you. In the same way you will go from Sastri to original Laghu. After some time you will leave everything and try for some ideas in your own mother tongue. There you can only read — the difficult question is, you cannot understand. So much confusion as to the way of living, dressing, study etc.

Again there is another big trouble. To-day when you read Gita, you will worship Lord Krishna and repeat "*Om Namo Bhagawate Vasudevaya.*" This is only for two days. On the third day when

you see the Perumal in the procession on the Vaikunta Ekadasi day, you will begin to worship Narayan or Sri Rama by chanting "Hare Rama, Hare Rama," etc.

Just study the condition of your mind on the Sivarathri day, when you visit Siva temple. You are attracted by Lord Siva and you take to the Mantra "Om Namasivaya" for some days.

In the meantime if you happen to hear the sermons in a church and see the orderly nature of the Christians when they go to Church on Sunday morning, I need not express your mental state. In the same way your condition will be very pitiable when you see the real truths of Mohamedanism and Buddhism.

Now you do not know the east or west. At present you will remember the words of the Vedas, "A Guru is absolutely necessary." Do you now realise why a Guru is necessary? You will begin hunting after all the Sadhus and Mahatmas in search of a Guru. Filteration process will go on until you reach a proper Guru.

After a few days stay with a Mahatma in South India, you will find some blackmarks in him that he is keeping company with young ladies, smoking etc, and hear good informotion about some other Sadhu in Northern India. Even if you had no money at that time for trainage, you will resolve to go to him even by walking the whole distance. Now the same process what you did for 'study' will go on in the case of searching a Guru. I need not say the condition of such poor aspirants. They are in a hurry. They have no patience. They never care to become worthy to sit at the Lotus Feet of a Great man — a Guru — Brahman Himself! Their lower nature is so strong that they will never bow down their head before another. They have not destroyed their egoism. Now I will tell you your next duty. Patiently hear. I have come to the important point. I have described the present state of your mind. You may think my words only have produced a great confusion in your minds. You may accuse me that I have now only placed you all in a dilemma. I know that.

Be patient. I will give you a prescription in the form of a sugar-coated pill. Just hear.

ASPIRANTS UNDER A GURU

THE REAL ZOO.

Now you will blame the world that it distracts you and you will realise that the life of Sannyasa is a calm and quiet life, and that it is the only way to do something solid in the spiritual path. With no idea or principle of the Sannyasa Ashram, you will approach all the Mahatmas begging for Sannyas. One man will tell you: "Remain with me for 12 years. Serve me wholeheartedly. I will give you Sannyas after 12 years." You are afraid to see the long period. Still there is no other way. You will remain with him while your mind will be somewhere else. At the most you will spend a year or two with him. As you have not purified your lower nature, you will find fault with that Mahatma and run to another man. Out of mercy to give you

satisfaction, with the hope that you will improve in every way, he will give you Sannyas immediately. In this way several people will come and take Sannyas. In that group you will find different sorts of temperaments. You would have had the conception of Sannyas in one particular way and you are there to fulfil that and hence the words of your Guru is of no use. Ninety per cent of the present day Sannayasins belong to this group.

One Sannyasi who took Sannyas direct from Brahmacharya life will preach that householders should not take Sannyas and he will quote in his favour Sri Ramakrishna's saying, "A lion that tastes human blood will always run after it."

Another Sannyasi who had Sannyasa after exhausting his manly power in procreating children till his age of 60, will insist the order must be followed: Brahmacharya, Grahastha, Vanaprastha and Sannyas and he will count one by one with his fingers.

A Brahmin Sannyasi will proclaim that only Brahmins are eligible for Sannyasa

and he will quote a line from Narada Parivrajaka Upanishad. Another Sudra (or any other caste) Sannyasi will bring the exemption from the Vedas that real *Mumukshatwam* and *Vairagya* are quite sufficient for Sannyas. Another Karma Yogi will tell you :—

"God will not seek thy face,
Nor will He ask thy birth,
Alone He will demand of thee
'What hast thou done on earth.'"

One man finds in a place in the Narada Parivrajaka Upanishad that a Sannyasi should wander from place to place and he should stay only a day in a village and three days in a town. This will appeal to a Sannyasi much and he will spend his youth in walking from Gangotri to Rameshwar, Kailas to Kashmir, and so on. In his heart he has no belief, but he will offer holy ashes to the public for a few *rotties* and will pose himself as a great pious man by smearing holy ashes and keeping some *Rudrakshams*. Before them he will chant some *stotras*. Some will pose that

they never touch money, but you will see them keeping a lot of things and their minds will be running after comforts and conveniences. If he is affected with ill-health, as he could not walk, he jumps into the train without a ticket and receives kick from the Railway authorities. When he is sufficiently old, he repents and breaths his last in sorrow and misery, worse than a Grahastha.

One Sadhu will have a principle that he should take food from all castes and will preach, "There should be no difference. All are equal in the eyes of God. *Sarvam Vishnu Mayam.*" While another will boldly declare that food can be taken only from the hands of Brahmins. In his opinion Brahmins only are pure and all Brahmins are pure!

There is another Sadhu sitting with his long *Jada*, by the side of a fire with a heap of *Ganja*, *Abin*, etc. This man after the use of the intoxicants will boast himself by saying "I enjoyed SAMADHI for long eight hours."

One man will secretly eat everything and pose to the public that he is living only on *Bhel* leaves and water. Few are really engaged in self-mortification in undergoing sufferings through hunger by drinking water only, as if their *Jnana* and *Moksha* are only so much. Another will exhibit that he has control over all poisons and extract money from the public under the plea that he is the greatest Yogi by swalloing poison and nails.

Though many take to *Garuva* (coloured) cloth and pose as big Sannyasis, yet their tongue will go for fishes, meat, smoking, etc. If anyone asks a man of this society, he will give his foolish explanation, "I am using it as a master and not as a slave." The man who eats fish, etc. will tell you, "Are we not killing germs in breathing, moving, etc. Is it not killing?" Another man will say, "By killing all these, I am giving them a chance to take a fresh body enabling them to realise God quickly. I am giving them *Punar Janma*." Thus they will continue their bad habits till their death. After their demise, the public,

devotees and disciples will say "..... attained *Mahasamadhi.*"

One day a man will hear that a Sadhu in Mt. Kailas is living in a nude state and that he is the greatest *Titikshu* in the whole world. Some will take bath in the icy water in the origin of the Ganges in winter for two hours with a view to practice *Titiksha* and to become like the man in Mt. Kailas and undergo sufferings.

Some will find it impossible to control their passion. After repeated attempts, one will use unnatural methods and means to control the passion and suffer. Another, if favoured with a big ashram and disciples, he will keep some of his lady disciples with him, one to give him enema and others to cook and to shampoo his legs. If any one of the lady happens to go for a short time, his whole mind will be only upon that lady and he will talk to every one only about that lady. In all his philosophical writings, he will mention her name in every line. Often and often he will pretend to be unwell for the simple reason to have special nursing from her. In this

connection I wish to quote a line "Snake bites only in contact. But a lady bites at distance."

With all these weakness, they will pose as God. Consciously they feel, they are in the wrong but they pretend to have reached the Highest. If they possess some intellectual power, they will write very beautifully in a charming way after cramming a few phrases and idiomatic sentences, but their heart and mind will be worse with all impurities. Several *Madatipathis* and *Acharyas* will feed only their pot-bellied followers and devotees, but they will never care to feed a poor man in the street, who is begging after 3 days starvation.

Another man will find in Viveka Chudamani the duty of a Sannyasi is, "*Sravana, Manana* and *Nidhidhyasan*." He will find all the three in cramming some texts in Upanishads, Laghu and Siddhanta. His body, mind and heart will be in the same impure condition. After 40 or 50 he will sit for meditation. He could not sit even for half an hour in medidation

and then he will say that no *asana* is necessary for a Jnani and that he can mediate even in a sleeping posture. For his stomach business he will take up one or two classes on Gita and Upanishads thinking himself to be the greatest Acharya. Thus he will find his salvation and Moksha in teaching the scriptures.

One man will spend his life in adoring and setting up his matted hair (*Jada*), another in making ashes and smearing over the body. One with a *Kaupeena* and another with a royal dress. One will live in the forest in a cave and the other in the city with all conveniences under the plea that "mind must be pure — there is no harm in staying in a city and enjoying all the worldly pleasures."

Some will look at a great man, wearing only a Kaupeena and the next day others also will throw off their cloths and remain with a *Kaupeena*.

One will find in the scriptures that a Sannyasi's knowledge is the *Danda*. To exhibit this principle to the public, he will

keep a *danda*, a stick in his hand always, even during his sleep. In case they are destined to possess a little money, some will keep a beautiful cover for the stick made of velvet and will appear as an *Avatara* of Sankara and Ramanuja. Some will enjoy beautiful palanquin and will always go in Royal State procession forgetting his real position. If any man required some help at the time of his death, these kind hearted Sannyasis will say, "It is his *Karma*. Let him suffer."

Some of them will not feed even their own disciples but will say to their confidents : "My heart burns to see the inmates taking twice coffee" but will profess that they are "Ocean of mercy, love and peace." Some will waste their time in mere intellectual fights as to *Mayavada*, etc. Some will stick to asceticism, laudable sacrifices, *mantras* and *puja*. They will break their head with the existing different schools of thought. Another will insist upon awakening the Kundalini by keeping a stick in his hand or by shaking the belly. Many people after the practice of one or two items, will

bring all imaginary things and call them as "Visions and Inspirations."

Many of the above informations, are quite new to you all. I know you will be surprised to hear. Many of the readers will not believe. For such people my humble request that they can go and live with any *Mahatma*, *Sadhu* or *Sannyasi* of the present day for some time. Then they will thank me sincerely for the valuable informations. They will realise the truth of my statement.

Many of the so-called Sannyasis, *Matathipatis* and Ashram founders will find fault with me and they will await an opportunity to criticise my statements and to give a retort through a book or Magazines or at least through a personal letter to me. Once again I will tell you all that I have not written these on any particular man. These are the general weakness and drawbacks of almost all. Instead of wasting their precious time in writing a letter to me, they can try to improve themselves in every way and to help the world without any cheating.

Some time back one Sadhu asked me, "what harm is there in keeping company with a lady if we are pure?" My only question is "Are you pure?" If they are perfectly established in Brahmacharya, even then they must be very careful in keeping company with a woman. I cannot believe in their saying that they are established in Brahmacharya. That man who is perfectly established in Brahmacharya will have lustrous eyes, strong will power, intellectual power, memory power, and a well-built body. Now they appear only as puny creatures.

One Sannyasi with a view to reserve money for his old age will start an Ashram with public money. First there will be only a small hut for himself. Then four or five for his disciples. When the members increase, a separate cook and a kitchen is necessary. Because they call themselves as Sadhus, they will require some cows for milk. Every year this item will increase. For cow grazing and for fruits, they will start a fine garden. For maintaining all these, money is required from the public.

In the name of the poor and the sick, they will lead a royal life. They will start a school for the poor and a dispensary for the sick. Every official year they will bring out a concocted statement that 15873 sick people were cured and 49 boys were educated. Showing this statement, they will tax the public. After some years you will find the founder sitting in the upstairs of a big building (I mean his own ashram) with all conveniences, a sofa, electric lights, punkah, servants, timely meals and a beautiful young lady to shampoo his legs! Then they will start a small Magazine and beg for subscribers. For the Magazine they will require a small press also. Every month the public must be giving money from their hard earnings to meet the expenses of the Ashram and the salary of the compositors or they will curse the whole world. This is the present day Sannyas, Georgean era *Tapas* and the duty of the Ashram founders—desire after desires. If I go and ask them, they will say, "I am a single soul with a *Kaupeena*. What do I care with the Ashram? I am here to

serve the world. Even next moment I will walk out." Everyone says like this from the beginning of the Ashram. I still see them there and there only with all self-assertive rajasic nature, "My ashram, my disciples" and with all their impurities. When they die, you will find a small *Samadhi* with a stone and next year there will be a fine building as temple over this *Samadhi* and every day there will be shaking the bells, offering flowers and fine eatables. On their birthday celebrations, there will be a nice feast. If they are accustomed to use cigars, mutton, fish, beef, wine, etc., these will be offered on the birthday celebrations in the dead of night without the knowledge of the public. There will be a poor feeding also on that day. They will cook for 500 and feed 1000 people and they will announce to the public "3000 HARIJAN FED." How many ashrams of this type are there in India to-day! Poor people are working quite hard day and night and earn a few rupees and the ashram founders plunder these poor people and they lead a very

luxurious life saying, "I have psychic powers. I will give samadhi. I will give initiation." There is an Ashram of this type in every town in India. Miss Mayo cannot get these informations. These are kept as "*Ashram Secrets.*"

How many Sannyasis you will see today enjoying palatial buildings, in the company of some widows saying "I lived in Himalayas for 15 long years in Tapas eating only grass." I have given you sufficient examples and now I think you can guess what a real spiritual life should be and you can be sure that liberation, Mukti, and Moksha are not in all the above outward show.

THE REMEDY.

I am sorry I cannot waste your precious time fully describing the various kinds of antagonistic ideas, feelings, behaviour of the present day religious people. Each one will praise his own method and principles and criticise others. In silence many will speak ill of others and in person they will wish each other and smile. Many will say boldly that they have an "Ocean of Mercy,

Peace and Love" for others with a view to extract money from all. This sort of 'spiritual-business' is going on from the beginning of the world, as it were. The present day Sadhus styling themselves as "Mahatmas," "Avataras," Jivan-Muktas," "Acharyas," and "World Teachers," are totally neglecting their own duty and are gradually ruining the country. Instead of that if they seriously attempt to do a bit of Sadhana in developing virtues, destroying their vicious qualities, and in controlling their senses and mind, without caring for public fame, I am confident this very moment they will realise. What is wanted is straightforwardness, truth and plain nature.

In giving the above facts, I am only requesting the present day Sadhus not to cheat the public any more. Now the time has come to close their spiritual-business-office. Side by side I am warning all the spiritual aspirants to be very careful if they want real success in the spiritual path. Dear brothers, do not approach the spiritual path with any selfish desires. Leave off

all your imaginary convictions and superstition. Destroy them. Be plain. Crush all selfish desires. Yes, I mean even your desire for study, yoga, meditation or pilgrimage. Keep nothing in your mind except your only desire to find out a proper master. Some egoistic people will say that no Guru is necessary, and I have clearly shown you the result of 'no-guru sadhana' and the false-guru havocs. "Without knowing the real position and without a proper Guru, whatever you do either Japa, Tapas, Vrita or Meditation, everything becomes fruitless . . . ." Now hunt after all Sadhus. Live with them. Study their nature. See if they possess a heart and if it tallies with their preachings. If you find such a beautiful soul, then remain with him for ever. Await for his orders patiently. Sincerely believe me. Only the false-guru will bring you ruin. The real guru will never dupe you, as He is God Himself: Guru Brahma, Guru Vishnu. . . . . "

There are some with the principle "One should not look to the faults of religious people. The fault-finding nature should die."

Yes, this is a good principle. But, in the beginning until you get a real, proper Guru, you will have to see the good and bad of the present day Gurus, as you do not know who is a real Guru. Therefore you must live with some for a long time to study their nature, as your whole life and spiritual progress depend upon the man whom you select. When you find a man with many good qualities and no (or less) faults, to him you can have self-surrender. After your self-surrender, you should not look to the faults of your Guru. In this connection, I should warn that you should not accept a man to be great, because he is admitted as great by other learned people. You should not accept a man to be great because he has many disciples and because the public say that he possesses psychic powers. You must see the greatness yourself. Then only you will be steady with him. Some other egoistic people will say, "Sree Sankara is my Guru and I need not go to an earthly Guru." This is due to *Ahankar*, ego. I admit that Sree Sankara is the Guru of all. Until you become pure

and until you are able to be in communion with Him, you cannot be benefitted in any way with that Sankara and you will undoubtly require an ordinary Guru to show you the means and to make you pure. By His Grace, you will see Lord Sankara, Siva, Krishna and others in and through your present Guru. You will realise that the present Guru is not different from them.

Your progress in the spiritual path depends upon your Guru. "Give the Power of Attorney to Him and be at ease." This is the only way for each and every one to attain the Highest—Self-realization. You must be very careful in selecting a Guru. If you select a Guru of the type I described in the previous pages, you must be sure that repentence or disappointment is in store for you.

Every one wants to attain the Highest but nobody thinks for a moment if he is fit. You cannot expect a Guru to accept all the puppets and dolls without any *Viveka*, *Vairagya*, and *Shat-Sampat*. He who has

the greatest *Bhakti* in God and shows the same devotion and reverence towards his Guru, he alone is fit to sit at the Lotus Feet of the Master. If you keep any sectarian idea about your caste, ashram, property, fame, wife, children, etc., you cannot realise any benefit through the Guru. Before you approach the Guru, you must have all the virtuous qualities, *Yama, Niayma, Viveka* and *Vairagya.*

If you have not all these at present, you can get all these and undoubtedly become pure even after reaching a Guru and you can purify yourself is no time if you are able to see the Divine qualities in your Guru, if you have no other selfish motive in the spiritual life and if you are eagerly waiting to receive his instructions. This single qualification is quite sufficient if you want real inner spiritual growth. Nothing else. Nothing else. No more Sadhana is required of you. Just obey Him. There is every hope even for a dunce to get quick progress through self-surrender. This self-surrender must be to the real Guru.

The Guru will test your common-sense often whether you feel the responsibility of your duty and whether you are capable to behold His Magnanimous Presence, full blaze and Glory. You may receive kicks and harsh words from him—Will you be able to receive them with a smile? You will not deserve his love and blessings, if you cannot bear his kicks and the severe steps that he might take for your evolution. The real strong foundation of the spiritual path is faith and self-surrender. This is the only mysterious master-key to open the store-house of Liberty, Power, Ananda and Realisation. Don't think about the past. Everyday is a fresh opportunity given by Him to rectify yourself and to reach Him. Prepare yourself this very moment to reach the Goal. Don't waste any more time in your ever-lasting confusion and doubts. Enough, enough, you have wasted so many years in running here and there.

HOW TO GET A REAL GURU.

Read some books of your religion and know something of the glorious spiritual life. Come in touch with the sayings and

teachings of the living Mahatmas. Be in their contact for some months or years. Study their nature closely. See if they are free from all vicious qualities and if they possess all virtuous qualities. Use your common-sense and think well whether their instructions will be of any use to you. In whom you have got the greatest regards, whose teachings gave you some sort of inspiration, and strongest hope for your evolution, know him to be your Guru, though he might be considered as an ordinary man by others. Obey him implicitly. There is another method for getting a real Guru. Do plenty of Japa regularly for a few months continuously, before your Ishta Devata in a solitary room. Visit all the temples and fervently pray from the bottom of your heart "Oh Lord, I am confused by so many principles that exist now. I am puzzled. I do not know what to do. I am ignorant. The path is dark. I am helpless. Enlighten my Buddhi. Lead me to the right path. Reveal to me." Again read Guru Gita every day as soon as you get up. In a

short time, you will come across with the Real Guru or your mind will be attracted by that great man through His Grace. In that stage you will always crave for the Darshan of the Master. Know him to be your Guru. Even after reaching the Lotus Feet of the Guru you will hear people saying, "That Sadhu in the west is the greatest man and Avatara." Don't be duped by all these *Mayaic* influences. Don't believe in all exaggerations and stories. Granting that he is really an *Avatara*, still know it for certain that even Lord Krishna will be of no use to you in your present stage. Now you want a man to purify and improve you. Now you want a man who will be very particular about your moral and spiritual growth. You cannot expect everything from that Guru who will clear your doubts in Mowna, "Gurosthu Mownam. . ." There will be no benefit at all if you go Guru after Guru simply saying with your lips, "You are all in all. I have surrendered to you everything" and so on. Think well. Obtain a Master and stick to Him for ever.

If you want real progress and quick advancements in the spiritual path, your present Goal must be "How to please the Guru." You must serve Him whole-heartedly with Bhakti and Sraddha at every moment of your life. In this case you will have no other idea or selfish desire. This is a great secret for controlling the wandering mind and powerful indriyas. You will have to destroy all your *tamasic* nature through intense activity at the service of the Master and then you can easily convert this *rajasic* nature into *Sattwa* by the love, blessings and Grace of the Guru. If you want to be perfectly established in Brahmacharya start this Sadhana and realise the benefits. There is no other better effective method. The so-called disciples of the present day will demand the Grace from the Guru and will think that the "service" section (*Guru Seva*) is only for the ignorant, uneducated disciples. Let them clearly reflect over this point well and completely change their mental attitude. Let them come to the right path and achieve the Goal quickly.

The man who is very much devoted to the Master, enjoys the supreme Peace.

I have described you in all these pages the real spiritual path, the only path, the push or lift of the Spiritual path in two words "REAL GURU" and "SELF-SURRENDER."

NOTE

A man cannot be called as a SAT GURU, BHAGAWAN, MAHA PRABHU, AVATARA, etc. because :—

1. he has visited America half a dozen times and established a dozen Ashrams there ;

2. he has a barrel-like belly, or a magnetic personality or aged more than 150 years ;

3. he has written many religious books and can address an audience of 5000 persons ;

4. he has many ivory palanquins, silver seats, and all paraphernalia of the Emperor ;

5. he has many disciples and owns a big Ashram, a press and a Magazine ;

6. he is living in Mount Kailas observing Mowna for the last 30 years in nude state;

7. he is accepted as an Avatara by many learned religious people in East and West.

The qualifications of a Real Sat Guru is quite different from all these. The worldly people with a hope to get Peace, Grace, Blessings, Samadhi and Moksha from these Sat Gurus, support them and tolerates their vices, and faults. I promise you that you all cannot get anything from these Sadhus. Perhaps you may get their hatred and harsh words (curses) if you fail to support and help them. By helping these people, you are helping the man who is ruining the country, cheating the masses, spoiling the earnest aspirants and leading the public to the darkest corner. Instead of remaining in delusion and ignorance, dear brothers, awake. Clearly see. Search and find out the REAL GURU and ever remain in the Highest Bliss!

OM SANTI!

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DEDICATION

To

The Venerable Anagarika Dharmapala, the founder and organiser of the Mahabodhi Society and director of the Buddhist Mission in England, who, placing his time and wealth at the disposal of Buddhist work, has strenuously laboured for the cause of humanity for over forty-three years, with the spirit of generosity, freedom and love, this book is dedicated by me in appreciation of his services for the cause of Buddhism, and of the personal interest he has taken in enabling me to produce this book.

H. NANDASARA.

LECTURES

DELIVERED IN

ENGLAND

BY

VEN: PANDIT HEGODA NANDASARA.

1928—1930

PUBLISHED BY
DAYA HEWAVITARNE, ESQ.,
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PREFACE.

The lectures published in this volume were delivered during my stay in England. Although originally they were not intended for publication, they were put into the form of a book at the request of some of my English friends who heard them. These addresses will undoubtedly be useful to students of Buddhism, since the subject matter has been carefully selected from Buddhist Scriptures. English being a new language to me, I have experienced a considerable difficulty, which has been overcome by consulting English translations of the Buddhist Scriptures. The whole work was made easier and pleasanter by the kind assistance rendered to me by my tutors in English, Messrs. Walter Lawrence, M.A. (Oxon.) and A. P. de Zoysa, Ph.D. (London).

My thanks are also due to Mr. J. F. McKechnie for his kind help in reading the final proofs, and to Mr. B. L. Broughton, M.A. (Oxon.) for writing the introduction to the book.

H. NANDASARA.

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INTRODUCTION.

A religion should only be described by those who have fervent faith in it, and a love for it. Otherwise, the writer, however scholarly, totally misses the vital spirit which alone makes any religion a living thing capable of swaying the lives of men. Without this vitality it is like a corpse compared to a living man.

Probably no religion has suffered so much in this respect as Buddhism. In the first place, Buddhism is an oriental faith which was quite unknown to Europe a hundred years ago, and its discovery was gradual; even yet the whole of its scriptures are not translated; and of the *Attha-katha* or Commentaries on the Scriptures, scarcely any part save the Dhammapada Commentary has been rendered into any European tongue. Under these circumstances, it is not surprising that western writers misrepresented Buddhism in the most grotesque manner.

Many of course, had no intention of doing justice to the Dhamma, they were only concerned with showing that a "heathen" religion was *ipso facto* inferior to the prevalent belief of the West. Even writers who were not only fair, but friendly, often took a distorted one-sided view for the simple reason that their knowledge was partial and inadequate, some even had no knowledge of *Pali* or any other Eastern language. Hence some of the extraordinary mixtures of Theosophy and Vedanta that passed for Buddhism in the West.

We are therefore singularly fortunate in being able to present to the Western world a series of essays and lectures by a Buddhist Bhikkhu from Ceylon, the Ven. Pandit Nandasara.

For many centuries Buddhists had become very indifferent to the propagation of their religion except that here and there certain of the remoter tribes of Asia would be converted by some enterprising Bhikkhu. It never seems to have occurred to latter-day Buddhists that there was a field for propaganda in Europe. The reason is perhaps not far to seek. Being of a gentler character, the Buddhist nations have been for centuries on the defensive against the followers of the Semitic religions; first the Mohammedans, then the Christians.

It should not be forgotten of course, that until the past hundred years, no Buddhist priests would have been tolerated in any European country. But even apart from this, Asiatics were so overawed by the material and mechanical superiority of Europeans, that they would have thought it almost presumptuous to try to influence beings apparently so much higher in the scale.

The spread of the knowledge of modern science in the East has taught the Asiatics the secret of the apparent European invincibility, and many things; the Japanese victory over Russia, the Great War which forever shattered the fiction of European superiority in the moral sphere—have all combined to make Eastern people feel that they too have something to give the world and are not merely to become the docile pupils of the West.

The little island of Ceylon is, I am confident, destined to play a great part in the revival of Eastern religion and culture. One of the first countries outside India to accept Buddhism, Ceylon was for many centuries a centre of light and learning for all Southern Asia, her great Buddhist *Viharas* or monasteries, were Universities which attracted students from every part of Asia; her saints and scholars are among the brightest jewels in the Dhamma's crown of glory.

The great Buddhist kings of Ceylon built cities vaster and fairer than any that mediæval Europe could show, besides exercising a benevolent rule founded on Buddhist principles which produced conditions of happiness and content, almost utopian. During many centuries the only interruption of this idyllic tranquillity was the occasional attacks of the Tamils of Southern India, and in these wars the Cingalese people showed that their equable climate and gentle religion had in no way weakened their virility, but their gallant resistance proved that if they respected the rights of other nations they were ready and able to defend their own possessions against the foreign aggressor. The troubles of the Cingalese people began with the arrival of the Portugese in the sixteenth century. It shames our boasted civilization that wherever Europeans have gone they have brought war, disease, degradation and misery.

When the first Portugese ship cast anchor in Colombo harbour, the Cingalese thought on seeing the Portugese indulging in red wine, that they were drinking blood, and indeed the mistake seems more like a prophecy, for the Europeans carried fire and sword through the maritime provinces, burning temples, manuscripts and the Bhikkhus themselves, even striving with a fiendish refinement of cruelty to compel Buddhist women to abandon their faith by impaling their children on pikes. Some of these heroic women refused to apostasize under such a threat as this. Irreparable damage was done to the culture of Ceylon by this wanton destruction wrought by fanaticism, and the progress of the Cingalese people was arrested for centuries by brutal invaders who professed a persecuting and fanatical creed.

The Dutch followed in the wake of the Portugese, but although they had of course, no Inquisition, they fell little short of the Portugese in bigotry, for

they refused to recognize any marriage as legal in their territory unless solemnized in a Christian Church. Hence many Buddhists were driven to an outward profession of Christianity lest their children should be branded as bastards.

The English followed in the early 19th century and through its internal dissensions soon gained possession of Kandy, the seat of the last independent Cingalese Kingdom.

By the terms of the cession of Kandy, the English undertook to protect Buddhism, but have lamentably failed in their trust. Christianity was encouraged in every way, and it seemed as if Buddhism would be rooted out of the country. Then came the reaction. A learned Bhikkhu met the Christian Missionaries in debate and showed the superiority of the Dhamma. Lastly, in the eighties, Col. Olcott, an American Theosophist, visited Ceylon and helped the revival; it is not too much to say that he saved Ceylon for Buddhism, for not only did he arouse the energies of the Cingalese Buddhists generally, but a young man of the Hewavitarne family was moved to give his life and fortune to the Buddhist Cause. He assumed the name of Dhammapala, i.e., protector of religion, and was known as "Anagarika," or homeless student, because, although not a Bhikkhu he lived a life of celibacy and devotion to religion. Thanks to his noble efforts, Buddhism is being revived in India, where it had almost disappeared. Not content with his work in Asia, the Ven. Anagarika Dhammapala determined to bring the Dhamma to the West. The result was the foundation of the British Mahabodhi Society, which had its Headquarters at first in Ealing and afterwards at 41, Gloucester Road, Regent's Park.

Two years ago, three Bhikkhus came to England on a Mission and have ever since been devoted to the work of spreading the Dhamma. The Ven. Nandasara

of the Mission and the author of the following essays, has done an invaluable service to religion by giving the English-speaking world an exposition by a learned Buddhist. The reader will be able to see for himself how vast and comprehensive are Buddhist teachings, dealing with every activity and every phase of human life.

It is quite clear that we must have some code, some guide in life. The current faith of the West is failing; shown to be hopelessly inadequate in the light of modern science, it is so modified by its modern exponents that it has ceased to be the original faith at all; indeed, very little save the name is left.

As Mr. Wm. Archer, a well-known rationalist, remarked: "Whatever finally emerges from the crucible will no more resemble historic Christianity than a yellow Hampstead omnibus of the sixties resembles a motor car."

In the midst of this spiritual chaos, the East offers us a system which is the crowning glory of our Aryan race and which science only confirms. Though profound it yet is simple because it deals solely with the fact of sorrow, its cause, its ceasing and the way thereto. The fact of sorrow, the sense of the inadequacy of life, is the experience of everyone and all men seek a way of escape therefrom.

It is irrefutable that ignorance, lust and hate are the sources of all the world's sorrow, it is axiomatic of all sound thinking that to remove the cause is to remove the effect; the course prescribed by the Fourth Truth and known as the Eight-fold Path is clearly the course whereby we must eliminate sorrow. Right Views, Right Purpose, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Mindfulness and Right Meditation are all courses which provide for the purification alike of the outward act and the inward mental state.

Lastly, contrary to what is generally imagined in the West, Buddhism provides also for the emotional side of humanity by its teaching of the doctrine of rebirth and the renewal of old ties in future lives. Further, the doctrine of Kamma or action, the teaching that we are exactly as we are because of what we have made ourselves, and not from the arbitrary fiat of a god, is the proudest assertion ever made of human freedom. What other religion has ever dared to say, "Not even a god can turn to defeat the victory of him who has conquered himself"?

With this brief introduction we leave the reader to the study of Ven. Nandasara's essays, wherein he will find full and adequate treatment of Buddhist ethics and psychology.

BERNARD L. BROUGHTON, M.A. (Oxon.)

I.

THE BUDDHA.

We are met here to celebrate the day of the birth and the enlightenment of Sakya Muni, the Buddha. He was the supreme teacher who has been the light of this world which is so full of ignorance. His teaching is the teaching of enlightenment and of perfection. His life is an example of the noblest and highest possible achievement. Born as the son of the King Suddhodana 2554 years ago, he had all the pleasures and comforts of a Prince. He married a beautiful princess and lived happily amid all the luxuries of a court until he made up his mind to find out the true nature of life apart from its pleasures. Realising the vanity of short-lived pleasures, he was led to look for a higher life. He left his wife and child, his palace and comforts. He went to the professors of knowledge to find out that which they did not know. The most dreadful self-torturing austerities, penances and practices which he underwent for the sake of that knowledge, proved useless; until through his own effort and guidance he attained enlightenment and perfection, the result of the efforts of many past lives. After becoming Buddha the Enlightened, the remaining forty-five years of his life were spent in the service of humanity. He taught the rich and the poor alike. His compassion for suffering humanity made him spend his days and nights in leading people in the right path. He travelled on foot hundreds of miles for the sake of one unfortunate person. He nursed the sick. He removed caste and class distinctions by admitting into his Order all types of people, from barbers and scavengers to kings and princes. He made peace

between kingdoms engaged in war. He taught the ignorant and cleared up the doubts of the learned. A life so beautiful, a heart so pure, a mind so deep, a personality so inspiring, and service so selfless, cannot be found in any one but a Buddha.

A Buddha is neither a god nor a supernatural being of any kind. He is the highest perfection of man. To attain Buddahood he had primarily to fulfil the Ten Perfections in a series of exemplary lives. Those Perfections are—Charity, Virtuous Discipline, Renunciation, Wisdom, Perseverance, Patience, Truthfulness, Determination, Compassion, and Equanimity. The person who has realised the knowledge of all essential things, who has extinguished all pollutions of life, and who has developed all virtues that lead to enlightenment, is called the Buddha. Therefore the Buddha has knowledge of mental and material existences, of the qualities, of the birth, the existence and the disintegration of mental and material things, of the significant signs, and of Nibbana. In extinguishing all ills that pollute life, he has removed the roots of evils, craving, anger, ill-will, hatred and passion and ignorance. He has released himself from attachment to the pleasures of the senses, from attachment to life itself, to erroneous conceptions of existence, and ignorance of the Four Noble Truths. He has broken the ten fetters that bind man to the world. In developing the wisdom that leads to enlightenment he went through the seven stages of purity, meditating on the true nature of life, impermanence, suffering and soullessness. There are nine attributes of the Buddha. He is perfectly pure in life. His enlightenment has been attained through his own effort. He is endowed with various kinds of knowledge and virtuous qualities. He is the truly happy one. He

possesses deep insight into the nature of the world. He brought to discipline the intolerantly obstinate. The teacher of gods and men, the realiser of the Four Noble Truths, and the destroyer of evils, is the Buddha.

Everyone can fulfil the perfections and achieve the Buddha qualities. Thus it is an unique feature of the Teacher that he shows to all the way to attain the very heights attained by himself. It is not necessary for all to become Buddhas in order to attain Nibbana. What Nibbana is can be judged by looking at what has to be done to attain it. It is the Buddha alone who came to teach the Noble Eightfold Path to an ignorant world. The Noble Eightfold Path consists of Right Views, Right Aims, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. This Path is the highest blessing ever conferred upon mankind. It involves among other things the control and the true culture of the mind. This doctrine of Enlightenment originally came from the Buddha through his four powerful and extraordinary knowledges, these namely: There was no one to deny his enlightenment; none could charge him with not having destroyed the cankers; none could contradict what he has pointed out as resulting in misery; and none could deny that his teaching leads to Nibbana. It is only a Buddha who can satisfactorily describe a Buddha. Apart from other things, to describe his wisdom alone has taken volumes. Let me mention to you the ten powers of his wisdom. He possesses the knowledge of possibilities and impossibilities. He knew the results of actions. He saw the causes and conditions of all things. He had an extraordinary knowledge of the origin, existence, and disintegration of things. He knew the precise nature of

each person's particular bent. He had insight into the minds of others. He possessed the highest psychic powers. He was able to see into previous existences. He saw things beyond the range of the physical eye. And he had that pure knowledge which results from the removal of the cankers.

When we consider the qualities, the attributes, powers, wisdom and enlightenment of the Buddha, there was no other person better equipped to teach the world. His teaching is like the sunshine. It cheers the heart, dispels darkness, purifies the mind, and shines on all alike.

The lovers of virtue honour the purity of his life. The lovers of knowledge enjoy the depth of his wisdom. The lovers of humanity wonder at his compassion. The lovers of religion marvel at the freedom of his thought. And for suffering humanity he is the only refuge. Therefore, to the greatest of great teachers, to the achiever of the supreme enlightenment, to the teacher of the life of purity, and to the wisest leader of people into the right path, all reverence is due.

When the Buddha was asked how he could be best honoured, his reply was: "Follow the Teaching!" We Buddhists therefore remember to honour him accordingly. For non-Buddhists it can do no harm if they try to find out what the Buddha taught.

II.

BUDDHA'S WISDOM.

Achievements indicate the way in which human effort was directed. Attainment of Buddha-hood, is the highest and the noblest achievement. The individual that becomes the Buddha acquires perfect wisdom. To describe the wisdom of a person adequately, one must reach the same mental level of that person. Thus it is only a Buddha who can satisfactorily describe the wisdom of a Buddha. My attempt to speak of His wisdom must necessarily be weak; yet I shall try to give a brief account of the wisdom of the Buddha, as it is found in our Scriptures. There are volumes written on Buddha's wisdom by able Theras since the time of the Teacher. Judging from the time before me, you should expect only a mere outline of the subject. Those who wish to know more should make a special study; for the knowledge and wisdom of the Teacher can be gathered from His teaching.

When our Lord Buddha, the Master of Wisdom, was living at the city of Savatthi, a certain Brahmin known by the name of Janussoni coming out of the city in a beautifully decorated carriage, attended by a joyful procession, early in the day, met the wandering ascetic named Pilotika, who was returning to the city, and asked him: "Whence pray, comes Vaccayana so early in the day?" "I am on my way back from the Buddha," replied Pilotika. "And what is your opinion of him, friend? Has he got depth of thought? Is he deep-minded, intellectual and learned, do you think?" asked the Brahmin Janussoni. "Who, who am I, to understand the depth of the Buddha's wisdom? His equal alone could comprehend that,"

was the answer. "It is lofty praise that you accord him, and you are overrating him indeed, I suppose," said the Brahmin Janussoni. "Who am I to praise him? He is praised by those who are praised, and he is the teacher and the foremost among gods and men," was the Pilotika's answer.

From this dialogue, we may infer that only a Buddha who is equal to a Buddha in wisdom, eloquence and personality, can describe a Buddha, or his wisdom or his virtue. Buddha's wisdom is beyond the grasp of an ordinary mind. The Buddha possesses wisdom of the highest order, extending over the whole range of knowledge. Many a time Buddha's disciples and others, who were lovers of knowledge, enjoyed the purity, and the keenness and the depth of the Buddha's wisdom. It was endowed with swift perception. With acute perception it penetrated through the hidden meaning of things in the world, just as a red-hot iron spike penetrates through dried leaves. Buddha's wisdom enabled him to solve the subtle questions of others in an instant, nay, to read and divine their minds, and in consequence of this, those who came to dispute, holding different opinions, discussed no more, but became the Buddha's followers. It was His unrivalled and penetrating wisdom that enabled Him to confute the heretical opinions of many hundreds of well-known and intellectual persons. He overpowered and converted such intolerantly obstinate Brahmins as Kutadanta, Veranja and many other Brahmins, through the power of his wisdom; and also such wealthy men as Upali, such kings as Ajatasattu, such wanderers as Sabhiya, such turbaned ascetics as Saccabaddha, such recluses as Sati, such wild and furious elephants as Nalagiri, such cannibals as Alawaka, such desperate characters as Angulimala,

and such divine beings as Baka who, holding heretical opinions, were brought into discipline, overpowered and converted through His unrivalled omniscience.

The wisdom of the Exalted One remained unchanged from his attainment of Enlightenment under the sacred Bo tree to the attainment of Parinibbana, the passing away between the twin Sala trees in the city of Kusinara. When He was eighty years of age, He delivered a sermon which shows us how unchanged his supreme wisdom was. This passage from the translation of the Mahasihanada Sutta clearly illustrates it:

"There are recluses and Brahmins, who say and hold that as long as a man is in the prime of his youth, and early manhood, with a wealth of coal-black hair, untouched by grey, and in all the beauty of his prime—so long only are the powers of his mind at their best; but that when he has become broken and old, aged and stricken in years, and draws to his life's close, then the powers of his mind are in decay. This is not so. I myself am now broken and old, aged and stricken in years and at the close of my life, being now round about eighty. Imagine now that I had four disciples—each living to be a full hundred, each of perfect alertness, resolve, and power to reproduce and expound—four disciples as perfect in their scope as a mighty archer of renown, so skilled and dexterous with his bow, and so schooled in its use, that he can with ease shoot even a feather-weight shaft the length of the shadow of a towering palm. Imagine further that these four gifted keen-minded disciples ply me with questions, receive my answers, take in my exposition as expounded to them, never put to me a single subsidiary question, and never pause in their questioning except for meals

and periods of necessary repose. Still uncompleted withal would be the Truth-finder's teaching, still uncompleted would be his exposition of the sayings, still uncompleted would be his answers to their questions; but in the meantime my four disciples would have lived out their allotted century and would have expired. If you have to carry me about on a litter, Sariputta, yet will my mind still remain its powers.

"Of me, if any one, it may truly be said that in me a being without delusions has appeared in the world for the welfare and good of many, out of compassion towards the world, for the profit, welfare and good of gods and men."

Buddha encouraged the development of wisdom. As wisdom is one of the ten perfections which enable a man to attain Buddha-hood, he had been developing this perfection for many a thousand of his previous lives. Some of his birth stories tell us that he was gifted with an extraordinary intellect even when he was a Bodhisatta. If his wisdom was powerful enough to solve the double-edged questions so subtle, so abstruse, so delicate and so profound, that even the thought of having to solve them might cover with sweat the body of the most learned and quick-witted of mortals, even when he was a Bodhisatta, how much more powerful would he be in wisdom after the attainment of supreme Enlightenment? Mara, the Evil One was watching over him, before his enlightenment, for six long years to find out any weak point of his mind. Had his mind inclined to worldly pleasure, he certainly would have been detected by the Evil One then and there. Through the power of his wisdom, he did not give vicious thoughts a chance to enter into his mind. It was his wisdom through which he controlled the mind, which overpowered the Mighty Mara and his dreadful hordes,

subdued all passions and conquered the whole world. "To Gotama the Buddha," says the author of the Light of Asia, "has consequently been given this stupendous conquest of humanity; and though he discountenanced ritual, and declared himself even when on the threshold of Nibbana, to be only what all other men might become—the love and gratitude of Asia disobeying his mandate, have given him fervent worship. Forests of flowers are daily laid upon his stainless shrines and countless millions of lips daily repeat the formula 'I shall take refuge in Buddha.'"

All humanity of all ages will not hesitate to honour the completely enlightened Teacher whose virtue is boundless, and whose mind is permeated with sentiments of love, compassion, sympathy and equanimity towards all. His teaching tends to convey peace. The highest expression of love towards all beings, is found in the teaching of the Buddha. Love has been highly praised, extolled, exalted and magnified by the Buddha. By his own personal example, he showed that conquest by love is the conquest that matters. "If villainous bandits," says the Buddha, "were to carve you limb from limb with a two-handled saw, even then the man that should give way to anger would not be obeying my teaching. Even then be it your task to preserve your hearts unmoved, never to allow an ill word to pass your lips, but always to abide in compassion and good-will, with no hate in your hearts, enfolding in radiant thoughts of love the bandit who tortures you, and proceeding thence to enfold the whole world in your radiant thoughts of love, thoughts great, vast and beyond measure, in which no hatred is or thought of harm."

Etymologically the root "Budha" conveys the

meaning of knowledge; therefore the word "Buddha" denotes the person who has attained enlightenment; a man superior to all beings. The word "Buddha" comprises generally three great spiritual beings, namely, the Supreme Buddha, the Silent Buddha and the Arahan, the Saint. As these three types of individuals have absolutely extinguished all passions and realised the four Noble Truths, they are called Buddhas. But the supreme Buddha is distinguished from the other two by his mental characteristics as well as his unparalleled personality. He is called "Perfectly Enlightened," because he realised all essential things rightly and by himself. "He has of himself known all things, known knowable things as knowable, comprehensible things as comprehensible, realisable things as realisable, things that may be developed as such."

He was gifted with a knowledge through which he was self-confident in four points, that is to say (1) He knew that there was none to charge him with lacking enlightenment, on those states of mind in which he professed to be perfectly enlightened; (2) He knew that there was none to contradict him when he professed to be entirely free from cankers; (3) He knew that no one could deny the existence of those states of mind which he pointed out as resulting in misery; (4) He knew that none could reasonably charge him, saying that his teaching would not lead a man to the utter ending of suffering. Buddha was called "Dasabala," which means one possessed of ten powers. Although he was gifted with marvellous physical strength, yet chiefly those powers are the powers of wisdom. Thus he was endowed with ten super-normal powers.

(1) He knew precisely the possibilities and impossibilities in the world. (I shall make mention

of some of them here. Those who wish to learn them more fully should study the Scriptures).

It is possible for an ordinary man to commit the five-fold great wrongs which are certain to result in misery immediately after the next birth, but it is impossible for them to be committed by a man who has attained at least the first Path. The person of accomplished views, who has obtained the First Path by diminishing egotism, doubt and erroneous conceptions, will never regard anything in the world as permanent or devoid of ill. He will never commit matricide or parricide. He will never take away the life of an Arahan. He will never inflict a wound with an evil intent on the Buddha's body, so that blood may be shed. He will never cause a breach of unity in the Order. He will never follow a teacher other than the Buddha. All these wrong actions might be committed by an unlearned every-day man. Buddha knew that there will never be born more than one perfectly enlightened Supreme Buddha at one time in the world; that there will never be born two universal monarchs at one time; that wrong and demeritorious deeds will never produce a pleasant and favourable result; and that a sinful man in deed, word and thought, will never be born in a place of happiness after the dissolution of his body. He knew that those beings who are born on land are less in number than the beings born in water; that those who are born as human beings are less numerous than those that are born as other races of animals; that those who are born in civilised regions are less numerous than those who are born in barbarous tribes; that those who are born wise and sensible enough to understand the enlightened teaching which leads a man to put away all suffering from him, and that those who follow the enlightened Teacher and

who attain the Path, are less numerous than those who do not attain The Path by following such a good teacher.

(2) He possessed perfect knowledge of the effects of all actions; by this knowledge He understood how Karma or mental activities regulate the lives of beings. According to the Buddha there are demeritorious actions which sometimes fail to produce their bad results. So too, meritorious Karma may also fail to produce good results. One person accumulates thousands and thousands of quantities of good and bad Karma in his lifetime. Therefore, the effect of some kind of Karma is counteracted by the influence of the effect of the opposite kind. For example, if a man has done two kinds of Karma, one good, and the other bad, either has the power to produce its result immediately after the next birth, so in such a case, whichever starts producing its results will overpower the other. Some results of actions are sometimes prevented by the influence of birth, or time, or personality, or effort. It happens thus—if a person is born in accordance with his good Karma, in a very rich family, and the same person has also bad Karma, the result of which should involve poverty, the circumstances of his birth would overpower the effect of this bad Karma. It is very necessary to understand how Karma produces its results, how it fails and how it absolutely sterilises itself in its results. It requires a special study to have a thorough knowledge of such actions. The Buddha has this knowledge whereby He understood everything about the results of Karma.

(3) He had the knowledge, through which He perceived the precise nature of the future to which every course leads. "Five in number," says the Buddha, "are the destinies after life—in purgatory,

as an animal, as a ghost, as a human being and as a god. Purgatory I know, I know also the road thereto, the courses that lead to it, and what courses a man pursues to pass, at the body's dissolution after death, to rebirth in some unhappy state of misery or woe or purgatory. The animal world I know, and the worlds of ghosts and men, together with the roads to each, the courses that lead to each, and what courses a man pursues to pass to each at the body's dissolution after death. Gods I know and the road thereto, and the courses a man pursues to pass, at the body's dissolution after the death to a state of blessedness. I know too, Nibbana, and the road leading thereto."

(4) He had the knowledge through which He understood the precise nature of the manifold and diverse physical factors, which make up a being. He knew the nature, characteristic signs and the power of the eighteen Dhatus, that is to say, the six organs of sense, the six objects of sense and the six kinds of consciousness conditioned by means of those senses and objects. Eye, ear, nose, tongue, body, and mind are the six senses; visible-form, sound, smell, taste, touch and phenomena are objects of senses; visual-consciousness, auditory-consciousness, gustatory- consciousness, olfactory consciousness, tactual-consciousness and phenomenal consciousness are called the six kinds of consciousness; all these eighteen are called Dhatus. The Buddha realised all these factors analytically, and had a deep insight and vision of these Dhatus, nay, He knew perfectly well all the five Khandhas, the groups which form a being, that is to say, the visible shape, which is conditioned by the four elements of earth, water, air and fire; sensation through which we feel pleasant, or unpleasant, or indifferent feelings; perceptions by means of which

we accumulate good and bad mental actions; and consciousness.

(5) The Buddha had the knowledge of understanding people according to their tendencies and dispositions. The dispositions of beings are regulated according to the five attributes, namely, self-reliance, recollection, energy, wisdom and the concentration of the mind. Men are differentiated in accordance with the differences of these attributes. Some men are endowed with a high degree of these qualities, while others are qualified by a low degree. Man's tendency is influenced by these qualities. This is the reason why people have differing tastes and tendencies. There are some men who by nature wish to associate with men of mean and base characteristics, there are also some who by natural instinct strive to associate with men who are noble. As the Buddha knew how to read the minds of others and to understand their inward tendencies, He was able to convert them easily to righteousness by giving them the lesson most suitable to each. That is why He was known as the Tamer of men and gods. Even the most notorious highway robbers were brought into discipline by his most gentle and kindly words.

(6) The Buddha had the penetrating knowledge which enabled Him to understand the noble and ignoble characters of people as regards their spiritual senses. He knew the precise nature of all that is going on in the hearts of others. The minds, the spiritual senses, and the eye of wisdom of some worldly men are intensely clouded by passions, while there are some who are less passionate. The spiritual senses of those who are less passionate, are keen; but these senses are blunt in the case of those who are subject to vicious thoughts, that is to say, craving, anger, ill-will, hatred, envy, jealousy, and

such other passions. It is a Buddha alone who can understand them perfectly. This is illustrated thus: "Thereupon, O Bhikkhus, heeding Brahma's entreaties and moved by compassion for all beings, I surveyed the world with the sight of Enlightenment and therewith saw beings with vision dimmed little or much, beings with acute or dull faculties, beings of dispositions good or bad, beings docile or indocile, with some among them alive to the terrors hereafter of present wrong-doing. As in a pond of lotuses, blue, or red or white, some lotuses of each kind are born and grow in the water, never rising above the surface but flourishing underneath; while others, born and growing in the water, either rise level with the surface or stand right out of the water and are not wetted by it,—even so with the eye of Enlightenment did I see beings of different nature."

(7) The Buddha had the knowledge through which He realised the several achievements of Ecstasy, deliverance from passions and Rapt concentration. There are some higher states of mind, gained through earnest concentrated effort by those who lead pure lives. Those mental states are absolutely free from passions. Those who gain these pure states of mind are happy beings freed from mental worry. They enjoy serenity here and will be born in happy places hereafter. Our teacher realised through his own effort and guidance the Ecstasies, their different stages, their development and how they are marred. There are some other kind of Trances in which the true Followers of the Buddha spend their time, hours and hours, sometimes days and days, without any food, solid or liquid, enjoying the happiness of tranquillity.

(8) He had the knowledge through which He

could recall to his mind divers existences in the past. It is explained thus: "I called to my mind divers existences in the past—a single birth, then two and so on to many hundreds and thousands of births. In this or that former existence, I remembered, such and such was my name, my lineage, my class, my diet, my joys and sorrows, and my term of life. When I passed thence, I came by such and such subsequent existence, wherein such and such was my name and so forth. Thence I passed to my life here. Thus did I call to my mind my divers existences of the past in all their details and features."

(9) He had the deep insight through which He could see things beyond the range of the physical eye. Especially He was used to perceive through his supernormal eye, beings rising up and vanishing away.

(10) He had that knowledge which is the result of the utter extinction of all cankers and passions. These are called the ten powers of wisdom whereby the Buddha is recognised as the supreme leader of the multitude.

The universal and ultimate nature of the wisdom of the Buddha is shown by the fact that during the forty-five years of His ministry the Buddha touched upon every conceivable subject, upon man in all his possible relations throughout his life. Just as the mighty ocean hides within itself various jewels, so in His teaching, are many gems of wisdom. If we consider family life, we find the Buddha in the Sigalowada Sutta, laying down rules regulating the relations of husband and wife, parents and children. We see that in the Buddha's teaching reciprocal obligation is insisted upon, the members of the family have reciprocal rights and obligations in regard to

each other. The word obedience is not used, for Buddhism is the religion of enlightenment, conduct is gained by knowledge, not by arbitrary laws imposed from without.

Take again the relations of employer and employee, or to use the phraseology of modern economics, of capital and labour. There are obligations of employer and employee, laid down by the Buddha in the Sigalowada Sutta. We have here teaching that would absolutely change the present state of unrest to the peaceful harmony of the golden age, for employer and employee would no longer be bitter enemies, each seeking to over-reach the other, but devoted leaders and loyal and faithful followers going forward in mutual good-will to build a happier world.

If we turn to the matter of social science, what finer teaching can we have than the teaching of the Sanyuttanikaya ? There we have doctrines of profound scientific import. To plant trees as a means to keep the earth fertile, is in accord with modern science, although prior to the scientific age. This important fact of nature was quite unknown to Europe, as the desolation of certain European countries, such as Spain and Sicily, bears witness.

As regards the duties of citizenship, we find the Buddha advising kings on their duties to their subjects. And also we find the Buddha speaking of hygiene. Health is sometimes spoken of as equivalent to the highest Bliss; and rules are laid down by the Buddha for keeping of health. Hence, we see that Buddhism is the religion that affords the best teaching on every department of human life.

The following lines will enable you to understand how Western people have thought about the Buddha. " More than a third of mankind, therefore,

owe their moral and religious ideas to this illustrious prince, whose personality, though imperfectly revealed in the existing sources of information, cannot but appear the highest, gentlest, holiest and most beneficient with one exception, in the history of thought. Discordant in frequent particulars, and sorely overlaid by corruptions, inventions and misconceptions, the Buddhistical books yet agree in the one point of recording nothing—no single act or word—which mars the perfect purity and tenderness of this Indian teacher, who united the truest princely qualities with the intellect of a sage and the passionate devotion of a martyr."

Hence we see that Buddhism is the religion that affords the best teaching. A rational method of salvation is what civilised and intelligent people require. Buddhism is the religion that teaches the means and ways based on scientific reasons for the purpose of annihilating all suffering and misery and attaining the highest perfection of life. Buddha was the foremost and earliest of all teachers, who taught clearly the doctrine of cause and effect, which is the basis of all modern science. The Buddha realised and proclaimed the Noble Eight-fold Path for the benefit of deluded mankind. To a searcher after truth, there is nothing more useful than that part of the teaching of the Buddha in which the four Noble Truths are clearly explained. If there has ever been a supreme teacher, it is the Buddha; if there is any teaching worth following it is the teaching of the Buddha; and if there is anything worth practising, it is also the Buddha Dhamma. You can realise it as soon as you begin to practise it. Therefore it is yours to practise the teaching of the Buddha for the purpose of attaining Enlightenment, Nibbana, for yourselves.

III.

THE PRINCIPAL TEACHINGS OF THE BUDDHA.

Friends: Only those who study the Buddhist Scriptures can expect to understand what Buddhism really teaches, reading books on the subject or listening to lectures will not help you to understand the Dhamma as a study of the Scriptures will. The subject is a deep and difficult one. The Scriptures have been studied by great minds down the centuries, and commentaries on them, with commentaries on commentaries, all go to show the vastness and the profundity of the subject with which they deal. All attempts to grasp and to elucidate the subject by ordinary minds are comparable only to efforts to swim across the ocean—one would sink exhausted in its depths. You will understand, then, that in the short time at my disposal this evening, I can point out only the main ideas on which the Buddha's teachings are based.

Over two thousand five hundred years ago the Buddha appeared on earth, and the sum and substance of his teaching was to the effect that true happiness can only be realised by enlightenment of the mind. He taught that suffering, which is one of the fundamental characteristics of existence, can only be abolished by the removal of ignorance and delusion. He taught that suffering is due to our own actions and that our lives are the outcome of and are regulated by our own deeds, either in this life or in other lives. Suffering is due to ignorance, and with the removal of ignorance and the consequent

ceasing of passion, ill-will and egoism, permanent happiness is achieved.

The Buddha set forth his teaching in the form of the Four Noble Truths:

The Noble Truth concerning Sorrow.

The Noble Truth concerning the Cause of Sorrow.

The Noble Truth concerning the Ceasing of Sorrow, and

The Noble Truth of the Way that leads to the Ceasing of Sorrow.

The Buddha taught that indulgence in the pleasures of the senses is a fruitful cause of suffering and misery, but on the other hand he taught that the practice of self-mortification, self-torture, extreme austerities, were hindrances in the following of the Way. "Mortification," the Buddha said, "is not conducive even to worldly knowledge; how much less to a triumph over the senses"!

This "Way of the Buddha" is comprehensively set forth in the Noble Eightfold Path: Right Views, Right Aims, Right Speech, Right Conduct, Right Livelihood, Right Exertion, Right Recollection, Right Concentration. I will read a passage from the Scriptures which sets forth this Noble Eightfold Path, so that you may understand the basis of the Buddha's doctrine of enlightenment by self-development and self-control.

"The Tathagata having renounced the pleasures of the senses and the practice of self-mortification, embraced the *Majjhima Patipada*, the Middle Course which leads to the extermination of the evil tendencies, the realization of the Four Noble Truths called Sorrow, the Cause of Sorrow, the Cessation of Sorrow, and the Method of Attaining the Cessation of Sorrow; the Way

which dispels the darkness of Ignorance, makes clear the eye of Wisdom and leads to the attainment of Nibbana. And this Way to the realization of the Four Noble Truths is called the Noble Eightfold Path, and the Eight Parts of this Path are: *Sammaditthi*, Right Belief; *Sammasankappo*, Right Aims; *Sammavacha*, Right Speech; *Sammakammanto*, Right Action; *Sammäjivo*, Right Means of Livelihood; *Sammavayamo*, Right Exertion; *Sammasati*, Right Remembrance and Self-Discipline; and *Sammasamadhi*, Right Concentration of Thought."

The highest expression of Love is set forth in the Buddha's teaching as leading to Supreme happiness. This universal love is to be cultivated under four aspects, known as the *Brahma Viharas*: the Four Sublime Moods or states of mind. These are *metta*, universal love; *karuna*, universal pity; *mudita*, universal compassion; and *upekkhâ*, universal equanimity.

The Teacher, in his advice to Rahula, his son, said: "Practise mental development along the lines of universal *metta* and you will dissolve whatever ill-will there is in you. Practise universal *karuna* and it will dispel all weariness; practise universal *mudita* and it will dispel dissatisfaction in you; practise universal *upekkha* and it will dispel whatever displeasure there is in you." He who has so directed his life lives in peace under all circumstances, his aspect is calm, noble, undisturbed; if he has not yet attained liberation from rebirth, he is assured of rebirth in spheres of happiness. By these practices we not only honour our Master in the best possible way, but we assure for ourselves happiness and peace. When the Buddha was asked how he might be best honoured he said: "There are no special outward marks of honour due from my disciples,

those who always live according to my doctrine and earnestly labour for their own perfection honour me best."

The whole of the Buddha Dhamma is included under three headings, namely: *sila*, moral conduct; *samadhi*, the cultivation of mind-purification and control, and *paññā*, the development of true knowledge and wisdom.

The Buddha said that the only person who could get rid of the craving for the objects of sense is one who has developed the three qualities, *sila*, *samadhi*, *paññā*. Moral conduct is the first essential, for only on that foundation can real mind-control be built, and from such alone is true wisdom possible. In this assertion the Buddha summed up the whole of his teaching and doctrine.

The Buddha *dhamma* includes the teachings of *kamma* (karma), the law of causation, rebirth and the five skandhas. The five skandhas are the component parts of every man.

"Man is an organism of many aggregates, the *skandhas*, namely, material form, sensation, thought, the predispositions, and understanding or consciousness. That which men call the ego when they say "*I* am," is not an entity behind the *skandhas*, it originates by the co-operation of the *skandhas*. There is mind, there is sensation and thought, there is consciousness, but there is no separate ego-soul behind the thought of man. He who believes that the ego is a distinct being has no correct conception of things. The very search for the *atman* is wrong; it will lead you in a false direction. "I observe": said the Tathagata, "the preservation and transmission of character; I perceive the truth of karma, but I see no *atman*

as the doer of the deed. There is re-birth without the transmigration of self."

(Gospel of Buddha, 24 and 26).

These teachings should appeal to philosophical thinkers and to men of science, and indeed to all those who have developed a certain stage of self-control and culture. Different aspects of the teaching appeal to different minds, but all alike can find help from it. The most striking part of the Buddha's teaching, however, lies in its solution of the problem of suffering: it places before us the true cause and it recommends the only cure.

Although the whole of the Buddha's teaching hangs together as one complete and interdependent whole, so that no part can be discarded as unimportant or non-essential, yet, in my opinion, what the people of the West most need to understand and to accept from the Buddha's teaching is the doctrine of the true conception of karma—action and the result of action—for an understanding of this alone can create the practice of compassion and love, and bring about true peace to oneself and to the world at large. Karma teaches us that each one reaps the results of his acts, no one can save another. We cannot purify ourselves from desire and error by ceremonial rites, by visiting holy places or bathing in holy waters.

There are 16 impurities which are especially condemned in the Buddhist Scriptures: the taking of life, suppressing the virtues of others or speaking ill of others, theft, envy, malice, lust, lying, vain conversation, sloth, covetousness, anger, pride, intolerance, scepticism, gluttony and intoxication. Purity of life, it will be seen, includes purity of thoughts, words and deeds. Right thought, indeed, is placed in the forefront of Buddhist morals, for it

is only by thinking aright that one can act aright. That is one of the principal reasons for the prohibition of intoxicating drinks, as their effects lead to mental incapacity and loss of control of the mental faculties. Since our action depends on our mental states, purification of the mind is of the highest importance to the Buddhist. "In all the worlds there is nothing more valuable, more powerful, more efficacious, supreme and sublime, than a well-directed, well-disciplined and tranquillized mind," said the Buddha.

Only by determined and constant effort can the mind be kept pure. "Earnestly strive," the Buddha said, "to prevent non-meritorious thoughts from arising, to destroy non-meritorious thoughts already arisen; to produce meritorious thoughts which do not yet exist, and to foster meritorious thoughts already existing."

As the disciple earnestly follows the Noble Eightfold Path, the Ten Fetters which bind him to existence drop from him. These Fetters are: The Delusion of Self, Doubt, and Belief in the Efficacy of Rites and Ceremonies. Rid of these Fetters he becomes *Sotapanna*, "he who has entered the stream." Next, sensuality and ill-will in all its many forms must go, and rid of these he becomes *Sakadagamin*, "he who will return to earth but once more." Finally he rids himself of the last five Fetters: Desire for life in worlds of Form, and in the Formless Worlds, Pride, Distraction and Ignorance, and quit of these fetters he becomes *Anagamin*, "he who will return no more." So he becomes Arahat, the Worthy One, who passes at death into the peace of Pari-Nibbana.

Although other teachers have taught ways of attaining temporary states of happiness and mental purity, it was the Buddha alone who taught the Noble

Path leading to complete and lasting purity of mind and permanent happiness.

Other religions strive after a heaven world, Buddhism alone has Nirvana for its goal. It is this state of purified mind with its accompanying bliss which the Buddha proclaimed as Nirvana, the state he himself realized and in which he lived for 45 years, between his Enlightenment and his final passing away. During the 45 years of his ministry he lived and taught this doctrine, and three months before his passing away he assembled the Bhikkhus together and delivered to them a long discourse in which he included all the principles of his teaching. "I have taught and lived according to this teaching for 45 years," he said, "and you must learn it and follow it also: treasure the teaching up in your minds, practise it and teach it to others; so shall you attain happiness and benefit the whole world." Later he said, "All compounded things are impermanent, ill, and selfless, therefore strive earnestly to work out your salvation and thus attain peace." These were the last words of the Buddha.

Earnest striving towards enlightenment is the aim of Buddhism, and the Buddha is the only teacher who taught this from actual experience, not from supposed inspiration. Therefore he knew that of which he taught. Those who are seeking for perfection of life and consequent happiness in their daily existence will do well to test this Way of the Buddha. Follow the Path he pointed out and realize Nibbana for yourselves.

IV.

ON MISSIONS.

Missions for the spread of the Buddha Dhamma were started in the days of the Buddha himself. Ever since, there have been Buddhist Missions sent to different parts of the world at various times. Two hundred and thirty-seven years after the attainment of Parinibbana by the Buddha, Ceylon received the teachings of the Master through the Venerable Mahinda, the son of the Emperor Asoka. The treasure of the Dhamma was guarded with reverence in the beautiful island of Ceylon, from which it was subsequently taken to other parts of the world. As we have carefully treasured the Dhamma, we are to-day in a position to bring it to you in Europe.

Buddhist Missions and Missionaries were never sent for worldly power or glory. The spirit of Buddhist Missions is compassion; and their aim is to bring relief to human suffering. In the past, Buddhist Missionaries have endured untold difficulties, hardships and persecutions in their selfless attempts to spread the Dhamma. Their great sacrifices were made for the happiness and the well-being of others.

The Teacher himself is recorded to have travelled over one hundred miles for the sake of being of service to one individual. Working for the happiness of others is one of the chief characteristics of noble-minded persons. To work for self-interest is common to man and beast alike.

Countless millions in ignorance, some in utter darkness, some in dim light, go through the course of their lives not knowing the true method of attain-

ing perfection and enlightenment. A moment's reflection on what people do in the name of religion to attain salvation is sufficient to convince us how ignorant is the world. Therefore it becomes the duty of everyone who has acquired true knowledge, or the means of destroying suffering, to teach all others who are ignorant, whether they make use of it or not. It was this duty which impelled the Buddha to teach for forty-five years after attaining enlightenment. Long ago, when he had the opportunity of attaining enlightenment as Sumedha, the ascetic, at the feet of the Buddha Dipankara, he preferred to go through the long sufferings of life in his attempt to fulfil the ten perfections, to the extent of giving up all his possessions and even his own life for the sake of others' welfare. The life of the Buddha is the greatest example we know of a life of selfless sacrifice for others. All his efforts were directed to teach the ignorant. Thus following the example of the Master it has been an accustomed habit, a necessary habit, for Buddhists to do all they can to spread their rational, tolerant, wise and enlightened teaching.

The Buddha's teaching can be useful to everyone. He has proclaimed the Law that governs life. Our life consists of the five aggregates known as the Khandhas. They are the bodily form, feelings, perfections, ideations and consciousness. Our actions, both mental and physical, determine the nature of our life with its passing joys and sorrows. An examination into the differences between one man's lot in life and another's, is sufficient to show that we have lived in the past. If there is no such past existence, the joys and sufferings we encounter in life to-day cannot be reasonably explained. The

Buddha was the only teacher to show the true value of our actions. He taught that our actions react on us. Therefore what we are is the outcome of what we have been. People should understand what the results of their actions are. The results of actions are taught in Buddhism rationally without the use of gods and superstitions. The study of actions in relation to their results forms an important part of Buddhism. This makes a Buddhist regulate his life, not through fear, but through self-respect and through respect for others. As a result of such teachings Buddhism has become the most rational and humane of religions. It creates confidence. Man and woman being responsible for their own acts, the duty of perfecting their lives is their own; for no one else can do it for them.

Buddhism teaches great tolerance. This tolerance has been the chief influence in attracting seekers after truth to Buddhism. During all ages Buddhists have encouraged thought and the acquisition of knowledge. As a result we have great thinkers and scholars. Among the Buddha's own disciples there were some of the most eminent philosophers and scholars of his day. The history of Buddhism shows that wherever and whenever the light of the Dhamma has shone, independent and unbiassed thinkers always have profited by that light and helped to keep it burning.

Through the influence of Buddhism, Ceylon became a centre of learning and knowledge. Look back into the history of Ceylon and into the works preserved and left by the scholars of old, and you will be surprised to see what great men that small island has produced. Of the members of the Order, Sri Rahula deserves special mention, as a scholar. He

was a master of six languages. His works show not only his knowledge of the Three Pitakas, but his extensive studies in other arts and sciences. There is hardly time to go into the lives or works of all the great and noble personages of Buddhist history. I shall here make mention of only Pandit Parakramabahu, the scholar king of Ceylon. He was a versatile genius. In governing the country he showed himself an efficient organiser and administrator. As a scholar, poet and philosopher, he was one of the best that Ceylon produced. His life furnishes an example of a brilliant union of religious, political and social activities in one person. This king's life ought to be an inspiration to all laymen; and chiefly to our Ceylon students, who may think that they have no time for religious or social work during their period of studentship.

Persuasion through appeal to man's intellect and reason, is the means by which the teaching of the Master was spread over the world. The practical results of following the Buddha's teachings, as found in different countries, speak volumes for the great blessings conferred on these peoples. In every country where Buddhism flourished, the people became harmless, happy, generous, free, rational and virtuous. But with the loss of Buddhist culture, the people became oppressive, unhappy, selfish, intolerant and wicked. Compare the state of Buddhist India with that of modern India, there you will see the difference.

It is our fervent hope that Britain to-day may be cultured enough to understand and practise the religion of the Buddha. We have come to Europe with the hope of giving to Europe the best thing that any cultured person can value, namely, the gift of the Dhamma.

ON MISSIONS.

The gift of the Buddha Dhamma is like the sun which shines on all alike. It is yours to make use of the teaching, not merely by studying it, but by practising it. It is only those who practise the Dhamma that can truly appreciate and realise the value of it; otherwise we lead a useless life spent in efforts which prove valueless at death. Give to your children or children's children, swords and guns to play with, they will kill others and will be killed. Give them wealth and comfort they will waste themselves, indulging in pleasures. Give them Buddhism they will live and die, men worthy to be remembered and honoured. I say this with confidence because there is nothing in Buddhism which did not come from practice. It has been useful to thousands as the only reliable source of comfort and relief from suffering. It will continue to be so, as long as there is suffering in the world and thoughtful people desire to attain to the state of perfection through enlightenment.

The more a person understands and practises the Buddha's teachings the more his compassion increases, and the more does he feel it his duty to point out the path that leads no one astray. Therefore the spread of Buddhist teaching is of the greatest importance.

Buddhist work and Buddhist Missions have never been the work of one class of persons. The Mission belongs to all lovers of truth and virtue, and it is their duty to come forward and do all they can to spread a teaching that can do immense good to everyone. We are prepared to teach the word of the Buddha to those who wish to know it. It is your

duty to make the best use of the services which we freely and gladly offer to you for your own benefit and happiness. On behalf of myself and my brother Bhikkhus here I need not say any more. May you all be happy strivers after enlightenment.

v.

UNIVERSAL LOVE.

This evening I propose to speak to you on the Buddhist idea of universal love, an idea that was strongly emphasised by the Buddha as an essential part of the practice of His teachings. The Master once declared that a person who entertains thoughts of love out of kindness and compassion, even for a moment, to that extent becomes a follower of the Buddha. The practice of this love, extending not only to human beings, but even to animals and all other beings, makes Buddhism the religion of universal love. This great love is practised for the purpose of destroying anger, hatred, envy and ill-will, which are failings in different persons in different degrees. For the Master proclaimed that hatred is not to be overcome by hatred, but only by love.

By His own personal example He taught that the conquest by love is the conquest that matters, for when Devadatta attempted to kill Him, it was love that defeated the intentions of the evil-minded Devadatta. On the occasion of His enlightenment under the Bo-tree, it was love that defeated the mighty Mara and his hordes. It was the same love which tamed the furious elephant Nalagiri, that was sent against Him.

In very many respects the subject of love is of great importance both for seekers after Truth and for those who wish to practise it. He who practises this love, sleeps happily,—that is, he does not sleep a disturbed sleep, like other people, turning from side to side, and snoring harshly. He awakes happily; he does not awake feeling uneasy, melancholy, yawning, and turning from side to side. He has no bad

dreams; though he may dream, he has good dreams. He is dear to men and is attractive to all, like a wreath of flowers.

Such a person is dear even to non-human beings, for instance:—

Once a certain householder named Visaka who lived in Patilaputta, in India, heard the report that the island of Ceylon was adorned with garlands of shrines and beautified with yellow robes. Having heard this report, he made up his mind to go there. Accordingly, he did so, and joined the Order. According to Vinaya rules he lived for five years with the other Bhikkhus; and after that period he went travelling. One day he was going to a certain monastery named Chithala-pabbata, when he came to a parting of the ways. As he stood there considering: "Is this the way or is that?" the spirit residing in the mountain stretched forth her hand and pointed out the way to him. So he went on to the monastery and lived there for four months. Then, one night he lay down with the thought in his mind that he would go away early the following morning. Thereupon the Spirit began to weep, so that the sound was heard by everyone. "Who is it?" asked the Elder. "Sir, I am a spirit," replied she. "Why do you weep?" he asked again, and she replied "Because you are going away." "What advantage is there to you by my living here?" "Sir, while you live here the non-human beings learn to love one another. When you are gone, they will quarrel and give way to lewd talk." "If my living here makes your life pleasant, that is good." So saying, the Elder lived on there for another four months. Then again he conceived the idea, had the desire, to go. Again, as before, the Spirit wept. In this way the Elder lived there till he passed away. Since the Elder practised love to-

wards all, he was loved by all. Deities watch over him who practises love. Neither fire, nor poison, nor weapon can do him any harm. Quickly and easily he becomes tranquilised. The aspect of his countenance is calm. Undismayed does he meet death, and should he not attain the supreme condition, then he is sure of rebirth in a place of happiness.

Universal love is one of the forty subjects on which we concentrate our minds in order to attain a certain pure state of mind. As a mother even at the risk of her own life protects her child, her only child, so one should cultivate this love without measure towards all beings; one should cultivate love without measure towards the whole sentient world above, below, around ,unstinted, unmixed with any feeling of difference or opposing interest; one should remain steadfast in this state of mind all the while one is awake, whether standing, sitting or lying down, and this state of existence is the most excellent state of existence.

One who begins to practise his mind on this subject should go to a calm and quiet place, having put aside all extraneous things, sit comfortably on a well-arranged seat, and reflect upon the evils of hate and the advantages of forbearance. The main result we hope for from the practising of this subject is the putting away of hatred from our minds and the acquiring of forbearance. It is illustrated by this. Universal love should be developed for the separation of ourselves from hate and ill-will. But it is impossible to put away the evils of hate and to acquire forbearance if they are not known; therefore one should first consider what are the evils of hate, and what are the advantages of forbearance. It is declared by the Buddha that a man whose mind is assailed by hate, who is overcome by hate, kills

beings. "And if a person hates others, and inflicts pain on others, who are innocent, he will very speedily be subject to one of the following ten calamities: (1) acute physical pains; (2) losses caused by others; (3) injuries to his body; (4) affliction with a painful disease; (5) mental derangement; (6) chastisement by rulers or magistrates; (7) serious accusation; (8) loss of those who are dear to him; (9) destruction of his wealth; and (10) destruction of his residence by fire."

The advantages of forbearance are known to all. The Buddha declared forbearance to be the highest virtue; patience to be the highest Nibbana. If we know the value of forbearance, and if we possess a forbearing disposition, we shall have no reason to weep and mourn and we can live a happy life.

After considering the evils of hate and the advantages of patience in various ways, the learner should begin to develop his mind in the direction of love, so that his mind may be separated from hate. But he ought to know those with regard to whom love should not be developed at the beginning of his practice, and those with regard to whom love should not be developed at all.

There are four kinds of persons with regard to whom love should not be developed at the beginning; they are, beings one does not hold dear, *very* dear friends, beings towards whom one feels indifferent, and enemies. In this practice love should not be developed towards those of the opposite sex; and not at all towards the dead. If a man begins to practise the feeling of love, holding before his mind an unloved person as the subject of his love, he grows weary; and through being indifferent towards a very dear friend, he also grows weary. In trying to show respect and love towards a person to whom he is

indifferent, he becomes tired. Anger rises within the person who thinks of his enemies. Lust arises in him who develops love towards a person of the opposite sex. In developing love towards the dead one does not attain to ecstasy, neither does one make progress. Therefore, at first, love should not be developed towards the afore-mentioned persons by the beginner.

By the beginner in this practice of the cultivation of love, love should be developed first of all towards oneself; then, immediately following, towards a very dear person; next towards an indifferent person; and next, towards an enemy. When a man entertains this wish: "May I be well, free from misery," or "May I keep myself from enmity, void of ill-will, untroubled and well," he appeals to himself in testimony that as he wishes to be happy, has a distaste for misery, wishes to live but does not wish to die, so other beings also wish for the same. Then it is easy for the wish to arise in him that others may also enjoy blessings and happiness. If we traverse the whole wide world in thought, we never find a person who is dearer to us than ourselves. Since oneself is thus dear to oneself, let no lover of himself do harm to others. If one has no enemies, or has no thoughts of enmity towards others who may have done wrong to him, he can easily extend his love towards all beings. But for anyone who has enemies, it is difficult to practise successfully this subject of love in its completeness, because while such a one is directing his mind towards his enemy, he cannot help recalling offences that have been committed against himself, and so hatred arises in him. Therefore he should try to destroy such hatred by repeatedly dwelling with love upon the said enemy, mingling the thought of him with the thought of the loved,

and the indifferent, persons upon whom he has repeatedly dwelt with love, previously. If he is unable to put his hatred away by means of these efforts, then he should repeatedly strive to dispel it, by calling to mind the advice given by the Master. According to the Buddha's teachings, if a person displays anger, even when he is wronged and injured by others, he is not reckoned as a true follower of the Master. It is illustrated by this: "Monks, if spies and robbers with a double-handed saw were to cut off the various limbs of a man and he were to be angry in mind thereat, giving way to such anger, he would not be a follower of my religion. He who hates others in return becomes the worse, but he who does not hate others, although he is injured by them, is the victorious person; and he seeks the good of both the other and himself."

There are seven states that are caused by an enemy, and are pleasing to an enemy when they are seen in an angry person. An enemy always wishes his enemy to be ugly, because he takes no delight in the physical beauty of his opponent. If a person is angry, overcome by anger, a slave to anger, he is sure to appear ugly even though he may have washed himself well, anointed himself well, and dressed himself well. This is the first state that is pleasing to an enemy, and caused by an enemy. Again, he wishes his enemy to be in a painful condition, in poverty, decay of health and wealth, in infamy; he wishes for his birth in a place of misery after death. If a person happens to be overcome by anger, then he is sure to satisfy his enemy by acting according to his wishes. The person who is a slave to anger, misconducts himself in deed, word and thought. Owing to his misconduct, upon the dissolution of his body after death, he comes to a

state of woe. The person overpowered by anger may be compared to a brand at a funeral pyre, alight at both ends and smeared with filth in the middle, for it is utterly useless for the purpose of firewood either in village or forest. On the occasion when a man recalls his enemy's wrong doings and harbours anger towards that enemy, he should reprove himself with these considerations. If he is able to suppress his hatred in this way, that is good. But if he is not able to do so in this manner, then he should call to mind any good quality or any agreeable trait of his enemy, so that he may subdue his anger towards him.

There are some men whose physical behaviour is calm and agreeable, when they discharge any of their duties; and at the same time their behaviour in speech and thought is disagreeable. In respect of such men, their bodily behaviour only should be called to mind. There is another kind of men, whose behaviour in speech is pleasant. They are always ready in speech and in offering greetings. By nature they are apt in offering welcome, friendly, frank of countenance, and ready to show a smiling face, even though it may be simulated. However, they are not pleasant in their bodily or mental behaviour. With regard to such men, the pleasantness of their speech-behaviour only should be called to mind. And there are some others whose mental behaviour is calm. It is clearly noticed when they perform their religious duties, listen to sermons and preaching, and when they pay attention to those whose words are worthy to be heard. Of such men, the mental behaviour only should be recollected, the other two qualities being disregarded.

If one cannot perceive any one of these three states to be calm or pleasant in any particular person,

then such a person is to be pitied. As he is wicked in deed, word and thought, he is sure to undergo calamities here, in this world, and to be born in a place of misery hereafter. By reflecting upon the pitiable character of a person, one can subdue one's hate towards him, even though he may be a bitter enemy, because pity has such an influence that it overflows and quenches hatred. If hatred still arises towards the enemy in spite of these efforts, then one ought to admonish one's self in this wise: "Your enemy inflicts pain in his sphere, but your mind is quite apart from his sphere, then why should you suffer in your mind that which is beyond his power of approach? Anger is the bitterest enemy of all. It is that which uproots all good qualities, and even the observance of the Precepts. It rouses a man to kill one that is dear to him and even to commit suicide. Why should you give way to this enemy-like anger? Your enemy did wrong towards you in wishing to rouse your anger. Then why should you gratify his mind by allowing yourself to be roused to anger? If in your anger you do any hurt to your enemy, then your enemy may or may not be beset with pain; but it is certain that you are afflicted with the pain that comes of anger. Your enemy is pursuing the path of anger, why should you imitate your enemy's deed? Since at every moment the five Skandhas which form a man, change; no one can find out the same person who has done wrong, therefore why should you do wrong to another group of Skandhas?"

If in spite of all this self-admonition the man's hatred does not subside, then he should reflect upon Karma in this wise: "All beings are the heirs of whatever deeds they have done. I have my own deeds; I am originated by deeds; I am akin to my

deeds; my deeds are my fountain-head. Others are also in the same case. Any deed of mine which has its origin in hate is sure to lead me into harm; and in exactly the same way, other people's angry deeds lead them to their own harm. Bad Karma or deeds can never conduce to the attainment of higher knowledge or to rebirth in a place of happiness, but it leads a man away from religion to a state of misery, or to suffer special kinds of miseries in the Hells. If one attempts to do harm to others, he is like a man facing the wind who wishes to throw dust at another man, but only throws it on himself. The person who seizes a red-hot iron bowl in order to hit another person with it, burns his own hands first before he throws it at the other."

If, in spite of these considerations, a man's hatred still does not subside, then he should think of the behaviour of the Master in former days. The Master, before his enlightenment, while he was still fulfilling his Ten Perfections, was not offended at his bitter enemies who attempted to take away his life. When he was the king called Silava, his kingdom was besieged by a rival king. Then his ministers rose in order to wage war against the enemy's force. But King Silava did not allow them even to touch weapons. Again, along with his companions he was buried up to his neck in the charnel ground by his enemies, even then he was not offended at heart. When he was the ascetic named Khantivadi, the king of Kasi came to him and questioned him as to the doctrine he was teaching. When he answered that his doctrine was forbearance, the king ordered his ministers to beat the innocent ascetic with whips and thorny sticks in order to test him: yet the ascetic did not show anger, not even when his limbs were chopped off. After his attainment of Enlightenment

he was abused and called all sorts of bad names by an unruly mob directed by a certain person. But the Buddha remained unmoved by all their harsh words. When he was born as Dhammapala, he was ordered to be beheaded by his own father, the king named Mahapatapa. But even then he preserved the same unaltered attitude of mind towards his father who gave the order to kill him, the men who came to cut off his head, his mother who was bewailing for him, and towards himself, without being offended at heart. Not only these, but he did other wonderful deeds in countless births. On many occasions, even before his enlightenment, the Buddha did not allow hatred to enter into his heart. It was impossible for it to exist in his heart after his enlightenment, because he had entirely extirpated hatred under the Bo-tree when he attained his supreme Buddha-hood."

If, in spite of such reflections upon the Master's former conduct, the man's feeling of hatred should still continue to arise, then he should reflect that there is no one in the world who at some time or other has not been a father, a mother, a brother, a sister, a son, or a daughter. Perhaps the supposed enemy might have been formerly his mother, or his father, who struggled to amass wealth in various ways with the object of bringing up his children. Therefore it is not proper to bear ill-will towards such a person. If still his hatred is not curbed, then he should make an analysis of the elements of which the body is formed. He should reflect on every element, asking himself if what he hates is the enemy's earthly element, or his watery element, or his airy element, or his fiery element. Then again he should reflect on the thirty-two parts of the body. If a person practises this analysis of the elements

and thinks of their real conditions, their impermanency, their suffering and their soullessness, of a surety his anger must die away. Having dispelled his anger by such efforts, he should now direct thought of love towards his enemy as well as towards the person who is dear to him. By thus exercising love repeatedly, he should develop evenness of mind towards himself, the beloved person, the neutral person, and the enemy. By means of this practice he is certain to subdue those impurities of the mind which bring contamination and to attain a certain pure state of mind called Jhana or Ecstasy. Those who wish to purify their minds and to be loved by all, can do nothing better than practice universal love, which helps towards the attainment of the highest perfection,—NIBBANA.

VI.

THE WAY OUT OF THE TANGLED PATH.

As far as my knowledge goes, in many other religions, passing one's life in faith and in prayer to god is held up as the pattern of a good life and the means of salvation.

Buddhism alone teaches that the good life and the way of salvation depend on self-improvement based on the culture of the mind. This in short is the difference between Buddhism and other religions. Buddhism teaches great tolerance. This tolerance has been the chief influence in attracting seekers after truth to Buddhism. During all ages Buddhists have encouraged thought and the acquisition of knowledge. The Buddha has pointed out that according to our actions we make our lives happy or unhappy. Buddhism teaches how one can lead a pure and noble life and how one can get rid of the tangled path, rationally, without being guided by blind faith and dogmas. According to the Buddha, to indulge in prayers, penances, hymns, songs, charms, incantations and invocations and sacrifices to gods, does not help one to get rid of worldly miseries or to get out of the tangled path.

Of all teachers, the Buddha has pointed out the means of purifying the mind and acquiring that calmness of mind which enables a man to get out of the tangled path. It is impossible for the way out of the tangled path to be reached, or even to be understood, by those foolish individuals, who are carried away by the flood of human passions, take pleasure in external objects, and find delight in

objects of sense; for their eye of wisdom is blinded by the evils of lust, hate and delusion. As mankind is full of delusions, of craving, of lust and of ignorance, and delight in worldly pleasures, it is difficult to convince them of the evil aspects of passions and the happiness of passionlessness. Hence they fail to understand the noble path which leads them to the highest perfection. It can be investigated by those who earnestly search for it, and have developed the mental eye; but it is hidden from those who are blinded with misconceptions based on false theories. The Holy One, the Buddha, after fulfilling the ten perfections for long æons and æons, purifying the mental eye and entirely extirpating all cankers, discovered the way of perfection and enlightenment and he taught the way out of the tangled path.

Once, when the Buddha was staying at Savatthi, in Jeta's grove, in the monastery built by the pious man named Anathapindika, there came one night a certain deity, who asked Buddha the following question in order to remove his doubt. The question was this: "Mankind is tangled and entangled within and without. Hence I would ask you, who is the person that would be able to remove or untwist this tangle." Here by the word tangle, the deity meant craving or desire, because desire arises indiscriminately and repeatedly in connection with such objects as visible forms, sounds, odours, tastes and contacts. Just as the branches of a thickly grown bamboo bush are interlaced, so mankind is entangled by the craving for internal and external objects, and also twisted by the desire for things belonging to themselves as well as to others. It is a fact well known to many that this craving or desire is the real mother of all beings, for it produces the existence of all beings,

of all species. This craving is divided into three parts, chiefly called: (1) "The craving for the enjoyment of sensuous pleasures; (2) the craving for a future existence in an eternal heaven either with or without a material body; (3) the craving for success, for luxurious living, and for renown in this life only." All suffering and misery are the products of desire, and it is desire that opens each existence with a roseate dawn, begets every activity, produces attachment to pleasing satisfaction in each existence however low and miserable it may be; generates the iron will to live and to enjoy sensuous pleasures, creates the thirst for gold, position, honour and fame, drives man in pursuit of transient pleasures producing thereby fresh troubles, worries, anxieties, sufferings and miseries, makes man selfish, envious and egoistic, leads him to put himself in bondage to the gods with the baseless hope of securing eternal happiness in future, either in a material or in a spirit world, and at last when all the hopes of that existence are blasted, it is desire that at the moment of death causes the grasping of an object dear to himself according to his taste, nature and culture, and produces rebirth combining the mental with the material, when the dying person clings to the subject of his hopes with eager desire.

When the mind is inclined to be born owing to desire, the Karmas or the accumulated mental activities help the man to take his rebirth either in a place of misery or in a place of happiness.

The clinging to life and longing to enjoy sensuous pleasures, produce the fear of death. People groping in the darkness of ignorance, thinking that the forces of nature and other natural phenomena are mighty beiings who have control over them, deify and adore them to avert evils, arrest dangers and secure

to them long life in order that they may enjoy the pleasures of the world. The craving develops as people improve in their worldly circumstances and their demands increase; and then they crave for an eternal existence after death and want to secure it through the aid of their supposed gods. Dazed by the will to live and to enjoy, uncultured people then suppose that in their future existence in a place called Heaven they will for ever and ever be able to see beautiful and charming objects, to hear melodious sounds, to enjoy sweet fragrance, to partake of delicious food, to feel delightful contacts, to live always in the company of those who are near and dear to them, and to cherish always agreeable and pleasant ideas without even a momentary unpleasantness. They do not conceive that all sensuous pleasures are caused by external objects of sense, and that that which is so caused is neither stable nor perpetual. They do not know that every condition which is subject to change, is not perfectly happy, since it is transition from good to better, or from bad to worse. That all material things are subject to change is a fact that they cannot have realised, since they are entangled in cravings.

"Again mankind is entangled fast in the bondage of misconceptions or error. Being uninstructed and unversed in the noble doctrine, they do not understand either what mental states are proper to be entertained, or what mental states are improper to be entertained. Thus they entertain those mental states which should not be entertained and as a result they begin to question themselves as follows: (1) Did we exist in ages past? (2) Did we not exist in the ages past? (3) What were we then? (4) How were we then? (5) From what did we pass to what? (6) Shall we be in the ages to come?

(7) Shall we not be in the ages to come? (8) What shall we be then? (9) How shall we then be? (10) From what shall we pass to what? (11) Are we? (12) Are we not? (13) What are we? (14) How are we? (15) Whence came our being? (16) Whither will it pass?

"In their wrong-headedness they conceive wrong outlooks in many ways. This is called perversion to error, the jungle of error. As long as they are fast in the bondage of error they are never freed from birth, decay and death, from sorrow, lamentation and misery and are never freed from ill."

And again mankind is defiled by such evils and impurities as covetousness, malevolence, hate, rankling anger, depreciation of the virtues of others, and speaking ill of them, self-esteem, envy, mean niggardliness, deception, hypocrisy, intolerance, revenge, pride, vainglory, negligence, and self-glorification caused by birth, youth, health, wealth and social position.

It is impossible for them to get out of Samsara, the continuous succession of birth and death, as they are bound by ten fetters, that is to say: (1) egoism, (2) doubt, (3) erroneous ideas of salvation, (4) pleasures of the senses, (5) ill-will towards others, (6) the desire to be born in Rupalokas (material worlds), (7) the desire to be born in Arupalokas (immaterial worlds), (8) pride, (9) distraction, (10) Ignorance.

Thus the deity who questioned the Buddha thought that it was impossible for mankind to get out of the Samsara, as they are tangled by craving and other evils. Therefore he went to the Buddha and questioned Him about the person who could unravel the tangle of craving.

Then the Buddha, the Enlightened One, being

thus questioned by the deity, explained the path of purity under the heads of virtue, concentration and wisdom, by which a man can disembroil the tangle of craving and attain the highest peace and perfection, to the great delight of the deity.

Buddha's answer was this: The person endowed with six qualities, that is to say : (1) virtue or moral conduct, (2) energy, (3) innate wisdom, (4) ready wit suited to the occasion, (5) concentration of mind, (6) and development of the true knowledge, indeed clears away that tangle of craving.

In this answer the Buddha included briefly His whole teaching and pointed out the way out of the tangled path. The sum and substance of His teaching is to cease from all sin, to get virtue, to cleanse one's own heart. The whole of the Buddha Dhamma, is included under three headings, namely: *Sila*, moral conduct; *Samadhi*, cultivation of the mind; and *Panna*, the development of true knowledge and wisdom.

If a person, having established himself on moral conduct and being born a wise and energetic person, concentrate his mind in due order, he is sure to subdue those impurities which bring contamination of the mind. And again if he develops true knowledge and wisdom through meditation on the three characteristics, impermanency, suffering and soullessness, he is sure to realise the four noble truths whereby he breaks the fetters and bonds entirely and attains the highest bliss, Nibbana.

Just as a man standing on the ground and lifting up a well-sharpened sword, cuts off an interlaced bush, even so, the person endowed with the six states above mentioned, clears away the tangle of craving through the sword of wisdom sharpened on the stone

of concentration, being established on the ground of virtue.

Buddhism emphasises the very great importance of actions of the body or of speech or of the mind. Right conduct is the only means of ennobling a life. The man or woman who indulges in the pleasures of the senses, seeks a happiness which is common to man and beast alike. Right conduct demands the leading of a virtuous self-controlled life, and the practise of meditation and concentration of the mind. Self-control gives nobility of character and the happiness of a pure life. Meditation and the concentration of the mind are the ways of purifying the mind from evil thoughts and the only way of attaining enlightenment which enables a person to get out of the tangled path and to put an end to suffering. Therefore right conduct is what we must understand clearly, for it leads one to the noble path, being the basis of all virtues.

This right conduct depends on three things, namely: (1) right conduct as regards actions, (2) right conduct as regards words, (3) right conduct as regards the mind. This can be viewed negatively as well as positively. Negatively it means to refrain from all evil deeds, evil words and evil thoughts. Generally, all the ill of life and its impurities come from cravings, passions and ignorance. Especially the nature of evil bodily actions is shown in killing, stealing, and indulgence in wrongful sensual pleasures, and in the use of intoxicants. Wrongness of speech arises through falsehood, slandering, harsh words and idle talk. Wrongness of mind comes from misbelief, or erroneous conceptions, such as denying the good effects of charity, denying the results of good and bad deeds, denying the effects of a previous or of a future existence, denying the merits of good

behaviour towards parents, denying that there are enlightened persons who have renounced the world and attained perfection.

When we abstain from killing any living thing, our heart full of kindliness and compassion for everything that lives, when we abstain from theft and when we abstain from sensual misconduct, we are sure to possess bodily right conduct. When we abstain from lying, slandering, harsh words and idle talk, we possess thereby verbal right conduct, and when we are free from erroneous conceptions, and vicious thoughts, we possess mental right conduct.

It is made clear by the following passage: "As regards bodily righteousness, a man puts from him all killing and abstains from killing anything; laying aside cudgel and sword, he lives a life of innocence and mercy, full of kindness, of compassion for everything that lives. Theft he puts from him and eschews stealing; taking from others only what is given to him by them, he lives an honest life. Putting from him all sensual misconduct, he abstains from fornication; he has no intercourse with girls under the charge of mother or father or brother or sister or relation, no intercourse with girls affianced and plighted and with the garlands of betrothal upon them.

"As regards righteousness in speech, a man puts lying from him and abstains from lies; when cited to give testimony before assembly or village meeting or family council or royal household or his guild, he says that he does not know, when he does not, and that he does know when he does, says that he did not see when he did not see, and that he saw when he did see—never deliberately lying in the interests of himself or of other people or for some trifling gain. All slander he puts from him, and from

slandering he abstains; what he hears here, he does not repeat elsewhere so as to set one set of people by the ears, nor does he repeat here what he hears elsewhere so as to set another set of people by the ears; he is a prompter of harmony and a restorer of amity, for concord is his pleasure, his joy and his delight. There is no bitterness in his tongue and he abstains from bitter speech; what he says is without gall, pleasant, friendly, hearty, urbane, agreeable and welcome to all. No tattler, he abstains from tattle, speaking in season, according to fact, always of the profitable, of the doctrine and rule, in speech which is reasonable and memorable, illuminating, well marshalled, and of great profit.

"As regards righteousness in thought, a man is devoid of covetousness, never coveting other people's gear with the yearning that it were all his own. He harbours no malevolence or wickedness of thought; his wish is that creatures around him may live on in peace and happiness, safe from all enmity and oppression. He is right in outlook and correct in his conceptions."

As our words, deeds and thoughts can be polluted by wrong actions, whether physical, or verbal or mental, the Buddha entirely prohibited them. "And especially and totally he prohibited the use of intoxicating or narcotic liquors and drugs that causes heedlessness and negligence; hinders progress and virtue; generates various diseases; provokes sensuous appetite; rouses up thirst, anger and folly; entangles many in quarrels and disputes; exposes them to various troubles and dangers; causes them to neglect their duties and the duties they owe to wife and children; reduces their family to misery and starvation; tempts them to commit unlawful deeds; impairs health and wealth; wounds their reputation and

honour; incites and stimulates them to commit horrible deeds; produces imbecility and the derangement of the senses; causes short life; and after death produces rebirth in a place of misery or as a lunatic, or one with very little intelligence."

When we are guarded and well fortified against such evils as I have already mentioned, then it becomes easier for us to ennoble our life through good moral conduct and by meditation, by means of which we may disembroil the tangle of craving.

Since all our actions depend on our mental states and the mind, purification of the mind is of the highest importance for us. That is why the Buddha taught "that neither father, nor mother, neither relatives, nor friends, will do greater service than a well-disciplined and well-directed mind; and that in all the world there is nothing more useful and valuable, more efficacious and powerful, more sublime and supreme than a well-trained, well-cultured, well-developed and well-tranquillised mind."

It is this mental purity which marks out the different stages of development in the person who follows the noble path. The right control of the mind and its purification form the most important part of the practice of Buddhism. The importance attached to the training of the mind in Buddhism is very great.

The gradual development of the mind is brought about in three ways, namely, momentary, for a short period, and for ever. A pure state of mind may come to a person for a short interval through the practice of charity and by leading a life of good moral conduct; but for want of sustained effort, it may pass off. Such states of mind are the first beginnings towards the clearing up of the tangle of craving. This state of mind may be compared to a

pool of water covered with a mossy surface; and when water is taken out with a vessel, having removed the moss, the surface again becomes mossy as before.

By concentrated effort people can retain a pure state of mind for longer periods, by subduing those impurities that pollute the mind. But when the concentration relaxes, again, the mind turns to its former condition, just as the burning embers are revealed by the blowing away of the ashes that hitherto have concealed the hidden fire. This is because the person who had the temporary state of purity of mind had not entirely removed from his mind those factors that pollute it.

Lastly, the striver after perfection, following the noble eightfold path, at different stages, removes the ten fetters through his meditation on the three characteristics, namely, impermanence, suffering and soullessness. Of the four stages in breaking the fetters, the first is called Sotapatti, when egoism, doubt and erroneous ideas of salvation are removed. The second stage of Sakadagami helps to diminish the passion for the pleasures of the senses, and ill-will towards others. And the third stage, the stage of Anagami, entirely removes the passion for the pleasures of the senses and ill-will towards others. Then finally, the state of Arahan removes the desire to be born in material or immaterial worlds, pride, distraction, and ignorance.

Therefore, establish yourselves first in virtue, then concentrate your mind on a suitable subject, then again develop your wisdom and true knowledge. This is the way out of the tangled path in brief.

Blind faith is the weed that grows in every soil; you may find it everywhere. But the earnest striver

who wants enlightenment must necessarily come to the Buddha, for he is the only teacher who has taught enlightenment as an individual attainment, and not as the outcome of inspiration. Therefore those who wish for perfection of life and enlightenment can do nothing other than follow the noble path pointed out by the teacher, and thus realise Nibbana for themselves.

VII.

MINDFULNESS.

The Buddha's teaching can be useful to everyone. It is the eternal Dhamma of all the worlds and with its splendid optimism and self-reliance it is suited for all types of men without any distinction of caste or class. The Buddha has proclaimed the Law that governs life. He was the only Teacher to show the true value of our actions. The unique and ultimate nature of the teaching of the Buddha is clearly shown by the fact that He has touched upon every conceivable subject in the world during his forty-five years of ministry. He has pointed out the way that leads to enlightenment and even the way to attain to the very heights attained by himself. By His own mighty struggle He discovered the only means and way of destroying evil and of acquiring happiness. He has pointed out that the striver after perfection must cultivate the thirty-seven factors of wisdom, that is to say, the four kinds of earnest exercise of mindfulness, the four-fold great exertions for avoiding evil and acquiring good, the four roads to psychic powers, the five moral powers, the five organs of spiritual sense, the seven factors of enlightenment and the Noble Eight-fold Path. Therefore the person who wishes to attain perfection and enlightenment must practise the exercise of mindfulness as regards body, sensation, ideas and reason and character. He must exert himself to prevent evils from arising, to put away from himself the evils which have already arisen, to produce good which is not existing previously, and to increase and develop the good which is already existing. He must produce within himself the foundations or means of

the four physical activities, that is to say, the Will, the desire to acquire the supreme progress, the earnest effort to reach the Goal, the pure consciousness and the investigative knowledge by which the real nature of mental and material things, is seen.

He must be endowed with self-reliance, keenness of memory, energy, wisdom and serenity of mind. He must possess the seven factors of wisdom, namely, recollection, investigative knowledge, energy, joy, repose, contemplation and equanimity. And he must follow the noble Eight-fold Path of right views, right aim, right speech, right action, right livelihood, right exertion, right mindfulness and right concentration.

These above mentioned thirty-seven principles are called the factors of Bodhi or Enlightenment.

Thus, this doctrine of mindfulness represents four factors of the thirty-seven principles above named. It is of great importance to learn about these four kinds of mindfulness, for it deals with a very essential practical part of the teaching of the Buddha.

In past days among the people called *Kurus*, it was considered a great disgrace, if any person was unable to claim possession of the practice of mindfulness. When a person, on being questioned as to what exercise of mindfulness he was accustomed to, replied, None, he was sure to be despised, on the ground that he was very similar to a lifeless block of wood. Among the *Kurus*, even the men of the working class were used to this practice. They had no frivolous talk, but talked only of the exercise of mindfulness, even at their place of labour. This exercise of mindfulness was practised only in the period when the Buddha appeared; and was not borrowed from any other religious teachers. The discourse upon this doctrine was delivered for the first time by the

Exalted One to the people known as *Kurus*, for they were intelligent enough to understand this doctrine, and energetic enough to engage in this exercise. This exercise is praised by the Blessed One in many a figure. It is illustrated by the following passage from the "Path of Purity."

"There is one state, O Monks, which being developed and repeated, conduces greatly to serious concern, conduces greatly to benefit, conduces greatly to freedom from bondage, conduces greatly to mindfulness and comprehension, conduces greatly to the attainment of knowledge and discernment, conduces to comfort in the present life, conduces greatly to the realisation of wisdom, emancipation and fruition. What is that one state? Mindfulness as to the body. Those who enjoy mindfulness as to the body, enjoy deathlessness. Those who do not enjoy mindfulness as to the body, do not enjoy deathlessness. Those who have made endeavour in mindfulness as to the body, have enjoyed deathlessness, have not lost, have not missed it. Those who have made no endeavour in mindfulness as to the body, have not enjoyed deathlessness, but have lost, have missed it."

The Buddha declared that beings are defiled, when their minds are corrupted by the vicious thoughts that bring contamination, and they are pure, when their minds become purified. The only way of attaining purification, of driving away sorrow, lamentation and misery, and of reaching the highest knowledge and enlightenment is the exercise of mindfulness. Neither parents, nor relatives can ever be a refuge that will guard man against the continuous succession of birth and death and from worldly miseries. It is the mind, purified through the exercise of mindfulness that leads man to the happiness where birth, death and miseries are no more. To

establish oneself in the eight-fold noble path, mindfulness is essential, for the person devoid of mindfulness never becomes successful in the path. The person who practises this concentrated mindfulness does not go, on his re-birth, to a place of misery, but he is sure of rebirth in a happy state, if he does not attain to the supreme Goal. To understand this doctrine, we must know, first of all, what this mindfulness is; what the divisions of it are; what is its advantage and how to practise it. The original Pali word for mindfulness is Sati-Patthana. Here two words are joined together, Sati and Patthana. Etymologically, Sati means memory or recollection or calling to mind or being aware of. Patthana means, having the setting-on-foot, the point of departure. Thus the combination of those two words gives the meaning of "the getting ready of mindfulness."

Mindfulness is four-fold, that is to say, mindfulness as regards body, or physical structure and activities; mindfulness as regards sensation or the emotional nature; mindfulness as regards consciousness or conscious life, or intelligence; and mindfulness as regards five Hindrances, the five Groups which form the being; the six spheres of sense, the seven factors of enlightenment and the Four Noble Truths. The Buddha has pointed out these four kinds of mindfulness according to their suitability to the student's disposition.

Students are classified under four heads according to their tendencies and methods of meditation. If the student is avaricious and shallow-minded, then the exercise of mindfulness as to the body, is the most suitable subject through which he may attain the highest purity. If the student is avaricious and keen and deep-minded, then the exercise of mindfulness as to sensation is the most suitable subject for

him. If the student is shallow-minded and variable in disposition, then the exercise of mindfulness as to consciousness is the most suitable subject for him. And finally if the student is deep-minded and variable then the exercise of mindfulness as to the five Hindrances, the five Groups which form the being, the six spheres of sense, the seven factors of wisdom, and the four noble Truths, is the most suitable subject for him to practise mindfulness upon.

Since these four kinds of mindfulness are themselves subjects on which we may concentrate our minds for the purpose of subduing passions and attaining the pure state of mind, these should be chosen according to the tendency of the student. If the subject chosen by the student is suitable for him, it helps him to concentrate his mind and extinguish passions easily and quickly. Although the exercise of mindfulness is different for different persons, yet each faithful practiser at last attains to the same Goal, in the same way that people may enter into a city through four gates facing four different directions.

These four kinds of mindfulness again are divided into forty-four parts, together with their sub-divisions. The exercise of mindfulness as to the body is set forth under fourteen divisions, namely the exercise of mindfulness as to inhaling and exhaling, the exercise of mindfulness as to the four postures, the exercise of mindfulness as to four-fold comprehension, the exercise of mindfulness as to loathsomeness, the exercise of mindfulness as to the elements, and the exercise of mindfulness as to the nine kinds of cemetery.

The student who wishes to practise this exercise, must have a good friend or teacher who prescribes

the subject of meditation and gives advice upon how to practise it. The teacher or friend should be one who is lovable, a respected expert in giving advice, skilful in meditation, learned, worthy of veneration and patient. Having taken the subject of meditation and advice from such a good friend, the student must establish himself first in good moral conduct. His bodily conduct must be pure, abstaining from killing, stealing and sensual pleasure. He should be pure in his speech, refraining from lying, gossiping and unkind and frivolous talk. He should be a person pure in thought, free from avarice, anger and erroneous conceptions. When the student is pure in his deeds, words and thoughts, and advised by a good friend, he ought to go to a proper place for the purpose of concentrating his mind on the subject pointed out by the teacher. Proper places for meditation are those which are not frequented by people, where there is no disorderly noise of men or of beasts. Generally the Saints find out such places in calm and quiet parts of forests or at the foot of trees or in empty houses. Having chosen such a suitable place, the student must sit down cross-legged and holding the body erect. If the student does not sit down in a suitable position, he cannot remain in the same posture for long hours. His body begins to ache. Thus it becomes a hindrance to his concentration. Therefore he should sit down cross-legged and holding his body erect so that he may be able to continue his meditation for long hours without distress.

Being a person of strenuous and vigilant character, he must endeavour to fix his mind on the subject of meditation. At the beginning his only effort should be to fix his attention on the subject. It is not an easy task to bind the thoughts to one

particular subject, for there may come thousands of vicious thoughts mechanically to his mind. The mind which has been used to go out to external objects for years and years and even for lives and lives, and accustomed to be pleased with agreeable and pleasant objects, may be compared to a newly caught wild beast. Just as a beast newly brought from the forest, struggles to go back to the same place where it has been formerly, even so, the mind when fixed to a particular object for the purpose of bringing it into discipline, does not like to remain there, but struggles to go here and there after external objects. Therefore the student must make strenuous efforts and be mindful to keep his attention to the subject of meditation.

If he begins with the exercise of mindfulness as to the body, he ought to begin with respiration or the inhaling and exhaling of breath. Consciously he must breathe in and breathe out. He must pay attention to his breathing. His thoughts should be bound to the inhalations and exhalations. If he sits in a proper posture, it gives comfort in this exercise. When the upper part of the body is placed upright so that one end of each of the eighteen sections of the spine touches the corresponding end of the next, this makes it easy to breathe and does not cause that pain which arises from their being bent. Thus the student ought to continue this breathing exercise mindfully for hours and hours, and days and days, repeatedly. The following passage gives us a good idea as to the exercise of breathing that should be practised.

"And how, O Monks, is concentration of mindfulness as to respiration developed? How being repeated, peaceful and sublime, unadulterated and of happy life, does it at once do away with, suppress

every evil, immoral state as it arises ? Here monks, a student having gone to the forest or to the foot of a tree, or to an empty house, sits down bending the legs cross-wise, setting the body upright and establishing his mindfulness towards the front. And consciously he breathes out, consciously he breathes in. In breathing out a long breath he knows, 'I breathe a long breath.' In breathing in a long breath, he knows it. In breathing out a short breath or long breath, he knows them to be so; and breathing in a short or long breath, he is aware of it."

Let us see what is the use of this exercise, and what is the use of paying attention to inhalings or exhalings ? This is a kind of stratagem in order to keep the mind on one particular object. The mind which is used to run after various objects of sense for a long time, does not wish to be fixed on one object of concentration, but runs off here and there, just like a cart yoked to an untamed bull. Just as a man who wants to tame a wild and vicious calf fed on the milk of a wild cow, ties it to a strong post by a rope, taking it apart from the mother-cow, so that it may lie down by the post, being unable to run away even after a mighty struggle, even so the striver after perfection, wishing to control the undisciplined mind which has been accustomed to various objects of sense for a long time, binds it to one particular object by the influence of this practice of inhaling and exhaling. When the student exercises this practice of meditation, his mind, although it may hover about, lies down by the object of concentration, being unable to break away from the rope of mindfulness. By the power of mindfulness, and paying attention to inhaling and exhaling, the student does not allow vicious thoughts to enter into his mind. When the mind is controlled and brought to

discipline in this manner for days and days, it gradually forgets the objects which it formerly used to dwell upon. Thus he may subdue passions by degrees and purify his mind so that he may win the Goal.

Having practised the exercise of mindfulness of the body as regards inhaling and exhaling, he begins the exercise of mindfulness as regards the postures of the body. When he is standing, he is aware that he is standing; when he is sitting or lying down or walking, he is aware thereof. Thus, he continues the exercise of mindfulness considering the postures of the body. By this practice also, he controls the mind, so that it may not run after external objects. He should be mindful and comprehensive as regards all actions or movements of his body. Whether he proceeds, or returns, whether he looks forth, or looks round, whether he draws in or stretches forth his limbs, whether he eats or drinks, chews or reposes, he is aware of what he is doing.

Moreover, he practises the exercise of mindfulness as to the loathsomeness of the body. Just as a man reflects on the things poured out from a bag full of various kinds of grain, even so the student reflects upon the body from the foot below up to the crown of the head, as a thing covered with an outer skin and full of worthless things and impurities. He must practise the verbal recitation of the names of the thirty-two worthless parts of the body, that is to say, hair, nails, teeth, skin, flesh, sinews and so on. Although the student is well versed in the whole three Pitakas, the whole of the discourses of the Buddha, yet he must be skilful in verbal recitation of these thirty-two parts. Having reflected upon these thirty-two parts he must repeat the recitation of their names a hundred times, a thousand times, even a

hundred-thousand times. He becomes familiar with the subject thoroughly well after practising this; and consequently his mind does not hover here and there. After this practice, his mind does not incline to be pleased with so-called beautiful visible forms, for all the thirty-two vile parts of the body become manifest and appear to his fancy something like a series of fingers. It is claimed that the follower of this exercise of mindfulness, overpowers discontent and the pleasures of life. Discontent does not overpower him in any way. He leads his life, putting away discontent as it comes up. He overcomes horror and fear; horror and fear will not overcome him. He goes on putting away horror and fear as they come up. He is strong enough to bear cold, heat, hunger, thirst, physical pain and abusive language. Indulging in this exercise, he attains to the Ecstasies and penetrates the six kinds of higher knowledge.

Again he continues the exercise of mindfulness as to the fundamental elements of the body. Just as a butcher, or his apprentice, displays the pieces of the slain animal, even so, the follower of this exercise, reflects on the four elements of the body separately. He regards the body as nothing but elements such as earth, water, heat and air. He does not regard with worldly pleasure any part of the body formed of these elements. He has no more regard for this body than a man has for external elements.

Again he keeps on considering the nine states of cemetery, as regards body. "Just as if he had seen a body abandoned in the charnel-field, dead for one, two or three days, swollen, turning black and blue and decomposed, he applies that perception to his own very body, reflecting: "This body too is even so constituted, is of even such a nature, has not

got beyond that fate." In this manner he keeps on considering the nine states of a corpse abandoned in a cemetery. This is called the exercise of mindfulness as regards body.

The exercise of mindfulness as regards sensation, is the second part of this practice. It is explained thus: "Herein O Bhikkhus, a brother when affected by a feeling of pleasure is aware of it, reflecting: 'I feel a pleasurable feeling.' So too, is he aware when affected by a painful feeling, or by a neutral feeling, or by a pleasant or painful or neutral feeling concerning material things, or by a pleasant or painful or neutral feeling concerning spiritual things."

Anyone, even a child, is sensible of the feeling that he feels. Then let us see what is the difference of sensibility between an ordinary man and the man who follows this practice. The uninstructed everyday man feels any feeling whatsoever, thinking that *he* feels, that *he* is the possessor of the feeling. Thus he develops strong egotism; and his consideration will not result in collectedness of mind or concentration. On the other hand, the true follower of this exercise, subdues and diminishes egoism by the influence of mindfulness. As he is used to analyse the whole five groups which form being, he does not see in any part of a being, anything that should be called ego. Therefore, he keeps on considering, that feeling itself feels, and there is no more "ego" to feel the feeling. Thus, he practises this mindfulness reasonably; and in consequence of it, he puts away the attachment to body and egotism, and concentrates the mind. This is called the exercise of mindfulness as regards sensation.

The third is the exercise of mindfulness as regards consciousness or thoughts. It is explained thus —"Herein, O Monks, a brother if his thought be

lustful, is aware that it is so, or if his thought be free from lust, is aware that it is so; or if his thought be full of hate, or free from hate, or dull or intelligent, or attentive or inattentive, or exalted or not exalted, or mediocre, or ideal, or composed, or agitated, or liberated, or bound, he is aware in each case that his thought, is so, reflecting: "'my thought is lustful and so on.'"

The fourth and last exercise of mindfulness, is called Dhammanupassana, which includes the five hindrances, the five Groups, the six spheres of sense, the seven factors of wisdom and the four Noble Truths. The five Hindrances are namely, sensuous desire, ill-will, sloth and torpor, distraction and worry and doubt. The student who practises this exercise is aware of it, when the sensuous desire is within him. When within him there is no sensuous desire, he is also aware of this. He knows how the sensuous desire arises and vanishes. Similarly, when ill-will, sloth and torpor, distraction and worry and doubt, are within him, he is aware of them; and he knows how they arise and vanish.

He continues the exercise reflecting on the five Groups, that is to say, visible form, sensation, perception, conception and consciousness. He reflects on the nature of the material form, its origin and its vanishing away. Similarly, he reflects on the nature of sensation, perception, conception and consciousness, on their origin and on their disappearance.

Again, he exercises mindfulness as regards to the organ of sight, the object of sight and any restriction which arises on account of them both. Similarly, he is mindful in respect of other sense organs and their objects. He is mindful as regards the seven factors of wisdom, that is to say, recollection, investigative knowledge, joy, energy, repose, contem-

plation and equanimity. He is aware of the absence of those virtuous qualities, their origin and development. He reflects on the four Noble Truths, evil, its origin, its cessation and the way that leads to its cessation.

It is claimed that if a person practises these four applications of mindfulness for seven years, two kinds of fruition should be expected in him, either the highest perfection which is the Fourth Path, or the third Path. Not to speak of seven years, if a person indulges in this exercise for six years, five years, nay even for seven days only, in him two kinds of fruition should be expected. That is why Buddha said that no one could contradict that his teaching leads to the highest perfection, Nibbana. Whosoever follows this teaching, enjoys immediate good results, which are visible to him and others. The mere *study* of this exercise of mindfulness does not confer either self-culture or self-control; but only he who *practises* this exercise, gains self-conquest and enlightenment. Therefore it is yours to make use of this doctrine, not merely by learning it, but by practising it, for the purpose of attaining supreme happiness, NIBBANA.

VIII.

ECSTASY.

To-day's subject is the Jhanas or the Ecstasies, which are the products of the concentration of the mind. By means of this practice, according to the views introduced in the higher Law which are found in the central part of the Buddha's teaching, one can attain ecstasies and superhuman knowledge through the cultivation of the mind.

Just as physical scientists by increased knowledge, are able to arrive at results, which to an ordinary man seem marvellous, so according to Buddhism, do those who cultivate mind, by means of concentration, gain certain powers which enable them to control the elements. Buddhism accepts the possibility of miracles by such powers. Just as an increase in the power of human vision is effected by means of the telescope, in a somewhat analogous way, to the Buddhist an increase of mental vision is rendered possible by means of the cultivation of the psychic faculties. To gain psychic powers, one must subdue these impurities, that is to say, covetousness, malevolence, hate, rankling anger, belittling the virtues of others, and speaking ill of them, self-esteem, envy, meanniggardliness, deception, hypocrisy, intolerance, revenge, vain-glory and self-glorification caused by birth, youth, health, wealth and social position which bring contamination of the mind. Without the purification of morals, of the mind and of views, and without freeing the mind from passions and carnal appetite, the gaining of Ecstasies is impossible. Proper and orderly thinking is the means by which passionlessness of mind and superhuman powers are gained. It is illustrated by this: "There are nine states of mind and body which are rooted in orderly

thinking: In one, so thinking, gladness arises; in him gladdened, rapture arises; his mind being enraptured, the body is satisfied; one whose body is thus appeased, is at ease; he being happily at ease, the mind is stayed; with the mind thus stayed, concentrated he knows, he sees things as they really are; and he thus knowing and seeing, turns away in repulsion; repelled he becomes passionless; hence he is set free."

There are eight things worthy of realisation by those who wish to attain super-human knowledge and ecstasies. Those are explained in one of the discourses of the Buddha as follows: "The eight conditions, the eight causes which conduce to attaining that wisdom in those fundamentals of religious life which have not been attained, to multiplying, expanding, developing, perfecting those that have been attained. Herein, friends (1) one dwells near the Master, or near a fellow disciple occupying the place of teacher, whereby he is strongly established in conscientiousness, prudence, love and respect. (2) Under such circumstances he approaches his teachers from time to time and asks and considers, saying, "Lord, how is this? what does this mean?" and to him those reverend ones reveal what is hidden, make plain what is obscure, and dispel any doubts in perplexing matters. (3) When he has heard their doctrine, he succeeds in obtaining a double serenity, that of body and of mind. (4) Moreover, friends, a brother, virtuous, habitually self-restrained, with the self-restraint of the Canon Law, proficient in behaviour and propriety, seeing danger in the smallest offence, undertakes to train himself in the stages of the training. This is the fourth. (5) Moreover, friends, a brother, having learnt much, bears what he has heard in mind and stores it up. And what-

ever doctrines, lovely in the beginning, in the middle and at the end, both in the letter and in the spirit, commend a religious life that is absolutely fulfilled and made quite pure, those doctrines are by such a brother much learnt, remembered, treasured by repetition, pondered in mind, well-penetrated by intuition. This is the fifth. (6) Moreover, friends, a brother is habitually stirring up energy for the elimination of bad qualities, the evoking of good qualities, indomitable, strongly progressing and never shirking with respect to what is good. This is the sixth. (7) Moreover, friends, he is clear-minded, supremely heedful, and discriminating, noting and remembering what has long since been done and spoken. This is the seventh. (8) Moreover, friends, a brother is habitually contemplating the rise and passing away of the five aggregates of grasping, 'such is the material aggregate, such its cause, its cessation.' Similarly for the four mental aggregates. This is the eighth condition, the eighth cause of such as conduce to attaining that wisdom in the fundamentals of religious life which have not been attained, to multiplying, expanding, developing, perfecting those that have been attained."

Ecstasies are the results of the concentration of the mind gained by the earnest effort of those who are endowed with the above mentioned eight causes or virtues. Those who wish to learn about ecstasies should know in detail, what the ecstasies are, how many ecstasies there are in number, what are the characteristic marks of ecstasies, what are the advantages of ecstasies, how they should be gained, and what sort of people can attain ecstasies. As the spirit of ecstasy depends on the concentration of the mind, first of all we must understand what concentration is. Since the concentration is manifold

and of various kinds, it is difficult to go into it fully and this is not intended here. In brief, concentration is collectedness of moral thought. It is concentration in the sense of composing the mind peacefully. It is said to be the setting of the mind and mental properties properly and quietly on one object. That state of mind, by means of which mind and mental properties are placed quietly in a single object without being scattered here and there among other external objects, should be understood as concentration. The earnest striver, who wishes to obtain ecstasies, practising concentration of the mind on a suitable subject according to the rules taught in the scriptures, attains a certain higher state of the mind for the first time, which is called the first ecstasy. The answer to the question what is ecstasy is as follows:—

When, divested of pleasures of sense, divested of wrong states of mind, a follower enters on, abides in, the first ecstasy with all its zest and satisfaction —a state bred of inward aloofness, but not divorced from observation and reflection—that is called the first ecstasy. In that higher and pure state of mind, there are five factors gained by subduing five evils. Gone are lust, hate, torpor, worry and doubt. Observation, reflection, zest, satisfaction and a focussed heart persist. The mind of the person who has attained this state, is not inclined to be pleased or displeased with external objects as is that of ordinary men. The inclination of the ordinary man is to please himself with those external objects which come into contact with the senses, if they are agreeable and pleasurable. His tendency is to see beautiful and charming objects, to hear melodious sounds, to enjoy sweet fragrance, to partake of delicious viands, to feel delightful contacts, to live always in

the company of those who are near and dear to him, and to cherish always agreeable and pleasant ideas without even a momentary unpleasantness. But the case of those who practise concentration of the mind for the purpose of attaining ecstasy, is quite otherwise. They must train themselves to guard the portals of the senses. When a visible form comes into contact with the eye, they must resolve not to take in the detailed marks of it; and thus the eye should be controlled, for the uncontrolled eye might lead to appetite and distress, and to evil and wrong states of consciousness. Similarly they must control the other senses too, so that their mind can be placed in one of the objects of meditation, calm and serene. They must train themselves to be mindful always and in every posture, in walking, in standing, in sitting, or in lying down. Being scrupulous and pure in deed, word and thought, and being vigilant in the practice of mind-control, they subdue carnal appetite for the time being, and live without appetite for the things of the world. At length they gain the power to put the appetite for these things entirely from them. By the influence of this virtuous practice, they put off malice from them, and live full of kindliness and compassion for everything that lives. As they live always in vigilance and mindfulness, all torpor has gone out from them; and worries and doubts are also purged away. The main service to be done for the purpose of attaining ecstasy, is to subdue these five evils, namely, lust, hate, torpor, worry and doubt, which are compared respectively to debt, disease, prison, slavery, and a journey through the wilds. The classification of ecstasies is manifold, but according to the Sutta Pitaka, there are four ecstasies which represent an advance step by step, namely, the first, the second, the third, and

the fourth. The following passage from the Majjhima Nikaya gives a detailed exposition of those four ecstasies.

"When he has put from him the five hindrances which defile the heart and weaken insight, then, divested of pleasures of sense and of wrong states of consciousness, he enters on, and abides in, the first ecstasy with all its zest and satisfaction, a state bred of inward aloofness, but not divorced from observation and reflection. His very body does he so sluice and drench and permeate and diffuse with the zest and satisfaction bred of aloofness, that there is no part of his body which is not suffused thereby. Just as an expert bath-attendant or his apprentice will sprinkle soap-powder on a metal slab and knead it up with the water which he keeps on sprinkling over it until the whole of the soap-powder is one mass of lather, permeated by the lather both in and out, with not a trickle of moisture left,—in just the same way does the Bhikhku so sluice and drench and permeate and suffuse his very body with the zest and satisfaction bred of aloofness, that there is no part of his body which is not suffused thereby.

"Further, rising above observation and reflection, he enters on, abides in, the second ecstasy with all its zest and satisfaction—a state bred of rapt concentration, above all observation and reflection, a state whereby the heart is focussed, and tranquillity reigns within. His very body does he so sluice and drench and permeate and diffuse with the zest and satisfaction, bred of rapt concentration, that there is no part of his body which is not suffused thereby. It is like a lake fed from below by a spring, with no other influx of water from east or west or north or south, a lake on which the heavens should send no showers from time to time; yet from the spring

below there should well up cool waters into the lake, so sluicing and drenching and permeating and suffusing that lake that there is no part of that lake which is not suffused thereby—in just the same way does this Bhikkhu so sluice and drench and permeate and suffuse his very body with the zest and satisfaction bred of rapt concentration, that there is no part of his body which is not suffused thereby.

"Further, by shedding the emotion of zest, he enters on, and abides in, the third ecstasy, with its poised equanimity, mindful and self-possessed, feeling in his frame that satisfaction of which the Noble say that poise and mindfulness bring abiding satisfaction. His very body does he so sluice and drench and permeate and suffuse with satisfaction without zest, that there is no part of his body which is not suffused thereby.

"Further, by putting from him both satisfaction and dissatisfaction, and by shedding the joys and sorrows he used to feel, he enters on, and abides in, the fourth ecstasy—the state that, knowing neither satisfaction nor dissatisfaction, is the consummate purity of poised equanimity and mindfulness. His very body does he so suffuse with a heart made pure and clean that, as he sits, there is no single part of his body which is not suffused by his pure and clean heart. Just as if a man were sitting wrapped, head

and all, in a garment of white, with not a single part of his body not wrapped in it—in just the same way does the Bhikkhu so suffuse his very body with a heart made pure and clean that, as he sits, there is no single part of his body which is not suffused by his pure and clean heart."

The student who wishes to attain these ecstasies must necessarily be endowed with the five virtues, that is to say, (1) faith, (2) recollection, or retentive memory, (3) energy or strenuous effort, (4) concentrated meritorious consciousness, (5) true wisdom and knowledge whereby the truth of causation and mutation is realised. He must establish himself first in faith, for it is the foundation of psychical development. With loss of faith the student does not become firm in the views and the methods of meditation taught by the teacher. Thus he fails to progress in his attempt to develop psychic powers. Being established in strong faith, he should recall the Master's virtues thus: "The Blessed One is the Saint, perfectly enlightened, proficient in superhuman knowledge and virtues conducive to happiness, well-spring of happiness, world-knower, peerless, driver of men to be tamed, teacher of men and devas, the enlightened and happy one." The more he understands the virtue of the Buddha, and how the Buddha preferred to undergo the long sufferings of life in his attempt to fulfil the Ten Perfections so that he might reach the consummation of wisdom, even to the extent of giving up all his possessions and even his own life for the sake of the welfare of others, the more his love for, and faith in, the Buddha increases. And also he should put his faith in the well-proclaimed Dhamma which is glorious in the beginning, in the middle, and at the end, in the perfect holiness of the confraternity, the true followers of the Buddha, in

the noble purity of his own good moral conduct, in the power of charity which makes men unselfish and leads them into noble selflessness, and in the existence of superhuman beings.

He should be a mindful person, and must have the power of recollection. Every action should be done by him in full consciousness; and also the least movement of the members of his body should be carried out in perfect mindfulness. It is mindfulness that guards the portals of the senses, otherwise virtuous thoughts might be stolen away by the thieves of external objects through the unguarded gates of the senses.

Being an energetic person, he must make a strenuous effort repeatedly and incessantly to acquire the virtues which are beyond the reach of ordinary men, and also to reach the consummation of pyschical progress. Effort is one of the virtues emphasised by the Buddha for those who wish to attain the highest knowledge and perfection of life. It is only those who heroically exert themselves to reach higher and purer stages of wisdom who can reach the supreme goal.

Collectedness of moral thoughts, or in other words, concentrated meritorious consciousness, is of great importance to the striver after ecstasies. It helps to get rid of passions and sins, so that one is able to consider the real nature of the world. A well-directed and concentrated mind is compared to a well-tamed animal, for it is governable according to the master's wish; but on the other hand, the unguarded and undisciplined mind is very similar to an untamed wild beast. Just as a newly-caught wild beast struggles to escape into the forest, even so the undisciplined mind attempts to run away towards the external objects whereby the senses obtain satisfac-

tion. It is only the concentrated mind which does not hunt after objects which disturb its serenity and spoil its understanding of the value of its tranquillity. Domestic life is a hindrance to the gaining of this calmness of mind. This stage of holiness can only be gained by leading a pure and chaste life, governing oneself according to the precepts taught in the Law of Obligation. As long as there are thoughts of lust, hate, and others of that nature, there cannot be perfect calmness or concentration of mind.

The fifth quality is true knowledge. The student who possesses innate wisdom and true knowledge, is able to think and see things correctly. This wisdom may be compared to the shining sun, for it dispels the darkness of ignorance. The earnest striver cuts off egotism, doubt and erroneous conceptions, and other harmful things of that nature by sharpening the sword of wisdom on the whetstone of concentration. All foolish questions such as: "Whence am I? Whither do I go? Am I or am I not?" are the outcome of lack of true knowledge. If the student possesses these five qualities, he is sure to gain the Ecstasies. In his effort to gain them, he must keep all those qualities in a state of equilibrium. The Buddha's teaching tells us not to go to extremes, but to embrace the Middle Path. Therefore the student must maintain the practice of effort and calmness of mind, in such a manner that they may remain well balanced. Too much effort creates loss of physical power; and too much calmness and too little effort causes indolence. Similarly also, faith and wisdom should be in a state of equilibrium. If there is too much faith and too little wisdom, the student is liable to become over-enthusiastic. And on the other hand, if the wisdom is too great and

the faith too little, then the student becomes hypocritical.

The student endowed with these five qualities already mentioned above, having established himself in well-purified morality, and having cut off all impediments, should go to a teacher who gives him a suitable subject by means of which to concentrate his mind. The teacher must also be one who is skilled in ecstasies as well as in the choice of the subject best befitting the student's real disposition and nature. Men are divided into six kinds as regards their dispositions; that is to say, into those who are disposed to lust, to hate, to delusion, to faith, to intelligence, and to applied thought. These dispositions and characters are understood by the teacher through a careful examination of the student's manners and behaviour and postures, and by careful attention to the student in order to know how he works, walks and talks. The choice of a suitable subject is very difficult.

The subjects for meditation are forty in number. They are, namely: The Ten Devices, the Ten Foul Things, the Ten Recollections, the Four Divine States, the Four Formless States, the One Perception, and the One Specification.

If the subject chosen should happen not to be adapted to the nature of the student, all his efforts will be useless, for he cannot reach the desired goal while concentrating the mind on the wrong, that is, on an unsuitable subject. Therefore this choice must be made very carefully.

Having taken a suitable subject for meditation, he must go either to a forest, or to a foot of a tree, or to a retired house, where he may find comfort to meditate. When he goes to such a place, he must entrust himself either to the Buddha or to his teacher.

In doing so, he is fearless as regards entering any place whatsoever, for he is careless of his life. Thus practising meditation for days and days, sometimes for years, he attains a certain higher state of mind called ecstasy, as already mentioned above.

Thus ecstasy is a firmly concentrated state of mind. It is gained by the earnest striver who is endowed with the virtues above-mentioned; and its advantage consists in the subjugation of the passions which lead people to suffering and misery, and the gaining of insight and superhuman knowledge by means of which one sees things beyond the reach of the ordinary eye, and also details of one's own past lives.

Although such states of mind, I mean ecstasies, are reckoned as pure, yet they are not permanent; for when the concentration relaxes, again the mind can turn to its former condition, just as burning embers are revealed by the blowing away of ashes that hitherto have concealed the hidden fire. Therefore the safest and the highest way is to follow the Noble Eightfold Path that leads to the purest state of mind of all, the state of mind that is called Nibbana

IX

THE SEVEN STAGES TO NIBBANA.

According to the teaching of the Buddha, all beings, whether belonging to this sphere of existence or to other spheres, whether human or sub-human, or supra-human, are subject to decay and death; all things and beings in this or in any other world are impermanent; nor is there any supreme being who creates, governs, or destroys the world. Therefore Buddhists do not believe in an eternal god, or any other metaphysical being on whom they must depend for salvation. Perceiving the transitory nature of the world, and the arising and vanishing away of everything in it, they realise that everything is subject to suffering; and that arising and vanishing away, themselves are suffering.

Since, then, everything is impermanent and subject to suffering, Buddhists see no possibility of founding a permanent ego upon such a shifting foundation. These three things, the transitory nature of existence, suffering, and non-egoity were the three things taught by the Buddha, and are known as the three characteristic signs or marks of all that exists; and meditation upon them leads to the development of wisdom and true knowledge.

Two kinds of meditation are taught in Buddhism. There is meditation which is practised for the diminishing of evil thoughts and vicious passions, called in the Pali, Samatha Bhavana; and there is meditation for the realisation of the Four Noble Truths, known as Vipassana Bhavana. Samatha Bhavana consists in concentrating the mind on a suitable subject, one chosen out of the forty that are described

in the Buddhist Scriptures. While the Vipassana Bhavana consists in concentrating the mind upon the three characteristics of all things, impermanence, suffering, and non-egoity. By means of this latter kind of meditation, a man purifies his knowledge in seven stages, following one upon the other, which are known in Pali as the Satta Visuddhi, or seven stages to Nibbana. The literal meaning of these two Pali words, *satta visuddhi*, is " seven purities." And albeit by the word *Visuddhi* is chiefly meant Nibbana, because it is free from all taints and absolutely pure, yet here those seven states which conduct men to Nibbana, are themselves known as Visuddhis or Purities.

These states, achieved one after the other, produce the development of knowledge and the cleansing of the heart by diminishing the passions. " By knowledge," says the Buddha, " one is purified. Men defiled by evil do not become pure by sprinkling the body, or by bathing in holy water said to be contained in certain springs, wells or rivers; or by drinking water given by the priests as holy; but a man should purify his mind from those impurities which bring contamination."

The mind of a person given to lust, passion and indulgence in the pleasures of sense, is defiled. If a person harbours ill-will towards others thinking that they have done an injury to him, or are doing an injury to him, or are going to do an injury to him, his mind is far from purity. Revenge, malice, pride, intolerance, self-glorification, and other feelings of that nature, are defilements of the mind. Reading Vedas, learning sciences and arts, making offerings to priests, performing sacrifices to gods, practising self-torturing austerities, do not cleanse a man if the afore-mentioned evils are not put away from him.

Since self is the lord and saviour of self, according to the Buddhist point of view, each man is able to attain the highest state of development by earnest effort; each man makes himself happy or miserable, here or hereafter, according to his own deeds, words, and thoughts.

The purifying of the mind, then, is attained by seven successive stages, the names of which are as follows:

"(1) Purification of morals, or purity of life.
(2) Purity of heart, or purification of thoughts.
(3) Purification of views.
(4) Purification from indecision, or, the purity which comes the dispelling of doubt.
(5) Purification of knowledge regarding the right and the wrong paths.
(6) Purification which comes from fullest insight into the way by which to walk.
(7) Purification of the knowledge which leads directly to Nibbana."

The first stage of purification consists in the observance of moral precepts in four several ways. These are (1) "The observance of moral precepts that liberate man from evil; (2) of moral precepts that prevent demerit arising through the six organs of sense; (3) of such moral precepts as ensure a lawful and harmless livelihood; and (4) the observance of moral precepts which lead to the proper and discreet use of the four requisites of life."

Moral precepts designed for the liberation of mankind from evil are of various sorts. There are precepts enacted for ordained Bhikkhus, for Bhikkhunis (nuns), for male and female novices, and for lay disciples. All of them are intended for their discipline appropriate to their position. The observance of moral precepts in general, restrains

man from misbehaviour as regards physical, vocal, and mental actions. The man who governs himself according to the Law, strives against giving way to lust, hatred, and ignorance, which are the causes of all ills and all misbehaviour in daily life. He refrains from taking life, from appropriating things that are not given to him, and from illicit sensual pleasure. He abstains from falsehood, from slanderous and harsh words, and from vain and frivolous talk. He speaks such words as are charming and pleasant to the ear, and worthy to be stored up in the mind. He believes in the good results of practising charity, in the future effects for good or ill of the performance of good or evil deeds, and in the good outcome of good treatment of parents. He believes in those persons who have renounced the world and attained perfection; and he believes in past and future existences.

There are various degrees in the observance of moral precepts; but here it is the highest mode of observance that is required, for what is here meant is that observance which leads to the highest perfection. This observance is known as the restraint of Patimokkha. The person who lives according to the Patimokkha-restraint, is possessed of good behaviour in word and deed; and seeing danger in the smallest faults, trains himself in strict observance of the precepts. He is free from all misbehaviour, from all wickedness. He does not commit a wrong, or transgress a rule or a precept even for the sake of saving his own life; for the non-violation of a precept is by him esteemed more precious than his life. He desires the good, benefit, comfort and security of the fraternity of the disciples of the Buddha. His behaviour is such as attracts and pleases the minds of those whose faith is elsewhere,

and increases yet more the pleasure of those who are already devoted to the Buddha's teaching.

He is always very careful to protect his sense-organs from the attraction of external objects. "When he sees an object with the eye, he is not entranced by its general appearance or by its details. He sets himself to restrain that which might give occasion for immoral states to flow in upon him while he dwells unrestrained as to the faculty of sight; and thus does he attain to mastery over it." The general appearance of a woman, or of a man, or of any desirable and agreeable form, is not powerful enough to provide a basis for the corrupting of his faculties. He pays no attention to the various movements of hand or foot, to the acts of smiling, laughing, speaking, looking ahead, or sideways and so forth, of any visible form; but he regards all visible forms whatsoever as compounded masses of thirty-two worthless constituent parts. He realises the true condition of this physical body thus: "This body which each individual prizes as beautiful and beloved, is nothing but a mass of impurity covered over with a fair-seeming outer skin. It consists of such impure things as hair, nails, teeth, skin, flesh, bones, and so on. It has to be cleansed daily in order to remove the unpleasant odours emanating from it. It has to be kept up with great effort, and renewed continually by means of solid and liquid food. Its very nature is impermanence. It is subject to various disorders, to decomposition and disintegration. Its beauty is but skin-deep; and there is nothing in it to be proud of, nor is there any reason to indulge an eager appetite for it." Thinking thus of what the body is in reality, he keeps watch over his faculty of sight.

"And so in like manner, when he hears a sound

with his ear, or smells an odour with his nose, or tastes a flavour with his tongue, or feels a touch with his body, or recognises an idea with his mind, he is not entranced by the general appearance, or the details of them."

Being a person restrained from wrong livelihood, he must be strict as regards the observance of the moral precepts entailed in lawful and harmless livelihood. To live by selling human beings, corrupts the mode of livelihood of even a common disciple. And similarly the sale of lethal weapons, the sale of birds and animals for slaughter, the sale of poison for killing purposes, and the sale of intoxicating liquors and drugs except for medical purposes, and for flavouring food, are corrupt modes of livelihood. Therefore these five kinds of business are prohibited in Buddhism.

For those who lead the higher life there are six precepts laid down, covering Right Livelihood. They obtain their food and other needs by harmless and innocent means. They prefer to starve and even die rather than obtain their livelihood by violating the precepts. They take but one meal a day, never eating at night, or after permitted hours. They keep away from dancing, singing, and musical performances. They refrain from the practice of sending messages, or of going on errands. They neither buy nor sell; and never cheat with weights, coins, or measures. They take no part in bribery, deceit for gain, or other crooked ways. They never take part in highway robbery or in fraud.

Those who lead the higher life of meditation for the purpose of attaining the highest perfection, are very careful as regards the common needs of life. They wear their clothing, wisely reflecting upon them. They wear them, not for the purpose of showing

them to others, but for the purpose of warding off cold and heat; for guarding their body from the bites of insects, from the wind, from reptiles, and as a covering for their nakedness.

They partake of food, not for the sake of enjoyment, or even for the acquiring of strength and the beautifying of their bodies, but only for the sake of its sustenance, for the removing of the existing sensation of hunger, but not so as to cause any new perturbing sensation to arise. They accept dwellings, and places for sitting and sleeping, in order to avoid harm from the weather. They accept medicines, considering that they may use them in order to give no opportunity for the arising of life-destroying diseases. Thus their lives are absolutely pure as regards moral conduct, the five sense-organs, livelihood, and the obtaining of the four necessities of life. This constitutes the first stage of purity; and upon it is based the remaining six stages.

Having established himself in this first stage which is the foundation stage of all purity, and having practised meditation upon the three characteristics, the man attains a certain serene and pure state of mind called Ecstasy, by subduing those hindrances and evil passions that pollute the mind. This constitutes the second stage of purity, that of the purification of the heart. This second state of purity of thought means concentration of mind, collectedness of moral thought. It is concentration in the sense of a peaceful composing of the mind. It is a steady, quiet confining of the mind and mental faculties to one single object, so that they are not scattered here and there among other external objects. This serene and pure state of the mind, attained by earnest effort in meditation upon the three characteristics of all things, transiency, suffer-

ing, and non-egoity, is called Purity of Heart, and is higher and more pure than the former state.

The third stage, Purity of Views, is gained through the knowledge of Mind and Matter, or, in other words, through the realisation of the true nature of the Five Groups known by the name of Khandhas. The study of the Khandhas, and a penetrating knowledge of them, helps us to Right Views as to living beings and the world of things that we find around us. Not only are our views pure and therefore our thoughts, but they also become clear by the rejection of the illusions and delusions that surround us. Those who are devoted to the higher life, having established themselves in the two previous states of purity, gain purity of views by continuing in their meditation. In this state they realise and perfectly understand the First Noble Truth, that of Suffering, through their knowledge of the Khandhas. And therefore the fact of continual suffering in no way has a depressing influence on the minds of those who have understood the Khandhas. True thinkers are those who see things, not according to their mere outward appearance, but in terms of the Khandhas. All things, great or small, are known by conscious beings through their senses. The knowledge thus gained has given rise to many misconceptions as to the true nature of things; hence come theories of soul, and of gods of various kinds. Such theories are mostly the outcome of gropings in the dark. The Enlightened One, after his mighty struggle to attain perfection, was able to realise for the first time the true nature of all beings and things. The Teacher said that the world is a world of Khandhas; that knowledge of the world lies in knowledge of the Khandhas; and the realisation of Nibbana in being free from

the Khandhas. Though the literal meaning of the Pali word, Khandha, is "group," yet its meaning conveys the idea of the essential groups of constituent parts into which any material or immaterial thing will fall when carefully analysed. The continuous, unbroken existence of the Khandhas amid all their changes and permutations, is called Samsara—the ceaseless succession of birth and death. It is the person who has understood this succession of lives and deaths in the light of the Khandhas, who is able to destroy his sufferings and miseries, and attain the perfect Bliss. And the person who is ignorant of this will be a helpless sufferer, ignorant as to whence his sufferings come.

All Khandhas may be classified under two main heads—the conscious and the unconscious. Living beings form the conscious section; and plants and inanimate objects, the unconscious. The conscious Khandhas come into being, and their existence is regulated, through these four things,—Kamma, mental activity, external conditions, and nourishment obtained by effort. The existence of the unconscious Khandhas is regulated only by external conditions.

The Khandhas are five in number. They are, first, visible form; second, feeling or sensation; third, perception of ideas; fourth, conceptions or plastic forces; and fifth, consciousness. A combination of these five groups is called man, or woman, or child, or animal, or whatever kind of living being it may be.

Attachment to visible form is attachment to the Four Main Elements, that is to say, to earth, water, fire, and air. The solid parts of the body, such as hair, nails, teeth, flesh, bones, and so on, are referable to the earth element. The watery parts of the body, such as bile, phlegm, blood, sweat, and so on, are

referable to the watery element. The heat which digests our food and keeps us warm, is referable to the fire-element in the body. The air by means of which we walk, sit, lie down, and speak, is referable to the air-element of the body. Thus the body, formed of these four elements, is called Rupa or Form.

There are other four groups known by the name of Nama or name, or more exactly, in western language, Mind. There is Feeling, whether pleasant, or unpleasant, or indifferent. This constitutes one Group or Khandha. Then there is Perception, perception of colour, whether blue or yellow or red or white or what not. This makes another Group or Khandha. All mental properties except Feeling and Perception, are known as Conception or Plastic Forces. This makes another group. The Consciousness which is the primal element of a being constitutes the fifth Group. The realisation of these five Groups in detail is all that is needed to convince a man that this body, or any being, is nothing but a group of worthless things, full of ills and miseries. Thus the person devoted to the higher life realises the First Noble Truth of Suffering, and consequently purifies his views through the penetrating knowledge of Name and Form, or Mind and Body. This is called the Third Stage, that of the Purification of Views.

The fourth stage is purification from Indecision. This purity is gained by dispelling doubts about things and beings through the knowledge of cause and effect. The person devoted to the higher life, having established himself in the three previous states of purity, and having continued his meditation practice, for the fourth time attains a pure state of the mind. In this state he realises and perfectly

understands the Second Noble Truth, namely, the Cause of Suffering, for he has already gained a clear knowledge of cause and effect through meditation.

One of the most important points in Buddhist phirosophy, is its insistence upon the universal reign of causality. In many discourses has the Buddha repeatedly expounded this particular doctrine, Causation and Mutation.

Buddhism is distinguished from almost all other religious teachings by its rigorous application of the doctrine of causality to the mind as well as to the body. According to the Buddha, the causal law holds good throughout the three divisions of time,—past, present, and future. There have been causes set going in previous lives, hence there are effects in this present life. And the causes set going in this present life will produce their effects in future lives. Thus the wheel of causality circles round and round, from past to present, and from present to future, without ever coming to an end except in Nibbana. Buddha through his penetrating knowledge saw that there have been human beings millions and millions of years ago. He saw the continuous succession of birth and death according to the causal law. He said that the beginning of beings was inconceivable, for the further back he cast his sight, the longer the chain of succession appeared. Instead of discovering the origin of beings, he pointed out the twelve-linked Chain of Causation which lays bare the cause of Becoming and the way to its cessation. This is a very important feature of the Buddha's teaching, inasmuch as it sets Buddhism apart from practically every other form of religion.

Ignorance causes plastic forces; or, otherwise put: By reason of the non-realisation of the Four Noble Truths, a man accumulates mental activities,

good or evil. These mental activities or Karmas give rise to consciousness in the next birth. Consciousness produces Name-and-Form, or Mind-and-Body, which generate the six spheres of sense, that is to say, sight, hearing, smell, taste, touch, and cognition. The six spheres of sense are the cause of Contact which results in Feeling. Feeling originates desire, which causes Grasping. By reason of Grasping there comes to be Kamma or action again, which results in birth; upon which there follows, of course, as we all see and know, old age and death. This is called the Twelve-linked-Chain-of-Causation. When a person understands this doctrine of Causality, he is assured against doubt as to the origin of beings. In this fourth stage of Purity, the person devoted to the higher life, has now realised the First and the Second Noble Truths,—Suffering and its Cause.

The Fifth Stage is Purity of Knowledge regarding right and wrong paths. In this stage the wise and strenuous striver after perfection comes to a decision as to the right path, through continued effort in meditation. As he pursues his practice therein, and his knowledge is developed, and consequently most of the defilements are destroyed, he begins to feel an inward glory, a joy and satisfaction within him, such as he had never experienced before. But now, and only now, through the influence of his meditation on impermanency, suffering, and non-egoity, he decides that this glory, this joy and satisfaction, is transient, and should not be regarded as the right path. Thinking thus, he comes to a decision as to the right path of Right Views, Aim, Speech, Conduct, Livelihood, Effort, Mindfulness, and Concentration. In this stage he has realised three of the Noble Truths,—Suffering, its Cause, and the Way that leads to the destruction of the latter. Thus the

knowledge gained by the decision as to the right path, is called the Fifth Stage of Purity.

The Sixth Stage is the purification which comes from the fullest insight into the way by which to walk. In this state, the person devoted to the higher life, gains successive stages of knowledge, through which his knowledge becomes keener and purer.

These successive degrees of knowledge are as follows :—

"(1) Knowledge of the rise and fall of beings and things.

(2) Knowledge of the dissolution of beings and things.

(3) Knowledge that perceives with fear the mental and material Khandhas.

(4) Knowledge that perceives the defects of the Khandhas.

(5) Knowledge associated with repulsion and distaste.

(6) Knowledge associated with the will for liberation.

(7) Knowledge which discovers the means to successful liberation.

(8) Knowledge associated with equanimity.

(9) Knowledge that increases parallel with progress on the Path."

The Seventh and the last stage is that purification of knowledge which leads to Nibbana. In this state the true follower of the Buddha enters upon the path which breaks all worldly fetters, through meditation. This path is divided into four parts. Of these four parts, the first is called Sotapatti, in which egoism, doubt, and erroneous ideas concerning salvation are entirely removed. The re-births of the person who has attained to this first part are limited to seven; that is, assuming that he

ceases from his practice of meditation in this life-time, upon reaching this first part of this path, only. Of course, if he continues his meditation practice so as to make further progress and reach the next part of this path, then he shortens his re-births on earth to just one more.

This second part of this path is called that of the Sakadagami, a word which means, "Once-returner." On this part of the path, the aspirant finds his delight in the pleasures of sense diminished, as also his tendencies towards ill-will towards others. He will be born on earth again only once, if he remains stationary after entering this second part of the path.

The third part of this path is called Anagami, which means "Non-returner." Here the two Fetters of pleasure in sense-delights and ill-will towards others, are utterly destroyed. The person who attains this part of the path will not be born again in the human world. If he stops short in his meditation at this third part, he will be born in one of the Brahma worlds known by the name of Suddhavasa, or Pure Abodes, upon the dissolution of his physical frame.

Then, finally, the path of the Arahan, the Worthy One, removes the desire to be born in any material or immaterial world. It also removes pride, mental distraction, and ignorance. The person who has attained to this fourth part of the Higher Path, will never be born again, but he attains Nibbana, so that birth, decay, old age, grief, pain, death, misery and lamentation are utterly annihilated for him.

Although other religious teachers have taught means and ways of attaining temporary states of mental purity, it is the Buddha alone who has taught

the way which helps men to attain the complete and lasting state of purity.

It is this final pure state of mind that is called Nibbana.